

# The 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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## Catholic Record

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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 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 favorable 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 Catholics from voting must, therefore, be looked upon rather as an extension of the olive branch to the Government, than as an endorsement 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 supplied with books as well as the Public schools, and under those 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 a vote on the matter, but the fanaticism of the people was excited by the parsons from their pulpits on the Sunday preceding the meeting, and the demand of the Catholics was accordingly voted down by a large majority, notwithstanding the fact that besides the tax which Catholics pay for the Public Schools—\$1,950—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 \$150 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 succeed.

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 Epiphany for this object, and for the aid of Cardinal Lavigne'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-Turner are not easily foiled in money-making plans, and we have no doubt the divorce dealers will soon set up shop again.

### MR. CHAMBERLAIN'S POSITION.

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 Gladstonian member of Parliament told him:

"As for Mr. Chamberlain refusing to come back, that's all well. No one asked him unless it was a matter of course. No one has written to him. Mr. Chamberlain would give his ears to get safely back into our party. He knows he is in a false position 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 gentleman 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 he knows it. Lord Hamilton we could easily forgive, and James we care nothing about, but we have done with Joe for ever. Mark my words, he and Lord Cairncross can go hang themselves together."

As the Herald correspondent is decidedly of the Balfourian school this is very suggestive 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 stamp 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 Belfast.

### THE IRISH TROUBLE.

The result of the election in Kilkenny was as follows: Hennessy, 2,527; Scully, 1,356. Mr. Hennessy is a Protestant.

MICHAEL DAVITT'S STRONG LANGUAGE

Michael Davitt's paper, the *Labor World*, renews its onslaughts on Parnell. In a lengthy attack upon the "uncrowned king" the *Labor World* says if by any compromise Parnell remains leader of the Irish party a number of anti-Parnell members threaten to abandon 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 liberty and honor as this pretender, an unmitigated trickster and unscrupulous enemy of liberty and democracy, who attacks Ireland's honor in its most vital part, and who betrays 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. "By Parnell's honor," says the paper, "is a bye-word. His mendacity is his grandeur, his vindictiveness and tyranny are infamous and his hypocrisy is calloused, 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 injure the untarnished cause of Irish liberty."

DILLON AND O'CONNOR.

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 safety of the national cause has prevailed with the electors over natural feelings of gratitude and affection for a great leader like Parnell, 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 ranks."

O'BRIEN IN PARIS.

Messrs. O'Brien and Gill, the Irish delegates who left New York on the steamer *Osborn*, arrived at Boulogne on the 29th. They were met by Messrs. 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 interview with Mr. O'Brien last evening. 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 Irish party in Paris. A tug having on board Messrs. McCarthy, Sexton and Oudon, Father Humphreys and Mr. R. Falvey and his wife, the parents of Mr. William O'Brien, met the *Osborn* outside the harbor. The party gave Messrs. O'Brien and Gill a most enthusiastic welcome. During the return trip of the tug to the steamship pier, Mr. O'Brien held an animated conversation with his political friends.

MR. O'BRIEN 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 of the events which had taken place since he and his companions left Ireland.

THE COMING O'BRIEN CONFERENCE.

The announcement that the formal conference between the Irish leaders will take place on Monday next is officially stated to be untrue. William O'Brien complains of the number of false statements made in newspapers and attributed to Mr. Gill and himself. He especially classes as untrue the assertion that he would recommend that Parnell be retained as leader of the Irish party.

The *Freeman's Journal* announces that the conference between William O'Brien and Timothy Harrington have resulted in an understanding whereby the funds

of the National League, now in the hands of that organization, are to be devoted to the maintenance of tenants evicted for not 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 sufferers 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 anything 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 propose any arrangement which will result in an equitable division thereof. Although Mr. Parnell stands in a more advantageous monetary position than his opponents, and is more deeply pledged than they to render aid to the Smith Barry tenants, therefore it is quite conceivable that he will be ready to make some sacrifices to secure the aims 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 composed 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 support of other Tory and Unionist papers. These latter will presently be as ashamed of themselves as they were when they found themselves lauded in the *Times* for their exposure. In truth, it is not difficult to see many of them already abandoned 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 stumbling on now in the *Parliamentary* arena until it once more brings them up in humiliation and disaster.

The victory of the Nationalist over the Parnellite rump at Kilkenny was a foregone conclusion. There never, after the first few days of the canvass, existed the slightest excuse for a pretence that the issue was doubtful. Yet America seems to have been full of this pretence, and still in sundry quarters labor under an impression that Mr. Parnell has a real part to play in the future of Ireland. This was scarcely true last Monday; it is entirely untrue to-day. If a vote could again be taken in North Kilkenny, Mr. Parnell's candidate would be beaten by twice or thrice the majority piled up against him on Monday. In deed, I am told that this candidate himself has weakened in his mind since the election. All over Ireland this week a campaign has been spreading swiftly among those whose first impulse was to stand by Mr. Parnell. It is to-day an open question whether the *Freeman's Journal* will not next week abandon Parnell, 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 do for Parnell, upon what always assumed to be an 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 duty clear before him. My information is that after he has spoken in Dublin and submitted himself to arrest and imprisonment. Much else of the first importance has been discussed, both in Dublin and Paris, which may not be prematurely 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. Parnell now represents anything but the stupid or rowdy residuum of a few Irish towns, so we over here are being seriously misinformed as to the genuine Irish feeling in America. No rural Land League can be too small or obscure to give its name on the cables 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 carried promptly and printed in every paper of Great Britain. Representative men of Irish blood in America cannot be too active in their efforts to offset the mischief these wild and irresponsible resolutions may do in England, where no information exists as to the relative value of the utterances from America. Irish opinion in Ireland and England is all right. The Parnell trouble is exploded there, but among the English Liberals misconception on this point may easily do harm. They were greatly influenced by the unanimity of American opinion in accepting Home Rule five years ago. Proof that the new National party commands the sympathy and support of representative Americans will 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 color. The illustrations are of a very fine order, while the best writers in the country were employed to supply matter that will render the volume a treasure in every Catholic home. The price is twenty-five cents. Orders sent to this office will be promptly filled.

### DIocese OF HAMILTON.

Every Sunday evening during Advent the Bishop assisted at Vespers at the new church of St. Lawrence and preached a course of sermons. The church, though large, was unable to accommodate all who presented themselves for admission. In the other city churches Advent sermons were also delivered to large congregations and the clergy were kept busy at the confessional preparing for the Christmas festival. On Christmas morning the Bishop celebrated first Mass at Loreto Convent, second Mass at St. Joseph's Convent and pontifical High 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 interest and were very largely attended, especially the 10:30 Mass, 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. McEay, with Fathers Hinchey as deacon, Coyle as sub-deacon and Brady as master of ceremonies. Mozart's first Mass was produced for the first time in this city by the full choir and orchestra. The solo parts were taken by Miss Kelly, Miss Ruttray, Mr. Thomas and Mr. Egan. 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. Fagan produced Haydn's third Mass, which was excellently given.

At St. Lawrence Church Rev. Father O'Sullivan conducted services at 7:30, 8:30 and 9:30 o'clock. The choir, with orchestra led by Mr. J. B. Nelligan, rendered sweet music.

At St. Joseph's Church the decorations were excellent and the music good. Rev. Father Helm officiated.

RECEPTION OF SISTERS.

On the morning 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 novitiate of the Sisterhood of St. Joseph and the conferring of the full privileges of Sisterhood on those novices of two years' standing. At 9 a. m. the cosy little chapel was filled to overflowing with the relatives and friends of those joining the Sisterhood.

