MBER 24, 1804.

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aluable Book on Nervous Dis-send a sample bottle to any ad s. Poor patients also got the med-e free. been prepared by the Rev. Father been prepared by the Rev. Father Navne, Ind., since 1856, and is now n by the

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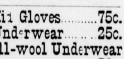
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The Little Ones. BY J. LYON ASHCROFT. They peer down the great long street of life, With its human tide so furfous. And their sweet eyes widen to note the strife, In a way so quaintly curious : While the grave old fashioned looks they cast Seem fraught with childish terror. As they watch us rushing swiftly past On our paths of doubt and error.

Their tiny hands towards us reach. As though they would check our hurry ; And in silent fashion they seem to preach To us, 'mid the rush and flurry. The truth we grown folks oit forget In our race for fame and glory. That innocence now is seldom met, In life's impassioned story.

VOLUME XVI.

Poor little onesl O'er the stony road Of life they too must travel. Little they know of the thorns which goad When its cares around us ravel: Little they reck of the storm which beats O'er those whom they love and cherish. As they hurry along through the crowd streets In the struczle of life to perish. In the struggle of life to perish.

But the time will come when, near the tomb, Their eyes, grown old and weary. Will find that the web on life's great loom Is forming a picture dreary: When the toil-stained hands will helpless lie, As the storm clouds close around them, And they'll note with many a weary sigh The sorrows which will surround them

We see them stand on the brow of the hill, Their arms stretched out to hold us. Their arms stretched out to hold us. And we think of the day, when, calm and still, In its grasp, the grave will fold us. And we know their feet will go hurrying by In the endless race for glory. While we who songht it will silent lie, Forgotten, like some old story !

THE CHRISTIAN WOMAN.

Cardinal Gibbons Writes of Her Influence in the Home.

The following article by Cardinal Gibbons will appear in the first number of the Catholic Home Journal :

We judge the moral standard of a nation by the models held up to it. The model held up to Christian woman is not the Amazon glorying in martial deeds and prowess. It is not the Spartan women who made female perfection consist in the development of physical strength at the expense of feminine decorum. It is not the god-dess of impure love like Venus, whose votaries regarded beauty of form and personal charms as the highest type of male excellence. The model held up to her is not the goddess of imperial will like Juno. No ! the model presented for the imitation of Christian woman is Mary, the Mother of Our Blessed Redeemer. She is the great pattern of virtue alike to maiden, wife and mother. She exhibits the virginal modesty becoming the maid, the conjugal love and fidelity of the wife, and the untiring care and devotion of the mother. The Christian woman is everywhere met by this great model-Mary's portrait gazes down on her from the walls of her chamber. Her name occurs again and again in the pages held to day as of the prayer book. Her eulogy is frequently pronounced from the pulpit. Altars and pulpits are dedicated in her honor. Festivals commemorating every phase of her life are celebrated

throughout the year. In a word, the Virgin Mother is indelibly stamped on wives in Pagan Greece and Rome : her intellect, her heart, her memory and her imagination. The influence, therefore, of the Blessed Virgin in the moral elevation of woman can hardly be over-estimated.

She is the perfect combination of all that is good and great and noble in Pagan womanhood, without any alloy of degradation. Do you seek for exquisite beauty? You will find it in her. But hers is the beauty more of

and family life. We all know in what contempt and degradation woman was held in pagan times. She was in a state of perpetual bondage and perpet-ual tutelage. She was in a state of man and the instrument of his passions than as his equal and other is contempt and degradation woman was held in pagan times. She was in a state of perpetual bondage and perpet-ual tutelage. She was in a of fathers, husbands, sons and brothers ! "go and do likewise." God has given to the uttermost coasts is the price of her. "go and do likewise." God has given the uttermost coasts is the price of her. "go and do likewise." God has given the uttermost coasts is the price of her. "go and do likewise." God has given the uttermost coasts is the price of her. "go and do likewise." God has given the uttermost coasts is the price of her. "go and do likewise." God has given the uttermost coasts is the price of her. "go and do likewise." God has given the uttermost coasts is the price of her. "go and do likewise." God has given the uttermost coasts is the price of her. "go and do likewise." God coast is the price of her. "go and do likewise." God coast is the price of her. "go and do likewise." God coast is the price of her. "go and do likewise." God coast is the price of her. "go and do likewise." God coast is the price of her. "go and do likewise." God coast is the price of her. "go and do likewise." God coast still the price of her. "go and do likewise." God coast still the price of her. "go and do likewise." God coast still the price of her. "go and do likewise." God coast still the price of her. "go and do likewise." God coast still the price of her. "go and do likewise." God coast still the price of her. "go and do likewise." God coast still the price of her. "go and do likewise." God coast still the price of her. "go and do likewise." God coast still the price of her. "go and do likewise." God coast still the price of her. "go and do likewise." God coast still the price of her. "go and do likewise." God coast still the price of her. " champion ; and she is still so regarded in all countries where Christianity for women are commanded by the does not prevail. The Catholic Church, following the But they can be apostles in the broader

teachings of the gospel and of St. Paul, sense. proclaims woman THE PEER AND EQUAL

THE BIGHTEST GEM

sense. They can be apostles by prayer, by charity and by good ex-ample. It is true also that they cannot ample. It is true alls that they cannot of man. "Ye are all," says St. Paul, be priests; they cannot exercise the in Christ Jesus . . there is neither Jew nor Greek, there is neither male nor female." (Galatians iii, 28.) The measure is that the distribution (Yeu are a based of the apostles, the sacraments; but they may be priests in a broader sense. To them may be applied the word of the apostles, the apostles is based of the apostles, the sacraments is based of the apostles, the sacraments is a broader sense. To them The meaning is that in the distribution "You are a chosen generation, a holy of His gifts, God makes no distinction between nation and nation, between bond and free, between male and female. As man and woman are made of the same clay, and have home and on the altar of pure hearts the same destiny, so are they equal in the sacrifice of praise, thanksgiving self-pleasing; (2) the desire to divorce dignity. As they are children of the same God, redeemed by the same blood. It is likewise true that they do not

of Jesus Christ; as they share in the exercise the privilege of political suf-same gifts of the Holy Ghost, and frage; and I am glad of it for the aspire to the same heavenly inherit-ance, so should they share alike in the never come when women will have the blessing and prerogatives of domestic privilege of registering their votes at fe. But it is chiefly by vindicating the accorded them I trust they will decline life.

sanctity of marriage that the Church has elevated the female sex. The holiness THE POLITICAL ARENA

dignity; while polygamy and divorce As soon as they thrust themselves into involve her in bondage and degrada-tion. The Church has ever maintained the unity and indissolubility of the behandled roughly, or at least to surmarriage tie. She has always declared that no man can have more than one ence that is now justly paid to them wife, and that death alone can sever the ties. "What God has joined to ical world, the more they would gain in the polit-ical world, the more they would lose in gether, let no man put asunder." She the domestic kingdom. There is only has proclaimed this law to prince and one realm where woman should reign, peasant. She has upheld it against the opposition of kings and the vio Themistocles once said to his son lence of human passions. Mothers and wives, how sad and pitiable would your condition be to-day if your destiny were in the hands of the re-formers of the sisteenth century! Lives, Dryden's translation, Vol. I.) Henry VIII. asked the Pope to have The men are the sovereigns of Amer-him divorced from his lawful wife, ica, the women are the sovereigns of Catherine. The Pope refused, but the men. Woman through her influ-Cranmer, there formed Bishop of Can-terbury, gave him the desired dispen-sation. Luther and Melancthon woman. allowed Philip, Landgrave of Hesse-

It is true that women have not been Cassel, to have two wives at the same time. the authors of immortal poems like the 'Iliad" of Homer or the ".Eneid" What a debt of gratitude, therefore, of Virgil. They have not produced woman owes to the Catholic Church. If works equal to those of Shakespeare, virginal and conjugal chastity are Dante or Milton. They have not in vented tha magnetic needle, or the telescope, or the telegraph, or the that can adorn her person ; if she is steam engine, or the sewing machine. regarded as the peer of her husband, But it is at their knee that the youth and not as his slave, like the wives of both sexes are instructed in virtue among Asiatic nations; if she is honored and piety, and these are the grandest as the mistress of the household and works in the world.

If every Christian home were what If every Christian home were what wives in Pagan Greece and Rome; if she is respected as the queen of the domestic kingdom to be de-throned only by death, and if her jurisdiction and empire is not divided among rival queens like Mor-mon and Mahomedan wives: she is in information of the second mon and Mahomedan wives : she is in-debted for these blessings to the Catho-child has unbounded confidence in its debted for these blessings to the cathor lic Church, which has upheld the sanctity of marriage, and especially to the Sovereign Pontiffs who have ever vindicated the rights of woman against vindicated the rights of woman against

praised her. Beauty is vain. be praised."

Catholic Record,

THE REALITY AND THE FICTION OF REUNION.

Cardinal Vaughan has just published a critically prepared address on true and false ideas of reunion. As this is a subject which is uppermost in the minds of Anglicans, I may be pardoned if I sketch both the Cardinal's pleading, and also the attitude of the differ-

dogma from living authority ; (3) the urging of compromise, both as to doctrines and discipline, instead of yearning to be united with one truth : (4 the assuming the validity of Anglican orders, instead of referring such a vexed question to the Holy See ; and the therefore assuming the validity of Anglican Sacraments, instead of admitting that the very doubt must be (5) the ignoring the schisms fatal : and the heresies of non Catholicism, in the same way as the Arians and Nestorians or the Eutychians ignored them, and so fancying that a hypoth-etical Anglican priesthood must constitute the full requirement of Catholicism ; and (6) the fond belief that imitation of Catholic doctrine and Catholic ritual-an imitation which must be measured by private authority - is practically the same thing with implicit obedience to Divine teaching, as claimed only, and proclaimed only by

the Catholic Church. It is obvious that such delusions come partly from ignorance; partly from the blinding influence of false traditions, which have bred a sort of false conscience, false conception partly from an unwillingness to face the sacrifices of submission ; and partly from a wilfulness of antagonism, which shuts its eyes to what it knows to be truth. This last "attitude," very dreadful as it is, finds favor with some clergymen in high places. For ex-ample, the Rev. John Burbidge, an honorary Canan of Liverpool, has just published a book in which he says that 'The Papists can buy Indulgence in every vice, the forgiveness of any sin, free license to it in any excess. One of the London daily papers, while reviewing these words calls them briefly "libellous balderdash." But may we

not say that the Protestant Canon who could publish them must be either strangely and incredibly ignorant, or strangely and incredibly wilful? To this class of Protestants " reunion " would be abhorrent. But I do not believe that there are more than 1 per cent. of English Protestants who are so fanatically imbecile or foolish.

Cardinal Vaughan pointed out that the Reunion of Protestantism and the Reunion of Christendom " are not one idea but two contrary ideas. Indeed no two ideas could be more conflicting. The reunion of a thousand sects with the Catholic Church (a panacea which a servitude to individuals, which hin-bear her fair noble face, the lady fell some Protestants have advocated) would ders their approach to the Catholic present, as His Eminence expressed it, Church ;" and again, as St. Augustine " a seething cauldron of heresies and schisms, in which the father of lies and jealousy towards you, nay, we embrace jealousy towards you, nay, we embrace the God of all truth and holiness would you; we wish, we advise, we even be allied in a most revolting and compel you to come in, though we fail accursed mockery of union and char-ity." We must rejoice that His Emias yet in persuading some that we seek not their property but themselves. It is this delusion among Protestants nence has spoken so plainly. And, in the same spirit. His Eminence told the that Catholics want their own churches Ritualists that to advise Anglicans-as back again, their own cathedrals, their some Ritualists are now advising them own endowments, their whole inherit 'go as members of the Catholic ance - which causes Protestants to doubt Catholic magnanimity, and to Church for holy Communion to the churches of the land in which they are suspect that they long for the loaves and fishes. True, it will be a glorious day when a High Mass of Thanksgivojourning "was to wish to "deceive both the shepherd and the sheep," and to be "guilty of spiritual brigandage ing shall be said in the old Abbey of and wholesale sacrilege." It was quite Westminister - a more glorious time that such plain truths should be day for Protestants than for Cathoproclaimed by the chief pastor in this Protestantised England. It is well lics; but meantime the end is nearing, and millions are dying outknown that some Anglicans commit the side the Church. This is what Cardiawful sacrilege of "going to Communnal Vaughan says to the nation. And ion " in Catholic churches-not in this there can be no doubt that his voice is country, but when on the Continentbeing listened to. It is no small sign and so, being unconfessed and unab-solved, and outside the Communion of the of the times that the majority of the London newspapers have lengthy extracts from this appeal, Catholic Church, commit a sin, which, as while scarcely one of the newspapers His Eminence observed, was akin to the sin of Simon Magus, and worse has commented irreverently on than that of the Israelites, who, pro-fessing to be zealous, "touched only is felt to be a warning and a solution. The days of Protestant acrimony are the Ark of the Covenant with profane passing away: only very feeble persons now chatter their no-Popery, and Now no one can presume to hands. judge the sincerity of any Ritualist, his they are laughed at with an intellect possible bona fides or pure will; but | ual scorn. It is only "this fortitude and the courage which are wanting, we can all of us understand the obvious put the case therefore on purely fices to flesh and blood which, in God's natural grounds, on the grounds of ordinary providence are required of natural honor or dishonor, such con-duct must be disgraceful in any man. those who are called upon by God to return to the Church of their fathers." And now a word as to a principal indrance. "Multitudes, to our This fortitude and this courage must hindrance. "Multitudes, to our be rare. Even in these days, when knowledge," said the Cardinal, "are mere Protestantism is moribund, there

praised her. Beauty is vain. The converts to the faith have had to face woman that feareth the Lord, she shall downright destitution - relieved of

course by splendid private charities, but relieved through many years of fierce probation. Now it is most unfierce probation. fair to ignore this awful trial. To say to a married clergyman, "Give up your

parsonage, house and your thousand or fifteen hundred dollars a year, and turn your family on the streets," is a very noble and very easy counsel to give, but one that we should ourselves shrink from following. No, Catholics must never forget the human feebleness which is common to every fallen son of Adam ; nor can we ignore the patent truth that the Christian heroism of the first centuries has cooled down to a reasoning mood of prudence.

To return, however, to the intellectual side of the question-which is necessarily also the side of spiritual truth - Cardinal Vaughan insisted forcibly on the impossibility of allowing Protestants to cherish an idea of reconciliation, "which should leave each one free to give his own meaning and interpretation to doctrines ' seems extraordinary to Catholics that any Christian can imagine that a doctrine, and the interpretation of a doctrine, can be possibly distinct or in-harmonious. As the Cardinal said, "Unity must cover the whole of our Lord's teaching. Not a word that He has spoken, not a truth that is explic itly or implicitly contained in what He has said can be given up, or belief in it looked upon as optional." This should be obvious. If interpretation be optional the truth must be optional, for the interpretation is the whole truth, not a part of it. What Protest-ants are so fond of calling "views" are the purely human interpretations of divine truths : an absolute absurdity, since, if the truth be divine, its interpretation must be necessarily divine also-otherwise it is no interpretation at all. Yet each Protestant says : "If a truth be divine, then my interpretation of it is the only right

one ;" which is exactly the same thing with saying, "I am as divine as is the truth, since it needs m_j divine wisdom to interpret it." In the whole range of human in acies there has range of human fallacies there has never been one more outrageous than this substituting "views" for divine teaching. Protestantism, which is a as the very ultimatum of nonense. as the very ultimatum of nonense.

Finally-for the subject is too large -Cardinal Vaughan spoke warmly of the "sincerity of his interest and love for his non - Catholic fellow countrymen." Church of England people do not quite understand this. They have been so accustomed for three centuries to persecute Catholics (and non-Conformists), that they do not quite see how there can be true affection on the part of Catholics for those who have so long robbed them of their inheritance. We say at once that such true affection is supernatural. It can come only from the greatest knowledge of what is true. And of this knowledge begets Christian compassion. "We ask Protestants," said the Cardinal, " that

the power of God can stimulate them to a more than natural sacrifice. And to this, that the full grace of faith is seldom given outside the Church-a "call" is given, a sufficient admonition, but seldom the grace of the whole faith-and we understand the truth of that saying of Father Faber, "Grace is given to knock at the door of the Church, but the reward is given after we have come in." B. A. Oxon.

NO. 841.

A ROMANCE OF THE ROSARY.

Blanche of Castile and St. Dominic-Founded on Historical Facts.

It was in the early part of the thirteenth century, and while the King of France held his court at Poissy. Night had fallen and in one of the rooms of the palace, near the servant's quarters, a number of retainers were gathered around a white-robed friar.

His pale, ascetic face glowed with teal and his dark eyes sparked with the fire of divine love. How he spake words of counsel, instruction, to one ; again he gravely rebuked another now tenderly consoled the drooping spirit of a third. And as each received the message of life he knelt at the monks feet, craved a benison and with drew

When all were gone and Friar Dominic (for the great St. Dominic it was) stood alone, absorbed in prayer, the door was pushed gently open and a lady entered.

A dark veil was drawn over her head and face and a long black mantle covered her from throat to feet. She was slender, but of a stately step and im-

posing presence. "What wouldst thou, my daugh-ter?" questioned Friar Dominic, as she stood before him (a silent mystery) with bowed head and hands folded in her cloak.

"Father," she faltered, in a low, rich voice, "I come to beg your bless-ing, your fervent prayers-to ask you to remember in the adorable Sacrifice of the altar a childless wife who im-

plores heaven for a son and heir." "Courage and hope, my daughter," said the monk gently. "Have resaid the monk gently. "Have re-course to Our Lady of the Divine

fully, but even as she strove to loose a hidden something from her girdle the ong black mantle that enveloped her slipped from her shoulders and fell around her feet, leaving her revealed in a robe of azure satin strewn with seed pearls and glittering with golden embroidery ! Diamonds flashed like dewdrops on her bosom and her arms and hands sparkled with precious gems. The rosary, which she still strove to detach from her girdle, was a string of blood red rubies linked with a golden chain, rarer even than the priceless chaplet of the Lady Godiya in the abbey church of Coventry.

"Who art thou, woman?" demanded Father Dominic almost sternly, and

LONDON, ONTARIO, SATURDAY, DECEMBER 1, 1894.

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the soul than of the body. It is the passions of man. beauty that

DELIGHTS WITHOUT INTOXICATION. The contemplation of her excites no inward rebellion, as too often happens with Grecian models. She is the mother of fair love, devoid of sickly sentimentality and sensuality. Do you seek for force of character and strength of will? You will find it in her-but it is a force of will which springs from an upright conscience and sense of duty. Do you seek for courage, fortitude and heroism? You will find it in her without the sacrifice of female grace and honor. She displays a heroism more of silent suffering than of noisy action. What Spartan woman exhibited so much fortitude as Mary at the foot of the cross, where she stands undismayed devouring the insults that were offered to her son

community older by far than the oldest It seems to me that some writers are religious community of women in the disposed to lay undue stress on the Church-the community of the family, amiable and tender qualities of Marv which God Himself has established. and of other holy women, without dwelling sufficiently on the strong and robust points of their character. The Holy Scripture in one place pronounces a lengthened eulogy on woman. What does the Holy Ghost especially admire in her? It is not the sweet of priest and teacher. and amiable temper, or the gentle disposition, though of course these virtues she possessed, for no woman is perfect without them. The Holy Ghost admires her courage, her forti tude and her sturdy character of selfreliance. "Who shall find." He says a valiant woman? Far and from the uttermost coasts is the price of (Prov. xxxi., 10.) It is only are who had long been her.' heroic virtues, or virtues practised in a heroic degree, that the Church can-

onizes. Mothers and wives, it reto fulfil the mission that God has assigned to you. These virtues will be acquired by prayer and by contemplating Mary.

