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ARMINIE. BY CHRISTIAN HEID.

CHAPTER XXIV.

Left alone — after Arminie had walked away with Madelon — Egerton sank back on the seat and began in his accustomed fashion to consider the interview just past.

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.

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.

COULD HARDLY WALK ON ACCOUNT OF RHEUMATISM. R.H. FORD. After TWO YEARS Suffering IS CURED BY THE USE OF Ayer's Sarsaparilla.

Ayer's Only Sarsaparilla. AT THE WORLD'S FAIR.

to me the vestibule to Notre Dame. And now, coming in very illdness to see Winter, who first roused my curiosity with regard to Duchesse.

"I have laid no claim to it," said Egerton. "I have thought more of finding truth — if truth were to be found — than of preserving a character for consistency; which, after all, often simply means that a man is not accessible to new ideas."

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 presented to Winter. It evidently startled him a little, and probably he was not sorry for conversation to be interrupted by breakfast, which the garcon just then placed on the table before them.

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

glorious past behind her, pointing to 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.

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 I invented, has passed away, and the kingdom of man has come."

He uttered the last words in a tone of satisfaction which Egerton felt unable to echo. His meeting with Arminie had thrown him so entirely out of accord with Winter that it was only by an effort he could recall himself to the plane of the latter or remember why he had sought him.

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

MY BETTY.

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

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.

It was about this time that Miss Dorrance said to her cousin one day: "Does it strike you that Sibiyl is the victim of a special passion?"

"Do you mean," said Winter, "the basis of the equal rights of man?"

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

TO BE CONTINUED.

MY BETTY.

I was asking a question. I was asking about Betty. I wanted to know when she was coming back.

Mr. Talford stared for a moment; then he looked disgusted. "Women have strange ideas," he said.

"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."

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

time." The li round the gre looked prettie pink frock and show themselv "Got behin and I began to Ah, how o since why I d that it was seemd so stra it without be seemd to gr and her eye denly she g began to clap "Ah," she I it surely a "Oh, my mother." "fiffss!" "I could not rather rude frightened. But Betty all. Dow knees in the down to peep her cheek t and her hear tercup and "Oh, you "Pretty pus kity! Poo you!" She made going to pu stroke me, b and I heard "Betty, ma nstn't put her cross an Don't try to She turne her shoulde "I he her. She Come and lo "Fiffss "More co time!" "I don't I said. "T one." "You ki my mother. But they were as g kittens in the and bent looked at u which ever talked in "You so the mothe been liv lived here in just what catching t now she dently son stolen from teet this o Betty, "I and don't some milk she get u come out while?" "Perh "Pussy!" She said I began to sweet an I could nering to "Me And fr day ever never th with a morning child vif face. So delightf a day. not to f call to u, kitty pu and them robe nee and pea We t back to saucer when w less affr hid beh us thro pink ch one day "W person, begin harm." I w lapped beginu A fe saucer solely rose t And st so swea was a confident Abwoul the better shivy so suce see h bent her c should them was any? she come say "I who

time." The little face peeped farther round the green of the rose bush and looked 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.

"Ab, how often I have wondered since why I did not know in a minute that it was Betty—just Betty! It seemed so strange that I did not know it without being told.

"Oh, you dear little kitty," she said. "Pretty pussy. When she caught sight of me she began to laugh and clap her little hands and jump up and down."

"Oh, there's the kitty," she said; "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 I would let her touch me."

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

"Oh, I looked down at her and said 'meow' gently, just to tell her that I wasn't very much afraid now, and that when I was a little more used to being outside instead of under the house, perhaps I would play with her."

"Mee-iau!" 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 joy."

"My dear little Betty! I wish I could see her again. I cannot understand why she should go away when I loved her so much—and when everybody loved 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!"

"From that time we played together always. And oh, what a delightful 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 a nice grassy, shady place, and she told me all about it and showed me her teacups and her dolls, and we had tea parties 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 a big saucerful afterwards."

"I pretended as hard as ever I could, and it was a beautiful party, though I did not like the Sunday doll, because she looked proud and as if she thought kittens were too young. The everyday doll was much nicer, though her hair was a little tatter and she was cracked."

"How Betty did enjoy herself that lovely sunny afternoon we had the first tea party in the playhouse. How she laughed and talked and ran backwards and forwards and bits of cake. I could scarcely believe myself saying 'meow,' 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 face. She used to bring 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, and then she would put the saucer of milk near us and go away behind the rose bush and let us drink in comfort and peace."

"We 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 child, person," mother said. "I sometimes begin to think she does not mean any harm."

"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 sunny out on the grass, and she looked so sunny 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 her curls showing, I used to feel as if I should like to jump out and catch at them with my claws. There never 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. "I do so like you! I do so like you!"

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

sober and sat by the fire thinking so much. One afternoon we had the most beautiful play we had ever had. We ran after the ball, we swung together. Betty knelt down on the grass and shook her curly hair so that I could catch at it with my paws; we had a tea party on the box, and when it was over we went to the rose bush and found a bud beginning to be a rose. It was a splendid afternoon!

"After we had found the bud beginning to be a rose we sat down together under the rose bush. Betty sat on the thick 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 said. "Are you tired, kitty? Isn't it nice under the rose bush? And won't it be a beautiful place for a tea party when all the white roses are out? Perhaps there will be some out to-morrow. We'll come in the morning and see!"

"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 while she slept. I did so like to look at her. She was so pretty and pink and plump, and she had such a lot of soft curls."

"They were crushed under her warm cheek and scattered in the grass. I played with them a little while she lay there, but I did it very quietly, so that I should not disturb her."

"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, 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!"



Mr. John Bailey

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In health and strength after the grip—I was advised to take Hood's Sarsaparilla. Half a bottle gave me good sleep and toned my nerves. My cough ceased and I gradually gained flesh. Hood's Sarsaparilla made me a well man. It hits the right spot. JOHN BAILEY, Grocer, 48 Chelmsford Street, Lowell, Mass.

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THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. I thought it 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, 60 cents per copy; and by the hundred, 5 cents per copy. Address, THOMAS COPPEY, CATHOLIC RECORD Office, London, Ontario.