The clergy present were: Bishop Dowling, Rev. Fathers McEay, Coyle, Hinchey and Brady, of St. Mary's Cathedral; Father Healey, of St. Patrick's Church; Father O'Sullivan, of St. Lawrence Church; and Father Helm, of St. Joseph's Church; also Rev. Father Donnelly, of Arthur, and Rev. Father Keane, of Sandwich. Mass was celebrated by Bishop Dowling, assisted by Rev. Fathers Hinchey and Brady, after which the Bishop gave a short but instructive discourse, urging upon his hearers the necessity of cultivating the several virtues, emphasizing the necessity especially of obedience, humility and charity.

The reception service was then proceeded with. Those receiving the habit or entering the novitiate were called on first. These were Miss Keane, of Alma, now known as Sister M. Raphael; Miss O'Neill, of Hamilton, now Sister M. Louis; Miss Kildare, of Owen Sound, now Sister Margaret Mary; Miss Holman, of Owen Sound, now Sister Louise Bertrand; Miss Ward, of Carleton Place, now Sister Rita; and Miss Keane, of Bantrock, now Sister Mary of the Sacred Heart. The ceremony was presided over in turn by the Bishop regarding their willingness to enter upon the sacred duties of their novitiate, and satisfactory replies being made, they were given in charge of several of the older sisters and taken into the convent, where they left forever their worldly dress and donned the sable garb of the sisterhood. On their return to the chapel each received the Bishop's blessing and a few words of counsel and advice.

The novices of two years' standing were then admitted to profession, receiving as a token of their profession the bronze crosses usually worn suspended from the girdle. They were as follows: Sister Clementine, formerly Miss Keboon, of Kincaird; Sister Thecla, Miss Padon, Hamilton; Sister Brigida, Miss Keane, Alma; Sister Eucharist, Miss Foley, Morrison; Sister Marcella, Miss Long, Hamilton. Kneeling on the lowest step of the altar each took the vows of chastity, poverty and obedience, and after receiving the Bishop's blessing all knelt while the "Te Deum" was sung by the choir and clergy. Mr. J. B. Nelligan's orchestra was present and furnished the instrumental music for the service.

### HON. M. ADAMS.

We learn from the *Oshtem*, N. B., *World* of December 24th, that on the previous day Hon. M. Adams was made the recipient of a splendid new coat by the railway employees of the Northern Division. Mr. Cogan read a very complimentary address, which was replied to by Mr. Adams in fitting terms. After the presentation took place the guests adjourned to the Mitchell House, to the number of one hundred, and sat down to an oyster supper. The chair was ably filled by Trackmaster McLellan. A number of toasts were given and responded to in fitting style by Messrs. John P. Burnett, 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 come with its hallowed recollections, and

hoped that alienated friends would come together again, shake hands over the bloody chain, forget all their differences and work together in trying to make their lives better and their country more prosperous. He called on the company to sing *Auld Lang Syne* and this was done with a will. Mr. Adams seems to possess in an eminent degree the good will and esteem of the people with whom he is acquainted, hence this manifestation of their feelings in his 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 10th 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 authority, constrain us to silence and to a respectful acceptance 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 propose 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, this would be a suicidal and an entirely derogatory to all respect for legitimate authority, but solely an explanatory of our meaning, so as to remove 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 convinced 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 pertains to Catholic faith or to Catholic teaching, but on what, after all, pertains merely to that large measure of freedom allowed by our Church to her every member, no matter how humble, on just such vital and living questions of the day as is that question treated by us in our editorial. Our fault—at most 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 Philadelphia, 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 the exact bounds of judiciousness; but better, I say, liberty with mistakes, than mistakes with slavery." In the meantime, we dutifully submit to the correction 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 converting and civilizing the world; and we heartily concur in his every word of condemnation of our editorial as understood by him—not as implied or understood by us.

### CATHOLIC PRESS.

Pittsburg Catholic.

In the days when Father De Smet and other great Catholic missionaries, had influence 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 faith and Catholic teaching, trouble has kept increasing, until we are threatened with another Indian war.

Archdeacon Smith, of the Episcopal Church, New York City, claims that he perceives clearly how much ground Christianity is actually losing throughout the country. He declares that his brethren of the clergy, owing to "lethargy, selfishness and narrowness of view, have no conception of the conditions existing in New York and other great cities, and no appreciation of the atheism 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 zealous souls.

Church Progress.

This may be true, the Church's membership 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 sinner can take care of themselves; but when the criminal statistics are being compiled, little attention is paid to the fact, that thousands born of Catholic parents never attend Catholic teaching, nor abide by the strict laws of the Catholic Church.

It is a pleasure, says a contemporary, to note that many of the traditions and customs that formed for France the distinction of being the most Catholic country of Europe are still carefully preserved. Thus the procession of the *Vow of Louis XIII*, which commemorates the escape of France to the Blessed Virgin, is held every year on the Feast of the Assumption. On that day the *fiesta* shops which were so profusely adorned with flags and banners, which are purchased for distribution among those who bear the same name of Mary. This practice recalls another not less beautiful—that of showering white blossoms from the dome of St. Mary Major, Rome, on the Feast of Our Lady of the Snow.

The *Gaulois* of Paris states that Father Mounabre, of the Dominican order, will be created a Cardinal by the Holy Father at the next Consistory.

### CHRISTMAS IN LONDON.

The great feast of Christmas was celebrated 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 Orphan Asylum. The first Mass at the cathedral was a pontifical High Mass, celebrated by His Lordship Bishop O'Connor, Father Tierman acting as assistant priest, Fathers Brennan and Giban as deacons of the Mass and Father Numan as master of ceremonies. After the Mass His Lordship stepped to the sanctuary railing and addressed the large congregation. He extended to them the happy greetings of the joyous season we were now celebrating, 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 from heaven.

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

In the afternoon the Bishop gave benediction at the Sacred Heart and Mount Hope Convents.

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

### LATEST CATHOLIC NEWS.

Incessant latest is that "celibacy is the filthiest word in the English language." And we suppose among the lot of lewd liars who haled this filthy lie with laughter and applause there were many who had madon sisters, cousins and aunts.

—*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 Rampolla, Regis and Appollina and three laymen to organize and direct the movements of Catholics in Italy.

The number of Catholics in Australia has increased from 450,000 in 1876 to 750,000, according 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 330 schools. There are now 700.

The Right Rev. Bishop O'Connor, of Peterborough, ordained the Rev. David Scallon to the priesthood at Eastmore on Sunday, 21st inst. The congregation were deeply interested in the event, as it was the first time they witnessed an ordination in their beautiful church.

The Rev. M. J. Moran, rector of the church of the Nativity, 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. In addition he received a handsome gold chalice and many addresses.

In the French Chamber of Deputies a few days ago M. Despres proposed that the Government restore the nuns to their former position as hospital nurses. M. Chastagny, 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 Leipzig Conservatorium an American girl, Miss Louise Bailey, is considered the coming pianist. Already her playing has created a sensation 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 a accomplished 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 Dams. It is acknowledged that the diocese is excessively large, but the prelates of the Province will take proper steps in due time to procure a subdivision which will meet the wants of the people.

### A DANGEROUS CLASS.

A Protestant Minister, Rev. J. Adams of Brooklyn, has been making some sensible 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 distinctly anti-American in its ways of living and in the view it takes of things in general. From it have been recruited the Anglo-manics who take England as their model in all things. Of them and their fellows the Protestant minister we have already referred to truthfully says that "they are as dead as pagans to all higher aims of living. . . . Without a belief that there is any higher object in living than to go to dinners and eat them; to have parties which will cost fortunes, and build up mushroom aristocracy on the basis of great grandfathers and great dinners."

Among the class that has these standards are found the most ardent admirers of England. They would if they could eliminate all that is distinctly American and make the United States in all things a British Province. Fortunately they are not numerous or influential enough to carry out their wishes. They will, however, bear watching.—*Irish World*.

MOONDYNE.

