Catholic Record.

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

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EDITORIAL NOTES.

THE boasting of the Liberal journals of Italy that the success of the Government at the recent general elections is a proof that the people are in accord with their anti-Catholic policy has received a sudden and unexpected rebuff. At the would give his ears to get safely back into Roman municipal elections all the candidates of the Catholic party were elected, though the Liberals will still be in a majority, owing to the number who retain their seats. The result of the general elections, which were favor. able to the Government, is owing simply to the abstention of Catholics from the polls in obedience to the wishes of the Pope. The question of the Pope's independence is as dear to them as ever, but they wish this independence to be assured in a manner which will be acceptable to the people of Italy and the Catholic world. The abstention of Cath olics from voting must, therefore, be looked upon rather as an extension of the olive branch to the Government, than as an endorsation of their anti-Catholic policy. There is little doubt that this policy of abstention will be only of temporary duration, and the true wishes of the country will at no distant period be made known by a decisive popular vote, which we may safely say will be an unmistakable condemnation of Signor Crispi's course in persecuting the Pope and the Church.

A CORRESPONDENT of the Boston Pilot gives an instance of bigotry which has recently occurred in New Haven, Conn., and which demonstrates how easily a Protestant population can be excited to inflict gross injustice upon Catholics. The incident is in keeping with what has occurred in many other places throughout the United States. A movement was set on foot to furnish the public schools with books out of the general taxes, but there was great opposition to the measure. The members of the Board of Education favorable to the scheme approached the Catholics to obtain their support for it, pledging themselves that if it were carried the parochial Catholic schools would be sup. plied with books as well as the Public schools, and under these representations the free book proposal was carried. The Board of Education then refused to supply books to the parochial school, as they maintained they had not the power to do so without the authority of a town meeting. A town meeting was accordingly called for the purpose of taking vote on the matter, but the fanaticism of the people was excited by the parsons from their pulpits on the Sunday pre ceding the meeting, and the demand of the Catholics was accordingly voted down by a large majority, notwithstanding the fact that besides the tax which Cath -is the amount paid by the State for the education of the one thousand three hundred Catholic children who attend the parochial schools, and who, on this account, do not receive the benefit of one cent of this money for their education. The State furnishes \$1 50 for each child within each municipality, and this whole sum is applied for the benefit of the Protestant children at the Public schools It would appear that the only remedy which the Catholics have is the partial one of endeavoring to repeal the local law which has been passed to furnish free books. It is probable that if they apply themselves to this object they may

In an encyclical, which has been addressed to the bishops of the Catholic world, the Holy Father asks that the whole civilized world assist in the destruction of the African slave trade, which is carried on with so much brutality and destruction of human life. He desires that contributions be given on the feast of the Epiph any for this object, and for the aid of Cardinal Lavigerie's great work. He also expresses his grateful feelings towards those rulers who have co-operated for the same purpose.

Among the morally elevating results of the divorce laws of the United States a new feature which has recently been discovered ought not to be allowed to go into oblivion. A firm was established in New York with the professed object of securing divorces for unhappy couples. and they did a thriving business, but it was recently discovered that the divorces they procured were spurious and the concern was broken up by the police. However, the Montague Tiggs are not easily foiled in money making plans, and

MR. CHAMBERLAIN'S TION.

Mr. Jos. Chamberlain having declared that he had refused offers to return to the Gladstonian ranks, the special correspondent of the New York Herald states that a leading Galstonian member of Parliament told him :

"As for Mr. Chamberlain refasing to would give his ears to get safely back into our party. He knows he is in a false posi-tion now, and his protests before anyone has tempted him are like the protestations of virtue which we sometimes hear from old offenders in the police courts. The gentle man is willing enough if the other party will take him, but he is a bad lot, and we do not mean to have him at any price, and do not mean to have bim at any price, and he knows it. Lord Hartington we could essily forelye, and essily forgive, and James we care nothing about, but we have done with Joe for ever. Mark my words, he and Lord Caurchill can go hang themselves to-

As the Herald correspondent is decidedly of the Balfourian school this is very sug gestive that Mr. Chamberlain is regarded by both parties as an outcast. At all events his power is gone.

Mr. Balfour has been encouraged by the split in the Nationalist ranks to announce his intention to stump Ulster, making addresses to the people in favor of his government. It is supposed that his chief efforts will be directed upon the city of

THE IRISH TROUBLE.

The result of the election in Kilkenny was as follows: Hennessy, 2,527; Scully 1,356 Majority for Hennessy, 1 171

MICHAEL DAVITT'S STRONG LANGUAGE
Michael Davitt's paper, the Lab World renews its onslaughts on Parnel In a lengthy attack upon the "un-crowned king" the Labor World says if by any compromise Parnell remains leader of the Irish party a number of anti Parnell members threaten to aban don public life, which would be disastrous to the party at large. The Labor World adds that Parnell is a greater danger to Ireland than any outside enemy ever has been. No foreign force, says the paper, has ever so endangered Ireland's lessue was doubtful. Yet America seems paper, has ever so endangered Ireland's iberty and honor as this pretender, unmitigated trickster and unscrupulous enemy of liberty and democracy, who attacks Ireland's honor in its most vital attacks Ireland's honor in its most vital part, and who betrayed his trust of honor. Parnell should not be permitted to hold power, which would be abused and which would render Ireland's condition under her dictator worse than that of a South American Republic. "Parnell's honor," says the paper, "is a bye-word. His mendacity is boundiese, his vindicativeness and tyranny are infamous and his hypocrisy is callonsed, and he will leaf Ireland to callonsed, and he will lead Ireland to disgrace. Those seeing him now in his hideous deformity will not rest until they have deprived him of the power to hij me the untarnished cause of Irish liberty."

Dillon AND O'CONNOB.

John Dillon and T P. O'Connor, who are now in New York, have made the following statement: "We learned the result of the Kilkenny election with great pleasure. The majority is greater than we had hoped for. It is a vindication of the patriotism and sagacity of the constituency, because it shows that consideration of the good of the country and cs pay for the Public schools—\$1,950 safety of the national cause has prevailed gratitude and affection for a great leader like Parcell, which have blinded so many to the true issue at stake. The result of the election offers, in our judgment, a chance of reuniting our party, and we earnestly hope that both sides will now co operate with Mr. O'Brien in bringing about a reunion in the Irish National

O'BRIEN IN PARIS. Messrs. O'Brien and Gill, the Irlsh delegates who left New York on the steamer Obdam, arrived at Boulogne on steamer Oncain, arrived at Boulogue on the 25th. They were met by Mesers. McCarthy and Sullivan. They said they were overjoyed at the result of the Kilkenny election Mr. Byrne, editor of the Dublin Freeman's Journal, had an laterview with Wm. O'Brien lasting two hours. Mr. Byrne reported his position as a Parnellite and endeavored to prepare a way for the holding of a conference of the leaders of the two sections of the I:ish party in Paris A tug having on board Mesers. McCar:hy, Sex ton and Condon, Father Humphreys and ton and Condon, Patter Humphreys and M R ffalvetich and his wife, the parents of M a William O'Brien, met the Conam outside the harbor. The party gave Mesers. O B feet and Gill a most enthusiheld an autmated conversation with his

required time to inform himself of the opinion in accepting Home Role five events which had taken place since he years ago. Proof that the new National and his companions left Ireland.

THE COMING O'BRIEN CONFERENCE The announcement that the forms conference between the Irish leaders officially stated to be untrue. William O'Brien complains of the number of false statements made in newspapers attributed to Mr. Gill and He especially classes as untrue the assertion that he would recommend that Parnell be retained as leader of the

POSI of the National League, now in the hands of that organization, are to be devoted to the maintenance of tenants evicted for ot paying their rents under the Plan of Campaign inaugurated on the different estates throughout Ireland by the National League. In addition these funds will be used to assist other suffer-

ers who are depending upon the League for support.
William O'Brien has not yet seen Parnell, but it is said he expects to meet him next week.

CAN HE HEAL THE BREACH?
The London Post considers William
O'Brien the only man who can do any. thing toward terminating the deadlock between the Parnell and McCarthy factions. As the funds on deposit in Paris are payable only to Mr. Parnell and Mr. McCarthy jointly, neither section, the Post says, can oppose any arrangement which will result in an equitable division thereof. Although Mr. Parnell stands in than his opponents, and is more deeply pledged than they to render sid to the Smith Barry tenants, therefore it is quite conceivable that he will be ready to make some sacrifices to secure the sinews of war.

THE PRESENT PARNELLISM.

There has never been in politics a more grotesque imposture than the thing which is now called Parnellism. It has no votes, it has no money, it has no credit—financial, social, moral or political. Its standing as a political force is comparable only with the value of that other historic Irish party com-posed of Pigott, Houston and Prof. Maguire. Like that celebrated party, it enjoys the vehement support of the London Times and the more or less perfunctory indersement of other Tory and Unionist papers. These latter will presently be as ashamed of themselves as they were when they found themselves landed in the mire of Pigott's exposure. In truth, it is not difficult to see many of them already ashamed and extremely dubious about the outcome, but in a moment of cowardice they have again committed themselves to follow the London Times, and they must go stumb wake until it once more brings them up

bumiliation and disaster
The victory of the Nationalist over the to have been fed full of this pretence, and still in sundry quarters labors under an impression that Mr. Parnell has a real party behind him. This was scarcely true last Monday; it is entirely untrue to day. If a vote could again be taken in North Klikenny, Mr. Parnell's candidate would be beaten by twice or thrice the majority pilled up sgainst him on M nday. In deed, I am told that this candidate himself has weakened in his allegiance tince ening his been spreading swiftly among those whose first impulse was to stand by Mr. Parnell. It is to day an open ques tion whether the Freeman's Journal will not next week abandon Parneil, when a pretext is offered by a definite utterance

from Mr. O Brien
O BRIEN'S ATTITUDE. There need be no doubt, I think, as to what this utterance will be. Mr. O'B den, upon what always seemed to me au extremely slight provocation, cherished a real personal affection for Mr. Parnell. The spectacle of a defiled and fallen idol has given him a deeper individual pain than it has any of his colleagues, but he is a patriot and a highly intelligent man, and will see his path of daty clear before spoken distinctly on the subject he will go to Ireland and submit himself to arrest and imprisonment. Much else of the first importance has been discussed, both in maturely disclosed, but which will greatly interest American contributors to the league and Parliamentary funds when it comes out.

AMERICAN REPORTS.

Just as American readers are being misled into supposing that Mr Parne now represents anything but the stupic or rowdy residuum of a few Irish towns so we over here are being sedulously misinformed as to the genuius Irish teel ing in America. No rural Land League can be too small or obscure to gets its name on the cable wire if it passes resolutions favoring Mr. Parnell. One organization in a town of less than 5,000 population adopted such a resolution with only thirty members attending the meeting, and it was cabled promptly and printed in every paper of Great Britain, Representative men of friend blood in America cannot be too active in their efforts to offset the mis chief these wild and irresponsible reso-lutions may do in England, where actic welcome. During the return trip of no information exists as to the relative the tug to the steamship pier, Mr. O'Brien value of the utterances from America. value of the utterances from America Irish opinion in Ireland and England i MR. OBRIEN DECLINES TO TALK.

When interviewed by the reporters he refused to express his opinion on the present situation in Ireland. He said he required time to inform himself. party commands the sympathy and sup port of representative Americans have great weight with them.

A Favorite Annual

Benziger's Catholic Home Almanac for 1891 has been issued. It has a beautiful frontispiece of the Sacred Heart, in colors. The illustrations are of a very fine order, while the best writers in the country were employed to supply matter that will However, the Montague Tiggs are not easily foiled in money-making plans, and we have no doubt the divorce dealers will zoon set up shop again.

Irish party.

Tae Freeman's Journal announces that the conference; between William O'Brien and Timothy Harrington have resulted of Orders sent to this office will be promptly in an understanding whereby the funds

DIOCESE OF HAMILTON,

Every Sundey evening during Advent the Bishop essisted at Vapers at the new church of St. Lawrence and preached a course of sermons. The church, though large, was unable to accommodate all wno presented themselves for the other city churches Alvent sermons the other city churches Aivent sermons were also delivered to large congregations and the clergy were kept busy at the confessional preparing for the Caristmas festival. On Caristmas morning the Eishop celebrated first Mass at Laretto Carvent, second Mess at St. Joseph's Convent and pontifical High Messer the Carbertal. The tollower Mass at the Cathedral. The following account of the celebration in the city churches and the reception and profession of Sisters at St. Joseph's Convent is taken from the Hamilton Times :

The services in the Catholic churches yesterday were of particular intrest and were very largely attended, especially the 10.30 Mess, at which in all of the churches there was especially good music. At St. Mary's cathedral the 6 o'clock Mass was a most delightful service, there being present a full children's choir. At 10:30 o'clock His Lordship Bishop Dowling celebrated Mass, being assisted by Fr Mc Eray, with Fathers Hinchey as dea-con, Coty as sub deacon and Brady as master of ceremonies. Mozart's first Mass was produced for the first time in The solo parts were taken by Miss Kelly, Miss Rattray, Mr. Toomas and Mr. Ezan, Mr. Geo. Fox played the leading first violin, and Mr. D. J. O'Brien conducted. Bishop Dowling also preached and gave

the papal benediction. At St. Patrick's Church Chancellor Craven officiated. The choir and orchestra under the direction of Mr. F. Filgiano produced Hadyn's third Mass,

which was excellently given.

At St. Lawrence Church Rev. Father
O Sallivan conducted services at 7.30, 8.30 and 9:30 o'clock. The choir, with orchestra led by Mr. J. B. Nelligan, endered sweet music. At St. Joseph's Church the decora-

ions were excellent and the music good, Rev. Father Halm officiated.

On the moraing of the 27th an impressive service took place in the chapel of St. Joseph's Convent, the occasion being that of the public reception of candidates for the noviciate of the Sisterhood of St. Joseph and the conferring of the full privileges of Sisterhood on those full privileges of Sisterhood on those novices of two years' standing. At 9 a m. the cosy little chapel was filled to

of those joining the Sisterhood. of those joining the Sisterhood.

The clergy present were Bishop
Dowling, Rev. Fathers McEvay, Coty,
Hinchev and Brady, of St. Mary's Cathedral; Father Healey, of St. Patrick's
Church; Father O'Sallivan, of St. Law-Church; Father O'Sullivan, of St. Law-rence Caurch, and Father Halm, of St. Josepha Oburch; also Rav. Father Donnelly, of Arthur, and Rav. Father Kahoe, of Sandwich. Mass was celebrated by Bishop Dowling, assisted by Rav. Fathers Hinchey and Brady, after which the Bishop gave a short but instruction discourse, urging usen his instructive discourse, urging upon his hearers the necessity of cultivating the several virtues, emphasising the necess-ity especially of obedience, humility and

charity.

The reception service was then proceeded with. Those receiving the habit or entering the noviciate were called on first. Taese were Miss Keane, of Alma now known as Sister M. Raphael; Miss O'Neill, of Hamilton, now Sister M. Lyuisa; Miss Kildare, of Owen Sound, now Sister Margaret Mary; Miss Hol-man, of Owen Sound, now Sister Louise Bertrand; Miss Wand, of Carlsrube, now now Sister Mary of Lourdes On coming forward each was questioned in turn b the Bishop regarding their willingness to the sacred duties of their noviciale, and satisfactory replies bein made, they were given in charge of several of the older sisters and taken into the convent, where they left off for ever their worldly dress and donned the raturn to the chapel each received the

counsel and advice.

The novices of two years' standing were then admitted to profession, receiving as a token of their profession the bronze cross, usually worn suspended from the girdle. They were as follows: Sist r Clementine, formerly Miss Kehoe, of Kincardine; Sister Thecla, Miss Padden, Hami on; Sister Benigns, Miss Keane, Alma; Sister Eucharia, Miss Foley, Morriston; Sister Martina, Miss Long, Hamiton, Kneeing on the lowest step of the altar each took the vows of chastity, poverty and pishop's blessing all knelt wante th "To Doum" was sung by the choir and clergy. Mr. J. B. Nelligan's orchestra was present and furnished the instru-

HON. M ADAMS.

Wa learn from the Chatham, N. B. World of D cember 24th, that on the previous day Hon Mr. Adams was made he recipient of a splendid beaver coal by the railway employees of the North-ern Division. Mr. Coggan read a very complimentary address, which was re-plied to by Mr. Adams in fitting terms After the presentation took place the guests adjurned to the Michell House, to the number of one hundred, and sa down to an oyster supper. The chair was ably fill d by Trackmaster Mo-Lellan. A number of tossis were given and responded to in fitting style by Messrs. John P Burchell, M P. P., John O'Brien, Collector Park, R. A. Lawlor, and others. Mr. Adams, before the close of the very pleasant proceedings, made reference to the Christmas season that had reference to the Christmas season that had come with its hallowed recollections, and

hoped that allenated friends would come noped that alleaded friends would come together again, thake hands over the bloody chasm, forget all their differences and work tegether in trying to make their lives better and their country more pros-He called on the company to sing Auld Lang Syne and this was done with a will. Me Adams seems to possess in an eminent degree the good will and acquaisted, hence this manifestation of their feelings in bis regard.

A WORD TO OUR READERS.

Kingston Freeman.

Since His Grace, Dr. Cleary, has found it necessary to officially condemn our sentiments, as expressed in our editorial in the Freeman of the loth inst, we deem it our duty to make the following brief remarks. As the matter is yet, as we write, as it were, "sub judice," our loyalty to our religion and devotion to its divinely constituted suthority, constrain us to silence and to a respectful acceptation of the castigation being administered to us by him whose office it is to correct and reprove when and where their interests are at stake. Next week or the week after, we purpose to give an explanation of what we meant and implied in our said editorial—not by any means to vindicate ourselves against the castigation of His Grace, for this would be a suicidal and un Catholic act on our part, and one entirely derogatory to all respect for legitimate authority, but solely as explanatory of our meaning, so as to re move all false impressions, and so that the anti-Catholic press of the province can have no just grounds to include our Freeman among those journals which vilify and misrepresent the Catholic Church in her dealings with individuals. Knowing the noble-minded and the large-hearted Dr. Cleary as we do, we feel convluced he expects nothing less than this of us, and will in no wise feel offended, if then we be found to differ in opinion from him—not on what per-tains to Catholic faith or to Catholic teaching, but on what, after all, pertains merely to that large measure of treedom ed by our Church to her every member, no matter how humble, or just such vital and living questions of the day as is that question treated by us in our editoral. Our fault—at most material not a formal one-will, we

a material not a formal one—will, we hope, be then found deserving a place in that category referred to by the great and illustrious Archbishop Ryan, of Pailadelphia, who, when speaking of the Catholic press, says: "Let the Catholic press be free, I say, to do its part for God and country. Men' may make mistakes—the best among us will occasionally go beyond among us will occasionally go beyond the exact bounds of judiciou better, I say, liberty with mistakes, than mistakes with slavery." In the mean time, we dutifully submit to the excoriation being administered to us by His Grace. We endorse his every word, in his lucid and learned exposition of the trials and triumphs of the Church in her we heartily concur in his every word of condemnation of our editorial as understood by him—not as implied or under-

CATHOLIC PRESS.

Pittsburg Catholic. In the days when Father De Smet and other great Catholic missionaries, had in over the Indian tribes of the great West, that people were easily managed.

Somehow, since the sects have interposed, and sought to thrust aside Catholic efforts and Catholic teaching, trouble has kept another Indian war.

Archdeacon Smith, of the Episcopal Church, New York City, claims that he perceives clearly how much ground Chris-tianity is actually losing throughout the country. He declares that his brethren of the clergy, owing to "lethargy, selfish-ness and narrowness of view, have no conception of the conditions existing in New York and other great cities, and no appreciation of the heathenism that is found in the rural districts of New York, Vermont and other States." There is no

question but that there will soon be, here

at home, a large missionary field for some

Church Progress This may be true, the Church's member ship is very extensive; she follows men by exhortation and entreaty to abandon their evil ways; other denominations have no place for the masses that congregate around the Catholic Church; they strive to be composed of the perfect; the sinner is abandoned, and left out in the cold, or to be converted to the Catholic Church. Her mission is to convert the sinner, the when the criminal statistics are being com piled, little attention is paid to the fact, hat, thousands born of Catholic parent never attend Catholic teaching, nor abide by the strict ia ws of the Catholic Church.

It is a pleasure, says a contemporary, to note that many of the traditions and customs that earned for France the distinction of being the most Catholic country of Europe are still carefully preserved.
Tous the procession of the vow of Louis XIII, which commemorates the consecution of France to the Bleesed Virgin, is held every year on the Fessi of the Assumption. On that day the florists' chop who dows are profusely adorned with rare wild fl wers, which are purchased for dis wild if wers, which are put who hear the trabution among those who hear the sweet name of Mary. This practice recalls another not less heartiful—that of showering white blossoms from the dome of England. They would if they could all that is distinctly American of St Mary Major, Rome, on the Feast of Our Lady of the Snow.

CHRISTMAS IN LONDON.

The great feast of Christmas was calebrated in the usual manner in this city. Nine Masses were celebrated in the cathedral, three at St Mary's church, Hill street, three at the Convent of the Sacred Heart and three at St. Joseph's Oopban Asylum. The first Mass at the cathedral was a pantifical High Mass, celebrated by His Lordship Bishop O Connor, Father Tiernan acting as assistant pricet, Fathers Brennan and Gaban as deacons of honor, Father Munier as deacon of the Mass and Fither Nunan sub descop, Father Kennedy acting as master of ceremonies.

After the Mass His Lindship stepped to
the sanctuary railing and addressed the
large congregation. He extended to them the happy greatings of the joyous season we were now cele-orating, and hoped that the anthem sung by the angels on that morning would be realized by each and every one of them, namely, that peace on earth to men of good will which Christ brought

His Lordship also preached at the High Mass, drawing some useful lessons from the gospel of the day.

In the afternoon the Bishop gave

penediction at the Sacred Heart and Mount Hope Convents.

The collection in the Cathedral and St. Mary's church was unusually large.

LATEST CATHOLIC NEWS.

Ingersoll's latest is that "celibacy is

the filthest word in the English language."
And we suppose among the lot of lewd idiots who hailed this fit by lie with laughter and applause there were many who had mateen sisters, cousins and annt -Buffalo Union and Times

As an evidence that the Pope intends to take greater interest than he has hitherto done in Italian politics, a cable despatch states that he has appointed a commission consisting of Cardinals Rampolia, Reglia and Appollina and three laymen to organize and direct the movements of Catholics in Italy The number of Catholics in Australia

nes increased from 450 000 in 1876 to 750,000, recording to a statement recently made by Cardinal Moran. The number of clergy was increased from 350 to 620. and the number of Catholics has doubled during the same period. In 1876 there were 350 schools. There are now 700

The Right, Rev. Bishop OConner, of Peterborough, ordained the Rev. David Scallon to the priesthood at Englamore on Sunday, 21st inst. The congregation were deeply interested in the event, as it was the first time they witnessed an ordin-ation in their beautiful church,

The Rev. M J Moran, rector of the church of the Nattvity, Brooklyn, celebrated the silver jubilee of his ordination to the priesthood, and the extraordinarily large gift of \$25,000 was presented to him —\$1,000 for each year of his priesthood. addition he received a handsome gold chalice and many addresses.