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walked before them two men who were carrying a beautiful white and silver box of some kind on their shoulders. They moved very slowly, and their heads were bent as they walked. But the white and silver box was beautiful. It shone in the sun, and—oh, how my heart beat!—all my Betty's snow, white roses were heaped upon and wreathed around it. And I sat under the stripped rose bush breaking my heart. She had gone away, my little Betty, and I did not know where, and all I could think was that this was the very last I should ever see of her, because I thought there must be something 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 I say 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 would be happy for her sake."

Betty has gone—where there are always roses. Betty has gone—where there are always roses.—Francis Hodgson 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 promised 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, slipping crimson and purple or snow-shaded reflecting the sun's beams but gazing thereon we may cheat ourselves of 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 having 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 to His grace.

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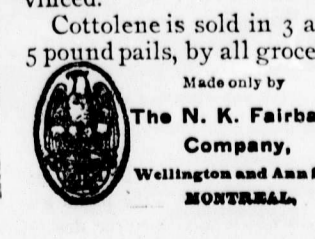
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London, Saturday, Jan'y. 26, 1895.

ITALY AND THE POPE.

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

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 so.

According to this correspondent, the Holy Father expressed that it would be most consoling to him to see peace re-established with the Government of Italy, and that the men who are at the head of public affairs may be inspired 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 drawn therefrom 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 Leo XIII.; but the true interests of Italy are not subserved by depriving the Holy See of its independence, as the Italian Government has done and continues to do.

The Holy Father declares: "We cannot abandon our mission. The ill 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 Governments 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 Church and a National one is too evident that it should need to be dwelt upon. A national church has no interest beyond the nation within which it is restricted, and it naturally falls under the authority of the Government to which it belongs, but the universal Church must be neutral between governments in their political relations to each other, and to preserve this neutrality must be independent of them all. Hence, too, the whole world should feel

an interest in the independence of the Holy See, to which the Catholics of the world look with confidence for direction in spiritual matters.

This independence would be no injury to Italy. It is, on the contrary, 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 dishonest, because the territory of the Pope, known as the Patrimony of St. Peter, was unjustly seized and added to the Italian domain. No throne in 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 has no right to expect as long as it 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 appointment to so important an office is 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. Pobedonosteff'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 under his administration that the Jews of Russia were treated so cruelly, and to him the persecution against the Protestant Stundists and the Catholic Poles is attributable, but he was informed 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 dismissed.

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 was Governor of Poland. Gourko is undoubtedly a brave soldier, and in consequence of this it was not the wish of the Emperor to humiliate him entirely, but his dismissal from the Governorship is none the less a humiliation. He was always a ready tool in the hands of the Procurer of the Holy Synod, and as the latter was a clever smeller-out of heresies, Gourko was always ready to inflict the pains and penalties which the Procurer desired

to impose on all dissenters from the National Church. It is to be hoped that as a new era will be inaugurated in the Empire now, this will prepare the way for the consideration of Pope Leo XIII's plans for a reunion of the Greek and 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 quite different from what it has been under former governors, the more especially as the Czar has shown a disposition to win the Poles by kindness rather than by oppressing them.

LYNCH LAW.

Great indignation has been expressed 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; yet two wrongs do not constitute a right, and when the common interests of humanity are concerned, all mankind have the natural 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 Sultan is in high duogoon 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 discovered, 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 rescued from his perilous position by his wife, just in time to prevent him from dying, and after some weeks he recovered, but the miscreants who hanged him were not discovered. Indeed, little or no effort seems to have been made by the authorities to discover them.

A few days ago a similar outrage was committed against the same man. Four masked men broke into his house at midnight, stripped him of his clothing, and hanged him in a barn.

He protested his innocence of the crime of which he was accused, but he was left hanging till he was unconscious, and was then cut down under the supposition that he was dead. His wife found him in the morning with his legs frozen to his knees, and his injuries are such that he will die, though, according to the latest intelligence, 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 instance.

Kentucky, too, has had a peculiarly bad 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 in Cincinnati 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 that 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 transferred 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 brotherhood that has been thus given to them, that they are habitually negligent of their duties will bring them to the aid of the putting down of mob law.

DEATH OF DONOVAN.

We give a full account of the life of Hamilton C. Donovan, with a sketch of his private life, and a list of his works. He had held the office of Separate Schools for us to say the least with confidence and alacrity. We refer to his life, his Hamiltonian reflection, and his life which will never be written.

Just as we are about to 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, but he disdained notoriety. He was practical in everything—thorough in everything he undertook, and true to his faith, in the love he bore it and in his obedience to it, as the needle to the pole. He was, indeed, nature's nobleman. To his family he has left a priceless heritage—the heritage of a name unblemished, of a character which may be held up as a model to the Catholic children of Ontario, whose best and truest interests were ever near and dear to his heart: and now that he has rested from his labors,

those children will not, we feel sure, forget him, but will offer up a fervent prayer to our Divine Redeemer in his behalf, and in other parts of the Province we hope they will, as has been done in London, have a Mass celebrated for him. May the light of heaven shine upon the soul of the gentle, the good, 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 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 in Council:

May it please Your Excellency: We, the undersigned Catholics of the Dominion of Canada, and loyal subjects of Her Majesty, 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 grievances, of which the Catholics of the Canadian North-West complain, in the matter of education, and signed by His Eminence, the Cardinal Archbishop of Quebec, and by all the Archbishops and Bishops of Canada, was presented to His Excellency the Governor-General in Council and to the members of the Senate and the House of Commons. In language full of dignity and truth, the Canadian Episcopate exposed clearly the rights of the Catholics, their duties as well as their grievances. It showed how the Catholics of Manitoba, after having enjoyed until the year 1890 the right of bringing up their children and having them educated in schools kept according to their religious convictions, they were dispossessed of them in an unjust and arbitrary manner. It showed how their situation has been gradually aggravated by time and by the effects of new laws. It drew attention to the severe blows likewise dealt at the rights of the Catholics in the North-West by the Ordinances 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 according to their Catholic belief. It recalled also that the exercise of this right and the free fulfilment 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 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 authoritatively declared, "the Catholics of the Dominion resent the injustice done to their brethren of the North-West, and we, here reiterate their forcible statements and their legitimate demands, which they solemnly pray 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 enlightened interpreters of those rights, we shall be the devoted champions of them. Therefore we protest against the fallacious and historical reply of the Manitoba Government, dated the 28th of October, 1894, to the order of His Excellency the Governor-General in 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 disallowance can no longer be exercised, and your petitioners will ever pray until justice be done to them."