BOOK SECOND. THE SANDALWOOD TRADE. BY JOHN BOYLE O'REILLY.

II. COUNTERMINING THE MINER.

Will Sheridan's life on the Canton was a restless and unhappy one from the night of his altercation with Draper. He was daily associated with a man who had ex-

posed his own will; a callist 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 chief officer. This formal recognition Will paid, but nothing more.

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

"Do not dare to address me as a friend again," Will said, sternly; "I shall write to England from the first port and expose you as the scoundrel you are."

Draper's dry lips—his 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 give his inferiors; and Sheridan every day felt the subtle malice of his enemy. But these persecutions he did not heed. He knew that underneath these symptoms lay a more dangerous rancor that, sooner or later, would try to do him a 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 fellow, but he had a clever head on his shoulders.

"Why should I let this cunning scoundrel injure me?" he asked himself. "His villainy 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 nauty among the men—which would have excited bloodshed, and the shooting of an officer, perhaps, by accident—was nipped in the bud, and almost exposed the machinations of him who hatched it.

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

This will be the case almost invariably; when honest men are fighting cowards and slanders, the surest way to defeat them is by constant watchfulness. Evil-minded people are generally shallow, and easily countermined. Only, when they are countermined, they should be blown 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 his purpose, and watched him like a figure. But Will's constant attention to duty, and his equable temper, deceived the watcher.

The night before the Canton was to sail, Will dropped a bundle into a dingy under the bow, swung himself after 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 sailed without her second officer.

The first thing Will Sheridan did when he was out of danger was to write to Mr. Walmley, 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 no business except that of the sea. In a few days he shipped as mate on a bark bound for Western Australia, in the sandalwood trade.

A large and lucrative trade in sandalwood is carried on between China, India, and the Pacific Colony. Vast districts of West Australia are covered with this precious wood, which is cut by ticket of lease 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 countries.

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

He spent a year in the sandalwood trade, and was thinking of taking a trip to England, when he received a package through the post office at Shanghai, containing all his letters, and a brief unfriendly message in Alice Walmley's handwriting, informing him that she was Captain Draper's wife, and that she scorned the cowardly nature that sought to destroy an honorable man's good name by malicious falsehood.

Will Sheridan was dumfounded and grieved to the heart. In all he had previously 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 Walmley. But now, when he knew her utterly beyond his reach, and saw opening before her a desert life of misery and despair, the pity in his heart almost killed him. He would have given his life that his enemy might be an honorable man. Her letter did not wound him because he knew she had been deceived.

At first, he knew not what to do. He feared he had been hasty—he did not actually know that Draper was a villain, his own accusing words were 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 woefully unjust. The true course was to find out the truth; to go to Calcutta and learn for himself, and if he was wrong, to publicly make acknowledgment. If he were right, he could remain silent if it were for the best.

Two months afterward, Will Sheridan returned from Calcutta to Shanghai. He had set 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 woefully, and had died before his eyes. It was shrouded in his memory and buried in his heart. Like a 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 gnawing pain from his heart.

III.

THE SANDLEWOOD AGENCY.

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 captain, a kind old sailor, who had formed an affection for Will from the first.

"Go, go, my lad," said Captain Mathews. "It's a piece of luck, no doubt. I've heard that the old man has a daughter, or a niece, though I believe she's rather tough; but what's that, when she has a shipload 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, 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 right, Sheridan," responded the captain; "a sailor's jacket is fit for any man or any place, lad, when he wears it loves his profession, and is worthy of it."

That evening saw Will Sheridan enter Mr. Mackay's drawing room, as hands me and gentlemanly a fellow as ever gave an order through a trumpet.

"Mr. Sheridan," said the kind old merchant, 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 almost shipmates together forty years ago."

Will was surprised, but gratified. He had half expected to be patronized, and indeed was more than half prepared to resent such treatment.

Mr. Mackay presented Will to his family—Mrs. Mackay, an invalid, and his step-daughter, Miss Gifford, a handsome, buxom, good-natured maiden lady of a 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 seafaring, was delightfully restful.

A dinner Mr. Mackay recalled story after story of the time when he and Will's 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 relative positions which had been made. Will did not know what to answer.

"You have seen a good deal of our sandalwood 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.

The old merchant, however, returned to 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 mismanagement."

"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 tell me that our affairs in Australia are 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 business man, opening his eyes. "Does not our agent purchase and ship the sandalwood?"

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

"Please explain," said Mr. Mackay, nervously.

"Well," said Will, in his earnest way when interested, "as you know, the south coast is 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 manage to control the wood, your agent buys it at the wharf, paying whatever price is asked."

"You would have him do more?" asked Mackay.

"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 sandalwood land direct from the Government, 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 cent. And, besides this, there are other valuable substances, such as gum, tannin, and skins, that could be carried and shipped at the same time."

The merchant listened attentively to the broad outline of Will's plans, which he spoke about quite freely as one outside the matter, but familiar with it.

"Mr. Sheridan," said Mr. Mackay at length, "our Company has decided to change our agent in Western Australia, and it gives me great pleasure to offer 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 change—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.

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 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 diverse other sentences filled with wisdom drawn from personal pride and marine philosophy.

IV.

THE TEAMSTERS' TAVERN.

"Curse that fellow!" bled Lame Scotty through his clenched teeth, "I hate him!" The word was emphasized by a blow on the rickety table that made the glasses jump.

The scene was a public house in the little mahogany town of Banbury, Western Australia. The time, six months after Will Sheridan had assumed the sandalwood 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 shaggy crowd of woodcutters and ex-convict teamsters, the latter group sitting with him at a long table.

"I don't talk so loud, Scotty," said a rough-looking man of immense stature, with an axe strapped on his back, who least smothering 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."

"Kek 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 big woodcutter, without moving, "you were always a brag. He gave you work and wages 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 epithet, though dark looks were flung at him.

"This agent has ruined the sandalwood trade," said Scotty, 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, that's true; and the brassy beaver of the axe, still quietly smoking; 'no more talk so loud, there's where the who'lling lot of you ought to be still. You talk of rufing 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 ruffians 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 villainy."

"That's true as Gospel," said one of the woodcutters, who had lately applauded Scotty. "You're an infernal set of wamples, 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 room or store suggested new arrivals, as the place was a kind of inn. All eyes were turned to 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 comment on the new comers began among Scotty's gang.

"Where do you fellows hail from?" asked the big woodcutter, after waiting a 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 emphatic, "Dardanup Irish!"

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 qualities.

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

"Ay, we're going to take those teams up to-morrow," said a strong fellow; and then, to call the water, 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 gently left their seats, and sauntered toward the door.

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

Scotty scowled at the woodcutter. "A man comes and goes as he pleases, can't he?" he would.

"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 team; this is your 'boss,' as Yankee Sullivan says. This is the fellow that says Agent Sheridan daren't order him, and

that the agent went down on his knees and begged him to drive his black ox team."

"He'll never drive it again," said one of the Dardanup men.

"Why won't he?" demanded one of Scotty's friends.

"Because he's going to drive that team," said the six-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."

And the man with the axe heavily stamped on the floor in his bolsters and enjoyment of Scotty's discomfiture.

The Dardanup man rose and walked toward Scotty, who sank back with a sudden a dismay that he stumbled and fell headlong, while a water, 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 sat down again. Scotty, too, was wise enough to profit by the hilarity. He picked himself up, laughing with the rest.

"C'me," he cried in a jolly tone, but with a humiliated aspect, as if he feared his offer would be refused, "let us have a drink and shake hands, no matter who 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 handed him the bottle and a glass, noting 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 afterward one of the Dardanup men held up his glass to the big man of the axe. "Drink with me," he said.

"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 sandalwood trade, who had revolutionized 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.

A COMMITTEE OF PHYSICIANS ON THE MIRACLES AT LOURDES.

