The Purification.

Oh Virgin Mother! spotless, undefiled, Most pure, most holy! May we follow

thee,
In thise obedience, thy humility,
Who ne'er by sin or evil wast beguiled:
As thou didst offer for the sinless Child
The gifts commanded, even so may we
Now, in remembrance of thy purity.
Give all we have to thee, oh Mother mild.

Lo! as thou camest to thee, on states man.

Unknown, unhonored, so we fain would tread

In thy blest footprints; partners of thy fate,
Thy tears, thy glory;—so where thou hast led,
We too may walk;—Oh Queen Immaculate!
So may we come to thee when life is sped.

—Francis W. Grey in Canadian Messenger.

REASONS FOR BELIEF.

kets.

The supply: the market the desirable pts, 45 cars. nd; Yorkers, s, common to nbs—Receipts lambs, choice anada lambs, een choice to

ENIGS

ONIC

FARRELLY.

ad the first at-ral physicians divised me to es. I was not serve Tonic, as as and am now ber of my con-

Central Av.

ttle. Gfor 85

8 & Co.

NTED.

FOR A nce and send dress "A. B."

H PURPOSES

D OFFICE

ONARY

One Year

ary has here

Webster's Unta most valu. PAYNE,
atham, Ont."
the Dictionancaster, Ont.
C RECORD.

lies.

Given by Prominent Members of the

Unitarian auspices, a girlhood inspired by William Cullen Bryant, ripening into womanhood when Carlyle, Emer-son, Longfellow, Whittier, Oliver Wendell Holmes and Lowell were the philosophers, assessing, poors of the philosophers, esssayists, poets of the day-how is it that I stand before you now a Catholic-Roman Catholic.?

On my first visit to Boston, in 1845, friends took me on my first Sunday to the music hall to hear their favorite preacher, Theodore Parker. Around me was the brilliant talent of the American Athens-an imposing array American Athens—an imposing array to the eyes of the country girl who knew them all, as they were pointed out to her, through the glorifying medium of books, and whose reverent histories of the United States, I was prepared for an intellectual and spiritual banquet which would mark an era in my life. It certainly did so mark it, but in a way how different from that which I had anticipated! For, as sentence after sentence came from the lips of the more came preacher. actual chill came over me, as with smoothly flowing language but irresistible logic I found him demolishing every foundation-stone of my religious faith and even hope. There was nothing left for me but to find other premises, other starting-points, or forego all the beautiful intellectual as well as spiritual life which had come to me as a child from the Sacred Scriptures: the Old Testament story of man-the New Testament story of a Child born to save the world from its sins, who was crucified, died, rose again from the dead, ascended into heaven, from whence He would come to judge the living and the dead. All this I had believed on the authority of the Scriptures themselves, and this, too, while theological discussions were rife in old Deerfield, where Dr. Sam-uel Williard had raised the Unitarian standard and among his most zealous supporters were my own family.

EFFECT OF THE SERMON. The shock was a severe one, nor did I recover from it when we left the music hall and walked along the quiet -Sunday quiet-streets of Boston to the home of my friends. Nor did I recover from it all the weeks of my visit, nor when I met in genial conversa-tion the lions of intellectual Boston. The question had been started and would not be laid to rest. "What authority have I for the faith that is in me?" for faith I had in these great Christian facts, nor did I intend to resign it without evidence to the con-

As the fruit of the story of Jesus Christ, announced by an angel to a virgin, born of this virgin a virgin still, working miracles, preaching His doctrine of salvation, to be rejected by His own nation; crucified, yet dying to rise again—I had seen by the light of history the world emerging from the errors of paganism to the fulfillment of the glorious career of Christian that nations, before the spiendor of whose achievements pagan civilization and pagan morality had paled, and even direct us, which He commanded to tical common sense. He is a patriotic ought to be. They have, in the first teach us, and which He commanded American, and no one can talk with place, their whole time to devote to

around me—the question of an authority distribution of the many contestions of different believe in religious demonstrations.

The faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the faces of over three hundred women who were present.

"Why Bellica and Do" is an interaction of the face of the f

years ago this Christmas—and never of God, rests on the authority of the has my confidence in her as a teacher, a guide, wavered for one instant. In get their Bible from the Church.—N. tellectually, as well as spiritually, I Y. Freeman's Journal. have been more than satisfied with the

ing clipping from a lecture published in the Cleveland Catholic Universe, and it is his duty to ing of his people, and his his his duty to ing of his people, and his his his duty to ing of his people, and asks if the statements contained in it are "true Catholic doctrines:"

Catholic priesthood.

My interview with Cardinal Gibbons

"Christianity rests on the New Testament; the New upon the Old.

1. It is not true that Christianity rests on the New Testament, and you are confronted by a negro boy of a therefore the assertion that it does is not a Catholic doctrine. The very puts it on a silver platter and carries contrary is true: the New Testament rests for its validity, authority and inspiration on Christianity. It is a parlors and you wait your turn. Carbicological for the Carling of the Carlos and you wait your turn. Carbicological for the Carlos and you wait your turn. historical fact that Christianity, or the Christian Church, was founded—builton lie Church in the United States. a rock-by our Divine Lord, and ex has many callers and his reception isted in complete working order about three generations before the New Tesament was completed, and some years before any part of it was written. Now, as the Church of Christ existed, teaching and administering means of grace and salvation long before the New Testament came into existence, it follows that it must have rested on something else than that book. That foundation on which it rested before the New eternity calls the muster roll of time. Christianity: it was written by had a ministers of the Christian Church, features

as an authorized teacher of Divine Having found it by means of certain truth, the depository of the Christian histories, we accept it, bow to its traditions, as she had been of the authority, and profess a readiness to ancient Scriptures venerated by the Hebrews and of those of which she directs our attention to the his-

was herself the author and expounder tories we have been reading and under the title of the new. To accept tells us that they are more than her instruction, then, was to under-stand aright the revelation of God to directed and protected from error man: to follow her guidance was to walk in the way of salvation.

directed and protected from circle and circle an walk in the way of salvation.

One month after I looked this conviction in the face I was received into the Roman Catholic Church—forty-one that the New Testament, as the Word

ARE PRIESTS SINCERE?

Conclusive Answer by Cardinal Gib-bons to this Amiable Question—Some Other Popular anti-Catholic Errors Considered.

Testament; the New upon the Old. Baltimore. This is a big gray stone With the Bible Christianity stands or building of many rooms, situated in falls, consequently the Scriptures have always been the chief object of attack by the enemies of revelation."

1. It is not true that Christianity

1. It is not true that Christianity gingerbread hue, who takes your card,

days bring crowds almost equal to those of the President at the White House. My meeting was by appointment and after a few moments I heard the swish of the skirts which announced the approach of the Cardinal. He was dressed in a gown of dark cloth em-broidered with red, and fell from his neck to his feet. A skull cap of bright red covered the crown of his head, and upon his wedding finger, the third Testament existed is the same that it finger of the left hand, he wore the has rested on ever since, and will con-tinue to rest on until the angel of emblems of his clerical rank. He offered me his hand and led me to a The New Testament is a product of seat near the window. As he talked, I by had a good chance to observe his

Cardinal Gibbons has a very strong with whose names we are all Cardinal Gibbons has a very strong familiar. But as a mere uninspired face. His forehead is high and narrow, record of events and the opinions of reminding you somewhat of some of its writers it is not a sufficient basis of the pictures of Napoleon Bonaparte faith in revealed truth. Its inspira taken during his boyhood. His eyes tion must be affirmed and attested by are blue and kindly, his nose large a competent authority before it can be and straight, and his mouth strong, a competent authority before it can be made a basis of divine faith or the ground of reasonable belief. The only competent authority to affirm the inspiration of the New Testament is that divine corporation or Church which Christ established to teach and the christian christ established to teach and the christ esta

that many illiberal Protestants believe otherwise. The question is: Are well-educated Catholics honest? Are your priests honest in their accentance of all the truths of your Church? Do your people believe what you preach?"

"In other words," replied Cardinal

Gibbons, "you want me to answer the question as to whether Catholic priests are not as a rule hypocrites. The question is, as you say, a silly one. Look at it! What is there in the life of a priest to make it the choice of a hypo-The man who would devote crite. The man who would devote himself to it has to give up most of the things which the world holds dear. I will not mention all of them, but I will take only one. For instance, that of take only one. For instance, that of personal chastity. The priest can never marry. When he decides to enter the ministry he must give up the hope of wife, children and home, and must devote himself, soul and body, to the Church. This would prevent men from becoming priests. The life of the priesthood is not an easy one. It is one

My interview with Cardinal Gibbons took place in the Cardinal's house at Baltimore. This is a big gray store shows that he believes what he says, and that in the past he has had the cour age of his convictions. It was long be fore he had any hope of being a Car dinal. It was when he was a humble priest in a small country parish near Baltimore. Smallpox had broken out in his village, and all his parishioners who were able had fled from the town. One poor old negro who had the disease lay at the point of death. He had been deserted by his friends and family, who had left him neither food nor medicine. The young priest heard of the case, and, hastening to the dying negro's side, he reminded with him

until the last. Then the question came as to his urial. There was no one who would burial. raise a hand at the risk of his life to aid in carrying the corpse to the grave. Father Gibbons was left alone with the dead. It did not take him long to make up his mind. He determined to be undertaker as well as minister, and so having obtained a coffin he placed the body in it, and in some way or other dragged it to the He put it in the ground, per grave. He put it in the ground, per-formed the last rites of the Church over it and buried it and then went on with

his work among the sick. PRIESTS AND PREACHERS. As I thought of this, I realized that this man's ideal of a Christian life was higher than that of many other religious men I have known. I wondered if there were many of his kind in the Church, and I asked him if he thought that Catholic priests were really of more value in their work in the Church

pagan art and pagan literature had been outstripped by the divinely inspired genius of Christianity. How spired genius of Christianity. How denial implied without a close scanning of the foundations upon which Christianity rests?

I will build My Church; "and, again: I

autnorized faith was the quest of my life. It was useless to talk, to argue; but I could keep my ears open, we are young my ears open, we have the New Testament. Thus the Bie topen; and as far as in me lay I claim the New Testament through the teaching of the Bible would, read or listen to theological distinction of the New Testament through the around me—the question of an authorized faith was the ductation. Each has his and yet read current history as I would, read or listen to theological distinction of the New Testament through the around me—the question of the New Testament through the around me—the question of the New Testament through the first time in my life step foot in a Catholic which, but very, very seldom carting to stead as service and without the New testament?" By "New Testament to not be the best of all the world and man. It is fitted for the list bless of the new destriction and man. It is fitted for the list bless of the new destriction and man. It is fitted for the list bless of the new destriction and man. It is fitted for the list bless of the new destriction and man. It is fitted for the list bless of the new destriction and man. It is fitted for the list bless of the new destriction and man. It is fitted for the list bless of the new destriction and man. It is fitted for the list bless of the new destriction and man. It is fitted for the list bless of the new destriction and man. It is fitted for the list bless of the new destriction and man. It is fitted for the list bless of the new destriction and man. It is fitted for the list bless of the new destriction and man. It is fitted for the list bless of the list of the lis

"Then, again, speaking of Catholic priests," the Cardinal continued: "I wonder if you realize how long it takes priests," the Cardinal continued: "I wonder if you realize how long it takes them to prepare themselves for their work. It requires twelve years of hard study for the best of masters before they are deemed worthy to have charge of a church. The boy who feels that he is called by the Lord to the priest-bood having already received a large he is called by the Lord to the press-hood, having already received a large part of his common school education, has at the age of fifteen to go into a college and to remain there for six years, studying the ordinary branches, the sciences, etc., in connection with an honest minister. For the churches, his religious work, and at the end of they are for the most part in ruins; this time he has six years more of such as now presented to be in reparathese twelve years are, as a rule, those of the hardest kind of study and work." POOR, RAGGED, IGNORANT C

Sunday question, and I asked the Cardinal as to whether he was in favor of the European or the Puritan Sunday. He replied that he was in favor of Sunday observance, but that his ideal Sunday observance of the sunday observance of the sunday of these are not worth above 40 shillings per annum! According to a prover both that his ideal Sunday observance of the sunday obs day was not the Puritan nor was it the cow, and these poor clergymen were European Sunday. Said he: "I like the closing of the shops and all kinds of business on Sunday and Likhils it. of business on Sunday, and I think it and had two bishoprics, from which is a blessing for Baltimore and for all appointments he made the very satisis a blessing for Baltimore and for all of our cities that this is compulsory. I think all kinds of work should be stopped on that day. I hope we shall never have the European Sunday in within either of his dioceses.'" America. Sunday should be a day of innocent recreation. I do not think it wrong for a man to go out riding with his family on Sunday afternoons, nor to take a walk in the fields. I think that it should be a day of cheerfulness without dissipation, of religious enjoyment without sadness or melancholy. The Puritan Sunday goes too far, and

the ideal Sunday is the golden mean."

Cardinal Gibbons has the broadest ideas as regards capital and labor. He believes in labor organizations, but frowns upon the walking delegate, and says that whoever tries to sow discord between the capitalists and the histories of the United States, I was prepared for an intellectual and spiratual banquet which would mark an era in my life. It certainly did so mark it, but in a way how different from that which I had anticipated! For, as sentence after sentence came from the lips of the renowned preacher, first a tremor, then lips of the renowned preacher, first a tremor, then lips of the renowned preacher, first a tremor, then lips of the renowned preacher, first a tremor, then lips of the renowned preacher, first a tremor, then lips of the renowned preacher, first a tremor, then lips of the renowned preacher, first a tremor, then lips of the renowned preacher, first a tremor, then lips of the renowned preacher, first a tremor, then lips of the renowned preacher from the lips of the renowned preacher, first a tremor, then lips of the renowned preacher for an intellectual and spiration interesting and faithful servant; enter thou into the hard assume the subtraction of hardships and subordination. The well known of hardships and subordination. The well known of hardships and subordination. The well known of hardships and subordination. The has a conversation with the Carrelation of hardships and subordination. The has a subordination of hardships and subordination. The has a subordination of hardships and subordination. The has a subordination of hardships and subordination. The has a subordination. The has a subordination of hardships and subordination. The has a subordination of hardsh laborer is an enemy to social order. He has many times had great influence tic patriot upon all occasions.

PROTESTANTS IN IRELAND.

Their History Sketched in a Spirit of Toleration.

A sketch of the development and conflict of the various churches in Ireland written by a Protestant writer in a spirit of toleration and fairness makes tion; but the offer was respectfully depeculiarly pleasant reading. Mr. Clement Pike's "Story of Religion in Ireland," published by the London Sunday School Association, deserves that commendation, and may be garded as a remarkable product of the times. The title of the book is somewhat too broad for its contents; for the writer deals with the story of the popular religion only where it comes in contact and conflict with Protestantism in its multiform variations. But as history of Protestantism, while displaying an under-current of Protestant conviction and prepossession, will it be read not only with interest, but with a considerable appreciation of its fairness and of a sympathy with the masses of the nation that rises above the prejudices and narrowness of sect, says the Dublin Freeman's Journal. Of course, Mr. Pike, as a Protestant,

is bound to claim St. Patrick and St. Columba as the spiritual parents of those who led the revolt against authority in the sixteenth century. The usual deductions current in Protestant versions of the history of early Irish Christianity are drawn from the Easter controversy and the disciplinary regu lations of Irish monasticism. In that connection Mr. Pike does not face the awkward aphorism of St. Patrick concerning Irish identity with Rome, of which the best Protestant scholars recognize the genuineness. But passing from those early days of undis-turbed unity, and coming down to later times of persecution and resist-ance, Mr. Pike is genuinely impartial and fair in his treatment of Irish Cath-

and I give it such as it of and family I could not give as much to a gainst some of the worst slanders of and family I could not give as much to its enemies, and is not afraid to concharity as I do now, nor would I be free to go at all times where the neces-

churches down; very few chancels covered, windows and doors ruined or

theological training. He is associated tion are covered only with thatch with the best minds of the Church, and But the incumbents, both parsons and

of the hardest kind of study and work."

THE SUNDAY QUESTION.

The conversation here turned to the Sunday question, and I asked the Carworthy of the meanest of those livings,

Such were the apostles and machinery of conversion: the seeds of the warks of the establishment, and Mr. Pike does their character ample justice. One of his most interesting chapters is that in which he sketches the character and career of the gentle Bedell, Bishop of Kilmore. In this chapter he also deals with the rebellion of 1641. He writes:

"There seems to be little doubt that the real motive of this rising was to gain possession or re-possession of the forfeited land. In the struggle the by his efforts for their welfare; and, as a consequence, it is said, 'He was the only Englishman in the county Cavan that was permitted to stay under his own roof! Hither flocked many refugees who had been stripped of all. The titular Roman Catholic Bishop of Kilmore offered to visit Be-dell in order to afford him his protec-In February passed away, and was buried in the churchyard, according to the direction himself had given, next his wife's

who were in rebellion did him unusual honor. They accompanied the corpse from Denis O'Sheridan's house to the churchyard of Kilmore in august solemnity. They fired a salute over his grave, and exclaimed in Latin, ' May the best of the English rest in peace!

Equally fair is the chapter on 'Roman Catholicism in Power," which recites the history of James II.'s Parliament. "An impartial examination of the Acts of the Roman Catholic Parliament," he concludes, "must compel a reasonable man to acknowledge that, despite its errors, it was, on the whole, fairly moderate. At least it never sank to the level that assembly which could frame the penal laws against Roman Catho-The writer does not attempt, like Dr. Ingram, to apologize for the penal code. Its authors are de scribed as "men who disgraced the cause of Protestantism by their cruel

NEW BOOK.

A new edition of the work entitled "The Comedy of English Protestantism" has been issued by Benziger Bros., New York city, at one half the original price, 50 cents It is edited by A. F. Marshall, B. A. Oxon.; and the scene is laid in Exeter Hall, London. The Benzigers have brought out this new edition at an exceptionally low price to enable every one to procure the book.



Weak, Tired, Nervous

Women, who seem to be all worn out, will find in purified blood, made rich and healthy by Hood's Sarsaparilla, permanent relief and strength The following is from a well known

"I have suffered for years with female complaints and kidney troubles and I have had a great deal of medical advice during that time, but have received little or no benefit. A frein advised me to take Hood's Sarsaparilla and I began to use it, together with Hood's Pills. I have realized more benefit from these medicines than from anything else I have ever taken. From my personal experience I believe Hood's Sarsaparilla to be a most complete blood purifier." Mrs. C. CROMPTON, 71 Cumberland St., Toronto, Ontario.

Hood's Sarsaparilla Is the Only True Blood Purifier

Prominently in the public eye today. Hood's Pills easy to buy, easy to take,

ST. JEROME'S COLLEGE, BERLIN, ONT.

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

THE PINES URSULINE ACADEMY

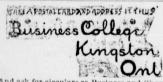
CHATHAM, ONT.

The Educational Course comprises ever Superior advantages afforded for the culti-vation of MUSIC, PAINTING, DRAW-FNG, and the CERAMIC ARTS.

SPECIAL COURSE for pupils preparing for EACH COURSE for pupils preparing for the control of the control of the control of the Matriculation, Commercial Diplomas, Sten-ography and Type-writing. THE LADY SUPERIOR.

A SSUMPTION COLLEGE, SANDWICE
Ont.—The studies embrace the Classics
and Commercial courses. Terms, including
all ordinary expenses, \$150 per sumum. For
fell particulars apply to Ray. D. Cusimas.
C. S. B.





And ask for circulars re Business and Shorthand Education. A. Blanchard, C. A., See E. J., McKay, Principal.



Hobbs Mfg. Co.

ASK FOR DESIGNS. TRY THAT

MOST DELICIOUS

James Wilson & Co 398 Bichmond Street, London.

FOR CHURCHES. Best Qualities Only. McCAUSLAND & SON



TO MOTHERS

WYETH'S MALT EXTRACT

Mossified of March I have the

WILL GREATLY HELP YOU WHILE NURSIN;

The large amount of nutrition; matter renders it the most desirable preparation for Nursing Women. In the usual dose of a wineglass ful three or four times daily, the system experienced during lastation, nour shing the infant and sustaining the

THE HEIR OF ROMNEY. BY CHRISTINE FABER

111.

Florence Carnarven came homecame home with a more elastic step and a happier look in his ruddy face than he had ever worn before.

Dominick's cottage was on the way to his own humble residence, and as he turned into the fir-bordered path he could hardly restrain himself shouting in the wilderness of his joy.

The afternoon was on the wane, and Catherine, though seated at her spinn ing-wheel, was not working, but gaz ing idly into vacancy, while her father sat near her smoking. Both saw the shadow that darkened the doorway, and while Catherine half rose from her seat, Larry sprang forward and grasped the young man's extended hands.

How hearty, even handsome, he looked with that happy light in his eyes, and the rich color in his cheeks, even fastidious Catherine secretly ac knowledged that; and a sharp pain shot through her heart. He was eager in his own happiness that he did not notice the half shy manner with which she received him; one moment clasping his hands with all the warmth of her father's grasp, and the next suddenly relaxing her hold and hanging back as if to hide the indescribable ex pression of anguish that came into her

face.
"Well, my boy!" asked Dominick impatiently, "how is it? Did you find

out the mystery?"

"Not quite; not all; but enough to make me feel that I shall soon know, and that we shall all be rich, Larry. Think of that - think of that, Kate, larling?"

And before Catherine could protest against the action, he had swung her round and imprinted a hasty kiss on her forehead.

"Thank God!" said old Larry reverently, "Sure I always said it was quare how old Maura Donovan came lown here with you when you were a baby and reared you ever since; and bedad, always had the money to do it with too. But she'd never tell; she' as deep as the sea, is that same old Maura. But do you tell us you But do you tell us now, Florry, how it all come about.

"That's the odd part of it, Larry was sworn not to tell a haporth of what I'd seen or heard till the proper time would come, only to Maura. you see I can't tell you. But please God, it will all come right, and as l said before, we'll all be rich yet.

Though much astonished, and some what awe-stricken, Larry forebore to question further, and Carnarven, having partaken of the refreshment that Catherine had hastily prepared was soon on his homeward way.

The young girl, since her return from Dublin, had been strangely unlike herself; even her father reluct antly acknowledged that, and he vainly sought to ascertain the cause.
"It can't be that you are uneasy about anything, Kate dear," he said

affectionately. "Sure, Florry is home safe and sound, and has bright pros pects before him, and oughtn't you to be the happiest young woman in the country

But Catherine turned aside from the fond old eyes looking so anxiously into her own, and gently disengaging her-self from the tender clasp upon her arm murmured something about not feeling well, upon which her father went straightway to consult Florence Carnarven about the propriety of getting a doctor to prescribe for Cather ine's ailment. But Fiorence shook his

THE STUDY

THE STUDY

— of the action of medicines, or vegetable compounds, upon the stomach, and tests in many hundreds of cases, long ago convinced Doctor R. V. Pierce, Chief Consulting Physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., that all cases of Indigestion, Dyspepsia and Liver Complaint could be cured permanently if the right treatment were given. In support of his belief that he had discovered an alterative extract which he called "Golden Medical Discovery," that would cure these diseases, he coflected from all parts of the country the evidence of those who had used his medicine, and he has asked the public to investigate for themselves, as he would be glad to furnish the names and addresses of thousands of people who have used Dr. Pierce's Golden Medical Discovery. All interested should send for a little medical treatise on Dyspepsia, Chronic Diarrhea, "Liver Complaint," Biliousness, Constipation and Piles, published by the World's Dispensary Medical Association, Buffalo, N. Y., and mailed on receipt of six cents in one-cent samps. This book also contains the photographs and testimony of many persons who have suffered from diseases of the digestive organs.

INDIGESTION: SEVERE PAIN IN STOMACH.

Thomas Fletcher, of Cilifon Station Fairs

INDIGESTION; SEVERE PAIN IN STOMACH THOMAS FLETCHER, of Clifton Station, Fair fax Co., Va., writes:



"I suffered the terrible tortures for ten years with what your Dr. Pierce's Common Sense Medical Advisser describes, as 'Gastralgia' (pain in stomach). I employed our home-doctor—took ½ dozen bottles of arsaparilla with no benehalf dozen bottles of a celery compound with-celery compound withdozen bottles of a ry compound with-any benefit: then it bottles of iron c, yet I was no bet-this was in 1880, en took six bottles Dr. Pierce's Golden

head, and said he did not quite think it at last the flutter of a red handkerwas her health that troubled her. chief. She hurried down the path. And when he paid his customary visit and Florence, without turning his eyes to the cottage that evening, and on his departure Catherine, according to her his arm to protect her from the chill wont, accompanied him to the end of wind suddenly rising.

the fir path, he asked somewhat The clatter of hoofs was distinctly

sternly;
"In the name of God, Kate, what is of horsemen, splendidly mounted, the matter with you? If it's any secret wound into sight. the matter with you? If it's any secret trouble that's pressing on you say so at once, and don't be breaking your father's heart and mine the way you're doing.