REVIEW OF A USEFUL BOOK.

The Dublin Freeman's Journal contains the following excellent review of the work written by Rev. John McLaughlin 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 probable at the time that the book would be a success, in the sense of the subject, and that it would merit the attention of our readers.

It is therefore reasonable that we should inquire with some interest: What have been the causes of this popularity? Controversial books, as a rule, have a very limited sale; but then this book is no controversial. It may be described perhaps as argument without controversy. It is calm, dispassionate reasoning, and without offence. It is an illustration of the principle which Demosthenes approved: the best way to persuade is to be persuaded. The writer, from the first page to the last, has obviously but one inspiration—the depth of his own intelligent conviction. There is not one word of the "odium theologium."

No infirmity of temper or of vanity disturbs the peace of so much as a single sentence. The tone is that of the gentleman and the scholar, whose spirit has been rarefied by love of truth.

So much for what we may call the soul of the book. But now, as to the intellectual characteristics. The object being to show that indifferentism is the root of every one of the modern varieties of non-Catholicism, it was necessary to show that indifferentism is of two kinds: it may either be

moral or intellectual. Many most excellent non-Catholics are morally exact and inflexible, while intellectually they are speculative or sceptical. Nor is the fault at all their own; it is the necessary consequence of their traditional first principle, that private judgment is the arbiter of Christian truths. And it is just here that Father MacLaughlin takes the Old and the New Testament by his witnesses as to the fallacy of this first principle. He demonstrates that, historically and dogmatically, equally by deeds and by words, the divine appointment of a Living Authority upon all matters of faith is quite as patent as is the fact of Dispensation. First from the Old Testament and then from the New the author proves that principle to be dominant. 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 a 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. In paper covers it can be bought for a sixpence, so that there is no reason why a poor person should not possess it nor why a rich person should not purchase several 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, however 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 Dissens is also the Ecclesia Docens, the ultimate authority being self, which rebukes Pontiffs, Councils and Saints. Now, out of about a hundred different reviewers of this book, the majority have recognized this anomaly, and have candidly confessed that, if there be authority, it can rest nowhere save in the Roman Church. But Father MacLaughlin has proved that there is and must be authority, and that this 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 foolish and culpable. We have, therefore, as nearly as possible, a syllogism; the authority of the Church of Christ 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 feelings, that the two provinces are inextricably confused. To measure Divine truths by human judgment has become the fallacy of all non-Catholics throughout the world; so that human egotism has taken the place of Divine authority, and every man is his own opinionist. Hence "indifferentism," because since one Protestant is quite as infallible as any other Protestant, 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 authority, 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 "what is the living teacher?" we must gratefully welcome a little book which, both intellectually and spiritually, supplies the satisfactory answer.

So important a question concerning election that Sir Oliver Mowat appearing before his necessary to be referring to it. He Kingstons that the business, social, which have won doration. He other capacities, that he would be Government office character and universal praise, raised in Kings representative of vinctial Legisla Catholic!

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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. Hartly, is quite a revelation to the people of Ontario, disclosing the nature of the influences which are being brought to bear against Mr. Hartly's return for that constituency.

We were, of course, fully aware that during the campaign which preceded the general election in June, the no-Popery cry was worked for all that it was worth. There is enough latent fanaticism in the Province to be influenced to oppose a Catholic candidate for office under any and all circumstances, but we had hoped that the fanatical spirit had spent its strength in that campaign, and that the decisive verdict rendered by the people would be a sufficient lesson to the bigots to repress their efforts in the same direction for all time to come, but from the speeches of the two honorable gentlemen named, it appears that in Kingston, at least, the battle of Freedom of Conscience has to be fought over

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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 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 Province. 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 necessary to begin his speech by referring to it. He told the people of Kingston that the Hon. Mr. Hartly has business, social, and moral qualities, which have won for him universal endorsement. He has been faithful in other capacities, and Mr. Mowat knows that he will be faithful and true as a Government officer. For Mr. Hartly's character and business ability is a universal praise, but one objection is raised in Kingston to his election as representative of the city in the Provincial Legislature—that he is a Roman Catholic!

The Honorable C. Fraser, the predecessor in office of Mr. Hartly, 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. Hartly 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. Hartly. 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, McCarthys, 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 necessary 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: "This is the first time the religious question has been raised in the contest." It then expresses the hope that the question of religious conviction will not be brought up again.

It is, certainly, a matter of surprise for the Mail to deprecate the raising of the religious issue, for there is not a journal in the Province 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 work profitless both to its own interests and the interests of those whom it desired to favor: and even in the present case it lets the cat out of the bag, for it virtually admits that the Catholic vote of Kingston is so considerable that the result of the raising of the religious cry will probably be the discomfiture of Mr. Hartly's opponents.

We believe this will really be the case, but if this should happen, it will be highly creditable to the respectable and liberal Protestants of that city who shall thus have marked their disapproval of the conduct of the fanatics who are already badly disappointed at the result of the elections of last June.

EDITORIAL NOTES.

PRESIDENT CASIMIR-PERIER. France has created a most intense sensation amounting to consternation, by his unexpected resignation of the Presidency. 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 vacancy.

The Czar Nicholas II. has won for himself in a short time the affections of his subjects by his kindness and confidence shown in them. On the occasion of his marriage, police display was forbidden, and he was everywhere received with the warmest cheers and unprecedented orderly conduct on the part of the multitudes. The pardon extended to the victims of Cossack brutality at Kroze, and to other Poles who had been banished to Siberia, has been received with universal delight, notwithstanding the displeasure of General Gourko, who was severely reprimanded by the Czar for his brutality and cruelty in 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, Contund their ankles Frustrate their knees, Frustrate their knees Frustrate their knees 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 from some unsuitableness to the solemnity of a hymnal rather than from any lack of loyalty.