The national pilgrimage of the French Catholics to Lourdes was this year attended 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 what they judged to be unquestionable facts, and to confess, as well, that in the practice of hypnotism as an instrument of medical science and a curative method there should be rigorous rules and extraordinary precautions to prevent abuse.

Religion, morality, the very sanctity of the social order itself had been justly alarmed by the phenomena evolved in hypnotic experiments, by the whole series of facts recorded and by the new and terrible facts covered over by the scientific denunciations of suggestion and suggestibility.

Am I far from the truth in saying that, according to modern 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 miracle? Last year's congress of hypnotists was, the unbelieving press declared, a challenge to the French Catholics to produce at Lourdes or elsewhere any well authenticated miraculous cures which could in any way surpass those which hypnotism had wrought in the hospitals of Paris and Germany.

My letter of September 8, 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 unworthy of attention.

Nevertheless, the sudden cures, effected then at Lourdes, in presence of more than ten thousand persons, were subjected 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 attracted universal attention, is Pierre Delanoy, at present a gardener in the employ of Count de Villeneuve-Bargemon, 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 the care of the best medical men in all France, and finally was discharged as incurable. The last certificate, attesting the poor fellow's desperate condition, 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 afternoon. 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 impelled 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 instantaneous and perfect. He had certificates from nearly all the hospitals of Paris bearing the names of the foremost physicians, all saying that his case was a hopeless one. And now! of a sudden he went back to them without a vestige of his former infirmity.

This man was only one among several miraculously and most certainly cured last year.

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 minutes of the results of the pilgrimage, examined under every one of their scientific aspects, especially that of "suggestiveness," so much dwelt on by hypnotists.

On the 21st of August "we had at 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 analyze all cures, improvements or changes for the better which took place under their eyes. We saw these tumors, wounds, organic affections of every description. Consumption and cancer were there in their last stages. These physicians came from all parts of France, without any previous concert, were unknown to each other. Convinced, or curious, or incredulous, we were determined to appreciate ourselves, with a perfect fullness of mental liberty, the facts about to be submitted to our observation. Every sick person was the bearer of a complete series of legal certificates. The physicians who had attended him described the nature of his disease, its progress, duration and the treatment he had undergone. The other documents attested the bearer's morality and previous conduct. We had in our hands all the elements necessary for a serious inquiry."

Dr. Boissarie then sums up the general results of their four days' investigations: Four deaths and eighty cures or marked changes for the better. It is strange that among one thousand 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 ice-cold water, there should be in four days only four deaths. If the sick in the hospitals endured the extraordinary fatigues, the excitement and the treatment 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, surpasses that of any known hospital.

"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 pronounced very momentous judgments. The pilgrimage of 1890, even though it may not have been so striking in its results, has, nevertheless, a very instructive aim. 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 false light on the significance and the bearing of the divine operation."

"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 to speak of miracles, if there are 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 lesions. All functional 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 hypnotism and 'suggestion' and producing words to solve the most difficult problems. We must make very much less of certain extraordinary cures obtained (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 produce so many of their victims through life."

The Doctor describes the powerful address made on the third day to the 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 morning, the fourth and last day of the pilgrimage. From the Grotto, with its large basin of spring water, the great procession of the Blessed Sacrament extended all the way up to the new basilica of the Ruary, 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 manifold forces of religious enthusiasm, ardent faith and the prayerful 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 their feet, 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 Lourdes on the 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 consumptives, poor creatures who showed us certificates attesting that they were in the third degree of phthisis, who now only bore the traces of a slight congestion of the lungs. . . . To one of my brother physicians, who insisted on seeing cured a certain class of disease, 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, must see, in the very order followed by the facts we attend, the seal of a power superior to us all.'"

"I say, then, that we saw consumptives cured; patients who were the 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 tubercles and bacilli had been in full evolution for months and years were not yet quite perfectly permeable to the air, and still gave out now and then a slight hissing sound. But all morbid action seemed arrested, and the patients declared 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 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 commotion or 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 phenomena of 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."

"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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In August



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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.

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.

ought to remember that we are a nineteenth century people; that we do not live in the days of Titus Oates, and that, perhaps except in St. John's Ward, Toronto, Gordon riots are no longer possible in any part of Canada.

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.

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.

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UNNECESSARY ALARM. Cardinal Rampolla, the Papal secretary, has written a letter in regard to Cardinal Lavigne's recent declaration in favor of a republican form of government.

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.

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.

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the Catholics of Germany be stigmatized as criminals for refusing practically to receive their religion from the Chancellor of the Empire?

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every citizen, 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 sustain their view.

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Government to preserve their land titles were not observed that later on a second insurrection broke out, which was terminated with the execution of Louis Riel.

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horns of the Pope's tiara, or those of Satan himself."

There can be no real Christian unity without recognizing the supreme authority 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 heretics, but it was a failure.

Tertullian thus describes what happened towards 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 paedagogia. They hatch 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 comply together in their duty against the one truth."

This is exactly what is happening to-day. It is not by blotting up an elastic creed out of diverse 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 1601, declares the priesthood of Rome to be "blasphemous," whereas the priesthood claimed by the Church of England is identical with it, as is evident from the extract above quoted from the Book of Common Prayer.

A 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 Rev. Father Jutz, who was requested by General Brooke to undertake the mission.

A recent issue 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 else.

The pickets of the hostiles stopped the negotiators ten miles from the Indian camp, levelling their Winchester rifles at the intrepid Father Jutz and his companions. They were held until a runner could be despatched to the camp to ascertain 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 Jutz'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.

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.

Father Jutz explained that the object of the soldiers is not to harm the Indians, but to protect the agency; and that if they submit quietly they will be well treated by the Government. He was so far successful with his representations that the chiefs 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 harsh 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 be the best interests of the community to engage a priest to conduct negotiations which at the present time are of the highest importance.

But 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 warpath 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 increased 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,

there can be no doubt that Father Jutz'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 Epiphany, 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 wise men, who are styled magi behold 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 Micah, v. 2, they learned that Bethlehem would be the place of His nativity, and so they announced to Herod. This prophecy says:

"And thou Bethlehem, 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 wise men 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 wise men went their way and were directed by the miraculous star to the spot where Jesus was born. Then they offered him their gifts of gold, frankincense and myrrh. But in their sleep they were warned by a miraculous vision from God to return to their country without going to Jerusalem to give Herod 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 Messiah, 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 wise men 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 brilliant conjunction of some of the 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 Cassiopeia, and which is supposed to have been visible at the time of Christ's birth. But such an occurrence would not suit the description of the star which led the wise men. It must therefore be inferred that this was a special luminous phenomenon in the heavens, which appeared miraculously for the particular purpose of leading the wise men; 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.

It is certain that at this very period there was a prevailing expectation that one should be born in Judea, whose rule should extend over all nations, and that this was believed in Western as well as Eastern countries is attested by the annals of Tacitus. Suetonius also says:

"A firm persuasion had long prevailed through all the East that it was fated for the empire of the world at that time to devolve on some one who should go forth from Judea."

This expectation undoubtedly originated 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 Eclogues. This Eastern expectation is also spoken of by Plutarch, it is found

in the books of Zoroaster, and the Zendavesta, in the Chinese 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 acknowledgment 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, in carrying out this mandate through her missionaries, who are to be found everywhere bringing 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 seal 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 some months past concerning the condition of the marriage laws of Quebec, and it has given expression to its annoyance on several occasions because, in that Province, Catholics consider themselves 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 Church regarding marriage, through having sent a synopsis of them in a prominent Catholic paper of Montreal, the *Semaine Religieuse*, and it draws the following inferences:

"The Church by virtue of its divine authority has established certain impediments which nullify marriage. Difference of creed, for example, is a nullifying impediment, holding good throughout the world. To render the marriage of a Christian with an infidel valid a dispensation removing the impediment must be secured from the Sovereign Pontiff. Clandestinity, that is to say, marriage celebrated otherwise than before a priest of the Roman Catholic Church, is also a nullifying impediment. This impediment was formulated in the decrees of the Council of Trent, which, however, only hold good where published. The marriage decree here published in Quebec, but not in Ontario. Theologians hold that the Church does not wish to submit heretics contracting marriage among themselves to the nullifying impediment of clandestinity; 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 unbaptized are ranked with infidels, against whom matrimonial contracts with Christians the nullifying impediment of disparity of creed is aimed."