The unusual sternness of his tone and mien irritated her, and she answered impatiently:

"Thank you, Florry Carnarven, for your kind suspicions. Your true regard for me has shown itself in that speech. I know you for the first time as you are. Good night."

She turned to retrace her way, but he bounded after her and caught her. holding her with a grasp so tight it were vain to struggle to free herself.
"Listen to me," he said, his voice
hoarse with emotion; "listen while I

say, God forgive you for the cruel words you said just now; for my love for you, Catherine, is so deep that it will never be able to show itself rightly, and one day I may have the means of proving this. I haven't the learning that you have; I can't speak the thoughts of my heart as ready as you can, and perhaps that is the reason you so cold to me of late. You are thinking of others maybe, who are more like yourself in the way of education. If that is the case, Florry Carnarven will not stand in your way but he can't cease to love you, Kate, darling; to watch over your interests and to do you a good turn when he

can He relinquished his grasp of her, and, standing erect, looked sorrowfully

The tears of a fruitless penitence that, alas! she often shed lately, sprang to her eyes, but she dashed them aside, and, extending her hand, said with an assumption of cheerful ness

"How foolish we both have been, and how unjust to each other. Time, Florry, will show you the cause of my seeming to be so troubled. Bear with my wilful moods if you can, and pity and pray for me, and now, do ask me to stay longer, for indeed I am not well to night.'

She looked up so pleadingly into his face that he had not the heart to say more. He wrung her hand, and, mur muring, "God bless you, Kate, darling!" dashed at once into the highway, and quickly homeward.

A month elapsed, and that part of the country in which the Dominicks lived, was suddenly electrified by the news that Sir Hubert Romney was was dead, and his sole son and heir was coming down with a large party of gentlemen on the first of the following month, to take possession of the 'castle

A number of workmen had been ent over from England to effect all necessary repairs in the grim build ing, and orders had been transmitted to Jimmy Callahan to employ as much help as might be required to furbish up the furniture, and make the place assume as bright an air as possible

"Perhaps this young gentleman will be different from the rest of them," said Larry Callahan to Larry Dominick, when both were socially hob-nobbing over their pipes. "But I'm greatly afeard not; the bad streak's in them all, from father to

"Hut, tut, man! never be troubling yourself aforehand, but tell us what they're doing at the 'castle.'"

Thus urged, Callahan launched forth into a glowing description of the improvements already effected, especially in the 'big hall,'" as he termed the apartment that had been used as the banquet hall.

"They're putting up horns on the walls about, and fixing things that look like big carved oaken cups underneath, and they're hanging pictures of animals around. Oh! but they're making wonderful changes; and it's said that at the 'Arms' beyond, they're making preparations to re ceive the party as they go by. For the present Sir Hubert has sent down word that he and his party will come on horseback from the town beyond."
"Then they will pass here," said
Catherine, who had been an interested

though silent listener. "It's likely, Miss Dominick," he answered; and then bethinking him-

self of the assistance he might give Jimmy in some one of the latter's multifarious duties, he hastily took The day on which the young pro-

prietor of Romney Castle was expected to arrive, dawned heavy and dark looking. Dreariness hung over every scene, and the murky sky each moment threatened rain.

The Castle rooms, despite their burnishing and modernizing, lahan, who, in company with his son, was taking a last survey of them, exclaimed :

"It's the air of crime that's about that.

Carnarven had repaired early that morning to the Dominicks, and, accomfrom the highway encircled her with

As they approached, and as the eye of the trio of spectators became able to discern the individual forms of the riders, the foremost one, he who rode with haughtier air than the others, and whose dark face expressed such triumph, was recognized by Larry and his companions. Too well, too surely, they knew the knightly proprietor of Romney Castle to be Ralph Deville.

With glance neither to the right nor to the left of him, he spurred his horse onward, and his companions doing likewise, the hoofs of the black chargers sped over the ground until only by sparks emitted from the flinty soil could one tell where the teet of the

steeds were pressing.

Then the three silent spectators turned to each other; old Dominick with an expression of pain and mortification on his countenance; Florence with an anxious look that he directed at once to Catherine; and Catherine with a white, startled face as if she had beheld some dreadful apparition. Her whole form trembled, her lips quivered, and her hands trying to pull her cloak closer about her, dropped helpless at her side.

"It's bis ingratitude that's gone to her heart, for he might at least have looked this way in token of the kindness we showed him when he was in this part of the country before," said old Larry, blind still to his daughter's affection for the proprietor of Romney Castle, as he assisted Florence in supporting her.

"It is only that I feel chilly," she replied, when at length she recovered her voice, and while the three turned slowly to the house, Larry said some what bitterly

"It is true what they said; he is one of the Romneys."

And he would have continued to

give vent to his feelings but that Florence, over Catherine's head, motioned him to repress his observations. deed, her faltering form seemed to require their most attentive care.

When they arrived at the house, her conduct became at once strange and inexplicable; one moment laughing with almost her olden merriment, and making some quaint, comic speech to Florence, the next she seemed on the point of bursting into hysterical tears. Her father knew not to what cause

to attribute this wayward humor ; but Florence, with a sharp pain in his heart, imagined that he knew, and when he rose to take his leave, he said to Catherine, who had also risen : "Don't come out with me, now, Kate ; you are not well enough.

But the wayward girl would not obey him, and all the way down the path she chatted with so much apparent liveliness, rallying her lover on his gloomy visage with so much of her olden gayety, that he could not speak to her as he had at first intended to do but when she had left him he shock his head and murmured to himself

"I'm bewildered with her queer moods.

Catherine Dominick had entered upon a hard path; beside the wild passion and remorse to which she was in turn a victim, she was obliged constantly to exercise over herself a painful guard lest even some inadvertent exclamation might betray to her father, her wretched condition. With Florence it was not quite such a difficult task to maintain her assumed cheerfulness, but, at her household duties, when her thoughts reverted, as alas! they could not help doing, to the foolish, erring past, it required a mighty effort to refrain from crying

aloud in her fruitless agony And the whole place was reviving the gossip in which it had indulged when the present Sir Hubert Romney was down there, known as the "gentleman at the Arms," and wondering how Catherine and her father endured the mortification of being unnoticed now, when before they had been the objects of such courteous at-tention. But the proud old man, and his equally proud daughter, evinced to their neighbors neither by word nor sign, the neglect felt so keenly by

Larry Callahan in his frequent visits to the Dominicks had much to tell of the "great doings" at the Castle. Sometimes it was a party in the ban-quet hall "last night," at which the mirth of Sir Hubert and his companions became frantically high; again, it was a hunt about which the whole of that part of the country, as well as old Callahan, were talking, and Catharine listening with breathless interest, longed to ask some question that might elicit a more minute account of Sir Hubert himself; but she always restill a gloomy air, so that Larry Cal pressed the words almost upon her lips, and turned aside oftentime with a sob in her throat.

She watched when she could do so without being observed by her father, the place, Jimmy; and all the wealth of the Romneys will never banish along the highway which he frequent ly did, and twice she was rewarded by seeing him dash along at his usual well as in times of peace, he settled breakneck pace. Once he was accom- with a dexterous hand, complex probreakneck pace. Once he was accompanied by the old man and Catherine, panied by two gentlemen similarly had gone to the end of the fir path, mounted, and Catharine ascribed to from which place they could have a good view of that part of the highway he passed her upon the road. But the but the enemies of the Pope, to gratifying to hear his flexible langood view of that part of the highway that the expected party would be obliged to pass. But Catherine becoming tired had returned to the house, Florence having promised to wave his handkerchief when the strangers were in sight. She watched from the door for the signal and saw did not pay the slightest attention to from the door for the signal, and saw did not pay the slightest attention to all strove to stifle the energy of the pay their homage and tribute of their

her presence; and when he had dis- magnanimous old man and to corrupt appeared from her sight, she fell back the healthy breath of his acts. Merinto the fir path, pressing both her hands upon her heart and moaning to herself.

TO BE CONTINUED.

JUBILEE OF LEO XIII.

For the CATHOLIC RECORD. Like Pius IX, his illustrious prede essor, Leo XIII. has consecrated two crowning epochs in his life. The first was the anniversary of his priesthood, Jan. 1, 1888, the second that of his episcopal consecration, Feb. 18,

These two jubilees, the crowning events of his pontificate, have provoked, from the four quarters of the globe, many ever-living testimonies of respect for the august person of the great Pontiff, and much pious devotion to the Apostolic See, the great centre of unity. These manifold manifestations assumed different forms. The first jubilee saw an infinite variety of precious presents, many of which were of great cost, others of artistic merit. but mostly all of inestimable value. The exhibition of these brilliant offer ings was a prominent feature of the occasion.

Five years later, his second jubilee, assumed a different aspect. The lov-ing children of Leo XIII., the worldover, gave expression to their filial devotion, through a protracted series of During the pilgrims' pilgrimages. stay in Rome the treasury deficit of the Pontiff was replenished. The offerings made were more than sufficient to assure to the Great Ruler a budget capable of supplying the waning vaul occasioned by unscrupulous spoliations. The spoliators, who took complacency in their work, were put to shame during the jubilee period of festivities To what an imposing grandeur was not Rome a proud witness? For For eighteen months the ceremonial cele brations in the great Basilica of St. Peter were uninterrupted. The mighty edifice was thronged with hundreds of thousands, to say nothing of the thousands who were to gain admission. Well may I here repeat the words of the dying Saviour "greater love than this no man hath." The audience of the Pope, to each group of pilgrims, was stamped with emotional love. To see the Pope, to receive his benediction, to hear him, was a desire deeply rooted in the heart of every pilgrim. Leo XIII., bearing with astonishing grace the weight of eighty-three full years, stood the strain to which the festivities subjected him, with surprising endurance Tireless and indefatigable he pleased one and all by his astonishing versatil-

One of the characteristic merits of the Sovereign Pontiff was to transform the public demonstrations of his second jubilee into concrete shape tending to teach to the world the weight of his recognized influence. In this schooling, instead of confining himself to hackneyed expressions, commonplace terms, engendered by force of circum stances, he presents a singular variety and astonishing breadth of thought, characteristic of his great personality. The speeches of Leo XIII. during the jubilee year retrace and express in bold relief the individual physiognomy of the heart and soul of a Pope en dowed with a vigorous and powerful mind, and his remarkable language is worthy of the greatest masters.

The history of his pontificate has already registered many happy and portentous results. In many countries the material as well as spiritual interests of the Church were made secure and safeguarded beyond harm's reach. In the course of time history tales of decisive and preg nant initiatives whose fruits will ripen under the healthy breath of time. Future ages will pluck the fruits. The Holy Father's grasping mind

fathomed future problems and foresaw a multiplicity of contingencies. To know and fully appreciate the com-plex value of Leo's pontificate it is absolutely necessary to strip material events of their exterior garb, to scrutinize and penetrate his inspiring mind that gave birth to such loftiness of Leo XIII. has written much. views For centuries past, no Pope has wielded the pen with such persistent activity, and with such an abundance of inexhaustible resources, or a power so illuminating. Historians who will write the complex actions of Leo's life will tax, to the full, their power of analysis, if integrity of purpose is their guiding star. Future generations will find in him monuments De Savoir et d'avoir.' To judge him by his works, the historian will have to peruse fourteen large volumes of his "Acta." In addition there is a vast treasure of Apostolic Letters, Briefs, Bulls and Encyclicals, touching vital questions bearing on the interest of he action and organism of the Church. In short Leo XIII. has won for himself the respectful approbation of unbiased minds. In all his dealings with the world, his illuminating and inspiring doctrine so moved the thinking world that the learned Pontiff became an From all breasts came sympathy and admiration for the venerable old man of the Vatican. With an undaunted courage, in stormy days as biems, spoke his mind in such a way as to gain the admiration of the lovers

cenary writers of European courts, discarded the requirements of honor and dignity; and Italy, especially, displayed her iniquitous policy towards the Vatican, but her disguise was not complete. The Acta Leonis XIII. ought to be studied by these treacher ours detractors, be they Italians, Eng lish, Germans or French! This honor able course, pursued by men of principle and imbued with love of equity, was unacceptable to these vile detractors. They displayed remarkable aptness for perversity of judgment and an inaptitude for justice. spite of a disfiguring press, the writings of the great Pontiff continue to inspire the world. The great danger lies in the difficulty of unearthing reliable writings, so subtle is the pen of the opposing faction.

We have said that it is advisable for all, to study the Acta Leonis XIII. By a happy concurrence, the speeches de-livered by Leo XIII. bearing on the jubilee festivities, constitute precisely a synthetical cycle, reproducing the masterly thoughts that have guided and directed his Pontifical action A multiplicity of circumstances, and a diversity of hearers inspired the Pope to employ a varied and flexible language, astonishing at first but none the less captivating. Assuredly it can be said that the Pope summarized in eighteen months the work of sixteen years. During these eighteen months he intermittently stood face to face with pilgrims, hailing from the four corners of the globe; and in their presence he renewed his sixteen years' teaching, showing to the full the magnetic influence of his personality, as well as the inspiring character of his thoughts, reflected on social life. He gave a striking proof that the voice of Rome is the mightest lever with which governments and nations, viewed in their social or moral aspects, can be lifted from the mire in which they wallow.

The first solemn Pontifical act, on

the official opening of the jubilee, was a consistorial allocution to his brethren of the Supreme Senate of the Church. The Cardinals are his immediate coun cillors and collaborators. Many of the deliberations of that august body remain the secret of the members of the

Sacred College.
Tradition has it that twice a year, on the vigil of Christmas, the formal opening of the new year for Christian Rome, and on the anniversary of his coronation, the Pope receives the good wishes and congratulations of the Sacred Col lege. Four times during the jubilee festivities Leo XIII. unbosomed him self to his brethren of the Apostolic College in terms of profound emotions, alluding to the lofty and grave thoughts that his anniversary minded him of. The solemn tone, the dignity of his masterly expressions, deeply affected his chosen advisers well understands the weighty He nature of his apostolic office, so much so that at times he is overcome with apprehensions. Repeatedly he alludes to the frequent upheavals of modern Europe; to his joys at the striking festivities, lending lustre to the Church; to his anxiety to become the standard bearer of peace to the world: to the disarmament of Europe always on the verge of a gigantic war, to the armanecessary for the fragile equilibrium of peace, because nations, or at least their ruling spirits, have lost sight of the Absolute Peace Bearer.
The zenith of his joy is embodied in his indomitable will to continue, in his declining years, to extend his work for

From all quarters of the globe marks of deference and expressions of goodwishes were extended to Leo XIII, by crowned heads. Men of the Italian revolution were grieved at heart at the sight of accredited ambassadors paying their respect and homage to the Sovereign Prince Leo XIII. No revolution can destroy his title of Prince : "Behold I am with you all days." The Chancellor of the German Empire addressed him, Sire, in a historical letter written at the time when they were preparing to inaugurate the end of the Kulturkampf.

the welfare of the Church of God.

Recently the Emperor of Russia, after an interruption of diplomatic reations during a period of twenty eight years, through his minister plenipo-tentiary, emphasized in his letter his title of Sovereign Prince, Bishop of the Catholic Church. These short har-angues, couched in diplomatic style may appear hackneyed expressions to superficial readers, but in truth, they are not. Shades of diction, the selection of words, whose suggestive signification catches both intellect and will, oftentimes prove far more reaching and truth-bearing in what they say not than in what they say. Italy has strained relations with most Europeon Governments. Diplomatic agencies are habitually at work to soothe the sores and restore healthy intercourse. It is evident that in his occasional discourses of social etiquette Pope Leo XIII. never alludes to pend-ing troubles, but by his style, form, flexibility of thought, and selection of subjects, it is easy to fathom the inner-most secrets of his heart. Under the cover of rhetoric his whole soul is laid He wields the language of diplomacy with astuteness, and possess es to a very high degree the delicacies of diplomatic art.

deeply impressed character of hi Pontiff and Fatl teaches and exh consists in faith ideas are gener tian truths, but h as to bespeak a al, his thoughts tional, discreet, trating, convince de nerfs. His s vincing truths jugates. The c his eloquence li expressions and His winning we cinating. The cinating. The cards figurative of speech does vehemence of la citement of sent nighty power du but to the harm position of his id ated as to give power. between the ide between the eme the ever living s His style is radiating war

FEBRUARY

filial devotion, he

ties of language

rhetorical figures

father to his ch

modest are his

an effect all th intense: "Simp His vigorous sty his personality. he speaks fluen The language of flows from his li crystal of unsu and Fenelon mu ite authors. three languages he has one of elegant and tr language is no with "quippe qu but every word pulously dispose The doctored French humani the distorted an man philologist ant, diffuse, st abundant displa

have no point o

graceful and ele

XIII. His lang tinguished by t

ous limpidity of

the severe choice

vigor and preci cabulary, hand is concentrated Titus Livius a ion of Tacita tered the fi of him what "La langue The most de humanists acl superiority. Augustinian ag tian truths a richness and de tivate a cultiv consternation a mind of a fait times old acade the "Institut," students to stu Pope Leo XIII paration Au D

To each grou

obvious proofs

and versatility

alluded to St. King Edward St. Patrick ; their apostolic the Slavonians Cyril and Meth of Isidore de of Toledo; to love and deep the Holy See. some thirty ye from the attac In addressing personal remin returns home Father is full patriotism an has a deep res tradition. T knowledge of social conditio

His allocut

' L'Ecole de

ists of "Villa

the progress of l'œuvres. His ters of St. Vi tian charity, the Apostlesh the true mean Sacred Heart reveal a new XIII. At all Leo XIII. wa by salaried sp at fault. Hi cized, but we His encyclica found the wor him with be literature and mended ratio when the stud was encourag surnamed a p ful of his pon

tian light on States and enemies star of absolutism "Libertas" ness among European mo his utterand ts. Mer

courts, of honor ally, dis

was not

treacher

ns, Eng

is honor of prin

detract-

narkable

udgment

the writ-

itique to

t danger

earthing

the pen

sable for

III. By

eches de

g on the

precisely

cing the

guided

action

es, and a

he Pope

out none

redly it marized

of six-

eighteen

d face to from and in

sixteen

sonality, acter of

ial life.

that the

nations.

aspects

n which

act, on

lee, was

brethren

Church.

te coun

y of the body re-

rs of the

year, on

al open.

corona

d wishes

red Col-jubilee

ed him-

postolic

motions

ary

grave

one, the

dvisers

weighty

me with alludes

modern

ing fes-

Church

tandard

; to the

on the

fragile

nations,

ts. have

Bearer.

ed in his

in his

e marks

of good

III. by

Italian

rt at the

rs pay-e to the lo revo-

Prince :

Empire storical

en they

the end

Russia.

atic re-

y eight lenipo-

etter his

shop of

ort har-

c style

ressions

truth,

on, the gestive

ect and

reach-

Italy st Euro-

c agen-

o soothe

inter

is occa-

tiquette

o pend-

, form, ction of

inner-

der the

l is laid

age of

possess-licacies

and re-

le lan-

s of his her the

esident king of

It is

teaches and exhorts. His teaching and Rome concocted schemes against consists in faith and morals. His the Pope at the time he was busy betideas are general, embodying Christering the lot of Catholics of Russia. tian truths, but his originality is such pered mind. His language is classical, his thoughts noble, elevated, emotional, discreet, affectionate, penetrating, convincing, but never coup de nerfs. His steady stream of convincing truths captivates and subjugates. The characteristic mark of bis eloquence lies in his choice of expressions and elevation of thoughts. His winning word is strikingly fasticated with the characteristic mark of the unit of sacerdotal inspiration. He beseeches heaven to remove the obstacles in the way of Christian Unity, to bless the work of his projection of the University of t cinating. The imperceptible action is slow but efficient. The orator dis-cards figurative lustre. Not a figure The imperceptible action of speech does he call to play: no vehemence of language, nor over excitement of sentiments. His word is a mighty power due to no laws of thought but to the harmonious, luminous disposition of his ideas so wisely co-ordinated as to give relief to his magnetic between the idea and the expression ; between the emotions of the heart and the ever living sincerity of his accents.

His style is of severe purity and radiating warmth, independent of factitious embellishment, but produces an effect all the more profound and intense: "Simplex non fucatus nitor." His vigorous style is the outgrowth of his personality. French, Italian, Latin he speaks fluently and idiomatically. The language of Dante and Manzoni flows from his lips as through a limpid crystal of unsullied purity. Pascal and Fenelon must have been his favorite authors. Though master of the three languages he is at his best in the There is no imitation of style : he has one of his making, vigorous, elegant and truly Ciceronian. His language is not a meadow blooming with "quippe qui" or "esse videantur, but every word is necessary and scru-

pulously disposed.

The doctored Latin of English or French humanists; the archaic Latin. the distorted and harsh style of German philologists; the verbose, redund ant, diffuse, strewn with hackneyed epithets and hollow superlatives; the abundant display of Roman "Curiales" have no point of comparison with the graceful and elegant language of Leo XIII. His language is essentially dis-tinguished by the sober and harmonious limpidity of his rounded periods, the severe choice of words, expressive vigor and precision of his classical vocabulary, handled by a writer in whom is concentrated the rich elegance of Titus Livius and the nervous concision of Tacitus. He has so mas-tered the fine points of each that we can judiciously say of him what Buffon said of style "La langue est l'homme meme." The most delicate among modern humanists acknowledge the Pope's superiority. By using words of the Augustinian age, he expresses Christian truths and modern ideas with richness and depth of shades that captivate a cultivated humanist, spread consternation and despair itself in the mind of a faithful translator. Many times old academicians, members of the "Institut," urged young university students to study the literary part of paration Au Doctorat des Lettres.

To each group of pilgrims he gave obvious proofs of his great learning and versatility. To the English he alluded to St. Gregory the Great and King Edward; to the Irish he spoke of St. Patrick; to the Hungarians of their apostolic king, St. Stephen; to the Slavonians of their Apostles St. Cyril and Methodus; to the Spaniards of Isidore de Seville and the councils of Toledo: to Hollanders of their filial love and deeply rooted attachment to the Holy See. Hollanders flew to arms some thirty years ago to defend Rome from the attacks of Italian invaders In addressing Belgians he indulges in personal reminiscences. Each pilgrim returns home convinced that the Holy Father is fully in touch with their natriotism and love of country. He has a deep respect for their history and tradition. This is due to his perfect knowledge of the public religious and social conditions of each country.

His allocutions to the members of "L'Ecole de France" and to the artists of "Villa Medicis" to encourage the progress of science are petits che His replies to the daugh ters of St. Vincent of Paul on Christian charity, and to the members of the Apostleship of Prayer, touching the true meaning of the worship of the Sacred Heart of Jesus are pages that reveal a new feature in the life of Leo At all times during the jubilee Leo XIII. was passionately shadowed by salaried spies, anxious to find him at fault. His utterances were criticized, but were found irreproachable. His encyclicals were disfigured to confound the world. His enemies taxed him with being opposed to science, literature and history when he recom mended rational philosophy. Again, when the study of these latter branches was encouraged by the Pope, he was surnamed a profane humanist forgetful of his pontifical duties.

encyclicals throwing Chris-States and the life of peoples, his not, I should not have told you."

enemies stamped him with the stigma

Yes, the sentence is in the Catholic Later on his encyclical Bible in the following : of absolutism. "Libertas" provoked a storm of mad- many mansions in my Father's house."

rhetorical figures and speaks like a bostility against France. When this heaven, and if we do not reach it, father to his children. Humble and latter country was the recipient of modest are his expressions. At first Leo's fatherly counsels regarding selves. sight it is obvious that the Pope is religious persecutions, the Triple Alli-deeply impressed with the primordial character of his ministry. He is Pontiff and Father and as such he with Masonic lodges. Berlin, Vienna de Pope was in sympathy

" Positus signum contradictionis. as to bespeak a vigorous, well-tem- says Holy Writ of Christ. His Vicar on earth cannot expect at the hands of hungry hordes better treatment than

that of his Master. At the close of the Jubilee Leo XIII. published his admirable encyclical Praeclara Gratulationis, a lasting priesthood in the interest of the Universal Church of Christ, and to check the invading storm of irreligion and destructive incredulity.

The harmonious parallelism between Church and State, two distinct forces mighty in proportion as they are united together harmoniously, is suggested as food for Catholic thinkers. Human fraternity, the progress of civilization A perfect proportion exists the idea and the expression; the emotions of the heart and living sincerity of his accents. words are a living testimony of his love for imperishable truth. He bade farewell to peoples and Princes, feeling in the innermost recesses of his heart that during his long Pontificate heaven had blessed his noble career, his calm and serene intrepidity. Obstacles, contra dictions, conspiracies against the throne of Peter, were overthrown or over-reached. Leo XIII. mastered his enemies, displayed great power before the world, found strength and consola tion in the words of his master, St. Thomas, "Ecclesia inter errores con-trarios lento passu incedit." (op. 3. Contr. Grace. 69.) St. Lawrence.

