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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, JANUARY 26, 1895.

The Song I Never Sing. As when in dreams we sometimes hear
A melody so faint and fine
And musically sweet and clear,
It flavors all the atmosphere
With harmony divine.
So often in my waking dreams,
I hear a melody that seems
Like fairy voices whispering

Sometimes when brooding o'er the years
My lavish youth has thrown away—
When all the glowing past appears
But as a mirage that my tears
Have crumbled to decay,—
I thrill to find the ache and pain
Of my remorse is stilled again,
As, forward bent and listening,
I hear the song I never sing.

Like fairy voices whispering To me the song I never sing.

A murmuring of rythmic words,
Adrift on tunes whose currents flow
Melodious with the trill of birds,
And far off lowing of the herds
In lands of long ago:
And every sound the truant loves
Comes to me like the coo of doves
When first in blooming fields of Spring
I heard the song I never sing.

The echoes of old voices, wound
In limpid streams of laughter where
The river Time runs bubble-crowned,
And giddy eddies ripple round
The lilies growing there;
Where roses bending o'er the brink,
Drain their own kisses as they drink,
And ivies climb and twine and cling
About the song I never sing.

An ocean surge of sound that falls
As though a tide of Heavenly art
Had tempested the gleaming halls
And crested o'er the golden walls
It showers on my heart—
Thus—thus, with open arms and eyes
Uplifted toward the alien skies,
Forgetting every earthly thing,
I hear the song I never sing.
—JAMES WHITCOMB RILEY.

REPLIES TO INGERSOLL.

Archbishop Ireland Exposes the Shal-

St. Paul's Cathedral was uncomfortably crowded last Sunday night; and that, too, despite the fact that many extra seats had been placed in various parts of the church. Archbishop St. Paul's Cathedral was uncomfortextra seats had been placed in various parts of the church. Archbishop Ireland was announced for an address in refutation of Bob Ingersoll's attack on the coherence and inspiration of the Bible. A very large part of the Archbishop's audience was made up of Archbishop's audience was made up of men and women not members of the Catholic Church, but deeply interested in the discussion of matter than the discussion in the discussion of matters that lie able. On what reasonable grounds, very close to every human heart by men everywhere recognized as among

hand or extended fingers, features set and muscles tense, he would emphasize a point in a manner almost tragic. Throughout the delivery of the sermon, if such it may be termed, very close attention was paid to every word address is here given in full:

The Bible! My soul goes out to it in love, gratitude, reverence, worship. It is, indeed, the Bible—the book of books. The voice of the Great Master of the universe speaks to me through its pages; its light, illumin-ing the religious and moral world, radiates from His own divine face; the tions to Him, marking my road to denote the weakness and rabid hatred bliss, sustaining me on earth in trial of the assailant. It is said "Moses and suffering, until the goal beyond pretended that he was instructed and heaven's portals is reached. They assisted by Jehovah; the Hebrews in who insult the Bible insult what is best his time had no written language; in me and dearest to me; they insult they could neither read nor write: we my aspirations and my hopes; they in know that the book of 'Ecclesiastes' myself and to Him were I not ready to

your profession of faith, my Christian brethren, and as we take the Bible, so does world wide Christendom take it. So have Christendom and the civilized world taken it for two decades of cen

The Bible is in possession; Christendom is its kingdom; Christian civiliza tion is its flower and fruitage. Back of it rise the centuries giving to it nary loyalty, and receiving from it their highest thoughts and their most The Bible imposes sacred affections. The Bible imposes itself with all the weight of Christian history and Christian civilization.

The burden of proof rests upon those who contradict the Bible, who deny its Bible. It is the way which we have to authority and power. Clear and prove Christ and His Church. The potent should be the arguments that Bible means Christ and the Church; could dethrone it from the pedestal of Christ and the Church mean the Bible. glory where centuries have placed it.

heard. What are their weapons of attack? Denials and assertions, arguments totally beside the question, misstatements and misconceptions. I give no consideration to loudness and assurance of tone, and to vulgar sneer; so

the unweary and the weak minded. The Bible an inspired book! Why, that means that there is a God. But that there was not always through histhere is no God. "God is a guess." tory a uniformity of judgment as to It is well that the statement has been what books were or were not inspired. denial of the Bible go together, the one proceeding from the other. But God His Church gave them to us; and on is, and a denial of His being is a denial of your own mind, which, if we accept the books of the Bible as an

ago in the Nineteenth Century that he criticism, upon which we fear not to cannot be an agnostic. "After thou enter with the seekers of historic truth, cian philosophers. Moses alone codicannot be an agnostic. "After thousands of years of physical and metaphysical research," he says, "we can say no more than that there is Nous, that there is mind and reason in nature. Sa Majeste le Hasard (chance) her bear dethy and in scientific studies. has been dethroned in scientific studies, and neither natural selection, nor struggle for life, nor the influences of environment nor any other aliases of it will account for the Logos, the thought, which, with its thousand eyes, looks at us through the transparent curtain of nature, and calls for thoughtful recognition from the Logos within us. If any philosopher can persuade himself that the true and well-ordered genera of nature are the result of mechanical causes, whatever name he may give them, he moves in a world altogether different from my own."

DIRECT REVELATION ANTECEDENTLY PROBABLE. This supreme mind is God; and, He living and reigning, the Bible is pos-sible. It purports to be a direct reve-lation from God to the world of men. Cannot the mind who made the universe and constituted it in the harmonies of law speak to us through manifestations other than the ordinary ones of nature? Is it not even an antecedent probability that He will speak to us through manifestations supernatural and extraordinary, since the ordinary ones do not in matters vital to us sat-isfy the questionings of our minds and the thirstings of our hearts? We can never be made to believe that the sky is so leaden that a message from the Ruler of Nature cannot come to us; that the goodness and truth which nature makes us attribute to Him cannot in direct scintillations light and sweeten our darkened and desolate

Mind from whom all beings in nature The Archbishop's manner was deeply earnest, and his delivery at times was impassioned. With clenched hand or extended fincers fortened and the fincers fortened within His realm what His lowliest subjects are talk to the control of time to exercise it, to do within His realm what His lowliest subjects are talk to the control of time to exercise it, to do within His realm what His lowliest subjects are talk to the control of time to exercise it, to do within His realm what His lowliest subjects are talk to the control of time to exercise it. receive their energies has no energy of who writes:

"It is no departure from scientific method to place behind natural phenomena a universal Father, who, in answer to the prayers of His children, close attention was paid to every word that fell from the speaker's lips. The alters the current of these phenomena, Thus far theology and science go hand address is here given in full:

THE BIBLE: WHAT IS AND WHAT IS TONE. of miracles, but he confesses that there is no unreasonableness in supposing them, and this is what we contend for at the present moment. Miracles, we say, are antecedently probable, as is a direct revelation from God, which, if it happens, demands the attestation of wireless. miracles.

my aspirations and my hopes; they in know that the book of 'Exodus' was written by an unbeliever; we suit my God, and I were a traitor to was written by an unbeliever; we wrealf my were I not ready to know that the book of 'Exodus' was defend it even to the sacrifice of my life. written by savages; we know that the In speaking of mine, I have spoken story told is impossible, and that the fact of the ascension of Christ was not claimed by His disciples: Matthew, Mark and Luke knew nothing of the atonement." All mere assertions. Assertions are easily made; they are as easily denied. The Bible is unhurt The insult offered to by them. earers, whom these assertions are expected to convince, remains.

There is nothing in books of the Bible, we are told, that suggests the idea of inspiration; there is no way to prove the fact of inspiration. there is a way to prove the inspiration of any book and all the books of the The Bible, Christ and the Church LOUD ASSERTIONS WILL NOT DETHIRONE
THE BIBLE
The enemies of the Bible have been heard. What are their weapons of Bible from Christ's Church. They are together one and the self same divine dispensation.

It is objected that the authors of many books of the Bible, or of parts of apt, however, to catch the attention of certain books, are unknown; that no certain date can be assigned for the composition of many of the books, and The denial of God and the And what if all this be true? recognized in any measure, compels inspired record of divine revelation, you to confess God. A famed modern Questions of authorship and dates we thinker, Max Muller, wrote a few days deal with on grounds of historical

be they believers or unbelievers. Know us for what we are, and what we contend for, and the shafts of war will not miss so widely the mark.

You deny that the Bible is divine be cause, you say, it is a book which never could have come from God, as we must conceive of Him, if we admit

ARGUMENTS OF UNBELIEF.

Misstatements and misconceptions are the arguments of Bible haters. Misstatements! The word does honor over much to assertions of this kind: The Bible is the enemy of art; the Bible upholds lying, larceny, robbery, murder, the selling of diseased meat to strangers, the sacrifice of human beings to Jehovah. It teaches the duty of human sacrifice, the sacrifice of babes. It makes maternity an offense for which a sin offering had to be made." And these misstatements are made publicly in enlightened America, and Americans are found who applaud them. They are perverse readings of texts so obvious in meaning that misconception of them is criminal. Does the Bible, I ask, con demn art because it forbids the making of graven images for the purposes of idol worship, as the words of Exodus plainly mean? Are infants sacrificed to Jehovah because the law forbids the dedication of them in the temple and the redemption of them by the offering of lambs or doves? Is the selling of an animal dying of itself, as it might happen in divers manners without the presence of dangerous and contageous disease, the selling of "diseased meat?" Maternity is not made an offense, though the Mosaic code, attending largely to details of exterior life, makes a legal uncleanness to fol-low upon it. The Bible, the book of ages and of Christian civilization, deserves at least to be treated in truth

fulness. The Bible unfolds mysteries of Heaven, not of earth. moral righteousness; it is not a book of human industry, of science, of finance, of civil government. Is it not the absurdity of absurdities to blame it for not teaching how to cultivate the earth, to build houses, to weave cloth, to construct bridges and ships, to paint pic-tures and chisel statues? The Bible is not a text-book on material progress. Of course, for a materialist and an agnostic there is nothing higher or better than matter, and the book which lifts up toward God and the plane of a heavenly life is to no purpose. But all humanity is not of earth earthy, and there is room among men for a book whispering to us lessons of God and His kingdom. It is an unworthy concep-

tion of God to imagine that a revelation from Him will bear on mere material matters, for which nature already furnishes us sufficient equipment. GOD'S REVELATION EVOLUTIONARY.

The Bible, I have said, is a book of religion and righteous conduct-teaching spiritual truth, imposing precepts. lifting men above passion and sin, The light, however, coming from its successive revelations was progressive sweetness which it distills is the tenderness of His own fatherhood. Written in it are my hopes for time and eternity. It is God's message to me, telling of my Maker and of my relations to Him marking my read to the weakness and rabid barred. successive revelations was progressive in its effulgence. God's revelation was ing the Bible I defend Him.

At first as day's early dawn, suiting the With time at my disposal I could anuminous rays, until noonday brilliancy was attained. God's work

in the spiritual as in the natural life of humanity was evolutionary. His revealed law was in accordance with men's social condition, which it was continuously lifting upward, without, however, urging it to sudden and irregular leaps. The Mosaic code perirregular leaps. story told is impossible, and that the mitted slavery and polygamy. Many miracles were never performed; the of its enactments, its criminal procedure, its policy toward neighboring peoples in peace or in war, suited early stages of civilization, and are far be low the standard which Christian nations must adopt. When the laws and customs of the Israelites are viewed under their proper aspect, in their time and place, there is no cause for opprobrious words like "cruelties,"
"bloodthirstiness" and "barbarities." It is asked, why was not revelation full and perfect at once? The answer is, God's wisdom is not as the wisdom of men, fitful, impatient and narrow in its bearings. Eternity belongs to Jehovah, and He works in it as suits

His eternal purposes. BLESSINGS OF THE OLD TESTAMENT View, not the deficiencies, which we explain from the social conditions of the Hebrews, but the excellencies of the Old Testament, which are not explained except by the finger of God guiding the people. While all the nations professed polytheism and bowed to idols, the Hebrews rose rapidly to the highest and purest monotheism. Learned Egypt adored ani mals and plants; cultured Greece and powerful Rome built altars to the am who am," revealed sublime concep- So with Christ and His Church. philosophy of a Plato or a Socrates never attained. And the ethics of the Bible Jehovah the Master and model was infinite purity; while Phoenicia adored Astarte, Greece and Rome burned incense to Priapus and Venus and deified the giant criminals of their history. The Ten Commandments may be discovered sparsely distributed teen centuries ago; in and around sanctification of the home, the destruc-

fied them clearly and authoritatively pen that a small nation without out-Papan and corrupt peoples, alone pre-served monotheism and the worship of pure altars-alone of all the nations of the earth? Because they had the Bible, and Jehovah watched over them.

The record of God's dispensation oftentimes go onward side by side, with the doings of men. The Old with the doings of men. The Old Testament is the story of Israel, of srael's God and of Israel's people, the latter often departing from the ways of their God, imitating the Gentiles, disobeying their own laws, sinning, repenting and sinning again. must be taken when we begin to criticise that we do not lay to the blame of Jehovah and His inspired Bible the crimes and follies of men, of patriarchs and of kings, which were contrary to Jehovah's will and to the aw and spirit of the Bible. This is a frequent mistake of unbelief.

LEO'S WORDS ON HOLY WRIT.

As to supposed errors of science and history in the Bible, and contradictions between narratives of the different writers, I quote from the encycli-

cal of the Pope on the Scripture : "The sacred writers, or to speak more accurately, the Holy Ghost, spoke by them, did not intend to teach man these things; that is to say, the essential nature of things of the visible universe, things in no way profitable unto salvation. They did not seek to penetrate the secrets of nature, but rather described and dealt at times with things in more or less figurative language, or in terms which were commonly used at the time, and which in many instances are in daily use to day even by the most eminent men of science. Ordinary speech primarily and properly describes what comes The Bible is a book of religion and under the senses, and the sacred writers put down what God, speaking to men, signified in the way men could

understand and were accustomed to. And to these words the fact that the books of the Bible were written long ago, in ages of which the metaphors and figures of speech are unfamiliar to us, that these books have passed through the hands of an untold number of transcribers and translators, consciously and unconsciously careless in minor matters; add the fact that the Bible embraces all forms of literature, the strict history, the moral instruction the allegory, and it will be easily seen that careful study and dispassionate judgment are required before sentence can be passed upon it and its true purport proclaimed.

CHRIST ATTACKED ALONG WITH THE BIBLE.

And now I pronounce the name of names, Jesus of Bethlehem and Calvary, and I bow humbly before Him as my Saviour and my Incarnate God. In defending Him I defend the Bible—the Old Testament, which He made His own, the New, which is the direct record of His preaching—as in defend

The several books are set aside be cause some do not contain the same narratives as others, as if any one pur ported to be a complete recital of Christ and His revelation. Interpolations are discovered as unbelief finds convenient to do so, arbitrary explanations are offered when those of the gos-pels are deemed inadmissible; counsels of perfection intended for the few are taken as precepts given to all, and condemned as practically impossible Metaphors and parables figure as literal doctrine; the mission of Christ is travestied. It is asked why Christ did not launch the world into a quick current of material progress? And He is blamed for revealing mysteries and speaking of future punishment for the unrepenting sinner. Manifestly, if God is to be permitted to speak to man, a few ambassadors of the race. who know humanity better than God does, and who have power over heaven and hell, must first be called by Him into counsel, to decide what shall be the message of the Creator to creatures. This is the blasphemy which goes up to heaven from time to time from earth; the blasphemy crowds are willing to applaud.

CHRISTIANITY DIVINE. But let details drop aside. When a giant tree rises into the air, the monarch of the surrounding forest, spreading afar its branches, we lose no time in following out the small fibers which bring to its larger roots food and life from the surrounding earth; we pause fabled deities of Olympus; but Israel branches, we know that all is well with knew only Jehovah, whose name, "I the parts of it which escape our eyes. tions of the Creator which the highest cavil over small questions of dates or books, over passages in their recitals? word and omission of friend or foe in contemporary history? See Christ in the power and the wisdom and the virtue which have gone out from Him.

through writings of Oriental and Gre- the city of Jerusalem, the meeting tion of human slavery, the suppression ground of Oriental and Occidental of brutal despotism in rulers of people nations, then in the possession of the universal freedom given to men, in the name of the Supreme Being, and Roman legions, and hence a centre of the humanity accorded to the weak only among the Hebrews were they world-wide publicity. It was an age living, practical law. How did it hap of extraordinary intellectual moveof extraordinary intellectual move-ment; the age of Augustus, when side power or fame, surrounded by philosophers and orators abounded, when Athens boasted of its Areopagus, Alexandria of its academies, and Roman thought, with Roman sword, swayed the universe. Christ preached for three years and was crucified. His apostles, poor, illiterate fishermen for the greater part, all of them with-out fame or influence, dispersed throughout the world preaching Christ as the Incarnate God, and proclaiming as His credentials miracles, chief of which His resurrection from the dead. And the world believed; churches, or congregations of believers, arose in all cities of Palestine and Asia Minor; Antioch and Alexandria became powerful centres of the new religion: Paul preached on Mars' Hill in Athens made proselytes in Thessalonia, Corinth and through the islands of the

Aegean Sea. Peter and Paul invaded Rome. Slave and freeman, the illiterate and the philosopher, the poor and the rich, noble families and the members of the crucified. Pagan philosophy wrote against the new faith, and imperial dermany reeked with the blood of Christian martyrs. And yet the Christian Church grew and waxed so strong in village and city, in cabin and palace, in school and in army, that the cross was one day uplifted over the battle-field near the Milvian bridge, and Constantine, the victor, proclaimed Christ from Rome's seven hills. And I shall be told that the conversion of the world in that enlightened age was a submission to credulity and superstition, and that back of the preaching of the apostles there were not the miracles that they so loudly appealed to!
On the miracles of Christ the preach-

ing of the apostles and the conversion of the world I stake my Christian faith, and I fear not the legions of unbelief. CLEVER OBJECTIONS.

It is easy-to the silly ones it may

appear clever—to tell what Christ has not done, enumerating things that He never intended to do, and that a Master from heaven would not be expected to speak of or to do; to make a long record of crimes and mistakes which followers of Christ and of the Bible may have been guilty of through centuries, either because they misunderstood Christ or His spirit or positively dis-obeyed Him, and then to exclaim, "Why this?" I will tell you why. He was a man and did not know. Let me put questions to the world.

Was there in history ever an ideal of moral perfection offered to men approaching in purity, in elevation, in fruitfulness, to that of Christ and the New Testament? Was there ever in all history a power for good working in any comparable degree as the Christian Church, which embodied in her life Christ and the Bible, and brought

Rome and the whole Pagan world. Human philosophy, human power, material splendor, had contributed to t their best efforts. It was a world of principles and practices. We will not impurity, of slavery, of inhumanity have such a world. The strong ruled by native right, and they ruled for their own gratification. Worse than the moral degradation of life was the total absence from men's minds of a vivifying, saving principle. Christ spoke into this dark and corrupt world: "Blessed are the pure in heart," He said; and purity of thought and desire and purity of life took ex The marriage contract was istence. sanctified by sacramental benediction polygamy and divorce were abolished virginity, the heroic form of chastity "Our Father, who was seen on earth. art in heaven," He said, and a new religion dawned upon the earth, that of sons adoring and serving a father and a new principle of social life was begotten, making all men brothers children of the same God. The words which sum up the highest aspirations of modern social life — liberty, fra-ternity and equality — come from the New Testament, and without Christ they never would have been reali-"Love one another," He said, and charity to the poor and suffering was born. In paganism the infirm were sent from Rome to die on solitary islands; in Christian Rome they were gathered like brothers into homes of love and comfort. In paganism woman was the slave, the toy of passion. In Christendom she is the equal of the little indeed at roots of any kind. We view the tree, and, from its size and man must repress his passions, respect man must repress his passions, respect the weak and honor motherhood and THE FACE OF THE WORLD RENEWED.

The world has seen nineteen hundred years of Christian civilization. Why demand explanations of every Its history has its dark spots, for men's free will and passions remain; but it has had its floods of light, of truth and His work! Whence is He? Whence purity, and all that throughout its course is bright and blessed, all that is its pride in the moral life, is from Christ preached in Palestine nine Christ. The elevation of woman, the

and the suffering, the softening of moral virtues, public and private, all come from Christ. And because without all those high moral gifts to the world men would be incapable of peace and progress, there has come to the world from Christ social happiness, progress in material things, advance in art, in science, and all the refinements of culture and civilization. THE NAME OF JESUS ABOVE EVERY

NO. 849.

NAME.
This is what Christ has done for us. Why, I ask, in all ages, among phit osophers and all statesmen, and all soldiers, and all priests of Pagan religions, there was no one towering in personal grandeur and personal purity, in sublime religion, in power of work as Christ? Why is it that the great est of men lived a brief time in history, except as empty memories, ane Christ has lived in deepest influence and the most active work now twd thousand years; lives to-day, and promises to live until the end of time? Why is it that the greatest men have never entered into the souls of the mul imperial households, adhered to the titude and held sway over their hearts, communicating to them their own life and hope, and Christ for two thousand legions were employed to eradicate it years has been passionately loved by from the soil of the empire—the Colosseum in Rome, the amphitheatres in from love, are pure through love of Egypt and Greece, in Spain, Gaul and Him, find in Him solace amid sorrow, hope amid ills, and rejoice to die for love of Him? Why is it in history there is but one Name summing up all that is purest in moral possibilities that is sweetest in human charities, all that is best and most beautiful in the deeds of two thousand years-and that name the name of Jesus? How is it that there is but One who brought into history a new humanity, who furnished an ideal of perfect man, Himself the exemplar and prototype of this ideal; but One in whom men have found hope and consolation for time and eternity, and that one Jesus? Why? It is because Jesus is not as other men, because Jesus is God.