Every impartial student of history is

the encroachments of sovereigns and us a restraining and sanctifying influ ence. The Church is indebted to

If Christian woman has been elevated Monica for the greatest doctor in her and ennobled by the gospel, she has not been ungrateful for the boon con-influence Augustine might have re ferred. She has not buried the talent. mained a Manichean in religion and a She deserves the eternal gratitude of the Christian world for the salutary and mother who said to her son: "I influence she has exerted, and still exerts, in behalf of religion and society. would rather see you dead than have That son you commit a mortal sin." Let us not speak here of the grand became the great St. Louis, King of army of consecrated virgins who are France, who, even Voltaire admits silently devoting themselves to the was a righteous King. Judge Gaston sacred cause of education and of of North Carolina, ever spoke of his charity and of Christianity. There There mother with unbounded admiration. except The Count de Maitre used to call his are women who make no vows except the vows by which they have conse mother "the sublime mother." Justic crated themselves to God in baptism Taney used to speak with pride of the beneficial effects his mother's early inwho wear no habit or uniform but the white robes of innocence, the purple fluence had on his after life. John robe of mortification or the red robe of Randolph of Roanoke often spoke of benevolence and charity. There is a his mother and always with

AFFECTIONATE ENTHUSIASM. May the day never come when woman shall cease to be the angel of the home! May the husbands and sons, There is a mother superior thousands after buffeting the waves of the world, of years older than the oldest foundress ever find in their homes a haven of of any community in the Church-the rest! May the bleeding wounds of the mother of the family, whose influence heart be soothed by the oil of gladness over her charge is stronger than that and consolation ! Mothers, be fond of your homes ; be attached to them! Let

How many thousands of homes are not the two words so dear to the Chris-there throughout the land from which tian heart-home and mother-be sep-God withholds His avenging hand and arated. Let peace, order, tranquility to which He shows mercy on account and temperance be found in the home of some righteous mother, just as He Let the angel of chastity preside over showed mercy to the young man led the domestic hearth and stand at the out to the tomb on account of the grief door of woman's heart repelling all and sobbing of his mother, the widow unhallowed thoughts, even as the angel difference between pretending to be as the Cardinal said in his last sent of Naim ! How many brothers there with flaming sword guarded the earthly and being a "Roman Catholic." To ence, "to make all those needful sacri paradise. For what is a home from which chastity is banished but a dese-

BURIED IN THE GRAVE OF SIN, and have been raised to a life of grace, crated temple, from which the spirit of at the intercession of a pious sister, as God has fled. May the flowers of quires no small degree of heroic virtue Lazarns was raised to life at the domestic joy and gladness grow abundprayers and entreaties of Mary and antly along the path of Christian Martha ! How many households are women.

there in which the lamp of religion May the fire of conjugal, maternal would have been extinguished if it had and filial love, which God has consenot been kept alive by some picus crated, burn continually on the altar daughter of the family ! How many of the Christian woman's heart, and station she enjoys to-day in the social of explation, who, by their prayers and Then, indeed, will the words of Scrip- with a married clergyman, who, hav- "you are in heresy." Human nature a Kempis.

held back only by domestic ties, and is a need of a tremendous effort of by fear of hunger and poverty." How nature-to say nothing of the need of true this is ! Among my own Angli-can friends I have known many such. a great grace — to enable a man to break with his whole past, and to say

on her knees before his feet and an-swered humbly : "Blanche of Castile, your reverence, who implores of heaven for the throne of France an heir according to the heart of God.

"Rise, noble Queen !" cried the astounded monk, "and put thy trust in Our Lady of Childbirth and her holy rosary. Recite daily these blessed beads for thy intention and engage every pious soul in thy kingdom to do the same. And behold in God's good time the fruit of benediction shall be thine.

Bonfires were blazing in the streets of Poissy one happy night in the year of our Lord 1215 — cannons thundering and joy bells ringing. The palace windows were glittering with lights and the priests song "Te Deum" in the court chapel, for lo ! in one darkened and quiet chamber the lovely Queen Blanche lay upon her couch, clasping to her breast, in speechless gratitude her first-born son. Fruit of Dominic's holy rosary, chosen child of the Virgin Lady Del Parto, Louis IX. had entered this world of sin, which he was to quit as a saint, had come to a crown which he was to consecrate everlastingly to Many a throne which he was to adorn with every natural gift and Christian virtue.-Our Lady of Good Counsel.

Drysdale.

Drysdale. The following is a list of the names of the three best pupils in each class, who obtained the highest number of marks at an examination held with them last week for the purpose of testing them in their work since the opening of school. The examination on the whole was very satisfactory, considering the daily attend-ance, which averages fifty: Fourth class: Annie M. Aubin, Annie De-nomy, Delena Brisson. Third class: Maxim Brisson, Edward De-nomy, Matilda Denomy. St. second class: Joseph Bedard, Maxim Masse, Kmily Masse. Part second thary Brisson, Mary Laporte, Celina Sheritt. May KELLY, Teacher. Drysdale. Nov. 20, 1894.

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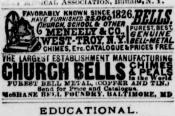
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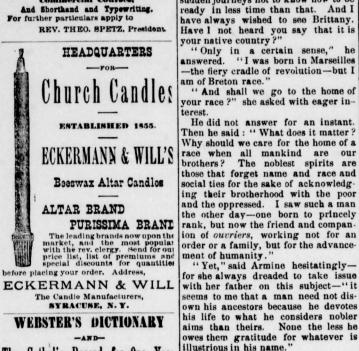


TUMORS, variation, Fibroid and other

TUMOTOS, varieties, winder the period of cutting operations. PILLE TUMORS, however large, diseases of the lower bowel, promptly cured without pain or resort to the knife. SMONE in the Bladder, no matter how and mashed out, thus avoiding cutting. STRICTURE also removed without cutting. Abundant References, and Pamph-love diseases, sent scaled, in plain en-words, (stamps). Wonto's Disper-ing and another since 4966 TPTT 1.



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"Not to day," he answered, "This is work which I alone can do." Then, as she was withdrawing, he looked up ing price of Webster's Dictionary has here tofore been \$12.00. N, B,-Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the eash if the book is not entirely satisfactory to the purchaser it may be returned at our ex and added : "I had almost forgotten you must be prepared for a guest this evening. I met the young American who was here with Leroux - you re-

CATHOLIC RECORD. THE

that reason? said Armine, whose countenance fell a little.

ARMINE

CHRISTIAN REID.

CHAPTER XIII.

her father, whom she had supposed fan

appearance did not surprise the girl,

who was accustomed to his sudden

novements ; but she was surprised by

the animation of his appearance and

manner. Though always an amiable,

he was not generally a genial, man

but there was about him now the inde-

finable expression of one whose spirits

are elated, and, after returning her

affectionate greeting, he began to ob-serve at once that she looked a little

pale. "You need change, petite," he said

kindly. "I must take you with me when I go away again. Should you

not like to go down into Brittany for a few weeks? The country is charming

" I should like it of all things," she

replied quickly, pleased as much by his thought for her as by the prospect

"And can you be ready by to-morrow?" he asked-" for I can delay

no longer." "Oh! that is not difficult," she answered. "I have made too many sudden journeys not to know how to be

whatever is narrow from human life.

But I see that, like most women, you

Armine. You would like to belong to what is called an old and noble family,

"I do not feel as if I should care

very much about it," she answered; "but if I did belong to such a family I should be proud of it — of that I am

"And so am I," said her father, smiling. "But now you must run away, for I have much to do."

"Can I not help you?" she asked after an instant's almost imperceptible

nember him, do you not?

boulevard this morning, and asked

him to dine with me, since it is my only evening in Paris "

CONSUMPTION

- on the

would you not?'

sure.

hesitation.

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thus opened.

When Armine reached home on the

"Because I wish to see him," answered her father. "He is in a state when a word may decide him; and he would be an accession of value to our ranks. He has enthusiasm, position, and wealth, I am told. It is worth while to go a little out of one's way to lay of the visit just recorded she found away, seated quietly at work in his cabinet de travail. This unexpected gain such a man.

Armine did not answer, but her face wore a disappointed look as she left the room. She had hoped that, being set in the way he should go by D'An-tignac and the Pere Monsabre, Egerton would dally no more with the fas cinations of Socialism ; but it seemed. if her father were right, that he was still in a state of mind when "a word might decide him," and that work would certainly be spoken with emphasis by the eloquent voice which it works slowly." "And are you going to stand against "And are you going to stand against should have been great enough for her to be sorry for this may be easily explained. She had, in the first place, inherited from her father the philanthropic spirit, which was none the less strong with her because directed in an opposite channel from his : she had, in the second place, been interested in Egerton because he was a compatriot and friend of the D'Antignacs; and, in the third place, having extended her hand to draw the rash moth from the flame, she was not pleased to see it rush back. Whether she would have been reassured if she had known how much it was the wish to meet herself which made Egerton seek her father is doubtful. She was entirely devoid of vanity, and she would have been sorry to prove an attraction to draw him under an influence the power of which no one appreciated better than herself. Egerton, meanwhile, was congratu lating himself upon that chance encounter with Duchesne which resulted in the invitation he had eagerly accepted. His interest in Socialism had been revived by contact with the man whose belief in it was so ardent, whose advocacy of it so impassioned : but more than his interest in Socialism was his interest in the daughter with the poetic face who disavowed belief in all that made the aim of her father's life. His wish to see her again was strongen than his desire to hear the creed of revolution expounded, though both existed and agreeably harmonized to gether. For in calling this gentleman an intellectual sybarite Winter had embodied a juster estimate of his mental character than is often contained in a descriptive phrase. He certainly liked a variety of stimulat ing and intellectual impressions; but the earnestness to seize, to make his own, to act upon any one, had so far been lacking in him, and there were many persons who believed that it would always be lacking. It was on "It is a narrow sentiment," said her father, "and we wish to banish this ground that the scorn of Siby Bertram was in a measure justified, although it remained an open question have aristocratic proclivities, my little

> scorn. What he lacked in definite earnest ness, however, Egerton made up in the eagerness with which he received and entertained new impressions. There was something of the imaginative temperament in him, and those only who possess that temperament are aware of the great attraction which intellectual novelty has for it. That this element of novelty made the chief attraction both of Duchesne and Armine to him there can be little doubt, and it was with a sense of interest pleasantly excited that he pre sented himself at the door of their apartment a few minutes before o'clock — the hour designated for dinner.

He found the father and daughter in

"Why need you have asked him for take place in Brittany soon to fill a vacant seat in the Chamber. The man who lately filled it belonged to the Right-was a moderate Legitimist and clerical. But the man who offers him

self now as a candidate for the seat is an intense Legitimist and a clerical of clericals. He is well known as a leader in his party. No doubt you have heard of him — the Vicomte de Marigny Egerton replied that he had heard of

him, and he did not notice Armine's sudden start of surprise and attention. Meanwhile her father went on speak ing: "He is a man to be defeated, if by

any possible means it can be accom-plished. But he has a strong hold upon the people of his district; and although even in Brittany the leaven

"No," answered the other, with a slight smile. "The part which I have to play in the great onward movement of humanity does not lie within the walls of a legislative assembly. I am one of those who mould the public opinion which acts on the men who are there. "Then you go down into Brittany

in order to mould this opinion ?' "Exactly. I am sent to aid in

bringing about, if possible, the election of the Republican candidate. "May I ask what kind of a Repub-lican he is?" said Egerton. "I have been long enough in France to dis-

cover that there are many kinds. The other shrugged his shoulders. " Ma foi, yes — many kinds indeed. He is, I believe, a moderate Republican of the bourgeois type ; but there is a flerce logic working behind these men of which they know little. In the end they must do our will or be swept away. It is so with their chief and leader, Gambetta. Oh ! yes, revolu-tion was very fine ; the rights of the people were noble and great so long as the tide was lifting him toward power : but when he has seized power he would like for the revolution to subside and he quiet. But the revolution has other ends in view than to make at out of betta dictator of France — ay, or to make the fortune of any other man." He lifted his head; a flash of fire was in his dark eyes. "The day for such ends in view than to make M. Gam in his dark eyes. "The day for such men has passed," he said; "the day for the people has dawned." "Has it?" said Egerton, a little

sceptically. Yet as he spoke he felt himself stirred by the magnetic influence of this man's strong conviction and he forgot to look at Armine, who sat quite silent with downcast eyes. 'Yet the ends for which you and those who feel with you are working seem as far off as ever." "As far off as ever!" repeated

Duchesne. He smiled with a mingling of amusement and scorn. "Forgive me, mon ami, but how little you and those like you know of anything save the surface of affairs ! Why, the triumph of all our ends is merely a queswhy she should have manifested such tion of time — and, it may be, of very short time. Because you see the old tyrannies standing, the old abuses in

progress, do you think the friends of humanity are idle? Nay, we work without ceasing ; nor is our work in vain. From end to end of Europe our organizations extend, and when the signal strikes, when the moment of up rising comes, it will not be France alone which will renew the days of '93 That was but a prelude of the great drama of revolution finally accomplishing its results which we shall see when the Volga answers to the Seine, and from the Baltic to the Mediterran ean an emancipated Europe will rise and shake off its fetters for ever.

Unconsciously Egerton felt himself shudder a little. The man's voice,

quarter between him and us. We may respect such an opponent, but we cannot spare him.

"Do you think it possible to defeat him ?" asked Egerton. "He is a man of power and influence, and in his own hereditary home-" "The triumph will be to defeat him

there," said the other, with a quick light in his face-the light of animation and elation which had puzzled Armine. "They begin to realize that the Middle Ages have passed, these nobles, when their personal prestige wanes even under the walls of their chateaux, and the descendants of their vassals rise up against them.

"And so, mademoiselle," said Eger-ton, turning to Armine, "you are going to take part in a political battle?

As she looked at him he saw that all the pleasure which had been in her eyes when she spoke of leaving Paris with her father had died out of them, and instead there was the pained and and wistful expression which he had

seen more than once before. "No, monsieur," she answered quietly. "It does not follow that I shall take part in the battle because I go with my father." "I fear that Armine has but a half-

heart for the cause," said her father. "A man's foes are of his own household, it is said ; but thou, *petite*," he added kindly, seeing that his daughter looked distressed, "thou art only like a child and a woman, fond of clinging to the dreams of the past.

"The question is," said Egerton, "what are dreams and what are real ities? It is rather hard to determine. Your hopes, for example-are they not dreams to the majority of the world?" "That is a question yet to be answered," said Duchesne. "But however much of dreams they may seem to those who are only able to recognize accomplished facts, be sure they will yet prove realities of the most stern and undeniable character.

Egerton had himself little doubt of it so he did not challenge the assertion. And in this yein the convergation continued until they rose from table. Coffee was served in the salon, and it was then that Duchesne apologized to his guest for the necessity of attending a revolutionary meeting in the Salle Rivoli. "Knowing that I must attend it," he said, "I should not have asked ou to dine with us this evening had it not been my only evening in Paris."

"Pray do not let any consideration of me trouble you," said Egerton. "I am very happy to have had the pleas ure of dining with you, even though I must resign your society for the evening to the patriots of the Salle Rivoli. He paused a moment, tempted to say that he would spend half an hour longer with Mile. Duchesne, if he might be permitted. But in French society such a request would be inadmissible and the air of this salon was too much that of French society for him to ven-ture on it. So he asked instead if he might be allowed to accompany Du chesne to the meeting.

The latter hesitated a little before replying. Then he said : "If you will you may do so ; but I am bound to warn you that you will hear a great deal of tumultuous nonsense. A meet ing like this, full of unfledged and unpractical enthusiasts, is very different from the grave councils in which the real business of the revolution is transacted.

"Yet what is that but government, and a very irresponsible government, too?" said Egerton. "As far as I can understand your councils demand implicit obedience, yet are accountable to no one. Could a king of the most absolute type do more?

It was quite evident that this home thrust from so promising a disciple disncerted Du Asne

who is trifling with momentous issues and while Egerton was still silent with surprise Duchesne entered, saying :

DECEMBER 1, 1894.

' Pardon, mon ami, but I am ready now. TO BE CONTINUED

IRISH "ANGLO-SAXONS."

It is a curious fact that some of the most strenuous defenders of the mythical "Anglo-Saxon" race have been Celts, and particularly Irish Celts, or at least Americans of Irish Celtic descent. It is now many years since Mr. James Buchanan, afterwards President of the United States, but then American Min-ister to England, in a speech at the Lord Mayor's banquet in London, expressed the hope that eternal peace might reign between England and this country, or, as he termed them, "the two great Anglo Saxon nations," apparently ranking himself as Anglo-Saxon, though, of course, if he was entitled to his surname, he was a Celt and not an "Anglo-Saxon." There have been hundreds of instances since of a similar kind.

But the most singular example of this apparent incongruity, of men of Celtic race, and especially, of men of Irish Celtic race, appearing as cham-pions of the "Anglo Saxon," is offered in the current North American Review In an article on the "Possibilities of an Anglo American Reunion," the American side of the discussion is taken by Captain Alfred T. Mahan, of the United States Navy, and the English side by Captain Lord Charles Beres-ford, of the English Navy. It is not necessary to go over the pedigree of either of these gentlemen, except to point out that the name of Mahan is, of course, merely a modification of an ancient Irish clan name usually written, in English form, as Ma-Mahon, McMahon or M'Mahon and, that Lord Charles Beresford is of the family of the Marquis of Waterford, and that his family is Irish and has been for seven hundred years, previously to which it was Norman.

And herein is contained a fact which the real Anglo Saxon of England, if any such thing as a real Anglo Saxon exists, would turn to advantage, if they had the quick wit and political understanding of these pseudo Anglo-Saxons of Irish race. That is, that nothing would so quickly reconcile the people of Ireland to the policy of identifying themselves with the interests of the British Empire as the establish ment of Home Rule in Ireland. Until the end of the Jacobite wars England had no bitterer enemies than the Scotch, who, to a man, hated the Sassanach, or so-called Anglo-Saxon. But from the moment that Scotland was fairly admitted into the union and sincere friendship of England, Scotch men became more English than the English themselves. The probability is, however, that this Irish Home Rule will be accorded in a comparatively short time. It will most certainly be won in the course of the political changes that are bound to come in the polity of the British Empire.

In the meantime, it is fair to pre-sume that all these amiable plans of reunion between nations so widely apart geographically and in their natural destinies as the United States and the British Empire will have passed into oblivion, so that not even facile "Anglo Saxons" of Irish race in either nation will be able to resusci tate them without exciting the wonder, if not derision of persons of a less im pressionable race. - Catholic Standard

Macaulay's Famous Description.

The contrast between Carlyle and Macaulay which Frederick Harrison draws in a recent magazine article is well worth preserving. After quoting

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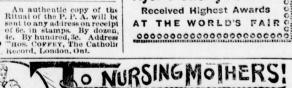
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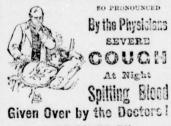




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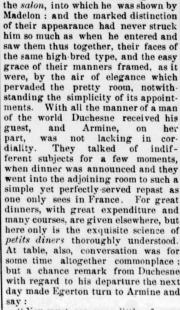
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LIFE SAVED BY AYER'S CHERRY PECTORAL

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say: "You must see very little of your father, mademoiselle. He arrived only this morning, and he leaves to morrow, he tells me !"

"# I do see very little of him." she an swered : " but this time he is going to be very good-he is going to take me with him when he leaves."

"Indeed !" said Egerton. The gen uineness of her pleasure was evident, but he felt a little blank, as if a source of interest was about to pass out of his reach. "I hope," he said after an in-stant's pause, "that you do not go very far or intend to remain away very long.

Armine glanced at her father, con

positive prophecy, conjured before him those days of '93 of which the self-Then he said :

belleving prophet spoke, and he seemed to see the blood red cloud of revolution rising which was to whelm the civiliz ation of more than a thousand years. "I know," he said after a moment's pause, "that Europe is honeycombed with your societies, but surely a cen tury of revolution has proved that atter all, it is no easy thing to over turn an established government.

"So far from that, it has proved just the reverse-it has proved that nothing is easier than to overturn any govern ment, if the people are but united in what they desire. To secure this union of purpose is the work to which we give our lives, and wherever there is a chance for an opening wedge there we enter it. Such a chance is this for which I am now going down into Brittany. The people there have long pinned their faith to the nobles and the cures, but it is time to let them hear the sound of the new gospels-the dignity and rights of man, of the neces sity of revolt instead of the duty of submission.

"But," said Egerton, "I confess that I fail to see what you will gain if you elect a man with whom you have little more in common than you have with the Vicomte de Marigny.

"Do you know so little of fundamental principles and the life that is in them as to think that?" said Duchesne. "Why, the most timid and opportune Republican has, in common with us, belief in the equality of men's rights and the supremacy of the popular will. That is the basis of of all Republicanism, whether marred by halting and compromise, or carried out logically to its inevitable conclusion that it is a crime to withhold from

" If we demand obedience it is only from those who willingly give it for the sake of the end which we have in view ; and if our councils sit in secre and render an account to no one, it is only until our end—the great end of freedom for all-is gained. But," he added, glancing at the *penduls* on the mantel, "I see that I am nearly due in the Salle Rivoli, so we have no time to discuss the subject now. But if you care to accompany me, and if I may detain you until I change my coat-

Egerton professed, sincerely enough, his readiness to be detained for any length of time, and while Duchesne

disappeared he turned to Armine. "I hope, mademoiselle," he said quickly, "that you did not misunderstand my question at dinner ; that you did not think I imagined you were about to take part in the political battle of which your father spoke, or that I could have meant to bring for-ward the points of difference between rou? I spoke, as one too often does, lightly, heedlessly."