PAULIST MISSION TO NON-CATHOLICS.

The Gratifying Results of one Week's

-Earnest Prayer.—A Real Congress
of Religious—Doctrine, Dogma, and
Catholic Practices Explained—Over
One Hundred Persons Have Joined the Inquiry Class-Questions An-

These missions were continued on Thursday and Friday of last week, and the course of sermons and instructions came to a close on Sunday evening last. The attendance throughout was most satisfactory, and the inquiries made and the questions asked leave no doubt as to the honest, heartfelt awakening that has sprung up among the non-Catholic community of the city. Hundreds came from the most distant points to hear the special instructions given, and not a few have been specially in-terested in the question box. At the close of each evening's services Rev. Father Doyle stood at the end of the church to receive the names of those desirious of identifying themselves with the inquiry class, and it must be allowed that his department has been fairly well patronized.

On Thursday evening there were a good many questions placed in the box, several of which were more or less of the same kind as those which have already been answered, and a pretty fair share of them had somewhat of reference to purgatory. This was fully Pope Leo XIII.'s encyclicals as a pre- explained in the sermon which followed, given by the Rev. Father Younan.

FRIDAY EVENING On Friday evening the Rev. Father Doyle ascended the pulpit and answered a large number of questions, selecting those which were " new " and laying aside several which had been already satisfactorily replied to. Throughout the entire series there was only one "scare" question asked, and that this came from an Apaist was quite evident. At any rate, and as Father Doyle was forced to remark, it was quite evident that the congregation did not entertain the same opinion on the subject as did the writer. question was one of the old kind, referring to the intrigues of the Jesuits against Protestants, and will be given in its proper order.

HOLY COMMUNION WITHOUT CONFESSION 1. Can a member of the Catholic Church receive holy Communion with-

out having to confess to a priest?

Answer.—No one can approach holy Communion except his heart is puri fied, except he is in a state of grace. We receive our Lord's body and blood, His soul and divinity, and it would be a great sacrilege to receive Him while in a state of sin. "Let a man prove himself." "He that eateth and drink we get into the state of grace is by confession, by having a sincere son row for our sins, by an acknowledg-ment of them and by receiving the official absolution. There are cases in which devout people are allowed to go to holy Communion without confession immediately before they receive, because they go often to confession and holy Communion, and it sometimes happened that they were not obliged to

HEAVEN LARGE ENOUGH FOR ALL. 2. Is the following sentence in the Catholic Bible? Is it right, and what does it mean? "In my Father's tian light on the relative condition of house are many mansions. If it was efficacious.

ALL SINS FORGIVEN.

3. As I understand the Bible it says that " All sins shall be forgiven, except sinning against the Holy Ghost," and we are told that our bodies are the temples of the Holy Ghost. If, therefore, a person com-mits sin in his young days and becomes stricken down in body and suffers pain, what state is that man in supposing he is sorry for his sins, though they may weigh him down?

Answer.-It would appear to me

that such a person would be in the state of grace. No matter what the sins of one's past life may have been, if he has felt a true sorrow for them, God will forgive him. No one need frighten that he has committed an unforgivable sin. "If thy sins are as scarlet, I will make them as white as snow." There is no sin that you can mention which will not be forgiven.

ROSARY, SCAPULARS, NOVENAS.

4. What is the rosary? the meaning of novenas? High Mass, Pontifical Mass, Low Mass? Why do Catholics wear scapulars, St. Joseph's Cord, the

Answer.-The rosary is a form of prayer used by Catholics, and has been handed down for many centuries. It is a form of prayer by which the life of our Lord is brought home to us in a very particular and pointed way. Be sides, the rosary is a combination of two kinds of prayer-mental prayer and vocal prayer. Either of these prayers was very hard by itself, but when combined the defects were at once removed. Each part or decade of the rosary has some particular refer ence to a particular period of our Lord's life, such as "The Agony in the Gar-

en." "The Scourging at the Pillar,
The Presentation in the Temple, "The Crucifixion on Calvary," "The Resurrection from the Dead," "The Ascension into Heaven," etc. We can picture in our minds any of those scenes from the birth in Bethlehem, amid the winter's snows, to the last scene of our Lord's ascension into heaven, while we are speaking the words of prayer that accompany each of each decade we apply some little lesson to ourselves. The rosary is one has been very popular for many ages. It is practiced by all ranks and conditions of life. The greatest men say their rosaries and the simplest of men he referred to and made the particular toll their beads.

a space of nine days. when a Bishop is present, and Low Mass with one priest.

The scapulars and cords are merely external marks of consecration to God can. The scapular was the livery of the Blessed Mother of God, and through devotion to her we wished to wear some particular signs. The cords were also external signs of particular devotion. A HAPPY FORGETFULNESS

5. Are not the sins which children commit in their youth likely to escape their memories, and then how can they confess them?

Answer. -- A mighty good thing, too, if they can forget them. But Catholics always make as good an endeavor as possible to remember their past sins. Besides, there are times when one has to make a general confession, and sin generally once confessed and repented of is wiped away.

The Catholic Church does not approve of it, nor give it any contained a prayer asked in good faith.)

In answering, he said that St. Patrick was the Apostle of Ireland, who was sent out by Pope Celestine not approve of it, nor give it any contained a prayer asked in good faith.)

In answering, he said that St. Patrick was the Apostle of Ireland, who was sent out by Pope Celestine not approve of it, nor give it any contained a prayer asked in good faith.)

It is hecclesiastical Record: "Should be read by all Catholic laymen who at any time enter into polenical discussions with Protection in it a treat that will afford them pleasure again and again."

Catholic Times, Liverpool: "They will find in it a treat that will afford them pleasure again and again."

Any will welcome its withy SALVATION FOR ALL.

Can Freemasons be received back into the Church and get absolution from a priest?

Answer.—Most decidedly. Any one can be received back into the Church after he leaves it, if he wants to return and live according to the laws of the Church.

7. Is there any salvation outside the Catholic Church? Answer.—For one who has faith and serves God as best he can and lives according to the light of his conscience, lives a good life, there is salvation. If that person dies, he dies in God's arms : he dies, as it were, belonging to the soul of the Catholic Church. The Catholic Church is the family of God. Our Lord's idea of the Church was that of a tree. He likened it unto a mustard tree, which would send forth its branches in all directions, and if any of these branches received not the life sap it became rotten and fell off, but as long as we were united to that tree we had life. Therefore, any one who lives up to the very letter of judgment to himself, not discerning the body of the Lord." Now, the way we get into the state of the law, such a one will save his soul, wrong, seeing the vast throngs that join the Catholic Church from time to time, and that it is the Church that was handed down to us, if he puts this thought out of his mind, he blinds himself if he refuses to be grafted onto it.

ASK AND YE SHALL RECEIVE.

8. Are the prayers of non-Catholics available? Answer .- Most certainly. I have seen many, very many, good non-Cath-

olics whom I would like to pray for me, because their prayers would do me a great deal of good. The prayers of in Me and I in him. As the living EVERLASTING PUNISHMENT.

ment? European monarchies tottered. When enough for us all; high enough, wide eternity of punishment, and what is as the case may be, in taking our his utterances carried a mission of enough, deep enough and long enough! true to-day has been true throughout Lord's words literally when He meant

ners in Zion are afraid : trembling hath seized upon the hypocrites. Which of you can deal with devouring fires ; which of you can deal with everlasting burnings?"
THE POPE NEVER WROTE IT.

10. What is the meaning of the following sentence in the Pope's encyclical No. 24: "The Catholic Church is obliged to avail itself of force and to use the temporal power

Pope's encyclical of this kind. THE JESUIT SCARE.

11. Are not the Jesuits, by the very essence of their institutions, bound to seek by every means, right or wrong, the destruction of Protest-antism? Is not this a condition of iscate property and take the lives of those who are non-Catholics? (At the conclusion of the reading of

this question, the entire congregation, four fifths of which was composed of Protestants, burst out into laughter, and showed by their tittering how they looked upon such ridiculous fears as those entertained by the questioner. Father Doyle answered that he knew

great many very good Jesuits, and that they recognized no such duty as this No one should believe such assertions as this, found in books against Jesuits, until they had investigated the sources from which they came.

RELIGIOUS CONGRESSES APPROVED. 12. Why are religious congresses

not approved by the Pope? Answer. Religious congresses are approved by the Pope in a sense. The religious congress held in Chicago at the opening of the Parliament of Religions had the approbation of the Holy Father by the presence of his representative, Cardinal Satolli, and by the presence of Cardinal Gibbons and many of the hierarchy of the Church. The questioner refers to a certain letter which the Holy Father sent from Rome some time ago, which alluded to religious congresses, but it had some particular reference to something which was to come about in the near future. Certain conditions of religious congresses were decade, and when we come to the end of each decade we apply some little lesson to ourselves. The rosary is one the Holy Father had reference to that of the highest forms of meditation, and particular one. The Holy Father gave general directions in the encycli-cal, and those who knew any-thing about the letter knew what toll their beads.

A novena is a prayer recited during glad that religious bodies should come ogether: it was one of the pet schemes Solemn High Mass is a Mass said with three priests; Pontifical High Mass encyclical on Christian Unity, notwith tanding that he has already written so much on this subject. He wants us to know each other-to know each other's and to show by good lives that we are rectitude of life and to know each determined to serve God as best we other's motives. I do not know a better religious congress than that I see before me now. There are, I suppose, more than five-hundred non-Catholics, and they come together in the very best sense of the word. If the Holy Father were to come into our midst to night he would say to us, "God bless

THE CHURCH DOES NOT APPROVE. 13. Does the Catholic Church countenance and approve of the in-closed circular distributed in a school by a teacher among her pupils? (The seemed undoubtedly circular in question contained a prayer asked in good faith.)

countenance. It is simply a question

of misguided judgment. THIS IS MY BODY: THIS IS MY BLOOD Father Youman then preached the sermon of the evening from the sixth chapter of St. John, verses 58 to 59, explaining at much length the doctrine of the Lord's Supper. He quoted from St. Paul and other sources to show in what light the dogma of Transubstan tiation was held in the early days, and as he proceeded, step by step, he gave Scriptural authority for that "hard doctrine, that "mystery of faith" which has been a stumbling block to so many for ages past. His hearers were delighted with the treat, and person were actually spell-bound while listening to the story of the miracle of the loaves and the fishes and of the other equally great types of that greatest miracle of all. What was said was based on the very words of Christ Himself: "I am that bread of life. Your

fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that man may eat thereof and not die. am the living Bread which came down from heaven; if any man eat of this Bread, he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world. The Jews, therefore, strove among themselves saying. How can this Man give us His Flesh to eat? Then Jesus said unto them. Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whose eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. For My Flesh is meat indeed, and My Blood i drink indeed. He that eateth My a great deal of good. The prayers of in Me and I in him. As the living every one go up into heaven and are Father hath sent me, and I live by the Father; so he that eateth Me, even he

shall live by Me."

The sense in which our Lord was 9. Where is the doctrine of eternal "There are punishment taught in the Old Testa- understood by the Jews was fully considered, and rules were applied to show ness among publicists. For a time and it means that heaven is big Answer.—The Jews believed in the when the Jews were right or wrong,

filial devotion, he forsakes the subtle- peace in Germany, passionate and for every child of Adam. Almighty all ages. Truth never changes. In them figuratively, and vice versaties of language, avoids the use of jealous minds taxed His Holiness with God has destined us for eternity—for the Prophet Isaias we read: "Sin- Thus we had two rules for ascertaining, on any given occasion, whether the Jews were right or wrong in taking our Lord's words to the letter; first, whenever they took them literally and He meant them figuratively He invariably explained His meaning, and told them that they were wrong in taking literally what He meant to be figurative; secondly, whenever the Jews un-derstood Him rightly in a literal sense, and objected to the doctrine proposed. He repeated the very phrases which Answer. — I don't believe there is had given offense, as in the quotations one a sentence to be found in the just given. The preacher concluded just given. a most impressive discourse by weighing the evidence of all the Scripture texts on the Eucharist conjointly, and contrasted this volume of support with the foul torrent of scorn and oblequy that has been vomited forth by the blasphemous, and the dreadful charges their existence: they must fulfill it or cease to be Jesuits? They must contact have been directed against the people and priesthood, on account of this doctrine. In support of it the plainest proof of Scripture is repeatedly ffered; it was the unanimous belief of Christendom for fifteen hundred years, and, by a word of inquiry, may be re vealed as the deep spring of the waters of eternal life in the souls of neighbors, friends, and even relatives, virtues are an edification to all, to say nothing of the countless millions of God's servants who adhere to the Cath-

> THE CLOSING QUESTIONS. On Sunday night last the closing services were held in connection with this mission, and it is safe to say that the church was literally crammed to excess. The passages up along the aisles were filled with people who could not get sitting accommedation, while every corner and nook around was also filled up, the organist, even, having to give a portion of his domain to some of those that crowded round.

olic faith.

Father Doyle went through the entire service himself. The questions were not numerous, but they made up in interest what they lost in quantity and the thousands who heard the very lucid and instructive replies of Father Dovle are not sorry that they have been so fully and so thoroughly ans wered.

PARTICULAR AND GENERAL JUDGMENT. 1. The first question was: Do Catholics believe that all the sins that have been remitted in confession will be brought up at the general judg-

ment? Answer: Sins that have been con fessed and repented of are washed away. The mercy of God is so great that He is willing to forgive us. matter what the sin is that we have committed, if we repent of it, and are truly and sincerely sorry for it in our hearts, God will wash it away "If your sins are as scarlet they will be made as white as snow." Now, if they come up at the particular judg medt, they will never come up agains us. The particular judgment at the end of our lives is the judgment whereby our fate is settled for all eternity, and at which we are punished or rewarded, according to what we had done in the flesh, but anything repented of will never stand against

ST. PATRICK'S RELATION TO THE

CHURCH.
2. Please state the relationship of St. Patrick to the Catholic Church? (This question caused considerable mirth among the congregation, Father Dovle remarking that the question seemed undoubtedly to have been

Irish. He was a man noted for great learning in his day; a man who in early life had been carried into captivity, and during which he learned the language, manners, habits and customs of the Irish. derings in the darkness of heathenism and paganism, and his heart burned with a desire to preach the Gospel of Christ to them. And after he had escaped from captivity and got back to his country, he studied, went to Rome and was a canon of the Lateran Basilica in the Eternal City. When the question came up before the Holy Father of that day as to who should be sent to Ireland to convert it to Christianity, and who should take up the glorious work of Paladius, no one but Patrick was found. And the Holy Father called him and sent him to Ireland, and he went, and, landing, he preached Christ crucified before the King and the common people, and so converted the whole nation. To-day it was the glorious attestation of that CONTINUED ON EIGHTH PAGE.

Exposure to cold, damp winds, may result in pneumonia unless the system is kept invigorated with Hood's Sarsaparilla.





Ayer's Pills

For Stomach and Liver roubles, and for the cure of headache aused by these derangements, Ayer's 'ills cannot be equaled. They are easy

Are the Best RH-round family medicine I have ever known."-Mrs. May Johnson, 368 Rider Ave., New York City.

AYER'S PILLS Highest Awards at World's Fair. Ayer's Sarsaparilla for the blood.

CANDLEMAS.

Moulded Bees Wax Candles, Extra pecial hand-Made Wax Candles made in 1, 3, 4, 6 and 8 to lb.

Stearic Wax Candles 4 and 6 to the pound.

Paraffine Wax Candles Wax Touches Unbleached Wax Tapers

8, 10, 12, 16 and 20 to the pound. Paschal Candles

Plain or artistically decorated Incense, Floats, Oil, etc.

Mission Supplies. Catholic Missions supplied with Prayer Books, Beads, and all articles of Catho-lic devotion.

When ordering please state

Who is to give the mission. About how many families will attend

The day the mission opens. How the goods have to be shipped to reach safely.

D. & J. SADLIER & CO.

Catholic Publishers, Booksellers and Sta-tioners, Church Ornaments, Vestments, Statuary and Religious Articles, 1669 Notre Dame St. 115 Church St.

JUST PUBLISHED!

New Popular Edition, reduced from \$1.00 to 50 cents.

THE COMEDY OF ENGLISH PROTESTANTISM.

Edited by A. F. Marshall, B. A. Oxon, Net, 50 cents,

book you will thoroughly enjoy. This clever and humorous little book purports to be the report of a conference of the repre-sentatives of English Protestant sects, held in London to discover some means of untiling all into one body. Toward the end an Irishman and a convert appear as the professed defenders of Catholicism.

What is Said of the Book. Irish Ecclesiastical Record: "Should be read by all Catholic laymen who at any time enter into polemical discussions with Protest-ant friends."

Ave Maria: "Many will welcome its witty pages who would turn from a more serious

Northwestern Chronicle: "For merciless logic, edged with the keenest wit, this book is unrivalled." Sold by all Catholic Booksellers & Agents.

BENZIGER BROTHERS. NEW YORK. CINCINNATI CHICAGO. 36 & 38 Barclay st. 343 Main st. 178 Munroe st.

FOR \$1,00. The CATHOLICS OF SCOTLAND

From 1593, and the Extinction of the Hier-archy in 1603, till the Death of Bishop Carruthers in 1852.

archy in 1693, till the Death of Bishop Carrithers in 1852.

By the Late Lamented ÆNEAS McDonell Dawson, LL D., F. R. S.

Author of "Plus IX. and His Time;"
"Letters and Lectures on the British Coionals;" "The Temporal Sovereig, ty of the Pope;" "Malcoim and Margaret;" St. Vincent de Paul;" "The Last Defender of Jerussiem;" "Dominion Day;" "The North-West Territory and British Colombia," etc.

The historical sketches which make up this very interesting volume of 990 pages appeared from week to week in the pages of THE CATHOLIC RECORD a lew years ago. With the assurance that it will prove a valuable acquisition, and the may read to such a country of the Catholics of Section of the company of the carried of the company of the carried of the company of the Catholics of Section of the company of the Catholics of Section of a monomening that we are now prepared to furnish a limited number of copies of "The Catholics of Section of St.00 ach, charges for carriage prepaid.

Address,

THOS, COFFEY,
Catholic Record Office.

THOS. COFFEY, Catholic Record Office, London, Ont.

CONCORDIA VINEY SANDWICH, ONT

CUR Altar Wine a Specialty
Our Altar Wine is extensively a recommended by the Clergy, and our larred will compare favorably with the local sported Bordeaux.
For prices and information address.

E. GIRADOT & POST & HOLME Offices - Rooms 23 and 29, Manning King st. west, Toronto. Also the Gerrie Block, Whitby.

A. A. OST, R. A.

Y OVE & DIGNAN, BARRISTED 10.1 13 Ta bot street, London. Privat- 10.5 tojloan.

DR.:WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision. impaired mearing, naval catarrh and troublesome throats. Eyes tes:ed. glasses adjusted. Hours. 12 to 4

The Catholic Record. Vublished Weekly at 484 and 486 Richmenter, London, Ontario.

Price of subscription-\$2.00 per annum EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

Author of "mistakes of Boolet Indicas."

Pablisher and Proprietor, Thomas Coppey, Messas, Luke King, John Nigh, P. J. Neven and W. A. Nevin, are fully authorized to receive subscriptions and transact all cher business for the Catholic Record.

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

Addroved and recommended by the Arch-

tion, agate measurement.

proved and recommended by the Archproved and recommended by the Archpos of Toronto, Kingston, Ottawa, and St.
face, and the Bishops of Hamilton and
propro, and the clergy throughout the Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, Feby. 1, 1896.

MARRIAGE AND DIVORCE.

The Rev. Morgan Wood, of Detroit, is one among those Protestant clergymen who are horrified at the laxity of the marriage tie which has become so prevalent among Protestants of the present generation. On Sunday the and well-reasoned sermon against the present marriage and divorce laws in force in the United States. He took the usual ground of most Protestants as established by Christ permits abso lute divorce in case of the unfaithfulness of husband or wife to the sacred obligations of marriage, but he added that no other cause should be deemed sufficient to authorize either husband or wife to marry again upon separation.

He maintained that there might be other causes for separation in the im possibility for husband and wife to live together peaceably; but there marry again except in the case of the death of one or the other, and in case of unfaithfulness, as already mentioned.

He said :

"Marriage is more than a civil or legal contract, and no self-respecting man or woman would consent to have that sacred union performed by a justice of the peace. This official has no tice of the peace. This official has no other interest in the ceremony than the collection of his fee and the observ ance of a legal expediency. Mar-riage should be a union of two hearts confiding in each other's lasting love and of a quality which would uplif and make pure the natural affections.

There is much good sense in Mr Wood's line of argument, but it will nevertheless fall flat upon the ears of the people to whom it was addressed. It is the tendency of Protestantism to re gard marriage as a mere civil contract, and all the efforts of individual clergymen will no more divert the current of popular Protestant opinion into another channel than would they stem the force of the Falls of Niagara.

This is especially true regarding the congregation ministered to by the Rev. Mr. Wood. It is a congregation more or less intimately connected, as we understand, with the Universalists. and boasts of its being not tied down to any religious creed. It admits of scarcely any special doctrines as belonging to Christianity, and how wil Mr. Wood enforce the Christian view of marriage upon it? And if he cannot speak with authority to his own flock, how can he expect to bring to his views the population of the United States, with all their varieties of belief?

Mr. Wood has the reputation of being a gentleman of ability and very devoted to his work of doing good among his flock, and we have no doubt he de serves this reputation; but that is not sufficient to ensure that his doctrinal views be generally accepted. Paganism itself produced philosophers who reasoned out certain truths which they too inculcated with the hope of elevating the social and moral condition of the people, but they failed especially for two reasons: first, the various schools of philosophy contradicted each other on the most important points. and so none of them were believed, good as their intentions were; and, secondly, they had not the divine sanction for their teaching. They were not commissioned by God to teach the cer

the same position. He is a teacher of one of the many sects into which Protestantism is divided, and as all these sects proclaim that each individual is the judge for himself what doctrines he should believe, neither he nor any of his colleagues in the ministry can claim to have the divine anthority for their teachings even when they are addressing their own congregations, have not heard that it has done any Still less can they claim this when they attempt to impress their views upon the general public, and when they ing till it have a chance again to make the attempt they are met by other clergymen of contrary views

tain truth, and all their efforts failed

The Rev. Mr. Morgan Wood is in

teachers are quite as good as their own, and we venture to say that, within his own denomination, Mr. Wood knows of many of his colleagues whose views on the marriage question are entirely at variance with those he has expressed.

We do not mean to assert that Mr. Wood would do violence to his own convictions if a divorced person were to present himself or herself before him to be re-married, but certainly if he were to refuse to comply with the request he would be a singularity among his colleagues, for in the State of Michigan it is well known that every twelfth marriage is followed by a divorce, and all of the divorced persons consider themselves free to marry again, and they have no difficulty in finding Protestant clergymen to celebrate the marriages for them.

There is, we believe, not one of the Protestant sects which at the present moment opposes the marriage of divorced persons so strongly as the 19th ult. he preached a very strong Anglicans and Protestant Episcopalians of the United States; yet, even among them, many of the clergy celebrate such marriages, and it is well known that in England the Bishops are who maintain that the law of marriage hopelessly divided on the question whether or not such marriages ought to be celebrated.

in matters of religion as well as in after the birth of a first-born male things secular is an essential principle child he should be thus presented to in the Church of England, and on this ground many of the Bishops and clergy maintain that the Church is bound to accept the divorces which have been granted by the courts, and it is difficult to see how others of the clerical body can consistently take the opposite should be no permission for either to view. Yet within the last few weeks there have been loud protests against the act of a curate in St. George's church, London, who performed the marriage ceremony in a case where one of the contracting parties had been divorced. The curate, however, maintained his right, and there is no authority in the Church to condemn him. The only authority which could put a stop to marriages of this kind in the Church of England is an Act of Parliament : and it is very doubtful whether such an Act could be passed. as divorces are an outgrowth of Pro testantism, and Protestantism will con tinue to maintain them, as a parent loves his or her own children.

> If the Rev. Mr. Wood desires to maintain his views on the indissolubility of marriage, to be consistent he should become a member of the Catholic Church, and conform himself to the Catholic belief and practice, whereby divorce is not permitted for any cause, not even for the one cause which Mr. Wood admits as a sufficient justification for it.

THE MAFIA SECRET SOCIETY.

There is a curious ending to the Mafia society in the United States. The Mafia is an Italian secret society affiliated with the other secret associations which have exerted so much in fluence in Italy, and other European countries, and its chief hold over members lies in the fact that its members are under menace of assassination it they dare disobey the orders of their chiefs, and they are likewise bound under obligation to assassinate of otherwise injure those whom the society, that is to say the leaders of the society, mark out for this fate.

