8, 1894.

atic gout by MIN. ANDREW KING te Bronchitis by . CREWE READ. te Rheumatism by C. S BILLING.



IRED EFFECT.2 Then O. June 15, '22. lady of my congrega-lorious remedy, Fastor The young lady had from collepsy, having entirely cured and all other nervous troubles re Tonic, for I know hear continually from is the desired effect.

the "Short Line holio Church," nd., September 16, '91 ny teachers as well as r Koenig's Nerve Tonic REV. J. W. BOOK

Book on Nervous Dis-sample bottle to any ad atients also get the medepared by the Rev. Father ad., since 1876, and is now

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klin Street. 1 per Bottle. 6 for \$5. Bottles for \$9. anders & C B. A.

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LMANAC____ NTARIO FOR 1895.

the Approbation of

ops and Bishops Intario Precious Blood, Torente

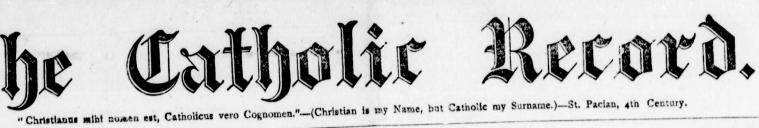
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bers of the Family. C HOME ANNUAL th a Beautiful Oil-ontispiece of the y Family.



LONDON, ONTARIO, SATURDAY, DECEMBER 15, 1894.

VOLUME XVI.

DR. BATAILLE. The Devil in the 19th Century.

(CONTINUED.) III.

The Grand Master, sumptuously clad

in pontifical robes, was assisted by Walder and Cresponi. Hobbs took the

speaker's chair. "Illustrious Brothers," said the

Grand Master, "we have just con-quered death; now we will celebrate life." Two monkeys, a male and a

female, were brought in to be married

according to the Catholic rite, while

the Grand Master parodied the Holy Sacrifice of Mass from the "Confietor"

to the "Ite missa est," all in honor of Lucifer and in derision of Adonai.

The particulars are too revolting to be

given. It was a sacriligious, blas-

phemous performance from beginning

to end. At the pretended communion a lamb, the symbol of our Saviour, was

killed and offered to Lucifer with hor-

closed with stones and mortar.

of six or nine months or more

carried on.

not know whether he came back to life

after the three years, but there are in-

contestable cases on record where

fakirs were similarly buried and

We afterwards visited the temple

Future, reserved exclusively for meet-

ings in which magic divinations are

brought back to life after a fixed term

rible blasphemies.

generosity was not unrewarded even ceive it more than possible, inevitably, in this life; her suffering friends when that the Catholic Church should likeliberated, would always hasten to bid wise be misunderstood and misjudged in "The second temple, that of Phoenix, so called from the statue of a phoenix rising from the flames on the altar, was brilliantly lighted with candles. her rejoice at their deliverance and many things. Cannot the Catholic some foretaste of the joys of heaven on the part of Protestants to a large along with the assurance of their in- degree at least, and would not this impart to her, so far as they could, grouped by thirty-three's and decorated in real Indian fashion by gold, silver, termediation in her behalf. precious stone, mirrors, etc., of untold

CARDINAL GIBBONS AND CHRISTIAN UNION.

The Interest His Eminence Takes in This Much Discussed Question.

The Rev. George W. King, pastor of the Methodist Episcopal Church in secure the consent of Cardinal Gib-Taunton, Mass., has been conducting bons before the publication of the a very interesting correspondence above, the following correspondence with Cardinal Gibbons concerning the took place, which shows additional re-union of Christendom. We have been permitted to read the letters which have passed between Mr. King and the Cardinal and fred with the Dear Cardinal they would interest the readers of Christian Literature. We have therefore asked the privilege of their multisetim. publication. The letters speak for themselves. On both sides they are am sincerely desirous to do any little significant. Mr. King indicates his that I can from my standpoint as a

In the third temple, consecrated to Eve or Beauty, the Indian Vestal and the Grand Master held a mimic dialogue, obscene in the highest degree. In the fourth temple, the sanctuary of not small. The liberal spirit of Cardinal formances were given. The first was and his courteous tone in this corres- in the interest of reunion, is desirous a dance by the Indian Vestal, sur- pondence was to be expected. The rounded by six girls. The dance was performed to the clapping of hands in one, two and three time, on an im mense circular platform of one granite affect it very little, but they are offered as illustrations of a sentiment in the block resting on five granite feet about three feet high. The time was gradu Church much more widespread than many would have us believe. While ally accelerated until the dancers seemed to turn like a top without the Cardinal, no doubt if pressed, would insist that union is possible only on the basis of the Roman Church, there touching the granite floor. All at once the Chief Vestal in the centre can be as little doubt but what he, or if uttered a loud shriek and instantly not he, at least many Catholics are disappeared as if by magic. The Grand Master explained: "Our sister is recognizing that there ought to be found some common ground for union gone to him whom we adore : glory to between the Romans and the Protest-Then at a signal a fakir came in to

ants. While we do not expect to find be buried alive for three years in the that union consummated in any parrow lines we do believe that the union walls of the temple, at the end of which in the spirit which is surely approachtime he was to rise again as if from ing, will sooner or later find some way to manifest itself in external and the dead. During long prayers and ceremonies he seemed to fall into a to manifest itself in extentione we visible form. In the meantime we commend these letters to the perusal of commend these of this magazine. trance until he was as rigid as a corpse, trance until he was as right as a conjust and then he was deposited like a mummy in the tomb, and the opening mummy in the tomb, and the opening the readers of this magazine. AMORY H. BRADFORD.

203 Weir Street, Mass., July 26,' 94 Dear Cardinal: You are, without doubt familiar with and interested in the fact that there is a movement among the Protestant Churches toward reunion. If such a reunion is to take place, why may it not include the Roman Catholic Church? Has not the of the Pelican, so called from the statue on the altar ; then the Temple of the

Roman Church some foundation to propose upon which we may all stand? Cannot she meet us with concessions which may be temporary, if she be lieves us wrong, until we learn of Christ and His plans more perfectly

A young Indian Vestal was hypno-A young indian vestal was hyper-tized by Walder, and promptly an-swered any questions given by those Of one thing I feel sure, that person ally I have a growing tendency to look present, many of which were very more and more carefully for the good accurate, although about persons and things in far distant lands. An Eng-in all branches of the Christian Church lishman asked her to say what Leo

[Second Letter]

203 Weir Street,

Since then they are often with me and I call them my suffering friends." the Episcopal Church? I know how She knew their pains so well that her compassion came to be in some meas-ure a very purgatory for her. Her generosity was not unrewarded even ceive it more than possible, inevitably. Jesus, have mercy on me." Mary, Mother, Jesus, how beautiful are the words! Thou art highly favored and blessed among women and

IMAGES.

They are Placed There.

worthy of all praise. If ever a woman had sorrow it was Mary. She was the Church correct this misunderstanding He pictured her joy at Bethlehem, her grief as she stood under the Cross world's greatest heroine. hasten the desired reunion? I believe the present divided con-dition of Christendom to be full of folly, on Mount Calvary ; and, in conclusion, prayed that his hearers never detract

shame and disgrace, and have no objection to a central authority under certain conditions of limitation or Sincerely yours, GEO. W. KING. restraint. The publishers, thinking it best to

203 Weir street,

Taunton, Mass., Oct. 2, '94. Dear Cardinal — Presumably there polis, Minn., in which he discussed the subject of "Image Worship," erroneously imputed to Catholics by the uninformed, explained the true indesire for a more centralized govern-ment in the Church. It may be a question how many are ready to go with him, but doubtless the number is not small. The liberal scale of the number is not small. The liberal spirit of Cardinal Gibbons has always been recognized, A reliable magazine, published chiefly publication of these letters is not offered as a contribution to the cause of Chris-form me if you will grant this? Awaiting you reply, and hoping that it may be favorable, I am,

Very sincerely yours, GEO. W. KING.

203 Weir street, Taunton, Mass., Oct. 11, '94.

Dear Cardinal - It occurs to me to say, while awaiting for your consent to the publication of the etters, that have I already become dissatisfied with the Protestant interpretation of Matthew xvi. 13-20. Itis in this feeling that I can say, as I have said in my second letter to you, that I have no objection to a central authority in the Church under certain conlitions of limitation or restraint.

I think you will realize that I have gone a long way in this matter as a Protestant and Methodist minister. It may be that growth will not stop even here. The more I reflect upon the Infidel tendencies of the times the more constrained I am to consider if there is not something radically wrong in the present constitution of the Christian Church which is responsible for Meditation upon the state of things. Meditation upon John xvii., 21, "That the world may believe that thou didst send me," but confirms this restraint.

I am. Very sincerely yours, GEO. W. KING.

First M. E. Church. (Cardinal's Reply.)

Cardinal's R-sidence, Baltimore, Md., October 13, 1894. Rev. Geo. W. King : Rev. and Dear Rev. Geo. W. King: Kev. and Dear the teaching often induct in scotte Sir: Your letters of the 6th and 11th phrase. But the counterpart of the inst. were received to day and read subject which words but faintly deinst. were received to day and read ith pleasure.

REV. DR. KILROY. Stratford Beacon, Dee, 7

A good man was ther of religioun. And was a povre personn of a touo: But riche he was of holy thought and werk, He was also a learned man, a clerk, That Crites gospei trewely wolde preche : His parisshens devoult wolde he teche. Beniche he was, and wonder diligent, And in advertisitee ful pacient. -Chaucer.

from the honor due to Mary, the Mother of Jesus. It was a remarkably eloquent and touching sermon, words to find an echo in every Catholic heart. WHY OUR CHURCHES HAVE

A Priest Explains the Object for Which The Rev. James M. Cleary, in a lecture recently delivered at Minnea-

in 1836. When but fifteen years of age the subject of this sketch entered Notre Dame University, Indiana, and

tent and meaning of the use of images in churches and households. He said: age, took his degree of A. M., gradu-"Catholics adorn their churches ating with high honors. He was ordained a priest the following year. with statuary and paintings as their means may permit. Pictures and ornaments are not absolute essentials For two years he discharged the laborious duties of a missionary priest in to religious worship any more than ornamentation is an imperative need Northern Indiana and Southern Michigan. In 1856 he was appointed President of human subsistence. But the presof the University at St. Mary's on theence of artistic ornamentation is an

Lake, Chicago, which position he held for two years. From 1859 till 1864 he evidence of cultured intelligence. So, also, in our churches, the presence of artistic representations of inspiring scenes, is an evidence of religion's effort to turn in wholesome purpose the artistic sense in man, a proof that it understands the needs of the soul, and war governor, special agent of the is ever ready to respond to its most State of Indiana to attend to the spiritnoble and refined aspirations. The presence of the form and outline of ual wants of the many Catholic sol-

diers in the armies of the Potomac, the those whose memory we hold dear, is a constant inspiration to the soul. "We read in Exodus that the Lord commanded Moses to 'make two cheru-bims of beaten gold,' on the two sides of the oracle. In the books of Kings we find graphic descriptions of the carved figures of palm tree and cherubim that adorned Solomon's temple An irresistible impulse is instinct in the human heart, to produce represen-tations and enduring symbols of everything the heart of man holds dear. Why should religion not turn this noble impulse to good purpose and convey its sacred lessons impressively to the imagination and the soul? Spoken words are pictures presented not to the eye, but to the ear of man. communicating to the mind the lessons we wish to impart. Much of what we hear is soon forgotten; memory cherishes no longer the lessons that inter through the windows of the soul The pictures on the printed page, wrought by the type - setter's art, wrought by the type setters art, eloquenly appeal, it is true, to the imagination and sense, but they are meaningless symbols to him who can-net read, or who is slow to apprehend

the teaching often hidden in subtle scribe, is the object lesson, which even

now one of its most ardent supporters. He speaks very highly of the institu-Forty Years Service in the Sacred Cause of his Religion. ment in obliterating religious lines. Dr. Kilroy is one of the ablest and most popular priests in Ontario. Per-sonally he is a man of amiable disposition, large hearted, thoughtful and forbearing. His relations with his congregation have always been of the happiest kind. He is a thorough student of humanity and has had a The Rev. Dr. Kilroy, the well-known pastor of St. Joseph's church, recently completed the fortieth anni-transe the separate of humanity and has had a wide and varied experience with men. This experience has not calloused his nature, but has, on the contrary, made

recently completed the fortieth anni-versary of his priesthood and turned the sixty-fourth year of his life. Forty years of active service in the priest-hood is a record not frequently met with in Canada, and the *B*-acon thought that a brief sketch of the man who had accomplished it would not be without interest to its readers of all classes. Rev. Edmund Burke Kilroy, D. D., is an Irishman by birth, but came to Canada with his parents when he was only five years of age, so that he is practically a native Canadian. The family settled on a farm in Essex county, about five miles from Windsor, in 1836. When but fifteen years of

Divinity. in 1853, when twenty three years of MGR. SATOLLI WRITES AN

ARTICLE For the December North American Re-view—The Pope's Parochial Schools.

In an article on the Catholic school

nestion in the December number of the North American Review Mgr. Satolli makes his first contribution to American periodical literature. He devotes his article to a review of the presided over the most important parish in Northern Indiana, namely, by private funds, independent of the the city of La Fayette. When the American civil war broke out he was appointed by Gov. Morton, the famous Catholic influence from the educational institutions. He says. "In number, the Catholic schools

EXCEED THE GOVERNMENT AND MUNI CIPAL

diers in the armies of the Potomac, the Cumberland and the Mississippi. He accepted the office cheerfully, and at many scenes of death was the means of bringing spiritual consolation to numerous souls that otherwise would have departed without it. In 1864 he returned to Canada, and during the therey wars that have since intervened have departed without it. In 1864 he returned to Canada, and during the thirty years that have since intervened the diocese of London has been his field of labor. His first station was Sarnia, and his pastorate there was marked by the purchase of an attrac-tive site for a convent. The site (known as the O'Brien property) was purchased for \$11,000, and with its beautiful mansion was donated to the Sisters of Jesus and Mary. In 1869 he was transferred to St. Mary's, and for about four years he presided over the mission there. In April, 1873, he was appointed by Right Rev. Bishop Walsh (now Archbishop Walsh) rector of London cathedral. The duties of this office he discharged for a year, and in April, 1874, he replaced the Rev. Father Crinnon (the late Bishop Crin-non) as pastor of St. Joseph's church, Stratford. The story sof his pastorate of St.

Stratford. The story of his pastorate of St. Joseph's is a story of progress. Under his able executive management the debt of the church was wiped out com-pletely and St. Joseph's was one of the is exerated. Not only was the debti-wiped out, but the church itself felt

NO. 843.

dume that is full of useful will surely read it from

ONTENTS. culations for the year. ars for the months, show-ays of the year, fast days,

y poem, with a full-page y Maurice Francis Egan.

e. A charming story, with ions, by Sara T. Smith. A poem by Mary Elizaeast-Day. With a full page By Eliza Alien Starr.

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a beautiful full-page illus-

unsel. An original story. strations. By John Patrick

by With portrails of R⁺. J. Dunne, D.D.; Kt. Rev. P. e, D.D.; Kt. Rev. Michaei (; Rt. Rev. P. J. Donahue, V. George Monigomery, D. Thomas M. A. Burke, D.D.; Thomas S. Byrne, D.D. ford. A story of the Nor-With an illustration. By A.

which all musclearbox by he thias Raus, C. SS. R., the d superior-General of the ts. With a portrait. les of 18%5. With anecdotes ny of Padua and St. Philip an illustration. arneen. An Irish story. By liker. debrand De Hemptinne, O. S. Abbot Primate of the Bene-ith a portrait. t. A western story With a lastration. By Katharine

vents of the year 1893-4. With ations, including views of the e new Diocesan Seminary at Hill, Yonkers, N. Y., and the ital

Home Annual is not a vol-be read and then thrown occupy a prominent place in or the whole year. It will be by young and old.

by young and old. y Twenty-Five Cents. st Part by us. receat once, and you will get mediately. All that is neces-a 25c, piece or 25c. h postage Annual is worth double the nyone who buys it will find it. ent. Address: LIC RECORD, London, Ont.

XIII. was doing at 4 o'clock p. m. that this. Sincerely yours, GEO. W. KING, First M. E. Church She tried hard to find the answer, but finally replied that she could not. (Cardinal Gibbons' Reply.)

Walder then exclaimed : "Damn it The priests of Adonai are always protected against us. I have tried this very experiment a hundred times in vain." The seventh and last temple was that of The Fire, with the customary Bahomet on the altar. A big fire worthy of all praise. This reunion would be only fragwas burning on the altar, making the altar and the statue on it red hot. An mentary if the Catholic Church were ugly black cat was thrown into this fire in order to free a soul incarnated in excluded. It would also be impossible ; for there the cat, of course, with the usual blas-phemies and adorations of Lucifer. This ended our visits to the celebrated can be no union possible without a solid scriptural basis, and that is found in the recognition of Peter and his succes

seven temples of Duppap The next day I met Walder, who, as sor as the visible head of the Church. There can be no stable government a member of the Supreme Directory of without a head, either in civil, military Charleston, offered to admit me at once or ecclesiastical life. Every State must to the second degree of Hierarch of Palladism for \$50.00. In the regular have its governor, and every must have its mayor or municipal chief course of initiation at Calcutta I would with some title. If the Churches of the world look for have had to go through all the formal-

ities, oaths, etc., and to pay \$200.00 a head, where will they find one with for the first degree and as much for the standard of authority or prescripthe second. Thus I had my diploma and the secrets of the Palladium withtion except the Bishop of Rome?-nor in Canterbury or Constantinople. out much trouble and at a very low As for the terms of reunion, they would be easier than is commonly im

rate. A Friend of the Holy Souls.

agined. The Catholic Church holds to all the positive doctrines of all the Protestant Churches, and the acknowl-Blessed Margaret Mary used to say that, if the souls in Limbo rejoiced edgment of the Pope's judicial su when our Lord descended into Limbo premacy would make the way easy now again would the holy souls exult for accepting her other doctrines. in a devotion which opens anew to You are nearer to us than you imthem every treasure of His mercy. agine. Many doctrines are ascribed She was so well known to have deal-Church which she repudiates. to the

ings with the souls in Purgatory that Faithfully yours in Christ, J., CARD. GIBBONS. she was often consulted by relatives or friends whose piety toward these poor REV. GEO. W. KING. souls she directed in many instances. It may be said that by God's help she

did what the spiritualist medium predid what the spirituate the do. sumptuously attempts to do. "I was given to the Holy Souls in Purgatory Holy Thursday night," she writes: "Before the Blessed Sacrament I was for a while surrounded by these poor souls, with whom I con-

I readily give my consent to your courteous request that my letter to you on the subject of Christian union be

given the public. The letter which Cardinal's Residence you desire to publish, and of which you sent me a copy, is a brief summary of the ideas of Pope Leo XIII. expressed 408 N. Charles St., Baltimore, July 28, '94.

in his late Encyclial on the subject of Rev. Dear Sir : In reply to your favor I beg to say that your aspirations Christian unity. It gives me joy to see from your for the reunion of Christendom are

letter, which expresses perhaps the aspirations of many others like you, dear sir, sincerely desire real Chris-

tian unity, that you are, as I said in a former letter, nearer to us than you imagine.

God grant that this disposition to bring about Christian unity, which happily is so prevalent to day, may continue until "we all meet into the unity of faith and of the knowledge of Son of God unto a perfect man, the unto the measure of the fulness of town

Christ ;" that "we be no more as chil dren tossed to and fro, and carried about by every wind of doctrine," but as brethren in one body and one

spirit, one Lord and one faith, baptism, one God and Father of all." Faithfully yours in Christ, J. CARD. GIBBONS.

A Protestant Minister's Tribute to The Blessed Virgin.

Rev. Ralph J. Smith, pastor of the York street Congregational Church Newport, Ky., paid a glowing tribute to the Blessed Virgin and the Church that honors her, in his sermon on Mary, the Mother of Jesus, which was delivered before a large audience, Sunday. The speaker started out by Sunday. saying that if any one had attended the service with the expectation of hearing anything that would detract from the dignity due to Mary, or if they expected an attack upon the Church

Taunton, Mass., July 31, '94. Dear Cardinal --- Your reply has been that taught intercession to the Mother read with much interest. May I not now inquire if it would not be a wise of God, they would be greatly disappointed. In his discourse he May I not disappointed. and valuable thing for the Catholic quoted often from the writings of Car-Church to set forth to the Protestant dinal Gibbons on the sanctity of Mary, Churches a possible basis of union (describing the matter in sufficient Saviour told me He had given me to (describing the matter in sufficient showing the position of the Catholic them to do whatever good I could. detail) somewhat after the order of Church toward the Mother of Jesus

duller minds can understand, and which readily reaches the most acute and cultured soul.