The Supreme Court of the Dominion having had for some time under consideration the rights of the Provincial Legislatures to pass prohibitory 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 pass such laws. Chief Justice Strong 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 respective Provinces, but in regard to the importation of liquors into the Provinces, the decisions were unanimous. An appeal will probably be made to the Privy Council on all the questions, and it is still difficult to say what the final result may be, as the Privy Council has a habit of reversing the decisions of the Canadian Supreme Court.

GOVERNOR MORTON, the newly elected Republican Governor of New York, has given a new proof that the self-satisfied Apapists of the United States, and their confederates of Ontario, are astray in their boasting that the Republican victory throughout the Union is an A. P. A. victory. One of his first acts on assuming office was the appointment of Mayor Aldridge of Rochester to the position of Superintendent of Public Works for the State, and the appointment was unanimously confirmed by the new Legislature, notwithstanding the fact that the nominee was bitterly opposed by the A. P. A. because his wife is a Catholic. The A. P. A. were able to prevent Mayor Aldridge's nomination in caucus on the Republican ticket, as Lieut-Governor, but the moment the Republicans secured the victory they hastened to make amends to the Mayor by appointing him to an office equal in importance to the one which was refused him on the first instance. The A. P. A. have evidently been thrown overboard by those on whom they relied as their allies. P. P. Aism in Canada is equally on its last legs. A year ago it 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 not interfere in the local election there, but all will be free to exercise the franchise as they deem advisable. Considering that they are sworn to consider 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 O'Brien, M. P. The following vigorous article on "Irish Landlordism as it is," is from the pen of William O'Brien, M. P., and describes in striking terms the Irish land system, which seems to weigh as heavily on that ill-fated country as ever. Mr. O'Brien says: "Englishmen will have the spectre 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 to send any more money to Ireland, to offend human beings to lie down helplessly and die."

WERE IRISH LANDLORDS AN ENGLISH LANDLORDS, the State might be relieved from bearing the landlord's share of the year's agricultural troubles. Lord Salisbury has just remitted 25 per cent. of his English tenants' rents. If his Irish supporters would but follow his lead, the abatement would just make the difference between food and hunger, which the British taxpayer will have to make up under pain of seeing six or eight counties stricken with death by famine. In the poor county of Mayo, from which I write, there are six landlords—absentees all—the total of whose yearly rental from Mayo exceeds £100,000. These noblemen and gentlemen ARE UNBENDING TORRES ALL. Three of them are Peers who voted with Lord Salisbury to reject the Home Rule bill and the Evicted Tenants bill. Were they to extend Lord Salisbury's abatement to their Irish tenants, it would mean that £35,000 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 to be dictated to by Lord Salisbury in 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 provision of potatoes left have petitioned them in vain.

Mr. O'Brien then describes what he calls "the most odious incident of the co-tenancy system." It is the scheme worked by means of which the Marquis of Sligo dodges the payment of the poor rates. The law provides that where a tenant's holding is valued at less than £4 the landlord shall pay the poor rates. Sligo, however, by grouping together those whose holdings are valued at less than £4 as tenants in common, compels the poorest of his tenants to pay a share of the poor rates, while he himself escapes the burden. But the beauties of the co-tenancy system do not stop even here. For, while the cottagers under £4 become liable for poor rates by reason of their co-tenancy, they lose the right to vote for a poor law guardian by the very same operation. Continuing, Mr. O'Brien further says: The system of co-tenancy, in which the mass of Lord Sligo's and other grinding landlord's tenantry are grouped together, is a species of COMMUNISM WRONG SIDE OUT. Each of the above lords co-tenants jointly and severally liable for his neighbor's debts. A specially strenuous tenant might be prepared with every penny of his rent. It would be refused, and he would be liable to

eviction, unless the rents of his eight co-tenants were paid up at the same time. The penitents and the comparatively prosperous, the lazy and the industrious are all hand-cuffed together and held, as it were, as baits for the solvency of the entire village community. It would be impossible to imagine a more unjust and oppressive system, for it is a Communism only of misery and for the sole benefit of a wealthy absentee nobleman, who has never seen the village whose life-blood he is drawing. The result, of course, is that all initiative or hopeful effort is crushed out of the tenantry. Life becomes a never-ending labor of Sisylphus, 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 knocking the arrears out of these Connaught fellows.

FAILURE OF BRITISH LEGISLATION. And this is the enlightened law of the land after the British Parliament have spent four and twenty years mystifying themselves with the Irish land question? The villagers do not migrate to England for the harvest of late years as they once did. They found it more profitable to send their sons and daughters to the United States. Nearly all of the tenants are represented 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 uncontested fact. But for the last three years the Massachusetts operatives have acted as badly as the poor Irish peasants. It makes one sick to hear the stories of how these poor old mounting 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.

THE CURSE OF LANDLORDISM. It seems to MEYER HUMAN BELIEVE in the most poverty-stricken district in the country, and in a season when a fierce cry is beginning to arise for Government assistance against destitution verging on famine, a landlord should reject an offer of one and a-half years' rent with costs, from wretched cottier tenants who are eating out their last month's supply of potatoes, and who without State assistance will assuredly be starving before next April. Fact is, however, incontrovertible. The peasants have saved their last. Most of them are big limbed, massive looking 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 something to rest against, which are the sure signs that square meals have not been their portion for many a day. They and their wretched children sit looking out for the sheriff and his evictors and the famine, with the dull resignation of Orientals to their fate, and it is not easy to see how and by whom they are to be saved.

A LETTER FROM FATHER COLLINS. THE REV. FATHER REPLIES TO THE INSINUATIONS OF THE "NEWS" IN REGARD TO HIS NAME BEING PUT ON THE VOTERS' LIST.

The following letter from the Rev. Father Collins explains itself.