It was this association which committed, or, which is the same thing, ordered the commission of the murders throughout Louisiana which resulted in the lynching of sixteen Italians by an angry New Orleans mob only a few years ago.

We do not enter upon a discussion here regarding the guilt or innocence of the men who were punished by mob law, but the guilt was not proved against them in the courts, and it may be presumed that even if some were guilty, others who suffered were innocent of the crimes of which they were charged. Mob law made no distinction, and innocent and guilty were alike executed with the usual barbarity with which lynchings are always conducted.

The Italians, as well as those of other nationalities in this country, ought to learn that they should avoid becoming members of secret societies, the chiefs of which make use of them for carry ing out their nefarious designs

It is to be hoped that the Mafia Soci ety is dead in America, and in fact we nefarious deeds since the New Orlean's lynchings, but it may be only in hidrecommence its work.

The character of this society may be

THE ALL DESIGNATION OF THE PARTY OF

Toranto, of New York, who has just ing a living by flooding the country with "green goods" which they traded off to their country dupes for good United States currency. But the dupes knew what they were doing too, and they hoped to enrich themselves quickly at the expense of the public, and we must not bestow all the blame of such transactions on the principals in the crime. The dupes are about as deep in the mire as are the principals; but at all events it is to be hoped that the unearthing of this green goods conspiracy will contribute towards burying the Mafia Society in America, the chief of which makes manifest his disinterested patriotism by his connection with the counterfeiting gang.

FEAST OF THE PURIFICATION.

The festival of the Purification or Candlemas day, which will be celebrated by the Church on Sunday, the 2nd inst., is instituted in remembrance of the act of obedience of Mary and Joseph, who, to fulfil the law, went from their temporary abode in Bethlehem to the temple of Jerusalem to present our blessed Lord to His Father in heaven. The supreme authority of the State for the law prescribed that forty days the Lord, and at the same time the mother should make an offering for sacrifice in the temple, either a lamb of a year old, or at least a pigeon or a turtle dove.

As cur divine Saviour's parents chos to be reckoned among the poor, their offering was that of the poor, and they brought their pair of doves to the temple accordingly, one for sacrifice, the other as a sin offering, and thus the days of the Purification of the Blessed Virgin were accomplished according to the law of Moses, as well as the Presentation of our Lord in the Temple, both of which events are commemorated on this festival.

Infidels have ridiculed the law of purification which mothers were sacrifice, but this offering was a thanksgiving to God for the preservation of her own and the child's life, and a commendation of herself and her offspring to God's providence, imploring at the same time God's assistance to both during their lives, and the dedication of the child to God was a promise to rear it in the fear of God by a religious training. With the same objects in view the Catholic Church has preserved a form for the blessing of a mother after childbirth, and this rite is also a remembrance of the ceremony of the purification of the Blessed Virgin. The object of this Catholic ceremony is to thank God for His gift of a child, and for having admitted that child to the privileges of a Christian through the holy sacrament of baptism, and to ask His grace to enable the parents to rear him in the fear and love

of God. This festival is of very ancient observance in the Church, though the exact date when it was instituted cannot be stated. It was ordered to be universally observed in A. D. 541, but there are sermons extant for the feast attributed to St. Methodius A. D. 290. to St. Cyril of Jerusalem A. D. 350. and to others of very early date, showing that the feast was of much earlier date than the sixth century, though it is doubtful whether the sermons were really written by those to whom they have been attributed. They are,

nevertheless, of very great antiquity There were certain heathen feasts called the Lupercalia and the feast of the Purification of the Blessed Virgin Mary and Presentation of our Lord, and as it was with difficulty the populace could be made to give up their public heathenish observances, the feast of the Purification was probably instituted partly with a view to substitute the remembrance of the sacred mystery in the lives of our Lord and the Blessed Virgin for an unholy orgy; the primary object of the institution of the festival was not, however, the mere substitution of a Christian for a heathen festival, but the commemoration of an event in our Lord's life which called for a special observance by Christians.

On this festival it is the practice of the Church to bless candles for the year's use either in the Church or by the people, especially when the sacraments are to be administered in their homes. These candles when lighted are symbolical of the light which Christ brought to mankind by the gospel which he promulgated, and

American chief, who is said to be Nicolo Thus he is described in the Gospel of Our opinions will not decide it one way the time of Gregory the Great. As St. John as "The true light which or the other. We can do no more than been arrested as one of the band of enlighteneth every man that cometh ten counterfeiters who have been mak- into the world. He was in the world, and the world was made by Him and the world knew Him not." The appropriateness of this symbol as applicable to the feast of our Lord's Presentation in the temple is further exemplified in the prophetic utterance of the Holy Simeon, who, under inspiration of the Holy Spirit, when he beheld Jesus in the temple on this occasion, took Him into his arms and blessed God and proclaimed Jesus to their aid and counsel. be:

> "A light to the revelation of the Gentiles and the glory of thy people

The candles symbolizing our Lord are blessed because it was from the beginning the custom of the Church to bless objects in common use, especially when they were used for devotional purposes. These blessings are authorized by Holy Scripture, for St. Paul says:

"Every creature of God is good and nothing is to be rejected that is received with thanksgiving: For it is sanctified by the word of God and prayer.

THE IRISH NATIONAL CON-VENTION.

An esteemed correspondent writes to us over the signature "Hittite" objecting to a recent editorial which appeared in our columns in reference to the powers which delegates from the different countries of the world should exercise at the General Irish Convention which it is proposed to hold in Dublin in May, to effect the reunion of Irish Nationalist parties.

We stated that the proposition submitted to the Irish Nationalist Party and accepted by them was that only the Irish delegates from Ireland itself, and probably those from England and Scotland, would have a decisive vote at the Convention. "Hittite" appears to think that this is purely our suggestion, and he argues strongly that Irishmen from Canada, Australia, and Van Dieman's Land or Tasmania and Jamaica, should by all means have representation at the proposed Convention, and a obliged to observe by the offering of a decisive vote on all questions proposed, because "they live under a government of the people and by the people." Those of Van Dieman's Land and Jamaica, he considers, have an extra claim because the best of our race were sent thither under the operation of oppressive laws. He also protests against "closing that Convention against the Irishmen of the greatest Republic on earth, the United States of America

We fully admit that the Irishmen of all these countries and colonies are in sympathy with those of the mother country, and have testified that sympathy by their contributions sent to Ireland to aid the Irish people to gain their autonomy, but we doubt whether those contributions would have been received if they had been accompanied with the condition that the contributrs should have votes in the future government of Ireland, for this is really

what "Hittite" demands when he says: "While I am in favor of Ireland deciding her own fate in National Convention if (Irishmen in) England and Scotland are admitted, I hope representation from every clime will admitted with a voice and a vote as to the future of the mother country.'

"Hittite" is mistaken in supposing that we made any proposition in regard to the admission of Irishmen in England and Scotland with a voice and vote on the decisions of the Convention. Concerning this matter we only mentioned the course which it seems likely will be taken now that it has been determined to hold the Convention if there prove to be any pros-Ceres, kept at about the same date with pect that its purpose of restoring unity to the Parliament-ary Party will be thereby ating tained. There is a reason for the granting of a vote in convention to delegates from England and Scotland, however, which does not exist in reference to Irishmen from the colonies and the United States, and, as we understand the matter, this reason has prevailed with the gentlemen who have in hand the work of calling the convention to extend the right of a decisive vote to delegates who represent all those Irishmen who have now by law a vote in electing members to the Parliament which alone will have the power to grant Home Rule.

We do not dispute "Hittite's" state ment that the Legislative Union of Ireland with Great Britain was brought about by bribery and fraud. but it exists, and we cannot ignore the fact. However, if there is any objection to the proposal to give the dele gates from Great Britain a vote in the

advocate to the best of our ability the just cause of Ireland, and this we will continue to do whatever may be the final decision on this point, which seems to be, after all, a matter of minor importance. The important point is that only Irishmen at home, or those who will be directly affected by the granting of Home Rule, shall decide on the policy by which it may be gained. Those who live abroad can have no further right to interfere than to give | 141.)

INCENSE.

Some friends in Montreal who are members of the Church of England have called our attention to an article on "Incense" which appeared in the Evangelical Churchman of Toronto, in its issue of 16th January.

The purpose of the article is stated in the concluding paragraph in the following words, which it pretends to have proved beyond cavil:

"The practice of incense-burning is thus unwarranted by Scripture or by the book of Common Prayer, and has been plainly declared by the highest legal authority to be contrary to the of the Church of England. It is not derived from primitive and Apostolic practice. It came in from heathen-It is now simply an imitation of ism. Roman usage.

The question whether or not the use of incense is permitted by law in the Church of England is a matter which does not concern us, for we are far from conceding that the usages of the Church of England are of universal or even local authority over the Church of Christ. The editor of the Churchman, however, gives as his proof of this part of his thesis the judgment of the English courts which in the suit of Martin vs. Mackonochie and other cases pronounced the use of incense illegal, and ordered its discontinuance

during the Communion service. Thus the Churchman admits that the devotions and usages of the Church of England are completely subject to the dictation of Acts of a Parliament of nondescript belief, the majority passing those Acts being frequently made up in great part not only of non-Conformists and Catholics, but even of Unitarians, Jews and Infidels.

Usually, churchmen endeavor to hide the disgraceful fact that the Church is the slave of the State, but the Evangelical Churchman glories in its shame.

The Evangelical Churchman is the organ of the Low Church party as distinct from Ritualists-a party which professes to fraternize and be almost identical with Methodism and Presbyterianism, but neither of these sects has fallen so low as to admit such subserviency as this to the State. The Westminster Confession distinctly states that "The Lord Jesus hath appointed a Government in the hand of Church officers, distinct from the civil magistrate;" but the Low Church organ dares not make such a declaration of Church independence.

But our contemporary asserts that the use of incense comes from Paganism. We have only to read its article through to see the refutation of this, for it admits that incense was a feature of Jewish worship, under the Mosaic dispensation, which was of Divine institution. In the face of this admission it quotes approvingly Archbishop Grindal, who describes censers as "monuments of idolatry," which are to be "utterly defaced, broken, and destroyed."

We have seldom seen compressed in so short an article so much arrant nonsense and inconsistency.

But we are told further by the writer that the Mosaic ritual has been abolished. This is true as far as regards its binding force; but there is nothing to prevent the Christian Church from adopting ceremonies and rites which God approved under the Old Law, when she finds them conducive to Christian devotion; and this is what the Christian Church has done regarding incense.

The use of incense is not a question of faith, but, as implied in the words of the Presbyterian Confession of Faith as already quoted, it is in the hands of the divinely-appointed government of the Church to use it or not as it deems advisable. That government permits its use under circumstances wherein it contributes to the solemnity of public worship. Private individuals should conform themselves to the usage of the Church, even if it were true, as the Churchman says, that the usage were not primitive or apostolic. But the use of incense is both primitive and apostolic.

we have shown this does not matter much, inasmuch as the Church had authority at any time to use it for devotion's sake. It was symbolical of prayer ascending to the throne of God, under the Old Law, and under the laws of the Church the same symbolism is preserved, as is evident from the prayer applied when it is used, taken from Psalm 140: 'Let my prayer be directed as incense in thy sight." (P. Bible Ps.

However, the use of incense was much earlier than the date of Gregory the Great, as it is mentioned in the Apostolical canons, and by Tertullian : and there is, besides, no doubt that the vision of God described by St. John the Evangelist in the Apocalypse or Revelation is a description of the Apostolic Christian worship : including the altar, the Lamb offered in sacrifice. the seven golden candlesticks, the souls of the martyrs which were seen under the altar, represented by the relics of the saints which are still placed under the altar in the Catholic Church, and the golden censer with which an angel offered before the altar "much incense of the prayers of the saints," which 'ascended before God from the hand of the Angel."

There is, therefore, scriptural authorty for the use of incense, as well as the authority of primitive usage.

It is right to mention that our Protestant Montreal correspondents express in strong terms their disgust at the article of the Evangelical Churchman as well as another article which appears as correspondence in the same issue, wherein a silly effort is made to prove that Catholics regard the Blessed Virgin as "Saviour.

EDITORIAL NOTES.

THE Orangemen of the city of London, in solemn meeting assembled, and presided over by Mr. Essery, have passed resolutions expressing their views on questions affecting Venezula, Armenia and Manitoba. In this connection it may be claimed for them that they were discussing timely topics, and their pronouncement may have some influence in bringing about a settlement of these troublous disputes. The brethren, however, omitted to make any reference to Britain's flying squadron, which is now perambulating the ocean challenging the world to tread on its coat-tail.

A PIOUS reference was made in the resolution to an open bible and the solid vote. In this regard we cannot give them credit for dealing in fresh topics. They were very decided in their determination that there should be an open bible, but we think we would not be far astray were we to venture the assertion that they are just as firmly determined not to open it themselves.

THE meeting was a regular oldtime Twelfth - of - July . Croppie - lie down-no-surrender- equal - rights - forall-but-" Papists" meeting. Nor could it well be otherwise when Mr. Essery occupied the chair. It was also a patriotic gathering. Bro. Caleb B. Simpson's resolution resolved

"That we rejoice in the fact that we are Britons, the subjects of Her Most Gracious Majesty, Queen Victoria, the model monarch of the world."

The resolution would have been more complete had he added after the word " world :"

"We also rejoice in the fact that we have arms and legs and seven senses. At the next meeting we hope the members will map out a course of action in case the rumor proves true that Russia and Turkey have made a treaty offensive and defensive.

THE Commissioners of National Education in Ireland have by a large majority approved of a code of rules under which the schools conducted by the Christian Brothers will be admitted as National schools, undercertain stipulated conditions. The Church of England members of the Board and the Catholics agreed to the terms, but the Presbyterian and Methodist members voted almost unanimously against them, because religious emblems were not forbidden. The Standing Committee of the General Synod of the Irish Church also took up the matter at a special meeting, and by a majority of twenty to four formulated a protest against the new rules, on the plea that sufficient safeguards have not been proposed for small minorities. The majority maintain their position, however, and a reply to the protest of the Church Committee has been published over the signature of the Archbishop of The Churchman quotes Dean Hook Dublin and other members of the Board, whose claims to be recognized as fairly judged from the character of its symbolical also of His own personality. to those who will decide the matter, as saying its use was unknown until wherein they assert that the new rules

made mention cause of Col. In version to Ch Endeavorers' p been interview in New York o from his lectur said, "I do not the Christian affected me. sense, and I orthodox savag ers were made church at Kala pleased with it no belief is rec no difference. in God or not.

FEBRUAR

are an honest

culties which h

Christian Broth

schools under c

In reference

the Christian En

the Bible. Il dreds of chui Church all ov confirms our issue that con ity as that of church would self-gratulation deavorers. A turer has not Church. He tion for its t thing which tian Church. ANOTHER C thoughtless 1 Catholic Chu

of the indiss curred a few city, and we a correspond Miss Mabel time Mrs. Fe ried to Cou Catholic chi mentions t divorced fro living, and not inconsist by the Cath cannot be a ent evident case entirel the wife of the Catholic inasmuch a divorced m when he ma with Miss quite in ac view of Wright as cause the C divorce of really man Count Zi Wright's The laws o either in Wright ha

> Messrs. C therefore store the S Province, to the Wi criticising graphy w way's pe numerous inaccurae statemen twenty y so now. used as a or were er for us Wade w ter in hi Catholic

> > in educa

Mr. Yznag

APROPO

issued to I

of Manito

" If e at Quee and fou; the Que officer la the raid They w But wh freeboo Englar lic we Pilot.

" Is Litera to the agnost

ory the Great. As his does not matter as the Church had time to use it for It was symbolical of to the throne he Old Law, and of the Church the s preserved, as is rayer applied when from Psalm 140

be directed as inht." (P. Bible Ps. ise of incense was the date of Gregory s mentioned in the and by Tertullian ides, no doubt that escribed by St. John the Apocalypse or description of the worship : including offered in sacrifice, andlesticks, the souls ich were seen under nted by the relics of e still placed under atholic Church, and with which an angel ltar "much incense the saints," which God from the hand

re, scriptural authorincense, as well as imitive usage. ention that our Pro-

correspondents exrms their disgust at Evangelical Church other article which ondence in the same lly effort is made to es regard the Blessed

AL NOTES.

of the city of Lonmeeting assembled. by Mr. Essery, have s expressing their affecting Venezula. itoba. In this conlaimed for them that ng timely topics, and ent may have some ging about a settleblous disputes. The r, omitted to make ritain's flying squad perambulating the the world to tread

ce was made in the open bible and the is regard we cannot for dealing in fresh re very decided in on that there should , but we think we r astray were we to rtion that they are ermined not to open

was a regular old-- July · Croppie - lie r- equal - rights - for meeting. Nor could se when Mr. Esserv ir. It was also a g. Bro. Caleb B. on resolved e in the fact that we

subjects of Her Most y, Queen Victoria, h of the world." would have been i he added after the

ce in the fact that we rs and seven senses. neeting we hope the out a course of action or proves true that y have made a treaty

nsive.

ners of National Eduhave by a large maa code of rules under s conducted by the s will be admitted as ndercertain stipulated Church of England ard and the Catholics as, but the Presbyterdist members voted sly against them, benblems were not foranding Committee of d of the Irish Church the matter at a and by a majority of formulated a protest rules, on the plea that ards have not been

to the protest of the

e has been published

e of the Archbishop of members of the Board, ert that the new rules

all minorities. The n their position, howChristian Brothers from putting their schools under control of the Board. In reference to the self-gratulation of

are an honest effort to solve the diffi-

culties which have hitherto kept the

the Christian Endeavorers, of which we made mention in last week's issue, because of Col. Ingersoll's supposed conversion to Christianity through the Endeavorers' prayers, the colonel has been interviewed by a press reporter in New York on his return to that city their triumph and predict destruction from his lecturing tour. The colonel to "the old" and limits to "the new. said, "I do not believe the prayers of the Christian Endeavorers have affected me. I believe I have as much sense, and I am as much opposed to again as little children, having found their Mother and their Father.—Philaorthodox savagery as before the prayers were made. I visited the People's church at Kalamazoo and was greatly pleased with it. It has no creed, and no belief is required in it. It makes Andrew Clarke said: "I do not desire no difference whether a man believes to make out a strong case. I am speaking solemnly and carefully in the Bible. I believe there will be hunchurch would not be a cause for much of this century. self-gratulation on the part of the Endeavorers. At all events the Infidel lecturer has not joined even the People's Church. He only expressed admiration for its total repudiation of anything which could mark it as a Christian Church.

thoughtless persons imagine that the Catholic Church violates the principle of the indissolubility of marriage occurred a few weeks ago in New York city, and we have been requested by a correspondent to explain the matter. Miss Mabel Wright, who was for some time Mrs. Ferdinand Yznaga, was married to Count Zichy in St. Stephen's Catholic church. Our correspondent mentions that Miss Wright was divorced from Mr. Yznaga who is still living, and he asks whether this was not inconsistent with the position taken by the Catholic Church that a divorce kitchens than in our parlors," but there cannot be admitted. Our correspondent evidently does not understand the case entirely. Miss Wright was never the wife of Mr. Yznaga, according to the Catholic Church's view of the case, inasmuch as Mr. Yznaga was himself a divorced man whose wife was living when he made his supposed marriage with Miss Wright. It was therefore quite in accordance with the Catholic view of marriage to regard Miss Wright as an unmarried person, because the Church can never admit the divorce of a couple who have been really married. The marriage with Count Zichy was therefore Miss pudiated with such scorn a few cen-Wright's first and only marriage. The laws of the land were not violated either in this instance, because Miss Wright had been legally divorced from

issued to prove that the Catholic schools of Manitoba were inefficient, and that tist, etc. — what they are doing, Messrs. Greenway and Sifton are therefore justified in refusing to restore the Separate school system of the Province, a Public school teacher writes of the holy Catholic Church. I belong to the M. E. branch of the holy Catholic Church which to the Winnipeg Free Press severely of the holy Catholic Church, which criticising Chases' brand new Geography which is used in Mr. Green ist as I am Catholic, and I am a denomway's pet schools, and proving by inationalist for the sole purpose of numerous examples that it is full of helping the Holy Catholic Church." inaccuracies, and that it gives as facts statements which were facts from ten to There is, and ever has been, but one twenty years ago, but which are not and we are quite sure that Bishop so now. If such an old-fogy work were used as a text-book in Catholic schools, or were issued by any Catholic publisher for use in the Catholic schools, Mr. Wade would have had a telling chapter in his pamphlet on this evidence of Catholic ignorance and backwardness in educational matters

CATHOLIC PRESS.

"If eight hundred Fenians landed at Queenstown on a filibustering raid, and fought a battle in which several of the Queen's troops were killed, what, asked a distinguished American naval officer last week, "would be done with the raiders if they were made prison-The question answers itself. They would be hanged or sentenced to life imprisonment, every man of them. But when Jameson and his gang of freebooters were captured at Johannes. berg, the English Government pleaded successfully for their pardon, although England and the South African Republic were wholly at peace when the piratical raid was attempted. - Boston

return of the world from doubt and to truth as the light as yet given to always "happens" near the end and the beginning of the centuries. The for, not having the power of the sacra-

world appears to trundle in a groove, es with the departing years through the phases of doubt, disbelief, indifference and scorn to a glimmer of the light of faith with the new century, and the practice of a piety that deep-ens in fervor with the new decades. It is as though the old story of Canute, the king, and his courtiers were repeated every hundred years in heroic style. The waves of time roll in and in and up towards the foundations of truth itself. Those who are counted the giants of intellect, the royal among truth itself. thinkers, set marks and bounds, enjoy But always, at the right moment, the tide turns. The old truth remains steadfast, the new light upon it fades and departs, and the world believes delphia Standard and Times.

Speaking of the baleful effects of alcohol upon the system, the late Sir that I am considerably within the dreds of churches like the People's mark when I say to you that, in the Church all over this country." This rounds of my hospital wards to day, Church all over this country." This rounds of my hospital wards of every ten owe their ill-confirms our statement in last week's seven out of every ten owe their ill-health to alcohol." "Here," comments health to alcohol.' issue that conversion to such Christian- The Casket, "are the words of one of ity as that of the Kalamazoo People's the most eminent medical authorities They furnish a motive for taking the total abstinence pledge at the beginning of the new year and keeping it. But there are yet stronger and higher motives. Science points out the physi-calevils that flow from alcohol, but who can estimate the depth and the extent of the woes it brings upon society and the havoc wrought by it in the souls of men!" We have only to add that the numerous pledges taken no doubt Another of those instances wherein within the past few weeks are likely to be kept only in those cases in which the pledge takers, wisely diffident of their own powers, seek in prayer and the reception of the sacraments the superabundant strength which God never fails to grant to all earnest solicitors thereof. -Ave Maria.

> Frank G. Carpenter in last Sunday's Express quotes Dr. Talmage as saying this: "I tell you there is more religion in our kitchens than in our parlors; and you will find as much true Christianity among the Catholic servants as among the Protestant mistresses." only is there "more religion in our is often more genuine refinement, and culture there, too. It not infrequently happens that coarse and vulgar women get into the parlor by a chapter of accidents; and then, of course, the "beggar-on-horse-back" business is repeated with disgusting loudness. Whereas, on the contrary many a well born girl is compelled by circumstances to earn an honest liveli hood at domestic service. But the one s a lady in the kitchen, while the other is vulgar in the parlor, though ablaze with diamonds. - Buffalo Union and Times.

Protestants all have a longing for that word "Catholic," which they returies ago, but which apparently they would now willingly assume again if they could. Here is Bishop Vincent, of the Methodist Church, who, in addressing the students of the Boston University Theological school the other day said: "I never mean to forget APROPOS of Mr. Wade's pamphlet Church. When I see the other Churchs—the Anglican, the Bapany. I am as much a denominational-"Holy Catholic Church "is good. But which is the Holy Catholic Church? Vincent is mistaken and that he does not belong to it. - Baltimore Mirror.

Secular education and crime if they have not the relation of cause and effect, at least show a remarkable parallelism. In France the increase of crime amongst juveniles since the establishment of secular education, has become strikingly noticeable. In this country crime goes on increasing out of all proportion to population. An increase of 847 suicides for '95 over the preceding year and of 750 murders is a black record. Secular education was supposed to be a panacea for these ills. -Church Progrees.

The annual meeting of the New York branch of the Catholic Club, which is composed of clergymen of the Protestant Episcopal Church of America, was held in this city on January Reverend P. A. H. Brown presided. Reverend Arthur Richie made an address in favor of the maintenance of a clerical union for the defense of Catholic doctrines and practices in the Episcopalian denomination, and the Reverend Alfred Mortimer and the Reverend James O. S. Huntingspoke in advocacy of the tice of confession. In one "Is the tide turning?" asks the Literary Digest, and goes on to quote from various Protestant publications to the Contract that there are sincere and that they have gone as for on the read them has led them. But, in another

ments, their "Holy Communions" are bogus and neither they nor the misled active service. penitents who confess their sins to them are apt to be benefitted by their imitation of penance. The cowl does not make the monk, neither does the asgive participation in the sacrifice - offering and sin - forgiving priesthood of Christ. We all know what happened to those unanointed, who, of old, in good faith, attempted to touch the Ark, even to steady it when they thought that it was about to topple over. The priest who sits in the con

is in deadly peril there.-N. Y. Catholic Review LEAGUE OF THE SACRED HEART.

fessional has full need of the grace of

his office, and one who is not a priest

General Intention for February.