Scoff, then, you who dare, at Jesus and His Bible; scoff at all that is His, at Christendom and Christian civiliza tion; scoff at family regenerated, at womanhood redeemed; scoff at sacra-mental marriage and holy virginity; scoff at the charity that has peopled the natious with asylums and hospitals; scoff at the fatherhood of God and the brotherhood of man ; scoff at the enfranchised slave; at the most sacred principles of your own American constitution; scoff at Jesus and His Bible.

THE UNBELIEVER'S WORLD. Unbelief would take from us our Bible and our Jesus—what does it give us? What is the message to us of the apostle of unbelief, and what would his world be? We know the world as it was before Christ; we know what it was after Christ, wherever Christ's religion does not reign. How is it that Christendom to-day, as during the past two thousand years, means civilization? Where Christ is not there is barbarism; there is servitude of the weak, despot ism of the strong, inhumanity and immorality, unbridled and unrebuked by public opinion. Where Christ is not, the family, with pure woman as its queen, is not; sacred matrimo not. The little of good in a world without Christ comes from imitation of Christian nations, from the introduction into its own body of

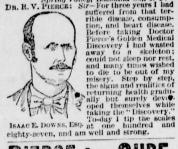
What will unbelief give us? It replies a scientific, rational world, beginning with itself and ending with itself. Let us first be consistent, and from the world eliminate what Chris tian principles and practices it fain would retain. The words most glibly repeated by unbelief, the family, dig nity of woman, liberty, fraternity, are Christian words, and without Christianity they would be meaningless. Take them out of your world of unbelief. You give us a scientific world-that is, you give us a material world, a humanity without souls, without wings on which to rise to the skies, a humanity with no purpose in life but to seek satisfaction for bodily appetites, with a leaden sky over it through which peers no love, no hope, no consolation, where the strong assert themselves and the weak are crushed under foot, where pleasure is the form of action, where there is no power above man himself whose voice calls to duty, whose memory stills

In this world entwine around your brows the laurel and the rose, and when they wither, as they soon will, seek repose in suicide. Unbelief has been for once consistent; it has proclaimed suicide as the sole hope of its un-Christian world.

Away with this un Christian world ! Away with its emptiness, its gloom, its despair! Give me, I pray, my mortal soul and my eternal God; give me my Bible and my Jesus; rive me my Church, in which Jesus lives, teaching me His divine truths and nurturing my soul with His divine graces; give me my Christian faile and my Christian hope; give me my Christian heaven beyond the grave. Yes, give me Jesus, His Church and

The maxims of the Gospel are directly opposed to those of the world.

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of the apostle of destruction, her simple words had made so deep an impression and sent him to D'Antignac as a questioner rather than merely as a friend by the statement of the apostle of destruction, her simple words had made so deep an impression and sent him to D'Antignac as a questioner rather than merely as a friend by the statement of the apostle of destruction, her simple words had made so deep an impression and sent him to D'Antignac as a questioner rather than merely as a friend by the statement of the apostle of destruction, her simple words had made so deep an impression and sent him to D'Antignac as a questioner rather than merely as a friend by the statement of the apostle of destruction, her simple words had made so deep an impression and sent him to D'Antignac as a questioner rather than merely as a friend by the statement of the apostle of destruction and sent him to D'Antignac as a friend by the statement of the apostle of destruction and sent him to D'Antignac as a friend by the statement of the apostle of destruction and sent him to D'Antignac as a friend by the statement of the apostle of destruction and sent him to D'Antignac as a friend by the statement of the apostle of destruction and sent him to D'Antignac as a friend by the statement of the apostle o

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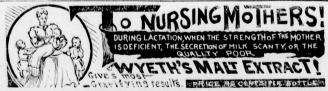
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ARMINE.

CHRISTIAN REID.

CHAPTER XXIV.

Left alone — after Armine had walked away with Madelon — Egerton sank back on the seat and began in his accustomed fashion to consider the interview just past. Characteristically, his mind dwelt most on the personality of Armine, which had been revealed to him in a clearer light than ever before. It was like a pathetic picure - the idea of the girl, at an age when most girls are free from care or thought, sitting by this fountain in the garden of the old palace, pondering the deep problems and weighing the fierce war cries of the tumultuous age in which her lot was cast. Egerton had known, in a degree at least, how heavy the weight of the time can be to a soul which is unable to satisfy self with the mere surface of life, with the pursuit of gain or of pleasure out what was his realization of this empared to that of Armine? In her very childhood she had struggled with giants — those giants called Ideas, which had drenched France with blood and convulsed all Europe—and she had come victorious from the struggle. come victorious from the struggle.

He could not forget the rapt look of her
eyes when she said, "It was like a
vision of the new Jerusalem — of a
world reconciled with God." The look had struck him even more than the vords, for it indicated an assurance peyond the power of expression. ould he think it a mere exaggeration sentiment. The memory came back him of a day when he stood under he mighty arches of Notre Dame and listened to a voice which while he lis-tened reconciled for him, too, this crime darkened, suffering-steeped world with the gracious purpose of its Creator. eloquently that He remembered how voice had justified the ways of God with man, and made it clear that those who in their madness constitute them selves the critics and judges of God display in their arraignment an ignor-ance equal to that of a child who should

Since that day it had more and more dawned upon him that if an answer to the riddles of life was to be found at all it must be sought in that Catholic theology which modern philosophers ignore, while they seek in systems vithout a base what such systems can never give, and then fling them aside, "We have tested this thing called revealed religion, and found i without a single reason for its existence worth the attention of a philos-A multitude follow ophical mind. their lead as blindly as another multitude followed, three hundred years ago, those who substituted human opinion for the voice of God and led the numan mind into a quagmire of error where it has struggled ever since. And among this multitude Egerton might have remained but for—yes, he said to himself with something like a start of surprise, but for the voice of Armine. If he had made a long nental journey since the day when he stood before the great portal of Notre Dame, and thought complacently, ye with some strange yearning toward the repose of faith, that a man must belong to his age, it was to her voice that he owed the first impulse on that journey. How well he recalled the evening when he met her first, and when, amid the passionate utterances of the apostle of destruction, her simple

retfully declaim against the heat of

the sun that ripens the wide harvests

of the earth.

Yes, it was to Armine he owed what ever light had come to him; and that being so, was it more than chance which had led his feet here to day? "It is strange," he thought. "'The ways are many '—have I not seen that somewhere? A Socialist meeting was

COULD HARDLY WALK ON ACCOUNT OF

RHEUMATISM



THE USE THE USE OF Ayer's Sarsaparilla

For fully two years, I suffered from neumatism, and was frequently in such condition that I could hardly walk. ent some time in Hot Springs, Ark. spent some time in Hot Springs, Ark. on the treatment helped me for the dime being; but soon the complaint re-urned and I was as badly afflicted as over. Ayer's Sarsaparilla being recom-wer. Ayer's Sarsaparilla being recomever. Ayer's Sarsaparilla being recom-mended, I resolved to try it, and, after using six bottles, I was completely cured."—P. H. FORD, Quachita City, La.

Ayer's This Sarsaparilla

And now, coming in very idleness to to seek Winter, who first roused my curiosity with regard to Duchesne, I find a sibyl with a message. Shall I ever heed it? God only knows. And

yet if there be a God there can tainly be no duty higher than the duty of acknowledging Him."

He rose, and, leaving the fountain, walked slowly along the allee which led to the broad terrace with its stately flights of steps descending to the parterre before the palace. Again he thought of Armine in her childhood and girlhood, of the poetic face and the clear, searching eyes, as she had wandered here, alone amid the bourgeois crowd, bearing already the penalty of isolation which all ear whose mind or spirit elevates them above the multitude that surounds them. What was to be the fate of this delicate creature - strong in mind, but sensitive as a mimosa in feeling — whom fate had placed where mind and heart were set so cruelly at variance? He felt his interest in her growing almost insistent in its denands, as if urging him to put out his But was it in his hand to help her. But was it in his power to help? He knew that it was not; but he determined that at leas ne would know how it fared with her in the struggle, and that he would no ose the position in which her confilence and sympathy had placed him.

While thinking in this manner h had been walking toward one of the gates of the garden, and he now passed through into the Boulevard St. Michel. having before him the narrow street and the steep hill of the Quartier Latin, when a hand fell on his shoulder, and, as once before in the same neighbor hood, he was accosted by the man whon he had crossed the Seine to seek. "So here you are!" said Winter

"I thought I should find you." "How did you know that I was to b

found?" asked Egerton, turning. "Oh! the concierge, chez moi, told me that 'un monsieur bien distingue had been inquiring for me. So, judg ing it to be you, and judging also that, having nothing to occupy your time, you would be likely to stroll into the Luxembourg Garden—that is the ben efit of having a palace for near neigh bor-I decided to take a turn in search of you. Et voila!"

He uttered the last words in a tone of satisfaction which Egerton felt un able to echo. His meeting with Armine had thrown him so entirely out of accord with Winter that it was only by an effort he could recall himself t the plane of the latter or remember why he had sought him. He had too much of the social faculty to suffer thi to be apparent, however, and when Winter presently inquired concerning his immediate intentions he said:

'I was on my way home ; but, now that we have met, the best thing to do would be to breakfast together. I presume that you know a good cafe in the neighborhood.'

"I know half a dozen where you can get a better breakfast than in your gilded haunts on the Boulevard des Italiens," said Winter. "If you want to fare well in foreign towns you should avoid all places where strangers congregate. Their presence has always two effects—to increase prices and to deteriorate quality

"Unhappily true," said Egerton; so I put myself in your hands. Take me where our degrading influence is unknown. Winter laughed, but proceeded to

guide him to one of those cafes where students, artists, and journalists congregate, where the foreigner, unless he belongs to the Bohemian ranks, is unknown, and where one finds few mirrors and little gliding, but good service and distinctively French cook

The two men sat down at a small table, and, after they had ordered breakfast, Egerton looked around 'It strikes me," he said, "that I have been here before. Is not this the cafe where you found the man who so obligingly went with me to the meet ing in Montmartre where I first saw Duchesne?"

"The same." Winter answered. 'It is a great resort of Leroux's. should not be surprised if he dropped in at any moment. If he did he night give us news of Duchesne, who has been out of Paris lately—"

"He is back in Paris now, how ever," said Egerton involuntarily Have you seen him?

inquired Winter.
"No," replied Egerton, slightly vexed with his own thoughtlessnes and determined not to mention Ar mine; "I have only heard of his arri val.

The other looked at him with som surprise and a little curiosity.
"You seem well informed," he said Only vesterday I heard a man whom I should have supposed likely to

know more than you, regret his absence. "Yesterday he was absent," said Egerton, "but he arrived in Paris last

"You are sure of it?"

has no stability in him.

"I am perfectly sure." "Well," said Winter, with a slight shrug, "it seems that you have become a Socialist in earnest, since you are admitted to the confidence of the chiefs of the party. Up to this time I have never believed in your conver-' He is only playing with that, as he has played with other things,' I said to Leroux when he told me how you were impressed by Duchesne; 'he

"You are very kind," said Egerton. "There is nothing so refreshing as the good opinion of a friend candidly

stability has not been your most strik-

ing characteristic,"
"I have laid no claim to it," said
Egerton. "I have thought more of finding truth - if truth were to found—than of preserving a character for consistency; which, after all, often simply means that a man is not acces sible to new ideas."
"If you have been in search of

truth I retract all my criticisms," said Winter, "for my opinion has been that you were simply in search of novelty. Eh bien, you have discov ered what you sought, then, in the principles of Socialism as expounded by Duchesne?"
"By no means," Egerton answered.

"Principles which would reconstruct the world on a basis of communal tyranny are not to my fancy. That part of Socialism which dwells upon the wrongs and the miseries of

poor is true; but when it comes to a question of remedies it is impossible to follow men who, if they had the power, would proclaim to morrow a crusade of wholesale robbery."
"Who by one violent revolution would set right the wrongs of centur

ies and demolish social conditions

which nothing short of revolution can overturn," said Winter. "It is natural that you do not welcome such a prospect, since you are one of the class to be dispossessed; but it proves that I was right in believing that you were only amusing yourself with Socialism, as with other things."

Now, Egerton was amiable almost to a fault, but the scarcely veiled con tempt of the other's tone was too much even for his amiability. He looked up with a spark of fire in his glance as he said:

"You are entirely mistaken have not been amusing myself with Socialism. It is rather a grim subject for amusement. But I was attracted by the ideal which it presented; and in order to indge it fairly I heard its claims presented and its aims declared not by outsiders but by its warmes supporters and advocates. Consequently I have a right to say that I have weigher Socialism in the balance and found i wanting. It may convulse the world and destroy society - I grant you it has power enough for that; but it has no power to construct another society. The basis on which it rests is too un-

"Do you mean," said Winter, "th busis of the equal rights of man? "Yes," answered Egerton, basis of the equal rights of man. how can you prove that man has any rights? It is an assertion without hadow of proof. In the pagan world there was but one recognized right—that of force. The Christianity which you despise, in declaring that man has an immortal soul, gave him the charter of all the rights he possesses. But in destroying and denying Christianity you throw yourselves back upon Na ture: and neither you nor any other man can prove that naturally—that is according to the nature revealed to us by positive science — man has any rights above those of the horse and

dog."
There was a moment's silence after this bold challenge-a challenge which no positivist can answer, and which was perhaps for the first time pre sented to Winter. It evidently startled him a little, and probably he was not sorry for conversation to be interrupted breakfast, which the garcon just then placed on the table before them. But as he poured out a glass of red wine a minute later he recovered himself sufficiently to say, with the meer which always comes readily in default of argument :

"Oh! if you have gone back to the fables of religion there is nothing nore to be said. It is very natural in that case that you should turn your oack on the rights of man.

"It would be so far from natural, said Egerton, "that I repeat and in sist upon the assertion that it is re ligion which first introduced into the world the doctrine that man had any rights at all; and without religionthat is, without some form of theistic belief, however vague - you canno prove the existence of a single right to which he may logically lay claim All the high-sounding declarations o the French Revolution merely asserted in a political sense what the Catholic Church had for eighteen centurie asserted in a spiritual sense-that all men are equal before God. But ob literate the idea of God, and where is your equality? Science absolutely denies it, Nature—as has been well said — abhors it, all experience disproves it. And since neither Nature for science gives man his charter of equal rights, where do you find it? Only in Catholic theology. Your Your eaders have stolen it thence, but the fire of heaven in their hands can only kindle conflagration on earth.

"By Jove!" said Winter, with a tare. "Well as I thought I knew stare. you, this is a change for which I was hardly prepared! From liberalism to Catholic theology, from positive From liberalism science to the dogmas of the Church, would prove a very long step for any one but yourself. You seem to have taken it, however, with wonderful agility; and but for the fact that your conversions never last long, I should expect to hear of you soon as 'received 'at the Madeleine. "You could hear nothing better of

me, if I had the necessary faith," said "But because I Egerton quietly. point out a simple fact-a fact easily verified by history-it does not follow that I must accept that on which the claims of the Church rest. Yet the man is intellectually blind who denies expressed."

"There is no worth in a friend who on after a moment; "and between the company of t that they are mighty claims," he went is not candid," said Winter. "And that Church as she stands, with all her

to me the vestibule to Notre Dame. you must confess that up to this time glorious past behind her, pointing to knowledge of the character of this the great fabric of Christian civilization as her work, and clothed in that mantle of infallibility without which she would have no right to speak-for what is a fallible Church but a human society a little more absurd than any other, inasmuch as it attempts to teach great truths of which avowedly it has no certainty? - and liberalism with its creed of human progress, which the future alone can prove, the choice is to be made. These two forces divide the world. One or the other must win the victory — the kingdom of God or what your new thinkers call the king-

dom of man. Winter looked up with the defiance which is the characteristic attitude of his school. "The human mind has outgrown the fables of the Church of which you speak," he said. "The kingdom of God, which it invented, has passed away, and the kingdom of man has come."
"Has it?" said Egerton. "Then

God help-but how if there is no God? Can we call upon matter to help man thus left at the mercy of the blind forces of nature and the blinder passions of his fellow-man, for whom just ice, mercy, and right must soon become mere idle words signifying noth ing, since deriving authority from nothing? But let me tell you this that as I am never so near being Catholic as when I talk to a positivist so there will be nothing so likely to drive men to the kingdom of God as the founding of your kingdom of man.

CHAPTER XXV.

It was about this time that Miss Dorrance said to her cousin one day Does it strike you that Sibyl is th victim of a grand passion?

Mr. Talford looked a little startled.
'No," he replied. "I confess that it has not struck me. Whom do you take to be the object of the passion?" "Not yourself," said Laura, with a laugh, nor yet any one whom you But you have heard of M. know. 'Antignac?'

"Heard of him-I should think so answered Mr. Talford Miss Bertram has entertained me on everal occasions with rhapsodies about nim. But what has that to do with the matter? "Only that he is the object of the

passion. Mr. Talford stared for a moment

then he looked disgusted. "Women have strange ideas," he said. "There seems to me something equally absurd and revolting in the any attraction in the man of whom you speak—a hopeless invalid who, from what I hear of him, can only be

said to be half alive." "He is not much more, as far as his body is concerned." Laura replied; but men have strange ideas if they imagine that what attracts a woman like Sibyl Bertram has anything to do with the body. It is the spirit; and certainly there is enough of that in M.

"Is there?" said her cousin, with a slight laugh. "I confess to not knowing much about spirits, either in the flesh or out of it. But I should not take them to be formidable rivals-that is, if one were sufficiently in earnest to fear a rival." Of course you are the best judge

on that point," said Laura-"I mean about being sufficiently in earnest; but as for what constitutes a formidable rival-well, that, I should say, depends on the woman concerned With some women it would be a million of dollars, with others a handsome face But you ought to know whether or not Sibyl is like such women.

"Miss Bertram is very ideal," said Mr. Talford, "but I do her the justice to believe that she distinguishes clearly between what is ideal and what is practical, and that no one is less likely to confound the one with the other. Her fancy for M. d'Antignac is very natural: but it will not interfere with -anything else.'

"Will it not?" said Laura, with a glance of amusement. "Well, we shall see. I thought it only kind to give you a warning."
"A warning is justified by its need,

said her cousin: "but in this case fail to perceive the need."

Nevertheless, lightly as he had re-ceived it, the warning was not with out its effect upon him, inasmuch as he began to ask himself if the time had eally come when he must definitely bid farewell to the pleasant liberty of his life and take upon himself fetters of matrimony. They were not fetters for which he was in the least eager, and he had more than once asked himself why he should think of assuming them. But these doubts had a fashion of vanishing under the inluence of Sibyl Bertram; and in the magic of her presence it seemed to him that he could do nothing better than to secure a companion so well calculcated at once to stimulate interest and reflect credit on his taste. And it was characteristic of the man that he felt not the least fear of being refused. He was one of a class who are so steeped in materialism that they are honestly unable to conceive a different standard in the mind of any one else. He knew his own advantages well, and to suppose Miss Bertram ignorant of or indifferent to them would simply, in his opinion, have been to convict her of want of sense. But there was no reason for such a suspicion. The peculiarity of her manner, which struck Egerton so forcibly, had not been lost on him, and he had, as we are aware, drawn his own conclusions from it. A more acute man might. indeed, have been deceived, not having the mot de l'enique in a sufficient Minard's Liniment Cures Burns, etc. lieve they take so many away at &

TO BE CONTINUED.

MY BETTY.

A Charming Story by the Author of "Little Lord Fauntelroy."

I am Betty's kitten-at least I was Betty's kitten once. That was more than a year ago. I am not a kitten now, I am a little cat, and I have grown serious, and think a great deal as I sit on the hearth rug looking at the fire and blinking my eyes. I have so much to think about that I even stop to ponder things over when I am lapping my milk or washing my face. am very careful about lapping my milk. I never upset the saucer. told me I must not. She used to talk to me about it when she gave me my dinner. She said that only untidy kittens were careless. She liked to see me wash my face, too, so I am par-ticular about that. It is always Betty I am thinking about when I sit on the rug and blink at the fire. Sometimes feel so puzzled and so anxious that

look up to them and say: " Mee-alow? Mee-alow?" But they do not seem to understand me as Betty did. Perhaps that is because they are grown up people and she was a little girl. But one day her mamma said:

if her mamma or papa are sitting near

'It sounds almost as 'if she were

asking a question." I was asking a question. I was ask I wanted to know

ing about Betty. I wante when she was coming back. I know where she came from, but I do not know where she is gone or why she went. She usually told me things but she did not tell me that. I never knew her to go away before. I wish she had taken me with her. I would have kept my face and paws very

clean, and never have upset my milk. I said I knew where she came from She came from behind the white ros bush before it began to bloom, and I was lying close to my mother in our bed under the porch that was around the house. It was a nice porch, with vines climbing over it, and I had been born under it. We were very comfortable there, but my mothe afraid of people. She was afraid lest they might come and look at us.

She said I was so pretty they would admire me and take me away. had happened to two or three of my brothers and sisters before their eyes had opened, and it had made my suggestion that a young, beautiful mother nervous. She said the same creature like Miss Bertram could find thing had happened before when she had had families quite as promising. and many of her lady friends had told her that it continually happened to themselves. They said that people coming and looking at you when you had kittens was a sort of epidemic.

always ended in your losing children. She talked to me a great deal about She said she felt rather less nerv ous after my eyes were opened because people did not seem to want you so much after your eyes were opened There were fewer disappearances in families after the first nine days. Bu she told me she preferred that I should not be intimate with people who looked under the porch, and glad when I could use my legs and get farther under the house, when any one bent down and said, "Pussy! pussy!" She said I must not get silly and flattered and intimate even when they said, "Pretty pussy, poo' ittle kitty pussy!" She said it might end in

trouble So I was very cautious indeed when I first saw Betty. I did not intend to be caught, but I was not so much afraid as I should have have been it she had not been so very little and so pretty.

Not very long before she went away she said to me one day when we were in the swing together:
"Kitty, I am nearly 5 o'clock!"

