Mr. Blake gives extracts from a Mr. Blake gives extracts from a confidential report as an explanation of the estimate, and says: "The Irish parliamentary party trust that Irishmen at home and abroad will recognize the reasonableness of their reasonableness of their reasonableness." appeal, and give to it that hearty re. sponse which the interests of the cause demand."

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# Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, JANUARY 27, 1894.

NO. 797.

Babyhood.

Take this eager hand of mine and lead me by the Pope dealt individually with these the finger Back to the lotus land of the far away.

Turn back the leaf of life; don't read the Let's find the pictures and fancy all the rest! We can fill the unwritten pages with a brighter Than old Time, the story teller, at his best.

sipping
From the fairy flagons of the blooming locustrees.

Turn to the lane where we used to "teeter Printing little footpalms in the yellow mould; Laughing at the lazy cattle wading in the water,
Where the ripples dimple round the buttercups of gold.

Where the dusky turtle lies basking in the gravel

Of the sunny sandbar in the middle tide,

And the ghostly dragon fly pauses in his travel,

For est like a blossom where the water lily

Heigh ho! Babyhood! Tell me where you linger, Let's toddle home again, for we have gone astray; Take this eager hand of mine and lead me by Back to the lotus land of the far away.

#### THE STORY OF THE SYLLABUS.

The word syllabus, as defined by the Century Dictionary, means a comtitle is "A Syllabus containing the principal errors of our times, which 1862. are noted in the Consistorial Allocutions, in the Encyclicals and in other Apostolic Letters of our Most Holy Lord Pope Pius IX." We may say then in general terms, though the word is a common noun, yet in the popular mind at least it is generally such a document and men totally un upon it. Calumnies the most gross have been flung at it, and interpretations the most unwarranted have been

In the following sketch a sufficient answer will be given to all these by showing just what the Syllabus 18, how by the highest authority in the Church. begins with the year 1848. student of history knows the condition ual revulsion that accompanied it was Errors of all sorts were rife. and the far-seeing, serious men of that day saw that some strong movement in opposition to this tendency must be made if society was to be saved from the effects of its own mad policy. Laymen as well as priests turned to Rom in this crisis, hoping to find there a power willing and strong enough to had become notorious, principally in stem the tide. Nor were they disappointed. Among the laymen the well known name of Donoso Cortez anpeared, while the Archbishop of Per ugia, the present gloriously reigning Pope Leo XIII., in the Synod of Spoleto spoke for the clergy. The fathers of this synod begged the Pope to collect in one document the errors against Church authority and condemn each condemned propositions were drawn. according to the accustomed formula. "For aithough," said the Fathers of ese errors have already document and to give to each its own afterwards a Cardinal and a candidate

order, Pius IX. responded to the prises the Syllabus as it is known to-solicitations addressed to him from all day to every theologian. The fact that principal pernicious errors that pre-vailed in their particular part of the Epiphanius, venerable father of heresy ranged under twenty-eight headings, icine chest, furnishes antidotes against which he furnished them. A few of the poisonous doctrines of no less than these headings indicate the divers subjects of the answers, e. g., pantheism, materialism, rationalism, idealism binæ' in the Song of Solomon."

BY JAMES WHITCOMBRILEY.

Seigh-ho! Babyhood! Tell me where you linger.

Whis commission, which remained in existence six years, but we know that during this time there appeared linger. Let's toddle home again, for we have gone thirteen Papal documents, in which errors and that these documents were prepared by this commission.

This may be said to be the first stage in the preparation of the Syllathe appearance of a pastoral letter of Bisho Gerbet, of Perpignan, bearing the date of July 23, 1860. This Bishop, once the friend and dear disciple of De Lammenais, had pre-pared in a pastoral letter a list of eighty-five dangerous errors, which he had arranged under eleven chapters. This document, carefully prepared, excited the admiration and approval of Pius IX., who appointed a new special commission, consisting of three embers, presided over by Calerini, with Mgr, Jacobini as secretary. This commission was to coninue the work of the former com mittee, making Bishop Gerbet's pastoral the basis of their action.

The commission was made up, as we have said, of three members — a secu-lar priest, a Jesuit and a Dominican, The Jesuit was the well-known theologian, Perrone. They began their sessions May 21, 1861, and continued to work until August of the same year. when they had reduced the eighty five pendium containing the heads of a discourse, the main propositions of a course of lectures, etc., an abstract, a a table of statements contained in any a table of statements contained in any to twelve members, which counts writing, of a scheme of lessons or the like. It is found in modern English usage in Jeremy Taylor and Charles Dickens. The dictionary then gives a definition of it as used in the literature of the Roman Catholic Church, but says specially that it refers to the document of Pope Pius IX., whose full title is "A Syllabus containing the content of the Benedictines the other of the canons regular, a Capuchin, a professor of the Propaganda (the well-known Abbott Smith) and one Jesuit (Pertone). They began their work Sept. 10, 1861, and completed in February,

After dividing among themselves the matter of their discussions they ex-amined and qualified each proposition, giving the reason for the qualification. They voted on each proposition in common, and finally reduced the popular mind at least it is generally associated with the document of Pius IX., above noted. The words of praise and the words of blame that greeted the Syllabus need not be dwelt upon here. Men capable of judging upon here. Men capable of judging the purpose of condemning these errors such a document and men totally un-fitted for such a task have pronounced pronounced by his supreme authority. However, before issuing it Pope Pius IX., took advantage of the presence of many Bishops in Rome, on the occasion of the canonization of the Japanese martyrs, to ask their opinion on the oppor tuneness of a general definition, and also to the doctrine and qualification of it was prepared, how promulgated, how to all, except when speaking to Bishops or Archbishops. Each Bishop had a theologian assigned to him to help him, In treating of the first division (the and after a three months study of the preparation of the document) we may distinguish three epochs. The first Every the doctrine of each proposition was worthy of condemnation, that the qualstudent of history knows the condition of Europe in 1848. Revolution and bloodshed were abroad in France, Prussia, Austria and Italy. Even when the direct effect of the Revolution was not felt, the influence of the intellect lished the propositions prematurely in his paper and made such a bitter attack and criticism on them that the Pope thought it inopportune to send out the Bull at that time.

Father Passaglia was prominent in the commission that prepared the Bull of 1854, and by his trouble with the Society of Jesus, whose ranks he left, Italy, where he numbered many adherents. Having failed in this first step, the Pope bethought himself nother plan. The proposition had been already condemned in Papal docuanother plan. ments of the past eighteen years. All that was needed was to collect them in a single document, with indications of the original sources from whence the

This brings us to the third and last phrase of the preparation of the Syllabus. For this work the Pope apbeen substantially condemned by the pointed another commission, of which Church, nevertheless we believe that we know little, except that Cardinal to collect them together in a single Bilio, then an humble Barnabite, but specific note of condemnation will be for the chair of Peter at the death of great profit to the faithful of Christ." Pius IX., was a member. They col As soon as he had returned from his lected a list of eighty condemned proexile at Gaeta and Portici and the positions, which under the title quoted Papal affairs had been put in better at the beginning of this paper com sides and directed Cardinal Fornari the Syllabus contains eighty errors is May 20, 1852, to write to the full of suggestion to Philip Schaff in Bishops and prominent members of the his "Creeds of Christendom." He laity, asking them to indicate the says: "The number of errors was no

Their answers were to be hunters, who in his Panarion, or med-

We have now seen the various of Kant, pietism, latitudinarianism, etc. Some men hoped to have these errors condemned in the solemn bull passed through before it reached its ception of the Blessed Virgin Mary, the beginning it was question of conand suggested this to the Pope, but demnation by solemn Bull, which was the suggestion was not acted upon. prevented, as it seems, by an accident, The commission of theologians who a significant fact that should be kept

We know very little of the work of cal "Quanta Cura" was sent out in which are threatening society, the defense of liberty and justice, when this commission, which remained in 1864 in the usual way by the Pope, and false positions I have condemned. I ever threatened by outside foes, or inat the same time the Cardinal Secretary of State, Antonelli, sent the Syllabus to the episcopate, with a letter ex-plaining its import. Cardinal Newman in his "Reply to Gladstone gives the impression that Cardinal Antonelli sent out both. He gives the following paraphrase of the letter: tatis Extension," published in the "The Holy Father sends you by me a "Acta Santæ Sedis" in 1867, wrote in list which he has caused to be drawn the same strain. Against this, howhas in various formal documents in fact that though there were five Cath-the course of the last eighteen years olic journals published in the city of you a new encyclical, which he has published in the "Acta Santa Sedis

> Pope, always deeply solicitous for the the Curia who sat near the Pope and salvation of souls and sound doctrine, who affirms that he did not lose a palvation of souls and sound doctrine, has never ceased from the very beginning of his Pontificate in his various Father declares he heard not a word of public documents to condemn and proscribe the principle errors and false mistake of illusion could have arisen doctrines of this especially unhappy age. Since, however, it might hap-pen that all these Pontifical writings did not reach each individual Bishop, therefore the Pope wishes that a Syllabus of these errors be drawn up and sent to each Bishop, in order that all the Bishops might have before their eyes all the errors and pernicious doc-trine which were reprobated and proit to you on the occasion of the new encyclical," etc.

Such is the gist of the letter of Cardinal Antonelli accompanying the Syllabus and shows plainly how the docu-ment is to be regarded. On the reception of the Syllabus by the Church we may say a word. The way the Bishops of the Catholic Church received this catalogue is plainly set forth in a volume, in which are collected all the letters of the Catholic episcopate to the Pope on this matter. For convenience hey may be ranged under four heads. First, those letters in which the Syllabus is defended and the right of the Bishops to promulgate it against the cated. These letters show how violent was the opposition that met the Syllabus. The civil power tried to suppress it, especially in France. The second class is made of those letters, pastorals, etc., in which the Bishops sent the Syllabus to the faithful under their charge. The third class comprises those letters of submission and adhesion to the doctrine of the Pope. The fourth class demands a word of explanation. When the Vatican Council was decided apon each of the most prominent Bishops was asked to indicate the mat ter that he thought should be treated in this Council. Among the matters mentioned was not unfrequently the - diocesan, provincial and national, among the last our own Second Council of Baltimore - reveal the mind of

All these documents show the whole hierarchy to be in entire consonance with the ideas we have exposed in this sketch. A few particular examples. Sicily speaks of the Syllabus as a catalogue of current errors drawn from the allocutions and encyclicals of Pius prejudice and intolerance. Valledolid for Spain, and Cardinal and take sides as dictated by testimony to the nature of this document-that it is pontifical and

It remains for us to say a word on how the Holy See regarded the document. On this point the words of Pius IX., himself, are of interest. He speaks of it frequently as "Syllabus noster jussu editus." Cardinal Antonelli in his letter accompanying it "Summus Pontifex voluit, 'Ejusdem igitua Pontificis jussu, etc. How then can any one say in the face of these words that the docu ment is "private," "anonymous," etc, when the mind of the Pope seems so clear on this point. In this connec tion an interesting statement, which, however, in light of later faith cannot be admitted, was sent out by many Italian, French and English papers. No two papers agreed exactly on the words used, but all were unanimous as to the sense.