THE REVIVAL OF THE CHRISTIAN SPIRIT.

Messenger of the Sacred Heart. "Of all the gifts that the infinite bounty of God can bestow on men, the one He prizes most and the most necessary for us, is incontestably the gift of His own spirit. If, by the destruction of modern heathenism the world is to undergo a regeneration similar to that which followed the overthrow of idola try of old, this miracle will be brought about only by a new outpouring of that Spirit which, coming down upon the apostles at Pentecost, made new beings of them, and enabled them to renew the face of the world. Emittes Spiritum tuum et creabuntur, et re-

novabis faciem terræ. "But was not the sending of that Divine Spirit to the inmates of the Conaculum an act of the Saviour's love? The source whence that lifegiving flood poured into the hearts of the apostles was the adorable Heart of Jesus; and if it is to flow again over this parched earth of ours, it can spring from no other fountain-head. Hence it is that from the Heart of Jesus we must ask this grace. Of all the prayers we can address Him there is none more in keeping with His own desires."1

But what are we to understand by this Christian Spirit which is the object of this mouth's general intention? We meet frequently in ascetic authors with the expressions the Christian Spirit, the Catholic Spirit, the Spirit of Faith and others similar.

They all relate to the dispositions with which the Holy Ghost endows faithful souls, where, by sanctifying grace, He has taken up His abode. Never does He remain inactive in the soul of the Christian. Unceasingly does He work therein to fashion it to Heart of Jesus desires, loves and feels. King. He creates in the soul, which is docile to His influence and to divine promptngs, God-like faculties which enable t to perceive and have a liking for heavenly aspirations, taken in their complexity, go to make up what is called the Christian Spirit. St. Paul terms them simply the Spirit in those oft-recurring passages of his epistles, where he shows the spirit within us struggling against the flesh, and constituting within us the new man ever The strength of at war with the old. these heavenly instincts alone is able to overcome the violence of the animal instincts from which no mortal is ex-

action of the Spirit of Jesus Christ, the more does the Christian Spirit develop and expand. If, on the contrary, the soul prefers to follow blindly the lead of carnal instincts and the limit of the constitutions or the body politic of nations. In the bosom of familiar to the contrary of the constitutions or the body politic of nations. of carnal instincts and the lights of mere human wisdom, the influence of the Spirit of Jesus Christ will go on diminishing within it, and even before that divine Spirit has been driven forth by sin, the soul may be said to be

gradually losing the Christian Spirit. o diffuse in abundance, proportionately to our wants, in our own heart first, and then in the hearts of all Christians, that Spirit which will renew the strength of their souls and enable them to regenerate the world.2 We must not deceive ourselves

there is no other efficacious remedy for the evil which is destroying society. It is not any given disorder that is bringing us to ruin, nor the ambition of any man however powerful, nor the pernicious influence of any depraved writer, nor the shortcomings of any political administration. These are all secondary causes, whose influence would not penetrate beyond the surface of the body politic if the body politic were not being eaten away at its vitals by a mortal evil, from which all these outward evils derive their power for harm. This great evil is the withering away of the Christian Spirit and this decline entails the destruction in modern soci ety of every moral and religious senti-

No soldier is an honor to his uniform nor to his colors if the military spirit be not vigorously alive within him The Christian spirit is just as neces ary for the soldier of Jesus Christ: and we are all soldiers of Christ.

In the words of the holy man Job The life of man upon earth is a war-fare. 3 That warfare begins with man's earthly career and ends only with his last breath. The enemies he has to encounter are the world, the devil and the flesh. It is for this reason that the Christian, when he is regenerated by the holy waters of baptism, renounces satan and all his pomps and all his works, and chooses for his leader Jesus Christ. He is then but a recruit, whose courage is yet untried, without experience, and who has oppressed by the strong, that righteous to the Vatican printers, who return it prayer is the chaff, while mental to the Vatican printers, who return it prayer is the grain.

never undergone the hardships of

But when, at confirmation, the sign of the cross has been traced upon his brow with holy chrism, he becomes a perfect Christian and a soldier of Jesus Christ. Much now will be expected of him, for henceforth he is to fight under the banners of his spiritual Leader, Jesus Christ. He must bear the brunt of the batttle and all the attendant trials of a soldier's life. "Wherefore," says the apostle, "take unto to you the armor of God, that you may be able to has joined; that tyrannous laws desays the apostle, "take unto to you the resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breastplate of instinct. of justice."4

The world is the enemy of the Chris tian, and the soldier of Christ lays n claim to it as his country. His allegi-ance is with Christ, who has forewarned him: "If the world hate you; know that it hated me before you. you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you."5 The spirit of the world is, in fact, so antagonistic to the spirit of the Christian that Our Lord knew how useless it was to pray for its reformation: "I pray for them: I pray not for the world, but for them whom Thou hast given me, because they are Thine."6 And this pervers-ity of the spirit of the world is to last unto the end as a trial for the saints.

The flesh is the enemy of the Chris tian-an enemy ever present by which he will be confronted as long as the soul bears about with it this body of corruption. The victory over the flesh, with God's grace and at the price of incessant vigilance, will be a glori-ous one. "O how beautiful is the chaste generation with glory ! for the memory thereof is immortal: because it is known both with God and with men. When it is present, they imitate it: and they desire it when it hath withdrawn itself: and it triumpheth crowned for ever, winning the reward of undefiled conflicts."7

But even when the spirit of the world is vanquished and the flesh sub dued, there yet remains the archenemy of mankind : "For our wrestling," says St. Paul, "is not against flesh and blood; but against prin against the cipalities and powers; rulers of the world of this darkness ; against the spirits of wickedness in the high places.

The Christian spirit is the antithesis of the spirit of the world, of the spirit of hell, and of the spirit of the flesh. The soldier of Christ, to deserve his noble title, must be, before all, animated with the Christian Spirit the likeness of Jesus Christ; to make it feel, desire and love whatever the and to act like his Divine Leader and and to act like his Divine Leader and

That same Christian spirit, which is the ultimate perfecting of the intellect and of the will, must be acquired by societies or nations not otherwise than objects which are beyond the reach of the senses. These faculties and say, by the constant practice of the virtues of Christianism. This spirit was the bulwark and glory of the primitive Church, of certain periods in the Middle Ages, of the famous Reduc tions of Paraguay and of every nation that ever chose Jesus Christ as its

King.
The Reformation so-called, Voltarianism, the Revolution and modern Rationalism have all in turn used every endeavor to stifle that divine flame kindled in the bosom of Catholic

from many a domestic circle it has

wholly disappeared. During this month of February all the associates of the League, through out the world, are to unite in beseeching the Adorable Heart of Our Lord to We must use every endeavor to determine the Divine Heart of our Lord Christians, that they may direct their lines of it in every-day actions and thoughts to the ne great end of their eternal salvation; that they may consider all worldy advantages and disadvantages, in the light of Eternity, as a means to that end; that they may look upon the world itself as an exile, and on heaven as their home; that this life in their yes, illumined by faith, may have no further attraction for them than the battle field has for the soldier who loves his country and his king, who s eager to enter upon the struggle, and if needs be shed his blood for the glory of his father-land; who, in a word, is willing to await patiently the hour of the triumph when his Leader will reward him with an imperishable

> crown. The associates are to pray, more over, that the same Christian spirit, passing from the individual to the family, may impart to it a new life; that the relations between parents and children and all members of the Chrisian home may be modelled on those of the Holy Family upon earth; that the children's eternal welfare be not sacrificed to some transient worldly advantage, either in the matter of education of a more desirable settlement in life; that children may bear in mind that their parents hold the place of God over them, and parents, on their side, that the brightest jewels in their crown in heaven will be the souls of their chil-

members of the great family of Christendom, that in their councils might

ness is the path to their true greatness, for Justice exalteth a nation; but sin maketh nations miserable.9

That in enacting their laws, while aiming at the temporal well-being of citizens, States be not oblivious of their duty to facilitate the attaining to the supernatural end of individuals, instead of raising barriers between the creature and the Creator : this, likewise, should be our prayer; that laws sanctioning divorce be abolished, and priving the parent of his right of having his children receive a religious education while they are being instructed in secular science be re scinded; in fine, that the rulers of nations accomplish the mission confided to them, and respect the authority of God, so that theirs, in turn, may be re spected by men.

If this, our fervent prayer, be not answered forthwith, let us not be discour aged but persevere. Neither let us be discouraged at the sight of all the evil that encompasses us on every side. There are now-a-days many enemies of Jesus Christ, the timorous and indifferent Christians are even more numer ous, but there are also valiant souls, animated by the old Christian spirit, who are ever in the van fighting for their Divine Leader.

Thanks to that spirit, they submit their intellects with joy and alacrity to the teachings of the infallible Church, they found admirable works which expand and flourish, works which scarcely find their counterpart in the most glorious of bygone ages.

Societies for the evangelizing of the heathen, charitable associations, a thoroughly Catholic press-such are a few of the grand works which have been called into existence or improved upon by Catholics of the nineteenth cen-tury: and all orders in the Church, Bishops, priests, religious, laymen, under the guidance of Pontiffs, such as Gregory XVI., Pius IX. and Leo XIII. have had a share in the bringing about of so much good.

Many Catholics lose heart when they contrast the great army of the wicked with the mere handful of earnest souls. But there is really no cause for despondency. Quite the contrary: the pectacle witnessed during the last fifty years should revive our hopes. But a few thousand souls, impelled by the Christian spirit, have sufficed to work so many wonders. Let us continue to strive for the good cause, to suffer and to pray, and we shall succeed in bringing back to our Divine King, Jesu Christ, whole peoples who have sought for saviours from amongst men, and who keenly feel the want of truth, charity and peace.

PRAYER. O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this of Thy day, for all the intentions Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular that the Christian Spirit may again hold sway over our families, and may once more permeate the laws of Christian nations. Amen.

1 Regne Social, p. 48. 2 Regne Social, p. 424. 3 Job vii. 1. 4 Ephes, vi. 13-14. 5 St. John, xv. 18-19. 6 St. John, xvii. 9.

LEO THE EDITOR.

The Pope a Careful Reviser, With the Head of a Healthy Journalist.

According to the rumors from Rome w finishing a new Pontito be met with at rare intervals, while fical document addressed to the dissenting churches, and claiming the supreme authority of the Holy See from the time of St. Peter. And just here it may be interesting

to note how the Pope gets out his encyclicals. Leo XIII. at first studies When he forms the outlines of it in his head, he sends for one of the Cardinals or prelates who are in his confidence, explains his general plan to him and requests him to de-This Cardinal or prelate velop it. This Cardinal or prelate whom the Pope selects for his colabor ator is always a most eminent theolog ian. He works out and amplifies the rough draught which the Pope con-fides to him. When this is done he

They are finally to pray that there may be a renewal of the Christian spirit in the hearts of nations setting spirit in the hearts of nations setting learned men read carefully the Latin learned men read carefully the Latin

to his Holiness in its final form. At last the Pope has his encyclical in proper shape; but it frequently happens that Leo XIII. keeps it locked up for months before giving it publicity. He watches the current of public opinion, and waits for a favorable chance to bring out the carefully prepared document, because an encyclical presented at an unfavorable moment creates little or no impression. That is just what happened to the first encyclical of Leo XIII. upon the Union of the Churches, addressed to "Princes It came out on the very and Peoples. day that President Carnot was assassinated, and the newspapers were hardly able to give it more than a

couple of lines.
Up to the time of Leo XIII. the encyclicals were almost always ad dressed " To the Bishops and Faithful in Communion with the Holy See," but the coming encyclical will be "To All Christians:" and in reality it will be addressed to dissenters rather than to Catholics, because it is the former that the Pope wishes to reach with the view nverting them. - Courier des Etats Unis.

BRINGING PROTESTANTS TO CHURCH.

It is certainly ill-judged, says the Catholic Citizen of Milwaukee, to invite Protestants to visit Catholic services for the gratification of their mere idle curiosity. And it is doubtful whether the viewing of Catholic ceremenies without any previous knowledge or intuition of their meaning is calculated to impress Protestants favorably. Not understanding the words or the movements of the priest at the altar, they are apt, in the conceit of ignorance, to have their prejudice respecting the idolatry and superstition of the Catholic Church confirmed.

So intelligent an observer as Macaulay, on his first visit to a Catholic Church during Mass, describes the services as "mummeries." Subse-quently, while in Rome, he seems to have informed himself as to the mean ing of the ceremony, and, as a result, his diary exhibits more liberality and teachableness. He notes his attend ance for some mornings at the sacri fice of the Mass, and chronicles that he is "now pretty well able to follow the service" in a prayer book.

There are some Protestants who are Catholic in feeling and instinct. To such the services of the Church are an attraction and an incitement to investigation. Burnett, author of the "Path Which Led a Protestant Lawyer to the Catholic Church," was decisively impressed by a midnight Mass at Christ mas. But he had previously devoted much time to reading religious and controversial works, and was, perhaps, already intellectually convinced.

There is a solemnity and religious awe about the Divine Sacrifice that will not fail to impress a certain class of minds; but those minds are very rare among Protestants. It is usually apathy, callousness, idle curiosity and worldiness that are willing to witness the Catholic ceremonials. Instances of sudden conversions upon beholding the lighted candles, the incense and the imposing ceremonies of the altar, are chiefly confined to works of fiction.

Another Forgery

Bishop Montgomery has taken the trouble to write to Rt. Hon. W. E. Gladstone as to the authenticity of a statement attributed to him by the 'patriotic" forgers. It ran as fol

lows: devised against the intelligence, the the happiness and virtue of mankind than Romanism. Mr. Gladstone replied:

"Right Rev. and Dear Bishop: I think it a duty at once to answer your inquiry. It is hard to answer for a period of sixty years in active life, but to the best of my knowledge and belief I never wrote and never could have written the words which you cite. I disapprove of them high-With my best respects, your obedient and faithful servant,

"W. E. Gladstone. "Hawarden, Dec. 16, '95. This is only one of an innumerable brood of A. P. A. forgeries.

DIOCESE OF HAMILTON.

fides to him. When this is done he brings it to His Holiness, who gives it the first revision, adding to it, correcting it or making excisions, as his judgment dictates.

When the Pope is satisfied with this first study he turns the matter over to his "Secretary of the Latin Letters," whose function it is to translate the Pontifical documents into Latin. This prelate is a distinguished Latinist. When he receives the first text of the encyclical, which is always in Italian, he stretches it out in long and elegant Latin periods. This done, the documents printed in the printing establishment of the Vatican. The Pope then gets the proofs of it, and immediately begins to revise and correct it. Leony XIII. is hard to please in this matter. He is very particular, and often passes sleepless nights meditating over the cadence of a period. It is not the perfection of style alone that he aims at he takes the greatest care to present his thoughts in all their shades and shapes fearing to let a single word go beyond his idea and thereby leave room for false interpretations. Sometimes the Pope sends the encyclical to Cardinals and other high ecclesiastics with the request for their opinions. These learned men read carefully the Latin text and return it to the Pope with their observations.

The Pope's proof, loaded with notes, additions and excisions, is finally sent to the Vatican printers, who return it to the V

MARTYR-MISSIONARY SCOTLAND.

The Countess of Courson in Ave Maria. VI.

We have often noticed in the history of our martyrs that the discipline of the prison seems to have been some what relexed during their last hours of life. In Father Ogilvie's case the guards gave themselves up to feasting and merry-making, and their loud mirth considerably disturbed the prisoner at his prayers.

Owing to their being so absorbed in their jollity, however, he was able to receive the visit of a brave Catholic gentleman and confessor of the faith, John Browne, of Loch Hill, whose son, Father James Browne, a Jesuit, became rector of the College of Douai. In a valuable paper written and signed by him in 1668, Father Browne has related his father's memorable interview with our martyr. Mr. Browne having offered the Father a sure means of mak ing his escape that very night, the latter smiled and affectionately em-braced his visitor, but assured him that death for so splendid a cause was more acceptable to him than any life : and that he looked forward to it with so sincere a desire as to fear nothing so much as that he should by any accident be snatched away from it. However, he asked Mr. Browne to render him another and no less important service, which was to remain in the city until God had completed what He had begun in him. This the good gentleman heartily promised. He undertook to keep as close to the Father's side as he could, and we shall see that he faithfully redeemed his word.

In after years Mr. Browne was accus tomed, in the midst of the persecutions he endured for the faith, to dwell with love and gratitude upon the memory of solemn interview with the brave young martyr. The recollection of John Ogilvie's generosity helped him "very powerfully," we are told, to bear his own sufferings. After thirty years of persecution he at length sought a refuge at Douai; and it was there that he gave his Jesuit son the particulars which we have related.

Another strange and pathetic in cident marked that memorable night, the last that Father Ogilvie was to spend on earth. As we have said the prison officials were merrymak ing, and the prison rules seem to have been considerably relaxed. A woman who lived in Glasgow, opposite the spot where the gibbet was erected. which was close to the martyr's prison, saw, in the bright moonlight, a man cross the open space between the prison and the gallows. His hands were raised and clasped; he knelt at the foot of the gibbet and cried out, in a loud, clear voice :

"Maria, Mater gratiæ, Mater misericordiæ, Tu nos ab hoste protege, Et hora mortis suscipe."

The woman, who was a Protestant and an ignorant person, remembered the words without understanding meaning. She related the incident to Lady Margaret Hamilton, sister to the Earl of Abercorn, who in 1663 repeated it to an eminent Scotch Jesuit, Father Rob; adding that she herself had gone to Glasgow for the purpose of questioning the woman more closely Father Rob, who was for many years rector of the Scotch College at Douai, wrote a paper, in which he relates the incident. This paper, bearing his signature and the date, February 23, 1673, is among the Stonyhurst manu-

After this touching pilgrimage to the place of his last conflict our hero remained absorbed in prayer until was ready. He answered that he "had longed for this hour"; and they led him forth, clothed in a torn and tat tered cloak, his own having been taken from him by the Archbishop's steward. But under this ragged apparel his step was so firm, his countenance so bright, that the crowd assembled to see him pass seemed deeply moved. Those who in the previous December had pelted and insulted him, now knew with what heroic generosity he had refused to betray his friends and all, Catholics and Protestants alike, invoked blessings on his head

"not without tears," add his fellow

prisoners in their narrative. He was brought to the Town Hall. which stood on a square called the City Cross. Four judges were there to represent the Privy Council, beside seven other well-known lairds and gentlemen. The proceedings began in the morning about 11 o'clock William Hay, of Baro, read the act of accusation, in which were enumerated the offences of the prisoner; his chief crime being the answers he had given to the five famous questions. When called upon to present his defence, Father Ogilvie simply but firmly refused to acknowledge the competence of the tribunal, adding at the same time that neither the Parliament nor the King was qualified to decide matters of conscience. He was asked in he objected to the jurymen. He answered that if they were friends, they ought in the same cause to submit to the same let of calamity with himself; and if they were himself;

the second second

OF I ought to obey his Majesty, I will show myself most observant; for if any one should invade his temporal state, would shed the last drop of my blood in fighting for him; but in those things which the King has usurped to himself — that is to say, in the use of spiritual jurisdiction — I neither may

nor can render him obedience."

The martyr's natural boldness did not desert him. Harassed by the insidious questions of his judges upon delicate matters, of which they knew nothing, he exclaimed at last: "You are merely trying to catch me in my own words, and to find pretext for th cruelty with which you long for my death. You appear to me like a swarm of flies besetting on every side a juicy dish; or like fishermen, who are sur-rounding with their nets a poor little

fish in a fish-pond."

The Archbishop then asked the prisoner whether, if his life were spared and he was condemned to exile, he would return to Scotland. To this he promptly replied: "If I should be ex iled for any evil deed committed, I should certainly take care not to return; but if I were exiled for this cause which I sustain, I must confess should not fail to retrace my steps to the country."

After some brief consultation among themselves the judges pronounced their verdict, and sentenced Father Ogilvie to be hanged, his head cut off, and the four quarters of his body exposed on four different public places. The martyr heard the verdict without either surprise or sorrow; on the contrary, he courteously thanked his judges, embraced the one who read the sentence, and, stretching out his hand to Spottiswood, the chief author of his death, he cordially assured him of his full forgiveness. He then said aloud that if there were any Catholics present he commended himself in the most earnest manner to their charitable prayers. Having thus fulfilled his duty toward both his friends and his enemies, "he turned himself to the wall," says a contemporary account,

and gave himself to prayer. He was left for about three hours alone, while the judges were dining; and he spent the time on his knees, preparing for the short, sharp struggle that was to earn for him eternal peace. When the executioner came to fetch him, the martyr rose and cordially embraced and encouraged the man was then about 3 o'clock in the afternoon; but, although so short a time had elapsed between his judgment and his execution, the town was filled with people, who had come from far and near to witness the death of the famous Jesuit. Father Ogilvie's gentle birth, high courage, ready wit, and heroic constancy had made his name celebrated.

As he walked from his prison to the gallows, which was erected on the place called the Cross of Glasgow, at the bottom of High street, he found several Catholic friends ready to lend him their support and sympathy Foremost among them were Mr. Browne, faithful to his promise; and John Abercromby, a relative of the Ogilvies, - " a pious and simple man, who was certainly a Catholic, perhaps even a priest; and who, says the shrewd Spottiswood, was observed "to attend him very carefully.

John Browne, who kept close to Father Ogilvie's side as he walked from the prison to the gibbet, was the ear-witness of an incident which is curious as giving a further proof of our here's perseverance and of the fact that he died solely for the crime of his priest hood. It give also a familiar and finishing touch to our dear martyr's portrait; and we can so well realize how, the magistrate, accompanied by some even at that solemn moment, Father armed citizens, came to inquire if he Ogilvie, with his irresistible sense of humor, must have enjoyed seeing his adversaries fall into their own trap.

CONCLUSION NEXT WEEK

"I Can Take Care of Myself."

This is a favorite answer of the heady, ignorant and reckless, who pro pose to disregard good counsel and folow the devices of their own hearts. young man, when warned against strong drink, says. "I am able to take care of myself." But it is frequently the case that before the end of his car eer he needs two or three policemen, a number of sheriffs, constables, lawyers, udges, jailors, turnkeys and sometime a hang man to take care of him. He is by no means as independent as he

A girl says, "I can take care of myself." She goes from her quiet home, plunges into the whirl of some great city, spends everything she can earn for vanity and folly, perhaps starves in a garret or dies of consumption, or goes to the devil; when she might, in her quiet country home, have lived a happy and useful women, a blessing in the world and honored by all around her.

"I can take care of myself," says a business man, when riding on the tide of prosperity he oppresses the poor and treeds down the needy, but by and by financial troubles come and he finds himself straightened and borne down into the whirlpool of bankruptcy and disaster, and all his bravado is gone,

the same let of calamity with himself; and no one cares to help him serior, and if they were his enemies, they cauld not pretend to be fair judges in his case.

"No man liveth to himself." Neither fellows, or to reject their friendship, the trial began. Father Ogivie was questioned on the power of the Pope to depose heretical princes, on his spiritual jurisdiction, and on various spiritual jurisdiction, and on various sand ties of the proper spiritual jurisdiction, and on various with which we cannot supply outselves would be misunderstood and misinter-preted. He strongly protested his loy-preted. He strongly protested his loy-galty to the King. "In all things in which

The pletorial Lives of the Saints contains, end and His hand and ries out to us from His throne of grace: "Come to Me, all ye that are weary and heavy laden and I will response to the saints cannot want several different case. "Come to Me, all ye that are weary and heavy laden and I will response to the saints cannot want several different case. "Come to Me, all ye that are weary and heavy laden and I will response to the saints cannot want several different case. "Come to Me, all ye that are weary and heavy laden and I will response to the saints cannot want several different case. "Come to Me, all ye that are weary and heavy laden and I will response to the saints cannot want several different case. "Come to Me, all ye that are weary and heavy laden and I will response to the saints cannot want several different case. "Come to Me, all ye that are weary and heavy laden and I will response to the saints cannot want several different case. "Come to Me, all ye that are weary and heavy laden and I will response to the saints cannot want several different case. The prompt and cross to the saints cannot want several different case. The prompt and cross the prompt and cross to the saints cannot want several different case. The prompt and cross the prompt and cross to the saints cannot want several different case. The prompt and cross the prompt and th

LA LANGE TO THE STATE OF THE ST

care of himself is very likely to be poorly cared for, and to require much more assistance than others do who are less self-confident, and more willing to accept the counsels of their friends.