"From the fragments of statuary ound in the catacombs of Rome, as well as from remains of early Christian effort in the painter's art, we learn that the Church, from the earli-

est ages, adopted and encouraged that most practical method of conveying instruction to the mind, now become so popular in all our schools, the method, namely, of teaching by object Our Divine Redeemer on the lessons. Cross, the Virgin and Child, Jos ph, the foster father ; Moses, the majestic

aw giver; Constantine, the first Christian emperor, these symbolized in stone, by the hand of genius convey to the human mind more lasting lessons than can be imparted and made by any other human means. "We Americans have our statuary

hall in our beautiful Capitol building at Washington, in which we cluster the counterparts in stone or in bronze, of the nation's representative men. To each State of the Union is accorded one the honor of placing two statues of its chosen representatives in this gallery of fame. No room in our national Capitol has greater attractiveness for the American patriot. No sane man thinks of accusing the American people

of transgressing the first commandment of the decalogue, and of worshipping idols, because we thus give becoming honor to our men worthy of re-nown. Yet people who at least think they are sane, who are not suspected of any mental malady, continue to condemn Catholics as guilty of idol-atrous practices and superstitious worship, because they give expression in their churches to the instinctive longing of the human heart, to realize in artistic symbol the abstract conceptions of the mind and to honor the best representatives of Christian virtue with religious reverence and

praise." The more thou knowest, and the better, so much the heavier will thy judgment be, un-less thy life be also more holy.—Imitation of Christ.

wiped out, but the church itself felt ADVOCATED BY THE PARTY IN POWER, from time to time the influence of his rather than that which is best adapted generous devotion, and the story was to the needs of the people. Even in connection with the method of teachtold by the new pews, the statuary and the paintings, the beautiful altars ing - in which the Catholic schools and the costly vestments which are differ greatly from the Public schools now part of the furnishings. -the Pontifical commission was at An enduring monument to his pains to conform to the requirements

energy and devotion is the Loretto convent. Through his instrumental-ity in 1878 the Jarvis property was purchased as a site for the court was "The number of pupils in the elementary Catholic schools exceeds that purchased as a site for the convent at in the municipal schools

cost of \$10,500. Of this amount number in the Catholie \$5,500 was a contribution from the a trifle smaller than th ponding State schools. good doctor himself.

nominal rate of

The Separate school building is it is much easier for another monument to his industry. who attend the State schools The school building was originally diplomas, as the examiners for diploerected under his supervision and was since enlarged until its seating capac-ity is now over four hundred. To assist erected under his supervision and was in carrying out the enlargement he loaned the Board the sum of \$3,000 at

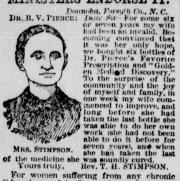
interest, the in the Catholic schools, and the results amount to be repayable in annual amounts of \$200 each. A short time tracking into account in

"Taking into account the contribuamounts of \$200 each. A shift of the purpose of Catholic ago he executed a document by which the unpaid balance at the time of his death shall revert to the School Board the expenses for primary Catholic the expenses for primary Catholic

eminently satisfactory. Dr. Kilroy took a leading part in promoting the interests of the hospital Do what thou canst; and God will be with before it was firmly established, and is thy good will,-Imitation of Christ.

death shall revert to the School Board for educational purposes. He has al-ways taken the most active interest in educational matters, and for the past in educational matters, and for the past in educational matters, and for the past in education in Rome from all quarters, the expenses for primary Catholic education in Rome would reach a total of at least one and a quarter million litre years has been chairman of the Board of Trustees. During all those years the relationship between him and the Board has been the most cordial. He was instrumental, too, in bringing about the union of the Catholic and Protestant cemeteries. What is now the Catholic portion of Avondale eemetery was purchased by him, and placed, like the rest of the property, under the entire control of the civic authorities. The line between the Catholic and Protestant portions is little more than an imaginary one, both being under the same management. It is gratifying to know that the arrangement has been found to be eminently satisfactory. Dr. Kilroy took a leading part in

MINISTERS ENDORSE IT.



2

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Fours truy, Rev. T. H. STIMPSON. For women suffering from any chronic "fetnale complaint" or weakness; for women who are run-down or overworked; at the change from girlhood to wo@anhood; and, later, at the critical "change of life"— "Favorite Prescription" is a medicine that safely and certainly builds up, strengthens, regulates, and cures.

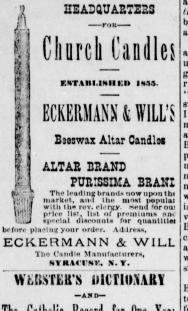


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cated and Ignorani, Rich and Poor, should have it within reach, and refer to its content every day in the year. As some have asked if this is really the Original Webster's Unabridged Dictionary we are able to state that we have learned di rect from the publishers the fact that this is the very work complete, on which about 4 of the best years of the author's life were as well employed in writing. It contains the entire vocabulary of about 100,000 words, in cluding the correct speiling, derivation and definition of same, and is the regular stan dard size, containing about \$00,000 words, up including the correct speiling, derivation and definition of same, and is the regular stan dard size, containing about \$00,000 words, up includes the public surface, and is bound in clock.

whole library in itself. The regular sell 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 cash. If the book is not entirely satisfactory to the purchaser it may be returned at our er nemes.

ARMINE CHRISTIAN REID.

CHAPTER XV.

A bright spring morning is always certain to find the alleys of the Bois de Boulogne thronged with equestrians, and the morning when Egerton joined the party consisting of Miss Bertram, Miss Dorrance, and an elderly gentleman who, being a distant connection and great friend of the Bertrams, acted as chaperon, was no exception to the

The leafy bridle-roads which rule. cross the avenues and plunge into the green depths of the great pleasure ground were as full of animated move ment as Rotten Row, with the differ-ence that in Rotten Row all the anination is visible at a glance, while nere it is only revealed in part. But his difference is in favor of the Bois ; for who does not know the beauty of a sun-and-shadow-flecked forest vista, and the charming fancies which horse men and horsewomen passing out of sight or advancing along such a vista suggest? All the world of romance

ms to open - romance for ever asso ciated with youth and beauty and strength, and here surrounded by glancing sunlight and dewy leaves and soft mists lying afar over famous heights.

The party of people who entered the Bois on this particular morning were pleasantly exhilarated by the brightness and beauty around them. Eger ton was at first a little puzzled to imagine why he should have been asked to join what was already a par tie carree, but he was soon enlightened by the manner in which Miss Dorrance appropriated him.

"In my opinion it was all nonsense asking old Colonel Faire to accompany she confided to him when the gentleman mentioned was in advance riding with Miss Bertram and Talford. 'Mamma would never have thought of such a thing. She sees no reason why I should not go about with Cousin Mar maduke here as I would in America and I see no reason either. But Mrs. Bertram is full of foreign ideas-I suppose because she has lived abroad so much-and she insisted that Sibyl must

not go without a chaperon. There was no lady eligible for the position whom we could ask, so we finally compromised on this old gentleman. very nice, and a great friend of the Bertrams, you know; but I did not care to have him bestowed upon me as an escort — and that was, of course, what would have come to pass—so I in-sisted on your being asked to join us." "You are very kind indeed," said gerton. "I am immensely flattered Egerton. to learn that you think my society preferable to that of Colonel Faire.

"Now, that is one thing about you that I don't like, "said the young lady frankly — "that sarcastic way of talk-ing. You are evidently not flattered about something. Yet I am at a loss to know what it is, for I consider it decidedly a compliment to have asked you to join us, without comparing your society to Colonel Faire's at all.

"I am ashamed that you should think I meant to be sarcastic," said Egerton, unable to explain the slight disappointment which had prompted the tone of his speech. "It proves that there was something amiss in my expression, though not in my intention. For I am sincerely flattered, I assure you, and delighted to be able to rescue from Colonel Faire.

'Oh ! I have no special objection to "But he Colonel Faire," she replied. is tiresome-as old men mostly are and I did not see why I should bear the burden of propitiating the proprieties when I care nothing about th em in this particular form, while Cousin Duke would of course devote himself to Sibyl." "His devotion, then, has come to be

THE CATHOLIC RECORD.

eyes," said the young lady, with a added, turning to Miss Bertram ; "and lights and shades in the park to Colonel shrug as Gallic at her idiom. "I really although a priest was saying Mass Faire, when he joined her. think he is in earnest—matrimonially in earnest—at last." "Ah !" said Egerton. "And do you think that Miss Bertram is matrimoni-

ally in earnest also?"

That is hard to tell," answered s Dorrance. "Sibyl is difficile. Miss Dorrance. "Sibyl is difficile. She always has been. People think her capriceous, but it really is not caprice so much as that men — for we are talking of men — disappoint her. I have heard her say that she likes them as long as she can fancy some-thing heroic about them ; but she very soon discovers that there is nothing

heroic at all." "Then we are to suppose that she is in the stage of fancying something heroic about Mr. Talford," said Egerton, with the inflection of sarcasm in his tone to which his companion ob-jected. "It does infinite credit to her

powers of imagination." Miss Dorrance shook her head. don't think," she said, "that even with her powers of imagination — and they are considerable — she can fancy anything heroic about Cousin Duke. He is nice, and I have always been very very fond of him, but he makes no pre tensions of that kind." "No one could possibly accuse him

of it," said Egerton, with the same in flection of tone. "He would tell you," pursued Miss

Dorrance, "that in consequence there is no room for disappointment. And he may be right. Certainly Sibyl ap And pears to like his society very well One must see that.'

"Yes," Egerton assented, "one must see that." Then he paused, not caring to add that such a liking seemed to him the keenest of satires on Miss Bertram's high ideals and pretentions. The old sense of injury and indignation rose in his mind as he looked at the graceful figure riding in front, at the fine, spirited face showing in profile as Sibyl turned toward one or the other of her escorts, "No doubt right," he said to himself. "No doubt Talford is to himself. "She has two women in her, and the idealist will go to the wall before the woman of the world. But it is impossible not to be amused by her inconsistency.

He flattered himself that this was the predominant feeling with him-that he was amused by her inconsistency when, the ride over, they were as-sembled at breakfast in the pretty apartment with windows overlooking the green foliage of the Parc Monceaux Mrs. Bertram received them with her usual gentle, well-bred kindness ; the dejeuner to which they sat down was admirably arranged and served, and something of the freshness of the outer world seemed to linger about them, as it does about people who have just come in from the most delightful of all forms of exercise while not only its freshness but its brightness also was reflected in Sibyl's face, as, in her perfect, close-fitting habit, but with her hat laid aside, sh sat at table talking and laughing

lightly. "Yes,' she said in answer to some remark of Colonel Faire on her anima-tion, "I am always exhilarated when on horseback, and for some time afterward. Like the lover in Browning's poem, I think that I could ride, ride, for ever ride without tiring. It is the most perfect of all physical enjoyments. Climbing a mountain is very fine. To sit upon an Alp as on a throne is a glorious sensation; but one has to undergo much labor and fatigue to accomplish that end, while in riding the beginning as well as the end is de lightful.

When I am on horseback I feel in charity with all the world." "That is certainly delightful," said

although a priest was saying Mass while I was there, I had the feeling of which you speak-a sense as of an in-finite charm of quiet, of repose, of de-

votion." "It is the feeling which induces so many Protestants so say that they feel so much more devout in Catholic churches than in their own," said Miss Bertram. "One can hardly define it, but overy one who is at all impressionable must be conscious of it.

"That is a saving clause," said Mr. Talford, "for I was about to remark that I have never felt it. But then it is almost unnecessary to say that I am not impressionable." "Quite unnecessary," replied Miss

Bertram. "We are quite sure that 'a primrose on the river's brim' is a yellow primrose to you, and nothing more." "What more could it be?" he asked,

"What more could it be?" he asked, lifting his eyebrows a little. "Without attempting to answer that question," said Colonel-Faire, "one may be quite sure that there is such a thing as seeing too much in a primrose, as well as many other things. Now, about that 'infinite charm of reposeand devotion in Catholic churches, do you think that it is not simply an

effect of the beauty which is so large a part of that system ; and when impres sionable Protestants feel more devout there than in their own churches, are they not yielding simply to a pleasure of the senses ?

of the senses ?" Sibyl looked at him and smiled. "That is an argument which I have heard before," she said ; " but it seems to me that those who use it forget that the senses are the only mediums by which we can receive any impressions And if we receive great truths through our hearing, why should not devotion be roused through our sight? If cer tain forms of beauty are capable of putting us in a reverential frame of mind, a wise system would certainly employ them. Architecture, painting, sculpture, music-I am sure that the religion which neglects to use any one

of these in its appeal to human nature neglects a very powerful aid. But in saying this "she added quickly, before any one could speak, "don't think that I mean to admit that it is the beauty of Catholic churches altogether, or even chiefly, which produces the effect of which we are talking. I have felt it in humble chapels that had no beauty, and I have missed it in great cathedrals which are no longer Catholic. Where is there in the world, for instance, a more beautiful building than Westminster Abbey? Yet wh can enter it and not feel that it is like a body from which the soul has fled ?' "My dear Sibyl!" said Mrs. Bertram in a slightly shocked tone of remonstrance, "how can vou talk so? I am sure Westminster Abbey is one

of the most interesting churches in the world. Sibyl smiled. "Yes, mamma," she said. "But about this that we are talking of : I maintain that it is peculiar to Catholic churches, and that it cannot be the effect of beauty alone. Egerton regarded her curiously Consciously or unconsciously, it seemed always her fate to be surprising him. Certainly he would not have expected to find in her this perception of what he had so lately felt himself-the mys-

terious influence of that Presence which dwells in Catholic churches, and which is manifest even to many of those who have not faith-but it was very plain that she possessed it, and plain also that he was very far from understanding her singular character Meanwhile Talford said : "It strikes

me that an argument about something which half of us never felt, and which the other half cannot define, is some

After a little desultory talk the elder gentleman stepped back to answer a question of Mrs. Bertram, and the two were left tete a tete just as Sibyl was saying that in the spring there was no pleasanter place of residence in the world than Paris. "And we have tried most places-that is most well-known places," she added. "I, too, like Paris," said Egerton.

"Apart from those things which lie merely on the surface, its attractions are manifold, and I should make it my ome, if I had anything to do here But that is the trouble. Existence without an object must end in weari

ness." "You have found that out, then? she said. "I never doubted it," he answered.

"Yet it is difficult, in cold blood, with out any compelling taste for any pur suit in particular, to decide what to do The need to make money is the great spur to effort with most people ; but I have money enough for my wants, so

what is to be my spur ?" "The desire to benefit humanity, answered Miss Bertram. " What better could you want?

"I might readily be excused for wanting a better," he said, "but whother I shall find it or not is another question. I don't think humanity is able to inspire one with much besides contempt - good - natured or bad natured according to one's disposition when regarded in the mass. Yet I should like to be able to do something toward relieving its mountain-load of misery, and that is what has drawn me a little toward Socialism. But Socialism recognizes only one way of relieving this misery-that is, by seizing the property of those who possess any. Now, perhaps it is because I belong to the latter class that my sense of meum and tuum protests.

Despite herself Sibyl laughed. "I I fancy," she said, " that you have only been amusing yourself with Socialism, been amusing yourse." as with most other things." "I have been

seriously attracted by it, and again as seriously repelled. Among its leaders undoubtedly there is a sufficient ardor and spirit of self-sacrifice to revolutionize the world. But then I confess that I do not regard with lively satis-faction the idea of a world in revolu tion.

"Apropos of leaders, have you seen lately the one who interested you so much ?"

"Duchesne? Yes; I dined with him last night. And-although I did not choose to say so to Talford—it was Mile. Duchesne to whom I was speaking at the door of the Madeleine when he saw me this morning." Miss Bertram's, gray eyes opened

wide in surprise. "What! Does she go to church, and do you go there to meet her ?" she asked.

Egerton laughed. "She goes to church-yes," he answered. "But as for my going there to meet her-well, in candor I confess that it was her example which induced me to enter the Madeleine this morning. But I had no intention of meeting, nor in deed hope of speaking to, her, though I did manage to exchange a few words with her on the doorstep.

· She is a very interesting person, think you said.

"She is an exceedingly interesting rson," returned he. "I never see person," returned he. her without wishing that I had an opportunity to know her better than

"And do you not know her well ?" "Very far from it. Measured by the rules which govern acquaintance, Miss Dorrance. "It is a pity that it thing like discussing the nature ours is of the slightest-I m. has not the same effect on every one. of the soul, then we are not very slightest-description. shtest-I may say the lescription. Yet each time that I have seen her there has been something which gave me a glimpse of her inner self such as is not common in conventional intercourse. He paused a moment, then added : "I DECEMBER 15, 1894.

such a life. But I suppose it is not possible ?" "Most things are possible, if one

has the will to bring them about," said Egerton. "There is one simple means by which you can know Mile. Duchesne, if you care to do so-she is a great friend of the D'Antignacs."

a great friend of the D'Anugracs. "Indeed! So besides being inter-esting themselves, they have the addi-tional merit of possessing interesting friends! I shall certainly insist on aura's fulfilling her promise of taking me to see them."

What promise is it that Laura is to fulfil ?" asked that young lady, hearing her own name and drawing near "The promise of taking Miss Bert-ram to see the D'Antignacs," said Egerton. "I thought you had surely

fulfilled it some time ago. "I don't think we have either of us found the necessary time," said Miss Dorrance. "But you need not be so reproachful, Mr. Egerton. I assure you that I mean to go, and to take Sibyl."

"And I mean to be taken," said Miss Bertram ; "for what I have heard of M. d'Antignae — not only from you but from others—makes me wish very much to know him."

"I hope that you will know him," said Egerton. "I am sure that you will then find that there is such a thing as heroism in the world, independent of any fancies with regard to it. She looked at him with a quick glance.

Do you mean my fancies?" she ed. "I confess that I have begun asked. to doubt whether it has any existence independent of them."

"There are times, I suppose, when we are all inclined to doubt it," he answered. "But it fares ill with us, in that as in most else, if faith dies into scepticism and we accept the lower for want of belief in the higher. TO BE CONTINUED.

ONE DANGER.

BY LOUISA MAY DALTON.

It is a favorite theory with some thinking people that humanity left to itself will revert to a savage type. The old saying, "Scratch a Russian and you will find a Tartar," is no more true, they tell us. than the fact that if you scratch your nearest neighbor you will find an Apache Indian, or a fairhaired Norse pirate, or a Hun of Attila's day. To clinch their assertion, they bring forth the innate cruelty of the small boy -his propensity for pull-ing off the legs of flies, his joy in the maudlin utterances of the drunken man, his wild hilarity when a staid pedestrian slips upon an icy walk, and bis fierce joy as he pursues a butterfly, robs the nest of a bird, or brings an English sparrow fluttering to the ground with his air gun.

Be this as it may, there is none of us who can not relate some incident. pathetic or amusing, concerning some small young man of our acquaintance, which confirms us in the belief that our race cannot dispense with the safeguards of Christian civilization, and that the seeds of the vice of cruelty seem to watch for a lodging place in the fertile soil of a young child's heart. "Harold is so tender-hearted," says

Mrs. Brown, "that I have to take the Humane Journal just to please him." 'I've coaxed my mamma to keep on taking the Humane Journal." says Harold himself, "because it tells so many new ways to plague cats." "Let's watch when old Joe Smith

comes home to-night, and shy stones at him," says Billy Taylor ; to meet with discouragement from his companions, who think it greater fun to hang about he police station and make faces at the prisoners as the patrol wagon brings them in. With proper care, a great change is wrought in the cruel and pugnacious human mite. But there are thousands who have no training whatever in the principles of kindness, or have only a very indifferent kind; and the lad who shoots the robin grows up to be a delighted spectator at a cock fight ; and his sister, who perchance wears the robin in her best hat, is eager for the news from the prize-ring, and rides gaily behind horses which fashion tor. tures with diabolical ingenuity. It is easy to dismiss the latter day humane enthusiast with the epithet of 'crank ;" but it ill becomes a follower of the Blessed One, who noted the sparrow's fall, to sneer at any movement which has for its object the elimination of cruelty from the world trod by these sacred Feet. And the work is best be-gun early. The child who is taught to befriend a persecuted dog, to shelter a homeless kitten, to tend a wounded bird, will never become a savage hidden under a thin veneer. When the Golden Age comes in again, the "manly" exhibitions in the prize-ring will perish from want of patronage - brutal crimes will cease ; and the heralds of that blissful period will be tender-hearted little children. -Ave Maria.

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a matter of course ?" said Egerton . "It seems to me that jumps at the

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Circula Cont

Here is Mr. Egerton, for example, who has seemed very much out of charity with all the world this morning."

What, Egerton, after beginning the morning in such an exemplary manner !" said Talford, with a smile. I should have expected better

things. "Did he begin the morning in a specially exemplary manner?" said Miss Dorrance before Egerton could reply. "Then perhaps that accounts for the matter. I have always observed that people are apt to be severe on their neighbors when they feel themselves particularly virtuous "I am sorry if I have seemed to be severe on my neighbors," said Egerton, "but it was certainly not the least because I felt particularly virtuous. I presume that what Talford alludes to is that he saw me emerge from the Madeleine this morning. But whether it is exemplary to go to church or not is, I believe, determined by the motive

that takes one there." "Yours, then, we are to suppose, was not devotion," said Miss Bertram. Talford looked at him with another mile. "There is devotion religious smile. and devotion personal. Eh, Egerton ?" he said.

"Undoubtedly," answered Egerton quietly; "but since neither of the two actuated me, I cannot possibly claim either as a motive."

Miss Dorrance's eyes said, "What did actuate you, then ?" But as good-breeding forbids the asking of direct questions, she was forced to restrain this one to her eyes, so that conse quently it was unanswered. Miss Bertram meanwhile said : "At

all events, it was a pleasant manner of beginning the day. Catholic churches are to me most attractive when there is no one in them." At this Mr. Talford laughed. "I

doubt if Egerton would find them so," he said. "It was certainly not the case with the Madeleine this morning." "So far from that," said Egerton, "there were a number of persons in it.

But I know what you mean," he . Keep Minard's Liniment in the House.

at all sure that we have a soul. Let me turn the conversation to a more mundane subject by asking-"

he turned to Mrs. Bertram-"if you have seen the new play at the Francis yet." "We have "We have "No," she answered. "We have

not seen it for the simple reason that it has not been possible to obtain places. Sibyl and I tried twice, but found every seat engaged for so many nights ahead that we decided to wait until the first rush to see it is over."

"Aud I wait with more philosophy," said Miss Bertram, "because I judge, from the amount of space which the journals give to descriptions of the actresses' toilettes, that it is a poor

play." "I hope you will soon decide that "I hope you will soon decide that point for yourself," said Mr. Talford. "I have not yet seen it either ; but I have been fortunate enough to secure a box for to-night, which I trust Mrs. Bertram will allow me to place at her service."

"You are very kind," said Mrs. Bertram graciously. "It will be very pleasant to go to the Francis to-night "It will be very since it is the evening for the monde Then if Laura will accompany us-"Thank you, dear Mrs. Bertram,' id Laura. "I shall be delighted said Laura. I am very anxious to see the play. told Cousin Duke so at least three days

ago "In that case no doubt it is to your desire that we owe his kind exertion, replied Mrs. Bertram, "and I am very glad to be able to be your chaperon Miss Dorrance glanced at Egerton and elevated her eyebrows in a manner expressive of her scepticism on this point ; but she restrained her tongue, and a few minutes later they rose from table.

It was when they returned to the salon that Egerton found his first opportunity to exchange a few words with Miss Bertram. She had moved to one of the open windows, and was standing there-a tall, straight, graceful figure-pointing out the pretty

think you would like her. "Do you ?" said Miss Bertram a little doubtfully. "I am not sure of it. What interests you might not interest me at all, you know. But the father, now-I should no doubt be very much interested in him, and I wish that I could see him."

"I should be happy to make an effort to gratify you," said Egerton, "but he is a bird of passage-much occupied with revolutionary schemes in many places ; and he leaves Paris to-day to superintend an election in Brittany. His daughter goes with I think, him-somewhat reluctantly, because of the business in which he is engaged."

I remember that you said she does not approve his schemes. It is strange that a girl—and a young girl, did you not say ?—should evince so much independence of thought-or is it subjec-tion of thought ? Perhaps, like many women, having been brought up religiously, she is unable to emancipate

herself." "To the best of my knowledge she was not brought up religiously," said Egerton. "Her mother died early, and she was left altogether to her father's influence and training.

"Then how is it possible that she does not feel enthusiasm for his hopes?

"She has probably seen and known too much of what those hopes mean. It is very different to look at a thing from afar, with a poetic glamour around it, and to draw near and see it face to face. Mile. Duchesne has seen

revolution face to face more than once in fact, she sees it, in anticipation, all the time."