The episode was this: On June 17, 1867, Pope Pius IX. was speaking before a number of Cardinals and about two hundred Bishops. In the course of his remarks he is credited with saying: "Encyclicam Quanta Cura necnon syllabum coram vobis nunc confirmo et vobis iterum tanounam regulam decendi porpono." The number of the Dublin Review for July, 1867, has this statemeut, and surprising to say, Archbishop Manning, in a pastoral letter bearing the date of December 8, 1867, speaks in the same way. He says, in substance: "The Pope answered immediately (to something that had gone before) in

now confirm these acts before you and I again propose them to you as a rule

Archbishop Manning published these same statements in the Nincteen Century Magazine. Mr Ward, of the Dublin Review in his "De Infallibiltatis Extension," published in the "Acta Santæ Sedis" in 1867, wrote in up and printed of the errors which he ever, we have to chronicle the strange condemned. At the same time and Rome, not one of them had a word of with that list of errors he is sending to all this. The discourse of the Pope judged proper to send to the Catholic makes no mention of this. Nor is it Sishops. I send you both."

This idea is erroneous. The true found in the "Acta Pii Noni," the authentic and authoritative record of etter in substance reads thus: "The his pontificate. Finally a member of such a statement. How this strange it is impossible to explain. But to day the fact is usually discredited.

The testimony of Pope Leo XIII. completes this paper. In his encyclical "Immortale Dei" he reproduces almost exactly the words of the letter of Cardinal Antonelli, which accompanied by the Syllabus, and in these words he, of course, attributes the document to Pius IX., whom he scribed by him. He ordered me to credits with noting the errors and have this Syllabus printed and to send ordering them to be corrected together Such is in brief an historical sketch

of the Syllabus - its formation, promulgation, acceptance by the Church and its confirmation by the sovereign authority, from which brief exposition we may be better able to truly appreciate its dogmatic and authoritative value.—E. J. Fitzgerald in the Catholic Times

#### THE JEWS AGAINST IT.

#### Rabbi Caro Ready to Sacrifice Him-self in Combating the Instigators.

Rabbi Caro of the Temple Bne eshurun, corner of Tenth and Cedar streets, Milwaukee delivered a sermon last Friday night on "The Catholic Church and the A. P. A." He spoke at length of the evil of secret political and religious societies saying that none had suffered more from their hideous objects than the Jewish people.
The Rev. Caro condemned the attitude of the Protestants in forcing the readng of the Bible and introducing church songs and dogmas in the Public schools. "They know," said he, "that this is distasteful to Catholic and Jewish parents and yet they per sist in advocating these inconsister n the liberal system of Public schools.

Replying to the question so often propounded by Apaists, "Do you propounded by Apaists, believe that a man can be a sound, patriotic and loyal citizen, who beieves that he owes his first allegiance to a foreign prince or ecclesiastical power, before his country?" Rabbi Caro said :

"This indirect accusation against our Catholic fellow-citizens reminds us of the cruel charges against the Jews, bishops of the kingdom of Naples and Sicily speaks of the Syllabus as a catapatriot?' Only blind fanatics will use such arguments and thereby cater IX., during the previous eighteen years of his pontificate. Cardinal Sterckx, of Malines, represents Belgium and his words are almost aced by revolution in its own midst it

identical with those cited. Cardinal is the sacred duty of every patriotic Bauscher, of Vienna, the Bishop of citizen to share the hardships of war Gousset, for France, all bear similar conscience. The War of Independence, the late unpleasantness between the North and South illustrated the correctness of these facts. The Catholics on neither occasion inquired of their first allegiance, the Pope, what was his opinion and whose cause the should espouse, but we can find his faithful followers in the ranks of the Union and Confederate armies suffer. ing and dying like brave citizens, and as true as there is a God, who rules the destinies of nations, our national cemeteries and the numerou tombs in our grave-yards prove that our Catholic patriots, notwithstanding in church matters they owe their first allegiance to the Pope, the learned and liberal prince at Rome.

"Do not imagine for a moment that in the present controversy I am partial towards the Catholics; I am speaking as a Rabbi from a Jewish pulpit, and protest against the attacks made them, for similar slars are repeatedly hurled against us, and their absurdities and injustice can be better exposed when they are refected in behalf of others than when they are offered in self-defense. "There is absolutely no reason, no

an American citizen an answer to the question, 'Which will you obey as an American in case of a conflict, the laws of your Church, or the laws of your State?' I dispute the right of any self-styled patriot to ask an American Rabbi such an impertinent question. \* \* God is my banner, He is first last and evermore. I have no Church

cause whatever, to demand from me as

sion to maintain what is right and and front of her offence.
just, as your mind and conscience dicjust, as your mind and conscience dictate to you. Let no false influence disturb your good judgment in keeping Church and State separate; in all your actions as American citizens keep your politics free from religious interference. Promote the union of your blessed country, the welfare of your State and city by condemning every religious agitation and by ever testifying before the world that you know exactly what is required from you as

The continued, persistent, unreason ing and sometimes malignant opposi-tion of bigoted Protestants reminds us the incident mentioned in the gospels, of our Lord's healing the man with the withered hand. The Scriber and Pharisees of those days were thoroughly penetrated with the Protestant They were great sticklers for the mint, anise and cumin while they neglected the weightier matters of the law. Our Lord had just given them a lesson in regard to the proper observance of the Sabbath as He and His dis ciples pass through the corn fields and plucked and ate on the Sabbath. great lesson was conveyed in that brief but expressive apothegm: "The Sabbath was made for man, not man for the Sabbath." Their prejudices were aroused, and when He went into the synagogue, as was His custom, to teach the people, these determined Puritans followed Him to see if they could not find some ground of accusation against

Fortunately for them there was a man there whose right hand was withered and his friends no doubt had brought him there with the hope that Christ would cure him. But these lynx-eyed sticklers for the strict letters of the law watched to see if He would heal on the Sabbath that they might find an accusation against Him.

Our Lord did not hesitate to call upon the man to stand forth, and then, in order to show them the folly of their opposition and teach them a lesson in regard to the nature of the doctrine which He came to teach, He said : ask you if it be lawful on the Sabbathday to do good or to do evil, to save life or to destroy?" Then He commanded the man to stretch forth Hi hand and he stretched it forth and it

What effect had this notable and undoubted miracle upon His watchful enemies? Were they convinced of His power? Were they persuaded of His power? Were they persuaded of the truth of His doctrine? Not at all. On the contrary, the account says, "They were filled with madness, and hey talked one with another answer to make to His reasoning about the Sabbath. They had their traditional notion, and He had violated it, and that was enough to condemu Him. But in addition He had the audacity to confirm the truth of His claim by performing a manifest and striking miracle before their eyes. That was too much; they were mad, and they determined to get rid of Him, if possible, by fair means or foul.

One would naturally suppose that reasonable men would have said, the reasoning of the Master is good. It is true, as He says, that the Sabbath was made for man and not man for the Sabbath, and, therefore, it must be not only lawful but proper to do good and not evil on that day. But even suppose they were reluctant to change their views and lay aside their prejudices by the force of His reasoning it is simply incredible that they should not have been convinced by the striking miracle which He performed and to make greater sacrifices for their religion than Protestants ordinary at least said to themselves: We must look into this matter; we must exam ine the claims of this extraordinary Man more thoroughly. But, no, they were determined not to believe. They were bound fast with the iron chains of an obstinate, unreasoning prejudice, tact with this fact some time or other and when they were confronted with argument and miracle to which they goes to early church they were filled with anger and resentment and determined to get rid of the sion, also, the attendance of our Cathment and determined to get rid of the olic fellow-citizens is said to be very olic fellow-citizens is said to be very therefore, be had absolutely no adequate answer obnoxious Teacher, if possible.

Need we make application of this regular. It can not, therefore, striking incident? Why are our anti-serred that Roman Catholicism is Catholic friends so angry with the declining in this country. We are sat-

Catholic Church? Why are they so isfied that it is yearly gaining Catholic Church? Why are they so persistent in their opposition, and why do they consult together as to what they shall do to cripple her efforts, to nullify her influence, and if efforts, to nullify her influence, and if possible to destroy her altogether? herent in the true faith. Until Pro-Her arguments are unanswerable, and her very existence is a miracle. It is not so many years since the people thought the Catholic Church ful.—Ave Maria was dead and buried and that she

ever threatened by outside foes, or in-ward rebels, immaterial whether they ed dead body has risen from the grave appear as an invading army, or seek and appeared in the midst of their to disturb the peace of my country feast, and they are very much through political strife, or try to undermine its free institutions by adment that this defunct body has somevocating intolerance and prejudice in the schools and in the press."

In conclusion the reverend speaker

In conclusion the reverend speaker id:
"As Israelites you know your misare unanswerable and that is the head

There was a time, not so very long religious agitation and by ever test, ing before the world that you know exactly what is required from you as actly what is required from you as newed vigor and activity of the old new vigor activity of t THE HOPELESSNESS OF UNREA- they supposed was dead and buried their auger is increased. They are alarmed. They consult together as to what can be done to get rid of this terrible organization which they pretend is threatening the welfare of

the country.
Anti-Catholic secret societies are formed with the avowed purpose of opposition to Catholics. Their hatred seems to be absolutely satanic. They ally themselves with politics. fessing to be laboring for the protection of American principles and American interests they are going in the very face and eyes of the American constitution and the current traditions of the country. They are thoroughly unscrupulous and resort to all sorts of underhand means to injure their fellow-citizens of the Catholic faith. They scatter broad-east through the country the most abominable lies, the old slanders and outrageous misrepresentations of Catholic doctrine and practice which have been answered a thousand times. But that makes no difference to them. It only makes them the more angry and determined in their opposition. It is useless to reason with them. Though one rose from the dead and testified to the truth of the Catholic religion they would not believe. The lives of their own Catholic acquaintances and fellow-citizens give the lie o their pretentions and protestations That makes no difference, the Catholic Church is doomed, it must be des-troyed, "Delenda est Carthago?"

What shall Catholics do under such circumstances? Be patient and pray for our enemies; above all let us be careful to give the lie to their nefarious charges by such good Christian lives as Holy Church inculcates and encourages. - N. Y. Catholic Review

#### THE CHURCH IN ENGLAND.

There are many truths, and just a w untruths, in a letter of the London correspondent of the New York World. Allowing the untruths to go by default, the following statement will be read with interest :

"A good deal of alarm is expressed they might do to Jesus." They had no rapid progress made by Roman Cath-Nor is this alarm groundless. olicism. Comparatively a few years ago there was scarcely a monastery or a convent to be seen in England; now the country is dotted with them. Catholic schools and churches were comparatively few; they now abound all over the land. The writer ascribes these "deplor-

able results" to the "defection of Newman, the loss of Manning," etc.; and continues:
"Then, too, the religion of Catholics

is made a living reality to them. The doors of their churches are never closed. Our Protestant ministers, for instance, can not stand summer work, Catholic priest can: They never run away from their posts. The increase in strength of the Catholic Church is chiefly in England and the United States-communities in which the doc trines of the Reformation ought to be most powerful. Catholics are willing make for theirs. . . . It is, more over, tolerably certain that the out ward observances of the Catholic Church are pretty faithfully adhered to. Most of us are brought into con--if only on Sunday, when Bridget of weather. Protestants are seldom so scrupulous on that point. At confes-

testants come to view the problem in this light, their speculations may be of

The commission of theologians who as ignificant fact that should be kept had prepared the Bull of 1854 was, however, retained and this special however, retained and this special matter was committed to their care.