In the French Chamber of Deputies a

ew days ago M. Despres proposed that the Government restore the nuns to their former position as hospital nurses.

M. Constans, Minister of the Interior,
opposed the proposal and argued in
defence of lay nurses. Notwithstanding that the physicians have spoken so strongly of the great loss arising from the discharge of the nuns, the nation was lost by 351 to 176.

The European edition of the New York Herald states that "among the six hundred students at the Lelpsig Conservatorium an American girl, Marie Louise Bailey, is considered the coming planiste. tion in musical circles and has attracted the attention of musical critics." Miss Bailey is a Catholic young lady of most modest and unassuming deportment She is a native of Tennessee, and is only

sixteen years of age.

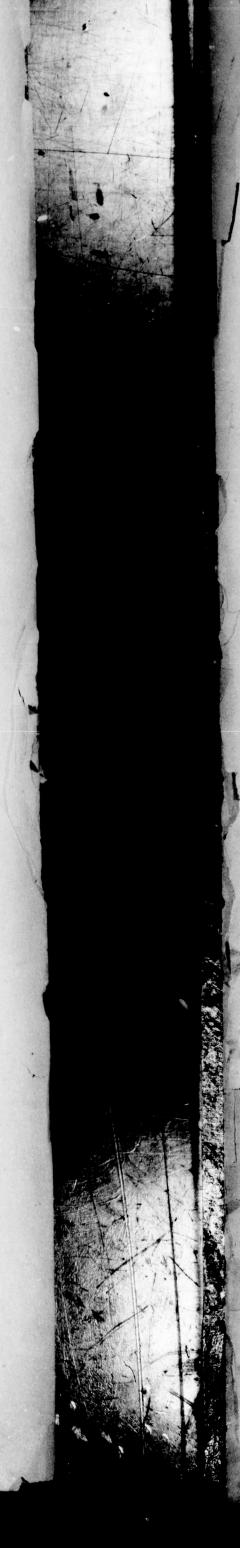
His Grace Archbishop Fabre is expected to return home to Montreal in a few days His journey to Rome was undertaken chiefly with the object of opposing the division of the diocese at present, and in this he has been successful, though it was considered almost an ac-complished fact that the division would be made. To celebrate his return and the success of his mission a Te Deum will be sung in the church of Notre Dame. It is acknowledged that the discose is excessively large, but the prelates of the Province will take proper steps in due time to procure a subjivision which will meet

A DANGEROUS CLASS.

A Protestant Muister, R.v. J. Adams of Brooklyn, has been saying some sen-sible things about a certain class that sible things about a certain class that has grown up in this country in the last generation. They are what are called "society people," whose highest ambition in life is to ape the ways of the British aristocracy. This class is distinctively anti American in its ways of living and in the views it takes of things in consul. Easy it have teen recruited in general. From it have been recruited the Anglo-maniacs who take Is as their model in all things. O and their fellows the Protestant minister we have already referred to truthfully says that "they are as dead as pagaus to all higher aims of living. . . Without a bellef that there is any higher object in living than to go to dinners and est them; to have parties which will cost fortunes, and build up mushroom aristocracy on the basis of great grandfathers and great

eliminate all that is distinctly American and make the United States in all things The Gaulois of Parls states that Father Moneabre, of the Dominican order, will be created a Cardinal by the Holy Father at the next Consistery.

and make the United States in all things a British Province. Fortunately they are not numerous or influential enough to carry out their wishes. There will, however, bear watching.—Irish World.



MOONDYNE.

BOOK SECOND. THE SANDALWOOD TRADE.

BY JOHN BOYLE O'REILLY.

11.

COUNTERMINING THE MINER.

Will Sherdian's life on the Canton was a restless and unhappy one from the night of h's altercation with Draper. He was daily associated with a man who had exdaily associated with a man who had viposed his own villany; a caltiff so vile
that he had sought, and probably still intended, to blight the life of a girl he had
known from childhood.

The discipline of the ship required a

certain courtesy and respect towards the first officer. Tals formal recognition

Mill paid, but nothing more.

A few days after this meeting, Draper made an advance toward intimacy; but this was repelled with such cold severity as showed him that he had nothing to expect in future from Sheridan's forbear-

ance
"Do not dare to address me as a friend
agate," Will said, sterely; "I shall write
to England from the first port, and expose

you as the scoundrel you are."
Draper's dry lipt—bis lips were always Draper's dry lipt—bis lips were always dry—moved as if he were speaking, but no words came. His shallow eyes became wells of hate. He passed by Sheridan without reply, and went to his room.

There are a hundred ways in which the chief officer of a large ship can grind his his infectors; and Sharidan every day

his inferiors; and Sheridan every day felt the subtle malevolence of his enemy. But these persecutions he did not beed. He knew that unierneath these symp toms lay a more dangerous rancor that, sooner or later, would try to do him a deadly to jury.

deadly injury.

What the form of the attack might be, he knew not. But he prepared himself for emergencies. Will Sheridan was not only a brave and straightforward young ang fellow, but he had a clever head on

Why should I let this cunning scoun.

"Why should I let this cunning scounded in jure me?" he asked himselt. "His willany is easily seen through, — and I'm going to watch him closely."

He did watch him, and it served him well. Every secret and dangerous move he saw and disarranged. A trumped-up plan of muticy among the men—which would have excused bloodshed, and the shooting of an officer, perhaps, by accident
—he nipped in the bud, and almost
exposed the machinations of him who

Draper soon understood that he was playing with his master, and changed his method. He began to wait for an oppor tunity instead of making one.

This will be the case almost invariably;

when honest men are fighting cowards and slanderers, the surest way to defeat them is by constant watchfulness. Evil-minded people are generally shallow, and easily counterminded. Only, when they are countermined, they should be blown to each prever exceed.

up, and never spared.
The Canton touched at Singapore for orders, and was detained a week. Will Sheridan resolved that on the night before she sailed he would leave ship. Draper seemed to divine purpose, and watched him like liger. But Will's constant attention to duty, and his equable temper, de

The night before the Canton was to sail. The night before the Canton was to sail, will dropt a bundle into a dingy under the bow, swung himself ster it, and went ashore. A close search was made for him next day by the police, headed by Draper, the law in those ports being rigid against deserters. But he could not be found, and the Canton salied without her second

officer.

The first thing Will Sheridan did when he knew he was out of danger was to write to M.s. Walmsley, warning her of Draper's marriage in India. This done, he set about getting some sort of employment. He was in a strange place, and he knew

few days he shipped as mate on a bark bound for Western Australia, in the saudalwood trade.

A large and lucrative trade in saudal-

wood is carried on between China, Iudia, and the Penal Colony. Vast districts in West Australia are covered with this precious wood, which is cut by ticket of-leave men, and shipped to China and India, where it is used in the burning of incense in the Joss-houses or temples, and in the delicate cabinet and marquetry work which is so plentiful in oriental

This was a life that suited Sheridan's vigorous temperament. He found his oc-cupation pleasant, and would have quite forgotten the enmity of Draper; but he still feared that his influence over Alice Walmsley had not been broken.

He spent a year in the sandalwood trade, and was thicking of taking a trip to Eag land, when he received a package throug the post office at Shanghai, containing all his letters, and a brief unfriendly message in Alice Walmsley's handwriting, informing him that she was Captain Draper wife, and that she scorned the cowardly nature that sought to destroy an honor able man's good name by malicious false

Will Sheridan was dumbfounded and grieved to the heart. In all he had pre-viously borne, in his efforts to crush out viously borne, in his efforts to crush out of his heart a hopeless passion almost as strong as his life, he had, he thought, sounded the depths of his love for Alice Walmsley. But now, when he knew her utterly beyond his reach, and saw opening before her a desert life of misery and de spair, the pity in his heart almost kille He would have given his life then that his enemy might be an honorable man. Her letter did not wound him be-

cause he knew she had been deceived.

At first, he knew not what to do. He feared he had been hasty—he did not act-ually know that Draper was a villain his own accusing word was not enough, perhaps, or it might bear an explanation. Should he write to Alice and take back his cruel charges? Or should he remain silent, and let time unravel the trouble?

To do the first would be wrong—to do the second might be wofully unjust. The true course was to find out the truth; to go to Calcutta and learn for himself, and. he were wrong, to publicly make ac-

returned from Celcutta to Shanghal. He returned from Calcutta to Shanghai. He had found out the truth. He proceeded at once to Western Australia to join his ship, and from that time he wrote no more to England. One part of his life, the sweet and tender part, without fault of his, had suffered wofully, and had died before his eyes. It was shrouded in his memory and buried in his heart. Like a brave map, he would not sit and moan brave man, he would not sit and moan over the loss. He set his face to his duty, hoping and praying that time would take the gaswing pain from his heart.

III.

THE SANDLEWOOD AGENCY.

About a year after his trip to Calcutta, About a year after his trip to Calcutta, while his ship lay in Shanghai, Sheridan received an invitation to dinner from the chief owner, a wealthy and acute old Scotchman, whose palatial residence and beautiful grounds overlooked the town. He was surprised at the courtesy, and showed the invitation to the cap'ain, a kind old sallor, who had formed an affection for Will from the first.

"Go, go, my lad," said Coptain Mathews. "It's a piece of luck, no doubt. I've heard that the old man has a daugh

've heard that the old man has a daugh ter, or a neice, though I believe she's rather tough; but what's that, when she has a shiplosd of money? You're in luck, youngster; of course you'll go, and in your best rig, too. I'll lend you my old claw hammer coat."

"Thank you Cartel."

claw hammer coat."
"Thank you, Captain," said Will, smiling inwardly, as his eye took in the short but portly dimensions of his old friend; "but I think I'll go as a plain sailor, without any pretence at society dress."

"Well, I don't know but what you're that Schedow?"

right Sheridan," responded the captain; a sailor's jacket is fit for any man or any place, lad, when he who wears it loves his profession, and is worthy of it."

That evening saw Will Sheridan enter Mr. McKay's drawing room, as hands me and gentlemanly a fellow as ever gave an order through a trumpet. "Mr. Sheridan," said the kind old mer-

"Mr. Sheridan," said the kind old mer-chant, coming forward to meet him, "you are welcome, for your own sake, and that of a dear old friend. You are not aware, I think, that your father and I were mid-shiemen together forty years ago."
Will was surprised, but gratified. He had half expected to be patronized, and indeed was more than half prepared to

to resent such treatment.

Mr. M. Kay presented Will to his family —Mrs. MacKay, an invalid, and his step daughter, Miss Gifford, a handsome, buxom, good-natured maiden lady of s

Certain age.

They were all very kind, and they treated Will as an old and privileged friend. He forgot all about the patronage, and enjoyed himself immensely. Such an evening of home life, after years of rugged scafaring, was delightfully rest-ful.

At dinner Mr. MacKay recalled story after story of the time when he and Will' father were careless youngsters on His Majesty's ship Cumberland, Will was still more surprised to find that Mr. MacKay had recently been in communication with his father.

"I saw your papers, Mr. Sheridan," explained Mr. MacKay; "and, knowing that my old friend was in the Coastguard Service in England, I wrote to him. I found I was right in my conclusion; but I thought I would say nothing about the matter for some time. You will pardon me when I tell you that I have been observing you closely since you entered the service of our Company."

This was the first reference to their

This was the first reference to their relative positions which had been made. Will did not know what to answer.

"You have seen a good deal of our sandaiwood trade," said Mr. MacKay, changing the subject; "what do you think of its prospects, Mr. Sheridan?"

This was too extensive a question for Will, and he faltered in his reply. He had, he said, only considered his own duties in the trade, and they offered a limited scope for observation.

limited scope for observation. The old merchant, however,

the point. "Captain Mathews tells me that you have expressed to him your dissatisfaction at the management of our affairs in Western Australia."

"No, sir," answered Will with a smile, not with the management, but with the "Ah, just so," said Mr. MacKay; "we

will talk more about this by and by."

When the ladies had retired, Mr. Mackay again took up the subject. You think our affairs in Australia are

mismanaged, then ?" mismanaged, then?"
"Well, sir, it appears to me there is no system whatever on the other side, so far

as the Company's interests are concerned."
"How is that?" asked the keen bush ness man, opening his eyes. "Does not our agent purchase and ship the sandal-

"Yes, he certainly does, and that's all he does—and that's nothing," said blunt Will, "at least for the Company's bene

"Please explain," said Mr. MacKay, "Please explain," said Mr. Machay, nervously.
"Well," said Will, in his earnest way when intererested, "as you know, the saudalwood is cut away in the bush, from sixty to a hundred miles from the shipping-station at Banbury. It is cut by ticket-of leave men. From them it is bought by speculators, who team it to Banbury: and from these fellows, who Banbury; and from these fellows, who manage to control the wood, your agent buys it at the wharf, paying whatever

"You would have him do more?" asked

Macksy.

"I would change the whole plan, sir, if it were my concern. First, I would lease all, or as much as I could, of the lease all, or as much as I could, of the lease all, or as much as I could, of the lease all, or as much as I could, of the lease all, or as much as I could, of the lease all, or as much as I could, of the lease all, or as much as I could, of the lease all, or as much as I could, of the lease all, or as much as I could, of the lease all, or as much as I could all the lease all th sandalwood land direct from the Govern ment, then I would set my hired cutters to work, and then carry the wood in my own teams to the wharf. The original cost can be decreased at least fifty per cant. And, besides this, there are other valuable substances, such as gum, tan-bark, and skins, that could be carried and

shipped at the same time."
The merchant listened attentively to he spoke about quite freely as one out-

side the matter, but familiar with it.
"Mr. Sherldav," said Mr. MacKay length, "our Company has decided to change our agent in Western Australia, bange our sgent in Two months afterward, Will Sheridan you the position. I will see," he added,

interrupting Will's surprised exclamation, "that you shall have sufficient power at your disposal to carry out your ideas with regard to the extension of the trade."

Will hardly heard another word for the rest of the evening. His mind scarcely took in the charge—from the poor and unknown sailor, at one step, to a man of large influence and position for such would be the Australian agent of so wealthy a Company.

wealthy a Company.

When he returned to the ship his face flamed with excitement, as he related the wonderful story to his old friend Captain Mathews, who became even more excited Mathews, who became even more excited than Will—and declared many times over his glass of "Old Tom," that "they were beginning to see things right at last," and that "no man could do land business so well as him who was trained at sea," and divers other sentences filled with wisdom drawn from personal pride and marine

THE TEAMSTERS' TAVERN. "Curse that fellow!" hissed Lame Scotty throught his clenched teeth, "1 hate him." Tae word was emphasized by

blow on the rickety table that made the a blow on the rickety table that made the glasses jump.

The scene was a public house in the little mahogony town of Bunbury, Western Australia: the time, six, months after Will Sheridan had assumed the sundaiwood agency. The speaker was a ticket of leave man, a wiry eyed fellow of middle age, whose face had the cunning ferocity of a ferret. His auditors were a shagory crowd of woodentters and ex-con-

shaggy crowd of woodcutters and ex-con shaggy crowd of woodcutters and ex-con-vict teamsters, the latter group sitting with him at a long table.

"Don't talk so loud, Scotty," said a rough-locking man of immense stature, with an axe strapped on his back, who

with an are strapped on his back, who leant smoking against the fireplace; "don't shout so, my friend, or Agent Sheridan will hear it, and kick you out of the team he gave you for charity."

"Klek me out!" retorted Scotty, with an oath; "he daren't touch me. Curse his charity; he gave me a team for his own interest."
"Bah!" said the b'g woodcutter, without moving, "you were always a brag. He gave work and weges to you and a lot

of your ugly gang there, for downright charity; and, like the hounds you always were, you have no thanks in you. Though the gang so broadly referred to were at the table with Scotty, no one resented the woodcutter's epither, though

dark looks were flung at him.
"This agent has ruined the sandalwood trade," and Spotty, addressing himself to the aroused woodcutters. "Before he came here, a poor man could earn a few pounds; but now we ain't any better than chain-gang men."

A murmur of approval from the teamsters followed the remark, and Scotty felt that he had struck a popular note. Even one or true of the wood cutters at another table struck the board in approval.

table struck the board in approval.

"No, you ain't any better than chaingang men, that't true," said the brawny
bearer of the axe, still quietly smoking;
"nor you never were. There's where the
whole boiling lot of you ought to be still. You talk of ruining poor men," he continued, slightly shifting his position so as to face Scotty, "you darned fox! I know you.—and these men know you," pointing to the group of woodcutters. "Before this new system came with this new agent you and your rate there had the whole trade in your hands. You bought from the cutters at your own price, and you paid them in rum. You cheated the woodcutters and swindled the dealers, till the wonder was that some day you weren't found chopped to pieces for your vil-

"That's true as Gospel," sald one of the woodcutters who had lately applauded Scotty. "You're an infernal set of wampires, you are !

Scotty and his ill looking crew realized that the woodcutter "had got the drop on them, dead sure.

A stamping and tramping in the outer nerchant, however, returned to room or store suggested new arrivals, as the place was a kind of inn. were turned on the door, where entered, one after another, about a dozen powerful fellows, in the picturesque garb of stock-riders, who noisily but good humoredly sat them down to the large central table and called for something to eat and drink.

The interrupted discussion was not resumed, but a whispered and earnest com-

ment on the new comers began among ment on the act.

Scotty's gang.

"Where do you fellows hall from?"

asked the big woodcutter, after waiting a
while, and in a friendly tone.

"From Dardanup," said one of the

while, and in a friendly tone.

"From Dardanup," said one of the stockriders. The whispering between Scotty and his friends ceased, the last word passed round being strongly emphasized, "Dardanup Irisk."

There was a colony of Irish settlers at Dardanup, free men, who had emigrated there forty years before, when the Western Colony was free from the criminal taint. The families were all related to each other by inter marriage; and the men of the whole settlement, who had been born and reared in the bush, were famous throughout the colony for strength, horsemanship good-fellowship, and hard fighting quali

"From Dardanup — eh?" said the big woodcutter, with a mischlevous smile at Scotty's group. "Then you be Agent Sheridan's new teamsters, may be?"

"Ay, we're going to take those teams up to morrow," said a strong fellow; and then, to call the waiter, he hammered the table with his enormous fist,

"Why," said the woodcutter in his bland way; "it might be as you're Maguire boys from Dardanup?" Only eight Maguires in this crowd," said the table hammerer, with a pleasant

look round the circle. Scotty and one or two of his friends here left their seats, and sauntered toward the door.

"Don't go," said the woodcutter press-ingly; "Don't be in a hurry, Scotty, man; why it isn't ten minutes ago since you wanted to chaw up that d—d Sheridan and his teamsters.

Scotty scowled at the woodcutter. "A man can come and go as he pleases, can't he?" he growled.
"O, ay; but don't leave the friends as

you wanted to meet, just now. Here, you Dardanup fellows, this is your ganger in the teams : this is your 'boss,' as Yankee Sullivan says. This is the fellow that says Agent Sheridan daren't order him, and

A COMMITTEE OF PHYSICIANS ON THE MIRACLES AT LOURDES. that the agent went down on his knees and begged him to drive his black ox

"He'll never drive it again," said one of the Dardanup men.
"Why won't he?" demanded one of

"Why won't he?" demanded one of Scotty's friends.
"Because I'm going to drive that team," said the s'x foot Australian, wheeling his seat with an ominous velocity.
"Ho, ho! ha, ha!" roared the big woodcutter, enjoying the fallen crest of the braggart; "but you can't have that team, Maguire; Scotty will make ribbons of you."

of you."

And the man with the are heavily

stamped on the floor in his bolsterous en-joyment of Scotty's discomfiture.

The Dardanup man rose and walked toward Scotty, who sank back with so sudden a dismay that he stumbled and fell headlong, while a waiter, entering with a tray of plates and glasses, tumbled across the prostrate bully.

At this there was a loud laugh, and the six-footer from Dardanup at down again.

S'x-footer from Dardanup sat down again.

Shotty, too, was wise enought to profit by
the hilarity. He picked himself up,
laughing with the rest.

"Che," he cried in a jolly tone, but
with a humilisted aspect, as if he feared
his offer would be refused, "let us have a
drink and shake hands, no matter who
has the teams."

has the teams."
"Bravo!" cried the Dardanup men,
who were just as ready to drink as to

fight.
The bottle was passed round, and every man drank with Scotty, except the big Woodcutter.
Scotty randed bim the bottle and

glass, noticing that he had not tasted.
"No, thank you," said the big man, with a shake of the head, "none of that for me."
A few moments afterwards one of the

Dardanup men held up his glass to the big man of the axe. "Drink with me," "Ay, lad," said the woodcutter, "pass your bottle. I'll drink with you all night."

Scotty pretended not to have noted nor heard; but as soon as he could he escaped from the room with his associates. The Dardanup men ate a mighty supper, and afterwards had a wild time, in which the

woodcutter was a partaker.

Powerful and hearty fellows, full of good-nature, but dangerous men to rouse, these young Australians, and their strong blood was excited by the new enterprise they had undertaken.

A combination had been made among

the ticket of leave teamsters and buyers against the new agent of the saudalwood trade, who had revolution zed the old system. It had come to a serious pass with the business, and Agent Sheridan knowing that a weak front would invite ruin, had resolved to test the opposition at once rather than wait for its bursting He rode to Dardanup, and called a meeting of the stockriders, who though everyone born in Australia, and bred to the bush from infancy, had a warm feeling

for Sheridan, perhaps because of his litsh name. He laid the case before them without hiding the danger. The ticket of leave teamsters were of the company, by rolling great rocks on them as they passed through the Black.

wood Gorge.
The Blackwood Gorge was the narrow bed of a stream that wound among the Iron-stone Hills. In the rainy season it was filled with a violent flood ; but for elx and was used as a road to reach the sands wood districts. For more than thirty miles the patient oxen followed this rugge bridle path; and for the whole distance the way zigzagged between the feet of

precipices and steep mountains.

I would be an easy matter to block up or destroy a slow moving train in such a gully. And that the discharged ticket ofleave teamsters had determined on this desperate revenge, the fullest proof was in he hands of Agent Sheridan

He had considered the matter well, and he was resolved on a plan of action. wanted twenty-four men, twelve to act as teamsters, and twelve as a reserve. In a few minutes he had booked the names and settled the conditions with two dozen of the strongest and boldest men in Western Australia.

The meeting in the tavern was the first intimation the ticket of leave men had that their plan had been discovered.

Next morning, the teams passed peace-fally through the little town, while the discomfited Scotty and his friends looked on from their skulking places, and never

stirred a finger.
That evening, in the tavern, Scotty and his men were moodily drinking, and at another table sat half a dczen Dardanup stockriders. The woodcutter with the axe was smoking, as he lounged against

the fireplace.

"Why didn't you Dardanup boys go along with the others?" he seked the stockriders.