To the Editor of the Daily News:
"Sir,—In yesterday's issue of your paper a spurious article appeared, from which I quote the following gentlemanly and charitable sentence:

"Seven or eight priests registered yesterday, among them one who had not been 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, 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* on Friday and yesterday only three only appeared to have registered, and I know for certain that in the past few years he has not visited the Registry court. Why did you invent your fib, and try to paw it on the public? What good will it do Mr. Smythe? I have no doubt he is disgusted 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 anointed. Whether any, or what action may be taken, I will leave to you; but bring you to a sense of Christian decency in the use of your printing press. 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 before the Registry court, which were well known to you when you scribbled your slander."

The priest to whom you so odiously refer, being then presented with a copy of the legal qualifications of registering as a voter, signified a scruple of conscience in respect of the legal meaning of the clause which requires him to have been a "resident" of the city for three months before the 11th of January. This he did of his own accord and unasked. He explained that he had been appointed to his mission in this city in May, 1893, and has been since then uninterruptedly attached to his residence; he has no other home on this earth. Last August he was sent by his ecclesiastical superior to Brockville pro tem, to attend to the funeral of his pastor, and on Nov. 2 was ordered to return home to Kingston. When going to Brockville it was not for a change of mission, but to attend to the funeral of a brother priest. He retained his rooms in the Palace, which remained unoccupied during his absence. His personal effects he left in his rooms. His books stood on the library shelves and on his tables. His scanty wardrobe was untouched in his bureau. His pictures hung upon the walls of his two rooms from the day of his departure to his return. His venerable winter shoes lay undisturbed in their corner of the bureau. All his earthly belongings were in the Palace at Kingston. According to the common sense of mankind he felt certain that he was a "resident" of the city, just as Senators and members of Parliament do not relinquish their residence by going to Ottawa for sessional duty, nor judges and lawyers by going on circuit. An educated priest he knew this to be in conformity with the plain, undisputed maxim of canonical law, which he justly styled the perfect expression of human reason in

direction of the affairs of life," and are accepted in the code of all Christian countries—more emphatically the British code—as common law, except in so far as they have 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 judges to allow him to come to his temporary visit to Brockville, and then he properly claimed to be registered on the voters' list.

This, sir, is exactly characteristic of a priest's mind in this country. One of the priests has resided in the city only two months. (From May, 1893, would be the truth.) How he reconciled his fact with the conditions of the oath is a mystery.

I remain, sir, yours etc.,
FATHER COLLINS,
Priest of the City of Kingston.

THE "NEWS" MAKES AN APOLOGY. THE *NEWS* openly acknowledges it was mistaken and hastens to make the following apology:

"With regard to the above we can only state that our reporter was misinformed, and 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 matter right.

"The *News* would certainly not make a willful misstatement regarding any one, but in this instance, and mistakes will sometimes be made.

"We hasten to give publicity to Father Collins' letter, to the effect that the error may be minimized to the greatest possible extent."

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. 250 St. Paul street, in this city, last evening, will be received with deep regret throughout the province, as well as in Hamilton. Death was due to bronchitis, from which Mr. Donovan had been suffering for about eleven years, although his last serious illness dates only from last October. He was conscious almost up to the hour of his death.

Deceased was a life-long resident of this city, where he was born, Oct. 16th, 1817. His parents, Patrick Donovan and Mary Ann McCarthy, were both natives of Bantry, county of Cork, Ireland. They arrived in Canada about Oct. 1, 1817. From his childhood he developed a taste for literary pursuits, and his success evidenced natural ability far above the average and an energy and determination sufficient to overcome all disadvantages which he had to contend in acquiring first, an education, and afterwards a profession. He attended the school of St. Patrick's Separate school until he was about fifteen years old, after which he was apprenticed to the printing trade in the office of the *Times*. Prior to this he had for some time been a carrier boy in the employment of this paper. Although he was not twelve years in the *Times* establishment, during the last five of which he was foreman of the job department. Through his own industry and perseverance he was able to acquire a good knowledge of the art of printing, and he was successful in securing a situation in the *Times* office to take charge of the printing department. He continued in this position until 1851, when he was appointed head of St. Patrick's Separate schools of the city. He attended the necessary examinations at Toronto University and obtained the degrees of B. A. and M. A., graduating with honors. After his return to the city he devoted his attention to private study, and as subsequent years showed, he made good progress. In 1853 he left the *Times* office to take charge of St. Patrick's Separate school. He continued in the first class a certificate (provincial), for which he had prepared himself entirely on his own account. He attained the position of head of St. Patrick's until 1875, when he was appointed head master over all the Separate schools of the city. 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THE DIVINE ORIGIN OF CONFESSION.

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 was "How can this man forgive sins?" That was the question that was asked first by the Pharisees, it was the question that had been asked ever since, and it was the question which still remains to-day. It was only a few days before that he was reading in an English paper a sermon by an eminent Anglican, and his words were: "I will never believe that a man can forgive sins." Hundreds and thousands of his 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 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 nothing by the same power. How could one 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. It was so simple that they could not understand any one seeing a difficulty in it. 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 now in the words of our Blessed 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 a cruel death: he 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 not say, "I, as God, will forgive sins," but distinctly and clearly, and knowing that His words would be handed down to them, knowing that each one of them there present 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 it? 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 miserable man who had been lying there, apparently dead, immediately rose, took up his bed, and went his way. 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 opened, 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 everything bad. Protestants professed to believe only in the Holy Scriptures—at 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." He was 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 practised 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 persons 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 position. 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 month, purify the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's.

DEFENDS MODERN MIRACLES.

Why Christianity's Continuance Must be Supernatural.