"It was very natural. Believe me I did not misunderstand you," Armine answered, regarding him quietly with her deep, soft eyes. "You did not mean to bring forward the difference, "You did not but it is always there, and my father feels it as well as I. But he is kind, he says little. Ah! monsieur," she broke off abruptly, "it seems to you, perhaps, interesting and exciting to hear of plots and plans and revolutions of preparations for the whirl-wind which is to destroy everything ; but do you ever think what that whirlwind will be when it comes? And can you conceive what it is to live ever with the sound of its terror in one's ears? She extended her hand suddenly with scious that she herself knew very little on those points, and also that he seldom liked his movements to be inquired into; but on the present occasion he answered without hesitation: "We shall neither go very far nor be gone very long. An election is to

Macaulay's famous description of the Catholic Church to be found at the be-

ginning of the essay on Ranke's "His-tory of the Popes," he goes on to say : "Here we have Macaulay in all his strength and all his limitations. The passage contains in the main a solid truth-a truth which was very little accepted in England in the year 1840 -a truth of vast import and very needful to assert. And this truth is clothed in such pomp of illustration and is hammered into the mind with such accumulated blows ; it is so clear, so hard, so coruscating with images that it is impossible to escape its effect The paragraph is one never to be for gotten, and not easy to be refuted or qualified. No intelligent tyro in

history can read that page without being set a thinking, without feeling that he has a formidable problem to solve. Tens of thousands of young minds must have had that deeply-colored picture of Rome visibly before them in many a Protestant home in England and in America. Now, all this is a very great merit. proposed a great historical problem, at a time when it was very faintly grasped, and to have sent it ringing across the English speaking world in such a form that he who runs may read-nay, he who rides, he who sails he who watches sheep or stock must read-this is a real and signal service conferred on literature and on thought. Compare this solid sense with Carlyle's ribaldry about "the three-headed Papa," "pig's wash," "servants of the Devil," "this accursed nightmare,' and the rest of his execrations-and we see the difference between the sane judgment of the man of the world and the prejudices of intolerant fanaticism.

EMBER 1, 1894.

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erton was still silent with

esne entered, saying : non ami, but I am ready

BE CONTINUED.

ANGLO-SAXONS."

ous fact that some of the s defenders of the mythi-baxon" race have been ticularly Irish Celts, or at ns of Irish Celtic descent. y years since Mr. James terwards President of the but then American Min-and, in a speech at the banquet in London, exetween England and this Anglo Saxon nations," the Anglo Saxon nations," ranking himself as an , though, of course, if he to his surname, he was a ot an "Anglo-Saxon." een hundreds of instances

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antime, it is fair to prell these amiable plans of tween nations so widely raphically and in their inies as the United States ritish Empire will have oblivion, so that not even glo Saxons " of Irish race tion will be able to resuscithout exciting the wonder on of persons of a less im race. -- Catholic Standard

y's Famous Description.

rast between Carlyle and which Frederick Harrison ecent magazine article is reserving. After quoting famous description of the urch to be found at the be the essay on Ranke's "His opes," he goes on to say : have Macaulay in all his d all his limitations. The tains in the main a solid uth which was very little England in the year 1840 of vast import and very assert. And this truth is such pomp of illustration mered into the mind with ulated blows ; it is so clear, coruscating with images, possible to escape its effect. aph is one never to be for I not easy to be refuted No intelligent tyro in read that page without thinking, without feeling a formidable problem to s of thousands of young have had that deeply ure of Rome visibly before any a Protestant home in nd in America. Now, all ry great merit. To have great historical problem, when it was very faintly and to have sent it ringing English speaking world in m that he who runs may he who rides, he who sails tches sheep or stock must is a real and signal service n literature and on thought. is solid sense with Carlyle's about "the three-headed g's wash," " servants of the is accursed nightmare,' and f his execrations—and we fference between the same of the man of the world and ices of intolerant fanati-

DECEMBER 1, 1894.

interest in the preservation of this noble tongue. Her bishops, priests and monks nurtured and fashioned it THE CELTIC TONGUE. Address to the Ancient Order of Hibernians by Professor Shahan, of the Catholic University. of the European vernaculars.

The following address has been sent out to the members of the Ancient For nearly fourteen hundred years its Order of Hibernians throughout the country : Catholic University of America,

Washington, D. C., Oct. 14. Dear Brother : At the suggestion of roads of Europe and in her impene-trable forests from the mouths of a thousome prominent members of our ancient order, I take the liberty of addressing you a few words concerning the reso lution, nnanimously adopted at Omaha, sand missionaries, and it mingled its lyric strength with the majestic Latin at the tombs of the apostles long before to establish in the Catholic University the modern nations of Europe had at Washington a chair for the perpetemerged from barbarism. ual teaching of the language, litera It has been a mighty channel of sacerture, culture and history of the Gaelic dotal labors for fourteen centuries. It was the tongue of Patrick, Bridget and

True it is that politically we are the most loyal and affectionate sons of this mighty Commonwealth, and that we cleave forever with the most enlightdoctors. It is saturated in its structened devotion to the fundamental comure and in its monuments with the pacts of the nation and the States and to the common institutions of the land. and for these reasons alone deserves a True, also, that multitudes of us re place in an institution destined to be the mouthpiece of the Catholic joice that this is not only our adopted but our native country, and that we first saw the light on a soil as yet un-Church in America. For a little individual sacrifice a blighted by religious or social persecu great work can now be firmly estab-

Nevertheless, we cannot forgot that in God's providence wo descend from the most ancient of the Western races, one which has wandered over many seas and in many climes, and which has gathered in the long centuries of developement a common fund of experiences, qualities, traits, feelings, tendencies and ideals, peculiar and distinctive, and which differentiate from other races the men of Gaelic origin.

Now all this is the common property rejoicing over it. of every one of us in whose veins flows the ardent blood of the Gael, and all this is embedded in the grand old tongue and the admirable literature of our fathers. High sentiments of veneration and gratitude, no less befitting modern sciences. to races than to individuals, ought to move us to save this perishing tongue and literature, through which the greatest of spiritual legacies were Christ, handed down to us for nearly fourteen centuries ; our nationality, our religion and the splendid unbroken spirit of

the Gael No doubt such feelings are latent in John James Piatt, the well-known Ohio man and former resident of Colthe blood of all men of Irish descent, but we want them quickened ; we want the young generations to be conscious of them; to be proud of their ancestry of scholars, teachers, mission aries, saints and martyrs, and to de-velop for the good of this great country the noble qualities with which God has endowed the Irish race, and which they have richly cultivated in the historic past - fortitude, endurance, daring, chivalry, manly tenderness, love of science and culture and devotion to Jesus Christ and His Holy Church.

There is an inspiration in great deeds accomplished that works for ages on the communities which have done them. A great cathedral, a splendid parish church, a school or other public monument recall forever the sacrifices of the generation which toiled to uplift them. Nay, in them that generation is immortal, for every stone is eloquent with praise of the generosity and in-telligence of the builders. But this chair of the Celtic tongue, literature, civilization and history will be more than any monument of stone or bronze. From it will resound the living voice of a teacher, and as long as our country lasts it will be the solid centre about which may gather all those who love the story, the tongue, the writ-

AN IRISHWOMAN'S ROSARY.

BY MAGDALEN ROCK.

Here is the story of Lady R——'s conversion, just as Father Conway, a missionary of twenty five years' experand made it the richest and greatest Million of our forefathers went to their last rest with its pious accents on their lips. ience, tells it :

THE

I had just returned to London after the confessional, and its grave, sub-the confessional, and its grave, subthe confessional, and its grave, sub-lime poetry was chanted from ten thousand a¹ ars. It echoed along the He was He was a convert, young and of

noble family, yet he and I became re-markably good friends in a short time. We were walking together one spring morning ir the direction of Kensington when Father H— said : "I have to call on Lady R—.

Will you come with me ?" I shook my head. "I don't know the family ; but I will wait here for your return

Columbia and has been sanctified by long use in the mouths of the most No, no," the young priest said. "Lady R-- is a convert, and she is never so delighted as when a mission eminent saints and the most learned

ary calls on her. So come along." I went with him, and in a few min purest and most spiritual Catholicism, utes I was introduced to a stately, pleasant-voiced lady, who greeted m

very kindly. "Now," and Father Conway smiled a little, "I am not in the habit of staring at ladies, but I suppose I did so then, for after a few minutes Lady lished and placed under the solemn protection of the entire Catholic Church - remarked with a smile : "Father, you seem to be admiring

some of my jewels." "No, indeed, your ladyship," I re-sponded, "but I am wondering very in this country. Its results will go on, ever multiplying in the future, and the Ancient Order of Hibernians will much why you wear an Irish bog-oak reap forever the reputation of having performed the highest possible act of

Rosary among your gems." "Oh !" the lady cried eagerly, enlightened generosity, and done a deed that will greatly help to unite and ' that's the missionary that converted elevate our race and remove the false

me and many others. I looked my surprise.

stigma of illiteracy. I can assure you "Yes : may I tell you the story? It that all the great Gaelic scholars of

Europe are speaking of this matter and is not very long." "It will give me great pleasure to We may believe, therefore, that the teaching of the Celtic chair will be hear it," I replied, and Lady Rcommenced :

from the beginning a fruitful one, and "You must know that the Rfamily were among the most bigoted known, and my ideas concerning Catha benefit at once to the ancient Gaelic race, the Catholic Church and the lics were certainly vague. Ignorance Trusting that you will do all in your and idolatry were among their failings, nower to make the endowment a suc-I had been taught, and both my huscess, I remain fraternally yours in Christ, THOMAS J. SHAHAN, D. D., band and myself were careful not to allow a Catholic into our service or about our children. This, I suppose. Professor of Early Church History

became known, and many stories false and mischievous found their way to our ears. One day my maid entered in some excitement the room where I

Was. umbus, who for the past eleven years "Oh ! your ladyship, look what I has been United States consul at Cork. have found.

says the Ohio State Journal, has been "What is it ?"

A Poem in Prose.

sweet and tender melodies."

said :

"It is one of those horrible Popish idols;" and she held forth these very tendered a farewell dinner by the corporation of that city, during which the mayor said all sorts of pleasant things of the gentleman from Ohio. beads you see. " Really ; and where did you find

The council of Cork and her citizens it ?' were instrumental in obtaining from "At the lodge gate, and Mrs. Parr

says it belongs to an old Irishwoman successive Presidents a prolongation of Mr. Piatt's period of office, and it was who comes each day to sell waterwith deep regret that he war relin cresses.

"I carried the Rosary to the drawquished last year to Dublin. The ad-dress adopted by the city shows high ing room, where Lord R and his youngest sister were, and while we appreciation of the life of Mr. Piatt were laughing over the superstitions and practices of Rome some callers there as "the dignified and courteous representative of a great and friendly were announced. The Rosary was duly inspected, and at last my young nation, and privately as the singer of

sister in law exclaimed : The reply of Mr. Piatt to the address "Let us have the old woman up to of the mayor is a poem in prose. He

morrow, Letty ; it will be such fun. " I assented readily to Clara's whim, "I shall carry away with me not a few other memories of the historical scenes I have been privileged to wit-band gave his consent. The two ladies were invited to witness the scene ness during my long residence in Irewe expected to enjoy, and one of the servants was instructed to bring the land. Need I offend anybody by repeating your famous national prayer and saying 'God save Ireland'? for old woman to the house from the lodge

whatever shall be the immediate or in the morning. far-off event of the struggle which I "Well, at an usually early hour we ings, the poetry and the spirit of the Gael. Whatever teaching is estab-lished in universities partakes at once good fortune and prosperity to the ing how easily we might convert the

"You should read your Bible, my poor creature, and not be tyrannized

CATHOLIC RECORD.

and be fooled by your priests." Mrs. Feenan had forgotten her timidity, for she laughed. "An' sure I can't read at all, ma'am but I know as much of my religion as

many that can." She had been drawing the big black beads through her fingers. "I know right well that 'tis laughin' at me ye are; but here's what the bades teach, here's what I read from

them ;" and with uplifted voice and brightening eye she began : "Ye see that crucifix. Well, when I look at that I think how Jesus died for me on Calvary ; I think of all His

wounds an' sufferin's, an' I say : 'Sweet Jesus ! keep me from vexin' you ! Och, ma'am ! shure if ye had the likeness of some one ye loved -of a dead child, maybe wouldn't ye love it as I love this?" and she kissed the cross. "Then ye see that one big bade an'

the three small ones. These tell me there is one only God, an' in that one God there are three persons. An'ye see there are six big bades in all and one medal, that minds me of a tabernacle.) Maybe ye don't know what a tabernacle is. It is a place in our church where the Blessed Sacrament is

kept). Well, the six bades an' one medal mind me that there are seven Well, the six bades an' one sacraments, an' one of these is greater than them all. That's the Holy Eucharist." A deep stillness had fallen on us and Clara had drawn near the old woman.

"An' these six bades mind me, too, that there's six commands beside thos of God that I must keep ;" and she sang them out, and paused to gain her breath

"An' then the Rosary itself consists of fifteen mysteries in honor of the Mother of God: five Joyful," and she repeated them; "five Sorrowful," and she repeated them; "and five Glori-ous," and her voice rose in these last. "An' when I am goin' about tryin"

to earn my livin' in honesty, I say the Joyful mysteries ; and on a bad day when I'm wonderin' maybe how I'll get my supper, I just repeat the Sorrowful mysteries, and say to myself : ' Mary Feenan, what signifies your bit of trouble? Sure one day it will all end, and God give ye grace to end well. An' when I've done bravely 'tis as little as I can do to keep sayin' the Glor. ious mysteries over an' over in honor of her who is the Mother of us all. An

there's the way I pass my days.' This was not as we had arranged My friends were listening respectfully and attentively, and I was inclined to

follow the example of my sister in law, who was crying softly. "There, we've had enough of this," whispered my husband. "Give the woman her beads and some money, and

None of us cared to speak of what None of us cared to speak of what we had listened to, but I wondered if that was the religion I had been that was the religion I had been taught to despise. I saw Mary fre-quently afterwards, and she gladly gave me her cherished Rosary when I asked her for it ; and at last there came a day when I begged Father

to instruct me for baptism. When I was received into the Church I told my husband. He was angry-more angry than ever I saw him-but I waited and prayed, and after a few weeks he said

"Go to your Church, if you must, and the children and I will go to ours;" and thus the time passed, till one Sunday I said to him :

"Come with me to day, Harry;" and he yielded, and before a year ended I had the unspeakable happi ness of seeing my seven children and

A Lesson To Employers.

No monument of brass or marble, no charitable bequests, no post-mortem liberality can embalm the memory of George W. Childs in the hearts of the people, as will this anecdote told of him at a recent memorial service held

by the Typographical Union. At one time difficulties and depres sion in the publishing business resulted in a voluntary reduction of rates by the Typesetters' Union in Pennsyl-vania. The head of the association waited upon Mr. Childs and stated that

its members had resolved to lower the price to so much per thousand ems. "It will be," he said, "hard on us and our families; but we see how de pressed the publishing business is We want to do the right thing.

"I am now, I believe, paying five cents per thousand ems more than the price you have agreed upon," said the publisher. "Yes, I am making reasonable profit with that. I shall continue to pay it. I, too, want to do

the right thing," he said. He continued to pay it at an annual cost of twelve thousand dollars. When other publishers remonstrated with him, he said : "The work is worth the amount paid. I still make a reason able profit.

Many learned essays have been written on the philosophy of strikes and how to avoid them, but they are all as straw in comparison to noble and just act of Mr. Childs.-Philadelphia Catholic Times.

The Hail Mary. The Western Watchman tells a

pretty story of the conversion of the late Mr. Collins, a prominent citizen of St. Louis. He had married a Catholic. and their little daughter was wont to say her night prayers at her mother's knee. When Mrs. Collins died, the little girl asked her father to hear her recite her prayers; and he was so struck with the beauty of the "Hail Mary " that he learned the prayer and continued to recite it. In a short time he was received into the Church. Apropos of this incident, our bril liant contemporary observes : "We believe that if we could get Protestants to join with us in the Rosary

we should do more toward their conversion than by preaching any number of controversial sermons. There can be no doubt of this. well known that since the Holy Father issued his encyclicals on the Rosary. many Protestants have been strongly attracted to this beautiful devotion But it is too much to hope that a form of prayer so peculiarly Catholic should ever become common among our separated brethren. The deplorable fact is that many Protestants do no ract is that many Processants do not pray at all. If they were faithful to the prayers that they know, there would be less controversy and more conversions.—Ave Maria.

Purify your blood, tone up the system, and regulate the digestive organs bp taking Hood's Sarsaparilla. Sold by all druggists. How to Get a "Sunlight" Picture.

Hoods Sarsaparina. Solo by an dougless. How to Get a "Sunlight" Pictures. Send 25. "Sunlight" Soap wrappers (wrappers bearing the words "Why Does A Woman Look Old Scener Than a Man") to LEVER BROS.. Ltd. 43 Scott street, Toronto, and you will re-cive by post a pretty picture, free from adver-tising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost le postage to send in the wrappers, if you leave the ends open. Write your address carefuly. Sore Feet.—Mrs. E. J. Neill, New Armagh, P. Q., writes: "For nearly six months I was troubled with burning aches and pains in my feet to such an extent that I could not sleep ai night, and as my feet were badly swolen I could not wear my boots for weeks. At last I got a bottle of DR. THOMAS' ECLEC-TRIC OIL and resolved to try it, and to my astonishment I got almost instant relief, and the one bottle accomplished a perfect cure. 669 Notre Dame St. 115 Church St. MONTREAL. TORONTO.

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Four years ago while in the old country "Four years ago while in the old country [England), my daughter Hannah was sent away from the hospital, in a very low condition with consumption of the lungs and bowels, and weak action of the heart. The trip across the water to this country seemed to make her feel better for a while. Then she began to get worse, and for 14 weeks she was unable to get worse, and for 14 weeks she was unable to get off the bed. She grew worse for five months and lost the use of her limbs and lower part of body, and if she sat up in bed had to be propped up with pillows. Physicians

Said She Was Past All Help and wanted me to send her to the 'Home for Incurables.' But I said as long as I could hold

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a flor trouble with the through the data of the of her heart seems to be all right again, a first class appetite. We recard her nothing short of a miracle." W. Wya-ujon Street, Parkdale, Toronto, Ontari

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This is, as the author says in his preface: "To give the Cathole student a standard of judgment, to interest him in the literature of his own language, and to encourage such a taste ior it that he would long to read books, and not be satisfied with the opinions of other people about them."

THE SPIRIT OF THE AGE Faith and Infidelity.

An Essay by Joseph K. Foran, LL.B. Bound in fancy cloth, gilt cover, . . . 50c.

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The means afforded by the Church to en-able the faithful to conquer in the battle between right and wrong, truth and error, faith and infidelity.

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we say, but what Hood's Sarsa-that tells the story of its merit Remember Hood's cures. use feverishness, moaning and during sleep. Mother Graves' minator is pleasant, sure, and f your druggist has none in m to procure it for you.

of the nature of these universal schools It shares their dignity and its results are sure to be as widespread as their people of Ireland and of all classes. influence and the fields whence they would be dear to me even if I had not draw their students.

received so much kindness and friend-This chair, when established, will do ship from its people. I shall never cease, awake or asleep, to breathe an ever-increasing honor to the Irish an ever-increasing honor to the frish name and cause. It will help to unite us all on the common ground of litera-ture and learning. It will tend to make us follow the highest ideals, intelsomething of its atmosphere. Death as well as birth endears it to me. One of my children has his grave in its bosom. Another bond that Ireland bosom. lectual and moral. The great schol-ars of this land will learn through it has on me is through the blood of my maternal ancestors - through how maternal ancestors — through how many generations I cannot know (my mother's parents were both Irish born) —blood which has not forgotten itself in my veins, I am sure. Whatever I what the Gael was and is in the world's history, and what the scholars have once grasped as the truth very quickly makes its way into the books and newspapers of the day. Moreover this chair will furnish a full and accurate have inherited from my father, my mother gave me an Irish heart. These are reasons of sentiment which I need knowledge of our literatare and history to the Catholic press of this country, a

not be, and am not, ashamed of. power that is growing in numbers and "Then, I love the old country for influence; to Catholic journalists itself - for its beautiful dark blue mountains, brooding like thunder of the public press ; to lecturers and special students ; to writers of romance clouds on the horizon, or rosy and and poetry, and to a vast body of read gray and purple at dawn or sunset its lovely, ever-shifting lights and shadows on lonely lochs and glens; its ers who eagerly grasp at all that is charming and romantic streams ; its

new and entrancing. Men are governed by ideas. When a pregnant thought is cast into the public mind it germinates rapidly, especially if the circumstance be suitable. Never was there a better time for this great deed. In France, Ger-many and Italy the Gaelic tongue is attracting, without any exaggeration, hundreds of scholars. Its professors easily find students and admiring from vanished and sunken citiessurely these are enough to make me What a shame for us that love Ireland, after living on its milk audiences. races totally foreign should devote so and honey for twelve years, next to my much attention to our ancestral tongue native land." and writings, while we remain utterly ignorant of both !