Scotty and his ill-looking group turned

eir heads to hear the reply.
"We stayed behind to watch the wind!" answered one, with a laugh. "To watch the wind?" qu

woodcutter. "Ay," said the Dardanup man, very

and looking equarely at the ticketof leave teamster; "if the wind blows a
stone as big as a turtle's egg down the
Blackwood Gorge to-morrow, we'll put a swinging ornament on every one of those twenty gum trees on the square. The rope is ready, and some one ought to pray for fine weather: Just one stone," con-tinued the giant, who had risen to light his pipe; and as he passed he laid a heavy hand on Scotty's shoulder, as if by chance "just one stone, as big as a turtle's egg, and we begin to reeve that rope." "Ha, ha! ho, ho!" roared the wood-

cutter, and the shanty shook with his tremendous merriment. When his derision has exhausted itself, he sat with the great hilarity over the routing of Scotty's gang.
From that day, the new agent of the

scandalwood trade was treated with marked respect by all classes in Western Australia.

TO BE CONTINUED

For scrofula in every form Hood's Sarsaparilla is a radical, reliable remedy. It Minard's Liniment cures Diphtheria.

The national pilgrimage of the French Catholics to Lourdes was this year at tended with many circumstances which tended with many circumstances which will deserve the attention of the Christian world, the attention, in particular, of professed scientists. Hypnotism, advocated, supported, half explained, and half enveloped in mystery by its adepts, had its congress in Paris during the Exposition in 1889. Avowed unbelievers, materialists and medical practitioners of eminence met there to compare notes, to detail the results of their experiments and observations, to proclaim ments and observations, to proclaim what they judged to be unquestionable facts, and to confess, as well, that in the practice of bypnotism as an instrument of medical science and a curative method of medical science and a curative method there should be rigorous rules and ex-traordinary precautions to prevent abuse. Beligion, morality, the very sanctity of the domestic hearth and the very secur-ity of the social order itself had been justly alarmed by the phenomena justly alarmed by the phenomena evolved in hypnotic experiments, by the whole series of facts recorded and by whole series of facts recorded and by the new and terrible force covered over by the scientific denominations of sug-

estion and suggestibility.

Am I far from the truth in saying that, Am I far from the truth it supply that, according to more than one organ of the anti Christian spirit in France and all over the European continent, the results, agencies and tendencies of hypnotism, as recorded in the proceedings of this congress amounted to a denial of the Bible miracles, and of the existence of any supernatural power able to work a real supernatural power solle to work a real miracle? Last year's congress of hypno-tists was, the unbelieving press declared, a challenge to the French Catholics to produce at Lourdes or elsewhere any well authenticated miraculous cures ich could in any way surpass those which hypnotism had wrought in the

mospitals of Paris and Germany.

My letter of September 8, 1 1890, described in part the answer given to this challenge by Christian France. The irreligious press found it easy to pass over in silence the wonderful cures effected at Lourdes during the month of August, or to pooh pooh the proceedings of the national pilgrimage as things un-

of the national pigrimage as things un-worthy of attention.

Nevetheless, the sudden cures, effected then at Lourdes, in presence of more than ten thousand persons, were sub-jected to the careful scrutiny of a large body of physicians, and certified to by them when no possible room for doubt had been left. One man among those thus cured last year, whose case atattention, is Pierre Delanoy, at present a gardener in the employ of Count de Villeneuve Bargemont, in the Department of the Var. This man, after serving his term in the army, was gradually deprived of the use of his legs, until he became hopelessly crippled. After passing from the best hospitals in the provinces to those of Paris, he spent five entire years under France, and finally was discharged as incurable. The last certificate, attesting the poor fellow's desperate condition, was that of the celebrated Dr. Charcot

was that of the celebrated Dr. Charcot.
Well, he went to Lourdes last year;
was carried like a log to the Grotto after
the fatigue of the long journey from
Paris, helping himself occasionally by using his crutches. During the first two days they plunged him into the icy cold spring, morning and attennoon. On the third day, while the Blessed Sacrament was carried by in solemn procession, amid the chanting of psalms and the chorus of prayers for the hundreds of sick present, Pierre Delanoy was im-pelled by a voice or a force within to rise from his stretcher, to cast away his crutches, and to follow the procession to the basilica. He felt all the vigor and agility of his twentieth year come back upon him, he says. His cure was instant aneous and perfect. He had certificates from nearly all the hospitals of Paris bearing the names of the farement. and bearing the names of the foremost sumptives, poor creatures who showed us certificates attesting that they were popeless one. And low! of a sudden he went back to them without a vestige of

his former infirmity.
This man was only one among soveral miraculously and most certainly cured last vear.

In August, 1890, the eyes of the entire medical faculty of France were fixed on the national pilgrimage to Lourdes, beginning on August 21st and concluding on August 25th. This time we have in the report of Dr. Boissarie the miraculous results of the pilgrimage, examined under every one of their scientific aspects, especially that of "suggestive ness," so much dwelt on by hypnotists. On the 21st of August "we had at

On the 21st of August "we nad as Lourdes about one thousand sick persons," the doctor says, "and during four entire days twenty eight or thirty physicians met in the investigating office to study and analize all cures, improved ments or changes for the better which took place under their eyes. We saw these tumors, wounds, organic affections of every description. Consumption and There physicians came from all parts o without any previous concert vinced, or curious, or incredulous, we vere determined to appreciate ourselves with a perfect fullness of mental liberty the facts about to be submitted to bservation. Every sick person was the bearer of a complete series of legal cer tificates. The physicians who had at-tended him described the nature of his disease, its progress, duration and the treatment he had undergone. The other documents attested the hearer morality and previous conduct. We had in our hands all the elements neces

sary for a serious inquiry."

Dr. Boissarie then sums up the genera results of their four days' investigations Four deaths and eighty odd cures or marked changes for the better. It is sick persons, excessively fatigued, after three or four days' journey on the railroad cars, subjected to most extraordinary excitement and plunged several times each day into a bath of icecold water, there should be in four days only four deaths. If the sick in the hospitals endured the extraordinary fatigues, the excitement and the treat-ment to which those at Lourdes voluntarily submitted, surely the percentage of deaths would be far larger. On the

contrary, the percentage of cures, the doctor affirms, far surpasses that of any

"In one word," he says, "a very low death rate, numerous and extraordinary cures. During these pilgrimages from the entire territory of France, which are known as the 'great days at Lourdes,' we had also solemn assizes which propulses wars momentum, and words. we had also solemn assizes which pronounce very momentous judgments.
The pilgrimage of 1890, even though it
may not have been so striking in its results, has, nevertheless, a very instructive side. We know what influence
great popular excitement and 'suggestion' may have in procuring certain
cures. But this year the cures did not
take place when we expected them or
among the class of patients where we
looked for them. The pre occupations
of the human mind generally throw a of the human mind generally throw a false light on the significance and the bearing of the divine operation.

"Did we see miracles? This is the "Did we see miracles? This is the question repeatedly put to us all through these days of pilgrimage. After each session of our committee of investigation every one of the physicians would see himself beset by a crowd of inquirers, 'Tell us if you have witnessed any miracles?' was the constantly repeated question. We did not appear very favorably with our reserves, our distinctions.

"Well, we had firmly resolved from the beginning not to see any miracles, if there were none. We should take no account of nervous diseases. We should make full allowance for the incalculable power of 'suggestion,' especially amid the atmosphere of excitement around us. We wanted only to study tumors, wounds, material lessons. All functiona troubles would be overlooked.

"Conviction came to us from a quarter to which we did not look at all. It is very easy in theory to speak of hypnc-tism and 'suggestion' and with these words to soive the most difficult proolems. We must make very much less of certain extraordinary cures (by hypnotists, etc.) by a word, by a sign, by a command. We shall have still long to deal with hysterical persons, with paralytics, with contracted and deformed members, and all that long cortege of nervous disorders which constantly cling to their victims through life."

The Doctor describes the powerful address made on the third assembled sick, calculated to rouse their faith and enthusiastic hope in the divine power and goodness. Then he paints the extraordinary scenes which took place on the morrow, the fourth and last day of the pilgrimage. From the Grotto, with its large basin of spring water, the great procession of the Blessed Sacra-ment extended all the way up to the ment extended an income to the Risary, pausing on its way, coming and going, at the middle church. Dr. Boissarie describes the scene which then occurred in order to prove one thing, that "suggestion," or the mere and mainfold forces of religious enthusiasm, ardent faith and the prayer supplications of a great multitude had no seeming effect in producing the cures which came under the scrutiny of the assembled physicians. When the processions and other services of the day were over not a single person, claiming to have been cured that day, appeared before them. The miracles, therefore, to which these experienced investigators were compelled to set the seal of their attestations were not the result of "suggestion," even though the forces of this moral agency had been

raised to the very highest pitch of tension. What, then, was the nature of the diseases miraculously cured at he memorable pilgrimage of this year and attested by the board of physicians as genuine, unquestioned and unquestionable miracles? Let Dr. Boissarie

himself answer:
"We were waiting to see the cures effected on persons with sores, wounds and external lesions. We only had conin the third degree of phthisis, who now only bore the traces of a slight conges-tion of the lungs! . . . To one of my brother physicians, who insisted on eeing cured a certain class of diseases, which he had selected, I could only say:

which he had selected, I could only say:

'If I could bid, here on the spot, a cancer to disappear, or a wound to close up completely, I would be happy to comply with your wishes. But I am not a healing agent here any more than you are.

I am only a simple witness. And you must see, in the very order followed by the facts we attest, the seal of a power superior to us all.'

the facts we assess, superior to us all.' "I say, then, that we saw consump "I say, then, that we saw consump tives cured; patients who were the bearers of the most explicit attestations bearers of the most explicit attestations from the medical men who had attended them. On these we could scarcely discover the traces of congestion all but perfectly obliterated. Lungs in which tubercules and bacilli had been in full evolution for months and years were not yet quite perfectly premeable to the air, and still gave out now and then a slight hissing sound. But all morbid action seemed arrested, and the patients de-

seemed arrested, and the patients de-clared that their organs were as well as ever, and that they felt as they had not felt for a very long time.

"Are these results to be lasting? We cannot reply in the affirmative at present. But such as they are they are surely most important, There can be no illu-sion in what has taken place. The factmost important. There can be no illusion in what has taken place. The facts are too numerous and too overwhelming. Such profound modifications as I have described are not the effect of nervous

described are not the effect of nervous commotion or of imagination.

"Try in a hospital to make fifteen or twenty such consumptives get up from their beds; stop the fever, expectorations, sweats and all the phenomens of the proposition." The store to all organic decomposition; restore to all these sufferers their strength, their healthy color, their joyousness; fill up these cavernous voids in their lungs, the progress of which you daily follow with your ear. Put healthy tissues in the place of these ulcers, of these mortified tissues, just as you close up a wound by covering it over with sound flesh.

covering it over with sound flesh.

"Do all this in an instant, in a single second of time, and then tell me if in this you have only done a thing of no account and undeserving of serious attention. There exists, therefore, outside of us, beyond the sphere of all human resources, an agent who intervenes and leaves behind Him the undeniable im-

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power of Hood's Sarsaparilla over all diseases of the blood. This medicine, when fairly tried, does expel every trace of serofula or

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rheumatism, drives
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feeling, and building up the whole system Thousands testify to the superiority of Hood's Sarsaparilla as a blood purifier. Full infor-

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there will be only one express or freight charge.

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MOST REV CORNELIUS O'BRIEN ARCHBISHOP OF HALIFAX, N. S.

"Aminta, a Modern Life Drama," is the last work published by Archbishop O'Brien. The heroine and hero, Aminta and Coroman, are both at the opening of the poem Agnostics, or something of the kind, and both find earthly goods to be Like Dead Sea fruits that tempt the eye. But turn to asses on the ups.

But turn to sakes on the lips.

Aminta lives with her father in a mausion by the ses, in the neighborhood of which she is rescued from the violence of Gonzalez, an outlawed lover, by Coroman, who had just been revolving in his own mind the question of suicide. An in timesy springs up between Aminta and Coroman, which the young lady's father disapprove of. Coroman, however, rows every evening to the wall of Aminta's residence and holds conversation with her through the telephone. After this has gone on for a time, Coroman, for some unexplained reason, summarily departs from Metiz Aminta is in despair, but after some time, in a great measure through the influence of a friend named Mathilda, becomes a Catholic Coroman, through the influence of a friend named Mathilda, becomes a Catholic Coroman, after several years of "roaming with a hungry heart," meets at Rome with Gonzalez, now a monk; Mathilda, a nun, and Aminta and another lady friend named Rosina, both Catholics; and finally decides to join the Church himself. All are now courseastically happy and the noew now comparatively happy and the poem ends, leaving us to understand that the fates of Aminta and Coroman are to be united. There are many eloquent pasesges in the poem, which want of space forbids me to quote; but in order to give some idea of the Archbishop's verse, the following lines are submitted:

To God we gladly leave death's hour,
His every counsel is the best;
Yet might we make this one request,
To fade with grass and leaf ared flower;
On some October day to die
When suu-decade earth smiles to the sky,
And then be laid in sunlit bower.

No gloomy cypress round our grave; But when our obscure course is run We'd sleep where brightest suines the sun. And dews the pansles soonest lave; A cross—the pledge of life-sought prize— These simple words—He shall arise— This, this the boon I fain would crave.

Though called a drama, "Aminta" is in the strict sense of the word didactic, dealing for the most part with grave philosophical and theological questions. This being the case, it is hardly to be expected that the poem will be very generally read. Didactic poetry belongs to a much earlier sga than ours. Who now reads Young's "Night Thoughts?" How many read even Dryden's "Hind and Panther?" Johnson's "Vanity of Human Wishes," the last great didactic poem, has not many readers: and Pope's "Essay on Man," probably the finest didactic poem in the language, is read for the beauty of Though called a drama, "Aminta" is Fanther? Johnson's "Vanity of Human Wishes," the last great didactic poem, has not many readers: and Pope's "Essay on Man," probably the finest didactic poem in the language, is read for the beauty of its verse, "its brilliant rhetoric and exquisite descriptions," and not for its sente reconstructions. This is not claimed by the Catholic Church. She claims to be no more than a dispenser of certain special graces which are to be conveyed to those for whom the priest hood are the ministers by an express function of our Lord. These ordinances of grace are few, although of great important to the catholic Church. in the language, is read for the beauty of its verse, "its brilliant rhetoric and exquisite descriptions," and not for its quisite descriptions," and not for its great importance, and even of them some acute reasoning. In "Aminta" Archibishop O'Brien shows that he is capable of a priest, as, for instance, baptism and loving felicitations on silvery wings; and quisite descriptions," and not for its acute reasoning. In "Aminta" Archibishop O'Brien shows that he is capable of conducting a long and profound argument in verse; but the peom gives one the impression of a vigorous intellect striving, with comparative success, no doubt, but still with perceptible effort under the constraint of the self imposed shackles of rhyme and mater and not of the self-imposed shackles of rhyme and mater and not of the self-imposed than the ministrations of the Christopher and the material of the self-imposed shackles of rhyme and mater and not of the self-imposed than priesthood.

great importance, and even of them some them some aboutely require the intervention of a briest, as, for instance, baptism and matrimony. Moreover, we teach that the Holy Spirit pours out His divine grace upon all men in multiple ways and in that sacred spot! There we find recorded seven years of devodedness, whose results were never attained before.

As I ponder over those happy days, the

the public plaintors and through the preparation of the state of an orator—is always a powerful and impressive speaker. For instance, it is generally admitted that, at the Imperial Federation meeting held in Hailtax, in June, 1888, (if the writer is not mataker) his speech was the best of the evening and probably the best of the system of the evening and probably the best of the evening and only and the evening and probably the best of the evening and only and the evening and probably the best of the evening and probably the probable and probable the evening and probable the probable and probable the public platform and through the press. With even slight preparation,

The Archbishop's views upon public questions are peculiarly his own. He differs from most of the Canadian supporters of Home Lule in being a warm advocate of Imperial Federation, and from ost Canadian friends of Imperial Feder ation is being a thorough-going Home Ruler. He is an ardent believer in the future of Canada, and particularly of his native island. In politics he looks more to men than to parties, but has wisely refrained from avowed support of any leader. Being first of all an ecclesiastic, he realizes clearly the injury which religion always sustains from being brought down without necessity into the arena of down without necessity into the areas of politics; and although not averse to controversy and, feeling a lively interest in the political questions of the day, he postpones his natural inclinations to the good of religion, and keeps his archiepiscopal robes unsullied by the dust of party conditate.

It is to be hoped that, from what has been sald, the reader will be able to form a fair, even if imperfect, estimate of Arch blahop O'Brien's record and character. It has been seen that he is highly endowed with the gifts of industry, business capa city, scholarship and literary ability; that city, scholarship and literary ability; that he is, in the best sense of the term, many-sided, combining, as already indicated, in a most unusual degree, the qualities of a man of books with those of a man of action. If there is a striking characteristic which has not hear brought out as clearly and spiritually and really sacrificed His Bod in the Lord till He come." As He spiritually and really sacrificed His Bod in the Lord till He come." As He spiritually and really sacrificed His Bod in the Lord till He come." As He spiritually and really sacrificed His Bod in the Lord till He come." As He spiritually and really sacrificed His Bod in the Lord till He come." As He spiritually and really sacrificed His Bod in the Lord till He come." As He spiritually and really sacrificed His Bod in the Lord till He come." As He spiritually and really sacrificed His Bod in the Lord till He come. action. If there is a striking characteristic which has not been brought out as clearly and spiritually and really sacrifi as could be wished, is it that he is a man who thinks much and deeply, and above mation on Calvary. All the

prelate, may in this case be granted, is the express wish of the members of Arch-bishop O'Brien's spiritual flock.—L. G. Power in The Week

ASTOUNDING ADMISSIONS.

MEMBER OF THE CATHOLIC TRUTH SOCIETY SCORES A POINT.

Rev Alfred Young, of the Paulist Fathers, New York, who recently joined the American Catholic Truth Society, remarking at the time that he would "try to hit a nail wherever he saw it," is doing yeomen duty in the cause of truth. The following excellent letter from him appeared in the Christian Union of November 20th, and drew forth the subjoined re-20th, and drew forth the subjoined remarkable editorial confession from Rev. Lyman Abbott.

"The Better Way " REINFORCED BY A ROMAN CATHOLIC DIVINE.

To the Editors of the Christian Union:

dispensation of divine grace—an exclusive possession of the reservoir of grace."
This is not claimed by the Catholic Church.

under the constraint of the self imposed shackles of rhyme and metre, and not of an ardent poetic soul sparing into the chill, if lofty, regions of philosophy and divinity.

Too much attention has been devoted to His Grace's books to allow much to be said in this sketch of his utterances from the public platform and through the public platform and through the control of the christ by which we are brought into a singular and extraordinary union with Him as the incarnate God both in life and the carry the carry that the ministrations of the Christian priesthood.

If we claim that special graces are given through our ministration, not obtainable in any other way, it is because we believe that they are the means ordained by Christ by which we are brought into a singular and extraordinary union with

3rd Error,—"The Catholic Church teaches and practices adoration of the Virgin Mavy, which is idolatry." Un-doubtedly it would be idolatry to adore doubtedly it would be idolatry to adore
the Virgin Mary; but, again, this is no
doctrine or practice of the Oatholic
Church. No such term as adoration of
Mary can be found in any Roman Catholic book ever written, neither was it
ever heard from any Roman Catholic
mouth. Why should you use it?
Neither are we guilty of idolatry of the
Virgin Mary. Never was it heard that Virgin Mary. Never was it heard that any Catholic ever paid divine honor to her, and that alone is idolatry. No need

to "combat" us for holding that error.

4th Error.—"Roman Catholics hold
the Mass to be a freshly repeated sacrifice for sin." If there be cause to represent this as an error to your readers, it could only be in the sense that we hold the Mass to be another sacrifice than that one which Christ offered upon the cross once for the sins of the world. Then it would be an error. But such once more, is not the Catholic doctrine. In the Mass we daily "show forth the death of the Lord till He come." As He

press of His manifestations. This is what we shall see with atill further evidence when we enter on the detail of the facts submitted to our investigation."

Assuredly no more important or interesting question can be studied by the American public than that partially exposed here by Dr. Boissarie,—Mgr. Berand O'Reilly.

all, independently, upon a great variety of subjects.

I am enough a believer in the doc'rine offered and in His infinite merits from offered and in His infinite merits from offered and in His infinite merits from this act of divine love. The difference of time and place, or the absence of pain, blood-shedding, and mortal death, do not effect the efficacy or merit of that where more abundantly than in the differences do not effect the efficience.

lam enough a believer in the doc'rine of heredity to fancy that I can see in His Grace the perfervidum ingensum Scotolorum. In the intense and brilliant Irish talent, with a possible tendency to exaggeration and unreality—which is to be found nowhere more abandantly than in the county of Cork, combined with and tempered by the independence, perseverence and sommon sense which characterize the people of Wexford county.

The subject of this sketch is still in the prime of life, and if his activity is allowed to continue will do a vast amount of useful at a dimportant work during the years that are to come. That he may be spared to accomplish this, and that the prayer—ad multos annos—for a long life, used in the service at the Church consecration of a prelate, may in this case be granted, is the service at the Church consecration of a prelate, may in this case be granted, is the service at the Church consecration of a prelate, may in this case be granted, is the service at the Church consecration of a problem of the world, in the service at the Church consecration of a problem of the world, in the service at the Church consecration of a prelate, may in this case be granted, is the service at the Church consecration of a problem of the world, in the service at the Church consecration of a problem of the world, in the service at the Church consecration of a problem of the world of the memorial sacrifice is in the problem of the world of the service at the Church consecration of a problem of the world, in the service at the Church consecration of a problem of the world of the world of the world of the world of the service at the Church consecration of a problem of the world of the world of the service at the Church consecration of a problem of the world of the world of the service at the Church consecration of a problem of the world of the world of the service at the Church consecration of a problem of the world of He shows His precious wounds in memory of His passion and death. Well, what that enduring "memorial sacrifice" is in heaven the Mass is on earth Think of this identity of all these sacrificial acts, and

our doctrine will be, at least, clear to you even if not accepted.

Sincere Protestants who love and respect us as Christian brethren will there-fore have no need, in the interests of a true Christianity, to combat these errors as

being ours.

If you had shown the proof of your article to any Catholic priest to see if the statement was at least verbally correct not one could have passed it. You love justice and hate what is false. Therefore I am sure you will gladly accept these few world of friendly help to set your readers right in what, if left to go uncorrected, would be a grave injury to us and a serious would to truth.

ALFRED Young C S. P.
House of the Paulists, West Fifty Ninth Street, N. Y.

[If our correspondent will re-examine with care the editorial to which he refers,

To the Editors of the Christian Union:

The kind and friendly tone of the editorial article entitled "The Better Way," in your issue of October 30, shows that, in presenting a summary of certain doctrinal errors which you take for granted are held and taught by the Roman Catholic Church, you evidently meant to be fair, and honestly supposed that in so writing you were stating the truth. I respectfully beg to say that, while I agree with you that the doctrines as formulated in that article are errors. I unhesitatingly deny that they can be justly laid to our charge.