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 technical 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. This 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 decree of the Council of Trent, which is known as the decree "Tametsi," does not affect the marriage of heretics between themselves. It is more than a mere theological opinion. The decree of the Council 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 authoritative.

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 Catholic marriages 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 Ciceronian views, should manage all things, that Christ committed the authority to administer the sacraments. This power was given to Christ's apostles and their lawful successors; so St. Paul said:

"Let a man so account of us as of the

ministers of Christ; and the dispensers of the mysteries of God." (1 Cor. iv, 1.) But the Mail ought not to turn all its fire upon Catholics 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: "Be ye well assured that so many as are coupled together otherwise than as God's word doth allow are not joined together 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 minister solemnly pronounces that it is beyond the power of man to put asunder the two who have been so united. His words are: "Those whom God hath joined together let no man put asunder."

The Church of England form of marriage, from which the above is chiefly taken, is almost identical with this. The Presbyterian Confession, though not so positively placing marriage among sacred rites, is equally explicit in claiming for the Church the right to interpret the laws under which it is to be contracted. And the form of Presbyterian marriage equally with those of the other Churches above named forbids any separation of husband and wife except by death. All this certainly excludes the 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 that these denunciations are more plausible in their actual practice than they should be on principle, for they are very ready to condone what they themselves stigmatize as violations of the laws of God in regard 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, under the form of a Protest, 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, while others are capable of throwing it overboard for expediency's sake. This fact is indeed one of the evidences that the Catholic Church alone holds to the unchangeable truth while the others are equally ready for mutable whimsicalities. "Ephraim is joined to his idols," and an idol of modern Protestantism seems to be State supremacy over religion.

The chief objection of the Mail is, however, not so much as regards Catholic marriages, as concerning mixed marriages, and the marriages of Protestants were 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 somewhat beyond its jurisdiction."

In regard to the marriage of a Catholic with a baptized Protestant the Mail appears to be under the impression that the Church holds it to be valid in Ontario but null in Quebec. This is not so. The impediment of clandestinity does not extend to this case in either Province, so that though a Catholic would commit a grievous sin by being married by a Protestant minister the marriage in the case in point would be valid and indissoluble.

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

The answer to this is clear when it is considered that the authority of the Church extends over all Christians, and the rebellion of some does not exempt them from the obligation of being in the Church. In fact all men are obliged by God's law to be members of the Church, and so Christ's commission to His Apostles was to teach all nations. The Church, however, only makes laws for those who have become members of the Church, and as soon as any one is baptized he is bound before God by those laws. Protestants, of course, deny their subjection, but they are not thereby exempt from their duty of obedience. Hence, the laws of the Church prohibiting marriage between Christians and infidels are obligatory on Protestants notwithstanding their protests. This is, of course, to be understood of the obligation in conscience, but we are well aware that Protestants repudiate this obligation. We do not force them to act upon it; still it exists. However, as this regards merely the matter of conscience, it does not interfere with the law of the State, which recognizes such marriages in Ontario, at least, and we are quite content to let Protestants settle the matter with their own consciences, at an act upon their own view of the case. They are at perfect liberty to follow their own course, but we as Catholics are at liberty to have our own opinion concerning what they ought to do according to the law of God, just as most of the Catholics have very decided opinions that all Catholics ought to regard the Pope as our Christ. As long as they confine themselves to having their own opinion we make no objection. Our objection is that they should endeavor to force their opinions on us.

But here we may be allowed to make a remark upon the anomaly of speaking of "unbaptized Protestants." We believe 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 Protestants are in reality infidels? And, if so, what wonder is it that the Catholic Church regards them as such? Infidels do not regard marriage as an indissoluble tie. Why are we to be called upon to force 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 recently that its grumblings were merely speculative. We can afford to leave that journal to its speculations till it becomes more practical. At all

events, if the civil law of Quebec does adopt the ecclesiastical law in its entirety it was certainly never intended as a persecution of English speaking Protestants, for the law merely stands as it was under French rule. It is a matter for Quebec to settle, and it will be quite time enough to settle it when it shall be shown that there is a real instead of a hypothetical grievance.

Another point in the Mail's article of the date mentioned above deserves a casual notice. It is surprised that the Church "recognizes Protestant baptism as valid," while denying the "consecration of the (Protestant) clergy," and the 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 innocence with which the Mail betrays its "astounding" lack of knowledge on a question concerning which it discourses 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 whether 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 consecration. As there are no such Bishops in the Presbyterian and Methodist Churches, nor, as we maintain, even in the Anglican Church, we cannot recognize their ministers as 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 lay man or woman can give it." And if the Mail writer will only take the trouble to read the works of St. 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 infidel origin which prevail in the United States, in closing the Illinois facilities for divorce. The infidel 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 find their practice upon the ideas of the Bob Ingersoll 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 vows 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 concerning 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 Presbyterians, who are taking so much interest in it.

It is certain, however, that towards the end of his life Luther 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 abyss of despair in which I seem to be buried."

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 Popes 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 they hang their own tails. Surely, if I were Emperor, 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, pustules, and other diseases, I would plunge them gently in."—Table Talk.

This rhodomontade he blasphemously closes giving glory to God that he has proved the Pope to be the "Vicer of Satan, the enemy of God, a blasphemer and idolater, an arch-heretic, 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 devilry which must have possessed him:

*Pectus crum visus, mortuus tua mors ero, poppe (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. He is quite fit company for them, altogether independently of the question of his suicide.

The Holy Father has erected the Vicariate Apostolic of Utah into a diocese. The Rev. Father Scazzetta has been appointed its first Bishop.

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. Carron, O. D., M. P., on Sunday evening last. The subject chosen 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 missionaries to the present time, pointing out all the benefits that had flowed from the efforts of the clergy, and emphasizing the weak points of the system as long in vogue. It would be impossible in the space at our disposal to give even a synopsis of Mr. Carron's eloquent address, which occupied an hour in the delivery, and we shall merely say it was a rare treat and bode well for the success of the Literary Union. Mount St. Louis Institute occupies a most enviable position amongst the educational establishments of the country.—True Witness

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TEACHER WANTED. MALE OR FEMALE TEACHER FOR R. C. SEPARATE SCHOOL, PAROISSA (Quebec) holding a 2nd or 3rd class certificate; duties to commence Jan 7; applicants state salary, etc. Address: the Trustees, R. C. Separate School, Paroissa, Que. 671w.

TEACHER WANTED. FOR THE R. C. SEPARATE SCHOOL of Brockville, Ont., to take charge of third division; three divisions taught in school; duties to commence on the 5th Jan. 1891. Apply stating qualifications and salary to W. M. BARNES, Secretary, Box 156 671w.

TEACHER WANTED. FEMALE ASSISTANT TEACHER wanted for R. C. Separate School, Brockville, holding second or third class certificate; for teaching English and French; salary and conditions stated; apply to the Trustees, R. C. Separate School, Brockville, Ont. 671w.

TEACHER WANTED. FOR R. C. SEPARATE SCHOOL SECTION No. 3, A. Malton; one who can teach both English and French preferred; duties to commence on 1st Feb. 1891; salary and conditions stated; apply to the Trustees, R. C. Separate School, Malton, Ont. 671w.