'On consideration," said Sibyl, with an air of reflection, "I think that I should like to know her-if it were possible. There must be something interesting about one who has had

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CEMBER 15, 1894.

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ONE DANGER.

OUISA MAY DALTON.

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b to night, and shy stones at Billy Taylor ; to meet with ment from his companions, t greater fun to hang about

THE CATHOLIC RECORD.

MISSIONS TO NON-CATHOLICS. and the movement dwindles and disappears.

The Message of Truth Borne to Them By a Paulist Father.

The Rev. Walter Elliot, relates in the December Catholic World some of his interesting experiences in the Cleveland diocese, wherein he is giving a series of missions to non Catholics : MISSION AT GREENVILLE.

DECEMBER 15, 1894.

Four nights were all that we could Friday night ; but at the close, on Saturday night, though it rained some give to this little village, our first mis-sion in the diocese of Cleveland ; and we were sorry not to be able to give more. Fifty persons listened to the opening lecture, ninety to the second, and one hundred and fifteen and one hundred and seventy respectively to the last two. Not a minister appeared in the hall, though there are three resident in the place, and very few Protestant women came, for they have been led

through misrepresentation to look upon our priesthood as something unclean. Catholics are searce in the neighborhood, nor had we more than a score of them any night-some stalwarts, some weaklings. Among our most attentive hearers were some fallen off Catholics.

Two nights we drove to and from the pastor's town, six miles away, having missed the train, or the train having missed us by being late. The rain held back our audience the first two nights-dismal autumnal showers. As we sat waiting for our hour of America without its annual series of public meetings conducted by Catholic missionaries - or semi-annual ones Should any neighborhood in free America remain unevangelized ?

nuns?

There is a little Catholic church at Green Spring, attended once a month. The Catholics, few and badly scattered, are practically without public life. How they hailed our meetings! How glad they were to see their Protestant neighbors, even in small numbers, listening to their religion, publicly called on to question its representatives. Even the good natured Protestants are pleased to see the Catholic Church stepping out into the open, its reticence broken by a loud appeal to fair play as well as to the religious sense, taking its place among the claimants for spiritual allegiance. How soon shall we not see Holy Church easily first before men's eyes,

once she emerges from the catacombs. My pastor is a tall man of fine bearing and manly beauty. Part of cur advertisement was to parade together through the short street of the village, smiling and bowing right and left, as if to say "Look at the big, hearty American men who are among you to speak about the old Catholic Churchcome and hear us !" Often the passers-by would stand and gaze after us.

The mayor of the village, a fine old veteran, attended every lecture. After our last one he said : "Gentlemen, this is the best thing for our town that The has happened for many a day. idea that a Catholic priest would ap pear openly in a public hall to lecture on religion, offering to answer all questions, wassomething neverthought possible. A Catholic priest was looked on as something like a lion, mostly concealed in his lair, and only appearing outside when it was safe to do so, and then only for purposes of depredation.

which shall be the rendezvous of a small number of active lecturers, The question box here was not fruit working in every section of the diocese, wholly freed, for a term of years, from parish duty. To support them and pay the expenses of their apostolate, ful of novelties. Nuns, why they can not "talk to the public," and difference between them and Sisters of Charity, why nuns do not marry, why priests do not marry, why Catholics at least in part, they are to give some allow habitual drunkards to remain in missions to the faithful, the stipends where purgatory is, what from which, together with the contrisinning against the Holy Ghost is, form a missionary fund. whether secret societies are a benefit or a curse to this nation — such were the common run of our questions, in addi tion to the perplexities of the Sabba-tarians. "They can't run down the Catholic Sisters to me," said an old soldier to us, as we waited for the train after our closing lecture ; "they saved my life in the Nashville hospital, where I was suffering with a severe wound in the spring and summer of 1863." And so we were done with Green Spring—and very sorry that we could not stay longer, very hopeful to be able to go there again. MISSION AT THAMESVILLE. Armory Hall, in which we held our six meetings, was the scene of the annual reunion of the Seventy second Regiment a few days before we opened. Both the pastor and myself were invited to speak to the veterans and portion of their Master's vineyard their friends, and this served to introwhich is ravaged by the wild beast of duce us to the Thamesville public. They saw us associated with the leadheresy. So at this mission I had a regular ing men of the place, and they heard associate, Father William Stevens Kress, soon to be relieved from all our profession of faith of the American parish duty and set apart for non-Cath Republic. The town, whose population does not olic missions. Two or three others will join him, and before long they will reach three thousand, is full of bigots. The A. P. A. movement is strong, and its venom is peculiarly bitter. Though have their own house as a center of operations and a quiet home for the it has no help from the local press, which has been won and held for the right side by the pastor, it counts necessary preparation. They will add to the church in the diocese of Clevemany members and openly boasts of its power. Yet, curiously enough, from first to last we had a representation of the lodge at the lectures. When the night for their own meeting came they postponed it, and the foremost agitators, with a good contingent of These lodges have but a precarious ex-istence at best. They constantly have to contend against many of the better-informed Protestants, whose condem-nation of them is outright and even public, and is scornful and quite un-sparing. Meanwhile, since they are a vote-making institution, they soon fail under control of local politicians; after that the zealots quickly begin to tire of being handled by vote brokers, other members, were in our audience.

We opened Monday night, and had

AN EPISODE OF CONTROVERSY. an audience of three hundred, something over half being non Catholics. By Wednesday night we had over four

By Wednesday night we had over four hundred and fifty and the hall looked crowded, many additional seats being brought in. But Thursday night it rained hard and our snace was only brought in. But Thursday night it rained hard, and our space was only holding controversy with the Rev. Luke Rivington, superior in Bombay half filled, and the same may be said of of the Anglican community known as taibuto (plena aratia), the Syro-Chaldaic being the language of the Saturday night, though it rained some the Cowley Fathers, it probably never and threatened to rain hard, we had a occurred to either of the disputants spiendid attendance, and said good-by in a high state of good humor. As at Green Spring so here, no then combated. But such is the fact.

As at Green Spring so here, no Protestant minister attended. Nor did we get a hearing from the prominent Cheve A detender of the doctrines he then combated. But such is the fact. Father Rivington was received into the Church in 1888, and elevated to Luke. Church officials; but many members of Churches were present. It enlivens oue to face such an audience as was the Church of Rome," he refers gathered in Armory Hall. There were to his controversy with Dr. Muerin. gathered in Armory Hall. There were to his controversy and power is a fices to attend, many of them having driven several miles through the rain : they were proud and happy and looked so, highly delighted to hear the quest of the Catholic cause. His latest book, on "The Primitive Church and the See of the User and the sevent of the line of the line of the catholic cause. The primitive church and the sevent of the line of t so, highly delighted tc hear the ques tions answered, to hear the familiar Catholic doctrines and practices of the most important religious publiaffirmed, proved, illustrated, and pro-claimed as the dearest birthright of humanity, as well as urged for accept-Church in England, India and Amerance on their Protestant neighbors and ica, where the author is well-known to members of the Anglican body. friends. There were the Protestants,

One of Father Rivington's stumwhose eyes never seemed to wander from the lecturer's face, whose atten-tion was fixed from first to last. Of edic devotion to the Blessed Virgin, As we sat waiting for our noter of the second virging, and for our audience, we both felt and finally said to each other that there should be no such village in America without its annual series of America without its annual series of the make quite sure of the truth of the america without its annual series of the make quite strengthere the truth of the make quite strengthere the strengthere the truth of the make quite strengthere the strengthere the truth of the make quite strengthere the truth of the make quite strengthere the strengthere the truth of the make quite strengthere the God ? Do you want bigoted anti Cath- tain passages in one of his rejoinders uddenly turn into monks and to Father Rivington, thinking that The work of converting a they would have special interest for olics to suddenly turn into monks and nation is necessarily one of deep faith in readers of the Ave Maria. The representative of Anglicanism had conresults which the pioneers never can hope to see. One must begin away back and look far forward, content to presentative of Anglicanism had con-tended that the Scriptural text, gratia plena, is no support for the dogma of the Immaculate Conception, in view of the fact that the word "full" does not get an audience. If our appliances, our advertisements, the zealous solicioccur in the Greek original; and he tation of our own Catholic people can secure non - Catholic 'attendance at accused Mgr. Meurin of misquoting public lectures, that alone places the Holy Scripture. In replying to this public lectures, that alone places the missionaries face to face with an im-perative duty, places the Church her-self in that attitude, and especially the men and women who feel the inner fire of apostolic zeal. Nor does this binder the hone of scaing rome immediated to be primitive by the Anglican divine. We quote : "St. Sophronius, writing at the

time of the sixth (Ecumenical Council ate results, and at our last meeting a addresses the Blessed Virgin Mary, in direct appeal was made for study and his homily on the Annunciation, in prayer about Catholic claims, with a these words: 'O hers and many have flourished before thee by eminent sanctity, but on no one has full grace Another sign of how very far off we bestowed as on thee. No one has, like thee, been elevated to so high a magnificence. No one has been pre-occupied by sanctifying grace like thyself. No one has shone like thee We were compelled to ask some of the more important questions ourselves as with celestial light. No one has been introductions to the lectures. But we got pretty nearly all our doctrines beexalted like thyself above all sub-

"To satisfy Mr. Rivington still further, let me quote some of the Doctors of the Church, of whom he speaks with as much reverence as if hey were Anglican churchmen. St. Ambrose says in his commentary on St. Luke : 'Mary received the saluta-tion of the Angel with reverent awe, because she feared ; and with reserve, because she wondered at the new expression of a blessing such as never had been read and never been heard To Mary alone the salutaof before. tion had been reserved. For she alone is properly called full of grace, who alone has received a grace which no other has merited-the grace of being filled with the Author of all grace.'

"If St. Ambrose is guilty of the same 'misquotations,' St. Augustine and on approaching the cot whereout rested the mangled and bruised child, will not fare better before the tribunal saw some of the attendants offer a of the Rev. Mr. Rivington. In the stimulant to the little one to arouse, or thirty-sixth chapter of this Enchiridon he says: 'The Angel saluted the Mother of Christ when bringing her Dittely refused when the child said : the good news of His future birth, say-'I cannot, for I have taken the pledge." The attendants were not a little startled at these words. The priest drew closer and asked, "Where, my little man, did you take the pledge?" The answer came quickly, "Father Murphy, of Conneaut gave ing : "Hail, full of grace !" And A later on : "Thou hast found grace be-fore God." And full of grace is she New called, and said to have found grace before God, in order to become the Mother of her Lord-yea, of the Lord ' Father Murphy, of Conneaut, gave me the pledge when I made my First Communion." "And have you made your First Communion—how old are of all. "St. Jerome 'misquotes' Holy Scripture in the same manner. In his "Yes, Father; I am eleven sermon on the Assumption of the you ?" Blessed Virgin Mary he says : 'How good and great the blessed and everyears." The priest, physician and Sisters accustomed to many touching scenes, glorious Virgin Mary was is divinely were now struggling to subdue their declared by the Augel, who' said : "Hail, full of grace ; the Lord is with tears as well as give expression to the thought uppermost in the minds of thee; blessed art thou amongst women." For it was becoming that the Virgin should be replenished with gifts every one who had heard the child, "All the little Christian heroes are not yet dead." The child's ardent desire to receive the last sacraments so as to be full of grace, because she gave to heaven glory, to the earth our Lord : she restored peace, gave faith was truly marvellous, and when informed that he must soon die and that to all peoples, put an end to vices, gave everything had been done for him, he order to life and justice to morals And rightly full; because others receive grace only partially, but into Mary the whole plenitude of grace has been at once infused. Truly full; folded his little hands upon his bosom and uttered the words, Thank God. The good Sisters and priest gave this consolation to a grief stricken mother because, although the Holy Fathers that her son, little Willie Raynor's and Prophets possessed grace, they did not posses it in its fullness; into Mary death was worthy of a Bishop. Willie was an altar boy and his remains were buried in the presence of as large a con descended the plenitude of all grace gregation as ever assembled here in that is in Christ, though in another Conneaut, Sunday Nov. 25.

Whatever

estness is the stamp of the mint on the charitoo, according to the explanation WHY HE GAVE UP THE SALOON given by the Catholic Church. The BUSINESS.

passage quoted from St. Jerome shows clearly in what sense the holy Doctor "I hear that Smith has sold out his saloon," said one of the couple of and the Church of his time understood the expression kecharitomene used by middle-aged men who sat sipping their beer and eating a bit of cheese in a St. Luke,-an expression which, in mithfield street saloon last Friday the same form is never used of any night, says the Pittsburg Dispatch. other person but Mary, and of her at Yes," responded the other, rather the special command of God. "St. Jerome's rendering is a literal translation of the Syriac malyath

"What was the reason ? I thought he was just coining money there.

"House moved, and then said : "It's rather a funny story. Smith, you know, lives on Mt. Washington, right near me, where he has an ex-Blessed Virgin, in which the heavenly messenger deigned to address her. This expression is the 'original' which was translated into Greek by St. ellent wife, a nice home, and three as pretty children as ever played out The Bishop concludes by citing one of those beautiful prayers addressed to the Virgin Mother by St. Ephrem the Syrian, who died in the year 373. The expressions employed can be explained only by the devel-oped doctrine of the Immaculate Concertion according to the same of doors - all boys, you know, the eldest pot over nine, and all about the same size. Smith is a pretty respectable sort of a citizen ; never drinks of gambles, and thinks the world of his tamily.

Well, he went home one afternoon Conception according to the sense of the Church in the words "full of ping, or something of that sort. grace." This is the prayer : "Most Holy Mother of God and full of grace, all pure, all immaculate, all back yard, and there, under an apple undefiled, all irreprehensible, all praiseworthy, all incorrupt, all inviolate, virgin in body, soul and mind incomprehensible miracle, immaculate vestment of Him who puts on light as drinking something out of a pail, and His vestment, unfading flower, thou that they acted tipsy. The youngest alone perfectly immaculate !"

Let us close with an extract from the admirable encyclical letter in which Pope Pius IX., of holy memory, de-fined the dogma of the Immaculate Conception of the Blessed Virgin :

"The holy Fathers and great neighbor's boy, a couple of writers of the Church considered in lay asleep behind the tree. their minds and hearts that at the time when the Angel Gabriel an-nounced to the Blessed Virgin her election to the most sublime dignity of Mother of God, she was called in the name and at the command of God Him little fellow. self, 'fuil of grace.' And hence they beer, carried seat of all divine graces, and adorned with the special gifts of the Holy Ghost, -yea, was the infinite store house and inexhaustible abyss of the same gifts ; so that, never being sub told it." ject to the curse, and a partaker with

her Son of the perpetual blessing, she merited to hear from Elizabeth, in spired by the Holy Ghost, the words Blessed art thou amongst women, and blessed is the Fruit of thy womb.' Ave Maria.

ONLY AN ALTAR BOY.

Conneaut, O., November 27 .- Incidents in the daily life of a great city are many and frequent, a few may deserve more than passing notice. An incident that should attract no little interest, as well as win the serious thoughts and admiration of a Christian people occurred on the streets of Erie, Pa., Nov. 22. A little lad whose parents live here in Conneaut, O, started cut to see the world, boarding a train on the Nickel Plate R. R., he journeyed on as far as Erie, Pa., where he unfortunately fell beneath the cars. Passers by hastened to ten-derly care for the little fellow. The child no sooner realized his terrible misfortune than he at once cried out

for a Catholic priest, and asked to be taken to a Catholic hospital, whither he was conveyed. The priest was not slow to arrive,

slowly

The other nibbled a cracker abstract

last week, and found his wife out shop He went on through the house into the were the little fellows playing. They had a bench and some bottles and tumblers and were playing 'keep saloon'. He noticed that they were tied around his waist, and was setting

neighbor's boy, a couple of years older,

" 'My God! boys, you must not drink that, he said, as he lifted the six year old from behind the bench. "'We's playin' s'loon, papa, an' I

was sellin' it just like you,' said the Smith poured out the beer, carried the drunken boy home, taught that by this solemn and up to and then took his own boys in and put that time unheard of salutation it is them to bed. When his wife came shown that the Mother of God was the back she found him crying like a child He came down town that night and sold out his business, and says he will never sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she

Veni Creator " Before the Sermon.

It will be news to a great many Catholic church goers to learn that the singing of the "Veni Creator" before the sermon at High Mass is not allow-able. The Right Rev. J. Janssen, Bishop of Belleville, Ill., sent the question to the Sacred Congregation of Rites in Rome: "Can the singing of one or two verses of the hymn 'Veni one or two verses of the hymn ' Creator' before the sermon at High Mass be allowed ?" The Prefect of the Sacred Congregation, Cardinal Ledowchowski has sent the following an-swer: "No; for the sermon alone is permitted." The reason for this is that the break in the continuity of the Holy Sacrifice is permitted only for the sermon, and a further delay for the sing ing of the hymn before the sermon could not be recognized.

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ENGLISH LITERATURE

Berves, my cough ceased and I gradually ga

3

tation and make faces at the s the patrol wagon brings

per care, a great change is the cruel and pugnacious e. But there are thousands to training whatever in the of kindness, or have only a erent kind; and the lad the robin grows up to be a spectator at a cock fight ; ster, who perchance wears on her best hat, is eager for om the prize-ring, and rides nd horses which fashion tor-

diabolical ingenuity. y to dismiss the latter day thusiast with the epithet of but it ill becomes a follower sed One, who noted the sparto sneer at any movement or its object the elimination rom the world trod by these And the work is best be-The child who is taught to persecuted dog, to shelter a itten, to tend a wounded ever become a savage hid a thin veneer.

he Golden Age comes in "manly" exhibitions in the will perish from want of - brutal crimes will cease ; ralds of that blissful period der-hearted little children. ia.

ne ghost-story has yet to be out not so a genuine blood-Over and over again it has ad that Ayer's Sarsaparilla g among medicines as the le tonic-alterative in phar-stood alone at the World's

et a "Sunlight" Picture. et a "Sunlight" Picture. Inlight" Soap wrappers (wrappers ords "Why Does a Woman Lock Than a Man") to LEVER BROS., street, Toronto, and you will re-a preity picture, free from adver-ell worth franing. This is an ecorate your home. The soap is e market, and it will only cost lo ud in the wrappers, if you leave w Write your address carefully. Liniment Lumberma .'s butions of zealous benefactors, wil

hinder the hope of seeing some immedi-

view to discovering the true religion.

tre from the non-Catholic world in

this section was the lack of questions.

We had a few every night, but noth-

ing like the number we had hoped for.

fore our public in some shape or some

THE CLEVELAND PLAN.

This was the mission at which we

first began to work on our "Cleve-land Plan." The Bishop of this dio-

cese has long contemplated systematic evangelization of the non-Catholics in

his diocese, and the Paulists are for-

tunate enough to be able to assist him

Our community offered him my ser-

vices for his first year, to co-operate

with his own priests while they are

Bishop's purpose is a separate house

The

getting settled to the work.

connection

Is it not encouraging to find God the Holy Ghost thus inspiring men in different places and in different environments with the same apostolic zeal Father Hecker's life purpose, as soon as it begins to take practical shape, inds in this diocese a similar enterprise ready to be set on foot, an enlightened prelate, competent priests, enthusiastic laity, all glad to welcome a Paulist as a co-laborer in the holy cause of converting America. And

the least inquiry reveals the same en-couraging conditions everywhere among us-members of religious communities glad to work for their board and lodging and entirely without stipend, and numerous diocesan priests burning with zeal to be set free from parish duties in order to devote themselves, for some years at least, to that

manner. And for this reason he said :

"Blessed art thou amongst women," land that forceful, resistless power of public agitation for Christ's Church that is, more blessed than all women And hereby the blessing of Mary took entirely away whatever curse had been which belongs to it as an essential instilled by Eve. . . Whatever has been accomplished in her was

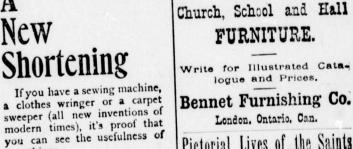
quality. For Father Kress and myself to give wholly purity and simplicity, wholly truth and grace, wholly mercy and justice, which looked down from alternate discourses the same evening added vastly to the attractiveness of the meetings. We chose different aspects of our topic, made our selec-tions, and between us gave a fuller heaven. And therefore she is Immac-

in every kitchen in the land. This is to suggest that you put Singers, public speakers, actors, it in yours now. It's both new and good. Sold in 3 and 5 auctioneers, teachers, preachers, and all who are liable to over tax and irri-

tate the vocal organs, find, in Ayer's Cherry Pectoral, a safe, certain, and speedy relief. A timely dose of this preparation has prevented many a throat trouble.

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THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the 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 failing into the trap set for then 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 Copper, CATHOLIC RECORD Office, London, Ontario.

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EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

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Correspondence intended for publication, and all 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. 15, 1894. PROPOSED COMBINATION AGAINST ROME.

Bishop Seymour, of Springfield, Ill. following some of his Episcopal breth ren, in elucidating the principles of the Protestant Episcopal Church, with a view to Christian union, remarks in a lecture some time ago delivered, that "certain fundamental rules for the government of His Church," laid down by Christ, having been "subverted in the West, by Rome," the latter is thereby "committed to a form of Church government which is irreconcilable with that established by Christ." Continuing in this strain, after the fashion of the old High Anglican school, the Bishop concludes by once more airing the quixotic scheme of bringing " all the ancient patriarchates, outside of Rome, into communion with the Protestant Episcopal churches ; when thus, "historic Christianity will be banded against Rome, as a system of yesterday." What, however, this yearned for intercommunion, if attained, would be supposed specially to symbolize, apart from the virtual condonation of erroneous doctrines, it is difficult to comprehend, if it be not simply the recognition of Anglican "orders" by the claer ecclesiastical bodies. Certataly, it would symbolize indifference to Revelation, as a "whole," so long as it is held in a fragmentary way, by adversaries of Rome. Yet the utter futility and worthlessness of the combination suggested, of Churches confessing themselves fallible, and possessing neither unity of faith nor unity of organization, each being wholly independent of the others, must be apparent to anyone but high Episcopalians, who generally seem to live in a sort of dream-land, where mere sentiment or imagination takes the place of rational thought. Without, however, discussing this point, it might be well for our Episcopal friends, who appear to have found some comfort in fraternizing with the late Rev. Dr. Ig. Dollinger, of Munich, to bear in remembrance the words of that celebrated exponent of "historic Christianity :" "Catholicity," he says, "stands opposed to national churches," so that the "one

Church composed of the multitudinous fragments of several national or political churches, is such a Church as cannot either afford a shadow of " claim, from higher authority, or be upon a Biblical foundation ' based And again, " When a community says Christ alone is the head of our Church," it is at the same time saying, in other words, " separation and isolation constitute a principle of the Church : such is its natural condition . (Church and churches, pp. 31, 38, 41.) And so, if the theory of national or individual independence of churches or Bishops, in matters pertaining to faith, be without foundation in Bible or creeds, (where indeed there is not a shred of such evidence to be found,) what, it may be asked, becomes of the "fundamental rules" of good Bishop Seymour? The truth is, that on this question the fundamental consideration lies in the fact that no commission was ever issued to the Apostles, apart from, or independently of Peter, but only as united with him, their head for the full power of the "One Episcopate " was given whole and entire at first to Peter alone, then to the rest of the Apostles, not to each separately, but collectively only, that is to say, as corporately joined with Peter. Taking this fact, with other well known i is and principles, into account, the evidence becomes irresistible at the Church founded by Christ an indivisible organism; and Jerry, it is only as such that it can with reason face the intellectual world as an . ad vitative teacher from God. The question is not simply one of "governnent." as might be inferred from Bishop Seymour's remarks, but a question of a Church numerically one, with one faith, and necessarily, therefore, sarcasm. The sentiment is Mr. Maan unbroken authority for faith, other-

posed for intellectual assent, being an the 'P. P. A. President's boasted vic- A. P. A. boasts its greatest strength in absurdity, undeserving a moment's consideration by any thinking man.