So when she came from behind the white rose bush perhaps she was 4

I shall never forget that morning It was such a beautiful morning. It was in the early spring, and all the world seemed to be beginning to break into buds and blossoms. There were pink and white flowers on the trees, and there was such a delicious smell when one sniffed a little. Birds were chirping and singing and every now and then darting across the garden Flowers were coming out of the ground too; they were blooming in the garden beds and among the grass, and it seemed quite natural to see a new kind of flower bloom out on the rose bush, which had no flowers on it then, because the season was too early. I was such a young kitten that I thought the little face peeping round the green bush was a flower. But it was Betty, and she was peeping at me! She had such a pink bud of a mouth and such pink soft cheeks and such large eyes, just like the velvet of a pansy blossom. a tiny pink frock and a tiny white apron with frills and a pretty white muslin hat, like a frilled daisy, and the soft wind made the curly soft hair fall ing over her shoulder as she bent for

ward sway as the vines sway.
"Mother," I whispered, "what kind of a flower is that? I never saw one before.

She looked and began to be quite nervous. "Ah, dear! ah, dear!" she said;

"it is not a flower at all; it is a person and she is looking at you." "Ah, mother!" I said, how can it be a person, when it is not half as high as the rose bush. And it is such pretty

colors. Do look again. "It is a child-person," she said, "and I have heard they are sometimes the worst of all—though I don't betime." The l round the gre looked prettie pink frock an show themselv Got behind and I began to Ah, how concerning why I di ed so stra

JANUA

it without b nearer and seemed to gr denly she g began to clap 'Ah." she It is surely a Oh, my mother .

I could not rather rude frightened. But Betty Down knees in the down to peep her cheek and her hear tercups and "Oh, you "Pretty pus kitty! Poo you!"

She made going to pu troke me. b and I heard " Betty. mustn't put The pussy i her cross ar Don't try to She turne her shoulde "I won her. She

Come and l

"More c

· Ffttsss

"I don't I said. "I "You k my mother But the were as g kittens the and bent which eve " You s the mothe been left lived here

> just what catching ! now she dently sor stolen from tect this o Betty, " and don't some milk she get u while?" " Perh "Poor pussy!"

She sa

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and pea

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And s 80 SW that e confid Ab would better shiny voice bent

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he character of this

king my eyes. I have

k about that I even stop s over when I am lap-

r washing my face. In about lapping my

not. She used to talk

said that only untidy

face, too, so I am par

at. It is always Betty

bout when I sit on the

ed and so anxious that

or papa are sitting near m and say: Mee-aiow?"

not seem to understand i. Perhaps that is be-

grown up people and girl. But one day her

almost as 'if she were

a question. I was ask-y. I wanted to know coming back.

re she came from, but I here she is gone or why

usually told me things

tell me that. I never

me with her. I would y face and paws very

er have upset my milk

w where she came from

behind the white rose

began to bloom, and I

se to my mother in ou

porch that was around t was a nice porch, with

over it, and I had been

, but my mother

d take me away.

We were very com-

ple. She was afraid lest me and look at us.

was so pretty they would

to two or three of my

sisters before their eyes

and it had made my

us. She said the same

ppened before when she

lies quite as promising,

continually happened to

They said that people

in your losing children.

to me a great deal about

she felt rather less nerv-

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ot seem to want you so your eyes were opened.

fewer disappearances in

the first nine days. But

he preferred that I should

te with people who looked

orch, and she was very could use my legs and get r the house, when any one

d said, "Pussy! pussy!"

ntimate even when they

ty pussy, poo' ittle kitty said it might end in

ery cautious indeed when

Betty. I did not intend

, but I was not so much

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been so very little and

ong before she went away

ne one day when we were

she came from behind the bush perhaps she was 4

ver forget that morning.

a beautiful morning. It early spring, and all the

d to be beginning to break

nd blossoms. There were

white flowers on the trees.

vas such a delicious smell

iffed a little. Birds were

d singing and every now

arting across the garden.

e coming out of the ground ere blooming in the garden

mong the grass, and it e natural to see a new kind

doom out on the rose bush,

o flowers on it then, because

vas too early. I was such a

en that I thought the little

g round the green bush was

But it was Betty, and she

g at me! She had such a a mouth and such pink soft

such large eyes, just like

f a pansy blossom. She had

ok frock and a tiny white h frills and a pretty white

like a frilled daisy, and the

nade the curly soft hair fall

er shoulder as she bent for

as the vines sway. "," I whispered, "what kind

is that? I never saw one

ed and began to be quite ear! ah, dear!" she said; flower at all; it is a person looking at you."

other!" I said, how can it be

when it is not half as high bush. And it is such pretty

a child-person," she said, ve heard they are sometimes of all—though I don't betake so many away at a.

o look again.'

am nearly 5 o'clock !"

together:

ist not get silly and flat

ooking at you whe

as a sort of epidemic.

away before.

I wanted to know

Sometimes

at the fire.

ion.'

upset the saucer.

BETTY. ory by the Author of ord Fauntelroy." kitten-at least I was denly she gave a little jump, and down.

"Oh, there's the kitty," she said: once. That was more go. I am not a kitten little cat, and I have began to clap her hands and laugh. Ah." she said, and think a great deal hearth rug looking at

It is surely a little kitty."
"Oh, my goodness!" said my
mother. "Fts-fts ftss! Ffttss mother .

I could not help feeling as if it was rather rude of her, but she was so frightened.

But Betty did not seem to mind it at Down she went on her little knees in the grass, bending her head down to peep under the porch, until and her heap of curls lay on the but-

tercups and daisies.
"Oh, you dee' little kitty!" she said. pussy, pussy, puss! Kitty— Poo' 'ittle kitty. I won't hurt

She made a movement as if she were going to put out her dimpled hand to troke me, but a side window opened and I heard a voice call to her:
"Betty, Betty!" it said: "you

mustn't put your hand under there. The pussy is frightened and it makes joy.

My dear little Betty! I wish I could My dear little Betty! Don't try to stroke her, dearie." She turned her bright little face over her shoulder.

I won't hurt her, mamma," she "I surely, surely won't hurt She has such a pretty kitty. said. Come and look at it, mamma !"

"Ffttssss-ss!" said my mother.
"More coming! Grown-ups this

"I don't believe they will hurt us, I said. "The little one is such a pretty "You know nothing about it," said

my mother.
But they did not hurt us. They were as gentle as if they had been kittens themselves. The mother came and bent down by Betty's side and looked at us, too, but they did nothing which even frightened us. And they

talked in quite soft voices. "You see she is a wild little pussy, the mother said. "She must have been left behind by the people who lived here before we came and she has a nice grassy, shady place, and she been living all by herself and eating told me all about it and showed me her just what she could steal-or perhaps catching birds. Poor little cat! And now she is frightened because evi dently some of her kittens have been stolen from her and she wants to pro-

But if I don't frighten her," said a big saucerful afterwards." Betty, "if I keep coming to see her and don't hurt her, and if I bring her some milk and some bits of meat won't did not like the Sunday doll, because she get used to me, and let her kitten she looked proud and as if she thought

"Poor pussy, puss, pussy, pretty cracked.

She said it in such a coaxing voice that I quite liked her, and then Betty began to coax, too, and she was so sweet and so like a kitten herself that I could scarcely help going a trifle nearer to her, and I found myself say. Mee-ow," quite softly in answer.

And from that time we saw her every day ever so many times. She seemed never tired of trying to make friends with us. The first thing in the bright mornings we used to hear her pretty child voice and see her pretty child saucers of delightful milk to us two or three times a day. And she always was so careful not to frighten us. She would just call us. "Pretty, pretty pussy; pretty kitty puss !" in a voice as soft as silk,

thought at first that she went back to the house when she set the saucer down; but after a few days, when we were beginning to be rather less afraid, we found out that she just hid behind the rose bush and peeped at us through the branches. I saw her pink cheeks and big soft pansy eyes one day, and I told my mother.

"Well, she is a well-behaved childperson," mother said. "I sometimes begin to think she does not mean any

I was sure of it. Before I had lapped three saucers of milk I had begun to love her a little.

A few days later she just put the saucer down near us and stepped softly away, but stood right by the rose bush without hiding behind it. And she said, "Pretty pussy-pussy!" so sweetly without moving towards us, that even my mother began to have confidence in her.

About that time I began to think it

would be nice to creep out from under the house and get to know her a little better. It looked so pleasant and sunshiny out on the grass, and she looked so sunshiny herself. I did like her voice so, and I did like a ball I used to see her playing with; and when she bent down to look under the porch and out and we would both run. should like to jump out and catch at them with my claws. There never and jumping in the grass and watchwas anything as pretty as Betty or buds were growing. Parkaged to be a should like to jump out and catch at and jumping in the grass and watchher curls showing, I used to feel as if I

round the green of the rose bush and you a ball of string."

much.

There was a fence not far from the and I began to shrink back.

Ah, how often I have wondered since why I did not know in a minute

So one mornin

that it was Betty-just Betty! It under my porch and jumped on to the seemed so strange that I did not know top of that fence, and I was there it without being told. She came when she came again to peep and say, nearer and nearer and her cheeks "Pretty pussy." When she caught "Pretty pussy." When she caught of me she began to laugh and seemed to grow pinker and pinker, sight of me she began to laugh and and her eyes bigger and bigger. Sud-

"there's my kitty. It has come out its own self. Kitty-kitty; pretty, pretty kitty!

She ran to me and stood beneath me looking up with her eyes shining and her pink cheeks full of dimples. She could not reach me, but she was so happy because I had come out that she could scarcely stand still. She coaxed and called me pretty names, and stood on her tip toes stretching her short arm and dimpled hand to try to see if would let her touch me.

"I won't pull you down, pussy," she said, "I only want to stroke you. Oh, you pretty kitty !"

And I looked down at her and said 'mee-iou" gently, just to tell her that house, perhap perhaps I would play with her. I said, and I even put

one paw as if I was going to give her a pat, and she danced up and down for

see her again. I cannot understand why she should go away when I loved her so much-and when everybody oved her so much. Oh, how happy we were when I came down from the fence. I did it

in three days. She brought some milk and coaxed me and then she put it on the grass close to the fence and moved away a few steps and looked at me with such a pretty imploring look in her pansy eyes that suddenly I made a little leap down and stood on the grass and began to lap the milk and even to purr! That was the beginning. From that time we played to gether always. And oh, what a de-lightful playmate Betty was! And

such a conversationalist! She was not a child who thought you must not talk to a kitten because it could not talk back. She had so many things to tell me and to show me. And she showed me everything and explained it all, too. She had a playhouse in a box in

teacups and her dolls, and we had teaparties with bits of real cake and tiny cups with flowers on them. 'They don't hold much milk, kitty," she said; "but it's a dolls' tea party, so you must pretend, and I'll give you

out and play with me after a kittens were too young. The every-day doll was much nicer, though her "Perhaps she will," said the mother. hair was a little tufty and she was

How Betty did enjoy herself that ovely sunny afternoon we had the first tea party in the playhouse. How she laughed and talked and ran back wards and forwards to her mamma for the cups of milk and bits of cake. ran after her every time and she was as happy as a little bird.

"See how the kitty likes me now, mamma," she said. "Just watch; it runs every time I run. It isn't afraid of me the leastest bit. Isn't it a pretty

kitty ?" who danced about and played a great deal, and I was a kitten who liked to We ran about and played jump. We ran about and played with balls and we used to sit together in the swing. I did not like the swing very much at first, but I was so fond and then she would put the saucer of milk near us and go away behind the rose bush and let us drink in comfort cause she held me on her knee and talked. She had such a soft cosy lap and such soft arms that it was delight ful to be carried by her. She was very fond of carrying me about, and she liked me to lay my head on her shoulder, so that she could touch me with her cheek. My pretty little Betty,

she loved me so. She used to show me the flowers in the garden and tell me which ones were going to bloom and what color they would be. We were very much interested in all the flowers, but we cared most about the white rose bush It was so big and we were so little that we could sit under it together and we were always trying to count the little hard green buds, though they were so many that we never counted half of them. Betty could only count up to Betty."

ten, and all we could do was to keep counting ten over and over. "These little buds will grow so big more roses, and we will make a little with her in her little bed, but her house under here and have a tea

We were always going to look at

I don't know how many days we was anything as pretty as Betty or anything which looked as if it might be so nice to play with.

"I wish you would like me and come out and play, kitty," she used to say to me sometimes. "I do so like

Minard's Liniment for sale every-where.

In the house they would not answer than the rose bush to see how the buds were growing. Perhaps it was a buds were growing. Perhaps it was anything as pretty as Betty or anything which looked as if it might buds were growing. Perhaps it was anything which looked as if it might buds were growing. Perhaps it was anything which looked as if it might buds were growing. Perhaps it was anything were always busy and troubled. It did not seem like the same house. Nothing seemed the same. The garden was a different same house. The garden was a different same house. In the playhouse the Sunday garden walk towards the gate.

They were always busy and troubled. It did not seem like the same house. Nothing seemed the same. The garden was a different same house. In the playhouse the Sunday doll and the every-day doll sat and were going away. And first there

One afternoon we had the most beaulooked prettier and prettier. The pink frock and white frills began to show themselves a little more.

"Got behind me," said my mother, and I began to shrink back.

There was a fence not far from the house, and it had a sort of ledge on top, and it was a good deal higher than after the ball, we swung together. Betty's head—because she was so very little. She was quite a little thing—shook her curly hair so that I could So one morning I crept out from under my porch and jumped on to the top of that fence, and I was over we went to the rose bush

It was a splendid afternoon! After we had found the bud beginthick green grass and I lay comfortably on her soft lap and purred.
"We have jumped so much that I

am a little tired and I feel hot," she "Are you tired, kitty? Isn't it said. it be a beautiful place for a tea party when all the white roses are out? Perhaps there will be some out tomorrow. We'll come in the morning

Perhaps she was more tired than she knew. I don't think she meant to go to sleep but presently her head began to drop and her eyes to close and in a little while she sank down softly and

was quite gone.

I left her lap and crept up close to the breast of her little white frock and lay and purred and looked at her wasn't very much afraid now, and while she slept. I did so like to look that when I was a little more used to at her. She was so pretty and pink being outside instead of under the and plump, and she had such a lot of soft curls. They were crushed under her warm cheek and scattered on the grass. I played with them a little while she lay there, but I did it very I played with them a little quietly, so that I should not disturb

She was lying under the white rose bush, still asleep, and I was curled up against her breast watching her, when her mamma came out with her papa

and they found us
"Oh, how pretty!" the mamma said.
"What a lovely little picture. Betty and her kitten asleep under the white rose bush, and just one rose watching over them. I wonder if Betty saw it before she dropped off. She has been looking at the buds every day to see if they were beginning to be roses.

"She looks like a rose herself, said her papa, "but it is a pink one. How rosy she is." He picked her up in his arms and

carried her into the house; she did not waken, and as I was not allowed to sleep with her I could not follow, so I stayed behind under the rose bush my-self a little longer before I went to bed. When I looked at the buds I saw that there were several with streaks of white showing through the green, and there were three that I was sure would be roses in the morning, and I knew how happy Betty would be and how she would laugh and dance when she saw them.

I often hear people saying to each other that they should like to understand the strange way I have of suddenly saying "Mee-iaou! mee-iaou!" as if I were It seems strange to me that crying. they don't know what it means. I al ways find myself saying it when remember that lovely afternoon when we played so happily and Betty fell asleep under the rose bush, and I thought how it leased she would be

when she came test in the morning.

I can't help test Everything was so different from atoms. I had thought It would be. Buse between came out in the morning. Ohe Britt oh dear! she never came out up under counties.

I got up earline. In was a beautift which I ful morning.
There was dew absence sand on the flowers, and thy rental is it sparkle so that it was lo These I fan to the so want Betty to of me the leastest bit. Isn't it a pretty kitty?"

I never left her when I could help it. She was such fun. She was a child she was such fun. She was such fun. She was such fun. She was a child she was such fun. She was a child she was such fun. She was a child she was such fun. She was such fun. She was a child she was such fun. She was

her to come. ald mean £25, was not even at breakfyo—which is jiwhere except in her lep them alive door was closerop. But the It get in.

And thoug at Lord Salishaded, no body seemed an area any flotice of me.

Somehow something seemed to be the matter. The house was even quieter than usual, but I felt as if every one called her there, and told her about the not come out. But before I had really finished telling her my feelings were quite hurt by her papa. He came and poke to me in a way that was not

went away waving my tail. I counting ten over and over.

"These little buds will grow so big soon," she used to say, "that they will burst, and then there will be roses and want me! She wanted me to sleep

mamma would not let me.

But — ah! how could I believe it—she did not come out the next day, or the next, or even the next. It seemed as if I should go wild. People can ask questions, but a little cat is nothing to anybody unless to some one like Betty. She always understood my questions and answered

In the house they would not answer

every-day doll lopped over as if she had grieved her strength away because

Betty did not come.

I had made up mind at the first teaparty that I would never speak to the

"Oh dear!" I mee laoued. "Oh

And that heartless thing only sat up and stared at me and never answered, though the tears were stream-

ing down my nose.
What could a poor little cat do? I nice under the rose bush? And won't looked and looked everywhere, but I could not find her. I went round the the house and round the house and called in every room. But they only drove me out and said I made too much noise and never understood a word I said.

And the white rose bush-it seemed as if it would break my heart. will be more roses and more roses, Betty had said, and every morning it was coming true. I used to go and sit under it, and I had to count ten over and over and over, there were so many. It was such a great rose bush that it looked at last like a cloud of snow white bloom. And Betty had never

seen it. "Ah, Betty, Betty!" I used to cry, when I had counted so many tens that I was tired. "Oh, do come and see how beautiful it is and let us have our tea party. Oh, white rose bush, where is she?" They drove me out of the house so many times that I had no courage, but one morning the white rose bush was so splendid that I made one desperate effort. I went to the bed-room door and rubbed against it

and called with all my strength "Betty, if you are there, Betty, if you love me at all, oh speak to me and tell me what I have done. The white rose bush has tens and tens and tens of flowers upon it. It is like snow. Don't you care about it? Oh do come out and see. Betty, Betty, I am so lonely for you and I love you so !

And the door actually opened and her mamma stood there looking at me with great tears rolling down her cheeks. She bent dpwn and took me in her arms and stroked me.
"Perhaps she will know it," she

said in a low strange voice to some one in the room. She turned and carried me into the bed room and I saw that it was Betty's papa she had spoken to The next instant I sprang out of her arms on to the bed. Betty was there-

my Betty! It seemed as if I felt myself lose my senses. My Betty! I kissed her, and kissed her, and kissed her! I rubbed her little hands, her cheeks, her curls I kissed her and purred and cried.

"Betty," said her mamma, "Betty, don't you know your own darling, little kitty?" Why did not she? Why did she not? Her cheeks were hot and red, her curls

were spread out over the pillow, her pansy eyes did not seem to see me and her little head moved drearily to and Her mamma took me in her arm

again, and as she carried me out of the room her tears fell on me. She does not know you, kitty, she said. "Poor kitty, you will have

to go away." I cannot understand it. I sit by the fire and think and think, but I cannot understand it. She went away after

that and I never saw her again I have never felt like a kitten since that time. I went and sat under the

of dew on them 1 the Evicts and called I ran back they to exil wanted to Betty as I patement to I wanted to Betty as I patement to I wanted to Betty as I patement to I wanted them until Betty came to see. But two or three days after, in see. But two or three days after, in the fresh part of the morning, when everything was loveliest, her mamma came out walking slowly, straight towards the bush. She stood still a few moments and looked at it and her tears fell so fast that they were like dew on the white roses as she bent over. She began to gather the prettiest buds and blossoms one by one. Her tears were falling all the time, so that I wondered was busy and in trouble. I kept ask-ing and asking where Betty was, but but she gathered until her arms and nobody would answer me. Once I dress were full—she gathered every went to her closed bed-room door and one! And when the bush was stripped of all but its green leaves I gave a white roses and asked her why she did little heart broken cry-because they were Betty's roses, and she had so loved them when they were only hard little buds, and she looked down and saw me and oh! her tears fell then,

kind.

"Go away, kitty," he said. "Don't make such a noise; you will disturb has gone — where — where there are

roses-always!" And she went slowly back to the house, with all my Betty's white roses heaped up in her arms. She never told me where my Betty had gone-no one did. And no more roses came out on the bush. I sat under it and watched, because I hoped it would bloom again.

I satthere for hours and hours, and at last, while I was waiting, I saw something strange. People had been going in and out of the house all morning. They kept coming and bringing flowers, and when they went away most of them had tears in their eyes. And in the afternoon there were more than there had been in the morning.

time." The little face peeped farther round the green of the rose bush and you a ball of string." sober and sat by the fire thinking so that happy afternoon at the party. The Sunday doll sat bolt upright and carrying a beautiful white and silver looked prouder than ever, as if she felt she was being neglected; but the They moved very slowly, and their They moved very slowly, and their heads were bent as they walked. the white and silver box was beautiful. It shone in the sun, and-oh, how my white roses were heaped upon and Sunday doll, but one day I was so wreathed around it. And I sat under lonely and helpless that I could not the stripped rose bush breaking my She had gone away, my little heart. Betty, and I did not know where, and ning to be a rose we sat down together under the rose bush. Betty sat on the Betty? Do you—do you?"

Do you—do you?"

Do you—do you?"

Do you—do you?" cause I thought there must be some thing which had belonged to her in the white and silver box under the roses and because she was gone they were

carrying that away, too.
Oh, my Betty, my Betty! And I am only a little cat, who sits by the fire and thinks, while nobody seems to care or understand how lonely and puzzled I am, and how I long for some kind person to explain. And I could not bear it, but that we loved each other so much that it comforts me to think of

it. And I loved her so much that when to myself over and over again what her mamma said to me, it almost makes me happy again—almost— not quite, because I'm so lonely. But if it is true, even a little cat who loved her yould be happy for her sake.

Betty has gone - where there are always roses. Betty has gone - where there are always roses. - Francis Hodson Burnett in the English Magazine.