The commission of theologians who as ignificant fact that should be kept immediately taken down, but they however, retained and this special words which unfortunately were not fight for, but I will fight with word and that she words which unfortunately were not fight for, but I will fight with word and that she words which unfortunately were not fight for, but I will fight with word and that she words which unfortunately were not fight for, but I will fight with word and the second fishermen. Sweet allegory! it is were in this vein: In the Syllabus I showed to the whole world the dangers of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! It is second fishermen. Sweet allegory! It is as the continuous and the

#### LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XXVIII.

A BRAVE MAN. "As one by one thy hopes depart
Be resolute and calm.
Oh ! tear not in a world like this,
Aut thou shalt know ere long—
Know how sullime a thing it is
To suffer and be strong."

Longfellow. From the moment that he heard of Mabel's visit to Vrananches, Hugh began to prepare for what he knew would follow, so that Mabel's October letter did not take him by surprise. As soon as he had perused it, he saw that the foundation of her faith in Protestantism was severely shaken. And yet that letter afforded him a ray of comfort, for in it she appealed to him as her forlorn hope. She still him as her forlorn hope. She still seemed to expect that he might be able to satisfy her doubts, and, acting upon this impression, Hugh resolved wind up his affairs with all possible diligence, and to hurry back to England by the next mail, thinking that if she were removed from the dangerous influences by which she was sur-rounded. Mabel might, by his persua-sion, and with the help of his advice, recover her peace of mind.

A good deal of Hugh's business was

already concluded; there was still much to be done, but not more than the energy of an almost despairing heart enabled him to accomplish so far as to set him at liberty within a fortnight of the time when the next mail left for England.

It was not until he found himself on board the homeward-bound vessel that Hugh had leisure to reflect on the extent of the trial awaiting him in his own country. Should Mabel, before his arrival, have come to any decision, Hugh knew her well enough to know that his chances of success with her were very scanty. He might, if he chose, so work upon her feelings as to induce her to abandon for his sake that which her conscience dictated but neither he nor any other creature would ever be able to banish from he heart the thirst after the good and beautiful, which rendered the possession of a practical rule of faith as to her as the very air she Would he ever be able to necessarv satisfy her again with solid Protestant doctrines?—would he ever be able to restore the shipwreck of her faith, so as to make her contented with her position as a clergyman's wife?

Upon these points Hugh became aily less and less sanguine, and so great was the mental anxiety under which he labored that by the time he reached Southampton he was ill, and he felt that another week of such agony must have turned his brain.

It was far on into February. Mabel in the last letter Hugh had received. spoke of a return to Elvanlee by Christmas time. At Elvanlee, accord ingly, Hugh had expected to find her when he arrived, looking far more out of health, and more terribly shaken, than on his former return from Tas mania two years previously. But he was disappointed. Elvanlee was still shut up, and the housekeeper, who was rejoiced to see him, informed him, sorrowfully enough, that there were sad changes, and that the family were not expected until the end of Febru ary.

As she spoke of changes, she re garded Hugh attentively, and, as it seemed to him, with pity. He shrunk instinctively from the revelations which might be coming, and hurried away to the Vicarage, where his friend Horace Stanley, the temporary incum-bent, would, he knew, make him very

whole truth at last. He had thought himself prepared to hear it, and yet, when the blow actually fell—when he heard that Mr. Stanley had received a few lines from Mabel, acquainting him with her conversion to the Catholic faith, Hugh's long-sustained courage for awhile forsook him, and he fainted It was some time before he recovered but when he did so, his first request

was that Mabel's letters might be given "How did you answer this one?" he

asked, holding out Mabel's first letter of inquiry-" what books did you send "I have a copy of my reply-there

it is, Hugh I sent her no books, for I knew of none that would have satisfied her peculiar train of thought. "Horace!" exclaimed Hugh, almost

fiercely, as he ran his eyes over the letter which had so angered Mabel, " is this all you said to her ?-you, the brilliant scholar — you, who have studied so much, could you find no clearer answer for my poor Mabel? What have you done?"

A vivid flush overspread Mr. Stan-ley's face; he both looked and felt deeply wounded by Hugh's implied reproach.

'You are unjust, Hugh-how could I answer those inquiries by letter? The difficulties are immense. I do not believe one half of you appreciate them. I can assure you that our position in the Church of England is a ticklish question."

"Are you going to turn Romanist asked Hugh bitterly. too. Horace? "But there," he added quickly, ex tending his hand, "forgive me. I was hasty-I scarcely know what I am saying. I am suffering horribly. God help me! I wonder how soon I can get back to Australia?"

Come, cheer up, Hugh-don't talk of going back to Australia. You must rest for a few days, and then go to France. Things may not be so hope-

"I shall not go to France at all I shall stay here for a few days, after which I shall go home again," returned Hugh, as quietly as though he were talking of a ten miles' drive. "Home! — my dear fellow, why, surely you are at home now," said Mr.

amazed. "My home and my grave are both in Tasmania, I expect," answered Hugh wearily. "You can remain here, Horace. I shall never come here, Horace. back any more.

nsense, Hugh! Come, go to bed, old fellow; you will see things in a brighter light to morrow. Surely you will try the effect of your influence with Miss Forrester!"

Hugh shook his head; he neither could nor would discuss his darling Mabel with any man living, but he could not help thinking that, if Horace Stanley had ever loved a woman, she must have been a strange contrast to

Next morning the subject was renewed. It was one of those soft, delic ious days of early Spring, with which our capricious climate favors us occasionally. In through the glass doors of Hugh's study, which Mabel had entered on that never to be forgotten morning, which had witnessed the first rising of the storm across their sky of happiness, came the sweet breath of violets-the violets Mabel had planted one short year ago. Hugh sat by the window, gazing sadly upon the home he was about to leave forever. Mr. Stanley was busy with some papers at the writing-table. At last Hugh

spoke.
"Horace, I meant what I said last night; you must remain here. There is a P. and O. steamer leaving to morrow night. I have telegraphed for a berth.

"Hugh, this is absolutely wrong. If you would but make the effort, you might bring Miss Forrester round again; and even should she persist in her new religion, why go and break both your hearts? Let her take her way, and do you keep to yours.'

"Horace, no more of this; you do not know my Mabel, or you would understand me better. An interview would only be additional torture to us You think I could influence both. You think I could influence her—ah! you are mistaken. Do you both. suppose she has gone on so far in the dark; do you think she does not know the full extent of the misery her decision has entailed for both of us? Do you suppose she has acted through O God in heaven, how you caluminate my Mabel! I, who know her honest, loving heart—I know what this step has cost her; and, knowing what I do, do you suppose I will be the instrument of her torment?—do you think I will ask her to choose between me and her faith? Mabel has joined the Church of Rome because her conscience forced her to do so, and God forbid that Laboud ways. forbid that I should urge her through love of me to go against her con-science. No, our cross is heavy enough to bear; we owe it to one an other not to increase its burden. As long as her decision was in the balance, I was sanguine as to what my influence might effect; but now the deed is done, it is all over. Mabel Forrester cannot be my wife. What, then, have I to do in England? It is better I should not see her—it would only break our hearts."

Hugh spoke sternly, and when he had finished, bowed his head in his clasped hands, and there was a long, long silence, broken at length by Mr. Stanley, who suggested-

"If you were to give up your pro fession, and live as a country gentle man, it would not be so awkward as if you were a clergyman.

would be against my conscience to marry a Roman Catholic. Horace, you know my decision; let us talk no more of this, for we have much business to

get through this morning.' The morning accordingly was passed in his study. After luncheon, Hugh sbut himself up to write to Mabel. He took two hours over his task, then carried the letter to the post. His sudden return had by this time become known in the parish, and everywhere along his road Hugh was greeted with warm words of welcome. To no one did Hugh make known his sad resolve. Not one among the many who flocked to the doors of their humble cottages, just to get a word, a smile, a shake of the hand, guessed that never again after that February day should they look upon the face of

their beloved pastor. It was almost more than Hugh's strength could bear to hear the frequent allusions which the good people made to Mabel. He betrayed, however, neither by word nor sign, the agony he was enduring, but broke away as soon as possible from the more inhabited portion of his parish. In his heart there was a yearning wish to revisit once again the spot where, on the night of their separation, he and Mabel had sat together for the last

time. On his way he passed by the lodge where Mrs. Logie had been installed as lodge-keeper. Two of the children playing before the door caught sight of him, and immediately ran into the

cottage, screaming, "Mither !-eh, mither, it's the min-

Hugh had shown a good deal of kindness to the poor wid ow when she first came to Elvanlee, after her daughter's premature death, and the long separation from her son. He knew that the good woman's feelings would be sorely hurt should he pass her by without recognihae some portion o' it, but ye'll be

Mrs. Logie, who had been washing in a back room, came out to meet him, wiping her hands with her apron, and dropping many courtseys as she ex-claimed—

"Preserve's a', is't the minister!
Eh, but I'm that prood to see ye yince mair!' "How are you, Mrs. Logie?" said

Hugh. "Middlin,' sir, just middlin'. Wull ye no bide a wee?" she continued, retreating farther inside her cottage,

and dusting a chair for Hugh's use.
"I am afraid I can't stop to day,
Mrs. Logie. Why, who is that?"
asked Hugh, as a tall, fine-looking asked Hugh, as a tan, nurses rose young man in a sailor's dress rose young the fire. "Have you got your son Steenie home again?"
"Ay, ay, it's just Steenie, puir laddie," said Mrs. Logie, with a deep

sigh. "When did you come home?" in quired Hugh, remarking the young fellow with interest; for Mabel, when

Katie was much on her mind, had told Hugh a good deal about Steenie. "It'll be a week come Saturday," returned Steenie, gloomily. "Faith, wad hae had mair sense gin I had bided awa'.

"Hoot, Steenie," remonstrated his mother, "what gars ye answer back the minister sae shairp? Ye see, sir," she continued, in a voice meant to be aside, "it's a' through you bad-hairted, deceitfu' lassie-ye ken, sir, wha I's

"Mither, jist haud yer tongue now," interrupted Steenie; "ye dinna think I wull alloo ye to misca Katie

fornent my verra face !"
"Awa' oot, then, laddie," responded his parent, unceremoniously pointing to the door. "I maun speak my mind to the minister, an' gin ye beena satisfied, ye can jist gang oot-it's nae vour

your hoose, ye ken."

The young fellow looked angry, but he said nothing, only seized his cap, and hurried out by the door.