THE ANGLICAN CLERGY.

While unable, in the absence of favorable determinations by those in authority, to do more than by courtesy to

grant to the episcopal clergy their several ecclesiastical titles, as ministers of a Protestant Church, we must admit that for large numbers among them we have always entertained the highest regard, being as a class of unquestioned respectability, cultured, refined, often fine scholars, learned in various departments, earnest and indefatigable in their calling. Their communion, however, though doubtless worthy of esteem as an association, in which some of the forms, rites, and doctrines of the Church Catholic have been preserved, must, as a Church of God, be accounted a sheer nullity, being in no way integrated as an actual branch of the one Church Catholic. Waiving this question, however, for the present and limiting further remark to what some may classify as "æsthetics," it is perhaps not singular to find that the Church of England has often been described by impartial critics as a Church wherein the "proprieties" are a first object -a Church designed for the "well to do" in this world ; the "Church of the gentry," as Ralph Waldo Emerson calls it, "not the Church of the poor." The same writer, who as philosopher and poet seems to have been struck with the peculiarities of this Church. speaks of it as a religion believing in a "Providence which does not treat with levity a pound sterling, " and hence, true to its instincts puts up bluntly a prayer for the Queen's majesty, that she may be granted "health and wealth, long to live." (English tracts, chap. xiii.) Doctor J. H. Newman also, some forty years ago, spoke of English Churchism, as, in all parts of the world, "the religion of gentlemen, of scholars, of men of substance and men of no religion at all." Doctor Ig. Dollinger, too, has given his esti mate of the Church of England, when describing it as "the religion of deportment, of gentility, of clerical re-

serve, . . . not troublesome, not presuming, not importunate, no inconvenient disturber of the consciences, . . . and whilst retaining some Christian doctrines, seldom wounding the hearts of the hearers by an application of them." (The Churches, p 145) "Our Church," said one clerical gentleman to another, on a railway coach between Hamilton and Toronto, in the hearing of the writer of this, "seems to me to be content to die of respectability.

THE BRAGGADOCIO OF BIGO-TRY.

There is nothing on earth more conemptible than the bluster of a baffled bully. We are filled with disgust at the boasting of Sir John Falstaff when after a miserable display of cowardice we hear him recount how he put his assailants, the men in buckram, to

tories at the Ontario elections. He declares that :

"The P. P. A. have not only twenty seven members in the Local House who will stand up for Protestantism every day in the week, but they have 150,000 men who are pledged to decorate the Protestant horse."

The elections of last June are too fresh in the memory of the people of Ontario that such trash as the above should be accepted by them as gospel truth. The fact is that about ten candidates were put forward by the P. P. A. as their own standard bearers, and the Chicago Inter. Ocean we learn that that only two of these were elected-the members for both ridings of Lambton. Several candidates endeavored to ride two horses at the same time, as patrons and P. P. A. nominees, but came to the ground. For the most part these men endeavored to sail under false colors, hiding their P. P. Aism, and denying it where they hoped to gain by duplicity the votes of a few unwary Catholics, and in some instances they succeeded in this, though even thereby they could not score a victory, even in the most thoroughly Protestant constituencies in the Province.

For the rest, we admit that many of those who contested seats in the Conservative interest had made a secret compact with the P. P. A. to support their platform. That platform was not identical with the professed policy of the Conservative party, but the two were so much alike that it was an easy matter to reconcile them, and to appear as the accepted candidate of the Conservatives and the P. P. A., and thus there was an actual alli ance of the two parties. This Mr. Madill admits when he claims that there are twenty-seven P. P. A. men in the Legislature. That is just the united strength of the successful Conservatives and P. P. Aists. But it must be remembered that the Conservatives' strength alone was thirty eight in the last Legislature, so that the result of union with the P. P. A. has been the loss of at least eleven seats in the aggregate. Mr. Madill is welcome to all the consolation he can derive from such a victory. The fact remains that the P. P. A. alliance has annihilated a once powerful party.

In regard to the recent London elec tion, Mr. Madill explains that he or his party was not beaten, for he himself took no part in canvassing for Mr. Essery. Mr. Essery, he says, was the Conservative, and not the P. P. A. candidate. If this is the way Mr. Madill counts' noses, where will he find the twenty-seven P. P. A. men in the present Legislature? Evidently all is palatable fish that comes to his net, and what he does not catch is but gudgeon.

It would not be to the credit of the Province if Mr. Madill's boasts of victory were truthful. It would only prove that a Protestant population is easily imposed upon by a fanatical ery : but actual results have shown that the time is past for such a cry to bring about a triumph in Ontario. Similar boastings of A. P. A

the Union. It could not but be conscious of its own numerical weakness even here, but it relied on its influence. Apaism, in its own estimation, was a word to conjure by, and a full ticket was put into the field under its auspices for nearly all the State offices. There can be no doubt that the solid A. P. A. vote was practically given to the candidates of the order ; and the result is, therefore, an exhibit of its actual strength in numbers, with its influence thrown in. What is this result? From five parties contended for supremacythe Republicans, the Democrats, the Populists, the Prohibitionists, and the American Citizens' Party, or the A. P. A. The full vote of the county was 243,-840, out of which the A. P. A. candidate who stood highest on his ticket, Mr. Van Sicklen, nominated for the County Treasurership, received just 1,321 votes. His colleagues, on

the same ticket, the candidates for the County Judgeship, and the county Superintendency of Schools, received respectively only 917 and 796 votes. the whole ticket showing a weakness which no other party has ever exhibited in American politics; and all this, in spite of their bluster that they are the controlling influence in that State.

The Populists and the Prohibitionists, though very baldly beaten, made quite a respectable showing in comparison with the Apaists ; as they received respectively in the same county, 27,527, and 1,686 votes.

For Congress, the A. P. A. en deavored to elect only two representatives, namely, in the first and fifth districts. Here their showing was just as ridiculous as in the State election, as their candidates in the two districts received respectively only 273 and 132 votes, whereas the totals of votes cast were 48,524 and 37,205. The Populist and Prohibitionist candidates in the same two districts received respectively: in district 1, 5,154 and 577 in district 5 there was no Prohibition candidate, but the Populist received 3,702 votes.

In five Districts the A. P. A. had put up candidates for State Senatorships, and the votes recorded for them as follows: District 3rd, 200; District 5th, 98 ; District 17th, 136 ; District 19th, 27; District 23rd, 30. In the same Districts the total numbers of votes cast were 23,809: 32,687: 15,141: 15.764 : 15.030.

Know-Nothingism and fanaticism are evidently a dead issue on both sides of the boundary line.

POLITICS AND RELIGION IN BELGIUM.

The result of the elections which reently took place in Belgium has been even more decisive and more gratifying than the cable reports which were sent would have led us to believe.

Though Belgium is a thoroughly Catholic country, the indefatigable secret societies have been at work there, as in other countries of Europe. to undermine religion, and from 1879 to 1884 the anti-Catholic party was able to maintain itself as the ruling

there are in Belgium about 10,000 Protestants and 4,000 Jews, nevertheless full religious liberty is granted to persons of all religions, and there is no interference by the State with the eccleiastical administration of either Catholic or Protestant Churches, and part of the salary of clergymen of all denominations is paid from public funds. Schools are likewise in a flourishing condition, and are maintained by the State, according to results.

HARSH DEALINGS IN THE FISHERY DEPARTMENT.

We have received a memorandum setting forth in full the treatment to which Messrs. J.& C. Noble, merchants, of Killarney, Algoma, have been subjected by the Fishery overseer, Mr. Elliott, acting under authority of the Minister of Fisheries; and having carefully considered the circumstances of the case, we cannot draw any other conclusion than that the Messrs. Noble have been treated with unjustifiable severity.

In May, 1894, four steam tugs and a number of sail boats, the property of, or supposed to be the property of, the Messrs. Noble, were seized by Mr. Elliott under instructions received from the Department of Marine and Fisheries, in answer to a telegram from the Overseer, advising the department that the firm were then fishing without a license.

While it appears to be true that the men in the employ of the Nobles actually were fishing before their licenses were issued, it is also true that their applications for a license were on file at Ottawa, and the money was paid for the same, awaiting the action of the Government. Under such circumstances the Messrs. Noble, if not altogether justified, did what was the usual custom while they were in expection of a license, and at most a fine of a few dollars would have been sufficient to vindicate the law.

Word came, however, from Ottawa that a license would not be given to the firm of the Nobles, and they were directed to withdraw from the fishing until the matter should be settled satisfactorily. The men were then in the act of taking their nets from the water, when the fishery officer came upon them, and seized their vessels, nets and other appurtenances. The sail boats were sold, and the tugs were advertised for sale by tender, though the actual sale has been postponed from time to time. The Nobles have sworn that the loss thus inflicted upon them has amounted to no less than \$25,000: their business has been ruined, their trade has been thrown into the hands of a rival company. and it has been made known over the whole territory that fishermen who deal with them may expect the hardest possible treatment from the fishery department. In fact it would seem that the Fishery overseer had concealed from them the fact that their licenses were not likely to be granted, so that they might be caught in a trap, by sending out their tugs and boats, that the overseerer might have a chance to seize them. A Commission of Investigation was appointed to examine into the case, insufficient notice of which was given Catholic religion and even to deprive to the Messrs. Noble. They proved, Catholics of the means of livelihood, as however, that a trap had been set for them, and the charges made against them that they had been accustomed to better foundation than that of the break the law in former years were Pharisee, who thanked God that he not sustained, though this was the excuse on which they were so harshly treated. The opportunity of disproving these charges by positive evidence was refused to the Messrs. Noble, the pretext being that such evidence had no bearing on the present case. In others respects also the Messrs. Noble were very harshly dealt with, it being established that the Fishery Overseer was personally hostile to them. Whence arises this hostility? We are given to understand that it comes from the connection of the Fishery Overseer with the P. P. A., the members of which society are bound by oath to injure Catholics as far as possible. The Messrs. Noble declare in a letter published in a recent issue of the Globe that Mr. Elliot made himself a propagandist of the P. P. A. in Sault Ste. Marie. If this has had anything to do with the persecution to which the Messrs. Noble have been subjected, the whole matter should be judicially investigated, and we hope steps will be taken to bring about such an investigation at the next session of Parliament or before the law courts. It is not to be endured that P. P. A. influences shall be allowed to thwart the ends of justice, or to inflict injustice, whether in

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Out of a population of 6,000,000 the Dominion. Even if the Messrs. Noble were guilty of an apparently unintentional breach of strict law, they should not be persecuted or punished beyond their deserts, or beyond what is customary, under the circumstances in which they are placed.

LET THERE BE UNION.

We take pleasure in publishing the following utterance of the Hon. J. J. Curran, delivered in Toronto after the brilliant lecture of Mr. T. D. Sullivan, M. P. We trust the words of the hon. gentleman will have due weight amongst the Irish party at home. A terrible reponsibility rests upon the shoulders of those who have caused disunion in the ranks of the Irish Parliamentary Party. They are working along the same line as were those whose names have come down to us as pretended friends-but real enemies-of their country, performing only too faithfully the work of those whose interest it is to keep the Irish people in subjection and in poverty:-

At the conclusion of the lecture Hon. J. J. Curran rose to move a vote of thanks to Mr. Sullivan, and in his remarks paid high tribute to the quality of the address and referred to the favorable impression such an exposition was sure to leave on the public mind. He had a message from the people of Canada, especially from the desendants of the Irish race, which he hoped Mr. Sullivan would carry to the present representatives of the Old land in the Imperial parliament. They should remember that they were not mere representatives of the local conscriptions that sent them to Westminster. They were the guardians of Irish rights and the exponents of the views the race throughout the world. They could send their names to posterity as the patriotic band who had done battle nobly for the grand old cause or sink into contempt for having sacrificed their country's opportunity. Their petty personal bickerings must cease, they must rise to the level of the sacred mission they had been sent to fulfill. They must realize that the eyes of the world were upon them. Ireland, her character, her fitness for Home Rule, everything that most nearly and dearly concerned her, were all in their keeping. With a united Irish party the last dollars of Irish Canadian or Irish American money would be cheerfully shared to further the cause of fatherland.

Rev. Dr. Burns of Hamilton seconded the address, and short speeches made by Sir. Oliver Mowat, Sir. Frank Smith and Hon. G. W. Ross, all express ing satisfaction at the tone of Mr. Sullivan's remarks.

ALDERMANIC BOODLING IN TORONTO.

Toronto is undoubtedly a prosperous city from a worldly point of view. For many years past it has progressed beyond all expectation in population and wealth. Its boundaries have been extended so as to embrace several suburban municipalities, and with all this increased prosperity it appears to have grown equally in self - esteem so as to have arrogated to itself the high-sounding title of "Toronto the Good." To those living outside its precincts it has been a perplexing question how the city became entitled to the distinction of being thus designated, but judging from the prevalence of such associations as the P. P. A., the Sons of England, Orangeism, and others whose objects are to destroy the far as they can, it is very doubtful if the claim to superior goodness has any ' was not as the rest of men." But now at the very moment when the consciousness of self-righteouness is at its height, an investigation is being held on the making of a contract with the Street Railway Company, and the fact has come to light that it was only by the wholesale purchase of the votes of aldermen that the contract was carried through. The investigation has brought this corruption into so strong a light that the people have now lost all confidence in the present Council. This is plainly expressed in Alderman Gowanlock's letter of resignation of his seat. He says :

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flight by his unprecedented courage : and it is with feelings very much of the same kind that we have read the recent vaporings of Rev. J. C. Madill, President of the P. P. A., or Amoreans, in regard to the victories of that society, past and prospective.

Several times since the June elec tions has he indulged in this braggadocio. We do not speak here of the ignorance displayed by this exponent of P. P. A. learning, as evinced in the statement which he made at St. Mary's on the 26th of November, to the effect that Sir John Thompson and the Hon. Wilfred Laurier are alike Jesuits! Of the confusion of ideas existing in the brain of this profound student of history it would be useless for us to speak, for it is beyond the scope of reasonable hope that he could be made to understand the difference between a Jesuit and an ordinary Catholic layman. We must therefore leave Mr. Madill and the intelligent audiences before which he has been airing his eloquence in their ignorance so dense that a ray of light can-

not be expected to penetrate it. It is true that he made his assertion in the form of a quotation thus :

"A Separate school teacher speaking of the situation said : 'What makes the Protestants so mad is that we will have a Jesuit or a Romon Catholic whichever way it goes.'"

It is needless to say that there is not a Separate school teacher in the Province of Ontario so grossly ignorant as to say such a thing, except in ironical dill's own, and it was for the purpose wise no authority whatever can be of making his audience believe it to be Illinois, where it adopted the name of

victories have been made in the United States ; but we are happy in being able to say that they are as fallacious there as in Ontario.

The November elections in the United States, so far from having proved the strength of the A. P. A. in the Republic, have shown its weak ness everywhere, and this is now being recognized by Republican papers. The A. P. A. simply threw itself in with the Republicans, almost everywhere, because they were conscious of the fact that they were of little or no impartance in the great struggle which was taking place, and that they could not elect their members on the strength of their own platform.

Michigan is the only State in which the proscriptive society has shown considerable strength, and there, it is claimed by its organs, it controls the new Legislature. It is very doubtful as yet whether it will succeed in this. though it is certain that two of the twelve Congressmen who have been elected are Apaists of strong proclivities. On the other hand, Governor Rich, who carried the State in the Republican interest by a sweeping majority, holds Apaism in contempt, and it is probable that a majority of the eleven Republicans elected with him are of like sentiments. At all events, they were elected as Republicans, and not as Apaists.

So weak is Apaism throughout the country that only in one locality did it dare to present itself under its own colors. This was in Cook county, maintained ; a conflicting authority the truth that it was said ; and so we "the American Citizens' Party." seats, against twenty four held by from God, in respect to matters pro- leave this matter to say a few words on Chicago is in this county, and there the Liberals and Socialists.

power. Its designs against the Catho lic religion were not thoroughly understood or known until it had kept the reins of Government in hand for some time, but then all was made clear, especially by the so called Liberal attacks upon religious education which was abolished. Then in 1884 the party was overthrown, and a Catholic Government came into power, and has held its position firmly in the affections of the people ever since.

How it was possible for an anti-Catholic Government to become domin. ant at all in such a country seems to be almost inexplicable ; but the cause

appears to have been the secrecy with which the so-called Liberals laid their plans, and the disinclination of Catholics to bring religious questions into the arena of politics. The tortuous course of the Liberals, however, obliged them to do so, with the result that the Catholic party has been in power now for ten years, with a lease of five years longer. The present Government has been progressive, and universal suffrage has been established, with the curious provision, however, that married men and men of property have two votes, and graduates of colleges with property three votes each in order to give additional weight to stability of tenure and education.

By the recent election, 104 of the Catholic party, 16 Liberals, and 32 Socialists, have been elected to the House of Representatives. In the Senate the Catholic party has fifty-two

"The public sentiment of the city has been so much inflamed against aldermen that the public usefulness of the Council of 1894 is over, and I therefore resign my seat as alderman for Ward No. 6."

Alderman Hewitt has also resigned his seat, and both resignations were accepted by the Council as a matter of course, without debate.

In reference to the same subject, Rev. D. Milligan, preaching in St. Andrew's Presbyterian Church said, on Sunday, Dec. 2nd.:

"Our present municipal evils have been brought upon us by the apathy of too large a portion of the people, by the prejudices of political partizanthe government of the Province or of ship, and by the wiles of the fortune-

BER 15, 1884.

Even if the Messrs. lty of an apparently reach of strict law. be persecuted or puneir deserts, or beyond ry. under the circum. h they are placed.

RE BE UNION.

sure in publishing the ance of the Hon. J. J ed in Toronto after the of Mr. T. D. Sullivan. t the words of the hon I have due weight ish party at home. A ibility rests upon the ose who have caused he ranks of the Irish Party. They are worksame line as were nes have come down to friends-but real enecountry, performing ully the work of those it is to keep the Irish ction and in poverty:sion of the lecture Hon ose to move a vote of Sullivan, and in his reh tribute to the quality and referred to the ession such an exposi to leave on the public d a message from the da, especially from the he Irish race, which he ivan would carry to the entatives of the Old land ial parliament. They ber that they were not tatives of the local consent them to Westmins-re the guardians of Irish exponents of the views hroughout the world. In their names to posteriotic band who had done r the grand old cause or empt for having sacricountry's opportunity. ersonal bickerings must st rise to the level of the they had been sent to must realize that the orld were upon them. naracter, her fitness for everything that most arly concerned her, were eping. With a united he last dollars of Irish Irish American money rfully shared to further

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DECEMBER 15, 18:4.

hanter, the time server and the jobbarbar except one of their own religious hue, which is of very nondescript

The fact is the people of the city have so devoted themselves to the task of securing a triumph for P. P. Aism that they closed their eyes to municipal corruption and brought upon themselves probably the most corrupt municipal regime which has ever disgraced the city.

Dr. Milligan continued in hi sermon :

"The man who unwisely dubbed our city 'The Good, 'must have known at the Point, the customers of an adver-very little about the vermin around tised P. P. A. barber would be few in our City Hall." If the people of Toronto are led by

the revelations made during the investigation, to set a higher value on the good character of the Aldermen they choose, and a less value on their fanaticism, and the vigor with which they cry out "No Popery," the lesson which has been taught them may be a useful one.

EDITORIAL NOTES.

THE speech of Earl Rosebery at Bradford, in which the future policy of the Liberal party was foreshadowed, was a remarkable one in many respects, but in no way more so than in the fact that the determined assault made upon the House of Lords as an anomaly in Legislation should come from a member of that body of hereditary Legis lators. He did not hesitate in his position nor attempt to evade the issue which is to be put before the people at the next election, and that issue is the restriction of the veto power of the Lords, and the supremacy of the House of Commons as a legislative body. He declared that it was the rejection of Home Rule for Ireland which had brought this issue into prominence. Before the Home Rule Bill was passed by the popular House the Lords represented a certain balance of parties, and their opinions had some weight, but by their rejection of the Bill they declared themselves uncompromisingly a Tory body, opposed to all pop ular aspirations. They were willing to compromise on other questions, but on the important question of breaking the power of the landlords over the Irish people there is with them no compromise possible. They are immutably against conceding any measure of justice to Ireland. A Liberal Government, therefore, can no longer hope for support for Liberal measures from more than about 5 or 6 per cent. of the Lords. This anomaly, Lord Rosebery declares, must be ended, if the boast that Great Britain is a free country has any truth in it. The policy of the Liberals is to maintain popular rule, and to do this the abolition of the veto power must be brought about. It will become, therefore, the fixed policy of the Liberals to effect this abolition, and Home Rule will inevit-

ably follow.

Lutheranism.

Dublin, has had a rough time with his

own co-religionists ever since he went

over to Spain to consecrate a Protes-

tant Bishop of Madrid according to the

High Churchmen are especially indig-

nant that he should have presumed to

arrogate to himself ecclesiastical juris-

attention whatever has been paid to

FROM the True Witness we learn that

it was announced with some flourish of

His Lordship's vagaries.

project of getting the P. P. Aist barber appears to have fallen through, as no further steps have been taken since the first announcement was made. Perhaps the barber elect on weighing well the matter considered that as Catholics form the great majority of the people

number. Perhaps the Catholics might be quite as averse to risk their lives under the manipulations of a P. P. A. barber as the P. P. Aists are to jeopardize theirs under the hands of a Catholic.