Have High Ideals.

To see the good and beautiful and to have no strength to live it is only to be Moses on the mountain with the prom ised land at your feet and no power to enter. Would it be better not to have seen it? A thousand times no. We may never reach the mountain tops, shining crimson and purple or snow capped reflecting the sun's beams but gazing thereon we may cheat ourselves f many a weary mile. Our feet will kick against the sharp stones; the way will be dark and narrow, but we shall pay no heed. Even so if before our spiritual eyes shine ever the crimson and purple of martyrdom in God's service, the snowy summits of purity to which the saints attained we may stumble, we may even fall, we may fret at the narrow sordidness of our lives and the little progress we make, but we shall never, never, never, be content to lie down among the flowers, or in the mud, and forget that far off beautiful vision. Thank God for hav ing given you a high ideal; cherish it. and keep it ever before your eyes. He who has shown you the height to which a soul may attain will give you strength to reach it if you are faithful

The Philadelphia Press cites as ' perhaps the best-natured and wittiest rejoinder in religious dispute" the reply made by Father O'Leary to an Irish Protestant who said that he had no objection to have the Virgin Mary treated with reverence, "but only as a respectable, venerable woman, just such a one as my own mother." Still," replied Father O'Leary, 'you must allow there is a difference in the sons.

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

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

Arrears must be paid in full before the paper

London, Saturday, Jan'y. 26, 1895.

ITALY AND THE POPE.

The Roman correspondent of the London Standard relates a conversation said to have been held between the Holy Father Pope Leo XIII. and a number of Italian nobles who have been faithful to the Holy See throughout its troubles with the Italian Gov-

Such reports of conversations are frequently misrepresented by press correspondents; but the present one so truly expresses the relations of the Pope with Italy and the Italian Government that we may probably regard it as fairly correct, or perhaps entirely

According to this correspondent, the Holy Father expressed that it would be most consoling to him to see peace reestablished with the Government of Italy, and that the men who are at the head of public affairs may be inspired has no right to expect as long as it to understand what good this peace would produce both for Church and State.

Continuing, the Holy Father is described as stating that false and erroneous reasons of State are likely to prevent a realization of his wishes, since it is useless to speak of conciliation if the rights of the Holy See be not acknowledged and the Pontiff be not placed in a position to enjoy full liberty and independence as the basis of an agreement.

He is said to have added that there are men of good will in the Government who have caused to be expressed to him the desire of finding means of living on terms of less hostility. He reminded the nobles that he exhibited no hostility to the Government further than that he had reclaimed the rights of the Holy See. These rights it is his duty to maintain.

It is a favorite expression with the enemies of the Pope, that he is hostile to the Government, and the inference is thus drawn that he is opposed to the true interests of Italy, and that the Government is justified in keeping up the persecution to which he is subjected.

Than this nothing can be further from the truth. There is no more devoted friend to Italy than Pope Lec XIII.; but the true interests of Italy

The Holy Father declares: to be lamented would be greatly limited if there were more stability among the men in power. Under the present aspect, our position becomes more difficult and dangerous. Let us hope that Providence will place us in the position which our pastoral ministry requires.

In proof of the truth of this being the exact state of the case, he declares that "the attentions with which Governors and Princes surround us are an evidence that all feel the necessity of our absolute autonomy."

We may ask why it is that the sovereigns of the world have made it their practice to recognize the supremacy and independence of the Pope on occasion of their visits to Rome. It is because they understand how important it is that the head of the Universal Church should have free intercourse with the Bishops of every country, and that this intercourse should be beyond the suspicion of being under the supervision of any Government, which might possibly be hostile to them, or likely under any circumstances to intrigue against them.

The difference between a universal dent that it should need to be dwelt upon. A national church has no interest beyond the nation within which it

Holy See, to which the Catholics of the National Church. world look with confidence for direction in spiritual matters.

a great prestige and a real and material advantage to Italy that the Supreme Head of the Church holds his residence within its borders. It is an advantage which any nation might well covet, and which it might well purchase at the price of giving absolute autonomy to the Supreme Pontiff. It is, therefore, a foolish, as well as a dishonest policy, for Italy to desire to reduce the Holy Father to the position of dependency. It is foolish because it may result any day that this policy of interfering with the Pope's liberty of action may result in forcing him to leave Rome, at least for a time, until new and satisfactory arrangements be made: and it is dis honest, because the territory of the Pope, known as the Patrimony of St. Peter, was unjustly seized and added Europe has been consecrated by so indubitable a title as that of the Pope, whether we regard its great antiquity, the affection of his subjects, or the manner in which the Pontifical territory was acquired.

It would be to the advantage of Italy itself if the right of the Pope to his Patrimony were to be recognized; for it would be to the advantage of the State to have the co-operation of the Church in enjoining loyalty to the Government, which the Government deprives the Pope of his inalienable rights, and it is for this reason that the Holy Father says that the statesmen who are opposed to the realization of the Pope's wishes are influenced by 'false and erroneous reasons.'

TOLERATION IN RUSSIA.

The news comes from Russia that M. Pobedonosteff, the Chief Procurer of the Holy Synod, has resigned or is about to resign his office, and the probability is that M. Sabler, a gentleman of German origin, will be appointed in his place.

M. Sabler is a man of liberal and enlightened views and an enemy to persecution for religion's sake, and his rightly regarded as an evidence that the young Czar, Nicholas II., is in earnest in his policy of toleration. He feels himself strong in the affections of the people, and it is already known that he intends to govern more popularly than any Czar has ever yet attempted to do, and it is with this object in view that the change in the procuratorship to the Holy Synod has been decided upon.

Mr. Pobedonostseff's incumbency of the office has been marked by excessive cruelties to persons of all creeds, except, of course, the National Religion, usually called by the name of the Orthodox Greek Church. It was are not subserved by depriving the under his administration that the Jews Holy See of its independence, as the of Russia were treated so cruelly, and Italian Government has done and con- to him the persecution against the Proestant Stundists and the Catholic Poles is attributable, but he was incannot abandon our mission. The ills formed by the Emperor that these oppressive measures are not to be tolerated any longer. His retirement is the consequence of this, as he cannot be expected to carry out the benevolent designs of the Czar. He has been too long accustomed to high handed measures.

The pardon of the exiles from Poland, who were sent to Siberia for defending their church against the brutal attempt of General Gourko to close it, is one of the results of the Emperor's new policy, which is very distasteful both to the General and the procurer, both of whom were severely reprimanded by the Emperor for their cruelty and intolerance, but both have now retired from office, though the state of the case would rather justify us in saying that they have been dis missed

It is true that the Emperor has made General Gourko a field-marshal. but it seems to be clear that this is intended merely to make his dismissal less humiliating. In this merely military office he will not have the power of oppressing civilians for their religious convictions, as he had when he Church and a National one is too evi- was Governor of Poland. Gourko is his wife, just in time to prevent him everything he undertook, and true to consequence of this it was not the wish a restricted, and it naturally falls tirely, but his dismissal from the deed, little or no effort seems to have man. To his family he has left a under the authority of the Government | Governorship is none the less a humilto which it belongs, but the universal liation. He was always a ready tool in cover them. Church must be neutral between gov- the hands of the Procurer of the Holy A few days ago a similar outrage which may be held up as a model to intellectual characteristics. ernments in their political relations to Synod, and as the latter was a clever was committed against the same man. the Catholic children of Ontario, whose each other, and to preserve this neut- smeller-out of heresies, Gourko was Four masked men broke into his house best and truest interests were ever rality it must be independent of them all. always ready to inflict the pains and at midnight, stripped him of his near and dear to his heart; and now was necessary to show that indifferent-

Latin Churches.

The further fact that Count Lobanoff Rostovovski, the Russian Ambassador at Vienna, was sent to Rome to announce to the Holy Father the accession of the Czar to the throne, is also a good sign of the cordial relations now existing between the Pope and the Czar, the Count being a peculiarly acceptable personage to the Holy Father: and the latter has openly expressed his pleasure at the appointment. Count Von Schonvaloff, also, who succeeds General Gourko as Governor of Warsaw, has the reputation of having a kindly though firm disposition, with none of the despotic characteristics of his military predecessor. It is to be expected that under his administration the treatment of the Poles will be to the Italian domain. No throne in quite different from what it has been under former governors, the more especially as the Czar has shown a dis position to win the Poles by kindness rather than by oppressing them.

LYNCH LAW.

Great indignation has been ex pressed by a large section of the United States press at the fact that a number of prominent English gentlemen who are accustomed to take an interest in the general welfare of mankind, entered a protest against the mob law by which, especially in the Southern States, negroes are wont to be lynched, little enquiry being made as to whether they are innocent or guilty.

These English gentlemen have been angrily reminded that in England, and especially in Ireland, failures of justice have been frequent, and that often, even under color of the law, there have been scenes as disgraceful to civilization as anything which has occurred in the United States, North or South -and we must confess that, especially in Ireland, under the reign of coercion, this has been the case : vet two wrongs do not constitute a right, and when the ommon interests of humanity are concerned, all mankind have the natural appointment to so important an office is right to protest against barbarity, whether legalized or contrary to the common laws of the country.

Mr. Gladstone expressed well this view of the case when protesting against the outrages in Armenia, and though we are informed that the Sul tan is in high dudgeon on account of the Grand Old Man's denunciation of Turkish methods, we cannot suppose that either Mr. Gladstone himself or the British public will unsay a single thing which has been uttered in condemnation of the wholesale massacres which have taken place at different times under Turkish rule, whether these things have happened with or without the Grand Turk's approval.

We condemn, equally with the American press, the enormities which have taken place on occasion of Irish evictions, but the fact that such enormities have occurred does not and cannot prevent us from condemning in the strongest terms the barbarities which are wont to be carried on under the name of the kind of wild justice which is known as lynch law.

Under lynch law, whites as well as negroes suffer, though negroes are the usual victims; and the difference of race is undoubtedly the cause of the discrimination.

A recent instance of the infliction of lynch law is reported from West Virginia. Near Elk City, Va., about four years ago, some persons unknown broke into the house of Simon Wallace and brutally murdered Wallace and his mother, a very old woman.

There was no clue in this case whereby the murderer could be disovered, but some persons suspected John Mourning, who was indeed a person of idle habits, but not otherwise vicious. He was arrested on suspicion, but there was no evidence whatsoever to hold him guilty of the crime, and he was accordingly released. A few days after he was dragged from his house by four masked men, and hanged to a tree. He was but he disdained notoriety. He was rescued from his perilous position by practical in everything-thorough in undoubtedly a brave soldier, and in from dying, and after some weeks he recovered, but the miscreants who his obedience to it, as the needle to the of the Emperor to humiliate him en- hanged him were not discovered. In- pole. He was, indeed, nature's noblebeen made by the authorities to dis- priceless heritage—the heritage of a

Hence, too, the whole world should feel penalties which the Procurer desired clothing, and hanged him in a barn. that he has rested from his labors, ism is of two kinds: it may either be Conscience has to be fought over

crime of which he was accused, but he forget him, but will offer up a fervent It is to be hoped that as a new era was left hanging till he was nncon prayer to our Divine Redeemer in his bewill be inaugurated in the Empire scious, and was then cut down under half, and in other parts of the Proinjury to Italy. It is, on the contrary, the consideration of Pope Leo XIII's wife found him in the morning with injuries are such that he will die, gence, he was not yet dead.

It is believed by many that the

masked men were the parties really guilty of the atrocious murder for which Mourning was ostensibly punished, and that they took this means to get him out of the way to prevent suspicion from falling upon themselves. Of course, such a lawless transaction might have occurred in the midst of the best regulated of communities, but there would be, at least, some serious effort made by the authorities to bring the offenders to justice, but amid a community where mob law is the rule, such efforts are not made, and this appears to be the case in the present in stance.

Kentucky, too, has had a peculiarly oad reputation for the commission of lynchings on negroes, without the authorities taking any efficacious steps to bring the perpetrators to deserved punishment. A few days ago a negro was arrested

inCincinnati under the charge of having shot a farmer in Kentucky, and his extradition was demanded by Governor Brown of the latter State.

It appears to be taken for granted hat if he be handed over to the Kentucky officers, he will surely be lynched without the formality of a trial, and on this ground the Ohio judge has refused the extradition, unless the Governor of Kentucky, and the judge of the district in which the indictment was drawn up, give a written guarantee to the effect that he shall have a fair trial, and that his life shall not be placed in jeopardy under mob law. The reason of the Ohio judge for pursuing this course is founded on the facts that the Kentucky officer who was to conduct the prisoner to Kentucky, admitted, on being questioned, that there is danger that the prisoner will be lynched if he be transerred to that State, and that it has happened before now that prisoners thus extradited from Ohio have been lynched, as they were not sufficiently protected by the State of Kentucky. The prisoner still remains in jail at

Cincinnati, and he is not likely to be handed over to the Kentucky authorities unless the required guarantee be given, though the Kentucky authorities are very angry at the way in which they are being treated. It is to be hoped that the bros-j' int that has been thus given to the that they are habitually negliger of their duties will bring them on the duties of State of the will be used to be u DEATH OF E BUT DONOVAN.

We give i s solumn an account of the p 5 5 fr. C. Donovan, f Hamilton with a sketch o rs he had held the positic is schools in a school in school in school of Separate Needless for to the left to the led his duties confident well as well as well as White ed the fullest and laity as ment of Ed ucation. e refer to his told by the life. T Hamilto reflection

may say tha. his life which w never be written. qualities that would

place amongst the greatest in the land, his native modesty forced him at all times to take his place amongst the humble workers. For him the shout of applause had no charm. The consciousness that day by day he had labored in the cause of faith and fatherland-had nourished the seeds of the love of both in the minds and hearts of the Catholic children of Ontario - brought to his noble nature more glory and more gratification than would the reception of titles and honors, no matter how great, in any other walk of life. He loved his profession, and rose to the highest place, his faith, in the love he bore it and in name unblemished, of a character

an interest in the independence of the to impose on all dissenters from the He protested his innocence of the those children will not, we feel sure, This independence would be no now, this will prepare the way for the supposition that he was dead. His vince we hope they will, as has been done in London, have a Mass celebrated ditional first principle, that private plans for a reunion of the Greek and his legs frozen to his knees, and his for him. May the light of heaven shine upon the soul of the gentle, the good, though, according to the latest intelli- the honest and noble hearted Cornelius Donovan!

MANITOBA SCHOOLS.

The following is a copy of the petition in favor of the Catholic minority in Manitoba and the Canadian North-West in regard to Separate schools. The signatures, we have no doubt, will be numerous. The Catholics of the be dominant. places named look for no favors: what they ask is simple justice; and we doubt not His Excellency the Governor-General in Council will comply with the prayer of the petition:

Archbishop's Palace, Ottawa, January 10, 1895, To His Excellency the Governor General i May it please Your Excellency

May it please Your Excellency:

We, the undersigned Catholics of the Dominion of Canada, and loval subjects of Her Gracious Majosty, the Queen, respectfully beg permission to state the following:
That during the session of the Dominion Parliament of 1894 a petition asking for redress of the Gatholics of the Ganadian North-West complain, in the matter of education, and signed by His Eminence, the Cardinal Archbishop of Quebec, and by all the Arch bishops and Bishops of Canada, was presented to His Excellency the Governor-General in Council and to the members of the Senate and to the members of the House of Commons.

In language full of dignity and truth, the Canadian Episcopacy exposed clearly the rights of the Catholics, their duties as well as

Canadian Episcopacy exposed clearly rights of the Catholics, their duties as v til the year 1890, the right of bringing up their children and having then educated it schools kept according to their religious convictions, they were dispossessed of them in an unjust and arbitrary manner. If showed how their situation ually aggravated by time and by the effects of new laws. It drew attention to the severe Catholics in the North-West by the ordin-ances of 1892, which deprived the Catholic schools of their liberty of action and special character. Then, establishing with the authority that belongs to it and with the science by which it is distinguished, the doctrine of the Catholic Church in the matter of education, it mentioned that parents have at the same time, the right and the duty, both by natural and divine law, of giving their children a Christian education accord ing to their Catholic belief. It recalled, also that the exercise of this right and the free childlenger of these ball serves had been fulfillment of those obligations, had been guaranteed to the Catholics of the Canadian North-West, by promises the most solemn, which they did not hesitate to violate in order to impose upon our co religionists the oraer to impose upon our co-rengions the vexatious laws, opposed to justice and to all legitimate liberties, which to-day plunge the whole country into the most deplorable dissensions. As the petition of our Bishops truthfully declared, the Catholics of the Desirium count the intesting days to their Dominion resent the injustice done to their brethren of the North-West, and we, here reiterate their forcible statements and their requests desiring to confirm in a signal man-ner the truth of their words that pastor and flock are but one, and that together they are determined to reclaim their rights by all the constitutional means in their power. Our pastors have constituted themselves the ealightened interpreters of those rights, we shall be the devoted champions of them. Therefore we protest against the fallacious and disloyal reply of the Manitoba Government, detect the 28th of October 1891 to the order

REVIEW OF A USEFUL BOOK.

Council, dated July 26, 1894; and, adapting the conclusions, etc., of the petition of their Lordships, the Archbishops and Bishops of, Canada, with them and like them, we humbly pray for the redress of the grievances of the Catholics of Manitoba and the North West by the disallowance of the Law of 1894, and by all other constitutional means, according to law, in regard to those laws and ordinances concerning which this prerogative of disal

oncerning which this prerogative of

The Dublin Freeman's Journal contains the following excellent review of the work written by Rev. John Mc Laughlin entitled "Is One Religion as Good as Another." The book has now reached its 40th thousand and continues to grow in public favor.

It is some years since we gave a critical notice of one of the earlier editions of this book. We thought it tive of much probable at the time that the book would be a success, in the sense of a "ity; for the subject unt interest, and the satisfactory answer.

> sen much more is one Religion as Justinea. Good as Another?" is proved to have been the exact book for the time, and has attained to a circulation which probably no book of its kind has chieved within the present generation.

It is therefore reasonable that we should inquire with some interest What have been the causes of this popularity? Controversial books, as to the people of Ontario, disclosing the a rule, have a very limited sale; but nature of the influences which are then this book is not controversal. It being brought to bear against Mr. may be described perhaps as argument without controversy. It is calm, dispassionate reasoning, and without offence. It is an illustration of the during the campaign which preceded which Demosthenes principle proved: the best way to persuade is to Popery cry was worked for all that it be persuaded. The writer, from the first page to the last, has obviously but was worth. There is tenough latent one inspiration—the depth of his own fanaticism in the Province to be influintelligent conviction. There is not enced to oppose a Catholic candidate one word of the "odium theologicum." for office under any and all circum-No infirmity of temper or of vanity disturbs the peace of so much as a single stances, but we had hoped that the gentleman and the scholar, whose in that campaign, and that the decisive spirit has been rarefied by love of verdict rendered by the people would

So much for what we may call the ject being to show that indifferentism speeches of the two honorable gentlelies at the root of every one of the modern varieties of non-Catholicism, it

moral or intellectual. Many most excellent non-Catholics are morally exact and inflexible, while intellectually they are speculative or sceptical. the necessary consequence of their trajudgment is the arbiter of Christian And it is just here that Father MacLaughlin takes the Old and the New Testament for his witnesses as to the fallacy of this first principle He demoustrates that, historically and dogmatically, equally

and by words, the divine ap-pointment of a Living Authority upon all matters of faith is quite patent as is the fact Dispensation. First from the Old Testament and then from the New the author proves that principle to Indifferentism as to obedience to Living Authority, and therefore indifferentism as to precise defined truth, is shown to be that exceptional offence which the Scriptures most emphatically condemn. And this is proved from the whole Bible, not merely as an inference from a pervading tone, but as a demonstration from vast array of Bible events. Thus the question, "Is one religion as good as another?" is answered by the voice of Bible testimony; the Old Testament saying No and the New Testament

saying No, with a harmony of divine words and divine acts. We have to add that this small book -very large in contents-is now sold at a purely nominal price. covers it can be bought for a sixpence so that there is no reason why a poor erson should not possess it nor why a rich person should not purchase severa copies. The object with which the book was first ventured was one which every Catholic must approve-it was to show to sincere Protestants that, how ever admirable their lives, they do wrong in always attempting to teach themselves. God having appointed a Living Teacher of His Truths, it is our duty to submit ourselves to that Teacher, and not to insist upon preferring our own private judgment to His living Infallible Authority. With all Protestants the Ecclesia Discens is also the Eccelesia Docens, the ultimate authority being self, which rebukes Pontiffs, Councils and Saints. Now. out of about a hundred different re viewers of this book, the majority have recognised this anomaly, and have candidly confessed that, if there be authority, it can rest nowhere save in the Roman Church. But Father Mac Laughlin has proved that there is and authority, in things Divine, must be infallible, and that both in the Old and New Testament disobedience to this authority is declared to be equally that such peopl ing so honorabl

foolish and culpable. We have, there fore, as nearly as possible, a syllogism the authority of the Church upon matters of faith must be Divine. that is, infallible; the only Church which even pretends to teach infallibly is, and always was, the Roman Church: therefore, we must obey that one authority. To a Catholic this appears "a matter of course"; and why does it not appear so to Protestants? The answer is that the habit of self-pleasing - erroneously styled religious liberty-has so mixed up divine truths with human feeble ness that the two provinces are inex tricably confused. To measure Divine truths by human judgment has become the fallacy of all non-Catholics through out the world . so that human egotism has taken the place of Divine author ity, and every man is his own opinion ative pontiff. Hence "indifferent ecause since one Protestant is quite as infallible as any other Protesant, it must follow that "one religion is as good as another," because all religions are matters of opinion. It is this colossal fallacy which our author attacks. He leads the reader back to first principles. He demonstrates that Dispensation is not licence to human opinion, but the obliging human opinion to bow the head to Divine author ity, and therefore to be secure as to divine faith. And since everyone in these days is asking "what is truth? which is the same question as "where is the living teacher?" we must gratefully welcome a little book which, both intellectually and spiritually, supplies

THE KINGSTON ELECTION.