Mrs. Logie proceeded to relate to Hugh at full length the cause of her son's unhappiness. Steenie had re-turned only a week since from his long voyage. From the time of his departure he had heard nothing either of his family or of Katie, Great, therefore, had been his distress of mind when, having received his discharge at Leith, he repaired to the place where he had left his mother and Katie, only to find them gone from thence, and all trace of them

With some difficulty he had con trived to get his mother's address, and from the same quarter he received a garbled version of Katie's story. Of Katie herself he had seen nothing, nor could he obtain any direct information respecting her; it was generally be ieved that she had left Edinburgh with Willie Cameron. Steenie had consequently returned to his mother in a lespairing mood; he was determined not to remain at Elvanlee, talked wildly of his future life, and that most alarmed Mrs. Logie was which the fear that he would go back to Scotland in order to find Katie.

Hugh listened patiently enough to the poor woman's story, consoled her as well as he could, and left her with the advice not to oppose her son's going to sea again immediately, should e wish to do so.

He encountered Steenie shortly after; the poor lad was lying on his back smoking his pipe under one of the leafless trees close to the lodge gates. As soon as he heard footsteps, he rose, took his pipe out of his mouth, and stood by respectfully, with his cap in his hand.

Poor fellow!" said Hugh kindly, ent, would, he knew, make him very elcome.

From his lips Hugh learned the hole truth at last. He had thought will not give up my profession, even for Mabel; and, as a clergyman, it would be against my would be against the fellow feeling for Steenie's sorrow— 'I am very sorry for you-indeed

am."
"Thank ye, sir," returned Steenie, gratefully. He wanted sympathy sadly, and there was something in Hugh's tone that told him his was real.

"What do you intend to do now?" asked Hugh-"shall you go to sea again?"

"Ay, ay, sir, the suner the better. I canna bide here. I's no do that — I wull hae't my ain gait." "But your mother-can you leave her again so soon?"

"Hoot, sir, my mither will do jis fine wantin' me. I misdoot me sain she will be gey glad to be rid o'me."
"It has been a sad coming home for you indeed," said Hugh, with a heavy sigh. "I can feel for you more than you think, perhaps. How would you

like to go to Tasmania?" "I dinna exactly ken whaur that wull be, sir, but I wad like fine to get

owre the sea til furrin pairts."
"Steenie Logie," said Hugh, speaking under an impulse, for which he never could account, but which after days he was thankful he had followed, "I am going back to Tasmania -will you come with me?

Steenie looked up with a quick, surprised glance. In a moment he understood that the man speaking to him was suffering from a sorrow which might be akin to his own; the knowl edge caused his heart to rush with a

mighty bound towards Hugh's. "I understan' ye, sir," he answered quietly; "ye are owre kin' to mind me, an' ye yersel' in trouble. Aweel, sir, ye shanna repent it; I wull gang wi'ye, sin' it's ver wull to tak' me, an' God bless ye, for weel He may, an' gie ye the true faith ane o' these days.

"Thank you," said Hugh, with a intry smile. "I hope I have got wintry smile. "I hope I have got that now. Ah! my boy, sorrow would

be hard to bear wanting faith."
"Aweel, sir, I'm no sayin' but ye'll

o' God's ain priests," said Steenie, with outspokenness more honest than polite. Hugh was too sad to take offence;

besides, he saw that the poor fellow meant no disrespect, so in a few words he told him of his arrangements for the journey, gave him rendezvous at the and left him, after having made him promise not to allow the secret of his departure to get abroad. It was settled that Steenie was to leave a letter of farewell for his mother, which letter should not be delivered until the ship had sailed, after which

Hugh cared not how soon the truth should be made known. When Hugh reached the rocky platform, to which, after his interview with Steenie, he made his way, his longforced composure forsook him. All that day he had driven back into the

inmost recesses of his heart the torrent of his grief, but now, alone, where a few months ago his darling Mabel had sat beside him, her head resting on his breast, her eyes looking into his, her loved voice speaking music to his ears, the overwhelming sense of his great loss came, like the waves of a be ous sea, rushing upon him with such force as to unman him completely. In that wild desolate place, no one likely to surprise him, so that Hugh abandoned himself for a short space to the violence of his sorrow. It was the first, the last time he ever gave way

Merciful it was for Mabel that the sight of such anguish was veiled from her knowledge. She never knew all it had cost the brave man to go thus She never knew all and leave her without the one look, the one word the one passionate embrace, for which he so painfully yearned—yes, for even then, at the eleventh hour, the temptation came strongly to him to seek Mabel out, to entreat her with all the earnestness of his soul to abandon for his sake that which her conscience dictated; or, in the event of her remaining firmly at tached to her new faith, to make him self all concessions that should render their union possible. But the innate nobility of Hugh's character prevailed -coupled with the strong, unselfish love of his heart. To him religion was no less a reality than it was to Mabel-his duty to God not a whit less dear, his devotion to truth, where he believed it to exist, not less earnest than hers.

Had his calling been other than tha tof a clergyman, Hugh might have reconciled it with his conscience to act differ ently; but he regarded his profession in the light of a real mission, con-ferred upon him by his God, and as such, not even to save two breaking hearts would he abandon it. He as yet had had no communication with Mabel upon the subject, but he knew her thoroughly, and he knew that her decision, once taken, would be fixed for ever. He did not blame her, he did not reproach her, not even in his own mind, far less in the long, gentle, comforting—oh! so loving letter he had that evening despatched. His one His one aim had been to soften to his darling the misery that had come upon both. In that light only he spoke of it to her, entreating her how to bow resignedly to the holy will of God in this, their mutual great, great sorrow. And then, alone before his God, Hugh put over him the first terrible hours of this grief, that must be now to him a lifelong companion. It had no witnesses, no comforters. There was no one t sympathize with him, no one to help him to bear his heavy burden. Alone he must go forth to resume his weary labors-alone he must live, alone he must suffer, and perhaps alone he

would have to die. Hugh left Elvanlee that same night, and Steenie Logie accompanied him.

When the Vicar's departure and its may be necessary to prevent his death widely known, he was accused of hard heartedness—a good many openly gave it as their opinion that "Mr. Fortescue could not have that cared much about Miss Mabel;" a few there were, indeed, who carried their distrust so far as to dare to hint this at later time to Mabel herself. They never did it a second time, and were not likely to forget the indignation with which Mabel on that occasion responded to their well-meant, but misguided efforts to console her for her

In life's story it is ever so. The deepest sorrows are the hidden ones, the most aching wounds are the leas considered. Weakness finds eager, ready sympathizers; the strong man only bears his pain and hides it. It is a divine gift-that of silent endurance; not the sullen, morose holding aloof from one's fellow creatures—not the selfish, fierce rebelling in perpet ual gloom, not bitterness concealed under the mantle of pride-but the patient, steadfast turning of the heart to God, the abandonment of self to the Divine Will, the mourning revealed only to the eyes of angel witnesses, the sorrow which forgets itself, because it is lost in God. Such is blessed indeed, such is strong, because it is not human, but divine.

TO BE CONTINUED.

#### Legend of the Child in the Snow.

There was once a very holy and devout monk who had a tender love for the Child Jesus.

One winter's day he had to take a long journey on horseback; and as he passed by a dreary, desolate road, he saw there a child in the snow crying bitterly.

He stopped his horse, for a great compassion filled his heart. and, thinking perhaps the child had lost its mother, asked the cause of its tears. But the child did not answer and burst France. Things may not be so hopeless, and when she sees you Miss followed the children into the cottage. Should he pass her by without recognition, so he turned out of his path and gettin mair afore ye dee. Ye're owre guid to be a minister; ye suld be ane with gentle words entreated him to tell

length the little one spoke and said he could not help weeping, for he was perishing from cold and hunger, and there was no one—no one in the wide world - to take care of him. The monk, on hearing this, took up the boy into his arms, kissing and forting him, trying to warm the cold limbs in his close embrace; then he turned to remount his horse, that he might carry his burden to the shelter of some hospice, but in that moment the lovely child had slipped from his arms and vanished. Then the good monk understood that the little one had been the Most Holy Child Jesus, and he was sad at so great a loss, al-though his heart turned with thanksgiving to his Divine Lord for the favor He had been pleased to grant him in return for constant love

#### A STARVING MAN'S RIGHTS.

The position that a man who is starving, and who cannot obtain food by working or begging, has the right o take from his neighbor sufficient to to take from his neighbor not relieve immediate necessities, is a relieve new nor novel. That the right of a starving man to his neighbor's bread was held by Cardinal Manning with these limitations, there can be no reasonable doubt. was not his position merely; it is a naxim in all the works of the great Catholic writers on theology and morals. It is in extreme exceptional cases, such as sometimes occur, although but rarely in civilized com-munities, that these writers say "All

things are common."
Catholic theologians lay it down as a fundamental principle that man owns nothing absolutely; that all things, even man himself, belongs to God, and that lands and earthly possessions are God's bounties, for their use, of which

men must give an account. The sentiment expressed by Cardinal Manning is not peculiar to Catholic writers. It has been taught by philosophers for centuries, and it has been more or less recognized in an cient and modern systems of legisla tion. Moses made a clear distinction between theft and taking from a neighbor sufficient of the earth's products to supply immediate necessities, although all the land was held by individual owners.

The right of a starving man to take

bread from his well-to-do neighbor, without the latter's consent even when he cannot otherwise supply his absolute necessities, springs from the natural right to life, which certainly prevails over not only all laws of property, but over all positive laws for protecting life. A man assailed under circumstances that give these laws for the protection of life no opportunity to serve him, strike down his assailant with impunity. "Self-preservation is the first This is as true when law of nature." life is in danger from starvation as when it is threatened by the knife of the assassin. The right of a man to food in his possession beyond what he requires ceases in the presence of a famished person's necessity. The State, recognizing the truth of this proposition, takes money enough from the pockets of its self-supporting citizens to save from starvation such as must have aid or die — aged poor, orphans, idiots, lusatics, etc. The orphans, idiots, luatics, etc. State further takes money from its citizens to clothe paupers and make them comfortable while they The right, then, of any individual to his property is not so absolute that no condition can nullify or impair it; and the condition of a starving brother is certainly sufficient to impair the right to so much of this property as starvation—B. F. Underwood, in Twentieth Century.

#### A Famous Belfast Bakery.

Bernard Hughes (Limited) is the title of a company floated at Belfast recently, to take over the largest bakery business in Ulster. This successful concern has grown up entirely under Catholic management, and with the capital of the Catholics in Belfast. Its origin is worth recording. In the days of O'Connell's Repeal agitation there was a man named Bernard Hughes, a Catholic, employed in a large bakery in Belfast. He joined the Repeal Association, and was at once told by his employers that he must choose between his place and his politics. Unless he left the association he must leave his situation. He laid the facts before the committee. "Well," they said, "it is hard if the Catholics and Repealers of Belfast can't support one baker's shop. Leave your place and

Hughes took their advice. The opening of the Repealer's shop was the occasion of a popular demonstration. SALT-KHEUM; FLESH CRACKED OPEN AND BLED!

Miss Lottie Clark, River Falls, Pierce County, Wisconsin, writes:

"It gives me pleasure to express my faith in the virtue of Dr. Pierce's Golden Medical Discovery. Having sunferred for three years from sait-rheum, and after having been un-Euccessfully treated by a good physician, I began the use of the 'Discovery,' The bumor was in my hands. I was obliged to keep a covering morning or months at a line, changing the covering morning and itching sensa-



MISS CLARK.