DIOCESE OF HAMILTON.

On Sunday afternoon, 2nd inst. His Lordship the Bishop visited Loretto and officiated at a reception of the Children of Mary. After blessing and distributing the medals the Bishop gave an interesting instruction on the dignity and duties of the Children of Mary, after which followed Benediction of the Blessed Sacrament.

DE LA SALLE ACADEMY. On Wednesday evening a literary and musical entertainment in connection with this institution took place at St. Mary's parish hall, which is thus referred to by the Spectator :

'Many entertainments have been given by the boys of St. Mary's school, but the success of the one held under the auspices of the Christian Brothers in St. Mary's hall, last evening, surpassed all previous ones. There was attendance. Prominent large among those present were Bishop Dowling, Rev. Father Coty, superintendent of the schools ; Rev. Mgr. McEvay, Chancellor Craven, Rev. Fathers O'Reilly, Hinchey, Brady, Mahoney and Lehmann.

"The programme contained fourteen numbers, and the various par-ticipants acquitted themselves creditabiy. The opening address was de livered by Master J. Sullivan; solos ably. were sung by E. Marks and W. Murray; the latter also sang a duet with J. Kouber; a duet and chorus, 'Fair Canada,' was sung by J. Brydges, J. Kouber and a juvenile choir composed of pupils from the first to the fifth forms. The choir also sang three choruses, 'Ode to Leo XIII.,' The Emerald Banner,' and 'The Isle That's Crowned With Shamrocks.' The oloin the latter was sung by T.Sullivan. A dramatic sketch entitled 'A Scene in Court' was enacted by H. Mullin, T. Sweeney, J. Gillespie and J. Willibee, who respectively represented the judge, counsel for the plaintiff and defendant, and clerk of the court. A drill was given by the Hamilton Catholic Cadets, under the direction of Commander John Duffy ; a piano solo was played by John Cleary ; as fine an exhibition of sword drill as could be desired was given by John Smith, J. Percy, M. Green, W. Kelly and J. Duffy, under the captaincy of Lewis Vizard; and a recitative trio was contributed by Harry Mullin, J. McMahon and John Willibee, who also gave a recitation entitled 'The Ivory Crucifix.' The accompaniments were played by John Cleary FEAST OF THE IMMACULATE CONCEP-

TION. As the cathedral is dedicated to God THE progress of the Catholic Church under this title the festival is annually celebrated with great solemnity. This in Denmark has been remarkable since 1849, the year in which religious toleryear solemn Mass, with deacon and year solemn Mass, with deacon and sub-deacon, was celebrated and solemn grettable letter to a correspondent who, ation was proclaimed. Until after that year the only Catholic Churches in the Vespers in the evening.

CATHOLIC RECORD. THE

The Belfast Irish News, having in character. They evidently fear, our its issue of the 16th inst. published the extraordinary letter from Mr. Michael contemporary says, lest the Catholic Davitt from which we quote elsewhere barbers at the Point might cut the referred in its leading columns to the throats of P. P. Aists whom they might action of that gentleman in the followbe required to manipulate. But the ing words: This School Board election has given

rise to very serious, and in some respects very unfortunate, controversies the extension of which might, as we conceive, lead to controversies, if not fresh dissensions, at home. Mr. Davitt is not an advocate of dissensions. He is a wise and prudent leader, and knows the evil which dissensions breed. We beg to assure him that it was our high admiration for him as a valued Nationalist leader that called forth that expression of regret on our pa When Mr. Davitt speaks it may part. said that Ireland speaks and acts behind him; such is his acknowledged position.

Under these circumstances, His Eminence Carginal Logue addressed the following letter to the editor of the Irish News, in which paper it was pub lished upon Monday last :

Armagh, 16th November, 1894.

Dear Sir-The letters of Mr. Davitt n your issue of to day and some expressions in reference to them, which occur in your leading article, force upon me a duty from which I would very willingly be exempted. Besides the natural repugnance I have to writing in newspapers, I do not believe their columns are a fitting medium for giving expression, at least as a rule, to the views of a Bishop. Hence, had this London school board controversy been kept among those whom it immediately concerns, and who are well able to deal with it, decided as my opinions were on the question, I would not have felt called upon to interfere. But when it is brought, as it were, to my door, in the pages of a paper which circulates largely among my people, silence on my part might be taken for acquiesence in what I regard as a very mis taken and very lamentable proceeding.

Above all, there is one expression of opinion in your leading article which I could not let pass without protest. You tell your readers "that when Mr. Davitt speaks it may be said that Ire land speaks and acts behind him." 1 have no objection to any compliment you may pay to Mr. Davitt within certain limits. You could not admire more than I do his earnest patriotism, his honesty, his singleness of purpose the generous spirit in which he is ever ready to sacrifice his private interests for the public good. But unfortunately Mr. Davitt, from time to time, favors the public with pronouncements in reference to which I should be very sorry to think that, when he speaks, Catholic Ireland "speaks and acts behind him." Mr. Davitt seems to think that, as a Catholic, he is quite safe and free to speak and decide as he pleases so long as he steers clear of a con demned proposition, or does not run tilt against an article of faith. Th langer is that his tendency to dogmatising and to skimming as close as possible along the confines of orthodoxy may some day land him in an unpleas-ant position. But apart from all this he should remember that there are certain safeguards of the faith and certain outworks of religion an attack on which comes with very bad grace from a sincere Catholic, such as I believe Mr. Davitt to be. One of these is respect for the Head of the Church, and a filial interest in all that is necessary to secure his independence, rights, privilege and immunities. I fear Mr. Davitt must have lost sight of this when, some

though he may not have intended it no self a Progressive candidate in opposi-

Of course I know what is said of Tory designs and Tory intrigues, and no doubt they would made capital even out of this casuaunion if they could, but I would not insult the intelligence of my fellow-countrymen in England by supposing that they could not vote for the dearest interests of their little children at a School Board election, and vote for the interests of their country is concerned. The at a Parliamentary election. issue in either case is clear, distinct, and well defined, and our countrymen

generally are not stupid. I am at a loss, therefore, to know why you have thought it necessary to be so apologetic in your article deal-ing with Mr. Davitt's letter. I can understand how you should be respect-ful to a gentleman whom we all respect ; but, if I know the mind of most of our readers, I believe they would have wished you to take the stand which the great body of them would expect of you as a Catholic journalist, and voice their views on a question of such importance. It is right that public men should be told clearly what is thought of their action. It is well for them to know that there are some interests too sacred to be tampered with, or sacrificed to political ends however desirable. I know you

are anxious to avoid whatever might foment or intensify dissension, and you could not abhor dissension more heartily, or desire perfect union among our public men more eagerly than I do; but timidity in probing a wound may leave it to fester till it is past healing. It is my honest conviction that the attempt of some politicians to bring the political interests and aspir ations of our people into conflict their religious instincts and Catholic feelings will do more to discourage patriotism, paralyze national action, destroy cordial union, and even break up the National Party, than all the causes of division which we have had to lament in the past. I am, dear sir, yours faithfully.

+MICHAEL, CARDINAL LOGUE. A correspondent in London sends us the following specimen of a hand-bill issued in the interest of the Progressive candidates, such as Mr. Michael Davitt's friend, the Rev. Stewart Headlam. We have felt obliged to omit one absolutely blasphemous passage referring to the Holy Sacrifice of the Mass and the Sacrament of Pen-

ance : ENGLISHMEN !

PROTESTANTS OF ALL DENOMINATIONS DO NOT BE HUMBUGGED.

DO NOT BE HUMBUGGED. By the Church party on the School Board -they are wilfully throwing dust in your eyes when they ask you so plausibly to vote for Christian Education. Their Christian Education means Popish, priest-ridden, dishonest, denominational Education! It means putting Religious Education in the hands of men who take the pay of the Protestant Church and teach and practice Popery, and who dam all Dis-senters.

and practice Popery, and who dam all Dis-senters. These are the men who are working hand and glove with Popish priests, speak of them as "cur brethren," and who curse all Non-conformist followers of Jesus Christ, and with contemptible arrogance put them out-side the pale of Hits Church. Englishmen ! remember that England's greatness is its Bible Christianity, and that its simple truths as placed before the chil-dren under the present compromise, is better than all the bitter sectompromise, is better than all the bitter sectarian dogma the cleri-cals want to ram down their throats. Englishmen ! if you love your God, your country, and evangelical truth, and want your children to grow up Protestants, vote only for men who will oppose the Church-priest party at the November Election. Englishmen ! if you leve your God, your children, you are unworthy of your country and your privileges as free men, and imperil what your forefathers laiddown their lives to win for you-Civil and Religions Liberty. VOTE ONLY FOR VOTE ONLY FOR

PROTESTANT PROGRESSIVE CANDIDATES The printer of this abominable pro-duction is Mr. John Kensit, who is him-

raeli could impart spiritual jurisdiction shield with the Roman pallium. quite as well as the King or the Queen. Where no one can give spiritual juris diction, it does not matter who affects to play the Pontiff. On the same day in England a new Bishop and a new postmaster will be appointed by the same court official. And the jurisdiction of the one is the same as that of the other-so far as Divine authority

A good deal of controversy has been going on lately as to the validity of Anglican orders, in consequence o Cardinal Vaughan having emphatically stated that Anglican orders are not valid. And naturally the question of Anglican jurisdiction has come in for ome share in the controversy, High Church-men suspect that all true jurisdiction must be an integral part o Catholicity-both having their pledge in Divine Authority. Yet the way in which this question is argued by Anglicans is confusing to the point of dis traction. I have quoted the Arch bishop of York, who says that "an Italian Cardinal calls himself Arch bishop of Westminster," and I have quoted the Archbishop of Canterbury, who speaks of the Catholic Church as an "Italian Mission." Now let me try to state what is the Anglican theory in regard to the whole subject of jurisdic tion, so as to show where it clashes with common sense, as well as with the Catholic Faith

High Churchmen know that Henry VIII. and Queen Elizabeth both re pudiated the Source of Jurisdiction. There arose therefore one of two alternatives : either to affirm that there was no such thing in Christen dom as "the plenitude of apostolic authority"; or that, if there was, it resided in each separate State, in the Sovereign, in the Parliament, or in convocation. But, at least in England the convocation of clergy has had nothing whatever to do with jurisdiction ; on the contrary, every one of the Anglican dignitaries has received

his jurisdiction from the Crown Every Anglican Archbishop and every Bishop has been appointed to his Se by the temporal power; so that the present Archbishop of Canterbury is head of the Church of England by the divine authority of Queen Victoria or of her Ministers ; and whatever the jurisdiction which he can impart to others is thus derived through the temporal power alone. Here then we have a question which, while collateral with that of orders, is of a significance which is but little inferior. And how do the High Church clergy "get out of it?" They do not like to say that there is no such thing as jurisdiction, for, if they did, no Bishop could license a curate ; or, what would be worse, each Anglican Bishop might rule over a neighboring diocese, or might even supplant His Grace of Canterbury or of York. So they treat jurisdiction

precisely as they treat the Catholic faith ; they make it national, geographical, and therefore diverse : affirming that an Englishman who is given a diocese by Queen Victoria has the same right of spiritual jurisdiction as, say, a Spaniard who is given a diocese by the Holy See ; and thus denying the spiritual origin of jurisdiction, while affirming the spiritual rights which it confers.

Now it is curious that Anglicans do not see that this fatal fallacy renders the commission of the sin of schism an impossibility. For schism is not a question of believing in this or that doctrine, but of obeying the central authority of Christendom. And obedience being only possible where the recognition of divine authority is as clear as is the assertion of that author-ity, it follows that, for an Anglican,

THE SCHOOL BOARD ELECTIONS. bast, but the subjection of slaves to name," was Mr. Disraeli's pleasant jest Cunterbury, who talks about the to a friend. And no doubt Mr. Dis- "Italian Mission," charges his heraldic these prelates therefore admit that the Holy See was the fount of jurisdiction to the Church in England.

5

THE ANGLICAN DILEMMA And they admit that the Church in England acknowledged this ; just as they admit that Pope St. Gregory gave jurisdiction to St. Augustine to become the first Archbishop of Canterbury and that the successor of St. Gregory gave jurisdiction to Bishop Vaughan o become Archbishop of the Catholic See of Westminster. Here then is their inextricable difficulty. We have to isk them-but we know that we can get no answer-who is that Supreme Arbiter who can now dictate to the Sovereign Pontiff, who can un-make his divine office and prerogative? Some one must be much greater than the Pope. A lesser authority cannot ake away from a greater authority ; a emporal authority cannot take away from a spiritual authority ; even an episcopal authority cannot take away from a pontifical authority. Yet the Archbishop of York has infallibly informed us that because the adulterous and murderous Henry VIII. was excommunicated by a Pope for his crimes, therefore the Roman Pontiff has lost all authority, including, of course, authority of jurisdiction. Henceforth the supreme authority became lodged in a national sovereign (we are not old the exact facts of this revelation whether it was delivered from Mount

Horeb or from Windsor Castle); so that William of Orange, the Four Georges, William IV., or Queen Victoria have given spiritual jurisdiction to their prelates out of the plentitude of their own purely lay authority. But "out of nothing nothing comes. A king is not pontifical nor even episcopal ; he is not even diaconal nor subdiaconal, and just as he cannot say Mass because he does not possess Holy Order, so neither can he impart spiritual jurisdiction because he does not possess any to impart.

The Catholic principle of jurisdiction is very simple. As St. Thomas Aquinas said, "spiritual power is twofold, one sacramental, the other juris-dictional." And, to quote a Protestant Bishop, who has expressed the same truth very well, Dr. Horseley, said, "The power of order is properly a apacity of exercising the power of jurisdiction, conferred by a competent au-thority!" The whole question, then, for all kinds of Protestants, is "what is the competent authority ?" The Catholic Church answers, in the words of St. Ambrose, "Ubi Petrus ibi ecclesia." In other words, jurisdiction flows from St. Peter's successors, who are the only "competent authority" to grant the rights of a spiritual government, and they can decide also, ultimately, on matters of taith. From the time when Pope St. Gregory conferred on St. Augustine jurisdiction "over all the Bishops of Britain," to the time when Henry VIII. first profanely assumed the pontifically spiritual power of jurisdiction, all Englishmen knowledged the supremacy of God's Vicar, not only as to faith but as to government. Indeed the two could not possibly be separated. Both Henry VIII. and Queen Elizabeth proved this truth to demonstration. Directly they assumed spiritual jurisdiction they assumed the right to decide upon matters of faith, and to inflict a new religion, a new Church, a new Minis-try, a new worship, a new prayer-book, a new everything upon their unhappy and cruelly persecuted sub-jects. The right of spiritual govern-ment and the right of spiritual teaching were thus proved to be, practically, inseparable. And to this day the temporal power is in England, the Supreme Pontiff "in all matters civil the sin of schism must be imaginary because there is neither assertion nor bishop of York The Archof York and the Archbishop of Canterbury, whose careless words I have taken for a text, are both creatures of the civil power in the doctrine which they teach, as much as in the authority which they How true was the foresight exercise. How true was the foresight of that Archbishop of York, who in the reign of Elizabeth, as Strype records, told his brother Catholic Bisheps what must happen, if they forsook the old Catholic jurisdiction. "By forsaking Catholic jurisdiction. and fleeing from the See of Rome, said the Catholic Archbishop Heath, Anglicans you must first forsake and flee from all general councils ; secondly, all canonical and ecclesiastical law ; thirdly, the judgment of all other Christian powers : fourthly, the unity of the Church ; and by falling out of sistership, hazard yourselves to be drowned in the water of schisms, sects, divisions." This is what was to come and this is what has come from the new Protestant theory of jurisdiction. Even supposing the Anglican Bishops were true Bishops, and the Anglican priests were true priests — a supposi-tion which both historically and morally is equally impossible and profane -they would still be, in point of jurisdiction, as absolutely outside the Catholic fold as the general and officers of the Salvation Army .- A. F. Marshall in Boston Pilot.

ion of being thus desiglging from the prevalsociations as the P. P. A., ngland, Orangeism, and bjects are to destroy the ion and even to deprive e means of livelihood, as n, it is very doubtful if aperior goodness has any ation than that of the o thanked God that he the rest of men."

the very moment when ness of self-righteouness ght, an investigation is the making of a contract at Railway Company, and ome to light that it was vholesale purchase of the ermen that the contract hrough. The investigaght this corruption into ght that the people have confidence in the present is is plainly expressed in wanlock's letter of resigseat. He says :

lic sentiment of the city much inflamed against t the public usefulness of of 1894 is over, and I gn my seat as alderman

Hewitt has also resigned t both resignations were he Council as a matter of ut debate.

ce to the same subject, ligan, preaching in St. esbyterian Church said, Dec. 2nd.:

ent municipal evils have t upon us by the apathy portion of the people, by es of political partizanthe wiles of the fortune.

kingdom were those of the foreign PITAL. embassies, which were attended by the

In the afternoon the new, beautiful and commodious wing lately erected as French, Spanish, and Austrian Cathoolics resident in the Capital. Now an addition to St. Joseph's Hospital was solemnly blessed by the Bishop, there are 6,000 Catholics in the kingassisted by all the city clergy. A pro cession was formed in the chapel, head dom, and more than 1,000 Catholic children in the schools. The increase has ed by cross-bearer, acolytes, chanters and clergy, passing through the several corridors and wards of the come chiefly through conversions from three stories and returning to the ARCHBISHOP LORD PLUNKETT, of

chapel for Benediction of the Blessed Sacrament. A description of St. Ann's will be furnished at another time.

ST. VINCENT DE PAUL'S SOCIETY. The several branches of this charitable society held their annual meeting for the reading and adoption of the annual reports on Sun -day afternoon, 9th inst. The society Ritual of the Anglican Church. The is doing a great and meritorious work city poor. The Bishop and for the Mgr. McEvay were present and delivdiction in a country where there is an ered congratulatory and encouraging acknowledged episcopate already existaddresses in favor of the good work. ing, and nearly all the Anglican At 4 in the afternoon the Sodality assembled in St. Mary's chapel for the Bishops themselves have condemned his reception of probationary members course. He did not appear to be con-The Bishop officiated, blessed and dis scious that the unstable rock on which tributed the medals and addressed the Anglicanism is built is the right of a Sodality on the duties of their station in life. His Lordship afterwards nationality to hold its own episcopate in life against all others, in spite of which officiated at Benediction of the Blessed Sacrament.

fact Lord Plunkett sets up an Episco-In the evening at solemn Vespers at pate, such as it is, in opposition to the the cathedral Father Lehmann officinational Episcopate. The English ated. TheBishop presided at the throne papers ridicule him without mercy as and immediately before the "Magnificat" preached the sermon of the Patron an ecclesiastical pirate ; but the matter feast of the cathedral, on the Immacuattracts far more attention in England late Conception. than in Spain, for in the latter no

Instructive evening sermons, attracting large congregations, are delivered during Advent not only in the cathedral, but also at St. Patrick's, St. Lawrence and St. Joseph's churches.

LECTURE FOR THE POOR.

trumpets that it was the intention of trumpets that it was the intention of the P. P. Aists of Point St. Charles to set up a P. P. A. barber in that local-ity, The ultra P. P. Aists there have a holy horror of being shaved by any

less effectually set a snare for his un ion to the Duke of Newcastle. wary feet. A little reflection would have taught him that the temporal

power of the Pope has very little conection with Home Rule in Ireland, and that the Pope is progressive

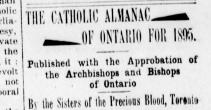
enough for most Catholics. Another safeguard not less inti mately connected with the preservation of the faith is the religious training of our children. This I fear Mr. Davitt and some of his colleagues do not This I fear Mr. Davitt appreciate as they ought, when they advise our Catholic people to make common cause, in school affairs, with English secularists and free thinkers, even throwing the full weight of their influence into the balance in favor of gentlemen who are known to have voted against all Christian teaching in Board Schools, and against all aid from the taxes to voluntary schools where religious instruction could be imparted.

It may be all very fair to enter into a political alliance with these gentlemen for political ends ; but when we are asked to sacrifice our religious or edu cational interests in return for their help, a point is reached where every Catholic must stop. And, disguise it as they may to themselves and others, this is precisely what Mr. Davitt, and more Italian Mission. recklessly still some of his colleagues, would have the Irish Catholics of Eng land to do in the forthcoming School Board elections. Gratitude for help rendered to us in our endeavors to ealize our national aspirations is laudable, but gratitude which involves a sacrifice of principle-above all a sacri-Italian. fice of religious principle-can neither be rendered by us nor reasonably ex-Their political aid acted by helpers. can be repaid in kind, as, up to this, it ual has been abundantly repaid ; and I an firmly convinced that if this payment their aid. Any return beyond this, especially a compromising return, would argue not that independent alli-ance of which Irish Nationalists so often the made him a Bishop, but I forget his Detection and the same time that they reject it.

recognition. It is just here that juris-THE FATAL FLAW IN ANGLIdiction becomes the sovereign test-the Ithuriel spear, as it were, which probes CAN JURISDICTION. chism. Manifestly, jurisdiction, which is the right of government, must be London, Nov. 8, 1894. co-ordinate with Holy Order, which is The Anglican Archbishop of York has just spoken of Cardinal Vaughan the right of ministration ; for other

wise every Bishop might rule where as "an Italian Cardinal who calls himand how he liked : every priest might self Archbishop of Westminster." In the first place, Cardinal Vaughan is In preach where and what he liked ; and every layman might dispute with every not an Italian. Next, Italy has had nothpastor as to his right to presume t ing whatever to do with his creation as exercise any authority. Cardinal or Archbishop. And, thirdly, feeling the crux of this dilemma, have Cardinal Vaughan has not called him invented a new Protestant jurisdiction self Archbishop, but was chosen by the which, taking away the source of spir Sovereign Pontiff for that office, and itual government from the Supreme Pontiff, lodges it in the hands of each was appointed to the See of Westminster, not by himself nor by a Prime separate State. Thus schism an accident of nationality. Thus schism becomes Minister, but "out of the plenitude of the Apostolic authority." We are accustomed to indefiniteness in Angli-Archbishop of Canterbury should desire to be a schismatic he must dispute the can controversy, but really a little preapostolicity of the Marquis of Salis-bury; and if a Ritualist clergycision should be affected in statements as a matter of fact. The Archbishop of Canterbury, like his brother of York, man should wish to indulge in the same enormity, he could only do it by affirming that the Government of has a taste for misleading phraseology. He has adopted a catch-phrase, as loose Queen Victoria is not endowed with as it is irreverent, which was invented the Pontifical plenitude of jurisdiction. by the late Dr. Littledale, who thought Schism therefore is not a spiritual but a political sin. No sooner did Henry he could crush the Catholic Church in this country by speaking of it as "The VIII. (and afterwards Queen Eliza Rome is unquestion beth) establish the new Protestant ably a town in Italy, and therefore "Italian" sounds well. But if the Pope were to be driven out of Rome toprinciple that the jus civile was henceto be the jus divinum, than forth urisdiction, which had been Catholic morrow, and were to take up his abode and Pontifical, became royal, parliain New York, his missions could no mentary, and political; just as heresy, more be described as American than which had been the induiging private they can now be described 28 judgment, became the obeying It is, perhaps, natural that very authority which condemned it the Establish the Bishops of the Establish-ment, who derive all their spiritand schism, which had been revolt against God's Vicar, became the not jurisdiction from the Govern ment of Great Britain and Ireland,

bending the knee to the tempora power. should look upon orthodoxy a. a geo-graphical accident, and upon author-But do not Anglicans admit the correspondingly potent official. "I charges his heraldic shield with St. made him a Bishop, but I forget his Peter's keys; and the Archbishop of



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RECORD. CATHOLIC THE

ORGANIZE THE YOUNG MEN!