The Gael is multiplying the world over at an enormous rate ; hence it is high time that this good work were undertaken. His is already a powerful influence in English literature, and therefore there was never a better time nor a broader channel for the thought and the ideas which the Gael has so long cherished, and to preserve which he let go everything that other peoples held dear. The Catholic Church has a profound

poor, ignorant creature. "Here she comes," my husband cried, and we crowded to the window "The old land is dear to me-it to see a small, tidy-looking old woman walking beside our tall footman, and evidently talking and protesting vigorously.

'An' what does the lady want wid me?" we heard her exclaim ; and a giggle went round the hall where the servants were collected.

The footman opened the door. He had brought the old woman so far, but further she would not come.

"Go in there to that grand place wid my muddy boots, is it ? Bedad ! I won't then. Sure the lady can come here, and say whatever she has to say." Catholic World.

"No, no, my good woman ; come in," I said, advancing to the door.

We don't wish to harm you." She made an old-fashioned courtesy. "Harm me ! Sure what would any one harm me for ?"

"Certainly not ; but come in ?" With some persuasion she did so, and then I said :

"My good woman, you have lost

something." "Troth, then, an 'tis little Molly ancient holy wells; its melancholy raths and duns; its broken round Feenan has to lose, ma'am." "Oh! but you have. Yon have towers of other days; its ruined castles and abbeys; its buried and

lost your God." "Lost my God! The good God glimmering primæval histories ; its living traditions of heroic ages and Almighty forbid ! An' what do you peoples; its wafts of Aeolian music mane at all ?"

Don't be excited, Mrs. Feenan. You have lost an idol, one of the things you Papists worship ; this, in fact,

and I held out the Rosary. "Och ! did ye find my bades ? Well God reward you, ma'am; that's all I can say. An' 'tis greatly obliged I am

Real merit is the characteristic of Hood's Sarsaparilla. It cures even after other preparations fail. Get Hood's and only Hood's. to ye for thim."

Mit mound - some

"Stop, pray. Don't you know it is sinful and wrong to worship idols, my

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 Mr. E. A. Cairncross, Shakespeare, writes: "I consider Parmelee's Pills an excellent remedy for Billousness and Derangement of the Liver, having used them myself for some time."
 by e for thim." "Stop, pray. Don sinful and wrong to good woman?" "But I don't worship Feenan drew hersel Father Mahoney-Goo me to say my Rosary the manin' of it, too." I smiled pitvingly. good woman ?" "But I don't worship idols ;" and Mrs. Feenan drew herself up. "It was Father Mahoney-God give him the light of heaven this day !-that taught me to say my Rosary, and taught me I smiled pityingly, and said ;

woman's Rosary ?" I asked after a few moments.

" Always, Father; and frequently at ball or levee some lady of my ac-quaintance will come to examine my iewels.

"O Lady R—, such strange stones ! Do they come from India ?" "No, not from India."

"And are they very valuable." "Oh, very valuable! They have

been worth millions to me." And when I have her curiosity fully aroused, I tell this story as I have told it to you ; and so you see the Irish woman's Rosary still works good .-

A Bright Young Convert.

Northampton, Mass., Oct. 26 - Marks White Handley, a bright young man who for three years has been private secretary to George W. Cable, the author, has made a stir here by leaving the Protestant Church to enter the Catholic fold.

Catholic fold. When he came here he was a de-cided Agnostic, and last June he was confirmed by Bishop Lawrence and became an active member of the Episcopal Church. He came here from Nashville, Tenn., where he was con-nected with the Nashville American. He belonged to a prominent southern family, and his uncle was Gov. Marks,

of Tennessee. Handley was baptized last Sunday in the Catholic church, and left for Washington in the afternoon, where he will enter the college of the Paulist Fathers connected with the Catholic University.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti-Consumptive Syrap, bafore it was too late, their livés would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs. Minard's Liniment is used by Physi-cians.



For \$3.00. The Pictorial Lives of the Saints contains Reflections for Every Day is the Year. The book is compiled from "Extler's Lives" and other approved sources, to which are added Lives of the American Saints, recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore; and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmary Shea, LL.D. With a beautiful frontispiece of the Holy Family and nearly four hundred other II ustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops. The above work will be sent to any of our subscribers, and will also give them credit Gr a year's subscription on Thre CATHOLIO Ricokh, on receipt of Three Dollars. We will in all cases prepay carriage.

THE RITUAL OF THE P. P. A.

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

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Correspondence intender 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, Dec. 1, 1894. CANON FARRAR ON ANCIENT

CHRISTIAN ART.

Canon Farrar, of Westminster Abbey, has just issued a book in which he professes to trace the history of Christ as illustrated by the Christian artists from generation to generation, from the earliest times down to the present day.

The book is professedly written solely from the artist's point of view, and not from any sectarian bias ; yet it cannot be doubted by any reader acquainted with the Canon's antecedents that in several points he has been influenced by the ideas which led him ere now to put himself before the world as the special champion of Low Churchism, within his own denomination, and the virulent assailant of Catholic practices and doctrines which have been handed down from apostolic times. But looking through Low-Church spectacles, the Canon cannot perceive in these practices anything but modern innovations of dreaded Popery.

The use of the crucifix in Christian worship he declares to be "unscriptural, unprimitive, and irreverent, tending to a false apprehension of the aspect in which we should regard our Lord, which is rather as a risen, glorified, and ascended Saviour."

He thinks that "Christendom has contemplated too exclusively Christ's brief temporal sufferings, and has to too great an extent substituted in its regard what He once did, for all that He was and is."

It should be scarcely necessary to say to the Christian that the Canon's view of the matter is just what he represents the belief of Christendom for over eighteen centuries to be, unscriptural, unprimitive, irreverent.

It is true that Holy Scripture lays much stress upon the resurrection, ascension, and heavenly glory of Christ, as it lays stress upon all His acts, which all tended to the great object He had in view in coming into the world, this object being, as described in the creed of Nicea, " for us and for our salvation ;" but there is no truth more clearly laid down in Scripture than that our redemption was effected mainly through His sufferings and death upon the cross. The prophet Isaias placed Christ before our eyes as the " Man of Sorrows," the "despised and most ab-

Canon Farrar asserts, is evident from the single fact attested by Easebius, that crosses and crucifixes were a special object of devotion in his day, and were made and placed in promi nent positions by order of Constantine the Great. We have besides the testimony of Tertullian that in his day, A. D. 200, the sign of the cross was in constant use among the faithful :

"At every going forth and every journey, at coming in and going out, when putting on our shoes, at our bathings, at table, in striking a light, at lying or sitting down, whatever may be our occupation, we form on our foreheads the sign of the cross.

We might cite many other testimonies which would show that the use of the cross was frequent in the primitive period of Christianity, but what we have cited is as sufficient as it is irre-

fragable on this subject, and it proves that from the earliest times the cross and crucifix alike were regarded as the symbol of Christianity. They conveyed at the same time the lesson given by Christ, that we must bear the cross of suffering for His sake if we would the cross a sacrifice of atonement for the sins of mankind.

Canon Farrar admits that there were symbols of Christ in early use in the Church, though he would have us believe they were not symbols of the crucifixion. He admits, too, that the cross was one of the symbols occasionally used But whether it be the cross or any other symbol of religion that is used, the principle is the same : religion is inculcated by pictures or symbols which remind us of the truth of doctrines, or of the sanctity of Christ and His Saints, whose example and precepts we are thereby moved to imitate or to obey as the case may be.

THE BUTCHERY OF ARMENIAN CHRISTIANS.

Mr. Hazopian, the chairman of the Armenian Patriotic Association, has written a letter to the Earl of Kimberly, the British Secretary of State for Foreign Affairs, describing a massacre of Christians which has just taken place in Armenia on a scale which makes this last outrage equal the Bulgarian atrocities which some years ago horrified the whole civilized world, and precipitated the Russo-Turkish war, which delivered the Balkan Provinces once for all from the horrors of Turkish rule.

Mr. Hazopian received his informa tion from an Armenian whose name he as published by Mr. Hezopian, who does not disclose, as to do so would endanger his life ; but the story told, he has no doubt, is true in all its "most sickening details of fiendish lust and atrocious cruelty on unarmed Christians and defenceless, innocent children, deliberately planned and ruthlessly executed under orders received from headquarters at Constantinople." Last year an insurrection was reported to have arisen among the Armenians ; but we are assured that this was a mere fiction got up for the purpose of putting forward some excuse for the atrocities then perpetrated, and for which the Chief Magnate who suppressed the pretended rebellion was promoted by his master. This Chief Magnate is described in the letter as a second Nero. The present outrage arose directly out of an incursion made by the Mahometan Kurds upon the Armenians to steal cattle, and they succeeded in carrying off a number of oxen. The Armenian appeal for a restoration of the cattle was refused, and a fight ensued in which two Kurds were killed and three wounded. The Kurds then represented to the Governor that the Armenians had over-run the Kurd country, plundering the people. Thereupon a Pasha was sent to punish the Armenians. He was furnished with an order from Constantinople to cut up the Armenians, root and branch. and he appealed to his soldiers to carry out the instructions faithfully as they loved their King and Government. The troops were massed through the Armenian country, and in some districts to each soldier one hundred persons were allotted for destruction. No compassion was shown to age or sex, and, as far as known at present, from six thousand to ten thousand persons, men, women and children, were butchered without mercy. The women were violated before being killed, and babes were impaled on the bayonets of the soldiers, or they were seized by the hair to have their heads

Turks have issued an explanation of present will be rendered impossible for assert that the regular troops succeeded world. in " restoring order and tranquility." They add that the villages destroyed were destroyed by Armenian brigands

and not by Turkish soldiers. There is in this account of the matter such intrinsic evidence of falsehood that every one can see it is just like the fictions which the Turks know so well how to concoct in order to screen themselves from the sharp eyes of European observation ; but their wily tales are

too well known to be accepted as truth without further enquiry into the matter. It is a fact well known that the

nomad Kurds are and have long been permitted by the Turkish officials to make raids upon their Armenian neighbors whenever they will, and that no redress is obtainable, simply because the Armenians are Christians, and are supposed to be restless under be His disciples, and that He offered on Turkish rule. Thus these poor people are kept in an impoverished condition, which makes it impossible for them to pay the enormous taxes which are levied upon them through the greed of the Porte and subordinate officials, who are allowed to do pretty much as they please in gathering tribute.

Under these circnmstances it is to be expected that from time to time the Armenians should resist the tax-collectors, and this has sometimes happened ; but we cannot but sympathize with a people who are thus ground down under the most grievous of tyrannies. It is high time that such atrocities should be stopped, and there appears to be no way of stopping them except by putting an end to Moslem rule over all the Christian populations. Bulgaria, Roumania, Servia, and Montenegro, have already been delivered in

part from this tyranny, but these Provinces are still obliged to pay a tribute to their former masters. This tribute should be abolished, for it serves no purpose other than to enable the Sultan to hold a tighter grip upon the Christian people who are still subject to his tyranny.

We shall not assume without further proof that the Porte has intentionally organized a persecution against the Christians of Armenia : and it is possible that there is some exaggeration in the account of this part of the matter is at the head of an association the avowed object of which is to rid his country of the Turkish yoke; but there is no doubt that the atrocities are quite as bad as they have been represented : for they are confirmed by unquestionable accounts coming from other sources than his letter. It would be enough that Turkish rule affords no protection against the commission of such horrors to make it intolerable : but it certainly appears that the orders for the destruction of the villages

their own concerning the matter, the future by a united intervention of wherein they declare that there was these powers for the establishment of nothing done except to repress a some form of government quite differ. violent rebellious outbreak of the ent from that which now prevails to the Armenians, and they very composedly disgrace of the disunited Christian Turkey has been tolerated so long

only because of the international jealousies of Christian nations. It is time that these jealousies should be laid aside, and a solution of the difficulty be made in the interests of common humanity.

PREPARING FOR BATTLE.

The Glasgow speech of Lord Rosebery, in which he indicated the policy to be pursued in order to lessen the legislative powers of the Lords, is meeting with so much favor that it is confidently predicted that if it be made the issue at the next election, the Government will be triumphantly sustained, especially if the powers of the Lords be so reduced as to satisfy the Radical element in the Liberal party. The Government has undoubtedly some plan of action in view, but the details of the measure to be introduced have not as yet been made public, as they are not sufficiently matured ; but as Lord Rosebery is known to desire the introduction of his measure at an early period of the next session of Parliament, it is expected that the details

will soon be ready to be announced. On the other hand, the Conservative papers express considerable dissatisfaction with Lord Salisbury for his not having stated any counter plan of a scheme of reform of the Lords when replying to the Premier's speech. He admitted, indeed, that a reform of some kind is necessary in order to bring that body more into harmony with the House of Commons, but he proposed no definite method whereby this might be brought about.

Some members of the Cabinet are said to be opposed to the early introduction of the Reform Bill which will deal with this subject, their desire being to make it the issue on which Parliament will be dissolved ; but it is unlikely that Lord Salisbury will await the convenience of the Government in this matter and it is stated that he will

force the issue by introducing into the House of Lords, at the earliest possible moment, a resolution asserting the possession of executive privileges by that body. This action will necessitate the introduction of Lord Rosebery's plan as a counter measure, and thus the fight will be begun, and an early dissolution of Parliament will be made necessary.

Lord Rosebery's declaration that the supremacy of the House of Commons must be affirmed has made his Government more popular than ever, and it appears certain that when this issue will be brought before the people squarely at the general election, the electorate will sustain him by a most decisive majority.

From Lord Salisbury's reticence on this important subject it is generally be most extraordinary, under the cirreally emanated from Constantinople, believed that it is the intention of the cumstances, were they to take any

Rule can be gained. The Irish members will, however, insist that the plan of reform of the House of Lords shall be sufficiently drastic to make it possible to secure Home Rule afterwards in spite of their determined opposition to any legislation favorable to Ireland.

AN IMPORTANT BY-ELECTION.

looked with disfavor on the selection of The elevation to the bench of Mr. Mayor Essery as the standard-bearer of Wm. R. Meredith, leader of the Opposithe party, but their influence availed tion in the Ontario House, left a vacant not. It was a case where the tail could seat in London, and much interest was not wag the dog. Some few prominent felt as to whether it should return a Conservatives-men who should know supporter of Mr. Mowat or a supporter better and who have reason to be of the Opposition. The election took ashamed of themselves-backed up the place on the 20th ultimo, and the Rebitter-tongued agitator with platform form candidate, Mr. Hobbs, was utterances. They should have left that clected, having a majority over his work to the Macklins and the Coosopponent, Mr. Essery, of 800. Now that birds of a feather with Mr. Essery-who the smoke of battle has passed away, have nought to recommend them to and the heated passions of the partisans public favor save brass and bigotry. likewise, we feel that we should look Our contemporary, the Free Press, over the field and take a view of the we are sorry to say, was also to be conditions that entered into the Lonfound battling fiercely on behalf of the don contest. Were it an ordinary party of intolerance. From day to political fight, a contest between Grit day warm appeals were made to the and Tory, carried on upon purely electorate to support Mayor Essery, political questions, we should have and long reports of the acrid utterances nothing to write concerning it, as the of himself and his P. P. A. following CATHOLIC RECORD never was, is not were given to the public. After the now, nor will it be at any future time election, however, the editor decided to a political newspaper. turn about in his boat and row the other way. On the 21st the Free Press

We had some hope that with the exit of Mr. Meredith, the Conservative party of Ontario would enter upon a new career-would lend its efforts to the work of forwarding the true interests of the Province and acknowledge manfully its error in introducing sectarian issues into our political life. To our surprise, however, this it not only did not do, but the new leader, Mr. Marter, and his followers, have started out with the determination of carrying on the anti-Catholic crusade to the better end. War on the Separate Schools seems to be the watchword: and we may well conclude that crippling their work would not be the only injustice inflicted upon Catholics, were the reins of power placed in their hands. In their speeches delivered in the Opera House in support of Mr. Essery, Messrs. Marter and Howland exhibited a greater degree of intolerance towards Catholics than had been shown in any previous campaign ; the last named gentleman being particularly offensive in his remarks. Much emphasis was placed on the fact that the purpose of the party was to uproot if possible the separate school system. and, failing in this, they would rescind all the amendments made to it

in the last twenty years by Mr. Mowat, thus inflicting on Catholics a system of procedure in the conduct of their schools which would impair their efficiency, and, in fact, render their continuance a hardship on the Catholic people.

Our Conservative neighbors are bec. But not content with blaming very unsparing in their condemnation the Jewish minority, they likewise of Catholics, because, as they say, they suggested that there is some unfair. give a solid vote for the candidates of ness in the provisions of the school laws the Government ; but it would, indeed, of the Province.

The cause of this complaint is not, as it might be supposed, any injusti done by the Quebec school laws, either to Protestants or Jews, but from an arrangement in the law that the Jews shall have the liberty to send their children to whatsoever class of schools they choose themselves, whether the Public schools or the Protestant ; and they may declare that their taxes shall go to whichever schools they choose to select.

DECEMBER 1, 1894.

wooden shoes and Oliver Mowat. The

party and its candidate, however, suf-

fered an ignominous defeat, and they

richly deserved it. No doubt the

majority given Mr. Hobbs was swelled

to some extent by some Conservatives

either not voting at all or casting their

ballots for him. It is undeniable that

a goodly number of Conservatives

said editorially :

"The Conservative party, whatever individ-uals within its ranks may propose upon their own account, will not enter upon a crusade against the fundamental constitution of the Dominion so far as it affects the vical exist-ence of the Catholic schools."

But when the "individuals within

its ranks" are the leaders of the party

in this Province, to whom, if not to

them, should we look for a declaration

of policy. It is a pity our contempor-

ary did not experience a change of heart

and make a declaration of this kind

before the contest took place. As the

case now stands we must fancy the

editor assuming a penitential cast of

countenance and declaring "he did'nt

A SCHOOL QUESTION IN QUE-

Eight years ago the Protestant

School Commissioners of Montreal

issued a report in which they com-

plained regarding the education of the

"All public-spirited persons must

a school law which allows such a dis

tribution of the Public school funds,

and with aversion the selfish policy of

a wealthy minority that can take ad-

By the wealthy minority here men-

tioned are meant the Jewish rate-

payers of the city, and this clause is

intended to throw odium upon them

for the manner in which they have

disposed of their regular school tax in

accordance with the school laws of Que-

with concern the provisions of

Jewish children of the city that

vantage of such a law."

BEC.

know it was loaded."

regard

an obligation, there for complaint that sioners were actu desire than to do for the education dren. When it is con

tario the Jews ar tants, whether the be seen how much Catholic legislation Protestants than i lation of Ontario and vet it is the great party in the to cripple the Cat still more than at

The Quebec Pr

reason for complai by the law in the the Ontario Catho stands they appea cause of complain ever, that the Ca have made an ag testant Board the will permit the shall be apportio ing to the numb educated by ea arrangement the gain a large The Ontario Opp tate a little on th tween Quebec C their own intoler

EDITOI

THE German recognize the Church because tion, its centra America. The Evangelist, the ferring to this st some years ago the Church auth incorporated as application wa officials saying enough with on from abroad, an could not be r during the pe kampf was in f lic Church. No that the Metho Church has no its members, w America, have ternational Con succeeded in authorities that nized, and it is German Metho itself an indep may secure th tion itso much

AMSTERDAM appreciation of all books, afte the Imitation tional competi the city for a Thomas a Ken sent in before for the mon erected at Z Agnes, where at the advan years.

DECEMBEI

ect of men," the "acquainted with in firmity," who was "wounded for our iniquities . . . bruised for our sins, and by whose bruises we are healed. (Is. liii.)

In the New Testament, equally, the history of Christ's sufferings is held to be of such importance that, beside the constant allusions to them by all the writers of the New Testament, the four Evangelists each give a more detailed account of them than of any other event in His life, and St. Paul declares that His obedience whereby "He humbled Himself, becoming obedient unto death : even to the death of the cross," is the cause for which "God also hath exalted Him, and hath given Him a name which is above all names : that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth, and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." (Philip ii.) The absurdity of the Canon's styling the use of the crucifix "irreverent" and "un-Scriptural," as compared with emblen or symbols of the Resurrection and is hence apparent, and ... the more so by St. Paul, who it is . speaks of Christ crucified and His cross as the symbol of all Christianity, when saying :

" Pat God forbid that I should glory, ve in the cross of our Lord Jesus Christ : by Whom the world is crucified to me, and I to the world." (Gal. vi., 14.)