THE SOLEMN MOMENTS OF BENEDICTION.

The tabernacle is opened and Jesus Christ, our Blessed Lord and Re deemer, appears in the Sacred Host be fore the eyes of the faithful and adoring multitude. Solemn moments of benediction; full of grace and conso-lation! Would that this beautiful evening service of song and praise, of faith and love, of adoration and atonement, in honor of the Blessed Sacra ment of the altar, were more frequented and better appreciated!
Saint Philip Neri once beheld our

Divine Lord in the Sacred Host, bestowing His benediction upon the kneeling multitude, "with such ineffable sweetness of countenance and benignity of manner, as if this were His natural attitude and most agreable occupation in the sacrament of His love."

There are various methods of assist ing at benediction and each person will follow the spirit or inclination of his own special devotion. Fervent acts of adoration and faith, of sorrow and repentance, of love and gratitude and reparation should be made. The example and imitation of Christ can be made the subject of a brief meditation. Earnest prayer and confidential sup plication for the intentions of the Hol Father, the necessities of the Church, and our own spiritual and temporal welfare should not be neglected.

The Holy Bible mentions three blessings of our Saviour, and with one or another of these can be connected in a spiritual manner every benediction of the Blessed Sacrament.
On one occasion our Saviour blessed

the children that were brought to Him. Here we may in spirit cast ourselves in the shadow of His outstretched arms, as if we were among the number of the little ones, and desired nothing more ardently than an increase of that child like innocence and simplicity of heart, which pleases Him so much: "Suffer little children to come to Me, and forbid them not; for of such is the kingdom of

God." (Luke xviii., 16.)
Again it is narrated in the Sacred Scriptures that, on the occasion of His Ascension into heaven, when taking leave of His beloved disciples, He raised His hands and blessed them:
And lifting up His hands, He blessed them. And it came to pass, whist He blessed them, that He departed from them, and was carried up to heaven." (Luke xxiv., 50 51.) The immediate effect of this blessing was, that the sorrow and despot dency of the disciples was converted into joy, exultation and confidence. There come to us also serious times and calls of duty, when our spirits droop and our weak natures crave for the grace of light, of strength and consolation. Where can we better obtain these favors than in the benediction of the Blessed Sacrament?

We read of another benediction connected with our Lord, which the Saviour Himself describes in these words: "Come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world." (Matthew xxv., 34.) Mindful of this benediction at the last judgment, we can pray to God that we may be numbered among the elect; we can ask of Jesus the grace of final perseverence, the most precious of His gifts, which will secure for us the crown of immortal glory.

Some there are, who in the multiicity of their weight of their sorrows and perplexities, express at benediction their faith and confidence in the goodness and mercy and wisdom of God; they submit their hearts and bow their heads in perfect resignation to the divine will; they strike their breasts at the elevation of the Sacred Host and whisper in Jesus, I believe in Thee; Jesus, I hope in Thee; Jesus, I love Thee As Thou knowest best and as Thou willest, bless me, O Lord, my God and my All !

Yes; great moments of grace are the short moments of benediction! The place is holy; we are in the presence of God; we kneel at His sacred feet. The angels of heaven surround the beautifully decorated and illuminated altar, as on the holy night they hovered about the crib in the stable of Bethlehem, chanting the joyful tidings of man's redemption and salvation.

The hour, the flowers, the lighted candles, the scent of incense, the sweet mellow tones of the organ, the sacramental hymns - all attune the heart and excite the mind to pious acts, serious reflections and holy aspirations. Earth vanishes in these blessed moments; we feel as if transported to heaven, uniting our prayers with the supplications of the saints and our praises with the music of angelic choirs.

Here is found a balm for every wound, a solace in every sorrow. Here the high and the low, the learned and the ignorant, the sick and the weary, the anxious and the unhappy,

away the evil spirits that annoy and tempt us, and to inspire our guardian angels with the best means for our guidance and protection. At bene-diction a peace comes over us that is not of earth, a serenity of mind and a spirit of perfect resignation that is the accompaniment of union with God, who alone is immutable and unchange able, and without whom all else vanity and affliction of spirit.

We leave the church, strong and willing to fight the battle of life; we leave with an abiding faith and confidence in God, and as the scent of incense lingers about the sanctuary long after benediction, so do its grace accompany our actions long after we have left the church, to mingle again with the busy throngs and to engage in the distracting scenes of life.—F X. L. in Catholic Telegraph.

The Humors of Protestantism.

Mr. James Britten's papers in the Month on "Protestant Fictions" are as entertaining as a good novel, says the Liverpool Catholic Times, and if he should publish them in a pamphlet we shall be surprised if it has not a large circulation. Not that the instances he gives are quite new. They are, indeed, such as Catholics are made familiar with every day; but brought together and detailed one after the ther, they form a remarkable illustra tion of the credulity of Protestants and the humors of Protestantism. are a few samples from Mr. Britten's collection: A well-known Catholic barrister was once written to by a still more widely known journalist for some more widely known journalist for some information regarding the Jesuits, "to which body," said he, "I believe that you belong." During a walk Mr. Britten took with the late Lord Tennyson, the poet suddenly turned to him and said: "Are you a Jesuit? and when Mr. Britten replied, "No," he rejoined, "Well, you are a Roman Catholic," as though the two were, at any rate to some extent, synonymous Dr. Grattan Guiness has published a work in which he denounces the Jesuits with every anathema at his command, and prefixed to a chapter on "The Power Behind the Pope" is te! Mr. Britten recalls how Lord

picture entitled "The Jesuit Rebiera at Rome." This Jesuit, who also figures on the cover of the book, is a Capuchin, with cowl and cord com Salisbury was stated by the Protestant press to have recognized among the waiters at a dinner a face which he remembered to have seen in a Jesui establishment in Rome, and how be fore his lordship could make in-quiries the Jesuit had disappeared. He also tells of a young woman who, according to a Protestant authority went out as a Jesuit from Stonyhurst, and in the capacity of a chambermaid took notes of private families, which were afterwards recorded in the secre archives of the Jesuit college. Mr. Britten brings to light many other cases of Protestant delusions which are as amusing as they are ludicrous. They are a curious commentary on the boasted enlightenment of the closing

Ayer's Cherry Pectoral is known by its works. The experience of half a century proves that no other preparation of the kind stops coughing and allays irritation of the throat and bronchial tubes so promptly and effectually as this.

years of the nineteenth century.

Corns cause intelerable pain. Holloway's Corn Cure removes the trouble. Try it, and see what an amount of pain is saved. Great battles are continually going on in the human system. Hood's Sarsaparilla drives out disease and restores health.

A Treasury of Information . . . THE . . .

SUNLIGHT ALMANAC

Containing 480 pages of useful information for all members of the household

GIVEN FREE TO USERS Q SUNLIGHT SOAP

HOW TO
OBTAIN
A COPY
bars of SUNLIGHT SOAP, will receive from their grocer, I SUNLIGHT
ALMANAC FREE

The book contains complete Calendar matter, Biography, Literature, Home Maragement, Language of Flowers, Fashions, Games and Amuse-ments, Recipes, Dreams and their significance, Poultry, etc.

DISAPPOINTMENT BUY Early Soccoccoccd

Pictorial Lives of the Saints The Catholic Record or One Year



No Other Medicine SO THOROUGH AS

Statement of a Well Known Dector "No other blood medicine that I have ever used, and I have tried them all, is so

Ayer's Jag Sarsaparilla

HEADQUARTERS ESTABLISHED 1855.

Beeswax Altar Candles. ALTAR BRAND PURISSIMA BRAND.

The leading brands now upon the market, and the most popular with the rev. clergy. Send for our price list, list of premiums and special discounts for quantities before placing your order. Address,

The Candle Manufacturers,

See That You Get the

OF ONTARIO.

The Calendar of this Almanac is an accurate guide to the Feasts, Fasts, Saints' Days etc., as observed in Outario. It is compiled by the Rev. J. M. Crulse, editor of the Ordo used by the clergy and religious of Outario. No other published calendar supplies this daily guide.

PUBLISHED BY

113 St. Joseph St., TORONTO. Canvassers wanted. Apply to Sisters he Precious Blood, Toronto, for terms.

For Grand Rapids Carpet Sweeper Superior Carpet Sweepers Sinceperette, the latest Wringers, Mangles Cutlery, etc.

LONDON, Ont.



AYER'S Sarsa-

ever used, and I have tried them all, is so thorough in its action, and effects so many permanent cures as Ayer's Sarsaparilla."— Dr. H. F. MERRILL, Augusta, Mc.

Admitted at the World's Fair. Ayer's Pills for liver and to

Church Candles ECKERMANN & WILL'S

ECKFRMANN & WILL

SYRACUSE, N. Y.

D. T. MORGAN. MANAGER, BOX E 4, WINDSOR, ONT.

CATHOLIC ALMANAC

In addition to a handsome Calendar, showing Feasts and Fasts, etc., observed in Ontailo, color of Vestments worn, etc., there are Meditations suitable to the different months. Other articles are: Manitoba School Question. Roman Catholic Hospitals in Ontario, illus-

trated. A New World Calvary. Father Stafford, with portrait.

Father Stafford, with portrait.
A Story in Three Parts.
Catholics in Ontario's Parliament, illustrated.
In God's Temple.
The Rev. E. McD. Dawson, with portrait.
Grandma's Levite, illustrated.
The Hov. E. McD. Dawson, with portrait.
Grandma's Levite, illustrated.
The House of Prayer.
Catholic Societies in Ontario: St. Vincent de Paul; C. M. B. A.; I. C. B. U.; C. O. F.
E. B. A.; A. O. H.; Knights of St. John; Young Ladies' Literary Society.
Church in Ontario: Directory of Parishes, etc.; Religious Orders and Branches in Ontario.
Figures for Parents.
Some Events of the Year, with illustrations.

Single Copies 25c.; a dozen copies \$2.50. Sent free by mail on receipt of price.

THE SISTERS OF THE PRECIOUS BLOOD

REID'S HARDWARE

118 DUNDAS STREET, North Side

-OBJECTS OF THE-New York Catholic Agency

The object of this Agency is to supply, attitive and the control of the control o



CATHOLIC HOME ANNUAL

1896.

IT SHOULD BE IN EVERY CATE. OLIC HOME.

A Book that will Instruct and Enter. tain all Members of the Family.

The Catholic Home Annual for 1896 just published. This year's issue is gotten un in an entirely new form, with new cover with more pages and more pictures. It con tains seven full page insert illustrations an ver seventy-five other illustrations in text. The contributions are from the best Catholic writers, and the contents are almost entirely original.

A LONG LIST OF ITS ATTRACTIONS.

Rev. Henry F. Fairbanks. Jerusalem.
Places and Scenes hallowed by the presence
of Our Blessed Lady.
Manrice F. Egan. The Toys. One of Dr.
Egan's hest short stories in which is now. Egan's best short stories in which trayed the wilfulness of a he daughter, with the consequent s of herself and child, and the εndu of her father. Ella McMahon. A Legend of the Three

Kings. F. M. Allison. Our Lady of Pompeii. Anna T. Sadlier. Mammy's Gift. A southern story of love and duty. Eugene Davis. A Visit to the Vatican. Marion Ames Taggart. Her Thirds. A man's tenderest affection, thetic situations.

Mary F. Crowley. Ann's Pension Claim.
A story of humble life.

Among other interesting Illustrated Stories we mention:

'Grandmother's Spinning Wheel," "Greater Love than this no Man Hath," "The Leper," "The Vow," "Agnes and Eleanor," etc., etc.

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

It costs only Twenty-Five Cents. Post Paid by us.

Send us the price at once, and you will get the Annual immediately. All that is neces-sary is to send a 25c, plece, or 25c, in postage stamps. The Annual is worth double the amount, and anyone who buys it will find it a good investment. Address, THE CATROLIC RECORD, London, Ont.

Also to be had from our travelling

FOR TWENTY-FIVE YEARS

DUNN'S BAKING THE COOK'S BEST FRIEND



The O'Keefe Brewery CO. of Toronto, Ltd. SPECIALTIES:

High-class English and Bavarian Hopped Ales; XXX Porter and Stout. Pilsener; Lager of world-wide reputation. E. 'OKEFFE, W. HAWKE, J. G. GIBSON, Pres. Vice-Pres. Sec-Trea



Send for Price and Catalogue. PLUMBING WORK opp. Masonic Temple.

SMITH BROS. Sanitary Plumbers and Heating Engineers: London, Ont. Telephone 538. Sole Agents for Peerless Water Heaters.

JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day.
Telephone—House, 373 Factory, 545.

O. LABELLE.

MERCHANT TAILOR!

372 Richmond Street.



FIVE-MINUTE SE

Fourth Sunday After

THE FOLLOWING OF

"And when he entered into iples followed him." (Matt. Whosoever imitates t Jesus may be said to fol lived on earth for thirtyshow us, by word and way to Heaven. He i We cannot be saved unl His living images by sh our lives the sanctity of the pattern. Now, let u greatest of virtues, Char tised by Him. Every t and action of His was a r tion of this virtue. Wh the Apostles or in the strangers, or even when Pharisees, Charity gover action. He chose faulty Apostles in order that H without an opportunity this virtue. When the this virtue. When the to their weak comprehe garden with what char bear their drowsiness! doubted concerning Hi

for the miseries of men Of those who followed desert He said: "I had on the multitude because with Me now three day what to eat.' Never did He refuse who sought in Him a declared that He had con

what care did He not tak his wavering faith! H

He not answer the pro And, oh! what compass

who were sinners. W through cities it was might scatter gifts and the afflicted, cure the si the guilty. In that loving Hear revenge ever dwelt. H the cross were: "Par know not what they noble example for c Listen to the words of St we that are stronger ou we that are stronger out infirmities of the wea please ourselves; for J not please Himself." A ent is our conduct! He to our own faults and re-

of our neighbor! If we out the precept of our I see no quarrels, no ha no scandals, no unkind Yet, practically, we Christ's spirit. Self-lo rooted in our hearts, influence. Envy, hat and readiness to take of sources in this false lov Jesus Christ. How o people say: "I cann because he wronged tonger respect me. M tion—alas!—it is a thi Grant that he did offend never sinned against

If you wish God to p forgive your brother. hard to do, but it become you cast yourself at the crucified, and think h forgave His enemies. compassion on the mis their poverty was spiri ual or temporal. Are you zealous? 1

your neighbor unkindl

dition of sinners nev compassion? Do you, ample, try to ennoble them God-like? Rem can be a messenger fallen. How do you employ has given you? Do spread our holy religi men wiser in the thing

whom a strict accoun manded. Has God blessed you of this world? What of them? Does the w widow and orphan, helpless, not touch you

get not that you are

Remember that the cannot abide in you help those whom you May you heed the woo the Ephesians: "Be lowers of God, as mo and walk in love as loved us, and hath d for us, an oblation a God for an odor of swe

Unlike most propri the formulæ of Dr. J. parilla and other cheerfully sent to an applies for them. I favor accorded these ard remedies by the missioners. Still Another Trium
Bullen, Sunderland, wri
years I was afflicted w
quently I was unable to
years ago I was cu
THOMAS' ECLECTRIC O

subject to Quinsy for o Eclectric Oil cured it, nent cure in both cases, nor Quinsy have trouble ner Quinsy have trouble
It may be only a trifli
it and it will fasten its
and you will soon be ex
grave. In this countr
changes and must expec
cdds. We cannot avoi
effect a cure by using
sumptive Syrup, the me
been known to fail in
bronchitis and all affet
lungs and chest.

As PARMELEE'S VEG

lungs and chest.

As Parmellee's Vectain Mandrake and D
Liver and Kidney Composition which have specific violation in their action on the Mr. E. A. Cairncross, "I consider Parmelee remedy for Billiousness the Liver, having used time."

FIVE-MINUTE SERMONS

Fourth Sunday After Epiphany.

THE FOLLOWING OF CHRIST.

"And when he entered into the boat his dis-iples followed him." (Matt. viii. 23.)

His living images by showing forth in

our lives the sanctity of which He is the pattern. Now, let us see how the greatest of virtues, Charity, was prac-

tised by Him. Every thought, word,

and action of His was a new manifesta-tion of this virtue. Whether amongst the Aposties or in the company of

strangers, or even when insulted by the

Pharisees, Charity governed His every

action. He chose faulty men to be His Apostles in order that He might not be

without an opportunity for exercising this virtue. When they misunder-

this virtue. When they misunder-stood Him He mildly adapted Himself

to their weak comprehension. In the garden with what charity did He not bear their drowsiness! When Thomas doubted concerning His resurrection

what care did He not take to strengthen

his wavering faith! How meekly did

He not answer the proud Pharisees! And, oh! what compassion had He not

for the miseries of men!
Of those who followed Him to the

Never did He refuse to heal those

through cities it was only that He

might scatter gifts and graces, console

the afflicted, cure the sick, and pardon

In that loving Heart no hatred or

Listen to the words of St. Paul: "Now we that are stronger ought to bear the

infirmities of the weak, and not to

to our own faults and ready to see those

of our neighbor! If we really followed out the precept of our Lord, we should

see no quarrels, no harsh judgments,

no scandals, no unkind words or acts

Yet, practically, we show so little of Christ's spirit. Self-love, so deeply rooted in our hearts, has its baneful influence. Envy, hatred, suspicion,

Grant that he did offend you ; have you

never sinned against God or treated

If you wish God to pardon you, then forgive your brother. This is indeed hard to do, but it becomes easy when you cast yourself at the feet of Jesus

crucified, and think how lovingly He forgave His enemies. Our Lord had compassion on the miserable, whether

their poverty was spiritual or intellect-

Are you zealous? Does the sad con-

dition of sinners never move you to compassion? Do you, by word and ex

them God-like? Remember that you

helpless, not touch your heart?

help those whom you see in need

May you heed the words of St. Paul to

the Ephesians: "Be ye therefore fol-lowers of God, as most dear children,

loved us, and hath delivered Himself

for us, an oblation and a sacrifice to

Unlike most proprietary medicines,

the formulæ of Dr. J. C. Ayer's Sarsa

parilla and other preparations are

cheerfully sent to any physician who

applies for them. Hence the special

favor accorded these well-known stand-

ard remedies by the World's Fair com-

God for an odor of sweetness.

walk in love as Christ hath also

your neighbor unkindly?

ual or temporal.

manded.

what to eat.

Whosoever imitates the virtues of lesus may be said to follow Him. He lived on earth for thirty-three years, to show us, by word and example, the way to Heaven. He is our model. We cannot be saved unless we become

96. LIC UNUAL

UAFY 1, 1886.

N EVERY CATH.

struct and Enter.

of the Family. car's issue is gotten up from, with new cover, fore pictures. It con-sert illustrations and r illustrations in the ns are from the best the contents are al-

ST OF ITS CTIONS. oanks. Jerusalem. lowed by the presence

he Toys. One of Dr. ries in which is por-ss of a headstrong consequent sufferings and the εnduring love egend of the Three Lady of Pompeii. sit to the Vatican.

rt. Her Thirds. A n's Pension Claim. nteresting Il-

tories we

on: ng Wheel," "Greater Man Hath," "The Agnes and Eleanor,"

Annual is not a vol-d and then thrown prominent place in hole year. It will be ng and old. nty-Five Cents. by us.

ORD, London, Ont. m our travelling

FIVE YEARS

T FRIEND

0. of Toronto, Ltd. TIES: varian Hopped Ales! ide reputation. Pres. Sec-Trea

NCE 1826. BELLA.

OTHER

COTHER

BUREST, BEST,

GENUINE

K. N. Y. BELL-METAL

ALOGUE & PRICES FREE. MANUFACTURING
LS CHIMES
PEALS
COPPER AND TIME Catalogue. WORK Temple.

BROS. Heating Engineers, lephone 538. REET. N & SONS,

missioners.

Still Another Triumph—Mr. Thomas S. Bullen, Sunderland, writes: "For fourteen years I was afflicted with Piles: and frequently I was unable to walk or sit, but four years ago I was cured by using DR. THOMAS' ECLECTRIC OIL. I have also been subject to Quinsy for over forty years, but Eclectric Oil cured it, and it was a permanent cure in both cases, as neither the Piles nor Quinsy have troubled me since." 3 Factory, 548. nor Quinsy have troubled me since."

It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fall in curing coughs, cold, bronchitis and all affections of the throat, lungs and chest.

AS PARMELEE'S VEGETABLE PILLS con-TAILOR \$15 upwards. The

As Parmellee's Vegetable Pills contain Mandrake and Dandelion, they cure the Miney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairncross, Shakespeare, writes: "I consider Parmelee's Pills an excellent remedy for Billiousness and Derangement of the Liver, having used them myself for some time."

LETTER III.

St. Maure's, Kas., Sept. 7, '95.

My Deer Parents: My hart is breaking. I have been studying Latin for an hour and it is awful. To-day in class the teacher read my first Complete for Billiousness and Dandelion, they cure the dormant energies of the system, thereby the dormant energies of the system. AS PARMELEE'S VEGETABLE PILLS con-

OUR BOYS AND GIRLS. SEVEN LETTERS.

When Tommie R. rushed into the sanctum of the Delta, a college paper lately established at St. Maure's College, there was an air of excitement about him which prompted the entire staff to ask him in a breath what ailed him. But he gave them no time.
"It's a shame," he burst out, "and I won't stand it."

"Sit down," suggested the chief.
"Not in this office," continued
Tommie. "You fellows are a lot of

thieves.

Tommie, shaking his finger at the exchange editor. "I got it out of the fellow in the small yard who writes the 'waste basket 'stuff.'

"Betrayed!" murmured the business manager, gloomily.
"I'll have the whole Delta staff ar-

rested for robbing the mail."
"Robbing the female," corrected the chief. "Only it happens that those letters were freely given to one of us by your mother."

And you intend publishing them

in your old Delta ?" "We do." "Then you stop my subscription,"

said Tommie, folding his arm.

The staff was not so taken back as he had counted on. No one moved desert He said : "I have compassion on the multitude because they continue with Me now three days and have not save the business manager, who took down the subscription book from the shelf above his desk. Then Tommie who sought in Him a physician. He declared that He had come to save those unfolded his arms and continued : "I'd rather die than see those letters who were sinners. When He passed

of mine in cold print.' Some of the associate editors here manifested signs of emotion. The youngest of them buried his face in his handkerchief.

"Tommie," said the business manrevenge ever dwelt. His last words on the cross were: "Pardon them, they know not what they do." What a noble example for our imitation! ager, "suppose we have a little talk They retired, held a few minutes'

consultation, then re-appeared radiant. "He began by repeating that he'd die before he'd sanction the printing captain of our nine said i was a Bird.

The boys hear call me Webster, cos please ourselves; for Jesus Christ did not please Himself." Alas! how differ-ent is our conduct! How blind we are ager, "but he ended by compromising

on a two dollar order on the candy

"Don't make yourself sick, little boy," said the chief severely, as Tommie received a written order for two dollars' worth of merchandise, "good

only at the candy store."
"Aw!" retorted Tommie. won't get sick on the candy, but if I hear any more of your second-hand okes, like the ones you got off on me ust now, I will.

and readiness to take offence have their sources in this false love, and not in Jesus Christ. How often we hear people say: "I cannot forgive him And with this parting shot Tommie departed. because he wronged me. People no longer respect me. My good reputa-tion—alas!—it is a thing of the past."

And now for the letters :

LETTER I.

St. Maure's College, Sep. 5, '95. Mr. and Mrs. Thomas R: My deer parents.—I got here to-day at two, and i want to go home again. It is a gale, and i am prisoner. I wish i was dead. I cannot live here. Send me tickets to Get home. If you do, i'll be a modle boy. I'll go to bed when you say so, and I'll get up as soon as ma cails. I think i shall dye, if i stay here longer. The boys here are horrid. If i die, pleas Bury me at home. I hear that the cercus is going to be in St. Louis next weak. Coodn't i start

Tommie R.

I think I should like to go nome. I think I should like to go nome. I five my love to the baby and to Aimy and Charlie.

I got your letter and was awful glad to get the dollar bill.

I have a chum now, his name is Peter friends. Your beloved sun,

Tommie R.

St. Louis next weak. Coodn't i start by Saturday? That would bring me Home on Sunday. I am desperit. I tickets. We have four match games feel like Killing some one. I'll bet my on hand. ample, try to ennoble men and make an be a messenger of peace to the allen.