6

Why it Should be Done and How to Do It.

Catholic Columbian,

If the number of young people who have been taught and reared as Catholics were still within the fold of Mother Church our church capacity would have to be doubled. The cause of this great and continued falling away lies in the circumstance of daily association with an unbelieving and immoral world.

It is true, we have built and are building ; that we have maintained and are maintaining (under the yoke of double taxation) large and imposing school houses ; that we engage the bes educators to teach our youth in the doctrines of our holy religion and the kindred studies properly belonging to the curriculum of the school-room-laying the seed for the making of good Catholics and useful citizens. Here we stop ! Little effort, or no effort, is made to nurture the precious seed planted in the boyhood days, to carry it to the fullest perfection in manhood. Living in a materialistic age, and as we know human kind inclineth to evil and perverseness little or no encourment is offered our youth upon leaving school or college to remain loyal to Holy Church and to persevere on the road to virtue and honor on which an exalted Christian education has placed them. The weapons placed in the hands of our youth are insufficient and weak compared with the crafty means employed in the battle which a corrupt and alluring world wages upon them.

There is a universal desire to have good Christians and good citizens. To secure this end we must seek to per-petuate the faith that is in our youth and urge them to give practical evidence of their worth as Catholics and as citizens. In turn, to secure this, our only salvation lies in organization. Organize our youth in one solid, compact body.

In this acknowledged age of associations, in view of the exemplary chain of historic successes, we cannot afford to ignore, at the expense of our young men, our Church and our country, the powerful assistance of the principle of association, of banding together, and deny the truism of the maxim that in unity there is strength.

Do I hear somebody say - "We preach, we exhort, we "-do all save give practical every day assistance and ready advice ; to provide proper recreations, occupations and associations with our Catholic girls ; thus they are given the opportunity to seek their affinity outside the pale of Holy Church. To retain our young men in the Church, we must (and can. without the adoption of liberalizing tendencies) seek to keep our youth in touch with the times.

is certainly wrong to expect everything from the power of words against the incentives of sensual appetites, and to consider ourselves able to guide the will of our youth by mere oral persuasion. In prisons and correction houses you may behold the fallacy of this notion. There you have opportunity to hear the lamenta tions of misery crying out with tears and rage : "Had my father and my mother and those set over me thrown around me safeguards from the wickedness of the world, I would not now be the monster before God and man that I am.

Our youth, upon leaving school or

varying success, yet we have no thorough Catholic young men's associa-tion broad enough to meet the masses, combining at once the religious, moral temporal and social needs of our youth. Some associations embody the forego-ing, but their virgin principles have been obliterated by petty squabbles and race and class prejudice ; others again have been buried in the caverns or ob-livion by the lack of encouragement.

In the advocacy of organization and association as an efficacious measure to arrest the disaffection among our youth, I would suggest, above all

others: 1. The formation of a Blessed Virgin Sodality in every parish, division being formed according to age ; thus providing first for the spiritual

growth and perfection of the youth. 2. By forming a compact of the sodalities of the city or town parishes and organizing a central institute, the supreme advantages of which are shown by the successful experience of our non-Catholic brethren, in which young men may find a place. Such centralization of moral and financial power would afford opportunities for the physical, social, moral and intellectual development, and in a superior form and at a less cost, than would afforded by individual societies. Aside from the physical training, the library and reading and amusement rooms "socials" for the bringing to and gether of our young women and young men of the proper age, classes could be formed for the study of any special branch of knowledge and learning as the tastes and requirements of individual members may dictate. Lecture courses could be arranged which would give reform advocates an opportunity to be heard. Miss Elder, for instance, could be given an excellent chance to show the advantages of country life over city life, and thus model and form the youth, as least some of them, on her principles in the springtime of life

The direction of this central institute should be entrusted to a young, energetic priest, appointed by theOrdin ary of the diocese, with full controling power - devoting all his time and energy to its interests and success and making the young men's cause his special duty.

4. Where such central institute is not made up by local sodalities but by individual membership, a clause in the institute's constitution should require that all applicants must be members of a parish sodality or society-to avoid any charge, real or imaginary, that the institute is detrimental to parish organ izations. This clause will commend itself to pastors.

Organize our young men ! It is the only salvation of our posterity and our institutions. Let the youth receive the first and best attention next to the parochial school. It will tend to the reater glorification of God and His Church and the salvation of souls of our youth. It will add greater lustre to the works of man. It will facilitate parish work, and many struggling churches would now be flourishing congregations, and our pastors' monetary cry would be heard less frequently.

There is nothing in the world that will convince a thinking mind that it is more pleasing to God, who deigned to be born in a stable, who dwelt among lowly men, who died for our sins the awful, humiliating death on the cross, to be adored in a marble church, rather than to be worshipped college, are thrown upon the world with a warning cry: "Look out! dreds and thousands of young men are with a warning cry: "Look out! dreds and thousands of young men are Be faithful to God and His Church! dreds and thousands of young men are drifting from the Church who would, with little direct effort, be maintained

greater or less degree of usefulness and Tell him of his peril. To that he is a stranger. Unless you or some one else speak to him, he will not know it until he is in the rush of the rapids. and the roar of the cataract smites his soul. Tell him of love - Divine lovewhich stooped to save him. Run. speak to this young man, 'for the sun set of your own days of labor for the Lord may be only an hour distant.""

Indeed, it is our duty and it is in our power to help the young men. It is evident that an association, as we suggest, means strength and power. ruled by one guiding hand and directed to the same aim and purpose It means a bond of love, of union, of

fraternal charity. The establishment of such central organizations in our cities and towns, bringing all within a common bond of Catholic brotherhood, should not be allowed to remain unnoticed and a dream, but a work which the united force of local sodalities can easily accomplish : then we shall not have risked what ought to be more precious to us than any other treasure, the Catholic faith and Chris all manner of things interesting to tian morality of our youth. There-young men may find a place. Such fore, let our watchward be, "Organize the young men." TATTLER.

A TRIUMPH OF CHRISTIAN PRINCIPLES.

Some notable victories for the prin ciple of religion in education have been recently won in England. At the School Board elections in London, on Nov. 22, the alliance of the Catho lics and the adherents of the Church of England brought about the return of a majority of Moderates or "Clericals," as the friends of Christian school are sometimes called. They number twenty-nine, to twenty-six alleged "Progressists," or advocates of nonreligious education. The majority is small, but earnest and influential, and for the next three years there will be fair play for the denominational schools in London.

In Manchester and Liverpool als the Clericals have triumphed. In the latter city the "Progressists" elected only one candidate.

The result of these elections are only cumulative proof of what no well-in formed persons doubts-that the over whelming majority of the people o England - Protestant and Catholic alike-want religion taught definitely and dogmatically in the popular schools, and will have nothing to do with that "moral monster," as Glad-stone calls a State-made undenomina-

tional system of school religion. The school statistics speak for them A blue-book published selves. Nov. 12 sets forth the fact that in the

whole of England and Wales there are 19,571 elementary schools under Gov-ernment inspection ; of these, 4,903 are board schools, affording accommoda-tion for 2,113,932 scholars, while there are 14,668 voluntary or religious schools with accommodation for 3,646,830 scholars. The voluntary schools are almost double the number of board schools, and provide for a million and a half more children. Yet, with the exception of a small

annual Parliamentary grant, these voluntary or religious schools are sup ported by private contributions. The board schools get the whole of the edu cation rates, the greater part of which is contributed by the people who also maintain the religious schools.

Previous to the Compromise of 1870 -to which the Catholics did not subscribe-all the schools of England were voluntary. The fact that these still outnumber the Board schools 10,000, and that the Catholics have within the twenty-five years increased eir voluntary schools fro

THE RULE OF FAITH.

Last week the Halifax Chronicle published a report of a sermon preached in Triuity Church by the Rev. Mr. Aimon, an Anglican clergyman of the Evangelical school. His text was Jude 3: "I was constrained to write to you exhorting you to contend earnestly for the faith once de-livered to the saints." The sermon was, or was meant to be, a defence of the doctrines of Evangelical Protes ism, and a condemnation of Ritual-ism, and Catholicism. "Our system is," said the preacher, "that the Word of God is the sole rule of faith. We maintain that from the early history of the Church this was its doctrine The rule of faith has been the theme of endless discussion. The subject is now a trifle threadbare, and we would not so much as touch upon it here but for Mr. Almon's appeal to the records of the early Church and his overweening confidence in the strength of his position. "We are willing to meet our opponents anywhere," the Chronicle reports him as saying, "and

mine, what do ye in that which is mine in brief, by what right dost thou, Marcion, cut down my wood? By what license dost thou, Valentimus, turn the course of my waters? By what power dost thou, Apolles, remove my land marks? This is my possession. Why are the rest of you sowing and feeding here at your pleasure? Mine is pos-session; I possess of old; I have sound title-deeds from the first owners whose faith is not the product of man's reason, nor established by the will of man, but by the will of God. But nowhere property it was; I am heir of the Apostles; as they have provided by their own testament, as they committed it in trust, as they have charged me, so I hold it. You assuredly they have ever disinherited and renounced as aliens. Casket.

READ AND DIGEST.

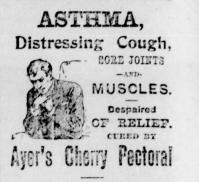
(pp. 208 20). - Antigonish

A Methodist Weekly Comments or Father Eillot's Remarks. The Rev. Walter Elliot, one of the Paulist Fathers, who believes that he is called of God to endeavor to convince Protestants and other non Roman Catholic peoples of the superior-ity of Roman Catholicism over every other form of religion and has devoted himself to that work, published a paper entitled The Missionary Out look in the United States, of which we print an extract from its publication in the Chicago Herald :

"The collapse of dogmatic Protes tantism is our opportunity. Denomin-ations and 'creeds' and schools' and 'confessions' are going to pieces before our eyes. Great men built them and little men can demolish them. The dogmas of older Protestantism are fading out of our people's minds or are being thrust out.

"How many earnest souls are about us weary of doubtful teachings, glad to hearken to, aye and to believe, any one who promises them relief. See, too, and admire how their religious instincts strive after organic life. As Calvinism dies, Christian Endaavor is born and counts a million members in a day-good works making little of faith, as at first faith made little of good works. See that while Methodism leaves the slums, and is purifying in lordly temples and in universities. the Salvation Army scours the gutters it has turned from with loathing. I tell you that the people around us are religious, that they long for God and are ready for those divine rules of the higher life called Catholicity. It is in credible that an intelligent Catholic to the pastors of the Church, who, by shall not command the attention of the ordinance of God, have received the thoughtful minds on questions of ab-sorbing interest. Catholic truth is inheritance of truth, with the succession of their Sees." (Adv. Haer. 1. iv. simple, credits itself, and is in the highest degree commendatory of the Church compared with the Protestant denominations. "There can be little doubt that this

DECEMBI R 15, 1894



"Some time sluce, I had a severe c attack of asthma, accompanied with a distressing cough and a general soreness of the joints and muscles. I consulted physicians and tried various remedles, but without getting any relief, until I despaired of ever being well again. O Finally, I took Ayer's Cherry Peetoral, and in a very short time, was entirely condicantly commend this medicine to all."-J. ROSELLS, Victoria, Texas.

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DEC EMBER

FIVE-MINUT

Third Sunda;

THE VICE O " And he confessed, an pel of the day.) Brethren : It is

lic laymen do not re mission God has o the workings of men. How much t to do, not only fo their fellow Catholi outside the Church considered. Yet th olic laymen by th owing to the peculi tunities thrown i bring back to the p only negligent (many honest Protes

could never reach. Now, Catholic n you a great and pr blessed you with a is a gift for which have to render an you are not called the streets and public the faith the f your Catholic obliged to confess your example, by conduct, by the pu by your honesty i charity to the poo and reverence for holy-that you belo a faith that teache and abhors iniqui tession you are o and this is the co Catholic men in c and by their fai. upon the religion upon the Church, own souls.

You do not rea own power to in what advantages have a faith that have a religion You hav guide. on that faith which vou in the right examples of the saints to encoura vice and counse and priests to in Where others are strengthened w grace, with a fai

Bat the great olic men is this, only work on es themselves, enjo then by some m scramble into he Let every man t a false and hea unworthy of a (has freely given Besides this,

are many who d openly and he want of uprigh influence of the about them, the who may be said faith. That so Catholic hearts. God!-there ar openly deny th denial is usual rejection of ne

ments. But there are deny it, many its moral teach faith is a kind thesis, true en exacting in p Catholic men w sacraments ; th who feel no ren they are the C light of religio aping the man

founded, themselves by preaching to them as well viva voce, as men say, as afterwards by epistles. If these things be so it becomes forthwith manifest that all doctrine which agrees with those apostolic churches, the wombs and originals of the faith, must be accounted true, as without doubt containing that which the churches have received from the apostles, the apostles from Christ, Christ from God ; but that every doctrine must be judged at once to be false which savoreth things contrary to the truth of the churches, and of

churches which the apostles themselves

If these things be so, that the

Not being

the apostles, and of Christ, and of God. truth be adjudged to us, as many as walk according to that rule which the Church has handed down from the Apostles, the Apostles from Christ, Christ from God, the reasonableness of our proposition is manifest, which determines that heretics are not to be allowed to enter upon an appeal to the Scriptures, whom we prove without the Scriptures to have no concern with the Scriptures. . To such it may justly be said, Who are you? When and whence came ye? Not being

are prepared to prove we are right. Mr. Almon's thesis, that which he undertakes to prove, is that the Bible is the sole rule of Faith. It is well that he does not take this first principle of Protestantism for granted, as is usually done. The principle is cer-tainly not self-evident. It requires proof. And whence is the proof to be drawn? We should naturally look to the Bible itself for it, since the rule of

in the Bible do we read that it is the sole rule of faith, nor can we infer this from anything that the Bible contains. On the contrary, it is very plain from the Bible itself that under the Old Dispensation, as well as under the new, certain persons were com missioned by God to interpret His law to expound the Scriptures, to preach and teach with authority the truths He had revealed. Christ delivered His doctrine by word of mouth, and charged His Apostles to preach it throughout the whole world, thus delaring His will that men should know the faith from the lips of those whom He had commissioned to teach it. Hence we find St. Paul affirming that "Faith comes by hearing," and charg-ing Timo hy to commend the truths he had hear I from him to faithful men who should be fit to teach others also 2 Tim. 2). Thus does the Bible itself

witness against the assumption that it is the sel : rule of faith. But Mr. Almon has appealed to the early Church, and to the early Church he shall go. The earliest writings of

the sub-apostolic age now extant are the epistles of St. Ignatius, written in the beginning of the second century, and the epistle of Pope Clement to the Corinthians, written towards the close of the first. In these no direct reference is made to the rule of faith. But it is plain from the stress these writers lay on the duty of obedience to the pastors of the Church what their mind was on this subject. "Guard," writes St. Ign tius, Epad Trallian, "against such men ; and guarded ye will be, if ye are not puffed up, nor separated from the God Jesus Christ, and from the Bishop, and from the regulations of the Apostles." Irenæus and Tertul-lian, whose works date from the latter part of the second century, deal ex pressly with this point, and there is no nistaking the meaning of their words. In explaining the Scriptures," affirms the former, "Christians are to attend

creatures !- little do they know of the dangers and temptations of a deceiving and ungodly world. They are rough ing it, with little or no assistance to counteract the taint of a vitiated atmosphere in which they are forced to

A Mass on Sunday and an exhorta tion is to impart the fighting strength for six days against the devil and his henchmen. We send our youth in a briar patch, as it were, for six days, with a reprimand to come out on the seventh day of the week without a scratch and without a bur on their per-

As they grow older, the young men may come out from the briar patch less frequently, or perhaps, not at all. Ah! then a frantic effort is made to extricate them from the path of perditionbut fails: our efforts are too feeble to break the fetters of vice and infidel-Discouraged as fruitless en deavors, we weep and lament, we chide and exhort, we prick and stab the forlorn youth with the pen point of uncharitable criticism and condem Will such harsh treatment nation ! avail anything ? No.

What can be done ?

Organize! Organize our youth as they leave school or college, for educaalone will not save them from the contaminating influence of a riotous Organize our youth upon leavage. ing school and college, for the reform must begin where goodness is left off. Should the weeds be allowed to take root till the hardened ground makes it impossible to eradicate them? Lead and guide them, step by step, as they grow to manhood's estate.

Do this, organize, and posterity will be saved, our Church's glory will shine with a brilliancy never before wit-nessed. Society will enjoy a tranquil, perfect happiness never before experi-enced, and the lamentable evil of mixed marriages will grow less frequent.

While there exist many associations for young men throughout the length His value can only be seen in the breadth of our land, with a shadows that gather about the cross.

with little direct effort, be maintained within the Fold. that country.

"The attitude of the Catholic body owards the young men is of a piece with its attitude towards the Catholic press and Catholic literature-frozen and dumb," says a Catholic writer. "The associations of young men among the sects, the labor of secret societies to spread their influence among them, teach no lessons to the Catholic body here any more than in Italy or France. Frozen and dumb Pilot. they stand, and consider their duty done when the young man is provided with a copy of the Ten Command-ments." This is the exact and most discouraging truth. Apparently, nothing short of a satanic cyclone will arouse the conscious duty Catholics owe

young men. The young man has cost a great deal. "He cost every groan in Gethsemane and every thrill of agony on Golgatha," exclaimed one devoted to this cause. "All the intercession of the mediatorial throne was for this young man and others like him. His worth is enhanced by what is in him and by what he may be and do. In that tabernacle of flesh is an alert mind, which can soar to the stars or sink to the pit. Within this young man are propensities which, if gratified, shall make him an incarnate scourge. In him are ambitions which may lead him to make the necks of ten thousand warriors the ladder by which he mounts to fame. Touched by the regenerative power of divine grace, his life may blossom with all sweet charities, and his consecrated energy may spiritually evangelize half a con There is in him an immor tinent. tal soul! Is shall glow and burn with the life of God, and join the glad choruses of the redeemed, or it shall see he and fume with the living death of sin, and wail with the defeated and ruined forever.

We can help this young man. Speak to him. Tell him how much he cost. The glar He does not know it now. ing light of this world blinds his sight.

970, shows that it is not possible to c. 43) And again : "Supposing the Apostles had not left us the Scripture", extinguish the voluntary system in

ought not we still to have followed the The friends of religious education, ordinance of tradition, which they con-Catholic and Protestant, are now thorsigned to those to whom they committed the churches. It is the ordinance of oughly united, and there is no doubt that the voluntary schools, so dear to tradition which many nations of bar the people, will soon receive for the barians, believing in Christ, follow, without the use of letters or ink." (Ibid. c. 64.) Tertullian writes: "To secular instruction given in them, which does not suffer in comparison with that given in the Board schools, a the Scriptures, therefore, we must not share of the people's money .- Boston appeal ; nor must we try the issue on points, on which the victory is either

ful. For though the debate on the

John Boyle O'Reilly's Kindness.

Scriptures should not so turn out as to Stories of John Boyle O'Reilly's place each party on an equal footing, good-fellowship and generosity are still current in Boston. A stranger, the order of things would require that this question should be first proposed, mistaking him for a friend, approached which is now the only one to be dis him from behind, slapped him on the cussed, "To whom belongeth the very faith ; whose are the Scriptures ; by shoulder and greeted him as Jack with all the warmth of a lifelong friendship. whom, and through whom, and when, O'Reilly turned to face a very emand to whom was the rule delivered barrased man and said, holding out his hand : "I'm not Jack, but I'm whereby men become Christians. wherever both the true Christian rule glad to know and be the friend of any and Faith shall be shown to be, there man that is as glad to see his friend will te the true Scriptures, the true as you seem to be." While O'Reilly was reading one of his poems after a expositions, and all the true Christian traditions." (De Praescript, Haer. semi public dinner, and, as usual, 19. was deeply absorbed in the task, negro waiter walked across the floor with creaking shoes. O'Reilly, much annoyed, stopped and addressed half a dozen bitter words to the chairman. The waiter was thoroughly unhappy at the incident, and a guest who left the table after the poem was finished found O'Reilly in the hall humbly abologizing to the negro and thrusting a \$5 bill into his hand.-Philadelphia Ledger.

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says Dr. Curlett, an old and honored itioner, in Belleville, Ontario, who practitioner, in Belleville, Ontario, who writes: "For Wasting Diseases and Scro-fula I have used Scott's Emulsion with the pointed, for "No one knoweth the Father save the Son, and he to whom the Son hath revealed Him." most satisfactory results.'

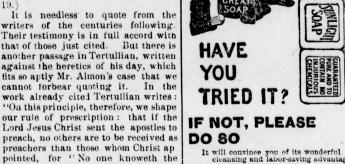
most satisfactory results." Can Recommend it. Mr. Encs Born-berry, Tuccarora, writes: "I am pleased to say that DR. THOMAS ECLECTRIC OLL is all that you claim it D be, as we have been using it for years, both internally and ex-ternally, and have always received benefit from its use. It is our family medicine, and I take great pleasure in recommending ii." Minard's Liniment is used by Physi-laps.

republic will be made Catholic if we love its people as God would have us. Mice have destroyed the nets which chained lions, and insects great build-What of Methodists as here ings. described? Every sentence of the foregoing is worthy of study, and should be weighed by Protestants.-(Methodist) Christian Advocate. none, or doubtful, or as good as doubt-

For

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

best remedy is Hood's Sarsaparilla. Mr. John Blackwell, of the Bank of Com-merce, Toronto, writes: "Having suffered for over four years from Dyspepsia and weak stomach, and having tried numerous remedies with but little effect, I was at last alvised to give Northrop & Lyman's Vege-table Discovery a trial. I did so with a happy result, receiving great benefit from one bottle. I then tried a second and a third bottle and now I find my appetite so much restored, and stomach strengthened, that I can partake of a hearty meal without any of the unpleasantness I formerly experienced."