Their statement as being doctrines of the Catholic Church is, therefore, misleading, and would give your readers faise notions about our bellef. I hardly think you would be pleased in feeling that they may have been led to believe what is not true about our bellef. I hardly think you would not intentionally misrepresent our doctrines. Therefore I take it for granted syou will permit me to specify and explain these "errors."

Ist error. — "The Roman Catholic Church claims to have a monopoly of the dispensation of divine grace—an exclusive we possession of the reservoir of grace."

The kind and friendly tone of the editorial to which he refers, he will see that it professed to give, not an accurate statement of Roman Catholic doctrines, but a statement of those doctrines, but a statement of Roman Catholic doctrines, but a statement of Roman Catholic doctrines, but a statement of Roman Catholic doctrines, but a statement of those doctrines, but a statement of Roman Catholic doctrines, but a statement of Roman Catholic doctrines, but a statement of those doctrines at hey are generally interpreted by rotestant minister in attacking ductrines, but a statement of Roman Catholic Church is, therefore the forestant minister in attacking ductrines, but a statement of Roman Catholic Church is, therefore the forestant minister in attacking are protestant minister in attacking Roman im ordinarily intesphere in more remarked.

A SILVER JUBILEE.

For the CATHOLIC R she offered it to her Spouse. Gentleness to she offered it to her Soouse. Gentleness to all, which is heightened in its sincerity by a firmness of will; that close discernment of the difference in characters; exquisite fineness of feeling—all these combine in Mother Rosary, her to whom homege has been paid. It was but fit that on that anniversary the Past

words of a former pupil, spoken of a friend and teacher, come to me, and I friend and teacher, come to me, and I re echo them: "I have never ceased to congratulate myself that it was given me to be the pupil of Mother Rosary and Sr. Louise, both of whom are so lovingly cherished by all wherever they are known. Dear Mother Rossry, how gradous she was—so sweet a mother and yet so dignified a woman! The office of Superior seemed created for her, and its title sat upon her like a queenly garment."

with effection and gratitude.
"honor done to her whom to would honor." Let us say with Rev Archbishop Tache, in his "May the wishes and congres Manitoh; he pleasing to you the golden link be sedied to chain which, twenty five your loved friend and States of the precious are ago, united agents to Jesus. sperior to Jesus

L. A. M. 18, 1890. Cleveland, December Nerve Pr in Cure.

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Ner at Cure.

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Dr. Morse's Indian The advantages and conveniences of this Agraev are many, a few by which are; left it is situated in the heart of the wholes left it is situated in the heart of the wholes is to trade 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 Root Pills.

Dr. Morse's Indian Root Pills.

Dr. Morse's Indian **Boot** Pills.

Dr. Morse's Indian Root Pills.

To save Doctors Bills use Dr. Morse's Indian Root Pills.

The Best Family Pill in use.

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CHAPANORE, N.C., July 20, 1888.

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Yours, &c., WM. JACKSON.

After 25 Years. PRINCETON, Ind., Aug. 24, 1888,

W. H. COMSTOCR:

PRINCETON, Ind., Aug. 24, 1888,

DEAR SIR:—For twenty-five years I have been afflicted with rheumatism of the bowels; I gave up all hopes of recovery; I was unable to stand upon my feet at times and was compelled to sit and do my housework. In 1885 your agent called at my house and said that "he could cure me." I asked, How? he replied, "By the use of Br. Morse's Endian Root Pills." I decided to give them a trial and the result is that I am entirely cured and able to do my own work. All the neighbors around here use your Pills and say that they would not be without them.

Yours, &c., Celia Johnson.

Disease of the Kidneys. QUARER GAP, Stokes Co., N.C., July 5. 1888.

OCARER GAF, Stokes Co., N.C., stay of W. H. COMSTOCK:

DEAR SIR: — Your Dr. Morse's Indian Root
Pills have effected a most remarkable cure. My
mother was suffering from kidney difficulties; the
disease had got so firm a grip upon her rhat she could
not walk a step. I bought a box of your pills and
commenced giving her two giveney night; before
she had taken all of one box she could walk about the
house, To-day she is perfectly well and says that
Morse's Pills saved her life.

Yours, &c., L. W. FERGUSON.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

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Published weekly at 484 and 486 Richmond street, London, Ontario. Price of Subscription—\$2 00 per annum. EDITORS. REV. GEORGE R. NORTHGRAVES. REV WILLIAM FLANNERY,

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ps of Hamilton and Peterborough, and

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Catholic Record.

London, Sat., Jan. 3rd, 1891.

NEW YEAR'S DAY.

For the many graces and blessings vouchsafed to us by a merciful Providence during the year that is now reckoned with the past most sincere and heartfelt thanks are due. The public in general has been benefitted in many ways visible and by thousands of providential mercies, disregarded because of their continuity, nor felt or appreciated on account of their iteration and frequency. We in this country and climate were very much favored during the past year with delightful weather. The milduess of the spring season was very remarkable. It allowed ample opportunity to the farming community to make every necessary preparation for the approaching heats and rains, which came in due succession. Abundant crops of unusual richness were stowed away in the granaries, and the prophets of evil who foretold scarc ity of the country's provision supply were all silenced. The autumn season has been mild and moist and of sufficient duration to permit of most exten sive fall ploughing and preparations for an early and busy spring. The great desideratum of all Canadians to the manor born - plenty of snow and good sleighing - gladden the hearts of all. The young and the old erjoy the tingle of the merry sleigh bell. A right good fall of snow that comes to stay is the delight, as it is the profit, of both town and country. It opens up the mines of untold wealth that lie buried away in the depths of our vast forests. It levels the hills and fills the valleys ; it makes the "crooked ways straight and the rough ways smooth." An even road. bed and glassy avenues exist where tangled roots and frozen clods impeded the way and locked out the farmer's hidden treasures from the public mart. Wnat serves the country work and brings money to the farmers' pockets must necessarily eurich the merchant and the small trader, whose fortune is made by the rapid exchange of commodities and the ever-increasing calls for demand and supply. The epidemic which broke out in Russia last year and reached us in the month of February did not produce the fatal results that were predicted of it, although the and town had some deaths to deplore that were commonly ascribed to its peralclous influence. Yet, thanks to a merciful Providence, the per centage of fatalities did not reach one in ten of the stricken population. Its effects were felt in every district of both continents, and were of so general a character that the year of 1890 will be long remembered as the year of the Ruestan influenza, or as it was named in France, la grippe.

the signal defeat sustained at the polls by the party of bigotry and fanaticism. During the early months of the year we were threatened with a godless school system, in the legal annihilation of all our educational privileges. An appeal was made to the country by men hungry for power and office. It consisted of a rallying cry to all Protestants to unite against the common foe. It invited all sections and denominations to make war on the constitutionally existing Separate school system, by depriving us Catholics of all our rightful and legal privileges as such and by ignoring us and our children as part of the body politic of this country. Our Catholic faith and principles were to be treated with contempt and our Catholic conscience both disregarded and outlawed. The general good sense and sober judgment of Canadians, although for a while disturbed, was not imposed on or led astray to any appreciable extent. A few who did allow their reason to be overbalanced by the appeals of finaticism went over to the side of bigotry, but their loss was more than amply compensated for by the firm and con stant closing up in the ranks of Catholic Vo ers hitherto careless or indifferent. The Reform party was sustained and kept alive by the solid Catholic vote. It were about time the opposite party would open its eyes to the futility of

Another source of gratitude is found or

enth century people; that we do not live in the days of Titus Oates, and that, p rhaps except in St. John's Ward, Tor. onto, Gordon riots are no longer possible in any part of Canada. The Reform party should also learn a lesson and take it to heart and carry it out in practice. It should learn to be no longer afraid of bigotry. It should be convinced of the advisability and the necessity of doing justice to the weaker side, in spite of the nowlings and protestations of fanatics. Nor should Mr. Mowat and his cabinet fancy that all is accomplished in the way of good and liberal government. They certainly should find a way of compelling the assessors who are paid by the taxes of all, to make out a complete list of supporters of Separate as of Common schools, The Separate School Board is obliged to hire men to attend to this difficult operation or do it themselves, while officials are paid large salaries out of their (Catholic) taxes for doing it for the Common School Board, The public assessors did tais successfully. and to the general satisfaction, during a number of years; but Mr. W. Meredith raised his voice against it during last May's electioneering cam. paign, and the Mowat Government was frightened into compliance. They can see now how groundless were their fears. It is to be hoped that at the next session in Toronto they will have the courage of their convictions and of their former legislation. It is about full time our present able and liberal legislators would take into consideration the question of chartered companies' school taxes. Is it fair that all school taxes raised from railway companies, banking and manufacturing institutions, chartered by government and incorporated, should be handed over to the Common schools. In the Province of Quebec one-third of these school taxes are paid in to the Pro testant Separate school boards. Will the Government ever conceive the neces. sity or advisability of similar liberality in this Province? We will probably hear something about it very soon. The party which opposes the liberal administration in Toronto is forever crying out that Catholics obtain a solid quid pro quo for their solid vote. It is provoking that we should have the name without the gains. We certainly will look for some recognition at the next parliamentary sittings of our local government. We must admit that the sessions held last February and March were of a stormy nature, but we are at a less for reason to explain the supineness of the government in yielding to the clamor raised about the assessors' work when the assessor was paid for his work by Cathe. lic and Protestant alike. But the clamors have all ceased; the cry of fanaticism is no longer heard in our halls; the whole country has settled down to live in peace, and acknowledge each other's right to fair play and common justice. We feel assured that there is no educational privilege granted to Protestant Separate chools in Quebec which may not be freely and willingly accorded by liberalminded Protestants to the Catholic Separate schools of Ontario. The educational interests of the Province are so closely connected with the spiritual that they can never be considered apart. religious supremacy?

ought to remember that we are a nine-

While we have no reason for self congratulation in any advance towards perfection as provided by law in the former, we can without reserve give expression to feelings of thankfulness and rejoicing in the wise provisions made by the Holy See for our consolation in the latter. The opening of the year 1889 found us orphans - a flock without a shepherd. A good, faithful and prudent prelate was taken from us for Toronto's benefit and his own advancement; and we were all in doubt and in a state of apprehension as to the character and standing of his successor. The New Year finds the whole diocese in a state of exultation and satisfaction over the appoint. ment of a young Bishop, whose talents, wide experience and virtues have been long recognized.

What affects the one of necessity affects

the other.

UNNECESSARY ALARM.

"Cardinal Rampolla, the Papal secre tary, has written a letter in regard to Cardi-nalLavigerie's recent declaration in favor of a republican form of government. In this he says that the Roman Catholic Church is not inimical to any form of govern-ment. The Church applies itself before all else to the progress of religion, and therefore thinks it right for the faithful to participate in public affairs when such action is demanded by the interests of religion, in order that the wholesome in fluence of Christianity may be exerted for the general welfare of the State."

The above despatch, which is probably correct, comes from Rome under date December the 9th. It is difficult to understand how it could be misuaderstood, yet a later despatch states that the Austrian Government has expressed to the Holy Father its desire that he should not express any fayorable sentiments towards the French Republic or Republicanism in general. It is not likely that Austria has

believe that the last mentioned despatch is the Catholics of Germany be stigmatised erroneous. The Holy Father will not as criminals for refusing practically to recede from the sentiments expressed in his reply to Cardinal Lavigorie's desiaration. The sentiments to which he has given expression are founded on right reason and Catholic principles, which en. join submission to lawful authority, whatever the form of Government may be. Cardinal Lavigerie may have his preference for the Republican form, and for this no blame can be attached to him, for Catholics are quite free to have their preferences on such a subject, and to meintain their opinions too, as long as they observe Christian charity in the discussion; but there is no decree of the Church giving the preference to one form of Government rather than to another There is, therefore, no need that Austria should fear the Pope will say anything in his public utterances to disparage monarchical government or to lojare that power in its relations with other countries.

JESUITS IN GERMANY, AND THE MAIL.

There are in Germany as well as Canada would be persecutors who desire to oppress the Catholic Church, and it is a coincidence not very surprising that their efforts in both countries are directed towards destroying the Jesuit Order, which has at all times been one of the most efficient of religious communities in the work of education and in the missionary field. In Germany the persecutors are now busily circulating petitions against the readmission of the Jesuits to the empire. But, with the resolute Herr Windthorst at the head of powerful and influential Catholic party the Reichstag, and the good will of Kaiser William and his Coancellor General, Von Caprivi, it is to be expected that the extremists will get just such an answer as Lord Stanley gave Dr. Caven and his colaborers last year.

There is this difference between the fanatics of Germany and those of Ontario, that the former are not masquerading, as the latter are doing, under the title of "Equal Righters." The Germans are contented to appear under their true colors, as persecutors, pure and simple, enlisted under the banner of Protestant Ascendancy.

But while these efforts are being made n behalf of religious intolerance, the true friends of toleration are not idle. A bill is to be introduced into the Reich stag to repeal the penal laws which were enacted against the Jesuits under Bismark's iron rule, and there is every hope that these absurd enactments will be blotted from the statute books.

The Toronto Mail of last Friday, in an editorial referring to the movement of the Catholic party to recover freedom for the Church, ludicrously enough declares that the May laws of Germany asserted the independence of the State and the freedom of the people." Yet it acknowledges that they were "a legislative assault upon the Church," and that the Jesuits were expelled. Is it an evidence of freedom, then, that a community of priests whom Catholics hold in the highest esteem should be expelled the country, for no other reason than that they are an order faithful to their religion and to God? Is it freedom for the people to have the monarch assume

Even during the occupation of Rome by the troops of Victor Emmanuel, while the Emperor William I. was at Versailles, the Emperor said in reply to an address presented to him by the Knights of Malta of the Rhine Provinces: " I consider the occupation of Rome by the Italians as an act of violence, and when the war shall be over I will not omit to take the matter into consideration in concert with other rulers."

Certainly the Enperor did not then think that in order to secure the liberty of the people it was necessary to oppress the Church. It was not until 1872 that Bismarck pretended to vindicate the rights of the Bishops and of the State by putting himself in opposition to the decree of the Vatican Council regarding the infallibility of the Pope. But he found that the Bishops refused to be patronized after this manner, and the persecution was at once directed against them and all the clergy who would not acknowledge the Imperial supremacy in matters of religious dogma and discipline. The May laws relegated to the Government officials the administration of the goods of the Church, made rules for the education of the clergy, regulated the conditions under which the dioceses were to be administered, and went so far as to appoint faithless priests to parochial charges, besides taking from the clergy the right of educating Catho. lic children in their religion.

All this could not be tolerated even in a Catholic monarch. Still less could the Church permit a Protestant sovereign to take the Pope's position. Yet this is what the Mail calls battling for the liber ties of the people!

It is to this day the proud boast of kings of England who endeavored to impose upon them the tyranny of Royal

receive their religion from the Chancel lor of the Empire?

But Germany received its reward for thus oppressing religion, in the spread of socialism and irreligion. In 1871 there were 6,403 crimes prosecuted in Prussis. In 1877 the number reached 12 807—one more than double the former number. Bismarck himself, after boasting that he would not go to Canossa, found it neces eary to relax his persecuting hand, and it is now to be hoped, even it is probable, that the last vestige of the May laws will be swept away in Protestant Germany in spite of the lamentations and protests of the Toronto Mail on the subject. The Mail, of course, cannot conclude

its article without an absurd falsehood Jesuits being the cause of the May laws. a duty, for the Bishop to do as he did. In It says: "But when, later, the Jesuits any case, however, it was his right, and made their influence at Rome supreme a new condition of affairs was brought are very unreasonable. about. Freedom was at an end, and a hattle between liberty on the one hand and intolerance on the other commenced and has ever since continued to rage." Bismarck and liberty! The Catholic Church and intolerance! This from the Mail quite equals in truth that journal's statement over a year ago of the impious oath which every Jesuit was said to take, a statement on account of which it is now the defendant in a libel suit, and the falsehood of which it has tortuously admitted by endeavoring to change the issue, first, into the incapacity of the Jesuits to enter such a suit, because they were illegally incorporated, and, being beaten on this plea, secondly, into their teaching doctrines which are substantially the same as those implied in the forged oath. It is not worth while to refute seriously what is based only on the brazen assertions of a notorious elanderer.

POLITICS IN ANTIGONISHE.

Some newspapers have been occupied for some time past in unreasonably heaping abuse upon the Right Rev. Bishop Cameron, of Antigonishe, on account of a letter which he wrote in February, 1887, to these considerations as corrupt. It is pre aid the candidature of Sir John Thompson while contesting that county.

His Lordship's letter was not written in couched in the abusive terms which are oo commonly employed by the support. ers of opposing candidates in our Canadian elections. On the contrary, it calmly eviews the relations of the Hon. Mr. Thompson to his constituents, and on public grounds maintains that it is to their

he was falfilling a duty in writing it. His Lordship's letter was purely a politi-

ever saying that the clergy should not inerfere in politics. We concede that the clergy should not employ their office in declaring ecclesiastical penalties against those who differ from them in merely political opinion; yet even in this case they have the right, and it is their duty, to warn their flocks against perpetrating a moral wrong under the pretence that their acts are of a solely political character. Politics must not be made a pretext for wrong doing.

However, Bishop Cameron's letter makes no pretence that there would be a moral wrong in honest opposition to Sir John Thompson, and he does not threaten to inflict any ecclesiastical penalty on those who might oppose his election. Yet in being consecrated a Bishop, he did not forfeit his rights as a citizen. He believed that Sir John was the best candidate in the interests of his constituency. and of the country at large, and therefore as a citizen, he strongly recommends the electors to support him. There was nothing here which any citizen might not properly do.

But the Bishop is not an ordinary citien. He is a man of high culture and ability, and is therefore, altogether independently of his ecclesiastical position, eminently qualified to know what will most benefit the country; and, as the honest voice of the country is ascertained by the result of combining all the varied opinions and influences which can be brought to bear at the elections, the Bishop was merely taking his proper share in bringing about that result, as far as his influence extended. His influence is undoubtedly great, but it is no greater than is justified by his ability and the respect Scotchmen that they fought against the pald him on account of his unimpeachable

integrity. There are many who maintain that

every cit'zen, and it is quite a debatable matter whether those who take this view are not in the right. There is certainly some weight in the argument they employ to enetaln their view. They eay that every voter is bound in conscience to have at heart the good of the country, and, as in our theory of government by the majority the good of the country requires that the majority should rule, every citizen is bound to give his vote at the polls so that the representatives of the people may truly represent the wishes

of the mejority.

If this view of the case be correct it equally follows from the premises that every citizen should use the talents which God has given him to place his honest views before the people, and to influence them to adopt them. From this it would concerning greed of power on the part of follow that it was not merely a right, but the journals which find fault with him

We would be sorry to see the Catholic clergy mix themselves in party squabbles when there are not important issues at etake. But Dr. O'Brien, the learned Arch bishop of Hallfax, writing to Bishop Cameron on the subject of the attacks which have been made upon him, says with great force that :

" A bishop has a perfect right to take an intelligent interest in the political life of his country, and to use, should he deem fit, all legitimate means in favor of these who, in his opinion, are most likely to benefit the community."

This is so axiomatically true that it needs no further poof than merely to state it. In thus acting a Bishop does no more than what every citizen has a right to do.

But we have been told, especially by the Toronto Globe that Bishop Cameron endeavored to corrupt the constituency of Antigonish by placing before the electors corrupt motives for supporting the Minister of Justice. This charge is made because His Lordship reminds the people that Sir John succeeded in doing much for his constituency, by obtaining new postal facilities, repairing public works, conetructing railroads, etc.

It is unjust in the extreme to stigmatize cleely such benefits conferred upon the people in divers localities that make any government popular, and it is not cor spirit of violent partisanship, nor was it raption in the people of Antigonishe to manifest their appreciation of baving such works done in their own constituency. It should be proved that these works are an injury to the general public before such a conclusion should be drawn, but this proof is not forthcoming.

We infer, therefore, that the attacks interest, and that of the country at large, which have been made upon Bishop Camthat the Minister of Justice should be eron are unjustifiable, and that they have returned by "an overwhelming major- been made in the spirit of unmitigated partisanship. The Globe of the 24 h inst. The CATHOLIC RECORD has made it a so far forgets the courtesy and respect due principle to preserve neutrality in all mat- to the Bishop as to say that his conduct ters which are merely political. It is a was such as "might be expected from Catholic paper, and its purpose is to some boodling layman but advance the interests and to maintain the it was utterly unworthy of a clergyman;" principles of the Catholic religion and and that "a certificate from the Pope Catholic people of the Dominion. Yet to would not alter that fact." Bishop Cam far are we from seeing anything wrong in eron's conduct does not need justification Bishop Cameron's letter that we consider by the Pope, but we assure the Globe that he was exercising his right, nay more, that a certificate of either good or bad character from the Holy Father will have a weight fully equal with, if not much cal one, and he wrote as a citizen of the greater, than that given by any sovereign

A PARALLEL CASE.

The incident of which we give an count in another column, wherein Eather July was selected recently to negotiate for peace between the hostile Indians of the West and the United States Gov. ernment, had its parallel in Canada in 1869. In that year, it will be remembered, the then recently constituted Government of the Dominion proposed to take posses sion of our North West, which has since been partially subdivided into Manitoba, Assinabola, Alberta and Saskatchewan, The Hon. Wm. Macdougall was sent as Governor of the newly acquired territory. but the half breeds and Indians, and even the whites in large numbers, opposed the occupation of the territory, because intimations hal been given that the vested rights of the people would not be respected. It was then decided that the learned and respected prelate, Monseigneur Tache, now Arch bishop of St. Boulface, was the only peron who could bring about a peaceful settlement of the trouble, inasmuch as the people were actually in arms and had already declared their intention to resist aggression.

Monseigneur Tache was in Rome, hav ing just arrived there to assist at the Vatican Council which was to be opened on the 8th of December.

His Lordship had been informed of the insurrection a few days before, while still in France, at Paris, we believe, and on reaching Rome he received a telegram from Sir John MacDonald requesting him to return. Understanding that the situation was a grave one, he at once returned home, and h's efforts were crowned with success. The insurrection was ended, and it was not until the Indians and half-

Government to preserve their land titles were not observed that later on a second insurrection broke out, which was terminsted with the execution of Louis Riel. It was on the occasion of the first facurrection that the Bill of North-Western Rights was agreed to by the Government, and it is this bill which guaranteed to Catholics and Protestants alike the privilege of having de. nominational Separate schools, which has been violated by the Manitoba Legislature. It is certainly the duty of the Dominion Government now to see to it that the promises then made to the population of the territory shall be fulfilled and that the new settlers shall not be allowed to violate the solemn compact then made. The provisions of the Bill of Rights would not have been agreed to if they had not been just, and, being just, they should not

A MIXED RELIGIOUS SERVICE.

be violated now.