At The street was blocked for hours before it opened with a crowd of sym-The taking down of the pathizers. shutters was hailed with cheers, and five minutes after the door was opened every loaf, cake and biscuit in the overy loar, cake and blecut in the place had been bought and carried off. Out of that shop has grown the great establishment which the son of the founder has now turned over to a limited company, at what good judges consider a very moderate estimate of its value. All the enterprise and success in business in Belfast does not be ong to Orangemen.



Of Freeport, Ill., began to fail rapidly, lost all Dyspepsia She could not eat vegetables or meat, and even oast distressed her. Had to give up house work. In a week after taking

Hood's Sarsaparilla the felt a little better. Could keep more food in her stomach and grew stronger. She took bottles, has a good appetite. gained 22 lbs, bes her work easily, is now in perfect health.

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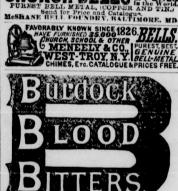


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[A paper read by Mr. Joseph Pope, before the Catholic Truth Society of Ottawa, on the 12th December, 1893, in reply to a lecture entitled "Roman Methods of Controversy," delivered by the Rev. W. J. Muckleston, M. A., on the 15th May, 1893.]

Mr. President, Ladies and Gentlemen :- The Catholic Truth Society of Ottawa has been honored during the the present year by the notice of an Anglican clergyman late of this city. It appears from a published report of the reverend gentleman's lecture that we have had the temerity to issue in a form designed to catch the public eye, and actually to expose for sale in a leading book store, certain publications in exposition and defence of what we believe to be the truth. For our effrontery in so doing we are roundly taken to task. All sorts of motives are imputed to us. Our statements, though sometimes cleverly put, are, as a rule, 'fraudlent' and 'deceptive;' our methods of controversy are 'slippery and evasive;' our priests are 'wily 'and 'unscrupu-lous;' and so on in the old familiar style to which we are all accustamed. Now, I do not complain of this lan-I have come to the conclusion guage. I have come to the conclusion that on occasions of this sort such phrases have no particular meaning. They recall Lord Palmerston's definition of a mob, "a noun of multitude signifying many, but not signifying much." They are merely a shibboleth which it is considered the proper thing to employ when referring to Catholics in relation to their Church. This method of controversy, known as 'poisoning the wells,' is an old artifice which I was under the impression had been abandoned, at any rate by Anglicans, and which I still think, in their mouths has ceased to be anything more than a facon de parler. Formerly it was considered particularly effective when speaking to Englishmen, because deceit and evasion and intrigue and hypocrisy are especially hateful to the nglish character. Therefore it was thought good tactics when addressing an English audience on the subject of 'Popery,' to begin by laying down as an axiom that these words correctly

argument quite unnecessary. The lecture under review is extremely desultory. The lecturer wanders over an immense range of controversy. He seems to have made it the occasion of firing off all the weapons in his theological armoury, without stopping to consider whether they were all suitable to the occasion.

describe the average Catholic. Thus a prejudice against Catholicism was

created at the outset which often

rendered any appeal to reason or

What bearing, for instance, has it upon the matter in hand to affirm the fabulous character of the 'Nag's Head' story which the lecturer avers, on the authority of another, who himself heard it from a third person, that somebody we are not told who, repeated—we are not told when—in St. Michael's Cathedral, Toronto. The reverend gentle-man himself admits that no such state The reverend gentlement is made in any of our publica-Not only is this so, but we actually circulate a pamphlet acknowl-edging the fact that Parker underwent a form of consecration. The nearest approach to the 'Nag's Head fable 'that I have ever seen in print, was in the Union Review, a High Church publication, which in an able article on the subject frankly admitted that Barlow and Scory were 'rascals' capable of any profanity, even of 'going through a mock ceremony of consecration;' and that 'probably Parker himself would have made light of it'since 'he did not shrink n intercourse with two such rascal

as Barlow and Scory were.' How is one to follow a lecturer wh contents himself by prefacing a quotation with, "one writer says," without indicating in any way who the writer is, or where or under what circumstances the statement was made. or how can one treat seriously a learned divine who brings forward grave accusations against the Catholic Church and supports them by a refer ence to the immortal author of the Pickwick papers! Now I yield to no one in my admiration for Dickens—as a writer of fiction, but as an ecclesiastical historian I submit he is not as authority. Then again what reply is practicable to a statement, that a French priest of no particular eminence, who lived nearly two hundred years ago, supported a certain contention without giving us his words, or at least indicating where they are to be found? So also Von Dollinger Pusey, Freeman, and many other voluminous writers are referred to in the same casual manner, which almost precludes criticism. This is his general rule and a very safe one it is. In three instances, however, he departs from it, to an extent sufficient to enable one to discover the source of his quotations. Let us very briefly ex-

amine these three. The first is contained in a pamphlet by the late Rev. Father Damen, S. J., entitled "Church or Bible," circulated by the Catholic Truth Society. Our critic takes exception to a statement therein contained, which he calls " an imaginary account of the dates when several of the books of the New Testament were written."

Father Damen says in effect that St. Matthew's gospel was written about the year 40 A. D., St. Mark's about the year 43, St. Luke's about the year 58, and St. John's about the year 96. These noncontroversial statements are declared by our amiable critic to be 'falsehoods,' 'altogether imaginary,' 'bold assertions,' and so forth. Now it is difficult to see the reason for all this harsh

"ANGLICAN CLAIMS IN THE LIGHT OF HISTORY."

Damen carefully guards himself by the use of the word 'about' before each year he mention. I can be a second of the many than the second of the word of th himself not see that the question is of much practical consequence, but as it is read: made the ground of a serious charge, let us turn to the authorities of our critic's own Church and see what they have to say on the subject. In the first place all agree with Father Damen in the relative age of the Gospels. Bishop Wordsworth, the late Anglican Bishop of Lincoln, says in his "Greek Testament" that some

ancient writers assign to St. Matthew's gospel the date corresponding to the year 39 or 41, which is identical with Father Damen's figures, others a few years later. The Bishop expresses his opinion that St. Luke's was written not later than the year 534—and he thinks it probable that St. John's appeared about half a century after St. Luke's, or not later than A. D. 103, or within seven years of the date

assigned by Father Damen.

Dean Alford, in his "Greek Testament," says it would appear that St. Matthew's gospel was published before the destruction of Jerusalem, and while he considers the date very uncertain, quotes authorities to show that it was probably written within fifteen years of the Ascension.

Of St. Mark's he thinks the mos direct testimony shows it to have been written subsequent to the year 63, or twenty years later than the time indicated by Father Damen.

St. Luke's, he thinks, was published between the years 50 and 58, the latter year coinciding exactly with Father Damen's date.

St. John's gospel, he thinks, may have been written between the years 70 and 85, or a few years earlier than the date given by Father Damen. Both the Bishop and the dean are dealing with the subject in extenso, and are therefore in a position to qualify their statements to a much greater extent than Father Damen who, in a short paper dealing with many subjects, is compelled to express his absence of certainty by the single word 'about,' yet all three practically agree.

It is, I repeat, difficult to see what the Jesuit has said in this connection to warrant the attack made upon him particularly when our critic goes out of his way to admit that "our Jesuit author is perfectly right and the average Protestant is absolutely wrong, when the former teaches and the latter practically denies that we accept the Bible on the authority of the Church."

The next statement that arouses the ire of our critic is the following, made by Father Damen, that:

"It was not until the fourth century that the Pope of Rome, the Head of the Church, the successor of St. Peter, assembled together the Bishops of the world in a council, and there in that council it was decided that the Bible as we Catholics have it now, is the word of God, and that the gospels of Simon, Nicodemus, Mary, the Infancy of Jesus, and Barnabas, and all these other epistles were spurious, or at least, unauthentic; at least that there was no evidence of their inspiration."

This is characterized by even quotation.

Now we do not claim that every statement in all the books we circulate is absolutely and literally correct. We say that as carefully prepared papers, in many cases by men of distinguished reputation, they are on the whole trust-

involved in much obscurity, and is a study with which I am not specially qualified to deal. My experience has taught me that any statement of fact made by a Jesuit priest is pretty sure to be well founded. Notwithstanding, however, the antecedent probability of Father Damen's assertion proving correct, I am bound in candour to say that it appears to me our critic has here discovered an error of fact. I have said that it is hard to insure absolute correctness. It is still more difficult to write thirty six pages of controversial matter without making one point. Both these truths, it seems to me, receive their illustration here Damen's statement it not technically accurate, and if so, our critic has made a point, the only one, in my judgment, that he has made against us from the beginning to the end of his lecture. To be sure it is not much of a point. Perhaps I am attaching undue importance to it. Let us see

Father Damen says that, in the fourth century, the Pope, as Head of the Church, assembled together the Bishops of the world in Council, and at that Council it was decided that the Bible as we have it to-day is the Word of God. Speaking with great diffidence it appears to me that, when writing this Father Damen had in his mind. not a General Council of the Universal Church, but of the African Church which was held at Carthage in the year 397. But how much does this improve our critic's position? I and from that 'very trustworthy' book of Bishop Westcott which the reverend gentleman specially recommends to hose who desire to ascertain the truth about the early Christian Charch, that at this council of Carthage which was presided over by St. Augustine the Great, a decree was passed enumerating and ratifying, subject to the con-firmation of the Roman Church, the

canonical Scriptures. This whole subject forms, as I have said, a recondite study which it is futile to attempt to discuss here-but language. The dates of these gospels let me ask again, how far is Father are not exactly known, and Father Damen's position materially affected

of the Church determined the canon of Scripture in the early centuries. Let us amend his statement and make it read: "It was not until the fourth century that the Second Council Carthage presided over by St. Augustine, decided upon the ratification of the canon of Scripture, subject to the confirmation of the Roman Church." The point Father Damen desired to make was that with the Roman Church rested the ultimate determination of the canon of Scripture. Is not the statement as amended, testimony, somewhat weakened, I admit, but still

testimony to the supremacy of the Roman See? I hurry on to consider the remaining assertions of our critic which he has given us an opportunity to disprove. He says:

A foolish list of "Roman Recruits was paraded in this city last year, a pamphlet torn to shreds by the Quarterly Review for January, 1888, which showed that it covered the first eighty four years of this century, and that i went to Russia, Germany and America for names. This article, well worth reading, shows how little has been done by the most elaborate system of most showy machinery, by Eminences, Graces, Lordships and Reverences without end, by assertion and assumption, and unheard-of impudence, by pointing out and exaggerating our difficulties; by concealing and falsify-

The facts in relation to this pamphlet are simply these. It was first published in the year 1878 by the editor of the Whitehall Review, a secular newspaper, as a bit of what is called newspaper enterprize, just as one of our newspapers published, the other day, a list of Ottawa's visitors to

the World's Fair.
This action of the Whitehall Review was deprecated at the time by many of those concerned, who regarded it as an unwarranted liberty with their names. The Catholic authorities were ing, published in the preface of the first edition, declining to furnish any information, or to countenance the publication in any way, I cannot help feeling indignant at what I mus characterize as the rude and uncalledfor allusion which our reverend critic has thought proper to make, to the "unheard-of impudence of Eminences,

Graces, Lordships."
The man who first encouraged the publication was a pillar of the Angli-can Church, to wit, Mr. Gladstone, who wrote a letter to the editor, making certain suggestions as to the arrangement of the names and so forth. The pamphlet has since gone through several editions, each enlargement and improvement on the preceding. The last edition was published in 1892, and so far as my personal knowledge goes, is what it professes to be, a list of prominent English converts to Rome during the nineteenth century. Our critic refers us to the Quarterly Review of 1888. where he says this pamphlet is torn to shreds. The writer in the Quarterly had reference to the edition of 1884, but I do not find that he was nearly stronger language than the preceding so destructive as one would gather from the reverend gentleman's words. TO BE CONTINUED.