The speeches of Sir Oliver Mowat and the Hon. G. W. Ross at Kingston on the 17th inst. at the meeting called by the Reform Association for the purpose of furthering the election of the Hon. W. Harty, is quite a revelation Harty's return for that constituency.

We were, of course, fully aware that ap- the general election in June, the no-The tone is that of the fanatical spirit had spent its strength be a sufficient lesson to the bigots to soul of the book. But now, as to the repress their efforts in the same direc-The ob- tion for all time to come, but from the men named, it appears that in Kings ton, at least, the battle of Freedom of again: that ther still persons who l fession of the Cath bar to the appoin person otherwise fulfill the duties o It was a good o recent municipal issue which wa brought to the for was completely la few towns : and w

JANUARY

forward, it gen quietus. This w don, Brantford, an evidence of th of the Protestant vince. But it there is as yet a Kingston that rer or a whole centur toleration. ious question occ

election that Sin pearing before h necessary to beg ferring to it. H Kingston that th business, social, which have won dorsation. He other capacities. that he would be Government offic universal praise. raised in Kings representative of vincial Legislatu Catholic! The Honorable cessor in office

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rment has become t human egotism of Divine authorone Protestant is any other Protesat "one religion because all reof opinion. It is which our author he reader back to demonstrates that licence to human ging human opin to Divine author-to be secure as to since everyone in "what is truth?" estion as "where ?" we must grate-book which, both ciritually, supplies er. N ELECTION.

Sir Oliver Mowat

Ross at Kingston the meeting called ciation for the pur

he election of the quite a revelation ario, disclosing the uences which are bear against Mr. nat constituency. se, fully aware that n which preceded n in June, the norked for all that it is tenough latent rovince to be influ-Catholic candidate y and all circumd hoped that the spent its strength

nd that the decisive y the people would on to the bigots to in the same direccome, but from the o honorable gentleears that in Kings attle of Freedom of

be fought over

again: that there are in that city, still persons who believe that the profession of the Catholic faith should be a bar to the appointment to office of a person otherwise fully competent to his unexpected resignation of the Pre-

fulfill the duties of the position. It was a good omen that during the recent municipal elections the religious issue which was so prominently brought to the fore twelve months ago, was completely laid aside, except in a few towns : and where it was brought forward, it generally received its quietus. This was the case in London, Brantford, and Sarnia, and it is an evidence of the general good sense of the Protestant majority in our Pro vince. But it would appear that there is as yet a certain faction in Kingston that remains half a century, or a whole century, behind this age of toleration.

So important a place does the religious question occupy in the Kingston election that Sir Oliver Mowat on appearing before his audience thought it tions of his subjects by his kindness to necessary to begin his speech by referring to it. He told the people of Kingston that the Hon. Mr. Harty has business, social, and moral qualities, which have won for him universal endorsation. He has been faithful in duct on the part of the multitude. other capacities, and Mr. Mowat knows The pardon extended to the victims of that he would be faithful and true as a Government officer. For Mr. Harty's character and business ability there is universal praise, but one objection is raised in Kingston to his election as displeasure of General Gourko, who representative of the city in the Provincial Legislature-that he is a Roman Czar for his brutality and cruelty in Catholic !

The Honorable C. Fraser, the predecessor in office of Mr. Harty, was a Catholic, and it is admitted that he did his duty to the country faithfully. He and Sir John Thompson are admitted by political opponents and friends alike, to have been among the ablest, the most patriotic and honest statesmen whom the Dominion has produced down to the present date : yet the objection raised against Mr. Harty by a certain faction is that he is of the same faith with these distinguished gentlemen of both political parties, both of whom sacrificed their lives in the service of the country.

Sir Oliver appeals to the gratitude of those who have raised the cry of the fanatic against Mr. Harty. We do not appeal to their gratitude, for we know that such people are incapable of feeling so honorable and generous a sentiment. The Catholics of Canada are not here on mere tolerance, and we are disposed to insist upon it that we shall be recognized in the government of the country; and we feel ourselves quite able to hold our rights in the face of all the Third Parties, Equal Righters, McCarthyites, and P. P. Aists who have been making so much bluster during the last few years.

Sir Oliver Mowat acknowledges that the Catholics of Ontario do not enjoy the amount of Government patronage to which they would be entitled according to their percentage of the population. We have always been aware that such is the case, but we have not hitherto considered it neces sary to raise a whining voice on this account, because it has not been made clear to us that the Catholic body are a herd of office-seekers, or that the injustice done to it is at present very glaring. If, however, we were convinced that the religion of our fellow-Catholics were made a disqualification for office, we would not hesitate to raise our voice against either Provincial or Federal Government that would perpetrate such an injustice.

The Toronto Mail of Saturday professes to be highly indignant because Sir Oliver Mowat "defended the Liberal candidate against a supposed attack upon his religion," and adds:

EDITORIAL NOTES.

PRESIDENT - CASIMIR-PERIER Of France has created a most intense sensation amounting to consternation, by sidency. He appears to have been induced to take this step owing to the defeat and resignation of the Dupuy Government, and the inability of any one in whom he places confidence to establish a stable Government. He regards the vote of the Chamber on the Railway Conventions of 1883 as a reflection on himself, inasmuch as he was sub-Secretary of State when these conventions were concluded. He had been President only since 27th June, 1894, after the assassination of President Sadi-Carnot by the anarchist Santo Cesario. M. Felix Faure has already been elected to fill the vac-

THE Czar Nicholas II. has won for himself in a short time the affecand confidence shown in them. On the occasion of his marriage, police display was forbidden, and he was everywhere received with the heartiest cheers and unprecedented orderly con-Cossack brutality at Kroze, and to other Poles who had been banished to Siberia, has been received with universal delight, notwithstanding the was severely reprimanded by the his government of the territory around Warsaw, and for deceiving the late Emperor into signing the warrants for the banishment of the peasants of Kroze. We heartily wish the young Czar a prosperous reign, hoping that he may carry out to the end that policy of endeavoring to reign in the hearts of his people which he has inaugurated with so happy a result.

THE Hymnal Committee of the Presbyterian Church of Canada has decided at Montreal to omit from the National Anthem the verse :

O Lord our God arise Scatter her enemies
And make them fall.
Confound their politics
Frustrate their knavish tricks
On Thee our hopes we fix
God save us all.

Perhaps we are lacking in penetration, but we certainly do not see clearly the validity of the reason given for the rejection of the verse-that it is discriminatory. It is a prayer for the success of British power in case of war, and against fomenters of treason, but it is not directed against foreign nations specially. Perhaps those secret societies which are always so ready to accuse Catholics of disloyalty on the slightest pretext might throw some light on the very natural question whether or not the action of the committee be disloyal or not. If, however, the objection were to the flippant style of the verse, and its somewhat ludicrous and comical combinations of ideas, we could understand that the rejection of the words arises lack of lovaity.

THE Supreme Court of the Dominion having had for some time under consideration the rights of the Provincial Legislatures to pass prohibitary laws, came to a decision on the 15th inst. answering the seven questions which had been submitted to it. The decision was in every case that the Provincial Legislature has no right to and Justice Fournier dissented from the decision of the other four judges where the question regarded the right of the Provinces to legislate concerning the liquor traffic within the re-

make amends to the Mayor by appointing him to an office equal in importance to the one which was refused him in the first instance. The A. P. A. have evidently been thrown overboard by those on whom they relied as their equally on its last legs. A year agoit contested many of the municipal elections throughout Ontario, but this year it did not dare to exhibit its hoofs and horns, except in a few small towns.

THE Kingston branch of the P. P. A. decided at a recent meeting that as an organization, its members will the franchise as they deem advisable. Considering that they are sworn to oppose Catholic candidates under all circumstances, their present course might seem inexplicably tolerant; but the surprise will vanish when it is explained that Dr. Smythe is careful to announce that he disclaims all use of the religious cry on his behalf. He wishes to keep aloof from P. P. Aism; yet it is a fact well known that the P. P. Aists, while making the above declaration for public effect, are acting like the snake in the grass, which inflicts its deadly wounds while endeavoring to conceal its presence.

THE CURSE OF LANDLORDISM.

His Brutality Described by William

"Irish Landlordism Up to Date," is from the pen of William O'Brien, M. should reject an office against destitution verging on famine, a landlord P., and describes in striking terms the Irish land system, which seems to ountry as ever. Mr. O'Brien says:
"Englishmen will have the spectre country as ever.

of the Irish question dogging them again the moment the session opens.
Along the whole western seaboard resounds the familiar cry of a potato famine. Mr. Morley, who is almost a bigot in his objection to opening the public purse for doles of ineffective charity, will, nevertheless, be obliged to start some scheme of public works in the old dreary fashion. To refuse yould be to sentence masses of unoffending human beings to lie down nelplessly and die

LANDLORDS the State might be relieved from bearing the landlord's share of the year's agricultural troubles. Lord Salis bury has just remitted 25 per cent. of English tenants' rents. Irish supporters would but follow his lead, the abatement would just make the difference between food and hun ger, which the British taxpayer will have to make up under pain of seeing six or eight counties stricken with deaths by famine. In the poor county of Mayo, from which I write, there are six landlords-absentee all-the total of whose yearly rental from Mayo exceeds £100,000. These noblemen and gentlemen

that the rejection of the words arises
from some unsuitableness to the solemnity of a hymnal rather than from any
with Lord Salisbury to reject the Home Rule bill and the Evicted Tenants Were they to extend Lord Salisbury's abatement to their Irish tenants, it would mean £25,000 left in the pockets of the most miserable people in Mayo-which is just about the figure that it will now cost Mr. Morley to keep them alive until the next potato crop. But the Irish lords who trooped at Lord Salisbury's heels in the division lobby, where there was question of tramping on the feelings of their fellow-countrymen, declined flatly vincial Legislature has no right to be dictated to by Lord Salisbury in pass such laws. Chief Justice Strong the rent office. Each and every one of these six great absentee proprietors have refused to abate a sixpence Tenants who have not a month's pro vision of potatoes left have petitioned them in vain.

CO-TENANCY SYSTEM.

Mr. O'Brien then describes what he

Aldridge's nomination in cancus on the Republican ticket, as Lieut-Governor, the industrious are all hand cuffed tobut the moment the Republicans secured the victory they hastened to make a monds to the Mayor by appoint. community. It would be impossible to imagine a Communist experiment upon a worse model, for it is a Communism only of misery and for the sole benefit of a wealthy absentee nobleman, who has never seen the rillage whose life-blood he is drawing. those on whom they relied as their The result, of course, is that all in-allies. P. P. Aism in Canada is itiative or hopeful effort is crushed out of the tenantry. Life becomes a neverending labor of Sisyphus, to get together a rent which is always in arrears in some quarter, and which is every year complicated with a crop of lawyer's costs incurred in kourbashing the arrears out of these Connaught fella-

FAILURE OF BRITISH LEGISLATION. And this is the enlightened law of the land after the British Parliament not interfere in the local election have spent four and twenty years there, but all will be free to exercise mystifying themselves with the Irish land question! The villagers do not migrate to England for the harvest of late years, as they once did. found it more profitabe to send their ons and daughters to the United States Nearly all of the tenants are repre sented in America by some Pittsburg iron-worker, or Massachusetts factory hand, or New York servant girl. It was the wages of the exiled young folk that for years paid Lord Sligo's rents—a shameful but incontestable fact. But for the last three years the Massachusetts operatives fared all but as badly as the poor Irish peasants. It makes one sick to hear the stories of how these poor old mountainy men and widows read the American letter, which used to bring Christmas cheer, and which now only tell of idle mills. privation, and even hunger, with here and there a tragedy, which you will find lurking in the history of every second family around these mountains. IT SEEMS TO DEFY HUMAN BELIEF

that in the most poverty-striken district in the country, and in a season when a fierce cry is beginning to arise years' rent with costs, from wretched cottier tenants who are eating out their weigh as heavily on that ill fated last month's supply of potatoes, and who without State assistance will assuredly be starving before next April. The fact is, however, incontestable. The peasants have said their last. Most of them are big-limbed, massive look-ing men, who would be as lusty fellows as one could desire to see after a few square meals. But they have the lack lustre eyes and bloodless cheeks, and limbs in search of some thing to rest against, which are the sure signs that square meals have not been their portion for many a day. They and their wan faced children sit looking out for the sheriff and the WERE IRISH LANDLORDS AS ENGLISH evictors and the famine, with the dull resignation of Orientals to their fate, and it is not easy to see how and by

A LETTER FROM FATHER COLLINS

THE REV. FATHER REPLIES TO THE INSIN-UATIONS OF THE "NEWS" IN REGARD TO HIS NAME BEING PUT ON THE VOT-ERS' LIST.

whom they are to be saved.

The following letter from the Rev. Father Collins explains itself:
The Palace, Kingston, Jan. 15, 1895.
To the Editor of the Daily News:
Sir,—In yesterday's issue of your paper a splenetic article appeared, from which I quote the following gentlemanly and charitable sentence:

anote the following gentlemany and able sentence:

"Seven or eight priests registered yesterday, among them being one who has resided in the city only two months. How he reconciled this fact with the conditions of the oath

is a mystery."

In the first place, let me inform the public,
In the first place, let me inform the public,

In the first place, let me inform the public, lest perchance any of them may be ignorant of the fact, that there are not, nor have there ever been, "seven or eight priests" in the city of Kingston. Neither have the five priests of the Palace registered as voters. According to the lists carefully made out and published by the News and the Whiy on Friday and yesterday only three only appeared to have registered, and I know for certain that one of my four fellow laborers has not visited the Registry court. Why did you invent your fib, and try to pawn it on the public? What good will it do Mr. Smythe? I have no doubt he is offended with you. In the next place, I must ask you to give the name of the priest to whom you have dared to impute the awful crime of perjury. You deserve to be punished severely for having printed and published so shocking a slander against the Lord's annointed. Whether any, or what action may be taken bye and bye, to bring you to a sense of Christian decency in the use of your printing machine, I am not prepared to say just now. My purpose shall be satisfied by a simple recital of the facts of the case as developed be fore the Registry court, which were well known to you when you so odiously refer,

ing the liquor traffic within the registrous of the contest." It hen expresses the hope that the question of religious conviction will not be brought up again.

It is, certainly, a matter of surprises per the Mail to deprecate the raising of the religious siste, for there is not a principle of the training of the content of the the private when we have the question it is because it has found to the Private which has done more than the Mail to excite religious discord. If it is anxious now to shelve the question it is because it has found the private when we have the question it is because it has found to decrease the hope in the private when years and the private when years and the private when the decisions were under the private when the decisions were under the private when the private which has done more than the Mail to excite religious discord. If it is anxious now to shelve the question it is because it has found to depread the final time and the private which has done more than the Mail to excite religious for the private when the private which has done more than the Mail to excite religious for the private which has done more than the Mail to excite religious for the private which has done more than the Mail to excite religious for the private when the private which has done more than the Mail to excite religious for the private which has done more than the Mail to excite religious for the private which has done more than the Mail to excite religious for the private which has done more than the Mail to excite religious for the private which has done more than the Mail to excite religious for the private which has done more than the Mail to excite religious for the private which has done more than the Mail to excite rel

cause his wife is a Catholic. The A.

P. A. were able to prevent Mayor
Aldridge's nomination in cancus on the
Republican ticket, as Lieut-Governor. common law, except in so that safely me been modified by Imperial or local statute. But the priest, not knowing the possible peculiarities of the provincial statutes of Ontario, hesitated to swear to his unbroken residence in the legal sense of the term, and accordingly asked the judgment of the court on this point. After much examination and cross examination, the court decided that he had not toricited his residence in Kingston by his temporary visit to Brockville, and then he properly claimed to be registered on the voters list.

This, sir, is what you characterize a priest's perjury, saying "one of the priests has resided in the city only two months." (From May, 1893, would be the truth.) "How he reconciled this fact with the conditions of the oath is a mystery."

oath is a mystery."

I remain, sir, yours etc..

JAMES I. COLLINS,

Priest of the City of Kingston. THE "NEWS" MAKES AN APOLOGY.
The News openly acknowledges it wanisinformed and hastens to make the follow

misinformed and hastens to make the follow-ing apology:
"With regard to the above we can only state that our reporter was misinformed, and that when information was received that the statement to which exception is taken was incorrect, a statement was prepared before Father Collins' letter was received setting the ventter item. atter right.
The News would certainly not make a wil-

ful misstatement regarding anyone, but "to err is human," and mistakes will sometimes be made.

We hasten to give publicity to Father Collins' letter, in order that the effect of the error may be minimized to the greatest pos-

CORNELIUS DONOVAN DEAD.

THE SEPARATE SCHOOL INSPECTOR'S BUSY LIFE ENDED.—A BRIEF SKETCH OF HIS CAREER.

Hamilton Times, Jan. 16.

The announcement of the death of Mr. Cornelius Donovan, M. A., Provincial Inspector of Separate schools, which occurred at his late residence, No. 156 Maria street, in this city, last evening, will be received with deep regret throughout the province, as well as in Hamilton. Death was due to bronchitisfrom which Mr. Donovan had been a sufferer as in Hamilton. Death was due to bronchitis' from which Mr. Donovan had been a sufferer for about eleven years, although his last serious illuses dates only from last October. He was conscious almost up to the hour of his death.

funeral to the church. The pall-bearers were all old friends of the deceased, being Messra, Wm. J. Harris, R. Lavelle, C. Monaghan, M. Hanley, John O'Neill, John Ronan, F. Law-lor and J. O'Neill. Solemy Research

Wm. J. Harris, R. Lavelle, C. Monaghan, M. Hanley, John O'Neill, John Ronan, F. Lawlor and J. O'Neill.

Solemn Requiem High Mass was celebrated in the church in the presence of a very large and representative congregation. Rev. Chancellor Graven was the celebrant, being assisted by Rev. Fathers Coty, O'Reilly and Lehmann. Bishop Dowling, Rev. Mgr. McEvay, Rev. Fathers Mahoney and Hinchey, of this city: Rev. Father Maddigan, of Dundas, and Rev. Father Burke, of Oakville, occupied seats in the sanctuary.

At the conclusion of the Mass Bishop Dowling addressed the congregation. He said although funeral sermons were not customary in the Catholic Church, on account of the great service rendered to both Church and State by the deceased he thought it becoming to make an exception to the rule, and he took that occasion of paying a tribute to the memory of the deceased, "Mr. Cornelius Donovan's life," he said, "was one that could be profitably imitated by all. His perseverance was commendable, rising as he did from the humble ranks of a newsboy to

yan sine, he said, was one that count of profitably imitated by all. His perseverance was commendable, rising as he did from the humble ranks of a newsboy to the high position which he had occupied. His was a model life; he was a loving husband, a kind tather and a painstaking public official, and he performed his duties to both home and State faithfully. In the midst of it he found time to zealously perform all his religious duties, and was an exemplary Christian."

During the service the choir sang the Gregorian Requiem Mass, and the solos were taken by Messrs, M. F. O'Brien, Chas, Marks, J. O'Brien, J. Lawlor and T. Williams. At the offertory Mr. Morrissey, the organist, played Handel's "Waft Her, Angels, to the Skies," and as the funeral procession was leaving the church the "Dead March in Saul."

DIOCESE OF LONDON

ST. ANTHONY OF PADUA TO BE HON-ORED AT THE HOTEL DIEU OF ST. JOSEPH, WINDSOR, ONT.

JOSEPH, WINDSOR, ONT.

With the approval of His Lordship, the Bishop of London, an oratory in honor of St. Anthony of Padua will shortly be erected in the chapel of the Hotel Dieu of Windsor. The object is to honor this great saint by special devotion, with a view to obtain, through his intercession, means to aid the Hotel Dieu in prosecuting its works of charity. St. Anthony was during his lifetime the triend of the poor and the unfortunate. He had for them a special love, and spent himself for them in their afflictions. Though he lived but thirty-six years, he furnished an example of wonderful charity; and even now, in heaven, he continues to exercise his noble apostolate for suffering humanity. It would take volumes to tell all the extraordinary and sheer poorty thereographics a steady of the property form of which Mr. Dameran had been a sufficer from the steady ware, Alberday to be form of the property ware, and the property of the pro



of all disease arise from deranged Kidneys and Liver, and it strikes at once at the root of the difficulty. The elements of which it is composed act directly upon these great organs, then in a healthy condition, drive disease and pain from the system.

For the innumerable troubles caused by unhealthy Kidneys, Liver and Wrinary Organs, for the distressing disorders of Women; for all Nervous Affections, and physical derangements generally, this great remedy has no equal. Its past record is a guarantee for the future.

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THE DIVINE ORIGIN OF CON-FESSION.