The purpose of the cross and that of the crucifix are identical-to remind us of Christ crucified-and one is as lawful as the other.

That the use of the crucifix in Christian art did not begin till after Christianity was four centuries old, as

lopped off by the sword. Twenty-five villages have been thus wholly destroyed, and the houses burned interested in the amelioration of the

were not killed with the sword or bay- Turkish Empire, and we cannot reonet perished in the flames.

and on the Constantinople authorities the adequate punishment of the crime should be visited.

tectorate of Greek Christians in Turkish territory, and many of the Armenians belong to the Greek Church : but the Armenian Catholics are now almost as numerous as the Greeks ; and there are even some Protestants among them, though their number is but small. The sufferers, probably, include Christians of all denominations. Russia is almost, if not quite, as intolerant as the Turks themselves, and even if she should desire to settle the trouble after her own fashion, she should not be allowed to do so alone as she sees fit. It is a matter which concerns the whole civilized world, in which we can scarcely yet include Russia, notwithstanding the magnitude of her strength and the vastness of her population.

The partition of Turkey by force in such a way as to prevent the ruling race of Turks, which, after all, forms but a small proportion of the population, from dominating so large a territory, European and Asiatic, as the Ottoman Empire includes, has been seriously contemplated before now; and this seems to be the only practicable way to solve such difficulties as cropping up, and will continue to do so until some radical change be made by agreeement of the European powers.

Great Britain, France, Italy, Germany, Austria, Spain, are all deeply with kerosene, while those persons who condition of the Christian people of the

Tories to fight to the end to sustain the Peers in all their privileges; but the Liberal Unionists cannot afford to

Russia has hitherto assumed the proadopt this policy, as their constituencies are decidedly in favor of restrict. ing the powers of the Upper House, and will support the Government in their efforts to bring about a Radical reform. Hence the Liberal Unionist members very freely assert that they will support a scheme of reform, and it is expected that they will use all the influence they can bring to bear on Lord Salisbury to agree to a large reform measure, as otherwise they are likely to be swept out of existence as a party at the coming elections.

The Irish Nationalists, with the exception of the Redmondite or Parnellite section, are convinced that a reform in the House of Lords must precede Irish Home Rule, and so they have agreed to support the Government

measure which Lord Rosebery has promised to place before the House of Commons at as early a moment as possible.

The Redmondites threaten that unless the question of Home Rule be kept in front of all other questions they will oppose the Government, but Mr. Dillon in his recent speech at Mullinahone declared that the Irish Parliamentary party "would be madmen and traitors the present, which are continually to the cause if they refused to give all the assistance in their power to help the Radicals of England break the power of the House of Lords which throughout generations has been the bitterest enemy of the Irish people."

In this view Mr. Dillon is at agree ment with his colleagues of the Irish party, who now see plainly that the frain from expressing the hope that power of the Lords must be broken, or As usual on similar occasions, the the repetition of such outrages as the at least greatly restricted before Home

other course. There is not to be found any section of the community, from one end of the Dominion to the other, which under like conditions would not act in a similar manner. The purpose of the Opposition has been, as everyone knows, to raise the sectarian cry, prevail upon the Protestants to move to one side and leave the Catholics on the other. This was the scheme by which it was thought the reins of power

would fall into their hands and the sweetmeats of office into their laps. It has failed-miserably failed-and vet. strange to say, we find the party still clinging to the hope that some day or other the Protestant people will say

good bye to their common sense and place their political destinies in the keeping of that ambitious but mediocre class who hold the leading strings of the P. P. A.

To the Conservatives of London bethe arena as their champion one who has made himself more offensive to Catholics than perhaps any other man in Ontario. Mayor Essery, the little Lord George Gordon of the P. P. A .-Mayor Essery, the ardent admirer of Mrs. Margaret Shepherd --Mayor Essery, who, while holding the that shameless woman with a Bible as a mark of esteem-Mayor Essery, who would, had he the power, drive every Catholic out of the Province - was

selected at the convention of the Conservative party as their candidate, and his election, after a slight show of seceders who turned their taxes into the opposition, was made unanimous, and Catholic school fund represented \$2,116 thunderous applause hailed the con- out of a total of \$2,700 of Jewish taxes ; quering hero as he donned his coat of but as only a very small percentage of mail and entered the arena to do battle this sum went into the Catholic school against the Pope, Popery, brass money, fund, and as this was burdened with

A fairer provision than this could scarcely be imagined, but it appears that the Protestant board is not at all satisfied with it. They wish the Jews to rank themselves as Protestants willynilly.

Before 1886 the Protestant Commissioners had made some kind of arrangement with the Jews whereby Jewish children were admitted as Protestants to the Protestant schools ; but it appears that the majority of the Jews afterwards found out longs the discredit of bringing into that they could not get what they considered to be equitable terms ; and of their own accord they asked the Catholic Board to collect their tax and to sustain a set of Hebrew teachers out of the receipts, devoting to this purpose S0 per cent. of the amount collected and retaining 20 per cent. for the trouble of collection, and for the education of position of chief magistrate, presented such Hebrew children as might attend the Catholic schools. The Catholic Commissioners agreed to this, and the schools have been for some time conducted on this plan.

> The source of the Protestant Com. missioners complaint is that the Jewish

IT is state authority that special appea inviting the . in re-establis Mother Churc large section belief in near Catholic Chu that the invi

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Dedication o

Woodstock Yesterday w the history of Newark and but sacred, a memory as a formal openim Norwich Roma The beautif situated on th church used to presents quit The inside of t The inside of 1 ing a seating and is most ceiling is fin The pews ar were furnishe Walkerville. window repro-our Lord, to t the pioneer o the altar is the ploneer of the altar is a Patrick Mu Mother of ou church is a c choir is locat a furnace fr Woodstock, a of Otterville. of Ottervine. erected at a credit on th Newark and skilful workm ef Norwich, t tect, Fred Hg good work. The service Bishop O'Coo blessing the service which

1, 1854.

DECEMBER 1, 1894.

Mowat. The however, suffeat, and they No doubt the bs was swelled Conservatives or casting their ndeniable that Conservatives the selection of ndard-bearer of uence availed e the tail could few prominent o should know reason to be -backed up the with platform ld have left that nd the Coosr. Essery-who mend them to and bigotry. he Free Press,

vas also to be on behalf of the From day to re made to the Mayor Esserv. crid utterances P. A. following olic. After the ditor decided to t and row the the Free Press

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the Protestant of Montreal which they comeducation of the city that

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he Jewish ratend this clause is lium upon them which they have lar school tax in hool laws of Que t with blaming they likewise is some unfair. of the school laws

complaint is not. ed, any injusti hool laws, either vs, but from an w that the Jews to send their class of schools es, whether the Protestant : and their taxes shall ols they choose to

CATHOLIC RECORD. THE

to help enable it to fight the battle for Home Rule. Father Molphy was born in Mullingar, in the county of Westmeath, Ireland, in June, 1849. His age was, therefore, forty - five years and five months when he died. He made his preparatory studies for the priest-hood in the Jesuits' College, New York : St. Mary's Seminary, Cincinnati : Assumption College, Sandwich, and the Greater Semin-ary, Montreal. In 1875 he was ordained to the holy priest-hood in this city by the Most Reverend John Walsh, now Archbishop of Toronto, who was then Bishop of London. He then exercised the ministry at Amherstburg as assistant to the Very Rev. Father Laurent, now of Lind-say, Ont.

Toronto World, Nov. 26. Richmond Hill, Nov. 25. — There was a large attendance at the dedication this morn-ing of the new Roman Catholic Church in this village. The church is a brick one of modern design and execution, to be known as St. Mary's. The day was cold, and all the ridges to the north were covered with snow, but the friends and members of the congre-gation filled the new edifice to overflowing. In the absence of His Grace, who on ac-count of illness was unable to be present, the Very Rev. Vicar-General McCann of St. Michael's performed the ceremony. He was assisted by the pastor, Rev. Father Mc-Mahon, Rev. Father Teety of St. Michael's College, who sang the Mass, and Rev. Father Lopett, who acted as master of ceremonies. Father Morris of Newmarket was also pres-ent.

Thompson. PROGRAMME. A Shamrock Crown. The Little Ones Prologue. Miss Quinn Act I. Scene I. Animia. seeking to solve the mystery of Life. rejects the teaching of Innocene and Science. Overture. Rossini Misses O'Brien, Casserly, O Leary, Curtis.

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A frequent complaint among the progressive ministers is that the Pro-testant Church caters too much to the rich and neglects the poor and lowly. Rev. C. H. Zimmerman voices this sentiment in the current issue of the Arena. He says that "There is certainly a wide disparity between Christ's Submatch controls do not share and plane to be recording to share a strate of do not share and plane to be recording to share a strate of do not share and plane to the share do not share and plane to the share do not attitude toward the poor and the rich. and that of the modern Church toward

than this could , but it appears oard is not at all ey wish the Jews Protestants willy-

testant Commis some kind of e Jews whereby admitted as Pro ant schools ; but he majority of ds found out et what they cone terms ; and of asked the Cathotheir tax and to w teachers out of r to this purpose ount collected and for the trouble of the education of as might attend The Catholic d to this, and the r some time con-

Protestant Com. is that the Jewish heir taxes into the epresented \$2,116) of Jewish taxes : nall percentage of he Catholic school s burdened with

ance on him declared his recovery impos-sible except by a miracle. The Rev. M. J. Tiernan, rector of St. Peter's Cathedral, London, who has ever been a most intimate friend of Father Molphy, was indefatigable in his attendance upon him Father Molphy received the last sacra-ments and all the consolations afforded by our holy religion to the dying Christian and faithful priest. The Rev. Father Brady, P. P. of Woodstock, also a most intimate triend of Father Molphy, was kept busy during this period, owing to a mission which was being conducted through the three churches of his parish, nevertheless he made time to visit his did also the Rev. Fathers Doherty and O'Brien of the Jesuit order, who conducted the missions in Woodstock, as they had con-ducted one also in Ingersol before they be-gan their work in the neighboring parish. With the Rev. Father Tiernan, Father It is stated on apparently good authority that the Pope is preparing a special appeal to the people of England inviting the Anglican Church to assist in re-establishing a union with the Mother Church. The return of a very large section of the Anglicans to a

belief in nearly all the doctrines of the Catholic Church makes it not hopeless that the invitation may be heeded.

DIOCESE OF LONDON.

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poverty, chastity, obedience and the service of the poor and blessed the black veils which were presented at the conclusion of the service. The young ladies who thus made their final yows were Miss Annie O'Horo and Miss Catharine McCarthy, of Westport. The granting of the holy habit followed, and was a most interesting ceremony. Miss Louise Milne (in religion Sister St. Patrick), was the recipient. She was dressed in bridal robes, and on being presented with the habit (previously blessed by the Archbishop), re-tired with two of the Sisters, returning pre-sently in the sombre black garb of the order to receive the crown and veil which complete the habit. During the service the Archbishop was assisted by Revs. Archdeacon Kelly, Fathers Collins, McDonough, Kehoe and Davis (of Madoc). At the conclusion of the ceremony the clergy were entertained at breakfast and an address was presented to His Grace as follows: May it Please Your Grace-Of all those who will take advantage of this august feast, the memorable anniversary of your episcopal con-section to express their Joyous congratua-tions and fillal devolton, and offer to Your faithful daughters in Christ-the Sisters of the Hotel Dieu. At no time have we felt so much the substantial evidences. The vast amount of care and solicitude you have shown in our interest; the more than generous gifts, so constantly and firety be-stowed upon as to immore we fail so much the present occasion, surrounded as we are with the substantial evidences. The vast amount of care and solicitude you have shown in our interest; the more than generous gifts, so constantly and firety be-stowed upon as to immore val adorn this hos-pital; the heaviling little church rapidly nexr-ing completion. And filling our hearts with longing to adore our Lord within its noble walls; the new covent bell, whose bleased message we soon hope to baar calling the sis-ters to their consoling office of praise and prayer - these, your open handed offerings, while they show fort your zeal and piety and acti

cloister. In you we have ever had a wise and the cloister. In you we have ever had a wise and the prodent counsellor, a fatherly ruler, coverning in rule of the second second second second second ing in gratitude did we fail, on this angiclous day, to acknowledge the constant and absorb-ing interest you have taken in the development and perfection of this institution. — To-day, the beautiful festival of the ever-blessed Mother of God, happily linked our mem-ories with the beginning of your enlishtened and fruitful episcopate in this venerable Sec. In a first the beginning of your enlishtened and fruitful episcopate in this venerable Sec. In a ready too numerous debts, by Your Grace's favoring us with your honored pres-tence, clothing one of our novices with the holy vesture of religion, and keeping in the fulness in of vigor the community's life by the consecra-tion of the holy vows of religion to this self-sacrificing life for ministering to the poor and suffering members of Christ our Lord. Wherefore, accept our sincere felicitations,

hie indenty of the poinciples which had created the temple they were now in. I thank the people for their generous support and hearty cooperation, and take this occasion to thank my Projestant friends for the assistance they have given us, as I am sure it was kindly feeling and charity that compelled them to do what they did-they had shown that true charity of Christianity, that brotherhood which binds brother to brother and to God. Vicar-General McCann preached a very eloquent and appropriate sermon. A num-ber of ladies and gentleman from St. Basil's choir in Toronto sang Millard's Mass on the occasion, with Mr. Cosgrave as leader. Miss Johnstor, of Toronto Conservatory, pre-sided at the organ. Vespers were sung in the evening at Thornhill.

MUSICAL FEAST AT ST. JOSEPH'S ACADEMY, TORONTO. For the CATHOLIC RECORD.

OAKVILLE. On Monday morning, 19th inst., the parish Church was in mourning, when a Requiem Mass was celebrated by Rev. Dean O'Connell (uncle of the deceased) for the repose of the soul of Mr. John Coty, a diocesan student, who died on the I'th inst. in the 2ird year of his age. The panegyric of the talented and virtuous student was pronounced by the Rev. Fathors Burke and Teefy. Several of the city priests and professors of St. Michael's College were present at the obsequies. THE CATHEDRAL. The chir of St. Mary's has an enviable reputation on account of the numerous musi-cal treats which it gives to the citizens of Hamilton. The programme prepared for last Sunday evening, though not as claborate as some of the previous cnes, reflects great credit on the members, especially on the popular leader and organist, Mr. D. J. O'Brien. A critical and appreciative com-gregation of all denominations evidenced the proficiency attained. The Musical Vespers, by Est, was mostly choral ; the solos in it were rendered by Miss B. Marks, Miss M. Crowther and Mr. H. N. Thomas. The rendition of "Salve Regina," "Magnificat" (Lambilotte), "O Salutaris" (Auber) and "Tantum Ergo." (Lambilotte), was perfect. "Ave Maria." a trio, by Kit ziger, was given with excellent effect by Miss Broderick, Miss M. Griffin and Mr. C. Marks. Immediately before the Banediction of the

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stances wherein the Catholic Church has proved herself the watchful guard ian of the rights of labor. As Arch-bishop Ircland said: "The highest hopes of the Church here are the work ingmen. All those who are Catholics practise, or nearly all. You will see them receiving Communion at Easter in rows.

It is not strange that many intelligent and honest Protestant ministers find much to condemn in their Church. The wonder is that many more do not

ee and denounce the errors, and, further, that all who acknowledge the shortcomings of their Church do not. eek the one true light in the Catholic faith. The Catholic Church cannot fail to outshine any and all other denominaions because she alone was founded by

Christ.-Boston Republic.

Ten Minutes' Rest.

A great nerve dector, famous in two continents, says that "Every woman whose nervous strength is at all de-pleted, or whose life is an active one in many directions, should devote a half hour to an hour of every day to absolute rest, isolated from all. Her room should be darkened, and orders given that she shall not be disturbed, when, with closed eyes and relaxed muscles, she shall lie prostrate, hush-ing herself to all busy thoughts and cares, and striving to attain to a condition of quasi inanimity; Even ten minutes so spent will be a refreshment, and the busiest life may spare that much from its activities, since one is thus made capable of longer endur-

The physician before quoted ance." thought that the most convincing argument he could advance to recom-mend his plan of a regular noonday rest was that it is the best way known to science to brighten young eyes and retard the dreaded coming of wrinkles to the middleaged.-Ex.

and the same

CATHOLIC RECORD. THE

THE STORY OF WINEFRIDE. A Saint in Whose Name Miracles ar Wrought in Wales.

6

In England a great deal of interest has been attracted to the personality of St. Winefrede, because of the number of re-markable cures wrought at her well in North Wales. On a recent Sunday eve-ning in St. Francis Xavier's Church, Liverpool, the Rev. W. Dubberley, S. J., preached a sermon on St. Winefride. Taking as his text the words: " In His life He did great wonders, and in death He wrought miracles." (Ecclesiastus xlviii., 15), he said: About 250 years ago there lived in Ant-

About 250 years ago there lived in Ant-werp a Jesuit priest named John Bollan-dus, who was engaged in writing the lives of the saints, and who in the prosecution of the saints, and who in the prosecution of his work entered into correspondence with the most learned men in Europe. Assistance was given to him, and when he died (1665) the work had only just commenced. For more than two centur-ies and a half have the most learned men of the Society of Jesus been engaged in writing the lives of the saints. During the suppression of the society the great Napoleon tried his best to get this work prosecuted, but failed. In 1837 the Bel-gian Government appealed again to the response of the second second

About 1,200 years ago Wales was a land of saints, and amongst them there was one who was distinguished for his sanctity even among his contemporaries. He was a priest. Like the patriarchs of old he had no fixed abode and he looked upon this world merely as a place of pas-sage. After wandering about for a cer-tain time St. Beuno came to a certain valley in North Wales which was then recommissioned and here between the same statements. valley in North Wales which was then recognized and known by the name of the Dry Valley. Here the spirit of God told him to rest a while and in this place to build a church. He asked a chieftain named Thevith for a site, and without a moment's hesitation he gave him a piece of land upon one condition, to take the direction and education of his little daughter, his only child, who was his pride and delight, and bring her up in the knowledge and fear of God. This child's name was Winefride, and it was known to this day as that of a virgin and martyr; not because she laid down and martyr; not because she laid down her life for her faith, but because, like John the Baptist, for her love of the vir-tue of purity she was beheaded, and, like him, was called a martyr. When people gathered together to hear the word of God from the lips of St. Beuno, he also had Winefride at his feet, and she loved and coloned critic difference. followed with diligence what the saint had to teach her; and, though she knew perfectly well that her parents were in-preseted in her and that through her, aud her alone was their name to be perpetu-ated, she felt that she was called to be the spouse of Jesus Christ, Who called her to religion. She asked St. Beuno to break this news

to her father, and he found the task easier than he imagined, for with the same lib-erality with which they had given him the land on which to built his church, with the same generosity did her parents cheerfully offer their daughter to God. On a certain Sunday when her parents were hearing Mass, Winefride being un-able to leave her home, was alone. Car-adoc, the son of Alain, a king of that part of Wales, happened to pass, saw her, en-tered the house, and asked if he could se-her father. She said that her father and nother were at that moment hearing mother were at that moment hearing Mass, and if he desired to speak to her father he could remain until they re-turned. She said this quite innocently; turned. She said this quite innocently; she did not anticipate any evil; but the demon of evil was in the soul of Caradoc, who came there purposely, and seeing her alone, began to prosecute his suit. Winefride looked about for any means of Winefride looked about for any means of avmas, she tried to find some excuse, and aven years at Holywell and then move. go to her own room. Caradoc thought she was only going to retire in order to deck herself; but as soon as she got out of the herse she ran towards the durch of the house, she ran towards the church, hoping that her parents or one of the con appropring that her parents or one of the con-gregation would stop Caradoc, who imme-diately ran in pursuit. He stopped her, drew his sword, and bade her consent to be his wife. Winefride looked towards the church, but no one came. Then her courage rose and she told her pursuer that neither threads, nor no lice nor fear that neither threats nor policy nor fear would make her give up what she had would make her give up what she had promised, namely, her virginity to Jesus Christ. She was espoused to Him, and she would live and die as His spouse. Caradoc saw that he was thwarted and spised, that his suit was rejected, and en he did what he threatened—he cut off her head. The very moment her head fell, a fountain of clear water sprang up. The corpse or trunk remained while the head went rolling down the decline, the head went rolling down the decline, on the top of which they were standing. It rolled on and on until it stopped before the open door of the church, where the people were assembled at Mass. A cry of horror went up from the congregation. The parents came to see what was the matter, and when they recognized the head of their own child they fell in a swoon. St. Beuno also left the altur, and recognized the head as that of his spirit-nal daughter whom he had promised to ual daughter whom he had promised to consecrate to Jesus Christ. He took the head in his hands, and seeing on the hill before him Caradoc quietly wiping his blood-stained sword in the grass, his utter indifference and hardness of heart was more than he could stand and, still holding Winefride's head in his hands and followed by the people, he went up the hill and upbraided Caradoc with his tremendous crime, telling him that he had disgraced his royal name, that he had done a thing unworthy of a man, that he had done this on a day when all Chris-tians were serving God and that he tians were serving God, and that by doing it he showed he had no regard or respect for the Lord's Resurrection. Standing beside Winefride's trunk he ealled upon Heaven to punish Caradoc as he deserved. Instantly Caradoc fell lifeless at the fect of Beuno, and we are told that his body gradually disappeared, as wax disappers before the sun; it is even stated that they witnessed his body going down to the abves of hell, where going down to the abyss of hell, where throat, and the dan his soul had gone a moment before. St. Benno placed the head gently on the liable, it is invaluat shoulders and covered the body with his to act, sure to cure.