Ben Bolt.

"Oh, don't you remember swee Alice, Ben Bolt!" Everybody doe Everybody does worthy, but those who write much well remember sweet Alice, but how many know how difficult it is to avoid an remember its author? Here is the occasional error which, despite all admirable George Du Maurier quoting as far south as California (the Navajoes precautions, will now and then occur.

The history of the early councils is involved in much obscurity, and is a ting to it as an old "English" ditty.

The history of the early councils is ing to it as an old "English" ditty. Yet it is not English, save in the fact that its author's name is such. Doctor Thomas Dunn English, who wrote the immortal ballad over fifty years ago, is an Irish-American, still in the land of the living and even a member of Congress, hale and hearty at the age of seventy five. Like many another writer of immortal verse he does no like to have his name associated with any one poem; but the man who wrote "Ben Bolt," albeit he has written many another glorious song, ought to b proud if he had achieved only that single shining success in literature. -Boston Pilot.

Oh! don't you remember sweet Alice, Ben Bolt, Sweet Alice, with hair so brown, She wept with delight when you gave her a She wept with delight when you gave her a subject.

And trembled with fear at your frown.

In the old churchyard in the valley, Ben Bolt In a corner obscure and alone

They have fitted a slab of granite so gray And sweet Alice lies under the stone.

And sweet Alice has under the scone.

Oh! don't you remember the wood, Ben Bolt,
Near the green sunny slope of the hill;
Where off we have sung 'neath its wide spread
ing shade
And kept time to the click of the mill,
The mill has gon't to decay, Ben Bolt,
And a quiet now reigns all around;
See, the old rustic porch with its roses so sweet
Lies scattered and fallen to the ground.

Oh! don't you remember the school, Ben Bo
And the master so kind and so true,
And the little nook by the clear running broo
Where we gather'd the flow'rs as they gre
On the master's grave grows the grass, Be
Bolt,
And the running little brook is now dry,
And of all the friends who were schoolmat
then

There remains, Ben, but you and I.

Keep the blood pure by taking Hood's Sarsaparilla. If you decide to buy Hood's Sarsaparilla, do not be persuaded to take any other.

any other.

The Horse—noblest of the brute creation—when suffering from a cut, abrasion, or sore, derives as much benefit as its master in a like predicament, from the healing, soothing action of Dr. THOMAS' ELLECTRIC OIL.

Lameness, swelling of the neck, stiffness of the joints, throat and lungs, are relieved by it.

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Send 25. "Sunlight" Soap wrappers (wrappers
bearing the words "Why Does a Woman Look
Old Sooner Than a Man") to LEVER BROS.,
Ltd., 43 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an
easy way to decorate your home. The soap is
the best in the market, and it will only cost to
postage to send in the wrappers, if you leave
the ends open. Write your address carefully. Minard's Liniment cures Dandruff.

by the fact that no General Council A PROGRESSIVE COMMUNITY. a monthly newspaper, to which every

Mr. A. L. Poudrier Tells of the Civilization and Progress of the Tinnees. A Community of Agriculturists-The Newspaper as a Practical Civilizer.

American continent, in the mysterious corner of British Columbia bordered "unexplored territory" and hemmed in by mighty mountains, there dwell a race of red men who daily grow more numerous, who have learned to admire and have made themselves proficient in many of the arts of peace, and who, as they become known in their customs and conditions, must excite the wonder and attention of the civilized world. Flowing out of the land which they inhabit and taking its course toward the icebound north is the Parsnip river; from the opposite borderland the Fraser trails southward toward the sea. The people are known to the few travellers who have found their way among them as the Tinnees, and they have their infrequent communication with "civilization" chiefly through the Hudson's Bay Company posts at Fort George and Fort Fraser. Knowledge of the Tinnees is at the present time extremely limited, but the in-formation available concerning them shows that they are an exception to all other Indian races inhabiting Canadian territory, few of which they have anything in common with in physique, tastes, ambition or legend-ary history. Their morals are ary history. Their morals are guarded by laws more strict than those of any white nation of the day; they esteem cleanliness, both of person and surroundings, as they do courage. and they have a saying that "to desert a friend is worse than to slay him.

The last white visitors to the home of the Tinnees were those composing the Government survey party sent North last summer under the direction of Mr. A. L. Poudrier, all of whom renames. The Catholic authorities were in no sense responsible, and when I recall the letter from Cardinal Manning, published in the preface of the first edition, declining to furnish any expedition give some interesting facts regarding the Tinnees and the land they live in:
"The immense country north of the

fifty-fourth parallel of latitude, generally described as the 'lake region,' is hardly known to the present genera-Years ago-during the gold extion. citement in Omineca — a great deal of trade and travel was taken that way, and nearly all the old pioneers are familiar with the wonderful scenery of the section. The larger lakes—Fraser, Stuart, Lac des Francais, Tatla, Tremblay, etc. - have, perhaps, no equals for picturesque beauty in the north of

"Since the gold boom the only inhabitants of this extensive country have been the Indians and a few H. B. Co. employes. The natives are known as the Tinnees, this name including the whole race, some of the representa-tives of which inhabit the territory east of the Rocky mountains, others peopling the lake region proper, and still others living as far to the south as the Chilcotin river. The race is sub divided into many families - first the Chilcotins, living on the plain of that name; then the 'Carriers' or 'Porteurs, 'around Fort Fraser; and again the Siccanies and Nahanies, occupying the country north and east of the Nechaco river.

"In language the Tinnees have no relationship with the other tribes of the north, but curiously Indians living aries of the Roman Catholic Church have long been resident among the race, and the majority of the 'Carriers' at least have embraced the faith of which these devoted priests are the messengers and the exponents. Of late years a young and energetic missionary, Father Morrice, of Stuart lake, has been giving his time and talents to the up-building of a Tinnees nation which shall compare favorably in many ways with that of the whites. That he is succeeding beyond the expectation of any is admitted by all who have had the opportunity of observing the results attendant upon his teaching. "The mother tongue of the Tinnees,

which is exceedingly rich in expres-sion, has been through his efforts reduced to a system of phonetic writ-ing, the characters —Father Morrice's own invention — being remarkable for their simplicity, and from the fact that they rest rather than tire the eye of the reader. To some students they suggest the Phoenician; to others the Egyptian. And yet the chief characteristics of either, or both, of these ancient languages are wanting. The written language is so simple and and so systematic that a child or a man may with equal facility learn to read or write it to perfection. Not one of the tribe, from a child of six to the old men and women of three score and ten, is, unable to day to either read or write. The phonetic Tinnees is employed by the Indians in their correspondence - for they have arisen to the dignity of a postal system of their own-in the marking of signs for the guidance of travellers and explorers, and in a hundred and one other ways familiar to civilized nations." To further develop the theory and

render its success complete, Rev. Rev. Indians, had special types cast, bought a printing press, and three years ago printed and published sev-eral elementary works on the lan-

Indian in the vast district is a willing subscriber. It is called The News, Away to the North-West of the Besides his journalistic work during the past two years, Father Morrice has completed a Tinnees grammar, and at the present time has a dictionary in

type.
"There is," says Mr. Poudrier, "no other part of the Province where the Indians are so highly civilized, so truthful, or so honest. One great advantage traceable to the publication of the News is the development of a taste for and knowledge of agriculture. The hunting and trapping are nearing an end in the lake region, and the natives see that the resource which they must in future look to is farming. The new generation is fast becoming a ommunity of the tillers of the soil Were all the Indians of the Province n so advanced a state they would at no time be a cause of anxiety, and the Government would seldom, if ever, be called upon to relieve their wants. Very large reserves have been laid aside for the use of the Tinnees and no doubt a few years hence they will have large tracts of land under cultivation. The civilization of the tribe is in a arge measure attributable directly to the persistent and intelligent efforts of Father Morrice. It must not be forgotten, however, that the Indians were capable of civilization."—Victoria, B. C., Daily Colonist, Jan. 7.

## THE TESTIMONY OF SAINT

The Reverend Mr. Thompson, a Protestant minister of Scotland, alluding to the disingenuous criticisms of his brother Protestants on that passage of Scripture in which our Lord made Peter the Rock of the Church, used the following candid and striking language: "Protestants have betrayed unnecessary fears, and have therefore unnecessary fears, and navelused all the hardihood of law-less criticism in their attempts to reason away the Catholic to reason away the Catholic interpretation." If that language is applicable to Protestant criticisms of Holy Scripture not less does it apply to their criticism of the language of the Fathers, especially as applied to the supremacy of the Chair of Peter. That testimony is so full and complete that it has given wide scope to the most varied and ingenious speculations and to the most flimsy, illogical and disingenuous interpretation in order, if possible, to do away with the real force

and true significance of patriotic teach-

Among the early Fathers of the Church there is none whose testimony in regard to the true, Apostolic teaching of the Church is more important than that of Saint Irenaus, and this for two reasons: first because of nis proximity to the Apostles, themselves, and, secondly, because he made special efforts to ascertain what that teaching was at that time on all the principal doctrines of the Church. For this doctrines of the Church. For this purpose he travelled from place to place and consulted the most learned and saintly Bishops and theologians in the then known world. This he did in consequence of the prevalence of certain heresies which even at that early period were playing havoc with th Church, leading many souls astray from the true faith What adds special importance to

his testimony is the fact of his connection with Saint Polycarp, Bishop of Smyrna, who was a disciple of Saint John the Evangelist. Alluding to Polycarp, in his treatise against heresies, he says: "So also Pelycarp, who not only had been instructed by Apostles, and had conversed with many who had seen the Lord, but was also appointed by Apostles, Bishop of Smyrna in Asia. Him we saw in our early youth. . . . The things which he had learned from the Apostles, those he uniformly taught, which also he delivered to that Church which also alone are true. To these all the churches throughout Asia, and they who to this day have succeeded to Polycarp, bear testimony, being a witness to truth much more credible and more faithful than Valentinus and Marcion and the rest of the perverse

Now, it is an important and deeply interesting question, what does this learned father of the Church, thus favorably situated as a witness, testify on the subject of the supremacy of the Chair of Peter? The Gnostics boasted of some secret tradition more perfect than the public teaching of the Church In fact it is a question whether they were not the first Protestants. At any rate they evidently had the same spirit of independence and claim of superior wisdom and sanctity. To them Irenæus opposes the public traditions of the Churches throughout the world, and especially that of the Roman Church. "Therefore," says he, "in every Church there is, for all those who would fain see the truth at hand to look unto the tradition of the Apostles made manifest throughout the whole world : and we have it in our power to enumerate those who were by the Apostles instituted Bishops in the Churches, and successors to those guage and history of the nation. For Bishops down to ourselves, none of the past two years he has been issuing whom either taught or know anything

like unto the wild opinions of these But as it would be a very long task to enumerate, in such such as hunting and trapping, and all else which may practically interest the community in which it circulates. est and mest ancient and Another part is devoted to religious universally known Church of Rome subjects, and the remainder of its six-teen pages of space treats of the world in general, a great deal of attention being paid to science, the customs and that faith announced to all men which inventions, etc. A number now in the possession of the Colonist gives a good description of the development of good description of the development For with this Church, on acthem. count of the more powerful principality, it is necessary that every Church, that is, those who are on every side faithful, should agree, in which the Apostolic tradition has been always preserved by those who are in every direction.