TEACHER WANTED. CATHOLIC TEACHER HOLDING A 2nd class certificate and capable of teaching and speaking French and English; for P. S. No. 2, Springfield; duties to begin on Jan. 1, 1891; salary and conditions stated; apply to the Trustees, P. S. No. 2, Springfield, Ontario. 671w.

TEACHER WANTED. HOLDING SECOND OR THIRD CLASS certificate, for R. C. S. S. Section No. 1, McGillivray. Apply stating salary to PATRICK CURTIS, Centreville, Ont. 671w.

TEACHER WANTED. FOR VESPERA SEPARATE SCHOOL for 1891; a female teacher holding a 3rd class certificate; send applications with references and salary required to JOHN R. GIBBS, Secy. - Harris, Ont. 671w.

ORGANIST. A YOUNG LADY, THOROUGHLY COMPEtent and capable of managing the 3 manual organ, desires a situation, as organist of a church. She has had several years' experience in managing, choir, reference given. Address: R. J. Campbell, Record office, London, Ont. 671w.

WANTED. PARTNER WITH SOME CAPITAL TO manage agents for London and county, to place on market cheap domestic article required by every household. Just patented. Address: C. J. ARTHUR, room 4, 174 Yonge street, Toronto. 671w.

CATHOLICITY VS. PROGRESS.

AN ANSWER TO NUMEROUS PROTESTANT OBJECTIONS—SOME REASONS WHY CATHOLICS SHOULD BE PROUD 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 among their Protestant fellow countrymen the following may be of some use.

The Rev. Leonard Jones, or Rev. Gideon Smith, or Rev. Fitzroy Fulton, "hold forth" in some conventicle. The congregation who "sit under"—for they do not usually worship—Mr. Jones or Mr. Smith, and from whom the rev. gentlemen derive bread and butter for the voracious appetites of their numerous progenies, demand a pabulum, occasionally, of an extraordinary nature. The broad plattitudes of S and J, during their so-called "outing 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 people" will uncommonly likely to request the said reverend gentlemen to resign themselves another "call."

That moving families and furniture is in commodious and expensive. But the Rev. Ironsides and the Rev. Gideon are wise in their day and generation. They 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 whole, that abominations of that scoundrel, that monster of iniquity, that fostering pest house of all vices, and so on ad libitum, which he is the visible head.

Fortwith is hurled a mass of abuse and ritalary 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 blasphemous, and a matter of laughter were it not one of the utmost seriousness to all thinking people. It is serious because it tampers with the eternal salvation of souls for whom our Lord did not disdain to shed His blood; and serious, also, because such men are culpably blinding 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 Messrs 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 educated. How! Keep the congregation at fever heat, and prevent the possibility of having to find another "call." Give the people what they like, provided they furnish the "ways and means." And so the Church—the work which necessitated the incarnation and sufferings of a God, which has engaged the hearts and brains of the last nineteen centuries, that has civilized and Christianized the world, this spouse of Jesus Christ and mother of saints—is slandered and vilified, and contemptuously heaped upon her, as it was upon her Divine Founder.

With a smattering of learning, but remarkable gibberish of tongue, these preachers—whom reverence for such antiquity and the majesty of so much grandeur should silence and awe—these preachers make assertions against the Church, and bring forward accusations, again and again, with an inaccuracy which would not be tolerated in any other question in the simplest and crudest country court of justice.

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 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 teaching that the earth moves and the sun stands still. Here, here is a monumental instance of intolerance, and an exhibition on the part of the Church which claims to be the teacher of the world, and which proves she despises science!"

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 infected. But softly, Mr. Jones. Festina lente, Mr. Smith. 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 teaches me! You start! The Church herself acknowledges this fact also, and yet I admit that Galileo was condemned for teaching it. How can that be? Sit down, Mr. Smith take a seat, Mr. Jones, and listen a moment or two.

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 truth. Yet we are told, again and again, that she cannot be harmonized with the physical sciences because she condemned Galileo 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 that the sun's motion and the motion of the earth was not then a known scientific fact, nor

was it for nearly a century later. There fore the Church, when she doctrinae was an hypothesis, and a conjecture which apparently ran counter to the belief of man kind, and to what seemed to be the words of scripture, discommensated the book which tended to unsettle the belief of men in both natural and supernatural truth. The Church decried nothing and uttered no dogma. It made a disciplinary prohibition to protect men from the distracting effects of an unapproved hypothesis. When the disputed question was proven by science, the Church removed her re striction and accepted the fact. Why? Because, as Cardinal Manning says, the Church has no revelation of physical science. The book of Joshua stated that the sun stood still, but science proves that instead of contradicting science, the holy 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 dreadful! But what did the "poor Papists" of the early Christian Church do before the Bible, that is, the New Testament, was written? How did the "Papists" of the first three or four centuries manage when there was an extremely small number of copies of the Holy Scriptures? Poor Papists! and yet these were the best Christians of any age of the Church, and these poor Papists lived in a period when to be a Christian was tantamount to the certainty of a martyr's death. Poor people!

But there is another view of this question which deserves consideration. It is not true that Catholics are forbidden to read the Bible. There is at least as much proof for this statement as there is lack of corroborative evidence to substantiate the contrary charge. You want proof? Well here are some that cannot be controverted. His Holiness Pius the Sixth, at the close of last century, wrote a formal and official commendation and approval of a translation of the Vulgate by Anthony Martini, Archbishop of Florence, into the native tongue. "At a time," says this holy native tongue, "a vast number of bad books, which grossly attacked the Catholic religion, were 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 the purity of morals and doctrine, and 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, would you, Mr. Smith? But you say this was a translation into the Italian only, and few of the English-speaking race can read Italian. Very good. But what do you say to this recommendation of Dr. Denver, Bishop of Down and Connor, Ireland, written just twenty five years ago, when a Belfast firm published an English version of the Bible? The Right Reverend Bishop says: "I hereby sanction its circulation, and, if read with becoming reverence, humility and pious dispositions, its perusal will be attended with the greatest spiritual advantage."

No, it is not the reading of the Scriptures that the Catholic Church objects to, but it is the reading of them in a spirit of pride, and contrary to the most correct interpretation of the Church. The Church alone teaches what is the true sense of the Scriptures. She alone has that power, for to her alone was given the commission, "Go and teach all nations." She is the only power on earth that can authoritatively tell Mr. Jones and Mr. Smith and their congregations what is the true interpretation of the Bible. To say, therefore, 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 they may not, but because they have prayer-books instead. What is a prayer-book? It is a compendium of Scripture facts, adapted to the use of the people, and it contains a development of those devotions which are, as it were, the crystallization of the main points of Christianity. A prayer-book is an epitome of the gospels. The great majority of people have neither the time nor capacity to pore over chapter upon chapter of the books of the New Testament, and draw therefrom the proper fruits, namely, the inspired writers intended to be drawn. These devotions 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. And in form of prayer by which the Catholic is ever reminded of the chief events and mysteries contained in the gospels is the daily 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 influence our thoughts and actions.

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 opportunity to become better acquainted with their contents than are Protestants themselves. That which happened to a dear old Protestant lady friend of mine could scarcely befall a Catholic. She lost her spectacles. Jane and Susan and the other domestics search high and low for them, and the old lady was compelled to purchase another pair. Several months later, 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 them there specs" there the last time I used that precious book," said the old lady.

Before answering any more questions I would like the privilege of asking the Rev. Gideon or Rev. Ironsides one. On what authority do you take, or how do you know, the scriptures to be inspired? Also what authority have you for keeping Sunday, and not the Sabbath, holy? Well

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. He does. And he pronounces absolution? 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 abso lution pass from the great sea 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. When he pronounces an absolution over a penitent sinner he does it for God, whose representative he is, and who has authorized him to act in that capacity. A priest is authorized agent of God, he speaks for God and by His power, and he forgives sins by this power, not as man, as you claim.