cloak, and with his congregation went back to the church, there to celebrate the office. He bade Winefride's parents re-strain their grief, and while the body lay upon the ground went on with the Mass. They went back to the place where the body was found and St. Beuno told them of Winefride's desire to consecrate her-self to God, and how he was preparing her for this sacrifice. In sight of the fountain, which is still bubbling up its waters and which had changed the name of the "Dry Valley," after the miracle all had witnessed in the death and disap-pearance of Caradoc, St. Beuno fell on his knees, joined his hands together and prayed to the God of life that for the glory of His Name and for the sake of those who in future generations would honor the name of Winefride, to send back that soul from the joys of Paradise to the body so that for a few years more it might labor, and by its merits return again to the embrace of its Spouse. As he uttered the sprayer all the people joined in a fervent," Amen "; and then they noticed a movement, the girl began to rub off the blood and dust about her face and then sit up and gaze with won-

joined in a fervent," Amen"; and then they noticed a movement, the girl began to rub off the blood and dust about her face and then sit up and gaze with won-der. She arose, and they noticed that there was a little white mark around her neck to indicate the spot where the head had been separated from the body. She went on in her new life still under the tutelage of St. Benno, who, when he found that she was sufficiently versed in ecclesi-astical discipline, allowed her to take the veil before a vast concourse of people. And now the old spirit of wandering re-turned to St. Beuno. He had done the work that had brought him to Holywell and possibly it was through fear that the fame of the wonder he had wrought might bring him such honor that he said, would be able to take his place, to teach others, and gather round about her some of her own age and sex, and lead them on to perfection. When he told her of his approaching departure he took her by the hand, brought her to the well where her head had fallen upon the stone where stand upon the stone which to this very day is known as St. Beuno's stone, and told her that very spot where she had shed her blood through the love of the virtue of purity, these very stones which had been purpled by her blood should always bear the marks upon them; that in memory of her markyrdom that spot should be hallowed, and everyone, no matter what his sick-ness or misfortune might be, who in voked her name, would, on the first, second or third time, obtain what he wanted; and if they did not obtain it at the third time they were to know that it was God's will that they were shortly to leave this life; but still they were not to desist invoking the aid of Winefride, because her prayers would win for them something better than the cure of the body—the grace of a holy and hanoy death. Thirdly he comthe aid of winefride, because her prayers would win for them something better than the cure of the body—the grace of a holy and happy death. Thirdly, he com-manded her every year on the annivers-ary of her healing to send him some present and place it with every confidence in the water, which would carry it down to the sea, and the seas would carry it down to the sea, and the seas would carry it safe to the land where he should abide, so that he might know that she still re-

membered him. He was never again to see her in the flesh in this world. She gathered other ladies about her, taught them the way of perfection and ruled and governed them and when the anniversary of his de-parture came round she had her present ready. It was a cloak, which she covered with a linen cloth, and, going with confi-dence to the waterside, she placed it in the well. The stream carried it down to the broad estuary of the Dee, and the winds of Heaven wafted it right across to the shores of Anglesea, where St. Beuno, coming out of his church, found it as he coming out of his church, found it as he did year after year. From this circum-stance St. Beuno got the name known to this day in Wales of Beuno of the Dry Cloak. A tradition tells us that this cloak had the additional privilege that in rain or storm not a drop of rain would ever wet it or turn a hair of the wearsor

A POSSIBLE PROMOTION. Scotch Cardinal to be Named at the

Next Consistory. It is intimated from Rome that at the next consistory, preparations for which are already being made, the Holy Father will include in the list of the new Cardinals whom he is expected then to create, a Scottish prelate ; and in case he does this, it is generally believed that his choice will fall upon Most Rev. Charles V. Eyre, the Arch-bishop of Glasgow and the senior Scottish prelate. It will not be at all surprising if this intimation proves correct, for Leo XIII. has taken an especial interest in the Scottish Church, to which he restored its hierarchy in the first year of his pontificate ; and Archbishop Eyre, by reason of his long service on the Scottish missions, is by right the prelate who has the bes chance of being singled out for cardin alitial honors in the event of a Scottish prelate being made a member of the Sacred College. The other Scotch met-ropolitan, Archbishop Macdonald of St. Andrew's and Edinburg, while he is at the head of a more important diocese, has declared that he will not allow his name to be considered before that o Monsignor Eyre; so that if the Sov ereign Pontiff contemplates sending red hat to Scotland, its recipient in al

tary Monsignor Eyre, though the greater part of his life has been spent in Scot land, is an Englishman by birth, hav ing been born, in 1817, in Yorkshire, where his family is one of the oldest and most honored in that part of the British realm. The Eyres of Yorkshire never abandoned their Catholic faith, and more than one member of the family has rendered signal services to the Church. The present Archbishop of Glasgow early elected the ecclesias tical state for his career in life, and be gan his studies for the priesthood a the College of St. Cuthbert, at Ushaw in the diocese of Hexam and New castle, and completed them at Rome a the Scottish College, in that city. The first years of his ministry were spent on the north of England missions, where he displayed remarkable zeal and devotion to duty. On Dec. 2 1868, the Holy See

probability will be the Glasgow digni

NOMINATED HIM APOSTOLIC DELEGATE for Scotland, and nine days afterwards appointed him the administrator of the western Scottish district, with jurisdic tion over the counties of Argyle, Ayr, Bute, Dunbarton, South Inverness, with the western isles, Lanark, Renfrew and Wigton. His consecration took place at Rome, and his title was that of Archbishop of Anazarba, which he re-tained up to the time of the restoration of the Scotch hierarchy, in 1878, when

he became the Archbishop of Glasgow. In the Apostolical letter whereby he announced the restoration of the Scot ish hierarchy, Leo. XIII. said of Arch bishop Eyre's See : "In regard to the See of Glasgow, considering the antiluity, importance and nobility of that city, and especially the highly flourish ing state of religion therein, and the archiepiscopal pre eminence conferred upon it by Innocent VIII., we have thought proper to give its Bishop the name and insignia of an Archbishop ; in such manner, however, that until it shall be otherwise ordained by us or our successors, he shall not receive, beyond the prerogative of the name and honor, any right proper to a true Arch-bishop and Metropolitan. We also ordain that the Archbishop of Glasgow, so long as he shall be without suf-fragans, shall be present with the other Bishops in the provincial synod of Scotland." It will thus be seen that Scotiand." It will thus be seen that the title which Monsignor Eyre has had for the last sixteen years is largely an honorary one simply, he being an honorary one simply, he being an Archbishop without suffragans and of his administration, was on the point bliged to attend synods with the other Bishops. Should the Pope promote him at the coming consistory to the rank of a Cardinal, it is likely that he will also appoint suffragan prelates for him intention in this matter, lost no time and make him a Metropolitan in fact as well as in name. That might lead to the erection of new Sees in Scotland, where at the present time there are. leaving out the two archbishoprics, but four episcopates, a number hardly large enough to be divided into two Provinces. The present extent of the Glasgow archdiocese

toration of the Scotch hierarchy in 1878 by Leo XIII., who, on March 15 of that year, named Monsignor Eyre the Archbishop of the ancient See and sent him the pallium, with which he was duly invested the following March

Catholicity in Scotland, however, is of a much more ancient date than the See of which Monsignor Eyre is now the honored incumbent. The first evangelist of the country is generally believed to have been St. Palladius, a Roman by birth, who is credited by some writers with HAVING PREACHED IN IRELAND

for a short while even before St. Patrick's time. Banished from the Emerald Isle, St. Palladius betook himself to North Britain, as Scotland was then called, and all accounts seem to agee in declaring that he was the first Scotch Bishop, the date of his episco-pate there being placed about the beginning of the fifth century. The early history of the Scotch Church is involved in much uncertainty, owing to the lack of documents bearing of that period ; but it is certain that from St. Palladius' ministry resulted a flour ishing growth of the faith in the land, with the establishment of Sees in vari ous of the large centres of population. The Church flourished there greatly up to the eighth century, when it entered upon an era of persecution that lasted for some three hundred years ; andithen, through the good offices of King Malcolm III. and his wife, St. Margaret, the faith regained its liberty and speedily won back much of the ground it had lost. It is of record tha in the fifteenth century the Scotch hierarchy consisted of thirty prelates, immediately subject to the Holy See, their bishoprics being St. Andrew's Glasgow, Dunkeld, Aberdeen, Moray Brechin, Dumblane, Ross and Caith ness, Whithorn and Lismore, Sodoror, the Isles and Outrey. None of these Sees, however, ranked as Metropolitan ones, and there was no Archbishopric erected in the land up to Aug. 17, 1472, when Sixtus IV., then occupying St. Peter's chair, conferred the pallium upon the Archbishop of St. Andrew's and made all the other prelates of Scot land his suffragans. Nineteen years afterwards Innocent VIII. made Glasgow an Archbishopric and detached some of the suffragan Sees of St. An drew's from that Archdiocese, to be dependencies of the new Metropolitan See, and to constitute its ecclesiastical

province. Thus constituted, the Scotch Church prospered up to the time of the pseudo Reformation of the sixteenth century, when the hierarchy were deprived of their Sees and individual members thereof forced to seek safety in other lands. Some

EVEN DIED FOR THE FAITH.

as did Archbishop Hamilton of St. Andrew's, who was executed at Stirling, April 7, 1571, and others passed to heir reward at various places, leaving their flocks without chief pastors, Rome deeming it unadvisable to name successors in view of the disturbed condition of the country. Not until 1694 did the Holy See consider it prudent to take any steps toward supply ing the Scotch Catholics with Bishops and then the most that Innocent III. them

decided to do was to send a Vicar-Apostolic to Scotland, in the person of Right Rev. Thomas Nicholson, who held the title of Bishop of Peristachium, in partibus, and to whom was given jurisdiction over all the country and the adjacent islands. Thirty - three years later Benedict XIII. divided Scotland into two vicariates, the northern and southern; and this arrange-

of restoring the Scotch hierarchy ; but

played in that capacity, while it may seem to the present age in some man-ner reprehensible, was earnest and sincere, and none greater than the exigencies of the situation demanded. It led, however, to his arrest upon false charges, which he had little difficulty in disproving ; but his enemies con spired against him and foully assassi nated him in his own palace, May 29. 1546. It is, therefore, nearly three hundred and fifty years since the Scotch Church rejoiced in the possession of a Cardinal, and should Leo XIII. now, in addition to having re-stored its hierarchy, bestow upon that Church a representation in the Sacred College, the gladness of the Scotch Catholics and their gratitude to him may be readily imagined. - Boston Republic.

BRAVE SISTER DOLORES.

She Lost Her Life Saving Others in a Burning Hospital.

A freshly-made grave in the new Catholic cemetery marks the final resting place of Sister Dolores. charred remains were lowered into the earth yesterday afternoon after a service of more than usual impressive ess. At 9 o'clock a Requiem High Mass was held in the cathedral, which was attended by four priests. The Sisters of Charity of the Incarnate Word accompanied the body to the silent city of the dead.

The story of the bravery of Sister Dolores at the Houston fire is sung by every one about St. Mary's infirmary She was one of the ten Sisters who slept on the top floor of St. Joseph's Infirm ary. In the building were twenty-eight county patients. She was the first to be awakened by the suffocating odor of smoke, and rushing hastily from her room in her night clothes gave the larm. Her attention was then given to saving the lives of the patients. She first went into the room where there was a "crazy bed," or bed made to confine crazy people. She unlocked this cell-like bed and told the man to run for his life. He understood and was out of the room like a flash. Sis ter Dolores then went into the room of bed-ridden man and carried him out

of the burning building. In the meantime the other Sisters had been aiding her in her efforts to arouse the other patients and get them safely out. When the good Sister went back she found the building mpty, and for the first time thought of herself. She rushed to her room got on suitable clothing, and attempted to leave, but the cruel flames had grown higher and fiercer. The whole interior was a fiery furnace, and in trying to escape she perished. The Sisters of St. Mary have a cross,

golden emblem of the First Martyr. which was found on the body of this latter day saint lying midst the black-ened ruins. This cross will be preserved among their most cherished relics.

How We May Help The Poor Souls.

St. Thomas has taught us that prayer for the dead is more readily accepted with God than prayer for the living. We can offer and apply for them all the satisfactions of our Blessed Lord. We can do vicarious penance for

We can give to them all the fatisfaction of our ordinary actions, and of our sufferings.

We can make over to them by way of suffrage, the Indulgences we gain, provided the Church has made them applicable to the dead.

We can limit and direct upon them, or any one of them, the intention of the Adorable Sacrifice. The CommunDECEMBER 1, 1894.

Health Restored ALL RUN DOWN No Strength nor Energy Miserable IN THE EXTREME. Hands CH-H COVERED

-with-SORES. CURED BY USING Ayer's Sarsaparilla

"Several years ago, my blood was in bad condition, my system all run down, and my general health very much ba-paired. My hands were covered with large sores, discharging all the time. I had no strength nor energy and my tech-lings were miserable in the extreme. At bet, icommercial the time extreme. At logs were a Serable in the extreme. At last, I commenced taking Ay ers Sarsa-parila and soon noticed a change for the retter. My appelle returned and with it, renewed strength. Encouraged by these results, I kept on taking the Sar-aaparila, till I had used six bottles, and my health was restored."—A. A. Towns, prop. Harris House, Thompson, N. Dak.

Ayer's The Sarsaparilla Admitted

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DECEMBE.

FIVE-MINU

First Sunda TAKING

"Brethren : Know to us to rise from sleep. Rom xiii. 2.) There are certa in the religious y business year th action and attenti Advent that we e oneofthem. Merch take an account o tervals ; business kind count up th

at stated times, brokers strike the This special ti regarded in con essential not on success. He we man indeed who run on from year overhauling, and as well as his bus be rated very low is no success attai life without the principle. And i to the affairs of make a success of of life. Now, I our seasons of and their impor working out our questioned. Ou Saviour Jesus C our redemption, our profit and gai soul. And so ho an instinct that has set apart th coming and the crucifixion as th to pause and co me are making vation.

To-day we are to as loval Chri the coming of ou Advent is the v tist crying in t pare ye the wa straight His par repentance is ought for in We cannot, ther with this holy Paul puts it in cast off the work on the armor o walk honestly a rioting or drun bering or imput contention." It to arise, make o and put on the putting off the Advent does no it means nothing in its spirit if course and refus spired voice cryi and demandin meaning can thi the besotted dru in his abomina meaning can it who goes on w What meaning tempered and t the clamor of th hear the voice meaning can it state of mortal s ately resolve of spirit of Adver should make th career of sin, th the fervent more

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The preacher the narrated her wan-derings over the hills of Wales, her final settling down, and her death and burial in the churchyard attached to the con-vent at Guthurin she founded, and where for centuries her body lay. There people came for centuries to make their pilgrimages, and there miracles through her intercession. and there miracles were wrought

IS A PROMINENT CONVERT.

A Former Episcopal Minister Married to Father Hecker's Niece.

James Albert Locke, a former Episcopal clergyman, who recently became a Catholic, was married recently to Miss Caroline Hecker, at Orange, N. J. The wedding took place in St. John's church at Orange, and the crowd of guests filled the church to the doors. The officiating clergyman was assisted by eight priests. Mr. Locke is thirty-three years old. He was graduated from Columbia College in 1885, and then took a course at the General The ological Seminary in Chelsea Square. Afterward he received an appointment as an assistant in St. Paul's school in Garden City. Later he became assist-ant rector of St. John's Episcopal Church in Varick street, of which the Rev. Dr. Philip A. H. Brown was rector.

Early in December, 1893, Mr. Locke went to England to pursue his studies at Oxford. In the following February the Rev. Dr. Brown received a letter from his assistant rector, in which Mr. Locke said he had become a convert to Catholicism. The convert joined an English pilgrimage to Rome, and then was received into the Catholic Church. Mr. Locke's bride is the niece of the late Father Issac T. Hecker, founder of the order of the Paulist Fathers.

As an emergency medicine, Ayer's Cherry Pectoral takes the lead of all remedies. For the relief and other cure of croup, whooping cough, sore throat, and the dangerous pulmonary

INCLUDES THE COUNTIES

of Lanark, Renfrew, Dunbarton and the districts of Baldernock and East Kilpatrick in Stirling, the northern portion of Ayr, and the Islands of Great and Little Cumbrae. Its Catholic population is estimated at about 250,000, who are served by some 150 priests ; and the churches, chapels, stations and missions number close up on 200. The cathedral, which is dedicated to St. Andrew, dates from 1816, and there are fifteen or sixteen other churches in the archiepiscopal city. The See of Glasgow is much older than its present cathedral. It was founded about the middle of the sixth century by St. Kentigern, who was also called Mungo, an ecclesiastic of royal descent and great piety, and who established a school and cathedral at Glasgow

about the year 542. He governed his diocese to the time of his death, in 601 when he was in his 85th year ; and his tomb became a famous place of pilgrimage because of the number of miracles that were wrought at it through his intercession. The See remained a bishopric up to the pontificate of Inno-cent VIII., 1484 1492, when that Pontiff raised it to the rank of a metropolitan one, and it continued to be occupied by Archbishops up to 1603, when Most Rev. James Betoun, the incumbent,

in fulfilling them, and in the very first year of his pontificate, by letters bear-ing date of March 4, 1878, he restored the Scottish hierarchy, one of whose members he is now thought to be about to raise to still higher dignity and

rank by making him a member of the Sacred College. Should the Holy Father, at the next consistory, create Monsignor Eyre a Cardinal, his promotion to that dignity

will not be the first instance of a red hat being worn by a Scotch prelate. Pope Paul III., in the consistory held Dec. 28, 1538, conferred Cardinalitial rank upon the coadjutor Bishop of St. Andrew's, Monsignor David Bethune, or Betoun-for the name was spelled both ways-who subsequently.

SUCCEEDED TO THAT SEE

on the death of his uncle, in 1539, thus becoming the Scotch Primate. This prelate, whose memory has been maligned by his enemies, was born in Eifeshire in 1494, studied at Edinburgh and Paris, and, after his ordination, was the rector of Campsie, in Stirling-He was afterwards sent to shire. France, from which country his family originally came, on a diplomatic mission ; and continuing to reside there for a number of years, he was admitted to French citizenship and appointed the Bishop of the French See of Mirepoix. His uncle subsequently effected his transfer to Edinburgh, to be his coadjutor, and it was while he held that post that he was, on the recommendation of the French King, who had conceived the greatest admiration for his abilities during his residence in France, made a Cardinal by Pope Paul

III. Cardinal Bethune was appointed having been forced into exile by the a legate a latare for the suppression "reformers," died at Paris. Then fol-of heresy in Scotland, when that troubles to which the young are so liable, it is invaluable, being prompt to act, sure to cure. it be see remained vacant, until the res-the see remained vacant, until the res-charge of his duties. The zeal he dis-the see remained vacant, until the res-the see remained vacant, until the res-

ion of Saints furnishes the veins and channels by which all these things reach them in Christ. Heaven itself condescends to act upon them through earth. Of your charity keep them in remembrance more particularly dur-ing the month of November which is consecrated in a special man-ner to devotion for the blessed souls detained in Purgatory.

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Are the good qualities possessed by Hood's Sarsaparilla. Above all it purifies the blood, thus strengthening the nerves; it regulates the digestive organs, invigorates the kidneys and liver, tones and builds up the entire system, cures Scrofula, Dyspepeia, Catarrh and Rheumatism. Get Hood's and only Hood's.

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his prayer wi us Briggs fo ended his a phrase : "Le in the coming triumph over is the use of Give us Cold Suppose a Ca nominational cal address in office, would against cleri

tics ?--Catho Ma

When from o an inherited y rest or medica then no medici same beneficia

Cold in the relief ; speedil

Minard's Friend.