How do you employ the talents God

How do you employ the talents God can be a messenger of peace to the Tommie R.

has given you? Do you use them to spread our holy religion and to make LETTER II. men wiser in the things of God? For-St. Maure's, Kas., Sept. 6. '95. get not that you are a steward, from My deer parents: I sent you a letter last night. Why don't you anser? whom a strict account shall be de-Hurry up and take me away. Last Has God blessed you with the goods night i slept in a Dormertinning. It's a place where there is nothing but of this world? What use do you make of them? Does the woeful cry of the widow and orphan, of the sick and Remember that the charity of God cannot abide in you if you refuse to

Beds. How can a fellow Sleep with a hundred boys around him? It is an out rag. I coodn't sleep there at all. Just a little after i got into bed the prefect came along and wolke me up out of a sound Sleep and told me not to deep on my back. But on my side, so that i woodn't snore and disturb the other boys. I did so, but naturally i got my back up at such treatment.
My Apetit is going. I feel just the
way I did before I had scarlet fever last year and nearly dyed. My money is all gone. I did not waist it, either. I spent most of It on Karamels, which are good and healthy. Send me some

more money. This morning at breakfast a boy was very rude to me. When I got done eating I did the way I used to do at home, I stretched my arms and threw my hed back and had a good When I was in the middle of it, a fellow beside me caught my mouth and tried to Keep it open. managed to shut it, and when I asked him what he Ment he said he wanted

o see how I was made inside. Wasn't he rude? I would have licked him, only i saw that he was stronger than me. All the boys here are Like him. Your little sun will be very rude when he comes home. Please send tickets and money right away.

Your beloved sun, Tommie R.
P. S.—A big prefect has just scold ed me for talking in the study hall Send my tickets and Money by tele graf, or I'll do sumthin' desperit.

name. He said I was funetic, and then he made fun of my spelling. I asked a boy in the poetry class what functic meant, and he said it was a Learned way of calling me a Dodo. When are you going to send me my tickets! Why don't you anser all my letters?
I had a little fun to day. I plaid a
game of Ball against a brick wall.
They call it hand ball, because you do

it mostly with your hands; but I saw a fellow use his feat. But to night I am loan Some. Tell

sister Aimy that when i get home i'm going to be a good bruther to her. Just take me away from this gale and thieves."

The exchange editor blushed and placed a guilty hand over his bulging much. I'll never Anser back again. outside coat pocket.
"You're the man," vociferated tickets don't come to-morrow, i shall pon my wotch and sell my Sunday close, and come home on a Frate. Tommie R. Your beloved son,

St. Maure's, Kas., Sept. 8. Friday Morning.

My Deer Parents: We had eggs for breakfust. I hate eggs. Last night i was so homesick in bed. Before i fell asieep there was a big tier resting upon my cheek. That was becos i was thinking of you, my deer parents, and Sister Aimy and Brother Charlie, and the baby and my pet white mouse. O, it is dredful lying awake at nite when all is still. I can't stand another nite hear. If my ticket don't come to day i shall much candy. The doctor in an idget. It is my health that is breaking down. When are you going to send on tickets?

Your beloved sun, Tommy R.

My Deer Parents: You need not send on those those tickets until nex Wensday. I belong to a base ball nine hear now and Play short stop, to day we plaid a game against a nuther team our size and we taut them a lesson. made three put outs and too assists with out a Nerror. I also stole second baste twice. I also made a base hit, and the

The boys hear call me Webster, cos on account of my spelling. Do you know of a man named Webster? We are going to play a nuther match game next Chewsday. That's the reason i'm not in a hurry for those tickets.

But then i must go. I don't think I sheuld like to spend a hole year in this gale. Your beloved sun, Tommie R.

LETTER VI. St. Maure's Kas., Sunday Morning. My Deer Parents: Last night I went to cunfeshun, and this morning I went to communion. I have a scrupel. Some of the things I said in my letters were exagerashuns. This place is not a gale, but it is strikt.
The boys are not all Mene, but some of
them are. The teachers are not all mene. When i said i expected to dye i told a lye. Pardon me, my deer parents, for these faults; I have confest them.

I think i should like to go home.

P. S. I can wait two weeks for those

LETTER VII.

St. Maure's Sept. 25, 1895.

My Dear Parents: The president of the college has just Hauled me over the coals for not writing to you. He cusans, perhaps, this remarkable versatile man is most widely known, apart from his profession, as a scientist.

On a bright April morning a reporter followed the winding driveway

says you have written to him to know whether I was sick! Sick! I guess not. I catch behind should like this place. It was you, my

dear parents, that was croaking. Maybe I growled a little in my first letter, but I didn't growl near as much as you make out. Tell my brother he can have my pigeons and my white has effectually cured him. mouse. I don't have time to miss you much or I wood. The boy who says St. Maure's is a jail is a snitch. After this I shall write you every month. We have not Lost a game yet. I am studying hard, and now when I write I use a dictionary and get a boy in a higher class to correct my spelling.
That is the reason you will find no

spelling faults in this letter
I intend to stay here until I graduate. We are going to play another match game to-morrow. Good-bye. Your beloved son,

Tommie R. Father Finn in Our Young People.

You Can Believe

You Can Believe
the testimonials published in behalf of Hood's
Sarsaparilla. They are written by honest
people, who have actually found in their own
experience that Hood's Sarsaparilla purifies
the blood, creates an appetite, strengthens
the system and absolutely and permanently
cures all diseases caused by impure or deficient blood.

HOOD'S PILLS for the liver and bowels, act



A BROAD-MINDED DIVINE.

Does Not Hesitate to Speak for the Good His Words will do—A Scholar-ly Christian and a Beloved Pastor Who Believes in Training the Body as Well as the Mind.

The 29th April is a notable day in the history of the May Memor-ial church in Syracuse, as it is the anniversary of the installation of the Rev. Samuel R. Calthrop, D. D., the eminent divine who so long has ministered to them spiritually as pastor of

the church. Dr. Calthrop was born in England, and received his preparatory scholastic training at St. Paul's school, Lon-don. Entering Trinity college, Cam-bridge, he soon became a bright figure in that brilliant coterie of scholars, dye. I had an awful stummik Ake this morning. The doctor said it was to the traditions of Macaulay and his the traditions of Macaulay and his associates at the university. In the middle of the century he visited Syraassociates at the university. In the middle of the century he visited Syracuse and received his first impressions of the young city that nearly a score of years later he was to choose as his home and in which his labors have been so long and effective. The masterly pulpit addresses of Dr. Calthrop have had their fundamentals drawn from the deepest research. His people have been instructed by him, not only in things spiritual, but in the elements of I be broadest culture, in literature, in art and in science. His young men he have been taught a muscular system of morality. In these and in many other ways has he endeared himself to his congregation, which is one of the most highly cultured and wealthy in the city.

The middle of the century he visited Syractory of the Holy Catholic Bible, and Calmet's ing to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

This Bible will prove not only useful in every Catholic household, but an ornal transmit of the broadest culture, in literature, in art and in science. His young men he have been taught a muscular system of morality. In these and in many other ways has he endeared himself to his congregation, which is one of the most hotal feast of the second of the most hotal feast of the broadest culture, in literature, in art and in science. His young men he have been taught a muscular system of morality. In these and in many other ways has he endeared himself to his congregation, which is one of the most hotal feast of the most h I the broadest culture, in literature, in ith art and in science. His young men



Dr. Calthrop has a striking person-To the eye he is a most pictur ality. esque figure. His head and face, framed in luxuriant masses of silky, snow white hair and beard, are of the type of Bryant and Longfellow. Although over seventy years old his rather spare figure is firm and erect and every movements is active and graceful His whole life long he has been an ardent admirer and promoter of athletic sports, and even at his advanced age, plays tennis with all the vigor and skill of a young man. To Syracusans, perhaps, this remarkable ver-satile man is most widely known, apart

that curving around the hill leads to Calthrop Lodge, an old-fashioned red brick mansion, surrounded by a grove the Bat now. I haven't time to write. of oaks and chestnuts. Wearing a When I'm not studying I'm having black skull cap and a black coat of fun. This is a jolly place. What are you talking about sending me tickets throp Lodge graciously received the for? I don't want to go home. It's reporter, who called to inquire about just the way I said. I always new I his health, for, though manfully rereporter, who called to inquire about pressing all possible evidence of his suffering Dr. Calthrop for many years had been the victim of a distress ing affliction, until by fortunate chance he was lead to take the remedy which

During more than half of his pastor ate in Syracuse, Dr. - Calthrop has been troubled with rheumation, and

Handsome Features. 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.

trust him

You want Scott's Emulsion. If you ask your druggist for it and get it-you can trust that nan. But if he offers you "something just as good," he will do the same when your doctor writes a prescription for which he wants to get a promptly, easily and effectively.

Chronic Derangements of the Stomach Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills. These Pills act specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great secret of the popularity of Parmelee's Vegetable Pills.

The superiority of Mother Gravas Worm.

Special effect — play the game of life and death for the sake of a penny or two more profit. You can't trust that man. Get what you ask for, and pay for, whether it is Scott's Emulsion or anything else.

Sion or anything else. 50c. and \$1.00

VERY LIBERAL OFFERS

An Opportunity to Possess a beautiful Family Bible at a Small Outlay.

(WITHOUT CLASP.)

Containing the entire Canonical criptures, according to the decree of the Council of Trent, translated from the Conneil of Frent, translated froize the Latin vulgate. Diligently com-pared with the Hebrew, Greek, and other editions in divers languages. The Old Testament, first published by the English College at Douay, A. D. 1609. The New Testament, by the English College at Rheims, A. D., 1582. Revised and corrected accord-

THE HOLY BIBLE.

A SMALLER EDITION

Translated from the Latin vulgate. Neatly bound in cloth. Size 10x7x2, and weighs 3 pounds 6 onness. This book will be sent to any address on same conditions as the larger edition, for Four Dollars, and a year's credit given on subscription

to The Catholic Record.

It is always better to send remittances by money order, but when cash is sent the letter should in every case be registered.

Address THOMAS COFFEY, Catholic Record Office, London, Ont.

PILGRIMAGE TO LOURDES AND ROME

Eight Weeks' Trip Specially Conducted from Montreal March 9th back to Montreal, \$500, all Expenses Included.

March 25th and four days at Lourdes; ten days, including Holy Week, in Rome, where Pilgrimage ends.

Visiting the different places of interest in Northern Italy, Switzerland and

Three days in Paris, three days in London, thence via the Cathedral Route to Edinburgh and Glasgow, where Anchor or Allan Line steamer will be taken for New York or Montreal, at option of passenger.

Those wishing to prolong their stay in England, Ireland or Scotland may do so,

return tickets will be good for one year. Berths may be reserved until 1st January, 1896, on payment of \$10 deposit. For further particulars address,

JER. COFFEY, 11 Mullins Street, MONTREAL



at intervals he suffered excruciating agony from it. At times the pain was so great as to prevent him from tried them myself with the result that I walking. Many remedies were tried have never had a twinge or a swelling without success, and he and his friends since. This was effected by taking had given up hope of a permanent seven or eight boxes. cure or of more than temporary relief when he took the preparation that for my recovered independence, but I drove the disease completely from his system.

In a letter written to the editor of the Evening News, of Syracuse, last times a day. year, Dr. Calthrop told of his affliction I gladly gi and its cure. This is Dr. Calthrop's

letter :-To the Editor of the Evening News: has not had any visits from his old Dear Sir: More than thirty-five years ago I wrenched my left knee, throwing it almost from its secket. Great swelling followed, and the synovial juice kept leaking from the joint.

This made me lame for years, and from time to time the weak knee would give out entirely and the swelling would commence. This was always occasioned by some strain like a sudden stop. The knee gradually recovered, but always was weaker than the other.

About fifteen years ago, the swelling special effect — play the game of life and death for Buffalo, my knee was swollen to twice

I had seen the good effects that Pink

I need not say that I am thankful will add that my knee is far stronger than it has been for thirty-five years. I took one pill at my meals three

I gladly give you this statement. Yours, S. R. CALTHROP.

Since writing this letter Dr. Calthrop enemy, and is even more cordial now in his recommendation of Dr. Williams' Pink Pills than he was then. reporter he said :

'I am continually recommending Dr. Williams' Pink Pills to acquaintances and those I chance to meet who are troubled with rheumatism or locomotor ataxia.
"Pink Pills," continued Dr. Cal-

throp, " are the best thing of the kind I know of. They are infinitely superior to most medicines that are put up for sale. I know pretty well what the pills contain and I consider it an ex cellent prescription. It is such a one as I might get from my doctor, but he would not give it in such a compact form and so convenient to take.

"I recommend the pills highly to all who are troubled with rheumatism, locomotor ataxia, or any impoverishment of the blood.

Poor Digestion leads to nervousness, chronic dyspepsia and great misery. The best remedy is Hood's Sarsaparilla.

CLLE. d Street.

and Embalm.

C. M. B. A.

Smoking Concert. Smoking Concert.

The C. M. B. A. smoking concert last evening was the most successful ever held by that association. There were nearly three hundred present. Ald. W. J. Butler was the chairman of the evening, and in his opening remarks be gave a short history of the association, pointing out the great benefits derived from belonging to the C. M. B. A. He announced that the next entertainment to be given in the rooms will be a dance for members and lady friends. The following programme, which was arranged by the committee, was well rendered:

mittee, was well rendered:	1
	1
Piano solo	1
Mr. W. P. Buckley	Li
Song Mr. D. L. Lynagh	13
Piano solo. Mr. W. P. Buckley Song. Mr. D. L. Lynagh Reading. Mr. E. Fultz	1
Piccolo solo	
	Ι,
Flute solo Mr. E. Kearney	١.
Flute solo Woodley	1
SongMr. C. Woodley	
Duet-Flute and banjo	
Xylophone selections Master Putman	1
Yvlophone selections	

nission:
tT 11.
Mr. W. G. Greenwood
Mr. W. P. Buckley
Mr. Waugh
Master Putman
Mr. C. Woodley
Mr. J. Vaughn
Mr. Clements
Mr. E. Fuitz
Mr. Mullane
Light and lenge Piccolo solo.

Piccolo solo. Mr. E. Fultz Song ... Mr. Mullane Song ... Mosars. Mesars. Buckley, Vaughn and McGinn proved themselves to be good reciters, while Dr. Walsh read "King Robert of Sicily" in fine style. Of the instrumental pieces Mr. Kearney's flute solo was the gem of the evening, and his duet with Mr. Fultz played well and Mr. Pnelan played Clayton's Grand March, also the accompaniments for those performing. The committee are to be congratulated on the success of their concert.—Halifax Daily Echo, Jan. 22.

Resolutions of Condolence. At a regular meeting of Branch No. 91, Alliston, on motion of Brother Hart, seconded by Brother Kelly, it was unanimously or-

dered:
That we, the members of Branch 91, in regular meeting assembled, offer our condolence to Brother John O'Leary, of Ennis, and profound respect for the memory of his lamented father, Mr. Denis O'Leary, whose death took place recently at his home in Centre Adjala, at the ripe old age of ninety-may years.

one years.

Mr. Denis O'Leary, the monogenarian who has just passed to his eternal reward, be longed to a family at once noted for their thirst for learning and a commendable zeal for the promotion of the cause of our holy religion.

religion.

We are pleased to know for a certainty that the traditions of the family to which the deceased belonged, alike honorable and sacred, are safe and inviolate in the hands of Brother O'Leary. Further Brother O'Leary. Further Resolved that this minute be spread on the ociety's books, and that copies for publica-on be sent to The Canadian and the CATH-

Rev. H. J. Gibney, P. P., Pres. J. C. Hart, Rec. Sec.

Waterloo, Jan. 14, 1896.
At a regular meeting of Branch No. 104
held this evening, the following resolutions o
condoience were moved by Thos. Nibill
seconded by John Bierschbach, and carried

seconded by John Bierschbach, and carried unanimously:

Whereas it has pleased Almighty God to call to her eternal reward the beloved wife of our respected Brother, Peter Hartlieb,
Resolved that we, the members of Branch 104, do tender Bro. Peter Hartlieb and members of family, our sincere sympathy in the sad loss with which it has pleased Divine Providence to afflict them.
Resolved that a copy of those resolutions be sent to Bro. Peter Hartlieb, and entered on the minutes, and one sent to the CATHOLIC RECORD and our official organ, The Canadian, for publication.

John Bierschbach, Rec. Sec.

Kinkora, Jan. 22, 1896. At a regular meeting of St. Patrick's Branch, No. 175, held on the 13th inst., it was moved by Brother P. J. Finegan, Fin. Sec., seconded by Brother M. Crowley, Chancellor, and unanimously adopted:

conded by Brother at Conded by Brother at dunanimously adopted:
Whereas it has pleased Almighty God to midst, Mrs. John remove from our midst, Mrs. John Roach, dearly beloved sister of our much esteemed Brother, William Harragan, second

Roach, dearly beloved sister of our much esteemed Brother, William Harragan, second Vice-President,
Resolved that we do hereby tender to Brother Harragan and family our sincere sympathy and condolence in this hour of their sad bereavement, and pray that God will strengthen them to bear the sad loss which they have sustained. Be it further Resolved that a copy of this resolution be forwarded to Brother Harragan and family, inserted on the minutes and published in the CATHOLIC RECORD.

P. J. O'Brien, President. J. Stock, Rec. Sec.

At the last regular meeting of Branch, No. of the Catholic Mutual Benefit Association of the Catholic Mutual Benefit Association of London, it was moved and seconded. That Whereas it has pleased Almighty God to call from this life our late Brother. Richard Huff.

Resolved that we tender to his bereaved wife our sincere condolence, and pray our Heavenly Father, in His divine mercy, to console and comfort her in this her time of sore affliction. It is also our desire that a copy of this resolution be published in the Canadian and Catholic Record, and that it be entered on the minutes of our association.

At the regular meeting of the members of Branch No. 4, London, held in their hall on Jan. 23, the following resolution was unani-

Jan. 23, the following resolution was unanimously carried:

Whereas Almighty God in His infinite wisdom has seen fit to call to her reward Mrs. Ellen Phelan, beloved wite of our esteemed Bro., Michael Phelan, be it

Resolved that we, the members of Branch No. 4, desire to express our heartielt sympathy to him and his family in their sad bereavement, and we hope and pray that God will give him strength to carry his cross with Christian resignation. Also

That a copy of this resolution be inserted in the minutes of this meeting, and sent to Bro./Phelan, and also published in the official organs.

At the last regular meeting of Branch No. 4, ondon, Ont., the following resolution was

London, Ont., the following resolution was unanimously adopted:

Whereas, Almighty God in His infinite wisdom has taken to Himself the wife of our esteemed Brother, Michael Foley,
Resolved that the members of Branch No. 4, extend to Brother Foley and wife their heartfelt sympathy in their bereavement.

Resolved that copies of these resolutions be sent to Bro. Foley, published in the JATHOLIC RECORD and in the Canadian.

Perth, Ont., Jan. 24, 1896.
At the regular meeting of St. John's Branch, No. 89, C. M. B. A., the following resolutions were moved by Brother Hartney, seconded by Brother O'Loughlin, and unanimously adopted:
Whereas it has pleased Almighty God to remove from our midst our esteemed and worthy brother. Thos. Noonan, brother of our respected Brother, D. R. Noonan, and Whereas in the death of Brother Noonan this branch has lost a good and true member of the C. M. B. A., and his family a kind and affectionate husband and father, therefore be it

affectionate husband and father, therefore be it
Resolved that while we bow in humble submission to the will of God it is only a just tribute to the memory of our deceased brother that we the members of Branch 89 extend our heartfelt sympathy to the family and brother of our late Brother, and Resolved that our charter be draped in mourning for one month, and Resolved that copies of these heartfelt resolutions of sorrow be sent to the widow and

brother of our deceased brother, spread on the minutes of this meeting and published in the CATHOLIC RECORD and the Canadian.
J. H. Kehoe, Rec. Sec.

J. H. Kehoe, Rec. Sec.

Fletcher, Ont., Jan. 27, 1896.

At the last regular meeting of Branch No. 157, Fletcher, held Jan. 23, the following resolution of condolence was adopted:

Moved by Peter G. Murphy, seconded by Michael Gleeson, that a note of condolence be sent to the mother and family of our late esteemed Brother, Francis F. Phelan; that our charter be draped for the space of thirty days, and a copy of the motion be sent to the CATHOLIC RECORD and The Canadian, our official organ, for insertion.

Resolved that we, the members of Branch No. 157, tender to the family of our deceased brother our sincere condolence in this their hour of affliction.

Signed on behalf of the members of Branch No. 157, by William J. Kelly (Pres.) Robert J. Sainsbury (Rec. Sec).

Election of Officers.

Spir. adv. Very Rev. Dean Masterson, chan.
Martin Delaney, pres. James T Conlon, first
vice pres. T E Martin, second vice-pres. John
McCoy, rec. sec. W J Bruder, asst. rec. sec.
Henry Gahan, fin. sec. A B Macdonald, tres.
W J Allen, mar. P C Murdock, guard Gideon
Ladonceur, trus. P K Halpin, G Ladouceur, L
Roaney, B J Granton and Richard Meade, rep.
to grand council W J Bruder, alt. P C Murdock.

A. O. H.

A. O. II.

Toronto, Jan. 14, 1896.

Division No. 1, A. O. H., held its regular meeting on Monday might, January 13. The meeting was (as usual) interesting, and a large amount of business was transacted. Several candidates were reported favorable for membership, and three were initiated at any meeting during the past three months.)

The beginning of the New Year finds Div. No. 1 in a very prosperous condition, both numerically and tinancially. The hundreds of dollars paid out for sick and death benefits during the past two years [seem now not missed, as there is still a large surplus remaining in the treasury. This proves that Division No. 1 is able to hold its title as the banner Division of Toronto.

The most important feature of the meeting was the installation of officers for the New Year. The following gentlemen were duly installed by Bro. P. W. Falvey, Co. President. President, Joseph Rutledge; Vice-Pres., M. Richardson; Rec. Sec., Wm. Ryan; Fin. Sec., B. McWilliams; Treasurer, W. J. McLean; Sergeant-At-Arms, Jno. Chute; Tyler, Edward Kerr; Marshal, Patrick Mohan.

After the officers were escorted to their respective seats. President Jos. Rutledge delivered a somewhat lengthy speech, thanking the members for again honoring him with the high position of President. In refering to the progress of the Division during the past term he said he hoped for a continuance of the same prosperity during the present year.

the past term he said he hoped for a continuance of the same prosperity during the present year.

It is almost needless to say that his hope cannot fail to be realized, as any society having such an efficient President as Bro. Rutledge is sure to have a prosperous pathway. The success of the Division in the past year may be greatly credited to the genial President, as he has a correct business method in carrying out his responsibilities, and keeps up a strong agitation at all times for the general welfare of the Division. This fact is very encouraging to the members, who should render him every assistance, knowing well that in him they have a true Hibernian and a man wanting in no point of the ablest ability as a President.

All the officers for the present term are very capable men. Bro. W. J. McLean is a good man in his trustworthy position of Treasurer. He is one of the charter members of No. 1, and has on many occasions filled that office with entire satisfaction.

Among the visiting Brothers who addressed the meeting, conferring compliments upon the Division, were: Bros. Hugh McCaffrey, Prov. Pres.; P. W. Falvey, Co. Pres.; John Brennan, Pres. of Div. No. 3; Hugh Kelly, Pres. Div. No. 5.

Wm. Ryan, Rec. Sec.

C. O. F. At the last meeting of Sacred Heart Court, No. 201, Toronto, in the presence of a large attendance of members, five gentlemen had their names added to the long roll of Catholic Foresters, and four applications were presented. Seven gentlemen will be mitated at our next meeting, which will take place Feb. 6. We request that every member of the court be present at this meeting. Visiting Brothers are cordially invited to attend. Meeting will open at 8 p. m. sharp.

Committees are appointed by Sacred Heart Court, No. 201, and St. Joseph's, No. 370, to work in conjunction in making arrangements for an oyster supper, the date of which will be announced later.

We desire once more to call the attention of the members to the fact that it is necessary for each and every one to be accepted.

of the members to the fact that it is necessar for each and every one to be present at every meeting, so as to do their share of the work, and partake of all its benefits. A. McC. Kerr, Sec.