Now it would seem that it would be impossible for any candid man to mis-take the real meaning of that lan-guage. The Church of Rome was guage. The Church of Rome was established by Saint Peter and Saint Paul. The faith of that Church is truly Apostolic, and with that Church, and of course with the faith taught by that Church, it is necessary that all ther Churches should agree. "On account of its more powerful principality." But why was the Church of Rome a more powerful principality? Evidently because it was the See of Peter, the Prince of the Apostles. It is a favorite theory of our opponents that it was on account of the more powerful civil principality of Rome which was the centre of a mighty temporal empire. But evidently the point at which Irenaus is aiming is purely spiritual—it has nothing what-ever to do with civil power and domin ion. He is aiming to confound the heretics, and he does so by an appeal to Apostolic tradition, and especially the tradition of the Church of Rome, which occupied a position of preeminent authority by virtue of its more power-ful spiritual principality. It was that same principality which was recognized by the other fathers of the Church by Saint Ignatius the martyr, for instance, when more than once he spoke of the Church of Rome as the spoke of the Church of Rome as the Church which "presides in the place of the Roman legion being worthy of God most comely, deservedly blessed, most celebrated, and properly organized, most chaste-according to the charity of Jesus Christ."

By Tertullian acknowledging that the Bishop of Rome was Apostolic, that the Roman Church was the Church of Peter and that Peter was the Rock on which the Church was built. By Origin declaring that "Peter was by the Lord called a Rock upon whom is built Christ's Church against which the gates of hell shall not prevail." "The chief authority as regards the feeding of the sheep was delivered to Peter, and on him as on the earth the Church was founded." Above all, by Saint Cyprian, who may well be called the great champion of the prerogatives of the Chair of Peter—repeating over and over again in his letters, and especially in his treatise on the Unity of the Church, the great fact of the headship of Peter "There is one baptism, and one Holy Ghost, and one Church founded by Our Lord upon Peter for an original and principle of Unity," and he insists with the greatest plainness that to be in the Cath olic Church one must be in com-munion with the Chair of Peter.

We mention these, and there are upon and helping us to interpret the language of Saint Irenaus. are all of the second and third centuries and they all speak the same language so that there cannot be a reasonable doubt that St. Irenæus, who conversed familiarly with Saint Polycarp who was a disciple of Saint John and therefore held the true Apostolic tradition, when he spoke of the Church of Rome as having a more pewerful principality with which all other churches should agree, he meant precisely what all the other fathers neant when they declared that that Church was founded by our Lord upon Peter, as upon a Rock against which the gates of hell should never prevail.

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Toronto Testimony.

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later than Tuesday morning. ust be paid in full before the paper London, Saturday, Jan. 27, 1894.

Official.

The Conferences for the clergy of the London Diocese will be held at St. Peter's Palace, London, on Wednesday, Jan. 31, at 2 p. m.; for the rgy of the counties of Essex and Kent, at The Deanery, Windsor, on Thursday, Feb. 8, commencing at 11

#### CRIMINAL LIBEL.

We are credibly informed that the Archbishop of Kingston has given instructions to Messrs. Walkem & Walkem, a prominent firm of lawyers in Kingston, to notify the editor of the Toronto Mail of his responsibility for criminal libel, on account of the shamefully slanderous letter published by him in the name of an ex-priest, on the 18th inst., and the equally slanderous preface with which the editor introduces that letter to his readers. It is high time to bring the editor of the Mail to his senses. For years he has been most atrociously slandering the Archbishops and Bishops of this Province, under cover of expriests and suspended priests' fictitious narratives, relying on impunity from their Lordships such as he could not expect from any other class of citizens. But, reluctant through high dignitaries of the Church are to appeal for protection to the civil courts, and secure though they undoubtedly may be that no amount of calumny heaped upon them by such men as the editor of the Mail and his hired ex-priests, can succeed in at taching the least stigma to their character, or weakening the loyalty of the faithful to them and their divine office. there is a degree beyond which patience is not expected to ge; and there are occasions that seem to demand the summary arrest of systematized calumny. Since the Mail's attack last week was directed only partially against His Grace the Archbishop of Kingston, and chiefly and primarily against the whole hier archy of Ontario, for the express pur pose of bringing disrepute on them all and on their administration, just at the moment when the Mail and P. P. A. are inaugurating a crusade of cal umny against the Catholic Church and Catholic people in Eastern Ontario, it is most opportune and laudable on the part of the Archbishop of Kingston to take hold of this persistent and indiscriminating slanderer and teach him that licentiousness has its bounds, and that even for the hierarchy of the priest in the Church of God, now Catholic Church there is protection afforded by the public law of this

A HIGH CHURCH MANIFESTO.

Canon Knox Little of London, England, has written an elaborate reply to Archdeacon Farrar's recent virulent attacks upon Ritualism, and sacerdotalism in general. The answer is in the form of an open letter to the Dean of Lincoln, and it may be regarded as the latest proclamation of principles by the High party in the Church. It is divided into four parts, which treat respectively of the following matters: 1, Confession and absolution; 2, Fast ing, Communion, and Eucharistic Worship; 3, The Real Presence and the Eucharistic Sacrifice ; 4, The Apostolic

Archdeacon Farrar attacks all these doctrines as having been borrowed by the Ritualists from the Catholic Church, Anglicans for the last three centuries, present. and he glories in the fact that he is not a priest in the Catholic sense, that God; all of which is perfectly true, though it is also true that the doctrinal The object of this was to gather into and in it the statement was clearly son at the ensuing general election.

Calvinism to the full historic faith of the Catholic Church.

This being the case it is not a matter of surprise that there should be within the Church se many diverse degrees of belief and so many parties-High Church, Low Church, Erastian, and Latitudinarian or Broad Church, besides intermediate ones without number. Of these, the first two are the most aggressive, as they are the exponents of irreconcilable faiths, both of which are of fixed character, the High Church in positive doctrine, and the Low negatively. The other two do not contend so vigorously because they are by their nature not so positive. The Erastian is on principle yielding to the authority of the State on all points of doctrine, and the Transcendentalist, though disbelieving or doubting the most important doctrines of Christianity, is willing to allow the greatest latitude to others, as he desires this for himself.

Thus it happens that the two first named constitute the militant parties in the Church, waging a bitter warfare against each other; and it is now conceded by competent observers that the Ritualists or High Churchmen so predominate that they are almost certain to be in a short time "the Church itself."

The Ritualists are not at all so devoid of support from the Church standards as the Evangelicals or Low Churchmen would have the world to believe. Canon Knox-Little maintains that his doctrine is that of the Church of England.

In regard to confession to a priest empowered to absolve from sin he says that though it is not necessary for salvation, it should in all cases be ob served before communicating if friendship with God has been disturbed or inerrupted by sin.

There is no disputing the fact that the Church Ritual for the visitation of the sick commands that "the sick person shall be moved to make a special confession of his sins if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort."

Then follows a form of absolution by the priest as positive as words can make it, that "by His (God's) authority committed to me, I absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

There is certainly nothing in the ords of our Lord, committing to His Apostles the power of forgiving sin, confining the exercise of this power to those who are sick or infirm. If this power is given to the priesthood at all, it follows that it may be exercised upon those who are in good health equally with the sick, and the Rev. Canon Little has the best of the argument in maintaining that such is the case. But we have, besides, the positive declaration of the form of ordination to this effect when the officiating Bishop is required to say to the newly ordained "priest": "Receive the to My name a clean offering: for My in the last issue of the CATHOLIC Holy Ghost for the office and work of a mmitted unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained."

It cannot be made an objection to this view of the case that it is only when the conscience of the infirm person is troubled with some weighty matter that he is required to confess.

Even in this respect there is agree ment with Catholics in regard to the jurisdiction of the priesthood, for Catholics admit that merely venial sins may be forgiven without actual confession. As Protestant Evangelicals. however, deny the distinction between mortal and venial sins, and hold that all sins are mortal, the strict interpretation of these words must be that whenever the sick person has com mitted a sin at all, however small, it is a reason why he should confess.

The Canon maintains that Eucharist is a true sacrifice, in which after having been in disuse among Christ is objectively, that is, really,

We cannot, indeed, detect in the standard formularies of the Church of is to say, one who offers up sacrifice to England any teaching like this; yet neither is there anything that we are aware of positively contradicting it. standards of the Church of England It is a doctrine derived from the conclaim for the clergy of the Church stant teaching of antiquity; and in priestly powers, yet so obscurely as to June, 1867, a manifesto was issued leave a certain vagueness of meaning which was intended to be the declarawhich seems to be intentional, and tion of Faith of the High Church party. dicating that "an effort is to be wade which there is good historical reason It was signed by Drs. Pusey, Littlethe folds of the Church the people of made that the Eucharistic sacrifice is

the cross," but "We believe that as in in the Province of Quebec, and that an that his "conversion" is regarded as a the words of our Divine Saviour were ever offers Himself before the Eternal Father, pleading by His presence His sacrifice of Himself once offered on the cross; so on earth in the Holy Eucharist, that same body, once for all sacrificed for us, and that same blood, once for all shed for us, sacramentally present, are offered and pleaded before the Father by the priest, as our Lord ordained to be done in remembrance of himself, when He instituted the Blessed Sacrament of His body and blood."

Even so far back as the date here indicated, the signers declared that this is the actual teaching of the Church of England, and that any variation therefrom is a "disloyalty to the It is not to be supposed, however,

that the High Church party desired to be quite identified in doctrine with Catholics. It was desired by them to have a doctrine of the Real Presence differing somewhat from that which has always been held in the Church, so that the declaration which was required during penal times in order to distinguish Catholics, and render them subject to the penalties of the law, might be safely taken by them. Hence the document in question specially repudiates the doctrine of Transubstantiation. The High Churchmen have thus adopted instead thereof the Lutheran notion of "Consubstantiation," which has no foundation either in Holy Scripture or the teachings of the Fathers. The true Catholic doctrine is that there is a change of substance in the Holy Eucharist, whereby the bread and itinerary political preacher, and others wine, the matter of the Sacrament, actually become the Body and Blood of Christ. The Lutheran and High Church doctrine is that the bread and Legislatures. The present attempt of wine remain with the Body and Blood the Witness is merely the drawing of of Christ after the sacramental words of consecration are pronounced. They tract public attention from the actual agree, however, that the Calvinistic notion of a figurative presence, which means a real absence of Christ's Body, does violence to the words of Christ and the constant teaching of His Church for more than eighteen centuries. It is almost needless to add that as regards the manner of Christ's presence, the High Church teaching is as alien to Christ's words as is the Calvinistic doctrine, though there is an approach to Catholic doctrine in the admission that Christ is really present in any manner.