Roman Catholics teach that God continues 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 been 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 Father F. Marshall, B. A. (Oxon), who contributes a very scholarly article to the American Catholic Quarterly Review. He starts with the postulate, "If Christianity be divine, the supernatural must be its first characteristic," and then declares that if the supernatural origin of Christianity be admitted, it continues to be a living reality, and using his own words, "granted that 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 withdraw 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 such as His disciples wanted the full sight; the Catholics, therefore, are right in their conviction that the supernatural must sometimes illumine the earth, as the sun sometimes breaks through the clouds." Mr. Marshall lays special emphasis upon the "facts of the supernatural," and proceeds with his argument, of which the Literary Digest gives a condensed 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 that the "imitations" of it are so grotesquely unreal that the true supernatural becomes clouded. We must look for imitations, we must expect them; they always were, always must be. What is there in religion that has not been imitated? It is positively impossible to mention any sphere of Christian life where imitation has not warped against the truth. We need not speak of truth and sham dogmas, of true and sham piety, of true and sham "callings" or vocations. Nor need we speak of true and sham 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; that conscientiously or unconsciously, men have "argued for" the Catholic faith. Take the system properly known as mysticism; no system has been more imitated. 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 Swedenborg, the fantastic Muggletonians, and hosts of others have given us their ideas of "schools" of mysticism, in which, of course, there is some truth, and some error. But what of the true school of mystics? Can any one who is even superficially acquainted with the lives and writings of St. Teresa, St. Catherine, St. Bernard, St. John of the Cross or numerous other "intellectual" Catholic saints, fail to see what a wide gulf placed between the Catholic and the non-Catholic mysticism? True mysticism is the crowning of true sanctity; and here the true and the sham can be differentiated. 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 "occultism" set against Revelation, or a war declared against a divine dispensation by the mere freaks and fads of nebulous dreamers. It has well been observed by the more earnest occultist and the plainest spoken person that ever lived; but Madam Blavatsky seems to have made small effort to get at the key of his occultism. This is the crying fault of all modern crankism. Readers with any true perception of the real genius and mission of Judaism and Christianity in this world will as readily perceive and assert that Madam Blavatsky is as ignorant 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 as witchcraft or enchantment, we are all familiar with pre-natural wickedness. It would seem as though the evil one from the very beginning had tried to confuse his own work with the divine work, so as to blind men to the true nature of evil. The preternatural in all ages

had marched side by side with what would strive to imitate, the supernatural.

In concluding his paper, Mr. Marshall claims that the Catholic Church, "by her divine mission, is the appointed guardian of the (Christianity) supernatural." 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 supernatural," and advises those who question the supernatural in the Catholic Church to "content themselves with questioning it outside the Church." "Inside the Church all is safe."

AN EMINENT CANADIAN PRELATE.

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 firmness, prudence and ability. When the list of the probable successors was scanned with the proverbial wisdom and foresight which mark the selections of the Holy See, the choice fell upon the present distinguished incumbent, the fruits of whose episcopal labors throughout his great diocese bear testimony to the zeal and progressive spirit in which he rules the faithful committed to his pastoral care.

A PRACTICAL PRIEST.

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

The Rev. Thomas H. Kinsella, pastor of St. Leo's Church, Horton, Kan., proposes to make the burdens of life lighter by teaching the people to avoid debt 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 motto, "Owe No Man Anything." In 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 year. In Horton all the merchants who do a cash business have entered 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 collections, 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 greatest value for their money. Father Kinsella maintains that much of the financial trouble of the average household is due to the bad management of those who do the buying, and to the defective training of the head of the family as the local organizations of the association are to be called, will provide facilities in the actual prices charged, and setting its profits or commissions from the importers or manufacturers, and hence no extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of any experience and facilities in the actual prices charged.

Handsome Features.

Sometimes unsightly blotches, pimples or sallow opaque skin, destroys the attractiveness of handsome features. In all such cases Scott's Emulsion will build up the system and impart freshness and beauty.

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Mr. Jacob D. Miller, Newbury, writes: "I was troubled with inflammation of the Eyes, so that during nearly the whole of the summer of 1882, I could not work; I took several bottles of Northrop & Lyman's Vegetable Discovery, and it gives me great pleasure to inform you that it cured me of my affliction. It is an excellent medicine for Costiveness."

HOOD'S PILLS are purely vegetable, and do not purge, pain or gripe.

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"Seven years ago, my wife had a severe attack of lung trouble which the physicians pronounced consumption. The cough was extremely distressing, especially at night, and was frequently attended with the spitting of blood. I induced her to try Ayer's Cherry Pectoral, and was surprised at the great relief it gave. Before using one whole bottle, she was cured, so that now she is quite strong and healthy. That this medicine saved my wife's life, I have not the least doubt."—K. Morris, Memphis, Tenn.

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RECEIVED HIGHEST AWARDS AT THE WORLD'S FAIR

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Sold throughout the world. Price, 35c. POTTER DRUG AND CHEM. CO., Sole Props., Boston. "All about the skin and hair," mailed free.

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FIVE-MINUTE SERMONS.

Third Sunday After Epiphany.

PRIDE.

The advice given by St. Paul to the Christians who lived in Rome eighteen hundred years ago, "Be not wise in your own conceits," well deserves the attention of those who are living in our own days.

Look at our young men. Consider the want of respect and even decent regard so many show to those older than themselves.

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 utterly 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 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?

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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.

Ayer's Hair Vigor is certainly a remarkable preparation and nothing like it has ever been produced.

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."

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch.

Cardan, the Galley-Slave.

CHAPTER II.—(CONTINUED)

It was indispensable that he should be as speedy as possible in tracing out this horrible intrigue.

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 announced himself under the name of Albert de Kerbriant.

At the first glance he saw the character 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.

Cardan, dressed in black, his complexion displaying that peculiar copper tint which is the color of the galley-slave, his eye fixed, his brow depressed and his nostrils twitching convulsively, seemed like a supernatural being, disengaged from all frivolous pursuits, and meditating some project inspired by infernal agency.

Cardan rose, not however, without betraying some anxiety, and went out into the lobby.

"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.

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 for help.

Madame de Mellan and her daughter had listened with trepidation to the alarming noise in the lobby, but did not dare to venture among the curious crowd with which they were now thronged.

of the candelabra, which made a blaze like day under the portico of the theatre, they clearly perceived a man, pale, and baldheaded, with his shoulders naked, being dragged along by 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 daughter a most abominable deception.

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 institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelpards and tigers bounded in the Flavian amphitheatre.

The proudest royal houses are but 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 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 Augustine and still confronting hostile kings with the same spirit with which she confronted Attila.

"I am he, sir!" replied Cardan.