E. B. A. St. Helen's Circle and Davitt Branch.

St. Helen's Circle, No. 2, and Davitt Branch, No. 11, Toronto, held an open meeting, on Tuesday, Jan. 21, for the installation of their officers, with a large attendance of members and their friends (there being about two hundred present). On the platform were Rev. Father Cruise, Chaplain; D. Shea, President of the Branch; D. A. Carey, G. P.; A. McDonald, chairman, Ext. Com.; A. McGinn, member of Ext.; P. Hurley, Pres. of No. 8, and J. Howell, Vice-Pres. No. 12. In the hall were noticed; W. Donnelly, Fin. Sec., and P. Smith of No. 2; J. J. Maloney, Chancellor, and J. Malone of No. 12; also Misses M. O'Neill and Gunning, and Mrs. Buker, of Circle No. 3, and others. The programme was opened with a piano solo by Miss McCabe, followed by songs from B. McPhillips and Mrs. Green; recitation by Miss Collins, and a solo on the ricedo by W. Eichericken. Cabe, followed by songs from B. McPhillips and Mrs. Green; recitation by Miss Collins, and a solo on the piccolo by W. Richardson. The President appointed the chairman of the Executive Committee installing officer and the President of No. 8 as assistant. The installing officer having made a few pleasing remarks upon officer and the President of No. 8 as assistant. The installing officer having made a few pleasing remarks upon the purpose for which they were assembled, then duly installed a full staff of officers for St. Helen's Ladies' Circle, No. 2, and Davitt Branch, No. 11. At the close of the ceremony he delivered a short and very appropriate address. The Rev. Chaplain, being then introduced, expressed the pleasure it gave him to be with them, and alluded to the good such associations do when they work in unison with Holy Church, and showed that such societies were sanctioned and encouraged by our Holy Father Leo XIII., concluding by wishing the Circle and Branch success, and recommending new members to enroll themselves. The Grand President also delivered a stirring address, from which, no doubt, good results will follow. An intermission was then in order to allow the ladies to serve the members and visitors with Truit and candies, provided by the newly installed officers; after which the programme was reopened with an exhibition of clubswinging by Miss B. Okcill, a solo on the violin and piano by the Misses McEvay, and songs by Mr. Green and Miss Gunning and Messrs. B. McWilliams, J. Burns and P. Gilholy, also a piccolo solo by W. Richardson. The evening's entertainment was closed by the President thanking the company on behalf of the Circle and Branch for their attendance, and the ladies and gentlemen who had generously given their valuable services and so made the entertainment one of the most enjoyable and successful ever held.

sy given their valuable services and so the entertainment one of the most enjoy i successful ever held.

W. Lane, Grand Sec. Treas.

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every conth. at 8 o'clock, at their hall. Albion Block tichmond Street. John Roddy. President; Barry. 1st Vice-President; P. F BOYLE, tecording Secretary. OBITUARY.

MR. FRANCIS PHALEN, RALEIGH.
It is with feelings of the deepest regret as sympathy that we chronice the death of one, the most promising and respected young me of Raleigh, Mr. Francis Phalen, which too place Monday evening, the 26th ult. after short and painful illness borne with Christia patience and fortitude. The best medical treament and the kindest attention of friend seemed to give but little relief; still his friend hoped for recovery until the morning of his death.

death.

His funeral was one of the largest seen in Merlin for some time. Deceased being a member of the C. M. B. A., the societies of Chatham. Tilbury and Fletcher attended the funeral, in regalia. Solemn Requiem Mass was celebrated by Rev. Father McCabe, after which he delivered in his usual impressive manner an elequent and effective address which made a lasting impression on all who heard it. The body was interred in St. Patrick's cemetery. rick scemetery.

He leaves a widowed mother, two sisters, three brothers and a large circle of friends to mourn his early death.

Grand Music.

Grimsby Independent.

The musical services in St. Joseph's Roman Catholic church on Sunday last were largely attended and very interesting. Grand High Mass was clebrated in the morning and musical Vespers in the afternoon.

In the morning F. Scheiter, of Hamilton, accompanied by a band of singers picked from the city choirs, and an orchestra under the leadership of J. J. Nelligan, in all numbering about thirty people, filled up the front part of the little church and delighted the audience with magnificent music. They rendered Mozart's and Peter's Masses combined and "The Adeste Fidelis" in splendid style. Rev. Father O'Reilly, of Hamilton, preached a sermon suitable to the occasion.

The following took part in the service; Sopranos-Misses A. Skorry, L. Shelter and A. Melody, soloists, M. Cheeseman and A. Philip. Altos-Misses M. Melody and K. Hanley, soloists, and viss A. Mulcahey.

Tenors-Messrs. T. Murphy, soloist, and J. Breheney. Bassos-Messrs, F. Shelter, sr. A. J. Nelligan, F. Cochran, J. Roach and J. S. Nelligan, F. Cochran, J. Roach and J. O'Nell. O'rchestra-J. J. Nelligan, leader; T. Coch-Grimsby Independent.

Breheney. Bassos—Messrs, F. Shelter, sr., A. J. Nelligan, F. Cochran, J. Roach and J. B. O'Neill.
O'rchestra—J. J. Nelligan, leader; T. Cochran, first violin; H. Edwards, second violin; Jas. Nelligan, flute; F. Schelter, ir. clarionet; Jas. Schelter, oboc; Jas. McKenzie, bass; Mrs. Thos. Cochran, organist.
In the afternoon J. B. Nelligan, leader of the Opera House Orchestra. Hamilton, accompanied by ten singers from St. Lawrence's church choir and fourten assist Mr. Shelter's church choir and fourten assist Mr. Shelter's church choir, came down to assist Mr. Shelter's choir at the musical Vespers. The work of the united choirs was simply grand. Mr. Nelligan as conductor of such a large chow was just in his element, and both he and the choir and orchestra did themselves credit in the rendering of Est's Musical Vespers and Mozar's "Magniliera." The live. Father Crinion, Dunn ville, preached the sermon.
The singers who came down with Mr. Nelligan in the afternoon were:
Sopranos—Misses M. and F. Yorrell, A. Ryan, N. Bryan, M. O'Neil, B. Shechan, N. and M. Gagnier.
Alto—Miss Reardon.
Tenor—D. Mulcahey; all from St. Lawrence church choir.
From St. Joseph church choir were: the two Misses O'Connors, the two Misses Coilins, the Misses Burke, vcGrow, Franey, Kirk and Durgan; and Messrs. A. Marlatt, W. Thombs and R. Wooderoft.
The following, along with many others, also came down from the city to attend the services:
Mr. Powers and wife, Mr. Welch and wife, Mr. Welch and wife.

came down from the city to attend the services:

Mr. Powers and wife, Mr. Welch and wife, Mr. Harper and wife, Jas. McKeown and wife, Mr. Graham and wife, Messra. T. Rial, Flynn, Dillon; D. Mulcahey, Mooney, Baln, O'Neil and Misses Foster, Conly, Waddell and Mrs. J. B. Heligan and his party put up at at the Lincoln House and after dinner went out for a sleigh drive to Grimsby Park.

Father Crinion will endeavor to have Mr. Schelter and his choir go to Smithville some Sunday soon and come to Grimsby once a month next summer.

The local members of St. Joseph's church who managed the affair should feel very proud of its success.

PAULIST MISSION TO NON-CATHOLICS.

CONTINUED FROM PAGE THREE Catholic ever since. There was never any heresy among them; the faith has grown to be a strong and vigorous tree there.

HOLY THURSDAY SERVICES AND DECORA TIONS.

3. Why do Catholics visit their church on Holy Thursday? I have visited the Catholic church on such a day, and cannot understand why there has been so much adornment of the church on this occasion. Answer: This is very interesting

for it brings up the doctrines of the Church with regard to the Blessed Sacrament. It is the day on which i commemorated the institution of the Blessed Sacrament. It was on this day, the night before our Saviour gathered His apostles together and sat down to the pasch, with the full knowledge that He was going to go down to His death the next day, that He showed His desire to give His apostles some pledge of His love and instituted there and then this great sacrament of the altar. He took bread in His hands, blessed it, broke it and said : "This is my Body," and likewise the chalice, saying, "This is my Blood," And when He spoke these words, by the divine power which He possessed Him-self, the substance of the bread was changed into His body and likewise the wine was changed into His blood. And He said : "Take ye and eat ; this is my Body," and they took and ate and "Take ye and drink; this is my Blood," and they drank. And again He said, "Do this in commemoration of Me." And they took Him at His word, and, ever since, by the same irresistible power, the bread and wine were changed into the body and blood of our Lord Jesus Christ every day that Mass was celebrated. The priest went out to the altar, and said some prayers, then came to the consecration, took bread in his hands and wine in the chalice and said: "This is my Body," and again, "This is my Blood," and the bread and wine were changed accordingly into the body and blood of Christ. And when the people went to receive it they received, not the bread nor the wine, but the body and blood of our Lord Jesus Christ. This has been the belief for centuries. The Catholic Church was, therefore not a mere meeting-house where people came together to say a few prayers, sing a few hymns and listen to a ser mon. It was the palace of the King it was where our Lord lived. Th lights always burning before Him symbolized His presence in our midst. This was the reason why we built such magnificent cathedrals, beautiful spec imens of which might be seen throughout the cities of Europe. These were the expression of the faith of the

people in the living presence of our

money

There was no god so near to any nation as our God was to us Christians There were men and women ready to devote themselves to hard, austere lives, their only consolation being that they had God with them. They had Him present on the altar, and when they went to receive Him into their hearts they received from Him the blessings they wanted. Holy Thurs-day was the day this great mystery was commemorated, and this was wh

building a palace for their King.

the repository was decorated with flowers and lights and made as beautiful as possible, and because God was there the people loved to adorn the place where He was.

THE SERMON. Father Doyle read a portion of Scrip ture from St. Paul's Epistle to the Romans, after which he preached a most interesting discourse on Christian Unity, founded upon the words of the Apostle. The topic was the most pleasing one that he knew of, for it eemed to be the great spirit of religious life in these latter days to bring all forms and shades of Christian thought back into one fold, to assimilate all the differences and to constitute but one great Christian Church for which our Lord died and for which He delivered Himself that He might constitute upon Himself a Church without spot, blemish

or anything else.
PREJUDICES CONDEMNED.

It was also a pleasing duty to speak on the topic of Christian Unity because it gave a constructive condemnation to all the fears and religious disputes, to all the bigotries and animosities that have marked the religious life for the last three hundred years. It was also pleasing because it enabled one to speak the words of the Church and to breathe the spirit of peace and to speak the words of good-will which the Divine Child promised to men of good-will. Pleasing, too, was this duty, because it showed that the days of theological scalping had gone by. Men wanted no more of it. They wanted nothing but the truth and to be free by that truth which alone can make them free. No matter into what Christian body we investigated now we found that the same spirit tended to Christian Unity; it had found an existence and a vigor-ous existence. Our Holy Father, Leo-XIII., of whom he spoke with reverence and whose name was revered and nonored throughout the whole worldhonored and revered by non-Catholics as well as by Catholics—honored and revered for his progressive spirit and for his Christ-like sanctity-Leo XIII had voiced this great thought of Chris tian Unity.

UNITY NOT FAR OFF.

It was a pathetic sight to see at the time of his golden jubilee every nation of the world at his feet. crowned heads of the world wanted to do him honor and to place gilded offerings at his feet, he turned away from them as a child turns from his toys and ooks for the face of his mother; he turned away from the great crowd outside the true Church, the great crowd that had not known Christ among the heathens, and turning to that other great crowd among the other denomin ations - the Greek Church - he bid them come back to the great mother Church out of which they went. We found this same spirit elsewhere voiced; we found it in the Grinconference at Switzerland, where the people devoutly prayed that the day might come when all the separated bodies might be united in one faith, under one shepherd. When the spirit is found so forcibly acting among all Christian nations we might take i that the day was not far distant when that grand goal will be reached and when it will be as difficult to prevent he Christian bodies coming together as i would be to keep the mighty torrents from rushing on to the sea.

THE THREE BRIDGES. It was necessary for Christian bodies to come together occasionally—more frequently than they did. By doing they came to understand each other's integrity of life better, as well as each other's shortcomings and each other's animosities. There were three bridges to be built across the streams of ignorance, error and prejudice, which were rushing between the different denominations and keeping them asunder. How little was the Catholic Church understood by those outside its pale! If one were to go into any church in New York that night and select the first twenty five he came across, and ask them if they understood the doctrines of the Infallibility or the Immaculate Conception, and without exaggeration he (the preacher) would say that twenty-four of them would not be able to give him the correct answer. There was no dearth of Ca:holic books, no scarcity of Cath-nothing more to complete it. There olic preaching-it was simply that the people did not want to know.

Then there was the stream of ignor ance, or want of knowledge, which must be also bridged over. There were few people outside the Church that knew of the deep devotional life of the Church. The devotional life of all states and conditions of men and the state of things was a sort of ecclesiasticism by which the people were surrounded, and gotten up to tickle the fancy and please the senses, while at the same time these things were wrought with the deepest meanings and were full of the spirit of prayer. There was no place where there was such worship of God as in the Catholic Church. ERROR AND PREJUDICE.

The stream of error and want of knowledge must also be bridged over. Lord. It did not matter how much There were many who were filled with they spent in building and wrong ideas about the Church : there

about the Catholic Church, and supposed that she was some hated power, organized for aggressive purposes; that she seized the power of the State and used it for her own ends; that the priesthood was a set of taskmasters, organized to keep the poorer and lower classes in subjection. No wonder there were found people who hated the Cath No wonder there olic Church. The pity of it was that the thing which they thought was the Catholic Church was in reality not the Church at all. The Catholic Church was the bride of Christ, and her teach was the bride of Christ, and her teachings were the teachings of reason. We must get out of our minds all these evil notions. Let us go, not to her enemies, when we want to find out anything about her, but let us go to her own expounders, who know what the teachings are, and we shall then get the truth concerning all those vital questions of doctrine. The stream of prejudice was foul and noisome, full of poison and hatred—that sort of lying soirit which threw mud at Christians. spirit which threw mud at Christians noping that some of it might stick : it cared not for truth, and many of those who should have some regard for the spirit of truth were found plunged in this hated stream. This must be bridged over, too, and when all these structures are completed we can come together on one neutral ground where we can plant the pediment of this great work, and then we might hope that the day was very near at hand when all Christian bodies could be found in one common band of Chris-

THE COMMON STARTING POINT. But there must be a common start ing point, and this common starting point was Christ—the acceptation of Christ and all that He did and taught, and that He came into the world to promulgate it. He spoke the truth, the whole truth and nothing but the As this great world was formed in obedience to the two primordial laws, the law of natural selection and the survival of the fittest, and as from the lower forms of life all things entered, step by step, into the higher, evolving themselves as they proceeded until they gave us this beautiful world as we now have it, so also was the effect of truth on the mind. It was the reflection of the Divine essence, the manifestation of God's own truth in our own nature. Men there were who had sacrificed all this world gave them that they might woo and win her. If we were pos-sessed of their great love of truth it would make us give up everything to embrace her, and make us also reject error, and make us feel discontented until we found the truth, the whole truth and nothing but the truth. truth would lead us into one common religion, where no barriers would exist, and where there would be but one fold and one shepherd.

THE VOICE OF CONSCIENCE. And the voice of conscience, speak ing within us, was the voice of God speaking to us. Conscience was that sensitive nerve, that Vicar of Christ enthroned in each one, and in that last analysis, when it leads us in the soli tude of our lives, when it guides us in the path of right. Our conscience was the light which showed us where we must put our foot if we would know the way, and if we will but follow it will bring us to a safe harbor. As the wise men from the East who lived in the dark ages followed the Star Bethleham, leaving all behind them, friends, parents, relatives and all earthly possessions and enduring untold-of hardships and many trials in order that they might find Him who was born King of the Jews so also ought we to follow the voice which speaks within us. We should start out, no matter what may be the cost: it may tear us from families and friends, it may divide friends, it may have many trials for us, but care w not for all these threatened vicissitudes. what we want is the truth, the whole truth and nothing but the truth. Let us follow that light whither it leads us, and, like the wise men, we shall be able to find Him who was born King of the Jews. THE ONLY DESIRE OF THE FATHERS.

The only desire of the Paulist Fathers, said Father Doyle, was to preach the gospel to the people. For this they were ordained priests and consecrated to the altar. Their sole desire was to see the salvation of many souls. Should those come into the Catholic Church, well and good; should they not come in, all this lay with themselves-it was a matter between themselves and Almighty God. desire of the Fathers was to preach the Gospel of Christ that all might find in it whatever consolation they needed. There was in it that joy of consolation was no man who could get on without some kind of religion, and the time would come, sooner or later, when we would need the spirit of the grace of God that would lead us through the dark valley of the shadow of death on to the brightness of the Promised Land. Let them keep the religious instinct the Church was admirably adapted to alive in their hearts wherever they all states and conditions of men and went, no matter whether they women. It was sometimes said that entered the Catholic Church or not, because in that alone would all find true happiness, when the cold angel of death stretched out his hands to take them. They should cry out to God to have mercy on their souls, and with this spirit and this intention the work of the mission was commenced, carried on and ended, in the hope that all would keep this flame of truth and charity burning in their hearts, that they would develop between themselves and Christ a more bountiful channel of grace, that they might come more into touch with Him, and so in the end to money they spent in building and beautifying these cathedrals; they were many who had distorted notions all that He has.

MARKET REPORTS

London, Jan. 30. — Wheat, 72 to 75c, bushel. Oats, 23 to 23 4-5c per bush. Peas to 51c per bush. Barley, 31 15 to 33 4-5c bushel. Buckwheat, 29 2-5 to 28 4-5c per bush. Rye. 39 1-5c per bush. Good beef sold for s4 to 8 per cwt. Lamb 7c to 74c per lb. by the carc Hogs, 85,39 to 85.39 per cwt. Hog flesh is go up. Fowls were scarcer, and turkeys sold 7 to 8 cents a pound, and geess at 5 to 6 cen pound. Fowls 39 to 60 cents a pair. Butte to 18c pound by the basket Fresh ergs 190c a dozen. Potatoes, 39 cents a bag. Cobage, 30c a dozen. Apples in barrels, 82-69. A large supply of hay was offere \$12.50 to 814 a ton. Milch cows, \$30. Cit seed—Quotations at present range from 81.5 to 16 per bushel.

Toronto, Jan. 30.— Wheat, white, 78 to 75.

lb 5 to 6bc; mutton, per lb., 4 to 5bc., dr hogs, 8t.75 to 85.

Detroit, Mich., Detroit.

Detroit, Mich., Jan. 30. — Wheat, 1 red., 68bc; No. 1 white, 69c; corn. No. 2 No. 3, yellow 28bc; onts, No. 2 white, 25c 38bc; potatoes, best Michigan, 18 to 19 per hay, No. 1 Timothy, 3t to 815.50 per to nin ca honey, best white comb, 12 to 15c per lb.; cf full cream Michigan, 11 to 11bc be; strictly fresh, 18c per doz.; onions, Mich per bush, 30 to 38c; butter, fancy dairy first class dairy, 12c; creamery, 24c pe beans, city handpicked, 81.08 to 81.16 bushel; apples, new \$2.50 to \$5.50 per by poultry, 9 to 12c bc; dressed hogs, *4.25 to per cwt.; wool, from 8 to 14 to 18c per lb.

PORT HURON.

Port Huron, Mich., Jan. 30.—Grain—Wheat
per bush.—White, 60 to 62c; No. 2 red, 60 to
82c; oats, per bush, white, 16 to 18c; rye, per
bush.—30 to 33c; peas, per bush.—30 to 35c;
buckwheat, 25c per bush; barley, 60 to 65

blackwheat, 25c per bush.; barley, 60 to 65 per 10 results. He was the state of the

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

TORONTO.

TORONTO.

Toronto, Jan. 30. — Cattle. — Prices ranged from 3c. for a few choice lots, away down to 2c. and in many cases much below 2c. per lb. Sales were of no representative value, and as they would probably mislead we omit them. Sheep and lambs. — Lambs were weak, at from 3 to 33c. for good grass-fed stuff; and sheep were also dull, at 23 to 23c. per lb. Milk cows and calves remain unchanged and dull. A few choice calves will find a market. Hogs—Only five hundred hogs came in, and they all sold readily at the unchanged prices—that is to say, for prime off-car hogs as much as 35.8% per cwt.; light hogs sold at 83.70; and stores 85.3% per cwt. Prices are firm, and prospects good.

EAST BUFFALO.

EAST BUFFALO.

EAST BUFFALO.

East Buffalo, Jan. 39.—Cattle — The receipts were all consigned through, and there was nothing doing in this department of the trade. Good to choice veals brought \$5.50 to 65, and a few fancy more: light to fair bis. \$3.50 to 55 theavy fed stock, \$2 to \$2.50. Hogs—Receipts of sale hogs were moderate. 30 cars, and the market ruled stronger, with a fairly good demand from all sources. The market ruled slow and weak as a whole, with prices of lambs allof to 15c off, and sheep barely steady, with a strong downward tendency for nearly all kinds.

Long Distance Telephoning.

The Bell Telephone Co. announces that ack Long Distance Lines to the Frovince Quebec are completed and working well, that business men here having corresponder at Frescott Brockville, Cornwall, Montre etc., can now call them up by telephone at a time. For social purposes or any busine which can be attended to in the evening tompany offers the use of its lines at half ra

For example, the night rate for a conversa-lon from here to lingston would be only \$0\$ cents; from here to Cornwall would be \$1.35; and from here to Montreal would be \$1.35;

The Children's Aid Societyhave three girls that they would like to have adopted in a Catholic home. The ages are nine, twelve and fourteen years. Application for same to the Secretary, 161 Dundus street, London, will have immediate consideration.



A Cheap Life Saver.

'FOSTER'S MEADOW, N. Y., July, 1893. I WAS Afflicted with nervousness for twelve years, so that I trembled all over-could not sleep and had sovere pains in the back and head every day, even my eyesight was so affected that I could neither read nor sew, but two bottles I of Pastor Koenig's Nerve Tonic relieved me of all these troubles. It is not worth \$\frac{1}{2}\$, but \$\frac{1}{2}\$ of a bottle, and a cheap life saver. I am convinced that those to whom I recommend it will thank me for it.

May God Bless It.

STREATOR, ILL., July, 1893 I suffered eighteen years from epilepsy, and was cured of it by Pastor Koenig's Nerve Tonic took twelve bottles of it. May God bless the medicine so that others will be cured by it. as I was.

M. WERNER.

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

This remedy has been prepared by the Rev. Fathet keenig, of Fort Wayne, Ind., since 1876, and 18 now under his direction by the KOENIC MED. CO., Chicago, III. 49 S. Franklin Street

Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, \$1.75. 6 Bottles for \$9.

In London by W. E Saunders & Co THE LONDON MUTUAL

TIRE INSURANCE COMPANY OF CANada. London, Ont., Jan. 16, 1896. The annual general meeting of the members of this
company will be held at their offices, 476 Richmond street, in the city of London, Ontario, on
Wednesday, Feb. 5, 1896, at the hour of 2
o'clock p. m., when a statement of the saffairs
of the company will be submitted and directors
elected in the place of those retiring, but who
are eligible for re-election. By order. D.C.
Macdonald, Secretary-Manager.

HOUSEKEEPER WANTED.

HOUSEKEEPER WANTED FOR A priest. State age. experience and send testimonials as to character. Address "A.B." CATHOLIC RECORD office. London. PURE BEESWAX

CANDLES

FOR CHURCH PURPOSES

FOR SALE AT THE CATHOLIC RECORD OFFICE. The withered features of To me, less wrinkled so On rugged forms bent b There rests a softening As Moses' face, when Go Caught a transfigurin The girls in groups adov Move with unstudied g While here and there, be seen A sweet Madonna face

The Sacrifice is over and A simple country Mass The people rise and wors Then from the temple Each face the glory of the Reflects as 'twere a gla

VOLUME XV

After M

The eager, bashful boys Loiter behind a space The acolytes that in the Like purple orchids, i Transplanted to the com Shout in pure merrim Thrice happy boys,

Pastime and prayer a

From cabins scattered of The azure turf smoke Then, like a banner bor In the free air unfurls Give us but time and We are not slaves nor Nay, but a people, fickle But steadfast in our lo To faith and freedom.

still
Can touch the chords the nation's heart, thro To deeds the heavens

-From "Eddies, THE REAL CA

Comparison Between the Diluted Pure vs. Diluted subject of a very American Catholic

contributed by Very C. S. P., of the Ca Father Heurt says : Mr. Matthew Arn his opinion, "The future will be the fo He did not mean ge licism, but a sort escaped from its de viving as a kind of can embody itself formed Catholicism, stituted for its own all Protestant sects and buried. Dr. I on Mr. Arnold's sta we all, Catholic alike, have a deep i

tion: "Is a transi possible?" Of cour question in the neg A great many, w much more of Chr Arnold did, have similar to his. The some sort of unity who are now so mu in which the Catho Eastern Churches They profess to be others more, of the

near to the full Cat

about the formatie versal Church of

which requires a

sions and transform Even the Roman C have very genera and which must part in this Chris require and expect and to sanction transformation of Catholicism. Thi When the question not essential to he ity?" every Cath Nothing whatever dogmaand her subs can make no com authority can waiy rights which are petuity and well-b The Roman Churc of her Creeds, from Apostles to that o the Ecumenical C to the Vatican : n decrees, ex cathed Pontiffs : none of the no part of the F episcopal superior portion of the Ca not her Liturgy pendence from th

the loyal allegia Christians. It is proposed t cil should be held. ing party should to plead their c projects fell throu and when some controversy had finally adjudicate Council was beg sessions continu vears, is was h series of magnific was ratified and which Catholic established for al has since added Trent the proclar of the Immaculat

Dogmatic Constit

infallibility of th

in its assembled or

and its supreme h