DECEMBER 1, 1894

TAKING ACCOUNT.

as well as his business capacity would be rated very low. The truth is, there

is no success attainable in any walk of life without the application of this principle. And it must also be applied

to the affairs of eternity if we would make a success of the supreme business of life. Now, Lent and Advent are

soul. And so holy Church, guided by

an instinct that is manifestly divine, has set apart the season before His coming and the season before His

crucifixion as the special times for us

to pause and consider what progress

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THE CATHOLIC RECORD.

FIVE-MINUTE SERMONS. TRUE TO THE END. First Sunday of Advent. CHAPTER VI.

"" Brethren : Know that it is now the hour for us to rise from sleep." (Epistle of the day, Rom xiii. 2.) There are certain times and season in the religious year as well as in the business year that call for special action and attention, and the season of action and attention, and the season of Advent that we enter upon to day is one of them. Merchants, as you all know, take an account of stock at regular in-towals. In the spoke with much asper-towals. tervals ; business concerns of every kind count up their gains and losses at stated times, and bankers and brokers strike their balances.

success. He were a sorry business man indeed who would let his affairs run on from year to year without an overhauling, and his business credit

or near the second state of the second state o

me are making in the way of His sal-To-day we are specially appealed to to as loyal Christians to prepare for the coming of our Lord. The voice of Advent is the voice of John the Bap-tist crying in the wilderness, "Pre-pare ye the way of the Lord, make straight His paths," and the spirit of

pare ye this paths," and the spirit of repentance is the response that is sought for in every Christian soul. We cannot, therefore, be in harmony the big holv season unless, as St. a line back to say he was attending a a line back to say he was attending a cast off the works of darkness and put on the armor of light," unless "we walk honestly as in the day, not in walk hones, in the lord Jesus Christ by the hour for use the lord Jesus Christ by the hour for use the hour for use the lord Jesus Christ by the hour for use the lord Jesus Christ by the hour for use the hour for the hour for the hour for use the hour for use the hour for hour for the hour for the hour for hour for hour for hour for h putting off the defilements of sin. If Advent does not mean this much to us it means nothing. We can have no part in its spirit if we continue in a sinful course and refuse to hearken to the in-spired voice crying out in the wilderness and demanding repentance. What meaning can this sacred season have to the besotted drunkard, who goes right on in his abominable dissipation? What meaning can it have to the foul creature who goes on wallowing in filthy lust?

meaning can it have to the four creature who goes on wallowing in filthy last? What meaning can it have to the evil-tempered and the evil-tongued, who, in the clamor of their own passions, fail to hear the voice of conscience? What meaning can it have to any soul in the cate of nortal sin that does not immedia

state of mortal sin that does not immedistate of mortal sin that does not immedi-ately resolve on repentance? If the spirit of Advent touches us at all it should make the sinful pause in their career of sin, the lukewarm fervent and the fervent more fervent still. People are accustomed to flock to the

Advent services; they seem to take a special interest in their religion at this season; but where is the frui? We see a throng around the pulpit, but do we see a throng around the confessional? All real religion in the Catholic Church leads directly to the sacraments, for the sacra-

it is as well it should be cleared up. It would have been painful for you to be always laboring under a cloud. Now the matter will be sifted, and

This special time of accounting is regarded in commercial circles as essential not only to safety but to success. He were a sorry business the second who would let his affairs

DR. BATAILLE.

The Devil in the 19th Century.

. (CONTINUED.)

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my extraordinary bravery in sustaining the severe trial longer than necessary. The Grand Master offered a prayer to the good God and then blew a silver whistle seven times. A beautiful young devadasis or Indian Vestal entered with a snake around her neck. The Grand Master embraced the girl, who took the snake behind the head and gave it to Walder. In the meantime the Master of Ceremonies brought a vase of water, a wooden cross and a large silver plate of fruit. The cross was placed on the platform before the altar, the vessel of water beside the Grand Master. The vessel of water beside the Grand Master dipped his hand in the water sprinkled it over the snake of Brahma-Lucif. May the father of all things accord thes a long life; may the sons of the divine father venerate thee henceforth instead of being thy enemies; may the Divine spirit cive thee all the ciffs of heaven. Amen. All the diginitaries at the orient re-peated the words and acts of Walder and the of master embraced her without kneeding dwn. "The Vestal then took up the snake and laid if



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ired to make the olls, Biscuit, Pan-ie Crust, Boiled now-white and diolls, Biscuit, Pan-ie Crust, Boiled now-white and di-the use of Cook' malum.

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directly to the sacraments, for the sacra-ments are the Divine antidote against sin: religious observances that do not produce this result are of little practical value. Give proof, then, that you really enter into the spirit of Advent not only by going to church, but by going to the sacraments. You know that it is a season consecrated in a particular manner to the service of the Lord and Saviour Jeans Christ, and you are in sympathy "Ellen, Ellen, my darling !" cried

Frank, rushing to her. "Poor thing !" muttered the police-Jesus Christ, and you are in sympathy with it. Put yourself in full harmony with it by a worthy reception of the sacraments. Let the crowds of men man, as he followed closely at his heels. Ellen was insensible. Frank took her into his arms, and, turning to the policeman, exclaimed :

whom we see in the church now prove their faith and approach the Holy Table. Let the women show their love for our Blessed Lord by drawing nigh to the Divine Banquet. Let every soul seek purification in the Blood of the Lamb, and thus he prenared to offer due homage "I must carry my wife to bed and send for her doctor, and then I can go with you. Be kind enough to wait in the dining-room."

"Beg pardon, sir," said the man respectfully, "but I can't do that. It's felony, you see, sir; and where and thus be prepared to offer due homage to the Babe of Bethlehem. What Christ-mas joy can be ours if our Advent is mis-spent? "Brethren, know that now is the hour for us to arise from sleep." you goes I goes, sir. I don't mind waiting a bit; but if you'll take my advice, sir—and I have seen a good many of these sort of troubles—I'd

Politics and Religion.

tics ?--Catholic Review.

She'll only feel it the more if you stay The Reverend Doctor Robert S. Mac Arthur, pastor of Calvary Baptist

Frank vouchsafed no answer, but Church, spoke a few night ago at a dinner of the Methodist Social League. carried Ellen into her room. By this time all the servants had assembled, He told the story of the clergyman who and all knew that some disgrace and tried to pray in a non-partisan mansorrow had entered the once peaceful, ner, and, after praying that the right happy home.

might triumph over the wrong, ended his prayer with : "O Lord, what is the Nora, the nurse, who had been with them since the first baby was born, use of beating about the bush! Give us Briggs for Governor!" Then he and who was one of those faithful, selfsacrificing servants seldom found ex-cept in Ireland or of Irish blood, at ended his address with this para-phrase : "Let us all strive for the right once took in the bearings of the case, in the coming fight, and let the good and joined her entreaties with that of triumph over the evil. O Lord, what the policeman that her master would is the use of beating about the bush go at once, before her mistress woke Give us Colonel Strong for Mayor ! up from her deadly swoon. Her ad-Suppose a Catholic priest had at a de tion without her fold. vice was taken ; and Frank, getting

nominational meeting, made a politiinto a cab with the policeman, soon cal address in favor of a candidate for found himself within the gloomly walls of a prison cell. The inspector of police asked what solicitor he should office, would not Protestants cry out against clerical meddling with polisend for, but Frank was too convulsed with horror and grief to be able to

Many a Young Man. answer him. Presently, however, came Richard Dunne, apparently broken hearted and full of sympathy, When from over-work, possibly assisted by an inherited weakness, the health fails and rest or medical treatment mus be restored to, then no medicine can be employed with the same beneficial results as Scott's Emulsion. Cold in the head-Nasal Balm gives instan relief; speedily cures. Never fails. showering imprecations on his uncle for having been so hasty as to take proceedings.

"However, Frank," he continued, Minard's Liniment Lumberman's "as the unhappy thing did happen,

poured the waters of baptism on the head of a feeble, wailing infant; and before the sunrise had reddened the heavens, the little soul had taken flight from this world of care and sorrow, and was singing with the angels a song of endless bliss. Meanwhile the poor mother continued in a most critical and dangerous condition.

TO BE CONTINUED

Non-Catholics and Salvation.

Amongst the popular misconceptions of Catholic doctrine — and many of these have their origin in calumny—is the obstinate Protestant notion that leave her while she is in a faint. the Church ruthlessly condemns to per dition everybody who is not a Catholic So unreasonable is anti-Catholic

prejudice in this regard that the non-Catholic world often insists upon foist-ing on the Church a teaching both uncharitable and irrational. It is un charitable because it violates the spirit of our Lord's mission to save every body, and unreasonable because i postulates the impossible - that those who are in invincible ignorance should be held accountable for not embracing the truth which they cannot appre hend. It is only in the case of a de liberate rejection of divine light and grace to embrace the true faith that the Church declares there is no salva-

If you are anxious to find the mos reliable blood purifier, read in Ayer's Almanac the testimonials of those who have been cured of such terrible dis ease as catarrh, rheumatism, and scro fula, by the use of Ayer's Sarsaparilla. Then govern yourself accordingly.

Inen govern yoursell accordingly. If you feel languid and bilious, try North-rop & Lyman's Vegetable Discovery, and you will find it one of the best preparations for such complaints. Mr. S. B. Maginn, Ethel, used Northrop & Lyman's Vegetable Discovery, and cured a severe bilious sick headache which troubled him for a long time.

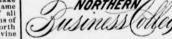
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NORTHERN ON



Grand Master embraced her windout wheeling "The Vestal then took up the snake and laid it on the bitten messenger. The snake crawled over him and coiled itself around his neck. All knelt down with arms stretched towards Bap homet, saving a blasphemous prayer together. The Grand Master whistled, all stood up, the bitten messenger too, streams of black blood now flowed from the wound. Our 'brother, said the Grand Master, 'is saved the baptism of the snake produced its efficacy. Our Father has heard our prayer. Gloria in excells Deo. This ended the meeting in this temple." Nov. 16, 1894, T. S.

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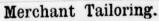
1895.

The undersigned will receive Tenders for supplies up to noon on MONDAY, DECEM, BER 3rd, 1894, for the supply of Butchers' Meat, Butter, Flour, Oatmeal, Potatoes, Cord-wood, etc., for the following institutions, dur-ing the year 1895, viz.:-At the Asylums for the Insane in Toroito, London, Kingston, Hamil-ton, Mimico, Brockville and Orillia; the Cent-ral Prison and Mercer Reformatory, Toroito; the Reformatory for Boys, Penetanguisheme; ithe Institutions for the Deaf and Dumb, Belle-ville, and the Blind at Brantford. Two sufficient sureites will be required for thoma forms of tender can only be had on making application to the Bursars of the re-spective institutions. N.B.-Tenders are not required for the supply of meat to the Asylums in Toronto, London, Kingston, Hamilton and Minnes, nor to the Central Prison and Reformatory for Females. Toronto. The lowest or any tender not necessarily accepted. R. CHRISTIE.

accepted. R. CHRISTIE, T. F. CHAMBERLAIN, JAMES NOXON. Inspectors of Prisons and Public Charities. Parliament Buildings. Toronto, November 19th, 1894. 840.3



One of the most instructive and useful pamph-lets extant is the lectures of Father Damen. They comprise four of the most celebrated one delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible." "The Catholic Church, the only true Church of God," Confession," and "The Real Presence." The book will be sent to any ad-dress on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey CATHOLIC RECONT Office, London



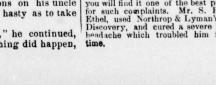
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C. M. B. A.

The Grand Council.

8

The Grand Council. During the sitting of the ninth convention of the Catholic Mutual Benefit Association in September last, at St. John, N. B., the Grand Council officers had their photographs taken by Messre, J. S. Climo & Sons, Princess street, and the pictures are on exhibition at the store of Messre. T. O'Brien & Co., Ger-main street. The group consists of Messre. O. K. Fraser, Brockville, Ont.; M. F. Hack-tett, M. P., Stanstead, Que, S. R. Brown, London, Ont.; W. J. McKee, M. P. P., Widdsor, Ont.; E. J. Reilly, Thorold, Ont.; Aid. J. Behan, Kingston, Ont.; Rev. M. J. Tiernan, London, Ont.; C. D. Hebert, Three Rivers, Que, T. P. Coffee, Guelph, Ont.; Judge Houleau, Calgary, N. W. T.; D. J., O'Gonnor, Stratford, Ont.; E. Ryan, M. D., Judge Landry, Dorchester, and P. J. O'Keeffee and J. L. Carletord, of this sity, Messre. Climo have done their work very wal, and the photographs are attracting. BEORING of Condoleme. A. Henerated Reservert Messervert

Resolutions of Condolence.

Resolutions of Condolence. At the regular meeting of Sacred Hoart Branch, No. 195, Cardinal, held on Tuesday, the binst, the following resolutions were moved and carried unanimously: Mored by Bro. Jas. Coleman and seconded by Bro. Edward Boyer that. Whereas it has pleased Almighty God in His sill wise Providence to call from our midst our late lamented friend and brother, John H. Leacy, removing him from the cares and sor-rows of this life to that of eternal reward which it sour consolation to believe he now enjoys with the Biessed in heaven, and Whereas this branch is moved with the deep stosely and intimately associated with us not only as a member of the association and branch out who has also endeared himself to us as a mean the term.

The two has also endeared himself to us as a friend Beit Resolved that we, the members of Sacred Heart Branch. No. 155, of Cardinal, at this onr first meeting since the sad event, desire to give public expression to the profound sorrow we teel in the loss of one who took an earnest and sincere interest in the welfare of our branch and the association at large. We cannot find words to do justice to the memory of our de-parted friend and b rother, and our hearts deeply mourn our loss, but we trust that our loss is his gain, and unite in praying that while we sincerely mourn him who has gone, we may all be so encouraged by his life and example that when our time comes to leave the trials and sorrows of this life we may meet and enjoy with bim the eternal happiness of the usar.

We respectfully tender our despest and most heartfelt sympathy with the members of his family and particularly with the widow and orphans in the irreparable loss they have sus tained, and pray that God may give them strength to accept the cross and make the accri-fice bowing submissively to the Divine will. Resolved that these resolutions be entered in the minutes of the branch, and a copy sent to the CATHOLIC RECORD for publication, and also a copy sent to the family of deceased. And be it further Resolved that the charter of this branch be

Resolved that the charter of this branch be draped in mourning for the space of three months as a tribute of respect to the memory of our deceased Brother.

Election of Officers. Branch 19, Ingersoll,

Branch 19, Ingersoll, Pres. A Frezell, first vice pres. N P Dunn, second vice-pres. James Lafahanne, treas. Robert Keating, rec. sec. C B Ryan, asst. sec. J P O'Neill, fin. sec. E H Henderson, mar. John Frezell, guard George Edwards, trus. one year Peter Carling, Jas. O'Callaghan and M J McDermott, for two years J S Smith and Jas. Comiskey. Branch No. 60 Dublic

Branch No. 60, Dublin.

Pros. B. O'Counell, first vice-pres. M Doyle, second vice-pres. Jas. Williams, rec. sec. Jas. Jordan, ass't sec. Joseph Dinneir, fin. sec. George Howard, treas. John Carpenter, mar. Thos. Kale, guard P J Evans, chan. pro tem. Jbo Carpenter. board of trustees M Doyle, G Howard, P J Evans, M King, J Oinnier, aud-itors J Dinnier, M King.

A. O. H.

Resolution of Condolence.

At the meeting of the A.O. H. Last night the following resolution of condolence was passed: Whereas Almighty God in His infinite wis-dom has seen fit to call unto Himself our be-loved brother, Peter P. McNaughton; there-fore be it Resolved that we, the members of Division

Need bround, Feter P. McNaughton; there-fors be it Resolved that we, the members of Division No. 1, Moneton, whilst bowing in humble sub-nission to the divine will of God, tender to his sorrowing mother and family our sincere sym-pathy in their great affliction and earnestly pray that Almighty God will give them the grace to bear with patience the cross He has laid upon them. Further Resolved that a copy of these resolutions be sent to his bereaved mother, and conless sent to the local papers, Charlottetown, P. E. I. papers and the CATHOLC RECORD for publication. Signed, P. Gallagher, T. I. Concy, J. H. Corcoran, Committee.

C. O. F.

RESOLUTION OF CONDOLENCE.

Incersol, Ort. Nov. 23, 1844, At a special meeting of Sacred Heart Court io. 210, C. O. F., the following resolution was nanimously adopted : Whereas it has pleased Almighty God in His isdom to remove from our midst by the hand f Death our beloved pastor. Rev. Father olphy, a man whose genial manner and sterl-ng worth made him honored and respected by liwho knew him; and

<text>

MRS. PATRICK MAHONEY, HAMILTON,

MRS. PATRICK MAHONEY, HAMILTON. On Tuesday, Nov. 13, Margaret Wolfe, beloved wife of Patrick Mahoney, died at her residence, Hughson street. Her death was all that a Catholic might wish for. Deceased was fifty-nine years of age. She was of a highly respectable family, being eldest daughter of the late Joseph Wolfe, of the Audly Mines, near Skibbereen, county Cork, Ireland. She and one sister resided in this country; while she has three sisters and two brothers, with their families, still in Ireland. She leaves four daughters and seven sons to mourn her loss; six of the later acted as pall-bearers and laid all that was earthly of a faithful and affectionate mother in her last resting place. The funeral took place on Fri-day from her late residence to St. Mary's cathedral, where solemn Requiem Mass was celebrated by the Rev. Father Coty, after which it proceeded to Holy Sepulchre ceme tery, largely attended by relatives and friends. tery, isonds.

Her sons returned to their respective hon in Philadelphia and other parts East.

MARION HENNESSY, HAMILTON. On Saturday morning, Nov. 17th, the reaper death stole in to our little circle and rathlessly cut down Marion Hennessy, in the twenty-first year of her age. She was one of the rarest, sweetest flowers that ever adorned an eartely home. The administra-tions of kind friends were in vain. They could not ward off the symptoms of the dread disease, and consumption claimed its victim. Her life was an exceptionally lonely one, death having deprived her while still very young of the tenler love of a mother and the watchful care of a father; yet she bore those two heavy crosses with wonderful cour-age, and devoide her whole time to the help of caring for the little ones who had suitaned the same great loss. Her fondness for home and its surroundings was rarticularly remarkable, and the breach her death has caused in the family circle can never be bridged over. The remains were taken to St. Mary's cathedral on Monday morning at 9 o'clock, where a Requiem Mass was chanted by Rev. Father Mahony, while the members of the Blessed Virgin's Sodality attended in a body, thence to Holy Sepul-let on the silent grave, there to await the coming of the lats great day. May her soul rest in peace. MARION HENNESSY, HAMILTON.

land at his first election Mr. McCourt leaves a young widow and two young children. Fun-real took blace from St. Peter's ehurch, Wash-lugton. Rev. Father O'Brien, rector was cele-brant. R. I. P.

HIGH-CHURCH DILEMMA.

A correspondent of the Outlook, a non-Catholic paper, calls it to account for stating three times within six months that "High Church-men, if they were logical, would go over to Rome, and for ascribing their continuance in a false position to lack of courage or to an arbitrary arrest of motive on a perfectly obvious course." "We should all admit," continues

the complaining correspondent, "that the Papal supremacy is the crux of the Roman question. No one rejecting this could be a Romanist, and every one admitting it must be one. The Romanist holds that the Pope is by Divine appointment, the supreme ruler, under God, of the Church. The High Churchman holds that the collective episcopate is, by Divine appointment, the supreme ruler, under God, of the Church. What is there in the High Churchman's creed inconsistent with this tenet of it; and how does his creed, outside of this tenet of it, logically require him to acknowledge Papal supremacy ?"

The Outlook begins its reply by stating that, "No obloquy, in our judgment, attaches to one for belonging to a communion which includes in historic membership such saints as Fenelon, Madam Guyon, Thomas a'Kempis, F. W. Faber, and Cardinal Newman.'

It proceeds, then, to prove the cor rectness of its charge of lack of logical consistency in High Churchmen, and we think it makes out a very clear case although it errs in assigning three possible sources of authority in religion.

It asks, "What is the ultimate source of authority in religion ? To this there are three answers : The Church, the Bible and the conscienc of the individual.