Sermon by Father Lund, S. J. Father Lund, S.J., preaching at the evening service at St. Joseph's North Woodside Road, on Sunday evening last, said that the title of his discourse "How can this man forgive sins?" That was the question that was asked first by the Pharisees, it was the ques tion that had been asked ever since, and it was the question which still retnained to day. It was only a few days before that he was reading in a paper a sermon by an eminent Anglican, and his words were: never believe that a man can forgive Hundreds and thousands of their fellow countrymen had the same opinion. They could not believe that a man could forgive sins. And how unnatural it seemed that an offence against the great God — the God to Whom everything belonged, Who was the Creator of all things, Who was above everything, in Whose sight everything everything, in Whose sight everything is as nothing—could be forgiven by a man. For what was man? A creature dependent on the will of God, who had no existence of his own but what he received from God, and who is still held up by God, so that if for one instant God were to withdraw His creative power all of them there present would go to their original nothingness. They came from nothing by the power of God, and they were held out of noth ing by the same power. How could one of those miserable creatures pretend to exercise the power of forgiving a sin against the majesty of God Could they be surprised that some had difficulty in answering that question But nothing was more simple than the answer to that question. simple that they could not understand one seeing a difficulty in it. was the same answer that our Lord gave to the Pharisees. It was the same answer that had been given ever since. It was the answer which he was about to give to them new in the words of our Lord, the words of truth, the words that cannot err, the words of God made Man, of the Preacher of all preachers, Who preached not only by word but by example, Who preached the best of all sermons, the wonderful sermon that was involved in a life of sacrifice and cruel death; ke would give them the answer which Our Lord gave to the Pharisees when they objected to His forgiving sins. They knew the circumstances. A poor man was brought to our Lord to be cured, and before our Lord cured him He said, "Have confidence, son, thy sins are forgiven thee." The Pharisees were shocked, and cried out that the words were blasphemy, and what was the answer of our Lord? Our Lord did "I, as God, will forgive sins," but distinctly and clearly, and know ing that His words would be handed down to them, knowing that each one of them there pres ent would hear these words, and that each one of them would ponder over them, our Lord said, "to show you that the Son of Man can forgive sins. What could they say to that? If He had said that God alone can forgive sins, that would be a very different thing, but He said the Son of Man can forgive sins. And how did He prove By exerting a power which no human being could exert of his own power; He exerted a power that came from God, so that the miserwho had been lying there, apparently dead, immediately rose, took up his bed, and went his And so God does at the present day. He proved by miracles the truth of the Catholic Church now as then. He demonstrated the beauty of the Catholic Church, how glorious it was, how noble it was, how awe inspiring every one of its ceremonials, so that when a Catholic church was opene crowds flocked to it, even of those who had been accustomed to hear everything that was dreadful said against the Catholic Church, and who had been taught that it was the cause of

> -st least a section of them—what was called the Low Church Party. What had they in the words of Scripture—
> "Whose sins you shall forgive they are forgiven; whose sins you shall retain they are retained." speaking to men, and he had given this power to them. For a man to go and tell all his faults to another man was something dreadful to those who had not been brought up in the Catholic religion. But in all ages of the Church men of all countries had prac tised confession. In that Church every Saturday night hundreds came and poured forth their sins into the ears of God's ministers, and the same was done in the different Catholic churches throughout the world, and thousands and thousands of person every week confessed their sins to God's ministers, knowing that they have power from God to forgive them. And then again what did they find? They heard from time to time of persons being received into the Catholic Church, and what position did these men hold? Were they mere religious enthusiasts? They had men of every They had the rich and noblest, the poor and ignorant, men in every state of life, because God's grace flows everywhere, they had clergymen of the Established Church giving up their livings and sacrificing themselves to enter the Catholic Church, and these men, every mem ber of the Catholic Church, from the Pope himself down to the poorest and most ignorant Catholic, must, once a year at least, confess their sins to a priest. This had been going on from the time of Christ to the present time.

everything bad. Protestants professed

to believe only in the Holy Scripture

was so revolting as this could go on for so many years unless it had divine assistance? The institution of the confession most certainly came from God. It came from Him who promised that He would be with the Church in all ages. God could forgive any one who has offended Him, but He had many ways of doing this. He had given power to His ministers to emit sins, and they therefore did not forgive sins as men, but as ministers God, for God in forgiving sin made use of man as His minister. God in the natural order did everything by second causes. If they were in legal difficulties they went to a man who was learned in the law, if they fell sick they went to a physician, and so God called a number of men apart from the rest and gave them what was called a vocation and appointed them His ministers. The priest then in forgiving sins was but the minister of God. Let them review the different arguments in favor of confession. The first and greatest argument was in the words of God Himself, "Whose sins you shall forgive they are forgiven. could be plainer than that? It was said that Our Lord had meant some thing else. If God had meant some-thing else how was it possible that the Church through all those ages should have taught this doctrine, and that man should have believed it? Was it possible to suppose that the God of Truth would allow that Church which exists all over the world to teach this doctrine if it had been utterly false? These words of Our Lord were to be taken literally, and by them He had given power to His ministers to for-give sins. They had done so from the time of Christ to the present time, and they would continue to the end of the world. There were besides, as proofs There were besides, as proofs of the divine origin of confession, the existence of the practice from the be ginning of the world, and the fact that so many persons believed in it. It had been said that confession was an invention of the priests in order to have the people in their power What very foolish persons priests mus be if this were the case! In the little narrow boxes of the confessional the priest sat week after week, month after month, and year after year from the time of his ordination till he is fifty or sixty years of age. Was it possible to think that priests would be tained so much wearisome toil? Ther

such ools as to invent a system which con as to the power which priests were said to exert by confession. A person might come from the other end of the town and confess his sins : he did not know the priest at all; the priest did not know him, and cannot ask any questions except those that relate to the ins the man has confessed. What power then could the priest exert over the penitent in the manner supposed? It was also said that a priest ground down his penitents. What was the down his penitents. fact? The priest knew that he was the minister of God. He knew that he is to follow in the footsteps of Our He has read Blessed Lord. He has read of how kindly He received sinners, and he knew that Our Lord wishes him to imitate Him, that He wishes that the priests should receive penitents with the greatest kindness and take the more interest in them the greater their sins. So that nothing vas more pleasing to a priest, nothing filled his heart with such joy as for one who was loaded with sin to kneel down before the confessional and con fess his sins. There were two things that delighted a priest when hearing confessions. One when he heard the sinner confess his sins, and a still greater delight was when he knew that of God to abandon his sins. vho are not Catholics, he would ask them not to join the Catholic Church in a hurry, and not to do anything without the grace of God. He would ask them to pray very earnestly that God's

it. - London Catholic News. A Strange Sight.

grace would enable them to know the

truth and give them power to embrace

About three years ago a large vooden cross was erected on the spot where Archbishop Seghers was killed in Alaska. Concerning it Father Wiliam H. Judge, S. J., now stationed at the mission of Nulato, forty miles be low where it was planted, has a weird incident to relate. He reports that the last winter was uncommonly severe and protracted on the Yukon River, that the spring thaw began only about he middle of May, and that on the 27th of that month the ice began to go The next day, while the whol river was one mass of broken ice forc ing it way toward the ocean, the cros came down on a floe in the middle of the mighty stream, standing perfectly erect and facing the bank. fine sight," so he writes, "to see it moving along in the bright sunlight amidst the roaring of that immense oody of ice and water. We tolled the

bell while it was passing."

What became of the cross the missionary cannot tell. Whether it was cast on shore or carried out to sea the angels and the spirit of the murdered Archbishop know, but the last that was seen of it by mortal man was, so far as we are aware, when Father Judge watched it as it disappeared from his view down the Yukon river.

When Others Fall

Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the organs, creating an appetite and the blood. It is prepared by purifying the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful existence. Take only Hood's.

Hoop's PILLS are purely vagetable, and do not purge, pain or gripe. 253.

Why Christianity's Continuance Must natural. be Supernatural.

Roman Catholics teach that God coninues to manifest Himself supernaturally, while probably the majority of Protestant theologians, while acknowledging special Providences, believe that the "age of miracles is past;" that since Christ came and finished His work there has been no necessity for special revelation. So much has said of late by Zola and others about the alleged miracles of Lourdes and

elsewhere, that a defence, by a well equipped Catholic of the view taken by his Church will be read with interest. Such a defence we find made by Auther F. Marshall, B. A. (Oxon). who contributes a very scholarly article to the American Catholic Quarterly Review. He starts with the post-ulate, "If Christianity be divine, the supernatural must be its first characteristic," and then declares that if the supernatural origin of Christianity be admitted, it continuance must also be supernatural, or, using his own words, Granted the Incarnation, then the link of God with man can never be broken or interrupted." From this he argues that nothing could be more irrational than to suppose that the Lord, after dwelling among men for thirty three years, "should then with-draw Himself, so as never again to offer an evidence that He was with us to the consummation of all things. Mr. Marshall quotes an Irish Protestant judge as saying: "I do not see how Jesus Christ can be divine if there is to be no manifestation of Him for two thousand years; we want the occasional glimpses of His presence as much

the sun sometimes breaks through the Mr. Marshall lays special emphasis upon the "facts of the supernatural," and proceeds with his argument, of which the Literary Digest gives a con

as His disciples wanted the full sight

the Catholics, therefore, are right in

their conviction that the supernatural

must sometimes illumine the earth, a

densed summary: There are true miracles and there are false. There are true apparitions and there are false. There are true records of miraculous interference and there are lying fictions by the score, by the hundred, not only in all countries but at all times. Probably one reason that what we may call "the world" has such a hazy idea of the supernatural is tha th: "imitations" of it are so grotesquely unreal that the true supernatural be comes clouded.

We must look for imitations, we must expect them ; they always were always must be. What is there in re ligion that has not been imitated? is positively impossible to mention any sphere of Christian life where imitation has not warred against the truth. We need not speak of truth and sham docrines, of true and sham piety, of true and sham "callings" or vocations Nor need we speak of true and shan authority, of true and sham Christian Churches. Such examples of the true and the sham stare us in the face almost

every day.

It can be shown that such "imitations" prove the certainty that there must be "the true" to be imitated; consciously or unconsciously men have "argued for" the Catholic

Take the system properly known as mysticism; no system has been more mitated. The wise men of the East, Buddhist or Mohammedan; the Eastern or Western Platonists or Neo Platonists. the more modern religious scientists, such as Behmen, the Swedish Sweden borg, the fantastic Muggletonians, their ideas of "schools" of mysticism in which, of course, there is some truth and much error. But what of the true school of mystics? any one who is even superficially ac-quainted with the lives and writings of St. Teresa, St. Catherine, St. Ber nard, St. John of the Cross or numer ous other "intellectual" Catholic saints, fail to see what a wide gulf is placed between the Catholic and the on Catholic mysticism? True mysticism is the crowing of true sanctity and here the true and the sham can be disc rned.

This imitation of the true mysticism is an imitation of the supernatural life. One such imitation which is now much talked of is glorified by the grand title Theosophy. Here we have "occultsm " set against Revelation, or a war declared against a divine dispensation by the mere freaks and fads of nebulous dreamers. It has well been ob served by a keen writer: "Jesus Christ was at once the greatest occulis and the plainest spoken person that ever lived; but Madam Blavatsky seems to have made small effort to ge at the key of His occultism. This is the crying fault of all modern cranks.

Readers with any true per ception of the real genius and mission Judaism and Christianity in this world will as readily perceive and assert that Madam Blavatsky is as gnorant of all this as the famous Balaam once was of the divine guidance until the animal on which he rode," etc. Occultism is, then, in its modern interpretation a burlesque on the hidden life of grace and truth.

Undoubtedly, the worst of all imitations is that which we understand by the preternatural. We read of it in the Old Testament and in the New. Under such names at witchcraft or his own work with the divine work, so

In concluding his paper, Mr. Marshall claims that the Catholic Church, "by her divine mission, is the appointed guardian of the (Christianly) super-natural." The point that he makes is that Catholics have a right to expect, because their Church is the depository of supernatural power, supernatural manifestations. Conversely, it may be said, that Protestants can not claim to possess that which is not manifested. He declares that the Catholic Church is "alone" the "true home of the perfect super natural, "and advises those who questio the supernatural in the Catholic Church to " content themselves with question ing it outside the Church." Inside the Church all is safe.'

AN EMINENT CANADIAN PREL-

Archbishop Walsh.

On the death of the late lamented Archbishop Lynch, who labored so persistently to secure the civil and religious rights of his people, an especial need was felt that the vacant See should be filled by an experienced churchman who would combine in his personality the requisite qualities of irmness, prudence and ability. When the list of the probable successors was scanned with the proverbial wisdom and foresight which mark the selec tions of the Holy See, the choice fell upon the present distinguished in-cumbent, the fruits of whose episcopal abors throughout his great diocese bear testimony to the zeal and pro gressive spirit in which he rules the faithful committed to his pastoral care

In the city of Toronto, which is the entral seat of Dr. Walsh's See, Catholicism has made rapid strides under nis fostering and judicious ecclesiasti Visible evidence of this cal rule. abounds on all sides. For instance : the complete renovation of St. Michael's his cathedral church — the erection of the new St. Paul's and St. Mary's, the founding of a Novitiate and a Catholic hospital, together with the efficient maintenance of colleges, schools, con vents, the House of Providence, with sundry institutions devoted to learning

These gratifying proofs of the advance and increasing strength of Cath olicity itself, are vigorously followed up in all the parishes, missions and tations in the archdiocese. Measured by the ordinary conditions of materia progress or looked at with the human eye, this Catholic advance is in some degree remarkable, inasmuch as it has had to contend with the adverse influ ence of Protestantism in its greatest Canadian stronghold.

Viewed in the light of faith, it is not wonderful that religious truth should gradually prevail in its conflict against religious error. Following immediately so able and

prominent an administrator as was the ate Reverend Archbishop Lynch, Mgr Walsh found many things in hi diocese that deserved to be perpetu ated, and which will be guarded by him with reverent care. Still a progressive age develops new wants and altered conditions which require different treatment. It is for this reason that Archbishop Walsh has initiated within the scope of his jurisdiction many reforms that tend to the good of

religion and morality.
On his elevation to the Archiepisco pal See of Toronto Dr. Walsh was transferred from the diocese of London, where he had labored as Bishop for some twenty-two years, forming by ciation are to be called, will provide sheer ability and persistent effort a itself with the best literature obprosperous diocese out of what had been a few years before only a 16w study of the principles underlying good housekeeping will be made at scattered parishes. It was here, in the earlier days of his vigorous man these meetings. hood, that his episcopal abilities had full play. No matter what degree of eminence may be attained by succeeding Bishops in London diocese, the name of Bishop Walsh will always be inseparably interwoven with the formation and building up of that See, and the great Cathedral of St. Peter, erected toward the close of his episco pate, will stand as a monument of his zeal, capacity and industry. The severance of his connection with his old diocese was an occasion of deep regret to him, to his devoted priests and people and to all creeds and classes in the community. Still the removal to Toronto, to assume the duties of his more exalted position, was in some sense a return to his own, among whom he had labored for ten years as the devoted priest of old St. Mary's. Under such circumstances it was but natural that the warm-hearted Catholic people should make his second com ing a joyful welcome home.

The subject of this sketch, the Most Reverend John Walsh, D. D., Archbishop of Toronto, was born in the parish of Moonecin, County Kilkenny, Ireland, in the year 1830, being the son of James Walsh and Ellen Macdon

His preparatory studies were made

at St. John's College, Waterford City, where he also completed his classical and philosophical course. He came to Canada in 1852, and the same year he entered the Grand Seminary, he devoted the two following years to the course of sacred studies that were to fit him for the holy order of priesthood, which sacred office was conferred upon him necromancy, magic, dark dealing, or by the venerable Bishop de Chai-enchantment, we are all familiar with bonnel, in St. Michael's Cathedral. pre-ernatural wickedness. It would Toronto, in the year 1854. His first seem as though the evil one from the exercise of the priestly office, as an very beginning had tried to confuse appointed pastor, was in Brock Mis-his own work with the divine work, so sion, the pastoral duties of which he assumed in 1855, whence he was evil. The preternatural in all ages appointed two years later to the pastor-

Was it possible that something which what it would strive to imitate, the superwon for him the hearty commendations of his Bishop, his brother priests and each member of the flock, for whose spiritual and temporal welfare he strove. It was his vigorous and zealous administration of this parish that led to his future greatness in the

Church. In November, 1867, he was raised to the episcopal rank and was conse-crated in St. Michael's cathedral, Bishop for the diocese of Sandwich, the designation of the See being after wards changed to that of London when the Bishop fixed his seat in that Cathedral City.

By the course of events as above re

lated, Dr. Walsh was elevated to the Archbishopal rank and dignity in August, 1889. In due course he took possession of his Archdiocese and was installed with becoming ceremony, receiving at a later date, the pallium In November, 1892, he celebrate rated the twenty fifth anniversary of his conse-

cration While the desire for celebrity has no place in the Archbishop's composition, ne does not shink from an appearance on the public platform when an influ ential word from him can promote the cause of religion, education or morality, and when his word can help the friends of Ireland in her battle for the recovery of her national rights and liberties. Nor does the habitual mildness of his character prevent him from standing as firm as a rock in the deense of the eternal principles of truth and justice. - Wm. Ellison in the New

A PRACTICAL PRIEST.

Father Kinsella of Kansas has Organ ized His Parishioners into a "Cash Purchase Association."

The Rev. Thomas H. Kinsella, pas

tor of St. Leo's Church, Horton, Kan, proposes to make the burdens of life lighter by teaching the people to avoid lebt and pay cash for everything they buy. His idea has taken form in the organization of a cash purchase association with headquarters at Horton, although it is intended to be of national character. It has been in successful operation for several months. The objects of the association are fully expressed in its charter, as well as its "Owe No Man Anything." detail, however, they are financial, educational and benevolent. The financial benefits which its members are to enjoy are derived from the discounts which they will receive from tradesmen by reason of their paying cash on everything they buy. To an ordinary family, Father Kinsella estimates that this saving will amount to about \$60 per In Horton all of the merchants vear. vho do a cash business have entered into the scheme heartily, and give members of the association a liberal discount on all purchases. They can afford to do this, as it relieves them of the labor and expense of making col lections, and they have no bad bills among the members of the "Cash Purchase Association." At the regular meeting of the association topics are discussed that educate the people how to conduct their households on an economical basis and to get the great Father est value for their money. Kinsella maintains that much of the financial trouble of the average house hold is due to the bad management of those who do the buying, and to the defective training of the head of the culinary departnent. Each circle, as the local organizations of the association are to be called, will provide

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and impart freshness and beauty.

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FIVE-MINUTE SERMONS.

Third Sunday After Epiphany.

Christians who lived in Rome eighteen hundred years ago, "Be not wise in your own conceits," well deserves the struction of these "bloom of these "bloom of the struction of these "bloom of the struction of the The advice given by St. Paul to the attention of those who are living in our own days. Great progress has indeed been made in many things, but our greatest admirers will scarcely say that we are remarkable for having too low an opinion of ourselves-that we have grown in modesty and humility. In fact, I do not think I should be very far wrong if I said that, however much men differ in other respects, every one has a very good opinion of himself, places himself before every one else, is, in short, exceedingly wise in his own conceits, and that this is one of

the most striking characteristics of our

times.

Look at our young men. Consider the want of respect and even decent regard so many show to those older than themselves. "Old age is a than themselves. "Old age is a crown of dignity," Holy Scripture tells us. It is true that this is made conditional upon its being found "in the ways of justice." But now whether it is found in the ways of justice or not, and too often because it is not found manners of this man struck me as in the ways of justice, old age is far manners of this man struck me as peculiar; there was a strange mixture peculiar; there was a strange mixture from being looked upon as a crown of dignity; it is rather made the target and mark for derision, ridicule, and even contempt, and advice and counsel are often rejected and despised simply because they are given by the more

aged and experienced.

Consider, too, the manner in which parents are so often treated by their children. I do not refer to those sons and daughters specially who are ut terly bad and depraved-those who, by their vicious lives and their cruel treatment, are bringing the gray hairs of their parents in sorrow to the grave, but I refer to those who may be looked upon as fairly good and virtuous. How little respect even these fairly good children show their parents! In their way of speaking to them how imperious and dictatorial they often are, and if not that, how rude and uncivil it would seem from their ways of acting, as if the Lord had commanded the parents to honor the children, and not the children the parents. And as to obeying them, they scarcely think of such a thing. Does not such conduct as this - conduct diametrically opposed to the teaching of Holy Scripture and of the Church—spring from that being wise in their own conceits which is condemmed by the Apostle?

But why does the Apostle condemn this false wisdom, and why does he teach us, on the contrary, to aim at the attainment of humility and lowliness of mind? It would take too long fully to answer this question; but to give a sufficient answer is quite easy. If the faults of which I have been speaking were the only evil effects which spring from self-conceit, it would be enough to justify its condemnation and to render it hateful and odious. But there is a more fatal con sequence to which it may lead. "I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent (that is to say, from the wise prudent in their own conceits), and hast revealed them to the little ones. Yea, Father, for so it hath seemed good in thine eyes." These are the words of our Lord Himself, and they show clearly the awful consequences of pride. They show us that quences of pride. They show us that it was pride which blinded the eyes of the Jews of old to that divine message of truth and love which our Lord came in order to bring them, and which, by blinding them, closed to them the way of salvation. And as it has closed in to them, so it will also to us if we should fall into this dangerous self Strive then, my brethren, conceit. after true humility of heart, that you may not be cut off from the grace of which is given only to the humble.

Sainte Marguerite.

In the gallery of the Louve in Paris there is a well-known painting by Raphael of Sainte Marguerite trampling upon a dragon. She is generally taken to be the symbol of perfect pur ity : she is here represented with her unshod, snow-white feet treading upon the hideous scales of the monster who, conquered by her, writhes and twists in his rage and torment ; yet the blast of his foul breath and his cruel talons are unable to reach or hurt her; she appears unconscious of the impurity which she has trodden down. steady gaze is fixed on some object straight before her, some much desired goal towards which she is advancing with steadfast purpose. No speck of impurity has soiled her virgin feet or her white attire, although these are in close contact with the slime of the mon-

Ayer's Hair Vigor is certainly a remarkable preparation and nothing like it has ever been produced. No matter how wiry and unmanageable the hair may be, under the influence of this incomparable dressing, it becomes soft, silky and pliable to the

comb and brush.

Totally Deaf.—Mr. S. E. Crandell, Port Perry, writes: "I contracted a severe cold last winter, which resulted in my becoming totally deaf in one ear and partially so in the other. After trying various remedies, and consulting several doctors, without obtaining any relief, I was advised to try Dr. Thomas? ECLECTRIC OIL. I warmed the Oil and poured a little of it into my ear, and before one half the bottle was used my hearing was completely restored. I have heard of other cases of deafness being cured by the use of this medicine."

Cardan, the Galley - Slave.