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Madame de Mellan and her daughter had listened with trepidation to the alarming noise in the lobby, but did not dare to venture among the curious crowd with which they were now thronged.

Madame de Mellan and her daughter, too much bewildered to reply, did not hesitate to accompany their consul. The widow took the arm of Albert, and Anna that of the consul. By the light

THE TELEPHONE DOOR.

EXTRACTS FROM A PAMPHLET BY ANGELO S. BURNARD.

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 telephones. This is a traffic record of the subscriber's telephone, showing how many times it is called each day on outward calls and on inward calls, and how many times the line has been called for other than these purposes.

In a working week, each of the "busy" calls were on account of the fact that the telephones were being used for outgoing or incoming business, the Chicago exchange the records of about 2,000 lines have been kept in this manner.

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

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C. M. B. A.

The members of Branches 132 and 100 of the C. M. B. A. beg to intimate to the members...

Office of the Superintendent of Insurance, Ottawa, 27th December, 1904. Notice is hereby given that the Grand Council of the Catholic Mutual Benefit Association...

Branch No. 117. Chepstone, Jan. 14, 1905. At the regular meeting of St. Stephen's Branch No. 117 of the C. M. B. A. on Thursday...

After the general business of the meeting had been duly disposed of, a grand and most pleasant social took place in our hall. A pleasant social took place in our hall. A pleasant social took place in our hall...

God's speed to our good and noble C. M. B. A. Again, which so many enemies do array, But which has brought blissful and soothing relief...

God's speed to our good and noble C. M. B. A. That we may speed to our noble future day. When quite a number shall happily launch To come and swell our St. Stephen Branch...

St. Thomas, Jan. 19, 1905. The following resolution of condolence was passed by Branch No. 132 of the C. M. B. A. on Thursday...

Whereas it has pleased an all-wise and all-merciful Providence to call to his eternal rest the Rev. Joseph J. Murphy, late pastor of the parish of St. Patrick's, Toronto, who died on the 13th inst. of this month...

Resolved that a copy of this resolution be spread on the minutes, a copy forwarded to the Rev. Father Murphy's home, and a copy placed in the CATHOLIC RECORD and Catholic Register for publication...

Branch 133, St. John N. B., West. Pres. Patrick T. Walsh, first vice-pres. John J. Walsh, second vice-pres. John J. Kane, rec. sec. T. L. McSorley, asst. rec. sec. James Butler...

Branch 134, Fairville, N. B. Pres. Patrick Murphy, first vice-pres. Tim. O'Keefe, sec. John Cronin, treas. John Cronin, asst. sec. David Delaney, J. J. Mulvey, J. J. Barry, R. McMurray, P. Boyle, chas. Edward O'Connor.

E. B. A.

On Tuesday, the 15th, an open meeting was held by St. Helen's Circle, No. 2, and Dayrit Branch, No. 11, Toronto, over two hundred members and their friends being present...

Attention is called to advertisement of Frank A. Blackadar & Co., Halifax, in another column, in reference to souvenir of the funeral of the late Sir John Thompson. The souvenir is indeed well worth preserving.

ST. MARY'S BRANCH, NO. 21, ALMONTE.

A social entertainment, under the auspices of St. Mary's Branch, No. 21, was held in the town hall, Almonte, on Thursday evening, the 17th. Several prominent citizens of the town were present, showing the good feeling that exists between them and the Catholic portion of the community...

A. O. H.

Toronto, Ont., Jan. 20, 1905. At the last regular meeting of Div. No. 3 of a resolution of condolence to Brother Bryan Mulhern was unanimously adopted...

C. O. F.

Toronto, Ont., Jan. 18, 1905. Editor CATHOLIC RECORD.—The regular monthly meeting was held in their hall Thursday last, a large attendance being present. John J. Neander, Chief Ranger, presided.

Several other questions were dealt with, which ended the meeting. At the regular meeting of Sacred Heart Court, No. 201, the following resolution of condolence was passed: Whereas it has pleased Almighty God to remove by the hand of death the beloved father of our esteemed Brother, Ph. De Gruchy...

Resolved that a copy of this resolution be spread on the minutes, a copy forwarded to Brother J. De Gruchy's home, and a copy placed in the CATHOLIC RECORD and Catholic Register for publication. The following resolution of condolence was proposed by Brother Lonnagan and seconded by Brother J. De Gruchy: That we, the members of Sacred Heart Court, No. 201, Toronto, who have seen it to take upon himself the mother of our esteemed Brother, Ambrose Madden, be it therefore resolved that we extend to him and his family our heartfelt sympathy...

Entertainment at Marysville.

On Friday evening, the 11th inst., of the young men of St. Mary's congregation, the late hall known as Temperance hall, one mile north of the village. They were able to furnish choice refreshments for the occasion. The officers of the evening were Messrs. James McNeill, James Brickley, Thomas O'Connell, James O'Sullivan, James McAlpine and Daniel Murphy. No gentleman could acquit themselves better. The refreshments under the skilled management of Miss MacNan, assisted by Miss Kate and Annie McGinn, Mary and Nellie Murphy, were all that could be desired in the enjoyment and large attendance which witnessed the happy occasion. The young ladies had the hall beautifully decorated with evergreens and rare flowers. The evening was very pleasant, the Rev. Father Mathew, bringing happy recollections to the old people, many of whom hold fast to the badge of Father Mathew's mission, and held the lessons of the banner which was presented by the ladies of the parish to the Temperance Association in 1875, and cost \$100. During the evening, the stages were displayed, the full of eloquence, was delivered by the Hon. W. B. Northrop, M. P. of East Hastings. He expressed himself pleased with the entertainment and large attendance which witnessed the happy occasion, as called forth universal praise. The same young ladies had the hall beautifully decorated with evergreens and rare flowers.

A Talented Artist.

Miss Adèle Lemaître, Laureate of the Quebec Academy of Music, who has for many years filled the position of organist and director of St. Patrick's Church, Toronto, has been called to her long term of service at St. Patrick's, having begun what almost a mere child when on that occasion, she was appointed in charge; and to say that she always succeeded in acquitting herself of the arduous duties of director and organist, is to say that she has been a distinguished musician and his successors, the Fathers of the Redemptorist Order who till now have been in charge of this parish, is but a faint praise of her talents. Miss Lemaître has many friends in musical circles, and in what we venture to propose to make she will carry with her their good wishes and esteem.