This is evidently an incorrect division, for conscience is not a guide to the truth nor a teacher of general prin-ciples, and whichever of the other two assigned sources one may adopt, the action of conscience must be included, so long as man is a responsible agent. A man is ever and always bound his conscience, whether he accepts the Church or the Bible as his ultimate authority or rejects both. Conscience is something a man is not free to have or not have, and he is never under any circumstances free to disregard its practical dictates. To disobey it is always sinful. The Church or the Bible may instruct and enlighten the conscience, but it cannot give it or take it away. Conscience does not tell a man whether the Church or the Bible is the ultimate authority to which he should yield; it tells him only that

when he has discovered the divinelyappointed authority he should obey it. But this lapse on the part of the Outlook does not effect the force of its argument as against High Churchmen. By their position they are limited to a choice between the Church as the divinely-appointed authority or the Bible interpreted by private individual judgment as the appointed authority. The former is the Catholic rule of faith, the latter the Protestant. Each of these excludes the other. Both cannot be true, and between them there is no middle way in the new dispensation. The inconsistency of High Churchmen is in the fact that they do not unre-servedly accept either. When con-fronting the Protestant polemic they appeal to Church authority, and when confronting the Catholic polemic they appeal to the Bible and private judgment. To be logical they should commit themselves fully to one or the other theory of authority and reject fully the

ority and that of private judgment in the following conclusive manner :

"Our correspondent endeavors to find that much desired but impossible 'middle way' by affirming that the au-thority is vested in the Historic Epis copate, not in the Pope. But if it is vested in the Historic Episcopate, theu that body has the final authority itself to determine what is the function and office of the Bishop of Rome. And to separate ourself from the cpiscopate or to accept a separation made by others in the past, because it has not decided according to reason and Scriptures, is

to assume upon a vital point the Pro-testant right of private judgment. The Bishops of England, by assuming to decide against the voice of the Bishops of the Church at large, that the Bishop of Rome has no especial author-ity, do in fact decide that the final au thority is not in the total episcopate. If Christ created an organization on earth, provided for its perpetuation and made it His vicegerent, its voice on the question of the function of one of its officers is final. To suppose that he has created three such bodies, that they are all three authoritative and that they contradict each other upon vital points, is subversive of all authority of any description in matters of religious faith and practice."

This is a luminous exposition of the inconsistency of the efforts of High Churchmen to seek authority in the episcopate while excluding the head of the episcopate, the successor of St. Peter. If they appeal to the authority of the episcopate they find themselve

looked upon as schismatics by the episcopate at large, and if they reject the authority of the Episcopate they must land on the Protestant principle of pri-vate judgement. It is to escape from this dilemma that so many High Churchmen are coming into the Roman Catholic Church. They are driven to her by the logic of the situation and

the grace of God. Many others, how-ever, who equally appreciate the dilemma are held back by old associations and temporal interests, while still others give up in despair and go back to what is called evangelical Protestantism.

The Outlook concludes its masterly article by condensing its argument into a syllogism. "The syllogism which leads the

High Churchman logically to Rome is very simple, and from its conclusion there is no escape. It may be stated thus :

"The Church is the final authority in matters of faith and practice. The Church has declared that authority to be vested in the Pope. Therefore the Pope is the final authority in matters of faith and practice.

"One must deny either the major or the minor premise or accept the conclusion. If he denies the major premise, he is a Protestant. If he denies the minor premise, he denies the final authority of the historic episcopate, since, beyond all question, the Roman episcopate is in the line of the historic episcopate is in the line of the historic episcopate. "The Episcopal Church has come to

the parting of the ways. It is where John Henry Newman was half a cen-tury ago. It cannot permanently retury ago. It cannot permanently re-main in that self-contradictory atti-tude."-Philadelphia Catholic Times.

LIFE BECAME A BURDEN.

The Wonderjnl Narrative of a Patient Suf-ferer—The Effects of La Grippe Devel-oped into Inflammation of the Lungs and Chronic Bronchitis—After Four Years of Suffering Health is Almost Miraculously Restored

From LeMonde Montreal.

Restored. From LeMonde Montreal. Mrs. Sarah Cloutier, who resides at No. 405 Montcaim street, Montrerl, has passed through an experience which is worthy of a widespread publication for the benefit it may prove to others. Up to four years ago, Mrs. Cloutier's health had been good, but at that time she was attacked by that dread scourge, la grippe. Every fall since, notwithstanding all her care to avoid it, she has bean afflicted with inflammation of the lungs, wnich would bring her to the verge of death. This was followed by bronchia for the rest of the year. Her bronchial tubes were affected to such an extent that it was with difficulty she could breathe, and a draught of outside air would make her cough in the most distressing man-ner. "There was," said Mrs. Cloutier to the reporter, " a constant rattling sound in my throat, and in the state 1 was in death would have been a relief. I could not attend to been for my niece, on whom I relied, 1 can-not say what would have become of me. It was in vain that I tried the numerons remedies given me by var-ious doctors, and when I think of all the mousey they cost me I cannot but re-gret I have ever tried them. I had reade fre-quently of the curse effected by Dr. Williams? Pink Pills, and I felt that they must contain the truth, for if they were unfounded none would dare to give the names and addresses of the persons said to be cured in the public manner in which these are given in the news papers. I decided to try Pink Pills, and noue but those who wereflacquainted with my former condition can. understand the good I have derived if most beir use, which I continued until I telt that I was completely cured. As a proof that I am cured I may tell you that on the first occasion of my going out after my recovery I walked for two miles on a up hill road without feeling the least fatigne or the least symptom of it, and since that time I have enjoyed the best of health. Last fall I was afraid that the in-flammation of the lu Their other cases as well as mine has proved in-valuable. A depraved or watery condition of the blood or shattered nerves are the two fruitful sources of almost every disease that affects humanity, and to all sufferers Dr. Williams' Pink Pills are offered with a confidence that they are the only perfect and unfailing blood builder and nerve restorer and that where given a fair trial disease and suffering must vanish. Pink Pills are sold by all dealers or will be sent by mail on receipt of 50 cents a box or 2.50 for six boxes, by addressing the Dr. William's Medicine Co., Brockville, Ont., or Schenectady, N. Y. Beware of imitations and always refuse trashy sub-stitutes alleged to be '' just as good."

MARKET REPORTS.

BARKET REPORTS. London, November 29.-Wheat, 54c to 57 per bushel. Oats 28 to 2%c per bushel. Peas 48 to 16 per bushel. Barley 35 to 49.45c per bushel. Rye, 59 2.5 to 56c per bushel. Beef was dall, at it o 53.00 per ewt. Lambsold at 5 to 6c a pound by the carcass, and 6 to 7c a pound by the quar-ter. Dressed hogs \$5.25 to 55.59 per ewt. Turkeys 6 to 7c a pound. Geese 6c a pound and by the carcass, and 6 to 7c a pound by the quar-ter. Dressed hogs \$5.25 to 55.59 per ewt. Turkeys 6 to 7c a pound. Geese 6c a pound and by the basket for best roll, and 19c for crock. Fresh eggs 18 to 20c a dozen by the basket. Lined or packed eggs 15 to 16c a doz. Apples 81 to 81.50 per barrel, and 49 to 6 c a bag. Hay 88 to 83 a ton. Toronto, Nov. 29.-Market steady. Wheat-Holders asking 55c for red and white, north and west, with buyers at 51c. Spring wheat roller quote 1 at 82.75, Toronto freights. Barley at 40 to 41c, west and east. O ats. - Two cars of what 60 west at 27c, and 2%c bid for mixed. Peas-Cars sold west at 21c, No. 1 offered west at 50, west at 27c, and 2%c bid for mixed. Peas Cars sold west at 21c, No. 1 offered west at 52. ...Montreal, Nov. 29.-Grain quiet. No. 1 bard

white soft west at 25c, and 24c bid for mixed. Part 50 - Cars sold west at 51c; No. 1 offered west - Cars sold west at 51c; No. 1 offered west - Montreal, Nov. 29. - Grain quiet. No. 1 hard Manitoba wheat 68 to 69c; No. 2 of 6.6 to 67c; part 105, 56c; barley feed, 45 to 45c; barley, mail-til b5, 56c; barley feed, 45 to 45c; barley, mail-til b5, 56c; barley feed, 45 to 45c; barley, mail-til b5, 56c; barley feed, 45 to 45c; barley, mail-til b5, 56c; barley feed, 45 to 45c; barley, 100 55, 50; spring wheat patents, 55, 55 to 55, 50; Mani-til b5, 56c; Marley feed, 56 to 45c; barley, 100 55, 50; spring wheat patents, 55, 55; straight roller, 50, 50; Marley, 100, 100; S1, 100

Latest Live Stock Markets.

TORONTO. Nov. 29.—Butchers' Cattle—One or two nice its were here, and were picked up in the morn us at good prices, one bunch of ten selling at 355.

Ing at good prices, one bunch of 'ten seiling at 33.55. Feaders — One bunch of 's head, averaging 1.50 lbs, sold at 3c a lb ; a bunch of 'ls, averag-ing 1.600 lbs, sold at 3c a lb ; a bunch of 'ls, averag-ing 1.600 lbs, sold at 3c a lb ; a bunch of 'ls, averag-ing 1.600 lbs, sold at 3c a lb ; Sheep and Lambs – The shipping sheep offer-ing here to day were taken a 3c a lb . Sheep and Lambs – The shipping sheep offer-ing here to day were taken a 3c a lb . Sheep and Lambs – the shipping sheep offer-ing here to day were quiet. Some of to days also were : a bunch of 32 lambs, averaging 55 lbs, 3c ls, 5c sech ; a bunch of 35 lambs, averaging 55 lbs, 2s a lb. Hogs – Long lean hogs, of 140 to 220 lbs, sold. weighed off car, at s1.30 to s4, 35, thick rats at s4.25, light fats, sows and stores at 84 and stags at 82 to 82.50.

t \pounds to s2.50. Mileh Cows and Springers – About 20 here to-tay. Demand was slow and prices easy at from

day. Der \$25 to \$45. EAST BUFFALO. East Buffalo, Nov 29.—Cattle-The fresh re-eipts of sale stock were light, but there was

celpts of sale stock were light, but there was little or no inquiry. Hogs - Vorkars, light to choice, corn-fed, \$4.50 to \$4.50 i mediums, 180 to 200 lbs, \$4.60 to \$4.65 ; good heavy, \$25 to \$25 lbs, \$4 to \$4.75 ; roughs, common to choice, \$3.75 to \$4.15 ; stags, \$3 to \$3.75. Sheep and Lambs-There were eight loads of

St to \$3.75. Sheep and Lambs-There were eight loads of Sheep and only one load of fair quality had been sold up to noon at \$3.70. Late yesterday good to choice lots sold at \$3.75 to \$3.85. Sheep -Choice to best export wethers, \$2.85 to \$3.80.1 fair to good mixed sheep, \$2 to \$2.25.25 common fair, \$1.25 to \$1.75; culls. common to good, 50c to \$1.25. Lambs-Choice to fance, quotable at \$3.30 to \$3.50; fair to good lambs, \$2 to \$2.65.

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with pale or sallow complexions, or suffering from skin eruptions or scrofulous blood, will find quick relief in Scott's Emulsion. All of the stages of Emaciation, and a general decline of health, are speedily cured.



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Halifax.

DECEMBEB 1, 1894.

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ANDREW KING.

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ALWAYS THE DESIRED EFFECT. 2

ALWAYS THE DESIRED EFFECT. 2 Minerton, O., June 15, 92. Two boys and a young lady of my congrega-tion were cured by that glorious remedy, Pastor Koenigs Nerve Tonic. The young lady had suffered for eight years from epilepsy, having the fits atmost daily and oftimes even several in a single day. Now she is entirely cured and all by the use of this remedy. Therewith refer all sufferers from epilepsy or other nervous troubles to Pastor Keenig's Nerve Tonic, for I know from experience and also hear continually from all sides that it always has the desired effect. LOUIS GRIMMER, Rector

From the Author of the "Short Line to the Roman Catholic Church,"

Cannelton, Ind., September 16, 91 Some of my people, my teachers as well as myself, are using Pastor Koong's Nerve Tonic with the very best resulta. I recommend it most heartily. REV. J. W. BOOK.

A Valuable Book on Nervous Dis-cases and a sample bottle to any ad dress. Poor patients also get the med-time fence free. This remety has been prepared by the Rev. Father Kochig, of Fort Wavne, ind., since 1876, and is now under list direction by the

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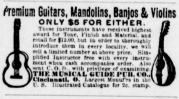
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ang worth made him honored and respected by all who knew him; and Whereas he being the Chaplain of our court since its organization, and though not actually a member, was still at all times deeply inter-ested in all that concerned its welfare, there-fore be it

ested in all that concerned its welfare, there-fore beit Resolved that we, as Catholic Forestera, while bowing to the Divine will, desire to place on record our deep sense of the great loss we have thus sustained and would extend to his bereaved sister, Miss Molphy, and to his other relatives our heartfelt sympathy in their sad affliction, and that in mmory of our de-ceased Chaplain, the charter of our court be draped in mourning for the space of thirty avay. He if forther records of our ourt, a copy sent to his bereaved of the forther and the forther Jaco Collaghtan, D. Howe, J. P. Henderson, M. J. Comiskey, committee.

OBITUARY.

JOHN H. LEACY, CARDINAL.

JOHN H. LEACY, CARDINAL. Cardinal, 16th Nov., 1894. Ed. CATHOLIC RECORD, London : Description of the second second

street opposite his residence was filled with mourning people. All day Saturday people from far and near came to take a last look at the remains of one who was most highly esteemed. Many there who was most highly esteemed. Many there was and these were rehearsed again and again. On Sunday morning the sun rose bright and the day was warm for the time of year. Friends came by steamers and different kinds of conveyances from Cornwall, Morris-barg, Iroqueis, Prescott, Ogdensburg, Brockville and surrounding country until our principal thoroughtares were filled. At 2:20 the fomeral procession left the residence of deceased when the Catholic church well began to toll, followed by the Church

rest in peace MRS. WADDICK, RALEIGH.

rest in peace. MRS. WADDICK. RALEIGH. It is our sad duty this week to report the death of Mrs. Waddick, wife of Mr. Lawrence Waddick, of the 9th con. Raleigh, which sad event took place on Sunday evening, the 18th inst., at the early age of twenty-seven years. Although Mrs. Waddick had not been in her usual health for some months past nothing serious was thought of her illness until Sun-day morning when she was taken with a sud-den attack, and although medical aid was at ince summoned she never seemed to rally, and at 11 o'clock the same evening she passed peacefully away, fortlind by the sacraments of the Catholic Church, of which she was a devout member. Mrs. Waddick was the third daughter of the late Bryan Connoly, of North Oxford, and took charge of the Separate school, Raleigh, in the year 18sG, where she taught successfully for three years. In June, 1891, she was married to Mr. Waddick, who, together with five brothers and three sisters, survive her. The funeral took place from her late resi-dence on Wednesday morning, the 21st inst., to the Catholic church, Otatham, where a High Mass of Requiem was offered for the repose of her soul. It then proceeded to the cometery, followed by a large concourse of sorrowing friends, which testifies to the high beaters were Messrs, Thomas Canning, James Eves, Michael Doyle, James Doyle, James C'Neil and S. Hitchzock. The dealer M. D. L. O

MR. P. J. QUINN, LONDON.

MR. P. J. QUINN, LONDON. The death of Mr. P. J. Quinn occurred at his late residence on Wednesday, Nov. 21, in the eightieth year of his age. Mr. Quinn had been ailing for a number of years, and his death was, therefore, not unexpected. He had been a resident of this city for over forty years, respected and admired for his integrity and undaunted perseverance in the face of every obstacle. A wife, two sons and one daughter are left to mourn the loss of a cherished husband and father. Requiem High Mass was sung for the re-pose of the departed soul an Friday, the 23rd, in the cathedral, and the remains were interred in St. Peter's cemetery. The pall bearers, were : Messrs. James Brady (Glanworth), John M. Keary, James Burns and Patrick O'Neil.

Death of Mr. P. C. McCourt.

We learn with regret of the death on Oct. Sth in Washington, D. C., of Mr. P. C. Mc-Court, the adopted father of Mme. Rosa d'Erina, the famous Irish prima donna, and for imany years her guardian and manager. Mr. McContt was the founder and first editor of the Ulster Observer of Belfast. Ireland. The paper afterwards became the Meland. The paper afterwards became the Meland. The intervent of the great Irish leader, is greatly due the larger Irish vote polled by Mr. Clevenature

for both cannot be true. present position is the undignified one of theological straddling — a condition not conducive to repose of body or mind.

In the words of the Outlook "one cannot have two final and authorita. tive interpreters. He must either submit the decisions of the Church to the judgment of his own conscience (reason?) or the decisions of his own conscience (reason ?) to the judgment of the Church. Every man must sooner or later decide whether for him the final word of spiritual authority is without or within him, is the Church or his own conscience (reason). If to him the Church is the final authority, his principle is essentially the prin-ciple of the Church of Rome; it he is logical, he will; follow it to Rome. to him the final authority is the voice of his own conscience (reason), his principle is that of Luther, and if he is logical he will follow Luther.'

The logic of all this is sound enough, although the Outlook's persistent use of the word conscience instead of reason is misleading. Whichever sysinstead of tem of authority a man may follow, he must equally listen to the voice of con-The Outlook's persistent misscience use of this word gives the false impression that in accepting the Catholic principle of authority one must disre gard the dictates of his conscience. Nothing could be more misleading than We do not think the Outlook inthis. tended to give grounds for such an inference, but it does so nevertheless when it confounds conscience with reason ; and it at the same time gives an incorrect impression of the Protestant principle of private judgment. Luther never claimed conscience to be the interpreter of the Bible. He made his individual reason, his private judgment, as against the judgment of the Church, the interpreter. He did not make the mistake of attributing to conscience a function alien to its

The Outlook deals with the attempted amalgamation of the principle of auth

Charms strike the sight, but merit wins the soul.-Pope.

HR GT, LHO IC DECARDLY

TEACHERS WANTED.

A LADY TEACHER (R. C.), HOLDING A A third-class certificate, wanted, for 1895, for juntor department of S. S., No. 4, Biddulph, county Middlesex. Applicants to state salary add experience, and furnish testimorials. Ad-dress, P. BREEN, Sec., Elginheid P. O., Ont. 841-3

TEACHER WANTED FOR THE ENSUING year for School Section No. 3, Biddulph. Male or female, holding a third class certificate of qualification. Apply, if by letter, stating salary, testimonials and experience in teach-ing, to the undersigned. WILLIAM TOOHEY, Sec, Lucan P. O., Ont. 841 2

POR SEPARATE SCHOOL SECTION NO. 10. Arthur Township. To start with the New Year. Applications to be sent to MARTIN MORRIS, Derrynane P. O., Ont. 811 3

MORRIS, Derrynner F. O., OR. 81. o WANTED. A MALE OR FEMALE teacher, boiding a second or third class certificate of qualification for Separate school, No. 10, West Williams. A male teacher pre-ferred. Dudes to commence Jan. 3, 1895. State sage of cxperience in teaching, and salary. No spplication will be considered after the 15th Dec. Address. CAPT. B. DIGNAN, Springbank P. C., Ont. 811.2

WANTED, A FEMALE TEACHER HOLD-ing a third class certificate for the Separ-ate school, township of Sydenham. Duties to commence January 3, 1895. Apply, stating salary and recommendations. to JAMES CAR-ROL, Sec., Garryowen P. O., Ont. 811.2

TEACHER WANTED. HOLDING & SEC-ond or third class certificate, for the R. C. Separate school section No. 4, Raleigh, for the year 1895. Applic ants to startgalary, qualifica-tions, etc. References. Durfes to commence January 3, 1895. Address, M. GLEESON, Sec., Fletcher, Out. 839.3

Fletcher, Out. WANTED, MALE OR FEMALE, TEACH-or Catholic, holding a second or third W e. Catholic, holding a second or third class certificate of qualification, for senior room of S. S. No. 3, Dover South, county of Kent, Must be capable and willing to teach and speak (conversationality) the French as well as the English. Applications, stating age, experience and salary, will be received until December 15, with testimonials and photograph of applicant preferred. Address Joins B. BLAIRE Sec. Treas. Dover South, Ont. 838-4

WANTED, A QUALIFIED TEACHER, TO Wanter, Dover South, Sur Malden. Must be capable and willing to teach and speak (conversationally) French and Eng-lish. Salary 830) per annum. Duttes to com-mence 3rd January, 1805. Address, JAMES BONUY, Sec. Treas. R. C. S. S., N.S. 3, Vereker P. O., Ont. 810-17



information. Every Catholic will surely read it from cover to cover.

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CONTENTS,
Astronomical Calculations for the year.
Illusrated Calculations for the months, showing the holy-days of the year, fast days, sanats' days, etc.
After Baptism. A poem, with a full-page illustration, by Maurice Francis Egan, LLU.
A Natural Mistake. A charming story, with three illustrations, by Sara T. Smith.
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The Secret of the Confessional. A true story.
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