CHAPTER II. -(CONTINUED)

It was indispensible that he should be as speedy as possible in tracing out consul. Night had fallen on the city, it was 9 o'clock. The consul was a the Italian Opera, and Albert seemed to make but one step from the consul ate to the Opera house; he then en-quired for the box which belonged to the representative of France, and, entering it with an apology for his unceremonious intrusion, he produced his letter of introduction, in which everything was explained.

The consul took young Kerbriant to the back of the box, in order that they might converse without being observed by the audience, and Albert received the following frightful particulars.

"A stranger of indefinite age," said the consul, "came to my house about three weeks since, and an nounced himself under the name of Albert de Kerbriant. He came, he said, to visit Spain in company with his future mother in law, and his betrothed. At the termination of his mourning, which would be shortly over, they were to be married. The of studied good breeding, of noble lan-guage, and vulgar habits and expres sions. He seemed to possess at times great self possession, which contrasted strangely with an occasional nervous trepidation. He paid me that visit, he said, in the first place to offer his respects, and in the second to consult me as to the forms of marriage in a foreign country. I gave him all the information he desired. Since that period he has called upon me twice, and if you wish to see him he is now with the two ladies in the box on the opposite side of the theatre. The description you give me of this stranger is strikingly exact, with this difference, that his hair is black and abundant, instead of being short and red, but no doubt he wears a wig, which it will be easy to discover.

Albert de Kerbriant entreated the consul to give him a seat in his box, and in a moment afterwards he was at his post of observation.

At the first glance he saw the char acter of the man, who, not supposing that so scrutinizing an eye was fixed upon him, remained abstracted and gloomy, as if his body only belonged to the crowd of enthusiastic auditors who were applauding an Italian duet. Carden, dressed in black, his complex ion displaying that peculiar copper tint which is the color of the galley slave, his eye fixed, his brow depressed and his postrils twitching convulsively, seemed like a supernatural being, dis engaged from all frivolous pursuits, and meditating some project inspired by infernal agency. In contrast, beside him sat Anna de Mellan, in her innocent and girlish enjoyment of the melody to which she listened; she was like a dove unconscious of danger, perched on the same bough with a vul ture. Albert de Kerbriant rose at the end of the first act: and saluting the consul with a familiar gesture that intimated, "I will be back in a moment!" directed his steps towards the opposite box. The consul followed him at a little distance. He gave three slight taps, and the box door opened In a calm and distinct voice he then named M. Albert de Kerbriant!"

"I am he, sir!" replied Cardan.
"I wish to speak to you in private,"

answered Albert. Cardan rose, not however, without betraying some anxiety, and went out

into the lobby.
"It is to M. Albert de Kerbriant that I speak !" said the young sailor.
"Certainly, sir," returned the galley-slave.

"Are you sure of that?" inquired Albert.

"That is a singular question!" said

Cardan, with a serious smile.

Albert briskly laid hold of the false hair of Cardan, and the close shaved head of the convict was exposed. are a criminal from the galleys of Tou-lon!" he cried.

Cardan uttered a sudden howl, and, drawing a dagger he tried to disembarrass himself of the furious unknown, before the scene had attracted other actors; when Albert, who saw his purpose, adroitly seized him by the arms and collar, and pinned him against the wall, while he called aloud At the voice of the sailor for help. the people ran from all the neighboring boxes. Cardan, who had not let go his poniard, was secured by the police officers, and Albert, seizing with a powerful hand the collar of his coat and his shirt, tore away both linen and cloth together, and showed the naked shoulder of the convict, branded with two letters upon a skin tanned with exposure to the sun of Toulon. A cry of horror resounded on all sides; but Albert could not lose time in telling his story, he had a more pressing duty to

fulfil Madame de Mellan and her daughter had listened with trepidation to the alarming noise in the lobbies, but did not dare to venture among the curious crowd with which they were now thronged. On a sudden the Consul of thronged. France, followed by a stranger dressed in the uniform of the royal navy, tered the box occupied by the ladies, and said to them, "May I beg, ladies, that you will accept my arm, and come with me to my house, or rather to your own, for my dwelling belongs to all the

Madame de Mellan and her daughter, too much bewildered to reply, did not hesitate to accompany their consul. Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who then would endure them with such a cheap and effectual remedy within reach?

of the candelabra, which made a blaze like day under the portico of the thea-tre, they clearly perceived a man, pale, and baldheaded, with his shoulders naked, being dragged along by the

THE

police, and hooted at by the crowd.

"Good heavens!" exclaimed
Madame de Mellan, "that is Albert!"

"No, Madame," said the consul,
"that man is not Albert de Kerbriant.

He is a felon, who has attempted to practise against you and your daugh ter a most abominable deception. is a galley-slave escaped from the depot at Toulon, and he is branded on the shoulders with the letters T. F., as you may see, if the crowd will let us approach sufficiently near to him."

Such a revelation as this completely overwhelmed the faculties of Madame de Mellan, and she was unable to utter a word in reply. At the residence of the consul there

was an interchange of explanations and surprises, which brings this history to its natural and legitimate conclu sion. All the rights usurped by the false were accorded to the real Albert

de Kerbriant. The agitation caused by the incidents of this remarkable evening prevented the two ladies receiving Albert de Kerbriant as his merits deserved; but on the following day Madame de Mellan and her daughter could not express themselves with sufficient enthusiasm or gratitude towards their young and chivalric deliverer, and on that very day, at the table of the French consul, it was agreed that the marriage of Anna and Albert should be celebrated at the Church of St. Louis, at Toulon, and that the admiral should be requested to witness the contract.

THE END.

MACAULAY ON THE CHURCH.

While Nations Crumble She Lives on in Constant Growth.

The history of the Catholic Church joins together the two great ages of human civilization. No other institu-tion is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, when camelopards and tigers bounded in the Flavian amphitheatre The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth, and far beyond the time of Pepin the august dynasty extends. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy, and the republic of Venice is gone and the

Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and useful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augus tine and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former Her acquisitions in the new age. Her acquisitions in the new world have more than compensated for what she has lost in the old. He spiritual ascendancy extends over the vast countries which lie between the plains of Missouri and Cape Horncountries which a century hence may not improbably contain a populatio as large as that which now inhabi s The members of her com munion are certainly not fewer than one hundred and fifty millions, and it will be difficult to show that all other Christian sects united amount to a

hundred and twenty millions. Nor do we see any sign which indi-cates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establish ments that now exist in the world, and we feel no assurance that she is not destined to see the end of them all She was great and respected before the Saxon had set foot on Britain, before the French had passed the Rhine, when Grecian eloquence still lourished at Antioch, when idols were still worshiped in the temple of Mecca. And she may still exist in undiminished vigor, when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the

ruins of St. Paul's. We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightening must be favorable to Protestantism and unfavorable to Catholicism. wish that we could think so. But we see great reason to doubt whether this be a well-founded expectation. We see that, during the last two hundred and fifty years, the human mind has been in the highest degree active - that it has made great advances in every branch of natural philosophy - that it has produced innumerable inventions tending to promote the convenience of life - that medicine, surgery, chemistry, engineering have been very greatly improved — that government, police and law have been improved, though not quite up to the same ex-tent. Yet we see that during these tent. two hundred and fifty years Protes tantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been a change, that change has been in favor of the Church of Rome.-Lord Macaulay.

Salt rheum with its intense itching, dry, hot skin is cured by Hood's Sarsaparilla, because it purifies the blood.

Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced. Minard's Liniment Cures Dandruff.

EXTRACTS FROM A PAMPHLET BY ANGUS HIBBARD.

The record made of the traffic of various exchanges has led, during the past year, to an other record which has been of interest, more especially to the users of the telephone. This is a traffic record of the subscriber's elephone, showing just how many times the subscriber's elephone, how many times the line has been called for others and found say, showing also whether the busy times the line has been called for others and found say, showing also whether the busy subscriber of many distributed that the telephone as neconst of the fact that the telephone as on account of the fact that the telephone so a being used for outgoing or incoming records of about 3,000 lines have been capt in this manner. In one case a firm the patent, having six lines connected with the Yards exchange in Chicago, was found to use the telephone an average of 802 times in each day. It was found, also, that this firm was called for many times when all the lines were busy. The matter of this telephones or learly all of their mis business, and it was found that frequently all of their telephones, or hearly all of them, were engaged by their own men at one time in making outward calls. It was shown that the telephone lines represented business entrances or doors for business to the firm's office, just as much, in a way, as the actual doors leading from the street or hallway, and, in fact, more so, because more people procured an entrance through their telephone doors — it I may use that term — than in any other way. It was then shown that if these telephones were blocked by the outgoing work of the firm's employes, it was naturally impossible for anyone desiring to do so to get in at the same time. In a way, it was a sif, in a large retail store at the time it was opened for business in the morning, an order should be given to the shipping departments to ship the goods out of the front doors, filling them with boxes, trucks and men. This, it is evident, would immediately paralyze the retail business, because no one desiring to trade with t

This record of telephone traffic upon the sub-

place of business and refused admission to all parties.

This record of telephone traffic upon the subscribers' lines is showing clearly every day that the final completion of a telephone call depends not wholly upon the telephone company or its agents, but very largely, and in many cases almost wholly, upon the intelligent use of the telephone by the subscriber.

In looking at the telephone as a door or entrance for business, which it certainly is, the user must understand that if his business is extensive in volume, it can no more enter by one door or one telephone, which is limited in the extent to which it can be used, than it is possible for an extensive traderepresented by customers to enter by one narrow door. There must be doors enough, and there must be telephones enough and bepople enough employed to handle the telephones to accommodate the business and the trade which enter in that way.

In a number of instances the blocking of business by the subscribers was found to have been caused by unwarrauted and unnecessary use of the telephones by employes, the 'deadly offlice boy" once again figuring as an especial stumbling block. In other cases the blocking was found to be occasioned by the habit, when a call was received, of instructing the calling party to 'hold the line," whereupon the clerk who had answered the telephone would hunt around for the individual called for and perhaps at the eni of it we minutes or more bring him to the telephone. During this period of time perhaps twenty-five other correspondents desiring to talk either with the subscriber originating the call or with the office at which instructions had been given to 'hold the wire," were entirely blocked out 'They had been knocking at the two telephone doors, but found them blocked in this foolish way. It is impossible to make a general rule, or to advise in one general way in rezard to the needs of all telephone subscribers. There are a few suggestions, however, which will undoubtedly apply to all:

If the inward business is of any val

Answer the telephone just as promptly as possible.

If the party wanted is not near the telephone or is not in the office so that he may be called at most within a minute, get the number and name of the party calling and say that the person who has been called for will be informed and will call up as soon as possible.

Watch the use of the telephone so that it was be restricted to your business aday, may be made to satisfactorily handle perhaps eighty calls if they are evenly distributed. If, however, your telephone work is congested into three or four hours, it is not possible to handle any such number on one telephone.

If one telephone is not enough to accommodate your business, use two or more. If this arrangement is not profitable, it would be well to instruct correspondents whose business is not of importance to avoid calling you by telephone.

Such an analysis of the traffic will be of ben-

phone.

Such an analysis of the traffic will be of benefit to every busy telephone subscriber, and his own action in retieving the pressure on his line will benefit him more and enhance the value of his telephone more than anything he can do.

can do.

To day the telephone exchange is a great and important factor in the transaction of business in large cities. It is no longer a matter of one line to an exchange or one instrument in an office or warehouse; it is a means of doing busi-

No family living in a bilious country should be without Parmelee's Vegetable Pills. A few doses taken now and then will keep the Liver active, cleanse the stomach and bowels from all bilious matter and prevent Ague. Mr. J. L. Price, Shoals, Martin Co., Ind., writes: "I have tried a box of Parmelee Pills and find them the best medicine for Fever and Ague I have ever used."

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

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ness which must be fitted to the business itself—no to the business of the telephone company, but to the business of the telephone user. It must be made extensive enough and broad enough to meet his uses and demands, and it must be used by him a way in which it will best meet these demands. It is being shown throughout the country that the telephone ex changes do and will adapt themselves to the needs of the business of their patrons. Telephones are now being furnished in large exchanges to accomdate the lightest and most infrequent user as well as the heaviest, in one case a single instrument, in the other possibly a large private branch exchange operated by the subscriber. The determining quantity is the telephone traffic which the subscriber wishes to handle. On it depends the number and kind of telephone "doors" necessary for his exits and entrances. An appreciation of the facts of telephone traffic by telephone users will thus be of immediate benefit to them and to their correspondents. It will make the telephone door swing more easily and more frequently, and not often be found in that unsatistatory condition, "Busy now, please call again."

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C. M. B. A.

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

Office of the Superintendent of Insurance, Ottawa, 27th December, 1894.

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

the assessment plan in the Canada.

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

(Sd) W. FITZGERALD, Superintendent of Insurance.

Branch No. 115.

Chepstow, Jan. 14, 1895.

At the regular meeting of St. Stephen's Branch No. 115, of the C. M. B. A., on Thursday, the 10th inst., the installation of officers for 1895 took place. It is needless to repeat their names as you published them previously.

for 1895 took place. It is needless to repeat their names as you published them previously.

After the general business of the meeting had been duly disposed of a grand and most pleasant social took place in our hall. A social it was indeed, in the truest sense of the word, for a more pleasant and a more harmonious crowd could scarcely assemble. Nearly all the members of our branch, accompanied by their better halves, took part in the enjoyment of the evening. The Chepstow Orchestra, consisting of Prof. Val. Kanfmann and Kroeplin Bros., rendered the music, to which the greater part of the pleasantness of the party is attributable. Such artistic music would hardly be expected in a little village like Chepstow. Great credit is due also to Brother J. T. Lacey and his companion in life, Mrs. Lacey, for the splendid cyster supper which they had so well prepared for the occasion. Such festal dainties are indeed rarity in our rural districts. In conclusion suffice it to say that all participators enjoyed themselves to their hearts' fullest content and repaired to their respective homes with the following hopes and wishes:

God's speed to our good and noble C. M. B. A.

God's speed to our good and noble C. M. B. A. That did already so many burdens allay, That has helped many a widow and orphan When the dear father was laid in the coffin.

God's speed to our good and noble C. M. B. A., Against which so many enemies do array. But which has brought blissful and soothing rallef relief Where there was nothing but sorrow and

God's speed to our good and noble C. M. B. A.
That we may see the nearest future day
When quite a number shall haply launch
To come and swell our St. Stephen Branch.
Fraternaily yours,
GEO. LEYES, Rec. Sec.

St. Thomas, Jan. 19, 1895.

St. Thomas, Jan. 119, 1895.

The following resolution of condolence was passed by Branch No. 2:

Whereas it has pleased an all wise and allmerciful Providence to call to his eternal rest the Rev. Joseph P. Molphy, late parish priest of Ingersoll, we, the members of Branch No. 2 wish to place on record our deep sense of the loss which our association has sustained in the death of so venerable, so worthy and so useful a member. During four years of Rev. Father Molphy's incumbency as Grand President of our association it advanced steadily and continuously in strength and numbers, while winning the confinence and full adhesion of some priests and leaders of Catholic communities who through a misunderstanding of the aims and principles were unfavorably disposed. He added himself to the success of the association towards it in the beginning for many reasons unnecessary here to mention. Father Molphy's prudence and energy in trying moments entitled him to all the honors which our association may confer upon his name and memory. While paying this simple debt of gratitude to his worth and many sterling virtues, we, the members of Branch No. 2, hereby extend our sympathies to his sorrowing relatives in their sad hour of mourning and to the afflicted members of the flock in Ingersoll over which he presided for more than fourteen years with so much edification and profit to them in moral as in spiritual.

And we request for this expression of our deep respect for his memory an insertion in the columns of the Catholic Reconn in the columns of the Catholic Reconn in the columns of the Catholic Reconn in the committee who drafted this resolution being Rev. W. Flannery, D. D. (chairman), Messrs. W. P. Reynolds and D. T. O'Shea.

JOSEPH DUFFEY, Rec. Sec.

Messrs. W. P. Reynolds and D. T. O'Shea JOSEPH DUFFEY, Rec. Sec

Ricction of Officers.

Branch 134, St. John, N. B.

Pres. Patrick Tole, first vice pres. Richard
J Walsh, second vice pres. John J Kane, rec.
sec. John D Burns, asst. rec. sec. J F Galagher, lin. sec. John F Gleeson, treas. Thouse,
Kickham, mar. D J Driscoll, guard James E
O'Brian, trus. Richard Kirvin, A T Moore, J
Ring, Joseph Corkery and James Boyle, chan
John L Carleton.

Branch 133, St. John, N. B., West. Branch 133, St. John, N. B., West.
Pres. W. E. Scully, first vice-pres. James Russeil, second vice-pres. M. A. Morrissy, rec. sec.
T. I. McSorley, asst. rec. sec. James Butler, fin. sec. Jas. McCaffrey, treas. Thos. Morrissy, mars. John Ward, guard M. Hayes, trus. Jas. McDonald, Jas. Gallagher, Charles Russeil, Edward McKenna, Thos. Morrisey, chan. P. J. O'Keeffe.

Branch 184. Fairyille, N. B.

Branch 184, Fairville, N. B.

Pres. Patrick Murphy, first vice pres. Tim.

Hooley, sec. vice pres. J. Rielly, rec. sec. John
Gillis, asst. rec. sec. John Cronin, treas. Corneilus McHugh, fin. sec. David Delaney, mar,
Henry Mullaney, guard J Gallagher, trus. J

Morris, C Driscoll, J Barry, R McMurray, P

Boyle, chan. Edward O'Connor.

Branch Jul. Watschen Branch 184, Fairville, N. B.

Boyle, chan. Edward O'Connor.

Branch 104, Waterboo.

Pres. Frank Walz, first vice pres. Steven
Ellobron, second vice pres. Henry Becker, rec.
sec. John Bierschbach, ass't rec. sec. Henry
Dietrich, fin. sec. Thomas Nihlel. ass't sec.
Adam Seyler, tress, John Ghuer, mar. Joseph
Bergers guard Chas. Seyler, tus. John A
Kastor. Ed Dalmn, Joseph Ammilinger,
Joseph Benninger, George Herringer.

E. B. A.

INSTALATION OF OFFICERS.

On Tuesday, the 15th, an open meeting was held by St. Helen's Circle, No. 2, and Davitt Branch, No. 11, Toronto, over two hundred members and their friends being present, including the Grand President, Grand Marshal and J. J. Nightingale (District Organizer), J. J. Moloney (Chancellor of No. 12), and the officers and members of St. Cecelia's Circle No. 3, and St. Cecelia's Branch No. 29, B. Morris, Esq., and many others. The chair was occupied by W. Lane, G. S. T., suppurted by the other Grand officers. The officers of the Circle and Branch were duly installed by D. A. Carey, Grand President, assisted by the Grand Marshal. After the installation the evening was spent in recreation, and as usual upon these occasions the various artists gave their services free and each received well-merited applause for their kind aid. The following ladies and gentlemen appeared: Misses Gunning, Graham, O'Neil and Mahony, Messrs. B. Morris, Lay, Mahoney, Breen, Burke, Rafferty, O'Neil and M. Delory. The Grand President delivered a very able and eloquent address on behalf of the association. That the address was fully appreciated was evidenced by the frequent applause during its delivery. The ladies of the circle supplied their friends with tea, cake, sweets, and fruit, and a most enjoyable evening was spent. We would advise other Branches to try this means of bringing the association before the notice of their friends. INSTALATION OF OFFICERS.

OBITUARY.

ST. MARY'S BRANCH, NO. 24, ALMONTE

C. O. F.

LIC RECORD.

Entertainment at Marys

A Talented Artiste.

Attention is called to advertisement of Frank A. Blackadler & Co., Halifax, in another column, in reference to souvenir of the iuneral of the late Sir John Thompson. The souvenir is indeed well worth preserv-

A social entertainment, under the auspices of St. Mary's Branch, No. 24, was held in the town hall, Almonte, on Thursday eve, the 17th. Several prominent ettizen of other denominations were present, sawing, the good feeling that exists between them and the Catholic portion of every was billed for an address, but, greatly to the disappointment of the assemblage was not present owing to circumstance quest the Grand Sector Treas, represented Brother Carey, and being intimatel acquisited by the statistic of the section of the assemblage was not present in man I can selly say that although the attempt in the country of the disappointment, and the address chirdly gave very great attention to the assemblage was represented by the branch, and hoped the section of the s A. U. II.

Toronto, Ont., Jan. 20, 1895.

At the last regular meeting of Div. No 3 a resolution of condolence to Brother Bryan Mulhern was unanimously adopted:

Whereas it has pleased Almighty God, in His infinite wisdom to call unto Himself the beloved daughter of Brother Bryan Mulhern, Resolved that we, the members of Div. No. 3, A. O. H., tender to Bro. Bryan Mulhern, his wite and family our sincere and heartfelt sympathy and pray that God may enable him to bear his loss with Christian fortitude. Be it further

Resolved that a copy of this resolution be spread on the minutes, a copy forwarded to Bro. Bryan Mulhern, and published in the Catholic Register and CATHOLIC RECORD.

WM. PIRRIE, Rec. Sec.

MRS. JAMES REGAN, PORT LAMBTON.

On Saturday, Dec. 29th, ult., MariaMurray, beloved wife of James Regan, passed to here eternal reward. Heart failure was the immediate cause of death. Little danger was apparent until a few days before she died, when all entertained hopes for recovery were lost. The vigilance of her husband and children in her sickness proved the affection they had for so loving a wife and faithful mother.

Her many friends are consoled in the fact that she breathed her last in entire resignation to God's holy will, fortified by the sacraments of our sacred religion.

She leaves, to mourn her loss, a husband and five children, the eldest of whom she had the unquestionable joy of seeing exalted to the priesthood two years ago and who on the day of her burial offered up a solemn Requiem for the repose of her soul. The funeral obsequies were well carried out, under the direction of the pastor, Father Aylward. MRS. JAMES REGAN, PORT LAMBTON.

out, under the direction of the passor, rather Aylward.
The assisting priests were: Rev. Fathers Waters, Detroit: Mugan, Coruma; Ronan, Wallaceburg: Moutreuil, C. S. B., Assumption College: Burke, Palms, Mich.; Aylward, pastor, and Rev. M. J. Regan, Toledo, son of the deceased. Requiescat in pace!