"But confessing your sins to a man! Is not this degrading to humanity? Not half so degrading, my friend, as is the commission of that which it is necessary to confess. Catholics have faith, 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 their feelings, repugnant it may be to His appointed ministers, consistent to His appointed ministers, consistent to their feelings, simply do it. "But Jesus Christ does not wish me to degrade myself in the eyes of another?" He himself teaches that there is a degradation which brings glory. Is it more degrading that a human being should read the Bible, than that they should be known to the God of sanctity? And did not our Lord, with the sole object of enabling mankind to know the truth, send his angels to gather all kinds of degra dation, 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 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 against her, accusing her of the most diabolical principles and the most cruel and inhuman conduct. Nor is this character confined to the ignorant and to individuals in private life. We are sorry to say that many men of intelligence, in the responsible positions of lecturers and editors, are not above pandering to the passions of the multitude in this unholy warfare.

The Congregationalist has acquired an unenviable notoriety in this respect by its treatment of the Father Damien case, which it is not necessary to repeat here in detail, but in the only case in which the notorious bigotry of this "very respectable" journal has shown itself. We have accidentally lighted upon a recent number in which a scurrilous attack upon the Church is copied from the Boston Transcript, entitled "Tyranny of the Roman Priesthood." It also publishes an appar ently original article by Rev. James C. Pratt, entitled "Jesuitism in America," which is nothing more nor less than an outrageous and perfectly gratuitous attack upon the Jesuits. In it they are most disgen uously lugged in to bear the responsibility of the sins of another priest who is said to have been condemned by the civil court for manslaughter in a trust case in which there is not the slightest evidence that the Jesuits had anything to do with the case. "Priest Herman," the writer boldly and unscrupulously says, "has been only in the instrument in the hands of the Jesuits. He is doubtless more or less connected with that dark society and is one of its devoted friends." What evidence has he of his positive assertion? Listen! "The only fact the trial brought out is that a certain Father Herman Nix, a Jesuit who lives in England was in the secret of this Jesuitical affair." This, I say, charges me with lecturing a second party to commit a crime and when asked for proof you do liberally 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 Jesuit! Talk about the obnoxious principle that "the end justifies the means"—we leave every candid and unprejudiced man to make the applica tion.

Nor are these the only "good" things in this respectable sheet. In noticing a

new book, the edition says: "Its perusal will give to many an idea of what a different thing life was with those who tried to live up to conscience in the days of full Papal tyranny, from the life even of the most anxious conscience of to-day. It may be well also to remember that, as it is the boast of Rome that she never changes, one may see here what she would be glad to make come true again, and will make come true if she ever can, even in this 'free' land of ours."

Nor is the Congregationalist alone in this delectable work. We expect our Baptist and Methodist brethren of course to pitch in and handle us without gloves on all favorable occasions. They have a natural and undying affection for us. But that such journals as the Churchman, the New York Observer, and even the Independent, with all the professions of fair ness, should be only saying and repeating every occasion on saying and repeating things against us; this indeed, is strange, or it would be strange had not a long and intimate acquaintance with human nature as developed through the press, the so-called religious press not ex cepted, taught us not to be surprised at 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 con sidered the Hon. John Jay, and the anti Catholic society of which he is head, of deliberately publishing to the world an anti Papist document full of false "facts" and lying statistics, and of continuing to publish it after it had been ex posed in the public prints and clearly proved to be false.

And why are these things so? It is not always ignorance. Editors, at least, have had opportunity of learning Catho lic principles and teachings to a consider able 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 boast of over Catholicism. They know very well—at least some of them do—that we 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 supremacy of that element. And we could rattle the changes on it, and harrow the feelings by repeating the Salem Witches and the poor Quakers, Baptists and Congregationalists, who could not be tolerated on the "free soil" of Massachusetts. But we have no heart for throwing stones. We have no taste for religious controversy and retaliation. We have no sympathy with violent religious partisan ship. We stand on the defensive, and we leave the bigotry from the bottom of our heart.

The fact is, our Protestant friends are alarmed. They still speak and write, indeed, as if they were innocu ous. They keep up the old traditional assumption of the superiority and infall ibility of Protestantism. But it is quite manifest 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 is going ahead with increasing volume and tremendous force in spite of their frantic and unreasoning opposition. When unreasonableness, especially bigotry, are worked in argument, their passions are roused, and they are compelled to substitute assertion, falsehood, 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, Cincinnati, Ohio, U. S. A., Nov. 15, 1886. Gentlemen: In reply to your letter of the 11th inst. regarding 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 helped into the car, and my men rubbed me with liniment, but to no avail. Reaching a station where St. Jacob's Oil could be secured, two bottles of it were bought and the application resulted at once in a relief from pain, which had been so well nigh unbearable. I was out and about my work in three days. W. W. PEARSON, Pres't and Gen'l Manager.

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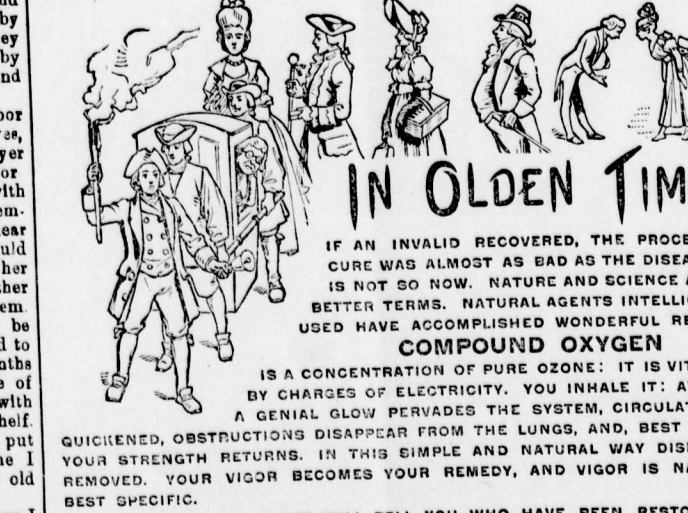
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New York Catholic Review.

And He came into all the country about the Jordan preaching the Baptism of Penitence for the remission of sins. St. Luke III, 3. The most of us, dear brethren, receive the sacrament of baptism in infancy. By it the stain of original sin was washed away, and we were invested with the title deeds of the Kingdom of Heaven. 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 wilt enter into life keep the Commandments." And our Lord said the same thing to the young man who asked, "What shall I do that I may enter into eternal life?" "If thou wilt enter into eternal life keep the Commandments."

We must keep the Commandments; it is an absolute necessity; nothing can take the place of it. How many pray as the Pharisees did, recitation of prayers, utterance of sentiments about the love of God and our Saviour Christ, and 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 avail."

Without the keeping of the Commandments, you are what he calls "the sounding brass and the tinkling cymbal." The very first thing then for a Christian to do when he understands in what relation he stands to God is to be firmly resolved 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 all, 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 his 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 the sin, and have an intense horror of it is the best and easiest means of attaining to our last 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 be done? Also, how many do fall in this way. A temptation comes, it draws one powerfully. God and the eternal truths are all put aside and the delight and 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 thought aside 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 penitence 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 temptation; 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 God of truth, then make an humble confession and receive a valid absolution, and thus wash ourselves in the blood of our Lord Jesus Christ clean from sin, that on having on the nuptial garment we may partake of the eternal banquet in heaven.

AN AMERICAN CATHOLIC VIEW.

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 interest of Parnell. The correspondent of the Herald, who signs himself "A Member of Parliament," is a Parnellite, and the cables to the Sun are also tinged with the Parnell spirit. Nothing is more curious in the present 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 person, morality with public politics. Harrington, 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 Parnell, and their charitable delay in speaking, 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 audacious 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 pamphlet of the divorce court proceedings might be placed in the hands of every Irish voter. The small of it would kill the infection of every Irishman for Parnell.—N. Y. Catholic Review.