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delighted to t in his vari Bishop of Lit walking one try, and obs miners seate semi-circle w of them, he h what was goi

Why, ye looking mem sort of a wag for the fellow lie, aud I am

Amazed an said reprovi I haven't tole I was born." There wa broken by th said in a de

Bishop the k

Great batt the human s drives out dis A Dinner F craciating a hearty dinner a ball of lead of being a he poison to the table Pills are troubles. Th secretions an into healthy medicine to t or Dyspepsia

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TRUE TO THE END. Third Sunday of Advent. CHAPTER VIII.

The examination had been held on a

THE VICE OF SCANDAL. " And he confessed, and dil not deny." (Gos-pel of the day.) Saturday, and Willie, after having tried his best to console and comfort Brethren : It is too bad that Catho

by your honesty in business, by your

charity to the poor, by your respect and reverence for God and things

holy-that you belong, body and soul, to

and abhors iniquity. This is the con-tession you are called upon to make,

and this is the confession which many Catholic men in our day fail to make,

own power to influence others. what advantages you possess ! have a faith that is unerring.

grace, with a faith that is divine.

then by some miracle of God's mercy

scramble into heaven as best they can. Let every man take care of himself, is

unworthy of a Christian to whom God

has freely given the faith. Besides this, brethren, while there

are many who do not confess the faith

openly and henestly, who by their want of uprightness fail to make the

influence of their faith affect those

about them, there is still another class

who may be said to actually deny their

faith. That sounds strange to your

Catholic hearts, but, brethren-thank

God!-there are few who squarely and

openly deny their faith, and such a

denial is usually preceded by a total

ments.

own souls.

Frank, went to visit his sister, who lic laymen do not realize the important was hanging between life and death ; and Margaret, who was now watching mission God has confided to them in the workings of His Church among beside her, feared that if life were men. How much they can and ought to do, not only for the salvation of had been the blow to one in her weak to do, not only for the salvation of their fellow Catholics, but for those outside the Church, is a fact seldom state ; and the poor little children, with pale, wan faces and terrified eyes, considered. Yet this is a truth : Cathcrept down from the nursery at the sound of their uncle's voice, not knowolic laymen by their good example, owing to the peculiar and daily opporing or understanding what had hap tunities thrown in the'r way, pened, and nestled round him, and can bring back to the practice of faith not only negligent Catholics, but also bring back to the practice of faith not only negligent Catholics, but also many honest Protestants whom a priest would be better. He comforted them could never reach.

as best he could, and took the elder Now, Catholic men, God has given ones to the room where the babe that you a great and precious gift when He blessed you with a divine faith, and it is a gift for which you will some day have to render an account. It is true The children were awed, but not frightened, and they never afterwards you are not called upon to go out on the streets and proclaim before the forgot their first lesson about death ; public the faith that is in you, to boast of your Catholicity ; but you are obliged to confess before all men-by the baby waxen face, with a smile upon its lips, the sweet flowers fading round her, who had gone to gather flowers in the gardens of Paradise. your example, by the modesty of your conduct, by the purity of your speech.

Then he talked to them about death, and sorrow, and suffering. How death had come after sin, and how it nad since been robbed of its sting : and he spoke to them about the Cross a faith that teaches uprightness of life how blessed it was to bear it after Jesus, how it was just now heavily laid upon their dear father and mother, so that its shadow had darkened their and by their failure bring discredit upon the religion of Christ, disgrace young lives ; how they were to pray that the heavy cross might turn into a bright and glorious crown in heaven, upon the Church, and ruin upon their might make their dear parents saints,

very dear in the eyes of God. And You do not realize, brethren, your See the little ones were sent away comforted You and happy, to whisper their simple You prayers that God would take care of allible dear father and mother, and make have a faith that is unerring. You have a religion that is an infallible guide. You have principles founded on that faith which will always direct you in the right path. You have the examples of the heroic lives of the saints to encourage you, and the ad-vice and counsel of earnest Bishops and priests to instruct and assist you. get his hat; as he crossed the room, Where others are weak you are strong, strengthened with the sacramental his foot caught in something ; on looking down he discovered it was a glove, and on picking it up recognized it as Bat the great folly with many Cath olic men is this, that they fancy their one of a pair worn by Richard Danne. only work on earth is to look out for It was a peculiar glove, of a deep buff themselves, enjoy life to the full, and color, with a quaint embroidery run-

ning round the wrist-a sort of thing scramble into heaven as best they can. that insensibly attracts one's eye at Let every man take care of himself, is the moment, even when the mind is a false and heathen maxim, and one tull of grave matters, and which flashes across one's memory as some-thing we have seen before when we meet with it. Willie paused. Who can unravel the chain of association that

one passing thought will awaken in an instant? He had never thought once of the bygone threats once uttered by Richard. He had attached little weight to them at the time, and looked on them more as a burst of passionate excitement than seriously meant. Why did they flash across his memory now? Why did they his memory now? Why did they come in connection with the question put to him that very day by Frank's

rejection of nearly all the commandsolicitor, "Do you know of any secret enemy, of any one who has a grudge against Frank, or who wants But there are many who practically deny it, many who turn a deaf ear to its moral teaching, many to whom the o revenge a real or fancied injury ?" Willie stood quite still for several faith is a kind of problem, an hypominutes lost in thought, then he folded up the glove, placed it in his thesis, true enough in theory but too exacting in practice. They are the pocket, and left the house. He turned cannot suspect him of having a hidden the matter over in his mind as he motive." Catholic men who rarely approach the sacraments ; they are the Catholic men walked home, and came to the conwho feel no remorse at missing Mass; they are the Catholic men who make walked home, and cannot be to lay clusion that it would be his duty to lay what he knew before Mr. Fox, the with priests? — humbug! I would light of religious observances. The what he knew before Mr. Fox, the solicitor, in confidence. He shrank from acknowledging n who, when they come together, aping the manners and the swagger of even to himself that Richard Dunne the worldly-minded, consider it a smart thing to boast of and joke about was capable of such a crime, and dis missed that idea with a shudder ; but, aware as he was that Richard's private how careless and how indifferent they are to the practices of their faith life in many particulars would not bear to be brought to the light of day, he thought it was possible some evil companion might know of his early This is particularly a mean and cow ardly fault in some young men who while believing in their hearts, converse and act as if they did not believe. disappointment, and have desired to avenge him. "At all events," con-cluded Willie, "the safest way is to Brethren, your faith is too precious a treasure to be treated lightly, and the things connected with it are too sacred tell what I know. Mr. Fox said, if he not to prize it highly. Your calling as Catholic laymen demands that you had only the faintest clue, something that could give him an idea which way should first cherish it yourselves and then make its influence felt by others. to turn ; but at present it is simply a maze from beginning to end, and this may lead to something. I shall go to Fox on Monday about it. An hour later, and Father O'Donnell took his place in the confessional. The church was crowded, for the following day would be the first Sunday in the month, and penitent after peni

were of a superior kind to that ordinmighty battle is going on between the

powers of good and evil! "Yes, Father, you know me," was breathed into Father O'Donnell's ear, by a voice he too well recognized. "I come now to fulfil the promise I have never forgetten or lost sight of for an hour. Mine was to be no ordinhour is come. It was I who took the notes from the private drawer. I, unof one who would sell her soul to serve notes into the table in Frank's drawing room ; and the last and seventh note is now in my possession. The train is well laid, Father O'Donnell, and Frank's doom is sealed. No earthly being suspects me ; no mortal can suspect me but yourself, and there fore I come hither this night to seal your lips." He paused at length, and his eyes,

glowing with satisfied rage, tried to peer into the priest's face, but it was hidden from him. There had not been a gesture or a movement while he spoke, and the voice which answered him was calm and gentle as ever. "Be not afraid of them that kill

the body, and after that have no more that they can do; but fear ye Him, who, after He hath killed, hath power to cast into hell."" 'I fear neither God nor man," was the bitter answer. "I believe neither in your heaven nor your hell. If

be a God, He has been against there me all my life and I hate Him. "And yet," said the pri st, "it was to your keeping that you wanted me to confide Ellen's happiness?"

"Yes; and if you had given her to me I should have been a different creature. I worshipped her, and would have done as she wished ; would have believed in her God. But when she was taken from me, the sun went out of my life ; nothing but darkness and gloom was left ; and I vowed that day I left you I would live only for revenge, and I have kept my vow. Slowly have I matured my plan, and now it is ripe; now the fruit is

ready to my taste. "It will only be gall and bitterness to you," answered Father O'Donnell. "So you think. You have never known its delight," retorted Danne. 'However, now I have accomplished my purpose, I bid you farewell." But the priest detained him, and spoke to him in moving words, imploring him to desist from his purpose for his own sake. "If you believe I am influenced by fear of personal suffering, said he, "go to some other priest : his lips will be equally sealed with mine, and you

"I shall do no such thing," returned never have bent my knee to you, save

people among whom he knelt could can form no conception. Only Bridget not help noticing that the quality and the richness of the cloth and the velvet strange gentleman with his handsome cloak and his perfumes. Then the arily worn by the frequenters of that confessional, and with the instinctive and demanded Father O'Donnell's full humility of the poor they drew back, and let him pass in before his turn. difficulty; but it was not withheld. humility of the poor they drew back, and let him pass in before his turn. Simple old Bridget O'Connor, who was telling her beads, thought perchance it might be a poor gentleman that it might be a poor gentleman that had been long absent from the sacra-ments, and began to offer up her Aves for him. O Bridget, pray on, pray with all your heart, for at this mo-ments are been long absent from the sacra-their souls so stirred up to love and serve their Lord, for he spoke of the Heart of Jesus, of that Heart so tor-tured so rent with anguish for love of ment, though you know it not, a tured, so rent with anguish for love of them: who for them had borne calumny and ingratitude and treachery, and all that was most bitter to His human

nature. Then at length it was over. The last person had quitted the church, the made you long years ago, a promise I tired sacristan had gone to bed, the doors were locked and the lights put had been born and died yesterday was lying in her little coffin; loving hands had laid white flowers round her, and a crown of *immortelles* on her breast. The children were awed, but not be the provide the provide the sector of the provide the p on the altar step, enduring, like his Master a long and lonely agony notes from the private drawer. 1, un-known to my uncle, procured a second key when last in London, for I had taken a *facsimile* of the lock in wax with me. It was I who sent that note an angel, and more than an angel to you two nights ago, by the hands the King of the heavenly host. From out of that humble tabernacle, from me. It was I who put the other five that poor altar with its shabby ornaments, the Heart that loves and pities as no other can spoke to him, "strengthening him." Ah! then welcome sorrow, even though it crushes us to the earth ; welcome suffering, even though it nails us hand and foot to the cross; because it brings us closer to that Heart of Love, and makes us understand it. None car enter into sorrow save those who have suffered, so let others tread the smooth paths of life, cheered by God's blessing but let those whose steps have been set in a thorny road rejoice - those for

> have fallen to the lot of others. The morning came and Father O'Don nell said Mass as usual. People thought he looked very pale, but more than ever as if he were an angel, lingering for a brief time longer on earth, and when he preached that day, and catechised the children, and went among the sick, there was no per ceptible change, except that he seemed more full of tender sympathy for others, more forgetful of his own health and comfort.

TO BE CONTINUED.

We know from history that in those ages when the monastic institutions were most fourishing, and the monastic virtues were in their greatest viger, wealth was not suprems in society: and wisdom, though barefooted and in a coarse serge habit, made itself heard in the castle of the noile, and heeded even in the palace of the king.—Dr. Brown-son.

A Minister on Lourdes.

There has been one good result from the publication of Zola's infamous book on Lourdes : it has drawn attention to the shrine and the cures wrought there. Many of these miracles of healing ar inexplicable by science ; they can be accounted for only by the intervention of the supernatural. People want to "If hear more of such strange events. Among recent visitors to the far famed shrine was the Rev. Dr. Albert J. Lyman, of the South Congregational Church, Brooklyn, who on a recent Sunday evening charmed his congregation with an account of Lourdes and a description of what he saw there. He declared that the spot must be seen

to be appreciated,—that he had never beheld such a sight. It impressed and oppressed him. The faith of the people and the testimony of extraordinary cures made a deep impression or Belleville Business College, him, though the presence of so much suffering oppressed his soul. In concluding his discourse, Dr. Lyman said: "My impressions at Lourdes were far from those of easy judgment, far from supercilious contempt. It strengthened my love of humanity and made me see that in all ways God is leading His poor sick children up to Him.' Yes, Brother Lyman ; and He leads them as He led the Magi, who "found the Child with Mary His Mother." Christ came to us through her, and He wills that through her we should go to Him. The wonders wrought at Lourdes indicate clearly the Blessed Virgin's place in Christian worship. -Ave Maria.



kinds of Masonery Work. 1000 Barrels of Thorold Cement were need to the foundation walls of the new Carmebie Monastery at Nilagara Falls, Oni., 400 barrels used in the new addition now being erected to the Loretto Convent, Nilagara Falls, Oni. Write us for prices. Manufactured by the THE LADY SUPERIOR.

ESTATE OF JOHN BATTLE. THOROLD, ONT.

References: Very Rev. Dean Harris, St. Catharines, Ont.; Rev. Father Kreidt, Carmelite Monastery, Niagara Falls, Ont.; Rev. Father Sultivan, Thorold, Ont.



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RECORD. CATHOLIC THE



tired to make the colls, Biscuit, Pan-ie Crust, Boiled tow-white and di-the use of Cook's m alum. Ask your malum.

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ay St. New York,



et, London,

He Took the Prize.

The late Protestant Bishop Selwy delighted to tell the following incident in his varied experience. While Bishop of Littlefield, England, he was walking one day in the Black country, and observing a group of coal miners seated by the roadside in a semi-circle with a brass kettle in front of them, he had the curiosity to inquire

what was going on. "Why, yer honor," replied a gravelooking member of the group, "it's a sort of a wager. Yon kettle is a prize their lot; were not patient under the heavy load of poverty, hardship and care, and came to be strengthened for the fellow who can tell the biggest

lie. aud I am the umpire." Amazed and shocked the good Bishop said reprovingly : "Why, my friends, and encouraged.

I haven't told a lie that I know of since I was born."

broken by the voice of the umpire, who said in a deliberate tone : "Gie the Bishop the kettle."

Great battles are continually going on in the human system. Hood's Sarsaparilla drives out disease and restores health. A Dinner Pill. — Many persons suffer ex-tore the human system of the human system. Hood's Sarsaparilla drives out disease and restores health.

them at last to the tribunal of mercy

Others were making a feeble resist ance to the manifold temptations of

And others came, those wonderful beings who may be found again and

again among the poor of Catholic countries, who shrink from the shadow There was a dead silence, only of a sin ; who, though unknown, despised, poor and neglected, are exceedingly great in the eyes of God

to carry out my purpose. The only disappointment I have is that I cannot make you suffer more. You seem to take it quietly enough. I thought should make you quiver under it, as have made that wretched Frank. Are you dead to all human feeling, or are you trying to prevent my tri-umph?"

"No," said Father O'Donnell; "I feel it, and shall feel it as keenly as you can desire. Your plan has been well laid, and you have judged rightly in supposing that you have struck me a heavy blow. My poor Ellen and Frank ! Would to God I could suffer for them ; that you could wreak your full vengence on me instead of them ! But, Richard, I would endure that suffering for them and through them thrice over if I could save your soul. Take pity, not on us, but on yourself. Our sufferings will be brief. Life is at best but a shadow, and the day will speedily come when we shall bless the hand that bowed us to the earth, and thus won for us the crown for them that ' have gone through great tribula tion.' As briefly as our pain will pass, so will your poor satisfaction, your sorry triumph. And what will fol

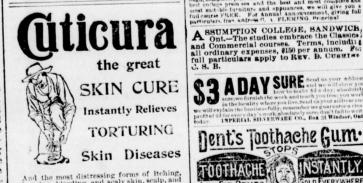
low?" "Oh! hell fire, of course," said Richard, with a low chuckle. "Never mind, I'll risk it. Look to yourself, sir, and don't trouble about me." And

so saying, he left the confessional. By this time the good people outside had got very impatient. Some had dozed and woke up again ; others had nudged their neighbors, and wondered and murmured. They were simple folk, who could not easily have imag-ined the battle for life or death going on close beside them. And so in life and His angels. Many of these he was guiding in the path of perfection.

the human system. How a restores health. A Dinner Pill. — Many persons suffer ex-craciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of heing a healthy nutriment it becomes 's Vege-table Pills are wonderful correctives of such as the state of the church, where he had been troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just be reading in the secretions and convert the food partaken of into healthy nutriment. They are just be reading in the secretions and convert the food partaken of into healthy nutriment. They are just but or Dyspepsia.

Pure blood is absolutely necessary in order to enjoy perfect health. Hood's Sarsapar-illa purifies the blood and strengthens the

Cold in the head—Nasal Balm gives instan elief ; speedily cures. Never fails. Ask for Mluard's and take no other.



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EVILLE. ONT

Father Damen, S.J One of the most instructive and useful pampa-lets estant is the lectures of Father Damen. They comprise four of the most celebrated ones 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 so-dress on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey CATHOLIC RECORD Office, London Owen Sund. Ontarie, is the very best place in chands to get a Thorough Usainess Education. Takes a round trip and visit all other business and channer chail Departments in Ganda, theo with the Northern Business Collage : resulting everything thorough y it we fail to produce the study. On everything thorough y it we fail to produce the study. nit ble furniture and appliances, we will give you a trae FREE. For Annual Announcement, giving full pars, free, address C. A. FLEMING, Principal



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AN INTERESTING EVENT.

C. M. B. A. Join the C. M. B. A.

8

Last week we gave place to an account of an accident which befel one of our brother members in Cornwall. Brother McCabe, in sending us the particulars, enclosed also a few lines of his own in regard to the circum-stance, which we think it well to print in this stance, which we think it will to print in this issue, showing as it does the great necessity existing to be prepared for death at all times and to so arrange our affairs that when the final summons comes those depending upon us will not be left in stratened cir-cumstances. Brother McCabe wrote as fol-

upon us will not be left in stratened of cumstances. Brother McCabe wrote as fol-lows: "Find enclosed clipping from local paper giving an account of the sad accident by which one of our Brother members met with a sudden and unexpected death. By pub-lishing same in your valuable paper it might be some inducement to Catholic fathers whose families are at present unprotected to become members of the C. M. B. A. and avail themselves of the excellent opportuni-ties it affords of protecting our wives and little ones in case we are taken from them when we least expect. I might say that our C. M. B. A. about two years at the time of his sad death, carrying a \$1,000 policy. It cost time in small sums, in fact so small that he what it cost him to carry this policy; and now, through his forethought in life, his wife and children in a few days will receive \$1,000 from the C. M. B. A., in my opinion the soundest Catholic benefit society in Can-ada."

Promotion.

Promotion. It is our very pleasant duty to announce the promotion of Mr. P. C. Shannon to the im-portant office of Secretary Treasurer of the Dominion Cotton Mills Company. Mr. Shannon is an Irish Catholic, and has always been recognized as one of the clever young men engaged in commercial affairs. Perse-verance, industry and honesty of purpose have won for him a new place of distinction, and we congratulate him, as we believe he is will discharge his duty with credit to the Company and honor to himself. Bro, Shannon is an earnest worker in the Bro. Shannon is an earnest worker in the

ranks of the C. M. B. A., and President of one of the most flourishing branches in Montreal.

Branch 54.

Branch 54. The nomination of officers for St. Mary's Branch 54, Montreal, to serve during the ensuing year took place on Wednesdayeven-ing, Dec. 5, at their hall. The following were elected by acclamation : President, Cornelius O'Brien. First Vice President, Geo. Pattingale. Second Vice-Pres. Francis Leighthead. Rec. and Cor. Sec., Francis D. Daly. Fin. Sec., J. J. Maguire. Troas, Thos. MacDonnell. Marshal, Thos. Meany. Guard, P. Brady. Trustees, Lawrence Purcell, Thes. Kane, J. Condon and T. McDevit. The Sick Benefit Society of the branch media elected its officers after the branch meet-ing. The following hold office for the coming year: President Chancellor Lawrence Purcell.

and elected its oncers after the branch meet-ing. The following hold office for the coming year:
President, Chancellor Lawrence Parcell. First Vice-President, T. Meaney.
Secretary, Francis D. Daly.
Treasurer, Thomas McDonald.
Branch 54 is in a good tanaeial position the Sick Benefit Society of this branch has over \$200 in its treasury. All who become members of the branch may join the Benefit department upon payment of \$2 50, and there-by become entitled to \$5 per week during illnes. We invite men under fifty years, practical Catholics, to join our branch and society. The undersigned will be very happy to explain matters to any one desir-ous of joining our branch and Sick Benefit Society. TRANCIS D. DALY, Sec.

E. B. A.

ELECTION OF OFFICERS.

Very large and enthusiastic meetings were held by St. Helen's Circle, No. 2, and Davitt Branch, 11, Toronto, on the occasion of their election of officers. They resolved to have an entertainment on the night of the installation

and invite their friends to be prese	ent.
The following officers were elect	
by St. Helen's Circle :	
Pres, Mrs T Barff.	
Vice-Pres, Mrs Murphy.	
Rec Sec, Miss M Marchmont.	
Fin Sec, Miss McGuire.	
Treas, Miss N Longdon.	
Stewards, Miss Roach and Miss	Herron,
Gnard, Miss Corney.	
Chancellor, Miss M Roach.	