OBITUARY.

It is with sincere sorrow we chronicle the end of a bright young life which occurred in Detroit, Sunday, 31st December, 1904. Mary A. Kinahan, aged 21 years, daughter of her parents, Mathias and Maggie Kinahan (formerly of Seaford and Bradford Ont.) Mary, the eldest child, a young girl of nineteen, fell called to a holy life, and last, May entered the Novitiate of the Convent of the Immaculate Child of Mary at Munroe, Michigan, where she was a model student. She was grateful to her mother for a few months, hoping to be restored to perfect health and return to the convent, where her good Sisters were anxiously awaiting her. Her mother's health improved, and she was able to go to Detroit to see her mother. She began to grow weaker and quick consumption set in. She bore her illness with patience and resignation, and died peacefully and happily, perfectly resigned to the will of God. She was a member of the Sodality of St. Patrick's church, where the funeral service was held at St. Patrick's Church, Toronto, on Friday, 1st January, 1905. Her funeral service was held at St. Patrick's Church, Toronto, on Friday, 1st January, 1905. Her funeral service was held at St. Patrick's Church, Toronto, on Friday, 1st January, 1905.

MRS. JAMES REGAN, PORT LAMBTON.

On Saturday, Dec. 29th, ult., Maria Regan, beloved wife of James Regan, passed peacefully away at her residence in Port Lambton. Her illness was the result of the influenza epidemic cause of death. Her husband was present until a few days before she died, when all her hopes for recovery were abandoned. Her husband, James Regan, and children in her sickness proved the return that 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.

The vicar of the parish, a husband and five children, the eldest of whom she had the unquestionable joy of seeing excited to the priesthood. Her death was mourned by her husband, her children and her many friends. Her husband, James Regan, and children in her sickness proved the return that 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.

TIMOTHY COUGHLIN, HASTINGS.

A few weeks ago there passed away in Hastings, Ontario, one Timothy Coughlin, Esq., the oldest resident of the village. The cause of his death was a slight cold which had been down upon his age and health. He was a man of high character and high standing in the community. He was a man of high character and high standing in the community. He was a man of high character and high standing in the community.

He was born in 1805, emigrated to Asphodel in the locality and name always to be associated with the name of the late Mr. Coughlin. He was a man of high character and high standing in the community. He was a man of high character and high standing in the community. He was a man of high character and high standing in the community.

ONE OF THE GREATEST SUCCESSSES OF THE SEASON.

"THE WORLD'S COLUMBIAN CATHOLIC CONGRESS." Published by J. S. Hyland & Co., 223 D'Arden Street, Toronto, Ontario. It is a work consisting of two volumes in one, the first being a reference exclusively to the proceedings of the Catholic Congress, and the second dwelling on the 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 Catholic noble, and so sublime in sentiment, which filled the minds of so many learned theologians when preparing their beautiful papers and addresses contained therein, that it has actually received the distinction from our Catholic people of being crowned with the title of "book of books." It does not contain an uninteresting or unnecessary page, and it more than fulfills its purpose. It bears the imprimatur of the Holy See, and is published in Toronto, Ontario, and is prepared by the Rev. Chancellor Muldoon of the same Archdiocese. 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 forever live in the minds of Catholics of the present generation, and be happily transmitted to successive ones through their children.

MRS. JOHN COLEMAN, LONDON. She 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 was an excellent and kind hearted woman, who for her age—her husband having preceded her to the tomb about a year ago. She was a woman of high character and high standing in the community. She was a woman of high character and high standing in the community. She was a woman of high character and high standing in the community.

Mrs. Coleman was a woman of high character and high standing in the community. She was a woman of high character and high standing in the community. She was a woman of high character and high standing in the community. She was a woman of high character and high standing in the community. She was a woman of high character and high standing in the community.

Fraternally cherished is the sword of our predestination, 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.

An interesting story from Paris Station. Suffered for six weeks from Nervous headache, Dizziness and General Debility—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 mind is almost lulled, if they were a little skeptical. So far, however, as those relating to cures effected by the use of the Pink Pills for Pale People, there is no reason to doubt their entire truthfulness. The cases reported are carefully investigated and vouched for by newspapers that would not credit themselves with facts that can be easily investigated by their readers. Besides, there are but few localities in the Dominion where this grand leader of the sick has not made itself felt, and the people having proof of its virtues near at hand, are quite prepared to accept the statements made in other localities. The Review has heard of much good accomplished by the timely use of Dr. Williams' Pink Pills in this locality. It has seen a case at Paris Station which is of sufficient importance to give the full details for the benefit it may prove to others. E. H. Skinner, who is esteemed by a wide circle of acquaintances. To a representative of the Review Mrs. Skinner said she had been for a long time suffering from a general weakness and a watery, bringing about a weakness amounting almost to a collapse. There were numerous distressing symptoms, such as a dizzy, severe, pulsing palpitation 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 the suffering I have endured. I have had the advice and treatment of some excellent physicians, but without any benefit. I may say that during the six years I was under the care of four different doctors in Brantford and one in Paris, but they seemed not to be able to do anything for me. When the physicians failed to help me, I took an idea of trying Dr. Williams' Pink Pills. I bought a box and followed the directions, and I found myself continually growing weaker, and hardly able to go about, and had almost given up all hope of recovery. After I had given up all hope of recovery, I read of Dr. Williams' Pink Pills so strongly recommended in the press I determined to try them. I bought a box and followed the directions, and I found myself continually growing weaker, and hardly able to go about, and had almost given up all hope of recovery. After I had given up all hope of recovery, I read of Dr. Williams' Pink Pills so strongly recommended in the press I determined to try them. I bought a box and followed the directions, and I found myself continually growing weaker, and hardly able to go about, and had almost given up all hope of recovery. After I had given up all hope of recovery, I read of Dr. Williams' Pink Pills so strongly recommended in the press I determined to try them. 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