Life is Misery

To thousands of people who have the taint of scrofula in their blood. The agonies caused by the dreadful running sores and other manifestations of this disease are beyond description. There is no other remedy equal to Hood's Sarsaparilla for scrofula, salt rheum and every form of blood disease. It is reasonably sure to benefit all who give it a fair trial. Be sure to get Hood's.

Hood's Sarsaparilla cures Colds, etc.

PHILANTHROPY AND TRUE CHARITY.

THE MODERN PHARISEE.

London Univers.

On Sunday the annual appeal in aid of the funds of the Hospital of St. John and Elizabeth was presided in the Church of St. John of Jerusalem 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 that he said, and were the words that he said. He was afraid that in the nineteenth century, though there was so much of the sentiment of philanthropy, and so many men with great ideas for the 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 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 REMBRANCE OF CHRISTIANITY but to those who belonged to the true Church, and who therefore possessed Christianity wholly and entirely—that that grand gift which had been handed down by our forefathers, or else which had been given to them by the grace of conversion. He appealed to them that they might give alms, and give them liberally and generously, 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 offerings. Did they really think that

PEOPLE NOW-A-DAYS knew what alms-giving meant? Alms-giving was almost a sacramental power. The preacher then dwelt upon the efficacy of alms-giving. It was like unto the sacrament of baptism, for as the Holy Scriptures 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 charity was the age of Pharisæes, and PHARISEISM WAS THE RELIGION OF THE WORLD

—and it was essentially the religion of this century. Jesus Christ had done a kind word for the Pharisæes, because they were hypocrites. The Pharisæe 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. 6d. while his next door neighbor was entered for a higher sum. But although Christ Himself denounced the hypocritical Pharisæes, yet He had said to them if they gave alms all things would be forgiven them. If, then, alms-giving profited such men, why 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 PROVIDENCE OF GOD and where was the worshipping of the 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 prepare for that 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 Hospital of St. John and Elizabeth. That hospital needed three kinds of cases: those who would not be received in any other 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, there was the hospital ward for poor little children. He would ask them to try and picture to themselves

A FOR ROOM IN A POOR STREET.

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 no 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 death-bed—he was sure they would be generous in their support of that hospital. The Sisters there endeavored to ameliorate the latter part of the day of our poor 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

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. A young man, 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 her mother, and to be a BRIGHT ANGEL IN THAT POOR PLACE where 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 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 when they had entered into that life which made them guardian 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 remembered them in their prayers, THOUGHTS OF THE DEAD DEAD AND THE

PAST BACK TO THEM.

What had they done for them? What sacrifice had they made for them since the beginning of that month of the holy dead? Therefore he asked them, for the sake 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 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.

just for the want of a little generosity. He himself had been a beggar all the days of his priesthood, and though he 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 afford 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, and for the sake of the dear living and the dear dead.

MANLY REPLY

OF A JUSTICE-LOVING AND FAIR-MINDED EPISCOPALIAN.

Editor Buffalo Express:

In your edition of last Sunday you alluded to my criticism of the pastoral letter of the Rt. Rev. Bishop Cox as having given ground for the Catholic Union. I do not pen that criticism to hurt the Bishop's feelings, although his pastoral had done so, but to show that thousands 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, theology, politics, social problems, science, etc. A general appeal seems to be going on. Catholics, particularly, are revolting, eliminating, and restoring articles of belief, all except the great Catholic Church, menaced by many of the Church of Rome. If I understand it, the Apostle founded but one Church. The question is, which of the many present forms of the Church reflect, in practice as well as in theory, the practices and doctrines of the early apostolic time? That those who are largely given ground for reading the New Testament, although it must be remembered the Church existed for three centuries 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 Church existed without the Nicene Creed until the Council at Nice formulated it or rather confirmed it in brief language which has always been revered. 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.

Bad, Worse, Worst

Cold, cough, consumption, to cure the first and second and prevent the third use Hayward's Balsam. The never-failing family medicine for all diseases of the throat, lungs and chest. A marvel of healing in pulmonary complaint. As Parmelee's Vegetable Pills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain Root and Bark which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairncross, Shakepeare, writes: "I consider Parmelee's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them myself for some time."

The Red River.

The red river of life is the blood: if it be pure, health is impossible and life a burden; Barlock Blood Bitters, say those who have tried it, is the best blood purifier in the world. Miss Maud Carleton, Righton, Ont., says: "Am using B. B. Right on and find it a perfect blood purifier just as advertised."

Barlock Pills cure sick headache by regulating the stomach, liver and bowels.

There is no better remedy for worms of any kind in children or adults than Dr. Low's Worm Syrup. Milburn's Beef, Iron and Wine is prepared from fresh beef, soluble iron, and pure sherry wine, combined with choice aromatics. Skin Diseases are most annoying because so noticeable. Dr. Low's Sulphur Soap heals and cleanses the skin.

Consumption Cured.

An old physician retired from practice, having had placed in his hands by an East India Company's missionary the formula of a simple vegetable remedy for a speedy and permanent cure of Consumption, Rheumatism, Catarrh of the Throat, and Lung Affections, also a positive and radical cure for Nervous Debility, and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send this remedy free of charge, to all who desire it, by mail, by addressing with stamp, naming this paper W. A. NOYES, 530 Power's Block, Rochester, N. Y.

Minard's Liniment for Rheumatism.

Fellow powers, let us make the pulpits

humble 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 had in common with the Church in Rome, but which were wholly thrown aside after that Herbert, Henry VIII cut adrift from Rome because she would not sanction his desire to put away his lawful wife. We want to get back from a parliament to an Arculeto Church. ROBERT PALLEN, 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 therefore collected a pack of thistle 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 be; it is 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 pest and plague. It was a little one, but it would have been a blessing if the ship had been wrecked that brought that seed. Take heed of the thistle seed; little sins are like it.

Steps are being taken to erect a memorial 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. Sago's Catarrh Remedy really cures Catarrh, whether the disease be recent or of long standing, because the makers of it claim their faith in it with a \$500 guarantee, which surer a more 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. Sago's remedy has proved itself the right cure for ninety-nine out of a hundred cases of Catarrh in the Heart, and the World's Dispensary Medical Association can afford to take the risk of your being the one hundredth.

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Fifteen Months Free.

Fifteen months ago I had a healing breast. I tried many remedies but got no relief, I then tried Hayward's Yellow Oil, which gave me instant ease. It is the best thing I ever used for all kinds of pains or colds. Mrs. JOHN CORRIET, 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 disengaged with Nephrop & Lymphatic Drainage and Diapnetic Cure a remedy which regulates the system, invigorates digestion, and is pure and safe as well as effective. It cures all diseases 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 general debility, are the result of cold over. The Editor of the Mitchell Recorder states that he was cured of biliousness, liver trouble and sick head ache, by Barlock Blood Bitters. It is not worth 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 yours, causing entire deafness. I tried everything that could be done through medical skill, but without relief. As a last resort, I tried Dr. Thomas' Electric Oil, and in ten minutes found relief. I continued to use it, and in a short time my ear was cured and hearing completely restored. I have used this wonderful healer successfully in cases of inflammation of the lungs, sore throat, coughs and colds, cuts and bruises, &c., in fact it is our family medicine."

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DONALD KENNEDY

Of Roxbury, Mass., says

I have kept a Scrap Book for a good many years of letters received from patients: some are long—too long to publish; some are short—short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them. I call it a good letter:

THENYON, 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 RHEUMATISM has made me four-legged for six years. At last I have traded off two of them to Bell-Druggist for four bottles of Kennedy's Discovery. I am yours gratefully and unsolicited, J. B. Irv.

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