From the Woodstock Sentinel-Review we learn that on Christmas day the Rev. Dr. McMullen, late Moderator of the Presbyterian Church of Canada, preached in old St. Paul's Anglican church of Woodstock from the text Isaiss ix, 6. For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called wonderful, etc." The Sentinel Review says that this fact is "an event in the history of churches," and that it is likely to arouse widespread interest, and possibly some ecclesiastical discussion." It is described as an act which will tend to bring about "the true unity of Christian friendship and fellowship to replace the narrowness and diverse bigotry of the past. We are not surprised when we are told that the congregation of St. Paul's beheld this new departure with "astonished eyes;" for notwithstanding the individual act of the Dean of Woodstock who invited Dr. McMullen to preach to his congregation on that day, the Church of England expressly decrees "that no man might presume to execute any of them (the ministeral functions except he were

. . . by public prayer with imposition of hands, approved and admitted there. unto by lawful authority," and that "no man shall be suffered to execute any of said functions except he be called, tried, examined, and admitted thereunto, according to the form here after following, or hath had formerly episcopal consecration or ordination,"-Order of ordaining in Book of Common Prayer.

It is scarcely necessary to add that the form referred to is the form of ordination by a Bishop of the Church of Eng. land. Whatever we may think of the kindliness of heart which so animated the Dean of Woods.ock that he thus recognized the validity of Dr. Mc. Mallin's ministry, it is certain that he openly violated the decrees of his Church ; and that it will be recognized as an admission of the validity of Presbyterian orders is clear even from the words of the Presby terian catechism, which says: "The word of God is to be preached only by such as are sufficiently gifted, and also duly approved and called to that office." The texts of Scripture quoted in the catechism in support of this view clearly indicate that these words imply that the calling must be from God, and the approval from Dominion, as he had a perfect right to do. on earth, or for that matter by the edi- | the constituted authorities of the Church. Among the texts quoted we find : "And how shall they preach except they be sent?" (Rom. x., 15) "And no man taketh this honor unto himself but he that is called of God as was Asron.' (Heb. v. 4)

It will not be very surprising, therefore, if the Dean of Woodstock be called to strict account by his ecclesiastical superiors for violating the Church laws. Nevertheless we do not see much incon. gruity in the course he pursued. Presbyterians and Anglicans alike rebelled against the Catholic Courch in the six. teenth century, and the orders of both are equally valid; or rather equally invalid.

The hope has been expressed that through such methods "the true unity of Christian friendship and fellowship will be brought about. We must say we do not share this expectation. The object of the institution of the Christian ministry is described by St. Paul to be that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine by the wicked ness of men."

This object will certainly not be attained by introducing all the varieties of doctrine which Protestantism has invented into the pulpits of the sects which have retained some larger meas. ure of the semblance of truth. There are surely varieties enough in Anglican. ism itself, with its High and Low Church parties, without adding to them those of Presbyterianism.

Matters have certainly changed since the Presbyterian ministers told King James I, when he wished to make an innovation in the Kirk discipline: Busk it up as bonnily as you will, bring it in as fairly as you can, we see the horns of the mitre." And Sir Walter Scott adds : " And the horns of the mitre were, would open its eyes to the trackly of the spreak and we Supremacy in religion. Why then should voting ought to be made compulsory on breeds found that the promites of the to their apprehension, as odious as the

Satan himself."

There can be no real Christian unity without recognizing the supreme author ity of the Church and its head as constituted by Christ. The method of bringing about unity after the Woodstock fashion was tried in the early ages of the Church by various heretice, but it was a failure. Tertullian thus describes what happened t wards the close of the second and beginning of the third century :

The heretics will have the overthrow of discipline to be simplicity; and the care of it amongst us they call pandering. They botch up a peace also with all in every locality; for it makes no matter to them, although they hold different doctrines, so long as they conspire together in their slegs against the one truth."—De

This is exactly what is happening to day. It is not by botching up an elastic creed out of divers irreconcilable beliefs that Christian unity is to be obtained, but by accepting the unchangeable truth as it was preached by the Apostles, and is still taught by their lawful successors.

Another feature of this remarkably mixed celebration of Christmas day is that the National Covenant, which was so solemnly adopted by the king, the Houses of Parliament and the General Assembly, no less than ten times from A. D. 1580 to 1651, declares the priesthood of Rome to be "blasphemous," whereas the priesthood claimed by the Church of England is indentical with it, as is evident from the extract above quoted from the Book of Common Prayer. How could the ex-Moderator consistently with his conscience recognize as a minister of the Gospel the Rector and Dean of Woodstock, who is part of that "blasphemous" body, by patching up with him a combined Church service? We leave the matter for the twain to settle.

BRAVE PRIEST ON A PERILOUS MISSION.

The mediation which is most promising for a peaceful solution of the troubles between the United States Government and the Indians was performed by a priest. the Ray. Father Jutz. who was requested by General Brooke to undertake the mission. A recent lesuse of the Omaha Bee gives the particulars as related by its special correspondent at Pine Ridge Agency, South Dakota. As Father Jutz had spent seven years among the Indians, four of them at this particular agency, the General thought he would be more likely to arrive at a peaceful settlement than any one elee.

The pickets of the hostiles stopped the negotiators ten miles from the Indian camp, levelling their Winchester rifles at the intrepld Father Jutz and his companions. They were held until a runner could be despatched to the camp to acertain whether they could be admitted, and on reception of a favorable reply they were escorted by a band of armed men to meet the chiefs.

At Father Julz's request the Indians stated their grievances, which may be summarized as consisting chiefly of two: 1st. That the census enumerators had numbered the Indians at a lower figure than is the reality, and that too small an apportionment of food would, in consequence, be allotted to them ; and, 2nd, that, contrary to promise, their territory had been restricted within narrower boundaries than had hitherto been their limits. They thought they might as well fight as starve.

The fact that soldiers are surrounding them was also mentioned as proving that "the Great Father," (that is, the President,) intends to exterminate them, or at least to treat them unjustly.

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Father Jutz explained that the object of the soldiers is not to harm the Indians, but to protect the sgency ; and that if they submit quietly they will be well treated by the Government. He was so far success. ful with his representations that the chief: unanimously promised by a solemn appeal to God that they would go to meet General Brooke in conference at Father Jutz's house, the latter promising on his side that they would be safe from any barsh treatment.

Thus at the very moment when the fanatics of New York and some other States are busy organizing an association with the object of taking away from Catholics the rights of citizenship, an American General finds it to the best interests of the community to engage a priest to conduct negotiations which at the present time are of the highest importance. Bat General Brooke is evidently a much wiser man than are the Right Reverend Cleveland Coxes, of Buffalo, and the Dr. Miners, of Boston

Father Jutz's negotiations have brought to light the fact that the Indians would not go on the warrath were it not for the fear that their rights will be ignored by the Government, and that they would be willing to enter into negotiations for peace if they were assured that justice would be observed towards them. The death of Sitting Bull since the negotiations took place has incensed them greatly, but the latest despatches announce that already his bands have laid down their arms. Notwithstanding the fact that the manner in which Sitting Bull met his death would be likely to be an obstacle to peace, also spoken of by Plutarch, it is found

ms of the Pope's tiara, or those of there can be no doubt that Father Juiz's mission counted for much towards the peace which is now almost assured through the laying down of their arms by a large proportion of the Indians who were only a short time ago ready for a war of extermination.

THE EPIPHANY,

The feast of the Eplohany, which is celebrated on the 6th inst., was instituted for the purpose of the recalling to our minds chiefly the adoration of the wise men of the East who came from afar to offer the homage of adoration to our blessed Lord while He was still an infant of a few days old, in the crib of Bethlehem, and to present Him with precious offerings in acknowledgment of their faith in Him.

By the Scriptural narrative of this event we are informed that these wisemen, who are styled magi beheld in the east our Lord's Star, that is the star which announced His coming, and when they arrived at Jerusalem making enquiries about His birth, King Herod of Judea called together the chief priests and scribes who were learned in the law to ascertain of them where Christ should be born. From the prophecy of Micheas, v, 2, they learned that Bethlehem would be the place of His nativity, and so they announced to Herod. This prophecy says :

"And thou Bathlehem, Ephrata, art a little one among the thousands of Juda out of thee shall He come forth unto me that is to be the ruler in Israel, and His going forth is from the beginning, from the days of eternity."

Herod heard of this with great fears for his own sovereignty and that of his posterity, so he formed the delusive hope that he would subvert the designs of God by an act of duplicity. He told the wisemen to proceed to Bethlehem and find the child, and then to return to inform him of their success, that he also might come and adore him.

The wisemen went their way and were directed by the miraculous star to the spot where Jesus was born. Then they offered bim their gifts of gold, frankincense and myrrh. But in their sleep they were warned by a mirsculous vision from God to return to their country without going to Jerusalem to give Herod | having seen a synopsis of them in a the information he desired, as Herod's designs were evil.

Herod was much disappointed when he found that his plans were frustrated, and as he feared that the new-born king would take away his throne, he gave orders that all the children of Bethlehem of two years old and under should be slain, that Christ, the expected Messias, might be killed with them. Joseph and Mary, however, were warned by God to escape into Egypt before Herod's designs could be put into execution, and thus the plan of Herod was frustrated. They remained with Jesus in Egypt until after the death of Herod, on being informed of which they returned into Judea.

The journey of these eastern wisemen to look for a Saviour is one of the most astonishing events which could occur-How were these men informed that the Saviour should be then born in Judea? We learn from the Scriptural account that the information was given to them by supernatural means. It is sometimes supposed that the star which guided them to Bethlehem was an extraordinarily dillant conjunction of some of the ment of disparity of creed is aimed." brightest planets of the heavens, the like of which occurs at long intervals, or that it was a fixed star of extraordinary brilliancy, which appears only at certain times, after the lapse of long periods, in the constellation Cassiopeis, and which is sup posed to have been visible at the time of Carist's birth. But such an occurrence would not suit the description of the star which led the wisemen. It must therefore be inferred that this was a special luminous phenomenon in the neavens, which appeared miraculously for the particular purpose of leading the wisemen; just as we are told in Luke ii, 9, that the brightness of God shone about the shepherds of Judea when the Angel of the Lord announced to them the same "good tidings of great joy.' Both events were alike unusual and

miraculous. one should be born in Judes, whose rule selves. It is more than a mere theologic should extend over all nations, and that Eastern countries is attested by the annalist Tacitus. Suetonius also says:

"A firm persussion had long prevalled through all the East that it was fated for the empire of the world at that time devolve on some one who should go forth from Judea."-Life of Vespasian.

This expectation undoubtedly origin. ated either from a primitive tradition which was kept up among heathen nations concerning the future Saviour, or from some knowledge which they had gathered from the Hebrew Old Testament by intercourse with the Jews. It is most probably from one or both of these sources that the poet Virgil derived his description of the golden age which is given in one of his golden age which is given in one of his power was given to Christ's apostles and Eclogues. This Eastern expectation is their lawful successors; so St. Paul said:

in the books of Zorvaster, and the Zendavesta, in the Coinese writings of Confucius and the sacred books of the Lotus of India. Aristotle, Socrates, and Plato also refer to it in unmistakable terms.

The feast of the Epiphany is essentially the feast of the nations of the world. Its celebration is an acknowl edgment of God's goodness in making known to other nations the means of salvation which had been before known only to the people of Judea. It is a fulfilment of the promise made to Abraham, Isaac and Jacob that in their seed, that is to say through one of their descendants, all nations of the earth should be blessed. The accomplishment comes in the command of our Lord to His Apostles to preach His Gospel to every creature, and the Church of God is carrying out this mandate through her missionaries, who are to be found everywhere bring. ing to a knowledge of the truth of Christ nations which hitherto have not known His name. We who have from infancy been taught Christian doctrine owe to the zeal of these obedient missionaries the knowledge of the true faith which they taught our ancestors, and we should be duly grateful to them, and above all, to God, who has made them the instruments by which he brought' salvation within our reach.

MARRIAGE IN QUEBEC.

The Mail has been greatly troubled for ome months past concerning the condition of the marriage laws of Quebec, and it has given expression to its annoy. ance on several occasions because, in that Province, Catholics consider them selves bound to observe the laws of the Church in regard to the marriage tie. It and its Montreal special correspondent have been for several months engaged in giving erroneous versions of the laws of the Church respecting marriage, and both have been drawing from their erroneous statements absurd conclusions in regard to the force of those laws as to the civil effects of invalid marriages.

In its issue of the 17th ult., however. it is working under a new light. It has got a glimmering of the actual laws of the Caurch regarding marriage, through prominent Catholic paper of Montreal, the Semaine Religeuse, and it draws the following inferences:

"The Church by virtue of its divine authority has established certain im-pediments which nullify marriage. Difference of creed, for example, is a nullifying impediment, holding a throughout the world. To render marriage of a Caristian with an infidel valid a dispensation removing the im pediment must be secured from the overeign Pontiff Clandestinity, that is to say, marriage celebrated otherwise than before a priest of the Ruman Catholic Church, is also a nullifying impediment. This impediment was formulated in the decrees of the Council of Trent, in the decrees of the Council of Irent, which, however, only hold good where published. The marriage decree has been published in Quebec, but not in Ontario. Theologians hold that the Church does not wish to submit heretics contracting marriage among themselves contracting marriage among themselves to the nullifying impediment of clandes tinity; the decree is, therefore, not in the eyes of the Church, an obstacle to the validity of marriages celebrated between Protestants. The exception in favor of Protestants, however, applies only to such as have been baptized, for the unhantized are ranked with infidels. against whose matrimonial contracts with Christians the nullifying impedi-

With the exception of two errors into which the Mail falls in thus stating the case, the above extract gives a fair view of the situation. Difference of creed is not an exact interpretation of the techni cal name by which the Church designates the kind of marriage which is nullified by her decrees. This would imply that a marriage cannot be contracted between a Catholic and a Protestant which is contrary to the truth. Tais will be noticed even in the words of the Mail itself, which acknowledges that the invalidity is intended to exist only when one of the contracting parties is an infidel, which term includes "unbaptized Protestants," as called by the Mail.

The second error into which the Mail falls is in the supposition that it is merely an opinion of theologians that the decrea of the Council of Trent, which is known It is certain that at this very period as the decree "Tametsi," does not affect there was a prevailing expectation that the marriage of heretics between themcal opinion. Toe decree of the Council this was believed in Western as well as has been so interpreted by the sacred congregation which has charge of such matters, and their decision, approved as it is by the Pope, is decisive and author-

itative. The Mail complains against these laws, first because a Protestant minister is not allowed to marry two Catholics. Yet it acknowledges afterwards that though " the claim of the Church to regulate Roman Catholic marriages is extensive, it is not altogether unnatural, for to Roman Catholics marriage is a sacrament." This is the very reason why the Church makes this claim, "extensive" though it may be. It was not to the State, which, according to the Mail's Cararistic views, should manage all things, that Christ committed the authority to administer the sacraments. This

se are coupled together otherwise than as God's word doth allow are not j ined to gether by God, neither is their matrimony lawful." And further on in the marriage form, he makes both man and woman promise that forsaking all others, under all circumstances, "for better for worse, for richer for poorer, in sickness and in health, till death do us part, according to God's holy ordinance," they shall "love and cherish" each other. Then the and cherish" each other. Then the minister solemnly pronounces that it is beyond the power of man to put asunder

"Those whom God hath joined to-gether let no man put asunder."
The Church of England form of marriage, from which the above is chiefly

the two who have been so united. He

The Presbyterian Confession, though not so positively placing marriage among sacred rites, is equally explicit in claim ing for the Church the right to interpre the laws under which it is to be con-tracted and the form of Presbyterian marriage equally with those of the other Caurches above named forbids any separ ation of husband and wife except by All this certainly exclude notion that it is within the right of the State to change the conditions of marriage as a divine institution or to grant divorces,

It may be, and undoubtedly it is, true these denominations are more pliable in their actual practice than they should be on principle, for they are very ready to condone what they themselves violations of the laws of God in re gard to matrimony, especially if those violations are authorized by the State. We recently witnessed the indignation of the Methodist General Conference against their Chief Superintendent or Bishop (which is it?) when the latter undertook on the 4th of June last to denounced a member of the Government who had violated the divine law of the indissolubility of marriage. But this merely shows that the Catholic Church adheres to principle, waile others are capable of throwing it overboard for expediency's sake. This fact is indeed of the evidences that the Catholic Church alone holds to the unchangeable truth, while the others are equally strong for mutable whimsicalities. is joined to his idols;" and an idol of odern Protestantism seems to be State supremacy over religion.

The chief objection of the Mail is

owever, not so much as regards Catho lic marriages, as concerning mixed mar riages, and the marriages of Protestants where one of the parties is unbaptized. It says that especially "in pronouncing the marriage of a baptized Protestant with an unbaptized Protestant invalid. it (the Church) appears to step some-what beyond its jurisdiction."

In regard to the marriage of a Catholic with a baptized Protestant the Mai appears to be under the impression that Church holds it to be valid in Ontario the Cauren holds it to be valid in Ontario but null in Quebec. This is not so. The impediment of clandesticity does not ex tend to this case in either Province, so that though a Catholic would commit a grievous and by being married by a Pro testant minister the marriage case in point would be valid and indis-

But what is to be said of the jurisdiction of the Church in regard to the mar riage of a baptized and an "unbaptized Protestant ?"

The answer to this is clear when it is onsidered that the authority of Church extends over all Christians, and the rebellion of some does not exempt them from the obligation of hearing the Church. In fact all men are obliged by God's law to be members of the Caurch, and so Carist's commission to His Apostles was to teach all nations Tae Caurch. however, only makes laws for those who have become members of the Church, and as before God by those laws. Protestants, of course, deny their subjection, but they are not thereby exempt from their daty of obedience. Hence, the laws of the Church prohibiting marriage between Christians and Infidels are obligatory on Protestants notwithstanding their pro-tests. Tais is, of course, to be understood of the obligation in conscience, but we are well aware that Protestints repudiate this obligation. We do not force them to act upon it; still it ex sis. However, as this regards merely the matter of conscience, it does not interfere with the law of the Sate, which recognize such marriages in Outario, at least, and we are quite content to let Protestants settle the matter with their own consciences, and act upon their own view of the case. They are at perfect liberty to follow their own course, but we also are at liberty to have our own opinion concerning what they ought to do according to the law of God, just as most of themselves have very decided opinions that all Catholics ought to regard the Pop as anti Carist. As long as they confine themselves to having this as their opinion we make no objection. Our objection is that they should endeavor to force their

optatons on us. But here we may be allowed to make remark upon the anomaly of speaking of "unbaptized Protestants." We be lieve that even Protestants for the most part recognize that it is by baptism that people become Christians. Is it not true, then, that the unbaptized Protest-ants are in reality Infidels? And, if so, what wonder is it that the Catbolic Church regards them as such ? Infidels do not regard marriage as an indissoluble tie. Why are we to be called upon to orce them into distasteful indissoluble

marriages with Christians ? But why should the civil law of Quebec regard the law of the Church as the law of the State in this matter? We are not certain that this is really the case It is a matter for the judges of the land to settle, and as far as we are aware there has as yet no difficulty arisen in the premises. The Mail itself acknowledged premises. The Mail itself acknowledge recently that its grumblings were merely speculative. We can afford to leave apeculations ower was given to Christ's apostles and speculative. We can afford to leave ate Apostolic of their lawful successors; so St. Paul said: that journal to its speculations Rev. Father Sca "Let a man so account of us as of the till it becomes more practical. At all its first Bishop.

ministers of Christ: and the dispensers of the mysteries of God." (1 Cor. iv., 1.)

But the Mail ought not to turn all its ire upon Catholies for refusing to hand over to the State the right to manage matrimonial matters for them. The Methodist discipline obliges the minister to say to the couple whom he is about to marry: "Bs ye well assured that so many as are coupled together otherwise than as

hypothetical grievance.
Another point in the Mail's article of the date mentioned above deserves a causal notice. It is surprised that the Church "recognizes Protestant baptism as valid," while denying the "consecravalidity of Protestant "administration of validity of Protestant "administration of sacraments." In this the Mail thinks the Catholic Church is very inconsistent, for we suppose this is what it means when it says that thereby the Church perpetrates an astounding feat."
The only "astounding feat" about the

case is the innocenc with which the Mail betrays its " astounding " lack of knowl dge on a question concerning which it iscourses so learnedly.

A man may grant a deed of his own

property, and it will be valid; but should he write a similar paper transferring his neighbor's property to a friend, the deed will be so much waste paper. Validity depends, therefore, on waether a man has jurisdiction for the performance of an act So valid consecration (we presume the Mail means ordination) of the clergy can only be performed by a Bishop who himself has valid consecra Bishops in the Presbyterian and Methodist Churches, nor, as we maintain, even in the Auglican Church, we cannot recognise their ministers is validly ordained clergymen. But in the case of baptism, a sacrament so necessary, any Catholic child could have informed the Mail that "in case of necessity any the Mail writer will only take the trouble to read the works of Sts. Cyprian and Augustine he will find that this question was quite settled in the days of these Fathers-the days when even Protestants acknowledge that the Church was in her

primitive purity.

We presume the Mail would be very glad to see the people of Quebec adopt the loose marriage laws of infilel origin which prevail in the United States, in cluding the Illinois facilities for divorce The intidel tendencies of the Mail have been frequently betrayed, especially in its articles on prayer and miracles, but the people of Quebec are not disposed to found their practice upon the ideas of the Bob Ingersoil school.

HOW DID LUTHER DIE.

The Presbyterian press are very much interested in a controversy as to whether Luther committed suicide or not by hanging himself; and just simultaneously with this controversy a Protestant Bishop in England is proposing to place the arch Deformer on the Calendar of Saints. Whether Luther hanged himself or not, it makes small difference either as to his canonization or as to the evil work he did in perverting many souls from the Church of God. In spite of all his breach of his solemn yows made to God, and of his obscene writings and sermons, and of his suicide, if it be really true that he committed suicide. he is very little if any worse than others who have been practically placed on the Protestant calendar of Saints, such as John Knox, Calvin the murderer of Servetus, and Henry VIII. There is, however, a strong testimony extant con cerning Luther's suicide from one of his servants, who states that he discovered the body after the hanging had been effected. We leave the settlement of the momentous question to the Presby terians, who are taking so much interest

It is certain, however, that towards the and of his life Lather was in a state of desperation bordering upon actual despair when he beheld his own children, as he styled those whom he had induced to rebel against the Church, in rebellion against himself. His letters, as compiled by De Wette, afford abundant proof of this. Thus he wrote, "I have almost lost Christ in the great abysses of despair in which I seem to be burled."

It was about the same time that he exhibited the venom of hate of which he was full to repletion, writing :

"Do not these madmen of Pops-asses know that they are asses? Let me get my hand upon the Pope, that God may not bless hands that are lazy. Take Pope, Cardinals, and all that Roman rabble, and pluck out their tongues as Haug them on a blasphemers. as they hang their own Bulls, Surely, i I were Enperor, I would sew them in a sack, and at Ostia, not far from Rome, where there is a little river called the Tyrrhenian sea, to cure the papal plague, ustules, and other disease plunge them gently in."—Table Talk

This rhodomontade he blasphemously closes giving glory to God that he has proved the Pope to be the "Vicar of Satan, the enemy of God, a blasphemer and idolater, an archthief, a regicide, an anti-Christ and a son of perdition," with pages upon pages of similar stuff. And it was during the very night of his death that he wrote that Latin hexameter line which manifests the spirit of deviltry which must have possessed him :

Pestis eram vivus, moriens tua mors ero papa (O, Pope: while living I was thy plague, when dying I shall be thy death.)