Cornwall, Ont. On last Friday evening St. Columban's Dramatic Club, of this town, presented to the public that highly interesting and pather. The entertainments given by this club last of the public that highly interesting and pather. The entertainments given by this club last of the people that the announcement of the opening play of this season was hailed with general delight, and on the evening in ques-ditional seating room had to be provided. The the music hall was packed? and even additional seating room had to be provided. The the music hall was packed? and even additional seating room had to be provided. The the play atter an interval of twelve packed in the play atter an interval of twelve packed to be approximated to have a some tran-and the play atter an interval of twelve pack in four act. Miss Maggie Cameron, as Madeline, the murdered wife of Jean to be jevel scommitted to her care, was ad-marked was simply perfect, and acted her pathesis committed to her care, was ad-marked in tears. Mr. John A. Chisholm, as inde to pathetically that the audience were almost in tears. Mr. John A. Chisholm, as inde to partetically that the audience were almost in tears. Mr. John A. Chisholm, as inde to partetically that the audience were almost in tears. Mr. John A. Chisholm, as inde to partetically that the play, illed his vorted him, and the recognition and re-ported out. Miss Violet Cameron inde to comit de Moray in the play, out ching and matural. Mr. W. Y. Boyd as Lazare, the murderer in the pro-good not be excelled. In his personation of the crowd, and many could scarcely refrain from weeping at the death scene. As the sup-posed Count, his cool insolence and assump-tor drame in the right place and hat the martial tone and bearing belitting such as dash and fire in the scene where the vari-tor the Amble officer. There was a grand dash and fire in the scene where the vari-on were unsurpas-able. Mr. John KePhee se Cont d'Aubeterre, General of "King's Own" regiment, in the prologue was the martial tone a

her difficult part, and her struggle between her duty in denoming her supp sed father, and her horror at having to do so, was ably carried out. Miss B. Murphy as Adrienne, after the lapse of twelve years, was most pleasing also. She made some very touch-ing points, and the expression of her un-snakea belief in her father's innocence was beautifully done. Mrs. Phelan as the directress of the college, was full of the quist dignity bediting her position and yet leat the part many humorous touches all her ow n. She is a great favorite on the stage. The role of the Duchess was an extremely diffi-cult one, its importance having to be brought out, not by the part itself, but by the lady taking the part. It was very creditably filled by Miss Emma McDonald. Joseph, the Duke's page, was a very taking little charac-ter in the person of Master Willie Mc-Donald. The play was put on in splen-did style. The drawing-room scenes at the Costanes all round were very rich and handsome. The music, rendered by Mr. Fleck's orchestra, was exceedingly choice, and measured with no sparing hand. When the evening closed there was nothing heard anywhere but words of praise and satisfaction with the play and those who took part in it. The sure proof of the success of this play was that while far from being in the least approaching to comedy, it was just as pleasing to the sudience, which it could not have been had it not been so brillingly rendered. The powers of the dramatic club are now well assured, and there is no doubt that anything they may put on in the future will be most heartily received. They de-serve encouragement and thanks for their unsparing efforts to do all things in the best possible manner. The funds will be applied to St. 'Columban's new church, which has gone rapidly ahead, and will be finished next Fall. Even at this stage, when the walls are not yet completed, it presents a very impos-ing appearance. Wa wish wery meases to

895

relatives, among whom were two brothers and the ground was soaked in blood. The funeral took place from the residence of her sister, Mrs. John Henry, 699 Maitland street, on Tuesday morning, at 9 o'clock to St. Peter's Cathedral. May her soul rest in The General was so profoundly im-pressed with the thorough devotion of

MONKS OF ST. BERNARD.

Visit to Their Monastery 8,200 Feet Above the Sea.

The Napoleonic pass of the great St. Bernard, between Switzerland and Italy, does not present the difficulties to day that beset the little corporal and his brave army when they journeyed from Martigny to St. Reny in 1804. The widened pathway made by his troops has given place in the last three years to a narrow international road. The ride from Martigny to St. Bernard

is a long one. The little lake at St. Bernard is frozen nine months of the year. I must confess that my expectations of the hospice, since I had read nothing of it lately, consisted of hazy childish visions of monks and dogs. I expected to meet but few visitors at the monastery and had no idea that the gentle monks entertain from sixty to eighty tourists a day during the summer. I suppose each visitor feels that it is inconsiderate of the others to be there ; at least I did, for the setting of a common place, hustling crowd de-stroys illusions. The hospice consists stroys illusions. The hospice consists of two long stone buildings, set almost at right angles. In one the monks and well-to-do tourists are lodged. The other is for the poor, who are given food only, and allowed to re main but three days. Over this pass one goes directly from Switzerland into Italy, and as any other way is roundabout, nearly all poor travelers walk over the St. Bernard. Most of the travelers in winter are poor workmen carrying home to Italy or Switzerland the scant savings of their season's work. An average of ten persons pass daily in winter. Before the invention of the telephone there were many fatal ities, but now the monks are notified of the approach of travelers and go out to meet them. They are almost always picked up from the snow, overcome by cold.

RESTORING VICTIMS OF FROST

A courteous monk informed me that the nsual method of restoring circula-tion was to beat half-frozen wavfarers with heavy sticks. "The sufferers generally beg us to let them die," he "If their limbs are frozen we said. first rub them with snow for some moments, and then carry the patient to the hospice by putting sticks under their arms and resting these on our shoulders. Then the limbs are treated with a solution of salt and vinegar. All flesh that has been frozen hard decays and is cut away. We kept one man from November till June, and We kept sent him away cured. Our treatment is very successful. Once we sent a man whose feet were frozen to a hos-pital at Aosta, on the Italian side, thinking he would be better cared for there, but the physiciaus were not as successful as we are, and the patient lost both feet.

In an open letter published in the "Canada Farmers' Sun " of Sept. 19 over the signature of Dr. Evans, of Elmwood, attention was called to the remarkable case of Miss Chris-tina Koester, of North Brant, who was at-tended by the doctor in March, 1892, when suffering from inflammation of the left lung, which subsequently developed all the signs of consumption. In Jane of the same year she wasted to a skeleton, and was suffering from an intense cough with profuse expec-toration of putrid matter, accompanied by heetic fever. Her recovery was despaired of until Dr. Evans, at a stage when other remedies had proved value-less, administered Dr. Willams' Pink Pills. Within a week the symptoms had abated, and a month after the change of medicine Miss Koester was able to drive to Elmwood--a distance of six miles--and was in good health, except for the weakness occasioned by so long an illness. The publication of the doctor's statement, of which the above is a condensation, created considerable interest, especially when it was rumored that Dr. Evans was likely to be disciplined by the Medical Council for his action in certifying to the efficacy of an ad vertised remedy. A representative of the "Canada Farmer's Yun" was commissioned to carefully investigrate the matter and accrtain how far the doctor's statements were corroborated by the patient's family. An interview with Christina Koester, her father and mother, was held at the homestead in the township of North Brant. Miss Koester is a well developed, healthy looking girl of eighteen years of age. She stated that she was now in the enjoyment of perfect health and able to do her part in the labors of the farm, and had not since her cure had any re currence of her former troub! Tado Koester, father of Christina, said that the statement as published in Dr. Evans' open letter as to his daughter's recovery was conditions described in the letter. She was sterribly wasted. Every night she coughed up a large bowline of field matter. The faulty had completely giveen up all ho It is perhaps too well known to re peat, that the hospitality of the St. Bernard is free, and the visitors leave what they desire to give in a box in the chapel, marked "offerings for the The chapel is richly decorated poor.' and has a sweet-toned pipe organ. The construction of this chapel at the precipitous height of nearly 8,200 feet above the sea was the result of much patient, weary labor. Large space is given to it, for it is the pride of the hospice. THE MORNING MASS. Most of the visitors appear at morning Mass, which lasts from 5 to 8. For one morning it is curious and entertaining, but after shivering in the cold the warmest day of the year was ready to give the monks credit for unusual zeal in attending services in midwinter. A sack clothed attendant told me that monks who say Mass are not allowed to rub their hands, and it frequently happen that their fingers are frozen stiff dur ing the services. No attempt is made to heat the chapel. Wood is expen sive there. It must be brought up the mountain on mules' backs. The monks censole themselves by saying that heat would create a dampness more unhealthy than cold.

Atlanta Journal.

NEW BOOKS.

 NEW BOOKS.

 B. Herder, publisher to the Holy Apostolic See, Freiburg im Breisgau (Germany) has just published a new edition of Bible History (illustrated) of the Old and New Testaments, for the use of Catholic schools. This History is honored with a letter by order of His Holi-mess Pope Pius IX. and approved or recommended by more than a hundred Princes of the Church. The new edition is carefully inproved by several clergymen and revised by Mrs. Salies.

 — The well known firm of Benziger Bros. Scand 28 Barclay street, New York, has lately published the following works:

 — The well known firm of Benziger Bros. Scand 28 Barclay street, New York, has lately published the following works:

 — The distory of the Mass and its Ceremoties in the Eastern and Western Church. "It is edited by Rev. John O'Brien, A. M., Professor of Sacref Liturgy in Mount St. Mary's College, Emmittsburg, Maryland, Professor of Sacref Liturgy in Mount St. Mary's College, Emmittsburg, Maryland, Sacref Liturgy in Mount St. Mary's College, Emmittsburg, Maryland, Sacref Liturgy in Mount St. Mary's College, Emmittsburg, Maryland, Sacref Liturgy in Mount St. Mary's College, Emmittsburg, Maryland, Sacref Liturgy in Mount St. Mary's College, Emmittsburg, Maryland, Sacref Liturgy in Mount St. Mary's College, Emmittsburg, Maryland, Sacref Liturgy in Mount St. Mary's College, Emmittsburg, Maryland, Sacref Bard, Fifth E. Translated from the French by Miss Ella McMahon, Pius IX, was follows to the author of Golden.

 — Thought from St. Vincent de Paul for Sandts." "I love these little messengers of char, "Translated from the French by Frances M. Kemp. Price, 50.

 — Thought from St. Vincent de Paul for French by Frances M. Kemp. Price, 50.

cents. Calender of the Sacred Heart of Jesus Price 15 cents.

Among the new publications of Messrs. Benziger Bros., 36 Barclay street, New York, are: "Legends and Stories of the Holy Child Jesus "(price St.00): "The Flower of the Flock," by Maurice F. Egan (price 8100); "The Characieristics of True Devotion," translated from the French of the Rev. J. N. Grou of the Society of Jesus by the Rev. Alexander Clinton, S. J. This is a new edi-tion, being revised and edited after compari-son with all existing editions in French and English by Rev. Samuel H. Frisbee, S. J., Spiritual Director of Woodstock College. Price, 75 cents.

DR. EVAN'S OPEN LETTER.

Carefully Investigated by the "Canada Farmers' Sun" — Miss Koester and Her Parents Endorse the Statements Con tained in the Open Letter—The Doctor's Action in Making the Facts Public Fully Justified.

From the Farmers Sun

21Åc.; earlier makes, 16 to 17Åc; finest town-ships, is to 19c; finest western dairy, 16 to 17c; western rolls, 15 to 16c; Kamouraska, 15 to 16, Eggs 15 to 14c for limed and 10 to 15c, for culls per doz.

Latest Live Stock Markets. ^{*} Dec 12.-Butcher's Cattle-Poor stuff sold as low as 21c. and packed lots fetched as high as \$3 55 a cwt.

low as 2|c. and packed lots fetched as high as 355 a ewt. Stockers — From 2|c to 3c was paid. One bunch of 10, averaging 1,40 lbs, sold at 830 each. Sheep and Lambs — Offerings were mostly of export sheep, which were readily taken at 3 $|c_{c}$, weighed off car, for ewes and wethers, and 3c for rams. Lambs from 3|c to 3|c per lb was paid for the few that were here. One bunch of 31 lambs, averaging 55 lbs, sold at 3|c a lb. Hogs — To day the demand was active, and prices were advanced $12|c_{c}$. Long lean hogs of 10^{10} to 20^{10} bbs sold, weighed off car, 8.124, threk fats at 83.50.

fats at \$3.54], light fats at \$3.57], and stores at \$3.50. Calves — Offerings to day sold at from \$5 to \$50. Good fair yeals at from 135 to 140 hbs will fetch \$5.50 to \$5 each. Mileh Cows and Springers—The range to day was from \$25 to \$40 EAST BUFFALO. East Buffalo. Dec. 13.—Cattle—Light butch-ers' steers; \$3.55 to \$3.50; fat cows, \$25.5 to \$3.55. Hogs — Good Yorkers, \$4.40 generally; iew veholes, \$4.45; light, \$4.55; mixed packers, \$4.45; to \$4.55; mediums, \$4.50 to \$4.55; choice heavy, \$4.30; pigs, \$4.33; to \$4.45; roughs, \$5.65 to \$4; stags, \$51 to \$3.56; light, \$3.65 to \$3.50; stags, \$51 to \$3.56; Sheep and Lamba—Sales, best native lamba, \$4 to \$4.15; choice, \$3.65 to \$3.50; choice, \$3.75 to \$3.5; to \$3.50; mixed sheep, \$2.25 to \$3.50; choice, \$2.75 to \$3.5; to \$5.75.

Assessment System. Mutual Principle Prompt Payment of Life Insurance

Claims. Amaranth Station, Ont., 7th Nov., 1894. E. S. Miller, Esq., Sec'y The P. P. I., St. Thomas, Ont.

Dear Sir :--I have just received Cheque in full pay-ment of Policy No. 4897 on the life of my late husband, Mr. Isaac Snell, and have to thank your Cor pany for their promptness and courtesy, payment having been made on completion of proofs, and long before due. Yours truly, (S) LETITIA SNELL, Beneficiary. Dear Sir :-

Markdale, Ont., 9th November, 1894. E. S. Miller, Esq., Sec'v. The P. P. I., St. Thomas, Ont.

at different times and in the aggregate was very moderate : in fact there are few people who cannot afford to carry P. P. I insur-ance with very little effort. The settlement of claims was prompt and generous. Thanking you, Yours truly, (S) S. J. COLEMAN, Beneficiary,

Alvinston, Ont. Dear Sir— Through you permit me to thank the Com-pany you represent for the Cheque of \$1,000, which you have just handed me in payment of the insurance on the life of my late hus-band, whose death occurred last month. The proofs having only just been completed claim was not due for ninety days, but the Company have generously paid me already and I thoroughly appreciate their prompi-ness and courtesy. There is no doubt but that the P. P. I, furnishes reliable insurance at the lowest rates and pays its claims with the greatest dispatch. Wishing you every success in your work as agent, Vern tube

Yours truly, (S) MRS. AMELIA HARRIS,

Agents wanted throughout the Dominion. Write the Secretary for information.

Babies

and rapidly growing children derive more benefit from Scott's Emulsion, than all the rest of the Its nourishing food they eat.

DECEMBEB 15, 1894.

Episcopalians Discuss Religious Orders.

One of the subjects of discussion before the congress of the Episcopal Church, which has been in session during the past week in Boston, was that of religious orders. The Bishop of Vermont was strongly in favor of religious orders in the Episcopalian Church, regarding them a great help in religious work and stating that 'after a woman declares she has a call for a vocation of this kind we must

accept it as a fact." Rev. Geo. Zabriskie, of New York, was also in favor of them and claimed that the civilization of many European countries was due to their efforts. The majority of the congress, however, opposed the idea of religious orders and contended strongly against the position assumed by the High Church-

men.

A pure, simple and steadfast spirit is not distracted by the multitude of things be has to do; for he doeth all for the honor of God, and striveth within himself to be free from all self-seeking.—Imitation of Christ.

I WAS CURED of rheumatic gout by MIN-ARD'S LINIMEN F. ANDREW KING.

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ALWAYS THE DESIRED EFFECT.2

ALWAYS THE DESINED EPRECIA: 2 Minerton, O., June 15, '22. Two boys and a young lady of my congrega-tion were cured by that giorious remedy, Pastor Koenig's Nerve Tonic. The young lady bad suffered for eight years from epilepsy, having the fits atmost daily and ofttimes even several ib a single day. Now she is entirely cured and all by the use of this remedy. I herewith refer all sufferers from epilepsy or other nervous troubles to Pastor Koenig's Nerve Tonic, for I know from experience and also hear continually from all sides that it aiways has the desired effect. LOUIS GRIMMER, Rector.

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

Cannelton, Ind., September 16, '91 Bome of my people, my teachers as well as myself, are using Pastor Koonig's Nerve Tonic with the very best resulta. I recommend it most heartly. KEV. J. W. BOOX.

FREE A Valuable Book on Nervous Dis-Gresse and a sample bottle to any ad dress. Poor patients alsoget the med-ione free. This remedy has been prepared by the Rev. Father Koenig, of Fort Warne, Ind., since 15:6, and is now mider his direction by the

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tain all Members of the Family. THE CATHOLIC HOME ANNUAL

FROM THE II A hoar frost fell, and When a feast was he With luxury, wealth The inns were full, no No room for

VOLUME

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And wearily backwar The Mother maid on To a ruined hut-for But hush ! there's side-The wail of

On a truss of straw th Neath an open ro-through. In the crading fold, While the breath of

on His bro The feast was held i And doves were praise, But nothing for Hin And angels singing A song for

He wants no slaves He wants no land. f He wants no jewels. But He wants our

room. Make room To crave one thoug To crave one praye To crave regret for To crave our love, f He came a

Come now, for 'tis t Come now, for, list Let us follow the And He'll reach us The Hand

THE FIRST

A Little Medita We are not until Christma

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Shelter

A Book that will Instruct and Enter-

(S) S. J. COLEMAN, Beneficiary. (S) S. J. COLEMAN, Administrator. Alvinston, Ont., 24th November, 1894. Duncan Sinclarr, Esq., Alvinston, Ont. Dear Sir -

Chancellor, Miss Orney, Chancellor, Miss M Roach, Com from Davitt Branch, W Lane, D Shea, J McCarthy. (Officers of Davitt Branch, No. 11.) President, D Shea. Vice Pres, M Delory. Ree See, D Murray. F and Ins See, J McCarthy. Treas, P Kelly. Stewards, C Brady and P Loughlin. Marshal, G Marlborough. Asst Marshal, F McGarty. Inside Guard, J Burns. Outside Guard, J Burns. Outside Guard, J Burns. St. Patrick's Circle, No. 1, also had a good attendance and elected their officers as fol-lows: President, Miss J Healey. Vice Pres, Miss H Gallagcher. Rec See, Miss H Gallagcher. Rec See, Miss H Burn. Treas, Miss J O'Brien. Stewards, Miss E Dunn and Miss M Fahey. Guard, Mrs J J Nightingale. W, LANE, Secretary Treasurer and Organizer.

C. O. F.

U. U. F. Toronto, Ont., Dec. 8, 1894. Sacred Heart Court, No. 201, held their regular meeting Thursday last. In the absence of the C. R. the Vice C. R., Brother John Neander, occupied the chair, and con-ducted the business of the evening in perfect order. Sacred Heart Court was well repre-sented at this meeting. Several important questions came up for discussion which proved interesting to all and satisfactory to the order. Joseph Cadderate, C. R., of St. Joseph's Court, also Brother Pape, who took an active part in Catholic Forestry, were present. We were pleased to entertain our visiting Brothers, and hope to see them at our meetings often. Notwithstanding the proving. One more application was handed in, and several will be read at next meeting, which will take place Dec. 20. This will be an important meeting. All members of the Court are specially requested to be present. ANDREW KERR, Rec. Sec. 15 Munroe, St.

At the last regular meeting of St. Joseph's Court, No. 454, Catholic Order of Foresters, the following resolutions of condolence were

the following resolutions of condolence were passed: Resolved, whereas Almighty God in His infuite wisdom has been pleased to remove from us our late and worthy brother, Jas. Brady, who departed this life on Nov. 15, 1894, be it therefore Resolved that the members of this Court hereby earnestly extend to relatives of our late brother our heartfelt sympathy in their sad bereavement. Also be it Resolved on the minutes of this resolution be recorded on the minutes of this Court, also a copy sent to CATHOLIC RECORD, Forester and Hegister.



The measure of each man's virtue is best seen in times that are adverse. — Thomas a'Kempis.

Fall. Even at this stage, when the walls ar-not yet completed, it presents a very impos-ing appearance. We wish every success to the new church, and to the club working s-generously in its behalf.

OBITUARY.

MRS. JAMES KELLY, KINKORA.

MRS. JAMES KELLY, KINKORA. The angel of death has surain visited our most prominent parishioners, in the person of Mrs. James Kelly. Her death was due to a severe cold, which developed into pneumonia, and proved fatal, after a short illness. By the death of this lady the Cath-olic church in Kinkora loses one of its most devoted members. She was always will-ing to, and did, perform her part in any good work connected with the church. Her husband loses a fond and loving wife; her children, a kind and affactionate mother. It is consistent with human nature to mourn at the death of those most dear to us, but Oh what a consolation to know that the sad parting is at most but for a few short years, where we too will be united with our loved ones where parting is no more. The heartfelt sympathies of all is tenderly accorded to the stricken ones who now mourn in patience for those whose place in their hour of sorrow and bereavement; and we trust the prospect of another meeting and preeting in the hereafter will assuage their greeting in the hereafter will assuage their greeting in the hereafter will assuage their ing hearts. The was well and happily prepared, re-St.

grief and allord consolation to their sorrow ing hearts. She was well and happily prepared, re-ceiving the rites of our Holy Mother Church. On Wednesday morning the body was pro-

On Wednesday morning the body was pro-cessionally conveyed to the parish church, where solemn Requiem Mass for the repose of her soul was sung by Rev. Father O'Neill, thence to the cemetery, when the final obse-quies were celebrated. May the loving arms of our holy Redeemer be extended to welcome to His eternal home the soul of Mrs. Kelly ! Many when they hear of her death will breathe a prayer that her soul may rest in peace.

MRS. JOHN CORRIGAN, LONDON TP.

MRS. JOHN CORRIGAN, LONDON TP. On the feast of the Immaculate Conception of the Blessed Virgin Mary (Dec. 8), Char-lotte, wife of John Corrigan, of London Tp., and daughter of the late Wm. Nesbitt, passed away, atter a short illess, fally fortlined by the last rites of Holy Church. As she in life bore trials and afflictions at all times with patience and resignation never flinching from her duties as an ardent Christian lady, the promise has been fully verified, 'As ye live so shall ye die." Her life and death were truly exemplary, being at-tended in her last hours by Rev. Father McCormack, who paid frequent visits and recited the prayers for the dying a few moments before she breathed her last. Her bedside was surrounded by a number of

The average term of service of a st. Bernard monk is twelve years. At the expiration they are sent to another monastery, generally to Mar-tigny, to die. Their health is al-

the blood, overcomes wasting and gives strength to all who take it.

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A FEMALE TEACHER WANTED, FOR Catholic Separate school No FED, FOR A FEMALE TEACHER . No. 1, Nichol holding a second or third class certificate Duties to commence Jan. 3, 1885, Apply to JEREMIAN WRIGHT, Secretary, Marden P. 0, 842-2

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 Sec. Brechm, Ont.
 A TEACHER, HOLDING A SECOND OR third class certificate, for Catholic separate school No. 6, Artemesia, for a term of six months. Duties to commence Jan. 3rd, 1865. Apply, stating salary, to JAMKS BUTLER, Sec., Flesherton Station, Ont.
 MRS. SHEPHERD We have prime to the letter writter by Rev. J. A. Mac donald, Presbyterian minister of Si. Thomas concerning this misculevous woman. He plan of operation seems to be to go to out-of how w, and by reta ling shominable shand ers agains: the Catholic Church and its in atti-tions, play on the creduity of innocent of a lithe while reaping a rich haves of a lithe while reading a rich haves of a lithe while reades. Single coplea will be supplied at 2 cents each; by the dog. I cent each; 100 or ver, half a cent each Address, Thow As CorrEx, Catholic Recorr office, London, Ont.

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