TIMOTHY COUGHLIN, HASTINGS.

Timothy Coughlin, Hastings.

A few weeks ago there passed away in Hastings, at the age of eighty eight, Timothy Coughlin, Esq., the oldest resident of the village. The cause of his death was a slight cold which bere down upon his age and thereby handicapped the medical skill of his youngest son, Dr. R. Coughlin, who attended him. Paradoxical as it may seem, the old gentleman up to a few days before his death was as lively as a man of middle age, and when he approached the awful moment of dissolution he spoke to his children and grand-children as calmly and as rationally as he everdid.

Requiem High Mass was sung at St. Mary's Church, and afterwards an extremely long cortege followed his last remains to Asphodel cemetery.

Being one of the early pioneers of Peterborongh county who helped to hew out homes in what was once a wilderness, now a thriving district, and cast about the seeds of civilization, a short sketch commemorative of the man is indeed due him.

He was born in 1806, emigrated to Asphodel township at the age, of twenty-seven. In 1811 he entered business as a general merchant and hotel keeper; and, guided by the rules of Christian probity, conducted both enterprises with good judgment and success. Soon after, he married Ellen Murphy, like himselt an estimable character, still noted for her piety and industry: and of this marriage came eight children, of whom six yet survive. These in turn were given the opportunities of Separate school, college, and convent education to fit them for the duties of the life before them.

But to go back some years—So well

C. O. F.

Torento, Ont., Jan. 18, 1895.

Editor CATHOLIC RECORD—The regular monthly meeting of Sacred Heart Court, No. 201, Toronto, was held in their hall Thursday last, a large attendance being present. John J. Neauder, Chief Ranger, presided.

A subscription was taken up in behalf of those five widows who had their money deposited in the Schweisthal Bank and who lost the same by the failure of said bank in 1892. This subscription will be forwarded to the High Court in Chicago at once and be paid over to those unfortunate women.

Several other questions were dealt with, which ended satisfactorily.

RESOLUTION OF CONDOLENCE.

At the regular meeting of Sacred Heart Court, No. 201, the following resolution of condolence was unanimously adopted:

Whereas it has pleased Almighty God to remove by the hund of death the beloved father of our esteemed Brother, Ph. De Gruchey,
Resolved that we, the officers and members of Sacred Heart Court, 201, do hereby tender to Brother Ph. De Gruchey and members of Sacred Heart Court, 201, do hereby tender to Brother Ph. De Gruchey and members of Sacred Heart Court, 201, do hereby tender to Brother Ph. De Gruchey and members of Sacred Heart Court, 201, do hereby tender to Brother Ph. De Gruchey and members of Sacred Heart Court, 201, do hereby tender to Brother Ph. De Gruchey and funily, placed on the minutes of this court and sent to the CATHOLIC RECORD and Catholic Register for publication.

The following resolution of condolence was proposed by Brother Lonengan and seconded by Brother Jocy.

That we, the members of Sacred Heart Court 201, Toronto, resolve, whereas Almighty in His Divine Providence has seen fit to take unto Himself the mother of our esteemed Brother, Ambrose Madden, be it therefore

Resolved that a copy of this resolution be spread on the minutes of this court and published in the Catholic Register and Catholic Personal on the minutes of this court and published in the Catholic Register and Catholic Personal on the minutes of this court and published in the Cath

Our next regular meeting will take place Feburary 7. A. KERR, Rec. Sec.

survive. These in turn were given the opportunities of Separate school, college, and convent education to fit them for the duties of the life before them.

But to go back some years—So well esteemed by those in power was Mr.C., as to be among the first Justices of the peace in his own community; and so well esteemed by his personal acquaintances as to be chosen for several years Reeve of Asphodel; and, on the incorporation of Hastings, first Reeve of the new village. In these capacities he acted nobly, performing his functions with justice to litigants, satisfaction to his constituents, and honor to himself.

After years of unwearied exertion, during which he accrued wealth of no small limitations as the reward of his labors, he retired with his young family to the comfortable home on victoria street. There he lived the last forty years of his life, ever active in good work, ever watchful over his children; there he died amid an activity incompatible with his age, surrounded by a circle of loving and beloved children, worthy of the father from whom they sprang. As a man he was one posse-sed of a good sense of propriety, strong will in action and keen interest in the welfare of others, which won for him the respect of everyone in the locality and a name always to be linked with the early history of Hastings. As a father he was strong in the love of his children; training them by example he was exact in speech and correct in action; brought them up good Catholics and left them in comfortable homes. As a Christian, finally, he was noted for his spirited faith that showed itself so much in his piety; and for his secret charity that allayed so many harrowings among the poor. In a word, he lived a good life and died a good death. "Blessed are the dead who die in the Lord." R. I. P.

MRS. JOHN COLEMAN, LONDON. Entertainment at Marysville.

On Friday evening, the 11th inst., the young men of St. Mary's congregation, Marysville, held their annual entertainment in the neat hall known as Temperance hall, one mile north of the village. They were ably assisted by the ladies of the parish, who provided choice refreshments for the occasion. The officers of the evening were Messrs. James McNeill, James Brickley, Thomas O'Callaghan, James O'Sullivan, James McAlpine and Daniel Murphy. No gentlemen could acquit themselves better. The refreshments under the skilled management of Miss MacNull, assisted by Misses Katie and Annie McGurn, M. A. Deacy, Annie O'Callaghan. Mary and Nellie Murphy, were all that could be desired and served with such promptness as called forth universal praise. The same young ladies had the hall beautifully decorated with evergreens and rare flowers. On the stage was displayed the gilt banner of Father Mathew, bringing happy recollections to the old people, many of whom hold to this day the badge of Father Mathew, and, better still, the lessons it taught. The banner was presented by the ladies of the parish to the Temperance Association in 1875, and cost \$100. During the course of the evening a speech, full of eloquence, was delived by the Hon. W. B. Northrup, M. P. of East Hastings. He expressed himself pleased with the entertainment and large attendance which evinced the good feeling prevailing among all classes of the locality. He thanked those present in the name of the promoters for coming there on that occasion, and wished all happiness and prosperity for the year 1895.

The net receipts, after deducting all expenses, were \$105. The net receipts, after deducting all expenses, were \$105. The promoters are to be congratulated on the great success that rewarded their efforts.

MRS. JOHN COLEMAN, LONDON.

There passed away on Tuesday, the 15th inst., at the residence of her grandson, Matthew Finn, of Detroit, Mich., one of the oldest pioneers of London, Mrs. Coleman, relict of the late John Coleman, of Stanley, street, London, in the seventy-fith year of her age—her husband having preceded her to the tomb about a year ago.

Mrs. Coleman had been suffering tor a number of years with asthma, but the immediate cause of death was the bursting of a blood vessel.

The body was brought to this city and remained until Thursday in the old homestead, whither numerous friends and acquaintances hastened to pay their last respects to all that was mortal of a warmhearted friend and neighbor.

Requiem High Mass was celebrated for the repose of the departed soul, in the cathedral on last Thursday, and the interment took place in St. Peter's cemetery.

R. I. P. MRS. JOHN COLEMAN, LONDON Miss Adele Lemaitre, Laureate of the Quebec Academy of Music, who has for many years filled the position of organist and directress of St. Patrick's choir, Toronto, has resigned. Miss Lemaitre has had a most creditable record during her long term of service at St. Patrick's, having begun when almost a mere child while the late Very Rev. Father Laurent was in charge; and to say that she always succeeded in acquitting herself of the arduous duties of directress and organist to the eminent satisfaction of that distinguished musician and his successors, the Fathers of the Redemptorist Order who till now have been in charge of this parish, is but voicing the verdict of the whole congregation. Miss Lemaitre has many friends in musical circles, and in whatseever change she proposes to make she will carry with her their good wishes and esteem.

Fraternal charity is the sword of our pre-destination, since it shows that we are the true disciples of Christ.

It is absolutely necessary, both for our advancement and the salvation of others, to follow, always and in all things, the beautiful light of faith.

A WOMAN'S RESCUE.

Au Interesting Story From Paris Station.
Suffered for Six Years from Nervous
Headaches, Dizziness and General De-bility—Physicians and Many Remedies
Failed to Help Her — How Relief and
Cure was at Last Found.

From the Paris (Ont.) Review.

So many remarkable stories are published of people who have been almost brought back to life, that the public might almost be excused if they were a trifle skeptical. So far, however, as those relating to cures brought about by the use of Dr. Williams' Pink Pills are concerned there appears to be no reason to doubt their entire truthfulness. The cases reported are carefully investigated and vouched for by newspapers that would discredit themselves were they to distort facts that can be easily investigated by any of their readers. Besides, there are but few localities in the Dominion where this grand healer of the sick has not made itself felt, and the people having proof of its virtues near at home, are quite prepared to accept the statements made as to the results following the use of Pink Pills in other localities. The Review has heard of much good accomplished by the timely use of Dr. Williams' Pink Pills in this locality, but has recently learned of a case at Paris Station which is of sufficient importance to give the full details for the benefit it may prove to others. The case alluded to is that of Mrs. It is to the result of the Review Mrs. Skinner said she had been for a long time a great sufferer. Her blood had become thin and watery, bringing about a weakness amounting almost to a col lapse. There were numerous distressing symptoms, such as a dizziness, severe head-aches, papitation of the heart, etc. 'I have been ill," said Mrs. Skinner to the Review, "for about six years, and you can form an idea of what I suffered during that time. I had the advice and treatment of some excellent physicians failed I tried many different wieley-advertised remedies, but with no better results. All this, you will readily understand, cost a great deal of money, and as I derived no benefit, it is not to be wondered that I was completely discouraged. I derived no benefit, it is not to be wondered that I was completely discouraged. I derived no benefit, and had almost given up all hope of becoming better. And yer encourag

cases. Dr. Williams' Pink Pills are especially valuable to women. They build up the blood, restore the nerves, and eradicate those troubles which make the lives of so many women, old and young, a burden. Dizziness, palpitation of the heart, nervous headache and nervous prostration speedily yield to this wonderful medicine. They are also a specific in cases of locomotor ataxia, partial paralysis, St. Vitus' dance, scatica, neuralgia, rheumatism, the after effects of la grippe, etc. In men they effect a radical cure in all cases arising from mental worry, overwork, or

men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. They are sold only in boxes, the trade mark and wrapper printed in red ink, at fifty cents a box, or six boxes for \$2.50, and may be had of druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y.

D. A. Evans & Co. of 274 College street,
Toronto, have kindly offered to mail all our
readers one week's trial treatment of the
famous Australian Electro Pill remedy, free,
for catarrh, kidney, liver and stomach
trouble, sick headache, sleeplessness, rheumatism and nervous ailments, or seven
week's treatment for \$1.00. Our readers
desiring to operate branch agencies for this
great remedy should write now for terms
and territory and name the CATHOLIC RECORD.

ONE OF THE GREATEST SUCCESSES OF THE SEASON.

THE WORLD'S COLUMBIAN CATHOLIC CONGRESSES."

Published by J. S. Hyland & Co., 323 Dear-born Street Chicago.

It is a work consisting of two volumes in one, the first bearing reference exclusively to the proceedings of the Catholic Congress, and the second dwelling at considerable length on accounts of at considerable length on accounts of the Catholic Educational Exhibit at the World's Fair. It is a book so scholarly, so independent in spirit, so choice in language, so rich in lessons of Catholic precept, so characteristic of the grand, noble, and sublime sentiments which filled the minds of so many learned theologians when preparing those beautiful papers and addresses contained therein, that it has actually received the distinction from our Catholic people of being crowned with the Bible as the 'book of books." It does not contain an uninteresting or unnecessary page, and it more than fulfills expectations. It bears the Imprimatur of His Grace, the Most Rev. P. A. Feehan of Chicago, and is prefaced by the Rev. Chancellor Muldoon of the same Archdiocese in words which have the vigor and intensity associated with his name. The volume is beautifully illustrated with photographs of the noted personages who took part in this great event—an event of such extraordinary importance that it will torever live in the minds of Catholics of the present generation, and be happily transmitted to successive ones through their perusal of 'The World's Columbian Catholic Congress." The merits of this beautiful, this grand, this far-famed publication cannot be too highly extolled. It is a book of rare excellence and real charms; a book to be read and re-read until its contents have revealed their real beauty and significance. Its very title is a household word in the United States, and without doubt the exalted sentiment pervading its every page will awake hearty response and acclaim wherever it may be read. The addresses are so deeply interesting, and cast such a powerful light upon a most important epoch that they will facinate as well as delight the reader.

Go forth "Catholic Congress" on your mission of love, faithfully explore every field of Catholicism, arouse the minds of your readers, and may you find a worthy place in the sanctum of every fervent, every devout, every true lover of Catholic literature. the Catholic Educational Exhibit at the

Next after God in our love is Mary; infinitely below God, because He alone is the uncreated; immensely above all other creatures, because she is the Mother of God, Being the Mother for Jesus cur Brother, she is our Mother too. Jesus loved His Mother above all creatures, and we can not be like Him if we do not love her too. — Cardinal Manning.

Cold in the Head and How to Cure it.

One of the most unpleasant and dangerous maladies that afflicts Canadians at this season is cold in the head. Unpleasant, because of the dull, heavy headache, inflamed nostrils and other disagreeable symptoms accompanying it; and dangerous, because if neglected, it develops into catarrh, with its disagreeable hawking and spitting, foul breath, frequent loss of taste and smell, and in many cases ultimately developing into consumption. Nasal Balm is the only remedy yet discovered that will instantly relieve cold in the head and cure in a few applications, while its faithful use will effectually eradicate the worst case of catarrh. Capt. D. H. Lyon, President of the C. P. R. Car Ferry, Prescott, Ont., says:—"I used Nasal Balm for a prolonged case of cold in the head. Two applications effected a cure in less than twenty four hours. I would not take \$100 for my bottle of Nasal Balm if I could not replace it." Sold by all dealers or sent by mail postpaid at 50 cents per bottle, by addressing G. T. Fulford & Co., Brockville, Ont.

HONESTY OF PURPOSE

There is less misery in being cheated than in that kind of wisdom which perceives, or thinks it perceives, that all mankind are cheats. There are honest people in the world and they are not hard to find. Use a little judgment and you can never be cheated. If every Canadian knew that our offer was genuine we would be doing ten times the business that we are. Some think it is too good to be true. Let us say in all candor, that every word in this offer will be fulfilled to the letter. If you have catarrh and desire to be cured without risk of losing your money, we will send you a Germicide Inhaler and medicine without a cent of pay in advance. After you have given it a fair trial at your own home and you find it a genuine remedy, you can send us \$3 to pay for same. Should it not prove satisfactory in every way, you can return the Inhaler at our expense and need not pay one cent. Could anything be more fair? You have everything to gain and nothing to lose. If the remedy is not all we claim, we are the losers, not you. Just think of being cured of catarrh for \$5. For remedy on above liberal terms address:—Medical Inhalation Co., Foronto, Ont.

MARKET REPORTS.

London, Jan. 24.—Wheat 57 to 60c per bush. Oats 29 to 29 c per bushel. Peas 54c per bush. Barley 35 to 43c per bush. Beef 84 to 80 per cwt. Lamb 6 to 62 c a pound wholesale, and 7 to 8c a pound by the quarter. Dressed hogs 85 to 85.25 per cwt. Turkeys 74 to 8c a pound. Geese 6c a pound for best 701 by the basket. And large roll sold for 16c a pound, Fowls 45 to 85c a pair. Butter 16 to 17c a pound for best 701 by the basket. And large roll sold for 16c a pound. Fresh eggs 19 to 20c a dozen. Apples 60 to 75c a bag, and 81.25 to 81.50 per bbl. Potatoes 50 to 55c a bag, Cabbage 40 to 60c a dozen. Onions 85c to 81 a bag. Swede turnips 25 to 35c a bag. Hay \$8 to 85.50 per ton. Milch cows 835 to 846 aplece.

Toronto, January 21.—Market quiet. Wheat — Cars of red and white quoted on G. T. R. north and west at 57½ to 58c, at 60c on C. P. R. west; white wheat quoted at 59c on northern with 58c bid, and at 60c on Midland; cars of No. 1 hard sold at ½ lower west at 77½ c; cars of North Bay nominal at 83. Flour — Cars of straight roller quoted at 28.75 to 82.86, Toronto freights. Barley — Fair demand for maiting barley for export to United States, and local buyers quote 41c for No. 1, and 45c for extra bright, heavy fine grain east; cars of feed quoted at 40c east, and 35 to 35c west. Oats — Cars of mixed sold on C. P. R. west at 77c, west at 28c; cars of white on track here quoted at 314c. Peas—Cars sold north and west at 53c.

Montreal, Jan. 24.—The grain market shows no signs of any improvement. Peas, per 60 lbs. in store, 68 to 70c; No. 2 oats, per 34 lbs. 34 to 36c; barley, teed, 47 to 48c; barley, malting, 50 to 58c; 7ye, 48 to 51c; buckwheat, per 48 lbs. 44 to 45c. Flour — Winter wheat, 83.50 to 83.75; spring wheat patents, 83.50 to 83.75; cold oats, 50 to 83.75; potaled oats, 50 to 83.75; oats oats patent of 18c. 101 to 16c, and western at 10 to 116c; eastern, 92 to

Latest Live Stock Markets.

TORONTO.

Jan. 21. — Butchers' Cattle—Prime mediumweight beeves were wanted at 3/c. Choice
loads solds at 3/c to 83 35. Medium to good
loads sold at 1/2 to 3c, and poor stuff down as low

loads soid at 14 to 5c, and poor star as 2]c. Export Cattle—Choice to extra fat steers, of from 1,300 to 1,400 lbs, are wanted at 33 to 4c. Stockers—Prices were quoted at 24 to 3c, ac-cording to quality. Sheep and Lambs — Straight fat ewes and wethers, weighed off car, were in good demand

at 3)c a lb, and rams sold at 3c. For prime to choice 80 lb to 100 lb lambs 3] to 4c a lb was paid. Prime 100 lb lambs sold as high as \$4.00, each. Lighter, 70 to 75 lb lambs, sold at 3c Butchers' sheep, averaging 130 lbs, sold at 3c a

each. Lighter, 45 to 45 to 18 tambs, sold at 3c a lb.

Hogs—Stores advanced from 15 to 25c a cwt. Long lean hogs of 160 to 220 ibs, weighed off car, sold at \$4.12\frac{1}{2}\$, thick fats at \$4.10\frac{1}{2}\$ ilight fats at \$4\$ to \$4.10\frac{1}{2}\$, thick fats at \$4.10\frac{1}{2}\$ ilight fats at \$4\$ to \$4.10\frac{1}{2}\$ stores at \$3.50\to \$4\$, sows at \$3.50\to and \$4\$ stags at \$2.50\to 600 for 10\to averaging 130 ibs, sold at \$49 for the lot. Good fair veals are worth from \$5\$ to \$5.50\to Milch Cows and Springers—The range remains unchanged at \$20\to \$40\to Demand slow.

East Buffalo, N. Y.. Jan. 24.—Cattle—The offerings were light, 65 head, or about three cars. The market was quiet and easy for all kinds: both eastern and western advices showed no strength, and the general outlook is not considered very encouraging. Hogs—Yorkers, choice corn fed, \$4.25\to 84.30\times implies to \$1.50\times 1.50\times 1.50\times

AN HONEST OFFER.

If you have CATARRH, and desire to be cured without risk of losing your money, we will send a GERMICIDE INHALER and medicine for that disease without asking a cent of pay in advance. After a fair trial at your own home, and you find it a genuine remedy, you can send us \$\$5 to pay for same. If not satisfactory in every way you can return the Inhaler at our expense, and need not pay one cent. Could anything be more fair? You have everything to gain and nothing to lose. If the remedy is not all we claim we are the losers, not you. Just think of being cured for \$3. 83. For remedy on above liberal terms, address MEDICAL INHALATION Co., 450 Yonge St. Toronto, Ont.

SIR JOHNS D. THOMPSON FUNERAL SOUVENIR FREE. A beautiful white silk memorial badge, bearing a life-like portrait of the most famented Canadian statesman will be sent fret to any address or receipt of 8 cents in stamps to cover the expense of mailing.

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We have in stock a large consignment of Pure Bees Wax Candles for altar use. Orders from the rev. clerg) will be promptly attended to.
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London On.

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During the year the space devoted to advertising MINARD'S LINIMENT will centain expressions of no uncertain sound from people who speak from personal experience as to the merits of this best of Household Remedies. C. C. RICHARDS & CO.



Suffering much from Nervous Prostration brought on by sickness, I used the valuable Pastor Koenig's Nerve Too'c, and find mysel relieved and it strengthened me greatly, heartily recommend its use to all who suffel

relieved and it strengthened me greatly, recommend its use to all who suffers wish their nerves.

Miss M. S. Benedict, Pupil.

We will add to the above that Pastor Koenig's Nerve Tonic has proven a very efficient remedy in the cases which we treated in the Reformatory, especially those who had wrecked their system by liquors and opium, and we wish it an extensive sale for the benefit of suffering humanity.

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humanity.

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Alpena, Mich., Nov., 1892.
Last summer I tried Pastor Koenig's Nerve
Tonic for sleeplessness and nervousness, from
which I suffered for five months. In a short
time I was well.

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A successful general store business of twenty five years standing, is now offered for sale, the proprietor wishing to retire. Situated on Gravel road, seventeen miles from Belleville, having a commodious store. Post office with daily mail, a fine Catholic church and school in the place. It is a most desirable opening for an active Catholic gentleman with some means. For particulars address Postmaster, Read P.O., Ont. 847-13

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Separate school, Baywater, three teachers.
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