By all means let Luther be canonized with the other saints of Protestantism, whom we have named above. quite fit company for them, altogether in appendently of the question of his suicide.

The Holy Father has erected the Vicariate Apostolic of Utah into a diocese. The Rev. Father Scarretan has been appointed

LOWER CANADIAN EDUCATION

The young men of Mount St. Louis Institute, who have organized a Literary Union, were fortunate enough to secure a lecture for the opening of their course from Mr. J J Curan, Q C, M P., on Sunday evening last. The subject cho was the education movement in this province. The lecturer made his theme interesting and instructive. He traced the educational history of the province from the early days of the first missionarles to the present time, pointing out all the benefits that had flowed from the efforts of the clergy, and emphasiz ng the weak points of the system so long in vogue. It would be impossible in the space at our disposal to give even a synopsis of Mr Curran's eloquent address, which occupied an hour in the delivery, and we shall me ely say it was a rare treat and bodes well for the success of the Literary Union. Mount St. Louis Institute occupies a most envisble position amongst the educational establishments of the country .- True Witness

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ed and send testimonia's to A TEACHER WANTED.

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CATHOLICITY vs. PROGRESS.

AN ANSWER TO NUMEROUS PROTES-

shown to have truth on he set thrown much those Catholics who are thrown much among their Protestant fellow countrymen the following may be of some use. The the following may be of some use. The same old stories, the same slanders, the identical misrepresentations against the Catholic Church are beauth forward against Catholic Church are brought forward again Catholic Church are brought forward again and again, and are as frequently shorn of their sophisme, dispersed and refuted. With a perseverance and a persistency worthy of a better cause, these slanders are, despite defeat and exposure, brought out to do duty, like cigar shop signs, as frequently as there is the slightest opportunity on the part of those antagonistic to transport of those antagonisisto the Onurch of God. Were not the matter to serious a one it would be laughable.

Rev. I consides Jones, or Rev. Smith, or Rev. Filthy Fulton, Gideou Smlth, or Rev. Fithy Fulton, "hold forth" in some conventicle. The congregation who "sit under"—for they do not usual y worship—Mr. Jones or Mr. Smith, and from whom the rev. gospellers derive bread and butter for the voracious appetites of their numerous progenies, demand a pabulum, occasionally of an average returns. The progenies, demand a pabulum, occasionally, of an extraordinary nature. The broad platitudes of S and J. during their so called "stirring times" will not meet the requirements. The Rev. — well! gentlemen! are aware of this, and they are also aware of another fact, which is, that unless they can produce some excitement for their congregations, their respective "dear, good Christian peoples" are uncommonly likely to request the said reverend gospellers to scoure themselves another "call." Now it is well known that moving families and furniture is in commodious and expensive. But the Rev. Ironsides and the Rev. Gideon are wice in their day and generation. They At these times it is have a sure resource. At these times it is most remarkable what sudden inspirations they have, and how they are vehemently "moved" to denounce the wholesale abominations of that scarlet women, that monster of iniquity, that festering pest house of all vices, and so on ad libitum, namely, the Pope and the religion of which he is the visible head.

Forthwith is hurled a mass of abuse and ritaldry and blasphemy at the sacred head of the chief pastor of the Holy Catholic Church, whom our Divine Lord Himself has appointed. All this would be amusing were it not that it is so biasphemous, a matter of laughter were it not on of the utmost seriousness to all thicking people. It is serious because it tampere with the eternal salvation of souls for whom our Lord did not disdain to shed His blood; and serious, also, be-cause such men are culpably blinding and leading to provide the control of the control cause such men are culpictly billioning and leading to perdition many honest, good-intentioned souls, who would undoubtedly accept the truth if it were pointed out to them. A religion of negations will not feed hungry souls. Of this Mesers, feed hungry souls. Of this Mesers Smith and Jones are quite cognizant, and yet they must look after the loaves and fishes. The young Smiths and the young Joneses must be fed and clothed and edu How! Keep the congregation at fever heat, and prevent the possibility of having to find another "cali." Give

heaped upon her, as it was upon her Divine With a smattering of learning, but remarkable glibness of tongue, these preachers—whom reverence for such antiquity and the majesty of so much graudeur a rule, do not read the Bible, not that should silence and awe—these preachers make assertious against the Church, and prayer-books instead. What is under with an inaccuracy which would not be tolerated in any other question in the bring forward accusati simplest and crudest country court of

Christian zed the world, this spouse of Jesus Christ and mother of saints—is

slandered and vilified, and contumely is

It may not be unprofitable for us to examine one or two of the stock charges that the class of people of the Gideon Ironsides type use as occasion serves. Here is one that is frequently put on duty, I suppose because it has a fine sound about it: "The Catholic Church is a bitter foe to progress." Of course the Catholic Church has long sgo ceased to be surprised at the accusation, as she has long ago proved it to be a vile slander. "Oh but I have an historical proof against her! Did she not condemn Galileo for teach ing that the earth moves and the sun stands still. Here, here is a monuments instance of intolerance, and an exhibition on the part of the Church which claims to be the teacher of the world, and which

be the teacher of the world, and which proves she despises acience!"

And the Rev. Jones and all that ilk fold their cloaks around them as if the very air which had heard the name of Rome was in fected.

But softly, Mr. Jones. Festina lente, Mr. There may be some mistake. Oh! no. I do not claim that the sun does move. Nothing of that sort, I assure you. I acknowledge the sun does not move and that the earth does, and yet I am a staunch Catholic, and believe all that my Church taches me! You start! The Church her self acknowledges this fact also, and yet I admit that Gailleo was condemned for How can that he? Sit down, Mr. Smith take a seat, Mr. Jones, and

The Church harmonizes the sciences of revealed truth with the sciences of the human intellect. She knows that true science is not incompatible with revealed Yet we are told, again and again trath. Yet we are told, again and again, that she cannot be harmonized with the physical sciences because she condemned Gailleo for teaching the movement of the earth. When Galileo wrote his book, you must remember, the whole world believed in the motion of the sun. You must also remember that the Church does not claim infallibility in matters of science, but only in revealed truths. Now, as I said, all the world, in Galileo's time, believed the sun's motion, and the motion of the earth and the motion of the earth and the motion of the earth and the motion of the carbon a known scientific fact, nor in revealed truths. Now, as I said, all the world, in Galileo's time, believed the world, in Galileo's time, believed the sun's motion, and the motion of the earth was not then a known scientific fact, nor

NATHOLICITY vs. PROGRESS.

NANSWER TO NUMEROUS PROTES.
TANT OBJECTIONS—SOME REASONS
WHY CATHOLICS SHOULD BE proud of THEIR FAITH.

For the Carrelia Dec. FROUD OF THEIR FAITH.

For the CATHOLIC RECORD.

Hopeless would be the task to endeavor to convince those who have not the slightest intention of being convinced, in a question which, times out of number, has been discussed and ventilated, and shown to have truth on its side. But for those Catholics who are thrown much amps their Protectant for the convergence of the conv The Church descended nothing and uttered no dogma. It made a disciplinary prohibition to protect men from the disturbing effects of an unproved hypothesis. When the disputed question was proven by science, the Church removed her restriction and accepted the fact. Why? By cause, as Carilhal Manning says, the Church has no revelation of physical science. The book of Joshua stated that the sun atood sill, but science proves that the sun stood still, but selence proves that unstead of contradicting science, the holy author only used words referring to the

author only used words referring to the senses rather than those of science. Therefore faith and theology are in no way implicated in this Galileo question, and are in no way in conflict with science. "Oh, but the poor Papists are forbidden to read the Bible!" How dreadfu!! But what did the "poor Papists" of the early Christian Caurch do belore the Bible, that is the New Testament, was written? or is, the New Testament, was written? or how did the "Papiets" of the first three or four centuries manage when there was an extremely small number of copies of the holy books in existence? Poor Papists! and yet these were the best Christians of and yet these were the best of these poor any sge of the Church, and these poor Paplats lived in a period when to be a Christian was tentamount to the certainty of a martyr's death. Poor people!

But there is another view of this ques tion which deserves consideration. It is not true that Catholics are forbidden to read the Bible. There is at least as much read the Bible. There is at least as much proof for this statement as there is lack of corrobative evidence to substantiate the the contrary charge. You want proofs? Well here are some that cannot be control. Well here are some that cannot be contro verted. His Holiness Pius the Sixth, at the close of last century, wrote a formal the close of last century, wrote a formal and official commendation and approval of a translation of the Vulgate by Authony Martint, Archbishop of Forence, into the native tougue. "At a time," says this holy Pope's letter, "a vart number of bad books, which grossly attack the Catholic religion, are circulated aven among the unlearned. which grossly attack the Cattolic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and doctrine, to eradicate the errors which are so widely disseminated in those corrupt times."

This is startling, is it not, Mr. Jones? You wouldn't have thought it, now, would you, Mr. Smith? But you say this was a transation into the Italian only, and few the English-speaking race can read Italian. Very good. But what do you say to this recommendation of Dr. Denvir, Bishop of Down and Connor, Ireland, written just twenty five years ago, when a Bestast firm published an English version of the ecriptures. The Right Reverend Bishop says: "I hereby sanction its circulation among the faithful, feeling convinced that, if read with becoming reverence, humility and pious dispositions, its peru-al will be attended with the greatest spiritual advan

No, it is not the reading of the Scriptures that the Catholic Church but it is the reading of them in a spirit of pride, and contrary to the meaning and interpretation of the Church. The Church at fever heat, and prevent the possibility of having to find another "cali." Give the people what they like, provided they furnish the "ways and means." And so the Church—the work of our Lord Jesus that power, for to her alone was that power, for to her alone was clived the commitsion, "Go and teach all nations." She is the only power on earth that can authoratively tell Mr. Jones and Mr. Smith and their congregations what is the true interpretation and Christianized the world, this apouse of meaning of the sacred text. To say, there fore, that the Bible is withheld from the people is simply to state what is untrue. It is commonly argued, notwithstanding

this fact, that Catholics do not commonly read the Bible. This appears to be a sounder objection than the preceding one. It is true that there are Catholics who, as a rule, do not read the Bible, not that as it were, the crystal zation of the main points of Ohristianity. A prayer-book is an epitome of the gospels. The great majority of people have neither the time majority of people nave neither the time nor capacity to pore over chapter upon chapter of the books of the New Testa ment, and draw therefrom the proper fruits, namely, those devotions which they contain, and the inspired writers intended to be drawn. These devotions and maybe and present are collected. and maxims and precepts are collected from the Scriptures and found in the prayer books, which are generally written by saints, and some of them by, indeed, great saints. Thus Catholics have the scriptures in their prayer books. Another form of prayer by which the Catholic is ever reminded of the chief events and ever reminded of the chief events and mysteries contained in the gospels is the Holy Rosary, or "beads." Fifteen principal events of our Lord's life, death and resurrection are here recalled to mind by every one using them. Nor are they considered as merely historical events by Catholics. They enter into our lives and

nfluence our thoughts and &ctions, Do you see, my friends, that the "poor Papists" have the Scriptures themselves, and also, with the assistance of prayer books, beads, etc., are given every oppor tunity to become better acquainted with their southers. their contents than are Protestants thems-lyes. That which happened to a dear
old Protestant lady friend of mine could
scarce befal a Catholic. She lost her old Protestant lady friend of mine could scarce befal a Catholic. She lost her spectacles. Jaue and Susan and the other domestics search high and low for them. It was of no use. They could not be found, and the old lady was compelied to purchase another pair. Several months after, during the house-cleaning, one of the maids found the glasses covered with dust, lying on her bible on the top shelf.

"Lor' a mussy, now I do remember I put a mussy, now I do remember I put them there specs' there the last time l used that precious book," said the old

Before answering any more questions l would like the privilege of asking the Rev. Gideon or Rev. Ironsides one. On

I do not press for an immediate reply.

Think it over.

Another great objection is frequently urged against Catholicity. How can a man forgive sins? The answer is, he can not, of his own power. But the priest pronounces absolution? He does. And the sins are forgiven? They are. Well, then, he forgives the sins of those who confess to him? He does. He is the channel through which the waters of absolution pass from the great see of God's bounty. He is the living, intelligent instrument who judges the disposition of the penitent, but he, as man, and in the capacity you claim for him, does not forgive sins. It comes from heaven. The priest has been given this power. When he pronounces an absolution over the sum of the penitent of When he pronounces an absolution over a pention single had been described by the New York Observer, and even the Ina pention single had one it for God, whose representative he is, and who has author less, should be only too forward to seize needs, should be only too forward to seize needs, should be only too forward to seize new your occasion of saying and repeating damaging—shall we add damaable?—
God and by His power, and he forgives the best this power, and the forgives in the power of the

Is not this degrading to humanity?" the so-called religious press not ex-Not half so degrading, my friend, as is the commission of that waich it is neces anything. But the most striking in the commission of that waich it is neces sary to confess. Catholics have taith, and it teaches them that what Jesus has and it teaches them that what Jesus has said must be true. Now, as He has ordered this to be done, and to be done to His sppointed ministers, consistent Catholics, however repugnant it may be to their feelings, simply do it.

"But Jesus Carist does not wish me to desired manufactures for the care of processors."

degrade myself in the eyes of another?" He himself teaches that there is a degradation which bringeth glory. Is it more degrading that a human being should know your faults than that they should be known to the God of sanctity? And did not our Lord, with the sole object of nabling mankind to overcome this false shame, undergo all kinds of degradation, from the garden of Olives to the last moment on the cross ?

TO BE CONTINUED.

UNSCRUPULOUS PROTESTANTS.

N. Y. Catholic Review. There are Protestants and Protestants. There is a class of high toned, independent, liberal gentlemen, who scorn anything mean, narrow and uncharitable On the other hand, there is a class, and we are sorry to say by no means inconsiderable, either in numbers or position, who are just the opposite. They are men and women too—in whom the partisan spirit has complete control; who speak, argue and write not for truth but for victory; whose hatred of the Catholic Church is such that it seems to blind the mind and blunt the conscience to such a degree that they scruple not to retail the most wicked and unfounded charges most wicked and unfounded classics against her, accusing her of the most dis bolical principles and the most cruel and inhuman conduct. Nor is this character confined to the ignorant and to individuals We are sorry to eay that in private life. We are sorry to say that many men of intelligence, in the respon sible positions of lecturers and editors, arnot above pandering to the passions of the multitude in this unholy warfare.

The Congregationalist has acquired an unenvisible notoriety in this respect by its treatment of the Father Damien case, which it is not necessary to repeat here Nor is this the only case in which the venomous bigotry of this "very respect able" journal has shown itself. We have able" journal has shown itself. accidently lighted upon a recent number in which a scurrilous attack upon the Caurch is copied from the Boston Transcript, entitled "Tyranny of the Roman Priesthood." It also publishes an apparently original article by Ray. Narcisse Cyr. entitled "Jesuitlem in Bavaria," is nothing more nor less that an outrageous and perfectly gratutious attack upon the Jesuits. In it they are most disingenuously lugged in to bear the responsibility of the size of another services. of the sins of another priest who have been condemned by the civil court for malfeasance in a trust case in which there is not the slightest evidence that the Jesuite had anything to do with the case.

"Priest Herman," the writer boldly and unscrupulously says, "has been only an instrument in the hands of the Jesuits. prayer-books instead. What is under stood by a Catholic prayer-book? It is a compendium of Scripture facts, adapted with that dark society and is one of its bought and the application resulted at to the use of the people, and it contains a development of those devotions which are, of his positive assertion? Listen! "The come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. I was out and the property of the come well night unbearable. with that dark society and is one of its bought and the application resulted at devoted friends." What evidence has he once in a relief from pain, which had be of his positive assertion? Listen! "The come well nigh unbearable. I was out and about my work in three days. W. W. Peatertalu Father Herman Nix, a Jesuit who lives in England was in the secret of this Jesuitical affair." This is, you charge me with inciting a second party to commit a crime and when asked for proof you de liberately cite the fact that the man who committed the crime was known to have had correspondence with a third person in another country who belonged to the same society that I did. And you acknowledge frankly that that is the only evidence you have. Poor Jesuite! Talk about the obnoxious principle that "the end justifies the means" - we leave every candid and unprejudiced man to make the applica-

"facts" and lying statistics, and of con tinuing to publish it after it had been exposed in the public prints and clearly proved to be false

And why are these things so ? It is not always from ignorance. E itors, at least, have had opportunity of learning Catholic principles and teachings to a considerable extent Then, too, they know very well that they live in glass houses and that we can throw stones as well as they. The history of Protestantism has nothing to best of over Catholics. They know very well—at least some of them do—that we can more than match them in every charge can more than match them in every charge they bring against us, especially in the charge of persecution for conscience sake If we were so disposed we could appeal to the whole history of Protestantism, and especially to that of our Puritan forefathers, to prove conclusively that the country is in danger of the supremay of that alignent. of the supremacy of that element. And we could rive the changes on it, and har row the feelings by reproducing the Salem Witches and the poor Quakers, Baptist and Episcopalian, who could not be tolerated on the "free soil" of Massachu setts. But we have no heart for throwing setts. But we have no taste for religious controversy and retaliation. We have no sympathy with violent religious partisanship. We stand on the defensive, and we

loathe bigotry from the bottom of our heart.

The fact is, our Protestant friends are uneasy and alarmed. They still speak and write, indeed, as if they were immac ulates. They keep up the old traditional assumption of the superiority and infalli-bility of Protestantism. But it is quite manifect that the very reason of their bitter and inveterate hostility to the Church is the irritating consciousness that she has the best of the argument, and 1 going ahead with increasing volume and tremendous force in spite of their frantic opposition. When unreasonable men-especially bigots, are worsted in argument their passions are roused, and they are compelled to substitute assertion, falsecompelled to substitute assertion, and hood, misrepresentation for fact and sound reasoning. It is a sad view of human nature, and it should teach us all a lesson of toleration and Christian forbearance.

A Railroad Manager.

Ohio and Mississippi Railway, Office of the president and Gen'l Manager, Cincinati, Ohio, U. S. A., Nov. 15, 1886. Gentlemen: Recently while in the act of alghting from my car I stepped upon a stone, which, turning suddenly under my foot, threw me to the ground with a severely sprained ankle. Suffering exceedingly, I was heiped into the car, and my men rubbed me most generously with arnica and kindred remedies, but to no avail R-saching a station where St. Jacob's Oil could be secured, two bottles of it were A Railroad Manager.

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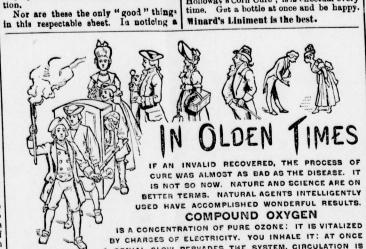
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slas by this power, not as man, as you claim. "But confessing your sins to a man! nature as developed through the press anything. But the most striking in-stance of unscrupulous bigotry of recent occurrence, is that in which Father Young, of the Paulists, has as good as convicted the Hon. John Jay, and the anti Catholic society of which he is head, of deliberately publishing to the world an auti Papacy document full of false

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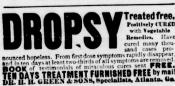
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New York Catholic Review. FOURTH SUNDAY OF ADVENT

"And He came into all the country about the Jordan preaching the Baptism of Penauce for the remission of sins."—

The most of us, dear brethren, receive the escrament of baptism in infancy. By it the stain of original sin was washed away, and we were invested with the title deeds of the Kirgdom of Heaven Had we died then we should have gone

Had we died then we should have gone straight to everlasting happiness.

But we did not receive a right to Heaven unconditionally. We were told: "If thou will enter into life keep the Commandments." And our Lord said the same thing to the young man who saked, "What shall I do that I may enter into eternal life?" "If thou will enter into eternal life keep the Commandmenta."

We must keep the Commandments; it te an absolute necessity; nothing can take the place of it. How many pray as the Pharicees did, make long prayers, utter fine sentiments about the love of God and our Saviour Christ, and of the Blessed our Saviour Christ, and of the Blessed Virgin; but all this is nothing without you sincerely strive to keep the Commandments. As St. Paul says, "You may give all you have to feed the poor, and even your body to be burned, and if you do not keep the Commandments, it will not avait."

Without the keeping of the Command-

ments, you are what he calls "the sound-ing brase and the tinkling cymbal". The very first thing then for a Caristian to do when he understands in what rela-tion he stands to God is to be firmly rerolved to keep God's commandments. To keep them faithfully as long as the breath is in his body, to keep them in spite of every difficulty and of temptation. To keep them al, one just as much as another. This resolution he should strive to deepen and strengthen in every way possible, by constant prayers, by attendance at Mass, by confession and Communion. He should never rest or be satisfied until it becomes a first principle with him, something which is always present to him, like the breath he draws every minute of life. He shall be able to repeat with all his heart the beautiful words of the act of contrition, Lord let me die rather than commit a mortal sin. To keep out of sin, and have an intense horror of it is the

best and easiest mens of attaining to our least end and final destiny.

But suppose we should be so unhappy as to fall into sin and lose the friendship of God and our right to heaven, what is to

Alas, how many do fall in this way. A temptation comes, it draws one powerfully. God and the eternal truths are all put aside and this delight or this pleasure is preferred. With full deliberation and full understanding we choose this wicked thing and reject God and throw away our right to heaven. And then when we have done this, we see that we have done a foolish thing, we are condemned in our own hearts, we wish we had not done it, and we desire to be reconciled to God once more. We may put this good mought same and harden ourselves in sin

-which will be the worse for us, for we may listen to it—then what shall we do? Resort to the baptism of penance for the remission of sin-first, deplore with sorrow of heart all our sins, regret them deeply, conceive a horror and hatred of them; above all resolve to put them away for good, and all be determined, with God's grace, which we must mean to ask for constantly, to quit sin in spite of every temp ; to quit all evil resorts and all wicked companionship, and all occasions of sin, so as to live like good Christians and not like hypocrites, trying to cheat the God of truth; then make an humble confession and receive a valid absolution, and thus wash curselves in the blood of our Lord Jesus Christ clean from sin, that baving on the nuptial garment we may partake of the eternal banquet in

AN AMERICAN CATHOLIC VIEW.

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IPANY,

The Parnell difficulty has reached that stage when it can be safely left to the Irish people for settlement. Comment is unnecessary. Americans should not forget, however, that many of the reports published in the daily newspapers are manufactured in the in terest of Parnell. The correspondent of the Herald, who signs bimself "A Member of Parliament," is a Parnellite, and the cables to the Sun are also with the Parnell spirit. resent trouble than the attempt of the Sun and other Parnell adherents to belittle the action of the Irish hierarchy, and to laugh at the connection of personal morality with public politics. Harring-ton, the Irish envoy who favors Parnell, remarked with a sneer that the Irish Bishops were very slow in condemning the man of the divorce court, and the Sun considered their denunciation too late to be of any use, thus converting the pity and regret of patriotic prelates for Par-nell, and their charitable delay in speak-ing, that he might have time to withdraw, into weapons against their Christian virtue and sincere patriotism. It now remains to be seen whether the power of the Bishops and priests of Ireland is greater over the affections of their people than the influence of an adulturous and desperate leader who has set at naught the principles of Christian decency. This is really the issue. To make it plain to the people, a pampblet of the divorce court proceedings might be placed in the hands of every Irish voter. The smell of it would kill the effection of every Irishman for Parnell.—N. Y. Catholic Review.

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PHILANTHROPY AND TRUE CHARITY.

THE MODERN PHARISEE. London Universe.

London Universe.

On Sunday the annual appeal in aid of the funds of the Hospital of SS. John and Elizabeth was preached in the Church of St. John of Jerusulem by the Rev. Langton George Vere. Taking for his text, "Blessed are the merciful, for they shall obtain mercy," he pointed out that by the providence of God those in that congregation had come there that day that they might receive from God a great and special grace. That grace was that they might have the privilege of giving to His poor. "It is a more blessed thing to give than to receive." Those were the words of divine, eternal, and immutable truth. He was afraid that in the nineteenth century, though there was so much of century, though there was so much of

THE SENTIMENT OF PHILANTHROPHY, and so many men with great ideas for the amelioration of the condition of the poor amelioration of the condition of the poor of the working classes, true Christian charity was being crowded out and put into the background. Men had now a days more true philanthropy than true Christian charity. They might do what they liked for the poor and for them selves, for the needy and the indigent, but unless they did it with a true and real Christian spirit, and from a supernatural motive, though they might get their reward in this world, they would lose it in the next. He was speaking that morning to those who had not only

A SEMBLANCE OF CHRISTIANITY

but to those who had not only

A SEMBLANCE OF CHRISTIANITY
but to those who belonged to the true
Church, and who therefore possessed
Christianity wholly and entirely—that
grand gift which had been handed down
by our forefathers, or else which had been
given to them by the grace of conversion. given to them by the grace of conversion He appealed to them that they might give alms, and give them liberally and generouely, so much so that it would cost them some sacrifice, and he hoped that they would not merely give what they intended to give when they came into the church, but for their own sakes and through the mercy of God that they would double their effirings. Did they really think

PROPLE NOW A DAYS knew what alms giving meant? Alms giving was almost a sacramental power.
The preacher then dwelt upon the efficacy
of alme-giving. It was like unto the
sacrament of baptism, for as the Holy
Scripture said, it purged the soul from sin
and men from death. This was an evil age. Catholics now a-days even sought dispensations from the fastings of the Church. They wanted grace and the fear of the Holy Ghost to make them strong. The grace was offered to them that morning by their alms-giving. Let them see that they accepted it. When they gave to the poor and the needy they lent to our Divine Lord Himself—they did not simply give to the poor woman, or poor man, or the institution. Our Lord had said: Give alms, be generous, be merciful, and it shall be given to you in full measure, pressed down and flowing over." This century was the age of Pharisees, and PHARISEEIM WAS THE RELIZION OF THE

WORLD -and it was essentially the religion of this century. Jesus Christ had never a kind word for the Pharisees, because they were bypocrites. The Pharisee of to-day liked to see his name year by year heading a subscription list—he did not like to see his name entered for 10s. 61 while his next door neighbor was entered for a higher sum. But although Christ Himself denounced the bypocritical Pharasees, yet He had said to them if they gave alms all things would be forgiven them. If, then, alme-giving profited such men, what would it not do for those who were the chosen children of God! Even those who were married seemed to forget that there was a providence in Almighty God, and pleaded their expenses and their many calls for reducing their subscriptions to the charities of the Church. WHERE WAS THE BOWING DOWN TO THE apostolic time?

PROVIDENCE OF GOD providence of God in that? He would earnestly urge them to be merciful and trust to God's goodness. He reminded them that they knew not how soon they would have to stand before the great white throne of God, and that in order to repare for that last great day they ought prepare for that last great day they ought to give their alms generously and self-sacrificingly. Would they join the priest in his daily sacrifice, and thereby obtain those graces which they needed? He appealed to them on behalf of the Hospi-tal of SS. John and Elizabeth. That hospital received three kinds of cases: First of all, incurable, which meant those who would not be received in any other who would not be received in Joseph hospital; secondly, those who, though not incurable, yet were likely to live for a long time, and sometimes, through the mercy of God and the kindness of the nurses and the length of time spent in the hospital, the patient was restored with a degree of health to her friends; thirdly, e was the hospital ward for poor little He would ask them to try and

picture to themselves A POOR ROOM IN A POOR SRIEET.

Let them go up the rickety stairs and enter into that room. The November air was cold; there was no fire in the rusty grate. The room was scrupulously clean which did not seem to harmonize with their ideas of poverty. A poor girl of some eighteen or twenty years was there, and the hectic flush of the cheek and the brightness of the eye, and the hacking cough, indicated at once the disease from which she suffered. She lay there for some weeks subsisting on charity and kindness, and what the priest could do for her. The case was too far gone to be allowed into hospital, but she had the workhouse to go to. Would they banish that frail girl to the workhouse? Would they say that they paid rates and taxes, and let her go there? She was once in better circumstances, and had a comfortable home of her own, but through n fault of hers poverty came upon her. If they had seen that case, as he saw it—saw that young woman before her soul went to meet its God blessing those good Sisters who, like guardian angels, watched by her

In the sight of men. Would they not say, If only they could help to close a life like that they would be happy? Again, he would point to another case which ha knew himself. There was a little child whose father was dead, and the poor widowed mother, with the help of her brother, was trying to keep her family together. That child was like a mother to the other children. She was trodden down, and was brought into the hospital. In a few weeks, by kind and careful nursing and good treatment, she came bounding towards him ready to go home to help help her mother, and be

to help help her mother, and be
A BRIGHT ANGEL IN THAT POOR PLACE
which she called her home. He asked
them, then, out of sympathy for their
fellow creatures to help that good work.
He appealed to them for the sake of the
living—for the sake of those poor suffering ones—and he would ask them also
for the sake of their dead. The month for the sake of their dead. The month of November was drawing to a close, and dear ones were in the land beyond the grave. Had they forgotten them? Were they not doubly dear to them now were they not doubly dear to them now when they had entered into that life which made them gusrdian angels to those they left on earth? Brothers and sisters, husbands and wives, loved ones gone before. When they were in the silence of their own room and remem-hared them in their ways. bered them in their prayers,
THOUGHTS OF THE DEAR DEAD AND THE

PAST CAME BACK
to them. What had they done for them? What escrifice had they made for them since the beginning of that month of the holy dead? Therefore be asked them, for the aske of their own dead, and for their own sakes, to be generous that day. Let them be Catholics and Christians. They could not take their money into the next world. What is not better to give it while they could? Let them put it into the safe bank which never broke. If they the safe bank which never broke. If they had not the money with them, then let those who had bankers' accounts go home and write a cheque, and then send it to the hospital. Even if they could not afford it let them give it. Let them not forget their annual subscription. That hospital was the only one of its kind in London. The Sisters were crippled in

THAT GREAT AND WONDROUS CITY THAT GREAT AND WONDROUS CITY
just for the want of a little generasity.
He himself had been a beggar ail the days
of his priesthood, and though be had gone
into the houses and homes of Catholics to plead for God's good cause, he met with refusal, and the reply was, "There are so many calls upon my charity, I cannot siford to give." When they stood before the throne of God in heaven, would He take that as an excuse? Let them, then, make up their mind to give that morning for the honor and glory of God, and for the sake of the dear living and the dear

MANLY REPLY

OF A JUSTICE - LOVING AND FAIR-MINDED EPISCOPALIAN. Editor Buffalo Express:

In your edition of last Sunday you al luded to my criticism of the pastoral letter of the Rt. Rev. Bishop Coxe as having given great comfort to the Catholic Union. I did not pen that criticism to burt the Bishop's feelings, although his pastoral must have wounded the feelings of thouands of our Catholic fellow-citizens, and if my reply has soothed those wounded feelings I am glad to hear it. This is an age when the flash light of criticism is being mercilessly turned on systems, the ology, politics, social problems, science etc. A general upheaval seems to be go ing on. Courches, particularly, are revis-ing, eliminating, and restoring articles of belief, all except the great Catholic Church, misnamed by many the Church of Rome.
If I understand it, the Apostles founded but one Church. The question is. which

of the many present forms of the Courch reflect, in practice as well as in theory, the practices and doctrines of the early What tho god largely be gened from reading the New largely be gened from reading the New letter of the New lett turies without the New Testament. The seven sacraments preserved by the Church in Rome—not of Rome—are all found authorized and administered in the New Testament. The Courch existed without the Nicene Creed until the Council at Nice formulated it or rather confirmed in brief language what had always been be-lieved. So the Church throughout the centuries confirmed from time to time in the shape of dogmas many items of early belief; but not until they became doubted by many did the Church find it necessary to dogmatize them. But this action on her part often gave occasion for her critics to say she has added to the faith, whereas

she has merely confirmed the same. The churches seem fast to be gravitating, not towards Rome, but towards the doctrines, ever as at present, taught by her. The liturgy of the prayers, confessions, and hymne of the Episcopal Church are being copied by the Presbyterians. Methodists, and Baptists, while in the Episcopal Caurch the High Churchman get so near Rome in doctrine that many like the very flower of those great mind to the Oxford movement go right over to Rome. As the different bodies of Chris-tians are fast approaching doctrines held by the Church whose visible earthly head is his Holiness, the Bishop of Rome, I think individuals admiring such doctrines can do more for their advancement by remaining in their respective churches, only be ordained by a Catholic priest who can trace his ordination beck to an apostle, that no act of Parliament ever did or ever can make a valid priest any more than man not a Freemason can make a valid Mason, no matter if the party trying to do so knows every secret and detail of Masonic ritual which he has surreptitiously become

possessed of.

But you may say. What has a layman
to do with such questions? This is an age
when pews are talking back to pulpit. In by gone ages the clergy were the repositor-ies of learning, and the people, rich as well as poor, had little to say. The pews are now saying to the pulpits: "With a com-mon fountain of historical facts, why do suffering soul who had come under their care, to prepare her soul for her God.

THEY WITNESSED HER DEATH,

beautiful in the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections. The sight of God and lovely selections are compared to the sight of God and lovely selections.

bustle in building a common platform on which they all can stand. I believe that in our Episcopal churches

our priests enjoy valid ordination, that we are a branch of the Church, not of England, but which was planted in England, and that therefore, there is no reason why we should go over to Rome, but we should strive to have restored to our Church many things which in early times she bad in common with the Church in Rome, but which were un-wisely thrown aside sfter that libertine, Henry VIII, cut adrift from Rome be-cause she would not sanction his desire to put away his lawful wife. We want to get back from a parliament to an Apca-tolic Church. ROBERT PALEN. Buffalo, Dec 1st.

LITTLE SINS.

Years ago there was not a single thistle in the whole of Australia. Some Scotch man who very much admired thistles thought it a pity that such a great island should be without that marvelous and glorious symbol of his great nation. He glorious symbol of his great nation. He therefore collected a pack of this le seed, and sent it over to one of his friends in Australia. Well, when it was landed, the officers might have said, "Oh, let it in; is it not a little one? It is only to be sown in a garden." Ah, yes, it was but a little one; but now whole districts of country are covered with it, and it has become the farmer's next and plague. It become the farmer's pest and plague.
was a little one, but it would have be blessing if the ship had been wrecked that brought that seed. Take heed of the

Steps are being taken to erect a memor ial to Cardinal Newman in Dublin. His Grace the Most Rev. Archbishop Walsh recently presided at a meeting to carry out this design.

No one doubts that Dr. Sage's Catarrh Remedy really cures Catarrh, whether the disease be recent or of long standing, because the makers of it clinch their faith in it with a \$500 guarantee, which isn's a mere newspaper guarantee, but "on call" in a moment. That moment is when you prove that its makers can't cure you. The reason for their faith is this: Dr. Sage's remedy has proved itself the right cure for ninety-nine out of a hundred cases of Catarrh in the Head, and the World's Dispensary Medical Assuciation can afford to take the risk of you being the one

hundredth.

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MRS JOHN CORBETT, St, Marys, Ont. THE PROPER CHANNEL for the escape from the system of impurities which would, if they remained, poison the blood, is through the bowels. When this outlet is obstructed it may be disencumbered with Northrop & Lyman's Vegetable Discovery and Dyspeptic

Cure a remedy which regulates the system, invigorates digestion, and is pure and sate as well as effective. It cures all discases arising from Impure Blood. Powder Mill Explosion. A powder mill explosion affects the country for miles round, but dyspepsia, biliousness, constipation, headache, loss of appetite and debinty affect humanity the world over. The Editor of the Mitchell Recorder states that he was cured of biliousness, liver trouble and sick head ache, by Bardock Blood Bitters. It is not

werth trying on such evidence?

Mrs. W. J. Lang, Bethany, Ont., writes I was one of the greatest sufferers for about fifteen months with a disease of my ear similar to ulcers, causing entire deafness. I tried everything that could be done through medical skill, but without relief. As a last resort, I tried Dr. Thomas' Eclectric Oil, and in ten minutes found relief.
I continued using it, and in a short time my ear was cured and hearing completely restored. I have used this wonderful healer successfully in cases of inflamation of the lungs, sore throat, coughs and colds, cuts and bruises, &c., in fact it is our family medicine.

Bad, Worse, Worst

Cold, cough, consumption, to cure the first and second and prevent the third use Hagyard's Pectoral Balsam, the never-failing family medicine for all diseases of the throat, lungs and chest. A marvel of healing in pulmonary complaint.

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in the world.

Miss Mand Carleton, Ridgtown, Ont. says: "Am using B. B. B. right along and find it a perfect blood purifier just as advertised.

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from fresh beef, soluble iron, and pure sherry wine, combined with choice aromatics Skin Diseases are most annoying because

o noticeable. Dr. Low's Sulphur Soap reals and cleanses the skin. Consumption Cured.

Consumption Cured.

An old physician retired from practice, having had piaced in his hands by an East ludia missionary the formula of a simple vegetable remedy for a speedy and permanent cure of Consumption, Bronchitis, Catarri, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Beblitty and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has feit it his duty to make it known to his saffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who cestre it, this recipe, in German, French or English, with full directions for preparing and using sent by mall by addressing with stamp, naming this paper W. A. NOTES, \$20 Power's Block, Rochester, N. Y.

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TRENTON, Texas, Sept. 28, 1886.
"To Kennedy of the Medical Discovery,
Roxbury, Mass. I am proud of my recovery as to express my feelings in thanks to
you. The KHEUMATISM has made me four legged for six years. At last I have traded off two of them to Bell—Druggist— for four bottles Kennedy's Discovery. I am yours gratefully and unsolicited. J. B. Ivy.

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of our diocese.

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Branch No. 4, London, Meets on the 2nd and 4th Phursday of svery month, at 8 o'clock, at their nail, albion clock, Richmond street. P. F. Boyle, President; Wm. Corcoran, Rec.

C. M. B. A.

Peterborough, Dec 27, 1899.

To the Editor of the Cathotic Record:

It appears that in a number of Branches both in the United states and Canada the annual election of officers took place on the Sthinst, the feast of the Immaculate Conception. A question has since arisen as to wnetter the officers elected on that occasion are legally elected. The surreme Council at Niegara Fails held that ousness transacted on "holydays" is nerfectly legal, consequently all persons elected on that day, if otherwise qualified, are lawfully elected. The confusion apparently arises from confounding the word "holiday," in section 1, article 3 Branch constitution, with the word "holydays," words by 10 means synonymous. The matter arose in the Supreme Council on an expess of Branch III, of Binghampton, N. Y., from a ruling of Grand President hynes, who decided that business transacted at a regular meeting held on the feast of the Assumption was lawful. The appeal was reterred to the Supreme Committee on Laws (Mr. Hynes not acting), and that committee after taking evidence of the intention of the framers of the constitution and the ordinary meaning of the word, decided that the word "holiday." in said article meant "legal holiday." and not "religious holyday." They so reported to the Council, which adopted their interpretation, and the same is now law. See minutes of Niegara Fails Convention, page 100. To set the matter forever at rest the word "legal" was inserted before the word "holiday." in said article and section and it so appears in the hew revised constitutions being syrar insistence ordered all elections so held to be cancelled have so ee a under a mistaken view of the law. I have been written to by a number of parties interested, which is my apology for taking ap your space on his supperently trivial matter. See also page 102 minutes Nisgara Convention, Amendment No. 74. By inserting this in your next issue you will oblige.

Chancellor J. J., Kane. Peterborough, Dec 27, 1890. To the Editor of the Cathotic Record :

Chancellor J. J. Kane.

Chancellor J. J. Kane.

We were greatly snocked when we heard on Sunday, December 12, of the death of Chancellor Kane, of Brauch 23, C. M. B. A. Montreal. Many of our readers knew him personally. Chancellor Kane was born in Richmon; County, Queuec, and was for many years employed in the G. T. Ry, at Richmond, Que. He was a prominent member of St. Patrick's Society there. He afterwards came to Montreal and became a member of the Catholic Young Men's Society, taking an active part in the business and literary meetings of the society. He teen left for London, Ont., and ran on the G. T. R. for about a year.

Leaving the G. T. R. service he was employed by a Boff-do firm as advertising agent and correspondent. In this connection be travelled through the greater part of Ontario, writing at the same time descriptions of the places visited.

After some time he r-turned to Montreal and entered upon a journalistic career. While he wrole for mess city papers he preferred to be independent of any of them and be succeeded in luteresting the Bishop Engraving and Printing company in a book. "The Trade and Commerce of Montreal," which he was about to have published.

As Chancellor Kane had to attend to all the literary work and advertising the Riman and Commerce of Montreal, which he was about to have published.

As Chancellor Kane had to attend to all the literary work and advertising the Province of Quebec and brought out a book in each important town. Returning he brought out another book on the Trade and Commerce of Montreal, this time in French. He then brought out a small Guide to Montreal. Chancellor Kane was a prominent member of the Musck Parliamin, being Minister of Railways and Canalis in the Liberal Ministry of 1889 91. He held various positions in the C M B. A., being at one time Secretary of Brauch 28, and in 1893 President of the same Branch. He represented that Sanch at the Grand Council Convention, held in Montreal in September last. He was also consirmant of the reception committee of the convention who had t

The funeral took piace on Thursday morning, the 20th inst., from the hospital to St. Patrick's Church, where a grand Requiem Mass was sung, thence to Bouaventure station, for interment in Richmond, P. Q. his native town, secompanied by the members of Brauch 26, and representatives of sister Branches, P. seident Nusent of Branch 26, and Secretary Lawior, accompanied the train at the latter place, the Richmond Branch was in waiting to receive the remains and accompany them to the last resting-place. Cresident Redard and the members of the Richmond Branch deserve credit for the perfect manner in which everything was arranged. All of Chancelor Kane's family are dead except one sister, who resides in Richmond city. The deceased was a most roung man. He was only thirty-six years of age.

Election of Officers.

Election of Officers. 2
Branch 58, Ottawa.
Chaplain, Rev. Pera Dallaire
Chancellor, Louis D'Auray
President, J B Dorion
First Vice-Fresident, O Olivier
Becond Vice President, J H Primeau
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Marshai, Jos. Leonard
Guard, J B Comillard
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Branch 103, Linwood. Branch 103, Linwood,

Spiritual Adviser, Rev. R T Burke, Macton
Cuancellor, Joseon E Mayer
Pestornt, John H eves
First Vice-treatdent, C emens E-baugh
Second Vice P-estdent. John McGoey
Rrc rdi g Secretar A Kern
Asskram Secretary, Peter Reidal
Fit anciel Sec. Rev. R T Burke
Trassu 17, Peter O Toole
Marshal, John Freedman
Trusters, 107 - ne yea. Clemens E-baugh,
John McGoey at d John Freedman; for two
years, Peter O'T ot and John Reidel.
Meeting hights, secon 1 and last Thursday.

Meeting hights, secon and last Thursday in each mouth. Branch 34 Almonte.

Branch 34 Almonte.

Spiritual Advisor, Very Rev. Canon Foley Unaicetior, R. J. Downail President Patrick Slatery First Vice President, Patrick Daly Second Vice-President, Patrick Daly Second Vice-President, Patrick Daly Recording etc., W. Gattagner Assistant Rev. Sec., E. J. Obuther Financia: Isec. J. J. O'Neit Treasurer, M. D. X. in Marshal, B. Bolton Guard, Jas. O'Donohua Trusses, Patrick Statery J. J. G'Neil, P. Daly, P. Burke and T. W. Sneshan.

1

Branch 141, Chapleau.

Spanical 13, Coapeau.

Spanical Auviser, K.v. J. H.; on, S. J. Gashcellor, Wm. Donegan
President, J. P. Bolland
First V. c.-Pre-ident, J. G. M. Illigan
Second Vice-President, John Mesgher
Recording Sec., P. A. Dariviere
Assistant Recording sec., P. A. Mulligan
Financial Secretary, A. Archambault
Freesurer, T. M. Mulligan
Marshal, Alfred Martin

Guard, Levi Bonin Trustees, J Boyle, H Lamothe, and B Pa Branch meets every alternate Thursday.

Branch 81, Smith's Falls Branch Si, Smith's Falls
Spiritual Advisor, Rev. M J Stanton
Coancelior, P tone-san
President. D F Wood
First Vice-President M V Mulcahy, M D
Second Vice-Pres., Wittiam Edgeworth
Recording Secretary, P D-laney
Assistant Recording Sec., John J Carroll
Financial Secretary, Daniel Haipin
Tressurer, M Healy
Marshal. Thoe D byle
Guard, John Gonyan
Trustees, for two years, John McGill and
Wm. Sutherland.

Branch 94 Ottawa.

President, John Casey
First Vice President, Denis Bucke
Mecond Vice-President, J D Grace
Mecond Vice-President, J D Grace
Treasure, Jas. Murray
Recording Secretary, M J O'Farrell, 167
Murray street
Assistant Secretary, Richard Devlin
Marshal, Francis Lamb
Guard, Jas Hu Seller, McGovern
Spiritual acviser, Rev. Canon McGovern
Spiritual acviser, Rev. Canon McGartny
Chancellor, H F Sims.

Richmond, Dac. 15, 1890.
At a general meating of the C M B. A.
Bracch 102 heid on Priday. December 5, the
following officers were elected for the ensuing year, 1891:

Spiritual Adviser Rev. P Quinn

suing year, 1891:

Spiritual Advisor Rev. P Quinn
Cnancellor, C Bedard
President, P McDonough
First Vice President, C N Desaulniers
Second Vice President, L Lalonde
Recording S-cretary, H Peaston
Assistant Secretary, E J Bedard
Financial Secretary, J W Farrell
Treasurer, L Jutras
Marshal, G Lemaire
Guard, J Hornside
Trustees, J Kelly, J B Blais and W Brindle.
After the election of officers was over the

After the election of officers was over it was moved by Recording Secretary H Pearson, and seconded by Assistant Secretary Hearson, the seconded by Assistant Secretary Jas. Leonher, that a hearty vote of thanks he tendered Brothers C. N. Desaulniers and E. Bedard, tellers of the elections of the evening, for the just and impartial manner in which they conducted the elections. Carried unanimously.

Branch 12, Berlin.

Spiritual Adviser, Rev. Wm Kloepfer
President, Joseph Fehrenback
First Vice President, Rev. Wm. Kloepfer
Second Vice-President, John Wintermeyer
Recording Secretary, John F Stumpf
Assistant Rec Sec. Alex. yon Neubronn
Financial Secretary, Thomas Tracey
Assistant Fin, Sec. Alis Bauer
Treasurer. John Winterhalt
Marsnal. Henry Leng
Guard, Nicklaus Weihelser
Trustees, Louis Dandeno. Valentine
Weber, Eugen Hirtels, Chas. S Miller and
Valentine Scheoinn. Branch 12. Berlin.

Branch 60. Dublin. Branch 60, Dublin.

President, Bernard O'Connell
First Vice President, Matthew Williams
Mccono Vice-Fresident, Stephen Downey
Treasurer, John Carpenter
Recording Secretary, W A Neven
Assistant Secretary, H T Cassidy
Financial Secretary, D B Bruxer
Marshal, Thos. Kale
Guard, John Wingle
Trustees, M King John Carpenter, Jos.
Dinnen, Hugh Dunn and D J Bruxer.

Branch 8, Chatham. Branch S, Chatham.

Spiritual Adviser, Rev. Father Paul, O S F
Chancellor. James & Marentette
President, Jas. E. Welden
First Vice President, D J O'Keefe
Second Vice President, W D. Arsenauld
Recording Secretary, W J McRener
Assistant Rec. Sec. P T Barry
Financial Sec. J U Tatbodeau
Marshal John Mount
Guard, John Brennan
Trustees, P T Barry, R D Paine, Edward
Reardon, J E Weldon and E Lavondsau.

PROTESTANT TRIBUTES TO CATHOLICS.

> FROM MY PORTFOLIA. I BELIEVE.

The Swiss Protestant historian, Hurter, was led, through the study of the history of Catholicity, to say: "I believe it is the identical Church founded by Christ;" and he embraced it with joy.

HE EXAMINED.

If any one of you, after having become a Catholic, should be asked the reason why you took such a step, thick of the answer of La Harpe, the Infidel: My friends. I have examined, and beneve ; examine and you will believe.

ONE REASON

Among the fitty reasons adduced by
the Duke of Brunswick and Lunenburg as impelling him to renounce Lutheran-ism and return to the Church of his fathers was this one, viz : " Tast no Pro testant ever became a Catholic in order to throw off restrictions and indulge his passions."

Erasmus says: "I find more piety in one good Catholic Bishop than in all these new evangelicals."

A POINTED REPLY. Madame de Stael, a Protestant lady of considerable eminence as a writer and a wit, was once engaged in a religious discussion which she had provoked, and made use of this very trite but weak defence: "I wish to live and die in the religion of my 'athers.' Her adversary wittily replied: "And I, madame, in the religion of my grandfathers." LEARNED OPINIONS.

A learned Protestant, Lessing, has said: "Considering the faith of a Catholic priest, I can imagine no happier man

than he must be."
Layater, another celebrated Protestant, said in his "Portable Library for Friends": "I consider a practical Catholic as one of the most honorable and

Leibnits confesses, in his "System of facology," "that the Catholic Church Taeology," has every reason to point to the heroic virtues of her saints in proof of her high birth as the Courch of Carist."

birth as the Ordical of Carist,"

REFORM OPINIONS

Martin Luther and his Mother—In the
STORIVES OF THE Dominican Order at the
Convent of Santa Maria, Rome, there are many curious and ancient manuscripts

ticipated the consolations which the clear that the will ever be less powerful Catnolic religion would have given them. than she is to-day." They longed for it, but had not the resolution to brave public opinion, or rather an unreasoning torrent of pre.

LED BY LOGIC,

"Till I had commenced writing the series of essays (on the Mission of Jesus) iudice.

COUNT STOLBERG'S ANSWER The Kog of Prussia remarked to articles copied into a Catholic journal |

Count Stolberg: "I do not like people who change their religion." The count replied: "Neither do I like them, sire, If Luther had not changed, I should have no occasion to do what I have done; I have only returned to the first Cauron." St. Augustice says: "It is a shame to change one's opinion if it is right and true; but to change a false and dangerous opinion is praiseworthy and useful."—St. Aug Epist. ad Celer.

Sir Walter Scott in a materialistic age was a Christian, he died with the Dies Ire on his lips. And his only descendant is a devout Catholic, Lord Byron at times seemed touched by the beauty of our holy religion To-day, happily, his daughter is a Oatholic.

A FALSE RESPECT.

our holy religion. To-day, happily, his daughter is a Catholic.

A FALSE RESPECT.

R J. Wilberforce who, oy examing the Bonatist heresy, and the writings of the Fathers against it, became a Catholic, quoted these lines from St. Augustine as affecting him deeply: "How many, as we well know, were already wishing to to be Catholics, having been aroused by the obvious call of truth, but out of respect to their friends put off giving offence to them from day to day." Before St. Augustine's time, One had spoken these words: "Whosoever, therefore, shall confess Me before men, I will also confess him before My Father who is in heaven. But whosoever shall deny Me before men, I will also deny him before My Father who is in heaven." (Matt., x, 32 33).

deny Me before men, I will also deny him before Mv Katner who is in heaven." (Matt., x, 32 33).

FOUND HIS TRUE HOME.

With us, when we read anything that inspires us with noble thoughts, our first impulse is to offer a prayer that the author may have the consolation of find-

ing the true Church.
Who has not heard of John Howard Payne's song, "Home Sweet Home?"
And who has heard it without emotion? Only be

"with soul so dead Who never to himself hath said, This is my own, my native land,"

could have so heard it. And all of us have a kindly thought for the author. We may also breathe a kindly prayer for

John Howard Payne died a Catholic, at Tunis, in 1852 in the sixty second year of his age. He was nursed during his illness by Sisters of Charity, and though he died in a country of Mohammedans, far from "home, sweet home," be found the aspiration of the O Salutaris answered,

"Nobis donet in patria."

THE DECISION OF A PRINCESS The Princess Elizabeth Cornelica, of Wolfenbuttel, thought it her duty, before she married Charles, of Austria, afterward the Emperor Charles VI, to consult the Lutherans, whose faith she had till then professed. This she did in order to satisfy her own conscience. The Protestant doctors, assembled at Heimstadt, replied that, "as regards fun-Helmstadt, replied that, "as regards fun damental doctrine, the Catholics are not in error, so that salvation may be obtained in their communion." When the Princess heard their decision she said: "If that be so, there is no need to hesitate longer, and to morrow I shall become a Catholic. In a matter of so great importance the surest way is always the best to choose." Her father expressed himself of the same opinion and he too became a Catholic—Dr. Trevern, "Friendly Discussion"

REMEMBER. "He that love in father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me,"

"And he that taketh not up his cross

and followeth Me is not worthy of Me."
"He that denyeth Me before men, him will I deny before My Father who is in

"And you shall be hated by all men for My name's sake; but he that snall persevere unto the end, he snall be And a man's enemies shall be they

Do not be ashamed to join the Church. but be ashamed of the mocking folly of

A MONARCH'S REASON.

of his own household."

When Henry IV. came to the throne of France, he being a Protestant, it was strongly urged upon him to become Catholic. One day he was present at conference of Catholic doctors and Pro testant ministers of eminence. When their discussion was brought to a close the king demanded of the ministers "Can I be saved in the Uatholic Church?"
The ministers answered: "Yes, sire, but you will be saved more easily by remaining in the reformed religion." The maining in the reformed religion. The king then turned to the Oatholic divines and said: "And you, gentlemen, what is your opinion?" They answered: "We think, sire, and we positively de clare to you, that, having once known which is the true Church, you are abso lutely obliged to enter it, and that salvation is no longer possible for your soul in Protestantism. Tas King answered as he rose from his sest: "I go, then, for the most sure side, since all the world agrees that I can by saved as Oatholic. I shall resome a Ustadio.' He then abjured flootessamism and embraced the Cathon: fatta. Oatholic

AN AMERICAN BISHOP Right Rev. Kausopp S Fister, Potestant Bishop, paid the following croute to the Catholic Guire i in the New York Independent: "It cannot be disputed that Among the most interesting at the pre. she descends in ourset and unproker sent is a letter from the apostle, Martin line from the apostone ums and Church descends in orect sat unbroker Latner, to his mother, who did not spostauze. She wrote an inquiry to him, nowever, in reference to the relig. illustrious saints and spostaus and powerful control of the religion. him, however, in reference to the "relig."
ion" he was about to establish. Here
was his reply: "Remain a Catholic. I
will neither deceive nor betray my
mother."

Melancthon, when his mother asked
him on her deathbed what faith shall
ought to die in, said: "The new faith
is the safest to live on, but the old one
is the safest."—Boswell
Learned Poves a as such as Leibnitz.

Learned Poves a as such as Leibnitz. Learned P ofes a as, such as Leibniz her pale there is no reason to doubt Claudins, \$8 hiller, Goetne, Novalle, Her episcopel throne on the Tiber still Wolfgang and Marzel seem to have an impressible world. It is not perfectly

I had no thought of ever becoming a Catholic; and it was not tilt I saw my

that even the possibility of such a termination of my researches presented itself to my mind. I found presented itself to my mind. I found myself with my starting point led by an invincible logic to assert the Catholic Church as the true Church, or living Body of Christ. To be logical, I saw I must accept that Church, and accept her as authorative for natural reason and then take her own explanation of herself and of her dostrines as true. All my principles required me, and my first impulse, in the enthusiasm of the moment, was to do it; yet I hestiated, and it was over a year before I made up my mind to submit myself her instructions and directions. I have been accused of precipitancy and rashness in submit of precipitancy and rashness in submit the fact is I betrayed inexcusable weak-ness in not submitting to her much some than I did."—Dr. Brownson.—Catholic Mir-

SABBATARIANS.

We suppose that no one in the least degree familiar with the teaching and the warnings of the Old and New Testament will question for a moment the statement contained in our last number as to the Scripture denunciations of the love of riches as indicating (more than any other sinful habit) that which men understand

as the worldly spirit.

Well, then, if it be true that the insatiable pursuit of money and the absorbing love of money getting is a sin, and the constant pursuit of wealth is a danger to man's spiritual welfers, how is it that the class which denounces amusements because they tempt from higher things never so much as allude (in their outpurings grainst the worldliness of these pourings against the worldliness of those who smile and love to see others happy, and who indulge in rational relaxation) and who induce in rational relaxation) to the enormous danger which always accompanies the pursuit of "fithy lucre," and to the certain sin which attaches to the unrestrained erjoyment of wealth?

It is because they are themselves, as a body, wedded to the love of money, and constantly engaged in the soul-hardening work of ravering after it, of eccaping it together, and then either feeding their base, sordid natures upon the sight of the glittering heap, or else absolutely sinking them in the indulgence of those things

which money is able to procure.

Considering the horror which the bare idea of worldly amusements and of Sun day banns and of museums opened on the Day of Rest excites in the holy breasts of the "serious class" of heretics t seems strange, and more than strange, to those who loathe Puritanism under all its costumes, that these self righteous creatures can handle the "mammom of unrighteousness," not only without fear or scruple, but with positive affection and

enjoyment.
They dance along the road to wealth all the hours of the six days, and lay to their grovelling, grabbing, hardened souls "the flattering uncion" that they are "not like the rest of men;" that they are not of this world, nor of its spirit, because they avoid those recreations of life for which they have no fancy, and spend the day of rest and of cheerful plety in looking black at all the fair creation of God, and in groautog over and taking scandal at every neighbor who is outside their narrow circle of the "elect."

The "roof of all evil" (money) is in their hears while the "venom of asps is under their ilps," yet they are the "saints" who have crafuly managed to get an interpretation of their own for the Spripture declaration that "the saints shall possess the land."

It was said some years ago of one of these dargerous fanatics that when con victed of a variety of crimes he defended times of a variety of crimes he actended himself upon the novel plea that Scrip-ture had taught him to "love his enemies," and there being the "devil, the world, and the flesh," he had done his very best to love them all and to love them habitu-

However, it is certain from the tenor of their lives that our Puritans bave deluded themselves to the extent of believing that if they only keep away from the concertremaining outside in the darkness with your face turned away from the light! Sunday into a "Dies iva," and preserve a primness and sourness of visage, and practise an upturning of the whites of the eyes, and interlard their solemn duliness of speech with sentences profanely torn (without their context) from Nehemish and Amos; that then they are not of this world, even though their daily life on the Enchange, in the lawyer's office, in the counting house, or in the shop, is consumed over the one object of obtaining that which, according to God's own word, is of all the things of life most dangerous because most liable to dry up all plety, to destroy the religious spirit, to corrupt and to harden the human heart. We should like our modern Pharises to

point out for us a single tract in the whole collection of what they would wish to be called their religious literature de-voted to the showing up of the permitions effects of wealth to the Caristian caution with which it should always be sought

There is none such in existence amidst the foul heap of printed Calvinism.

There is blusphemy in whole bales, there is distorted history, there are countless lying inventions against the Caurch and her saluts, there are biographies of apostates who are found to have finished their career in penal servitude generally for offences which the Apastles says are "not to be so much as named among Christians." There is nothing against the worldliness of riches or the danger of

So far as these men and their habits of life are concerned, these words of Sacred Scripture might as well have been never written—"there is not a more wicked thing than to love meney."—London Universe.

an unguarded chase after wealth.

Up to 20th of September, receipts for the Oper Ammergau Passion Play amounted to six bundred thousand marks, or thirty thousand pounds sterling The representations were crowded, and all the lodgings in the village occupied to the close. In 1890 the receipts did not quite reach hall so much as in this last The money taken is applied in the bulk to religious and philanthrophic

The recently elected Mayor of Exeter, England, Mr. Charles Edwin Wate, is a wen known Carbolle architect.

OBITUARY.

Patrick Marphy, Ops.

It is our painful duty this week to record the death of Mr. Patrick Marphy, of Opstownship, which took piace last Saturday morning. The deceased, who was in his 71st year, was one of the oldest residents of the township, having seited there about 18:9, with his father and his brothers, Edward and James, both of whom are still iving. The township was then a wilderness, settlements being few and so stiered, and the spiritual wasts of the Ushbulles of that day were supplied by the ministration of priests from Kingston. Mr. Marphy lived to see the counts, thicky peopled with a prosperous community, a successful school in which two generations have been educated, and a large and influential parish in charge of two resident priests and containing mariy three thousand soul. With this prosperity the deceased was largely connected, being one of the most scrive and prominent farmers in the township as well and a seader in church affairs. Though a man of retiring nature and never prominently engaged 1.1 public matters, he slways took a deep interest in the substantial progress of the country and the practicel nature of his talents rendered his opinion much sought for in the administration of municipal concerns. With the clear insight of the Irisuman, he saw the veilue of concettion, and the section—schools No. 2.0 ps (known as Murphy's,—owes much of its usefulness to his aid and advice. A man of natually warm heart, he had a kindly feeling for whatever and whoever had a good cause. No son of his native Cavan was more sympathetic towards the land of his birth or readier to come to her reite. The poor never wanted a friend when Mr. Murchy was near; and the wis down of his words was often so ight by those who best new how to value practical consmon sense and unaskning sincerity. But in their large family and numerous grand cuildren, survive him. Gentie, many griends to regret him for the propers. Are many friends to regret him for the propers of the late Mr. Patrick Twohey of Ops. Mrs. Murphy, with thei Patrick Murphy, Ops.

Mr. William Kennedy, Warkwork

member him in their prayers.

Mr. William Kennedy, Warkwork

Elsewhere in this issue appears a brief
telegraph dispatch which was wired to the
associated press on Saturday forencon,
announcing the death of Mr. William Ken
nedy, of Warkworth, and which sad even
requires a more extended notice at our
hands.
deceased gentleman was born in
Templederry parlsn, Co. Tipperary, Ireland,
in Oct, 1815, and was, therefore, at the time
of his demise a few weeks over seventy five
years of see. In the early part of the summer of 1851 he left his native land to take a
situation with Brown & Harty, merchants,
of Kingston, Ont., arriving in this country
by way of New York, where he spent a few
mouths. He had been but a short time with
his employers, Messrs. Brown & Harty,
when, as their most trusty and energatic
employee, he was sent to Warkworth to take
coarge of the custness of one Hutton who
was in financial difficulties, and on the
winding-up of the estate, went into business
for himself and made the village of Warkworth his future home, and in which he
identified himself with its oest interests.
Though taking an active part in manicipal,
Provincial, and Dominion politics, he
sought no position until 1881, when, in March
of that year, he unsuccessfully contested a
bys-election in the Conservative interest,
against Mr Crouter, the Reform candidate.
Those who knew him best esteemed him
most, as was evinced by the very large
mejority he obtained in his own township.
Of a goulial, kindly disposition, he carried
sunshine wherever he wont, and his cheery
greeting will be saddy missed by those with
whom he came in contact. Having passed
the allotted three score activen, he goes
down in the winter of lie, the yearly return
of the season throwing a spotless mantic o'er
his tomb. Touching and eloquent were the
aitusions to the deceased made by Rev.
Father Casey, at the funeral service on
Monday forenoon; and a familiar figure
will be absent from the christmas churen
collection, over which he presided during a
sthirty-nine years'

Rose Ann Kelly, Kinkora.

Rose Ann Kelly, iKinkora.

That terrible enemy of young poople, diphtheria, has claimed another victim in this neigoborhood in the person of Ross Aun Kelle, a bright little girl, the daugnter of Mr C Kelly. At first I was thought she was suffering from an ordinary sore chroat, but as sae did not seem to get better, medical aid was summoned, which, unfortunately, arrived too late, and the little one sank rapidly, until, at last, the bright face was paise and cold in death, the merry voice was stilled, and the little pattering feet motionjess forever, leaving a void in the household which it will take many years so fill. The hearts of all go out to the becaved pareous in this their hour of sore affliction, who are striving to take comfort in the fact that

She is not dead, the child of our affection, But gone unto that school Where she no longer needs our poor protec-

tion, And Christ Himself doth rule."

She was a little over five years old.

Mr. B Mckvoy, Strattord. Died, at Stratford, on Tuesday, December 23rd, Mr. B. McEvoy, aged sixty eight years, Mr. McEvoy was an aguly respected member of St. Joseph's congregation. His wire and family have our most sincere symmathy in their bereavement. Requiescat in pace.

IN PEACE.

Thursiav, December 18 the mortal remains of Eliev the beloved wife of Peter Kesrns, Esq. J P., Barrie, were taken to tueir final resting place in St Mary's cometers. On the arrival of the body at the church, a Requiem High Mass was begun, at which the following clergy were present: Very Rev. Dean Cassidy, Very Rev. Archedeacon Campbeil. Orillia; Father Moyna, Saaner; Father Kiernan, Collingwood; Father Gearla, Fios; and Father Bergin, Newmarket. Very Rev. D-a Cassidy celebrated Mass, with Father Campbeil is deacon and Father Moyna assub-deacon, Father Kiernan acting as master of ceremoles. After Mass the Rev Father Bergin entered the pulpit, and after prescoing an eloquent and impressive sermon on how man should conduct hims if on earth in order to merit heaven he referred to the many good qualities of the ceceased lady, with whose family the McBrides. he had had the pleasure of knowing ever since his patorate in Harrie, over twenty years sign. A large number a tended the funeral and followed the remains of the departed one to the grave the bereaved husband and family awe the warm as mpathy of the community is their time of serrow. Resolutions of condel duce sended the funeral and family ave the warm as many and the C. M. B. A., bo ho of widen Mr. Kearns and Mr

REQUIEM MASS. - A solemn Requiem High Mass was off red for the repose of the soul of the late Mes Dr. Hickey, nee Dowling, on Manday, the 15th ult, at St., A phoneus Church, Windsor.

An Only Daughter Cured of Consumption.
When death was hourly expected from
Consumption, all remedies having failed and
Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which
cured his only child, and now gives this recipe
free on receipt of two stamps to pay expenses.
Hemp also cures night sweats, nausea at the
stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1932
liace street, Philadelphia, Pa., naming this
Vaper.

ALMONTE SEPARATE SCHOOL.

The closing exercises and half-yearly public examination were held in the various departments of the Almonte Separate school on Friday last and proved both interesting and satisfactory. In the forenoon the children of the primary department, which is in charge of Miss Nagle, and of the junior department over which Miss Raleign presides, were subjected to a thorough examination by the local inspector, Very Rev. Canon Foley, who expressed much satisfaction with the results. In the afternoon the punits of the senior department were examined by Very Rev. Father Foley and Messra, John O'Rellly, R. J. Dowdall and T. W. McDermott. A pleasing feature of the afternoon was nexpression of kindly feeling on the part of the pupils towards the Frincipal, which work the form of an address, secompacifed by the presentation of a handsome ink stand of elegant design and finish. The address, which was read by Miss Anna Hall, and to which Mr. Gallagher made a feeling reply, was as follows:

To W. Gallagher, Esq., Principal, Separate School, Almonte: To W. Gallagher, Esq., Principal, Separate School, Atmonte:

To W. Gallagher, Esq., Principal, Separate School, Almonte:

DEAR TEACHER—We, the pupils of the seafor department of the Separate school of Almonte, among our Christmas pleasures, take this opportunity of thanking you for all the kindness and instruction which we have during the year received from you. As children, we cannot, perhaps, fully appreciate so paios. taking and able a teacher as yourself, yet in common with the other departments of the school, we shall ever look back with pleasure and gratitude upon the past year's course.

That we have been advancing more rapidly than formerly is due very largely to your uniting and well-directed efforts for our progress and if the Separate school has reached a higher standing among the Catholic schools of Eastern Ontario you have certainly done much towards this.

We trust you may long continue Principal of our school. Kiedly accept the accompanying present as a souvenir of the year 1893.

In Barrie, on the 16th inst., Ellen, beloved wife of P. Kezrns, J. P., aged 48 years.

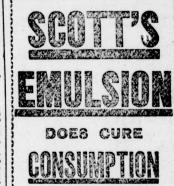
C. C. RICHARDS & Co.

GENTS, - I certify that MINARD'S

LINIMENT cured my daughter of a severe, and what appeared to be a fatal, attack of diphtheria after all other remedies had failed, and recommend it to all who may be afflicted with that terrible disease.

JOHN D. BOUTILIER. French Village, Jany., 1883.





In its First Stages. Palatable as Milk

Be sure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and \$1.00. SCOTT & BOWNE, Belleville.



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

This medicine has direct action upon the nerve centers, allaying all irritabil-ities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects

our Pramphlet for safferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine iree of charge from us.

This remedy has been prepared by the Reverend Pastor Kenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

ten yours, and the tion by the KOENIO MEDICINE CO., CHICAGO, ILL. 50 Wost Madison, cor. Clinton St., SOLD BY DRUCCISTS.
Price \$1 per Bottle. 6 Bottles for \$5. Agents, W. E. Saunders & Co., Druggists, London, Ontario



TONE, TOUCH, WORKMANSHIP AND DURABILITY. WILLIAM KNABE & CO., BALTIMORE, 22 & 24 East Saltimore Street. New York, 148 Fifth Avenue, Washington, 317 Market Space.