But to have the Real Presence of Christ in the Eucharist, and a real sacrifice, a real priesthood is necessary, and in this the Ritualists are as deficient as the Low Churchmen who proclaim with Canon Farrar that they are not priests in the sense of a sacri ficing priesthood. The Canon goes further and maintains that Christianity has no sacrificing priesthood. If this were true, the prophecy of Malachy would not be fulfilled, that 'from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered Montreal, on the 10th inst., referred to name is great among the Gentiles, RECORD. saith the Lord of hosts. Neither would there be a fulfilment of the prophecy of Isaias: "In that day there shall be an altar of the Lord in night, and he would venture to say the midst of the land of Egypt, and a the event of that night would be a thereof. It shall be for a sign and for Papineau, even if it were only whis- to create a sensation there should be a testimony to the Lord of hosts in the land of Egypt. . . . And He (the a defender to deliver them. And the Lord shall be known by Egypt, and progress of truth and the spirit of the Egyptians shall know the Lord in that day, and shall worship Him with sacrifices and offerings, and they shall them." (Is. xiv., 19, 20.)

#### A FLIGHT OF IMAGINATION.

The Montreal Witness sounds " NOTE OF WARNING TO THE PROTESTANT ELECTORATE " of the Dominion from the fact that Bishop Cameron of Antigonish, Nova Scotia, and Father McDon. nell, a "French Irish" priest from St. Denis, St. Hyacinthe county, Quebec, arrived in Ottawa a few days ago, and that "the Bishop was driven to the residence of Sir John Thompson, where

he is the guest of the Premier." It is not at all a matter for surprise that the learned and much beloved Bishop of Antigonish, who is a warm friend of the Premier, should be his guest while visiting the Capital ; but the Witness interprets the event as in-

heaven Christ, our great High-priest, influential priest of Ontario was expected to meet the Bishop and Father McDonnell in order to agree upon the plan to be pursued.

It is needless to say that this is all purely imaginary on the part of the Witness and its Ottawa special correspondent. It is not customary for the Catholic hierarchy to be whipped into line in politics, and there will be nothing of the kind attempted. We presume that the individual members of the hierarchy, like other citizens, have their private political leanings, but they have not attempted in the past to force them upon their flecks, nor are they likely to do so in the in the Witness.

It is to be remarked that no such news as all this was published by the other daily papers, and we all know that the latter are quite as energetic as the former in obtaining the latest intelligence from the capital.

We should add here that the Witness despatch is evidently founded upon the supposition common to that journal and the Mail of Toronto, that there is "a solid Catholic vote" at the disposal of the hierarchy, to be sold by them to the highest bidder in the Dothem. minion and Local Legislatures, which is a pure fiction.

We must add also that the only efforts to whip in "a solid vcte" were those made by the Methodist Bishop or General Superintendent Carman of the Methodist Church, Dr. Douglas, the of their class "to whip in" the Protestant vote to carry out their plans for ruling Parliament and the various a red herring across the scent to disstate of the case.

At the same time that we make these comments on the statements of the Witness, we shall not conceal our be lief that if the doings of the P. P. A. were to find favor with a very large section of Protestant electors, it might have a tendency to secure a pretty compact Catholic vote on the other side; but this is not likely to be the case, as the great bulk of respectable Protestants give no countenance to the dark lantern organization. We may here remark too that it is scarcely consistent for the Witness to condemn half heartedly the P. P. A. one day, and a few days after to add fuel to the flame which that organization has kindled, by publishing such baseless reports as the Ottawa despatch which gives occasion to our present remarks.

REV. PROFESSOR McVICAR'S PÆAN.

There has been much flourish of ing Catholicism, and this he threatened trumpets over the public renunciation of his faith made by Mr. Louis J. to do." Papineau, Seigneur of Montebello, in

Principal McVicar, of Montreal, declared at the ceremony of apostacy, that it was "a memorable the earth and would be respected and a good purpose. He rejoiced in the toleration among all classes, and the growth of a disposition to emphasize the good qualities of all. He rejoiced make vows to the Lord, and perform also that his fellow countrymen of French origin are more and more disposed to cherish liberty in all relations of nationality and religion, and to appeal to one authorative source of

We have no disposition to heap opprobrium on Mr. Papineau for the step he has taken in abandoning the religion of his fathers, for he is, of course, quite free to deny his religion, and to apostatize from it: he is a free ground the real cause operating toagent, responsible to God, however, for his acts. Yet it is nauseating, we all events, nothing more alien to the has been incorporated so plainly in the must say, to read the fulsome flattery with which that gentleman is beslimed. at what ought to have been a purely religious ceremony - a ceremony in to religion, instead of religion being very essence of Protestantism to rewhich God, and not man, ought to have recessary to them; and the fact of pudiate Church authority as a satisfacbeen the object of worship. And the doing this by the ministers of any religitory foundation for our faith. Thus flatterers are supposed to be the minion leaves the suspicion that the religive are carefully told by the nineteenth to whip the hierarchy of the Dominion isters of the God of truth : this makes ion itself is purely a worldly affair. A article of the Church of England, that for saying was really intentional. dale, McConachie, and many others, into line in support of Sir John Thomp- the whole transaction all the more clergy conscious that their religion is "as the Church of Jerusalem, Alexnauseous. It is, indeed, as Principal that of Christ would never dream of andria, and Antioch: so also the The statement is made that Rev. McVicar tells us, because Mr. Papineau thus pandering to the vanity of their Church of Rome hath erred, not only England, of whatever shade their be- not "something apart from the one, Father McDonell is an active propa- is his father's son, not on account of converts. They would find more con- in their living and manner of cere-Hef might be, from the extreme of all-sufficent sacrifice and oblation of gandist of Sir John Thompson's cause any remarkable qualities in himself, solation in the fact that in their Church monies, but also in matters of faith.

historical event in the existence of Presbyterianism in Quebec!

It has frequently occurred that Protestants who have occupied the highest positions in the land have become Catholics, and this has been the case with some in our own Canada. Some have been converted on their deathbeds, others when a brilliant career was in prospect before them, to which their conversion would be likely to be an obstacle. The conversions in such cases could have arisen from no other cause than conscientious conviction. Yet we are not aware that there was any special boasting on the part of the Catholic priests who took part in refuture - for this is what is implied in ceiving such persons into the Church the despatch from Ottawa as published that the event marked any great era in the history of religion. They became Catholics for their own salvation's sake, not with the expectation of being any extraordinary windfall to the Church ; but it appears that the Rev. Mr. McVicar, Chiniquy, and the other Presbyterians ministers who received Mr. Papineau into their body, regard such an event in quite a different light; but perhaps this is because it is an extraordinary phenomenon that so prominent (because wealthy) a person as Mr. Papineau sees fit to join

> But it appears that conscientious conviction of the truth of Presbyterianism had little to do with Mr. Papin eau's conversion. The real cause is to be found in the following circumstances:

About a year ago it was determined by the Archbishop of the Diocese, and the cure of Montebello, in unison with the popular vote, to erect a new church in the parish. To this Mr. Papineau was opposed, and he pub lished an open letter to the press in which it was stated that in Montebello, as well as other parts of the Province the cures have "extravagant ideas with regard to the construction of churches, and that their cost is a grievous burden on the taxpayers. He also asserted that frequently, in order to have new and costly churches, the cures had "destroyed beautiful architectural monuments." Before writing this letter Mr. Papineau had objected that a new church was unnecessary in Montebello, as by the ex penditure of a "small sum of money the old church could be repaired and nade adequate to all the requirements of the parish for many years to come. His views did not prevail, and he openly threatened to renounce the Catholic Church unless they were adopted; and the Montreal Witness, which we may presume to be well acquinted with Mr. Papineau's motives, informs us that "he carried his threat into execution," the reason assigned being that "the only way he could avoid being made to contribute towards the new church was by renounce

We are told afterwards, indeed, that "it appears, however, from his ad dress to night (10th. inst.) that he had also reasons of a conscientious characer, and that the church trouble was merely the occasion of his conversion.

The "reasons of a conscientious character" were, therefore, altogether of recent discovery, becoming known, monument of the Lord at the borders great factor for good. The name of in fact, only when it was evident that pered, would be carried to the end of other reasons put forth besides those which were already known to the Lord) shall send them a Saviour and honored by all who studied history to public, namely, that he could not dictate to the Bishop, clergy, and laity the character of church accommodation which was necessary for the wants of the parish, and that it was too costly for a rich man to remain a Catholic in a Province where by the will of the people all Catholics are obliged to contribute towards church buildings in proportion to their means. Principal McVicar and his colleagues may yet God's word. He prayed that everyone find that Mr. Papineau's wealth will might have free access to the Word of not be such a bonanza to Presbyterianism as they evidently expect. He became a convert for private financial reasons, and he is not likely to become over-generous, unless for a while he may make a show of being so for mere shames sake, to put into the backwards his conversion. There is, at ginning, and this repudiation spirit of Christianity than this puffing standards of belief of nearly all she up of so-called converts, especially of Churches that it is impossible now for wealthy ones, as if they were necessary any of them to deny that it is of the

verified: "The poor have the gospel preached unto them." And at all events Mr. Papineau has nothing about him to make him so wonderfully remarkable, whatever may be his religion, except that it has been made clear that he has abandoned the Catholic Church through pride and an inherent spirit of rebel lion because he could not rule supreme within it.

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Much stress has been laid upon the supposed fact that the Province of Que bec is supplied with beautiful and costly churches, and that thereby the people are oppressed, because they have to contribute towards building them. We can assure those journals which have put forward this view of the case so persistently that Catholics. both the clergy and the laity, are not accustomed to build costly churches beyond the means of the respective congregations; and as in Quebec the vote of the people is requisite before such works are undertaken, it is extremely unlikely that in any particular case they would plunge themselves recklessly into debt. In the case of Montebello, it is acknowledged that nearly all the parishioners are in favor of the new church which it is proposed to build. They are probably better aware than the Protestant journalists of Ontario whether the tax they are imposing upon themselves is beyond their means or not. It must be remembered that the people of the local ity are nearly all of one faith, and the case is not to be compared with that of building a church in either a town or country place in Ontario, where the people are divided into half a dezen or perhaps a dozen different denominations, and require, therefore, so many different church buildings. Where there is but one faith a larger building is necessary, and if the people make it a beautiful structure, it is because they are animated with the spirit of the people of God who co-operated with Moses and Solomon in making the tabernacle and the temple worthy of Him in Whose honor they were built. The objections raised by Mr. Papineau and the Ontario and some Quebec journals against it savor of the objection raised by Judas Iscariot to the anointing of our Lord's feet with precious spikenard by Mary Magdalen: "Why this waste? Why was not this ointment sold for three hundred pence and given to the poor?" The Evangelist tells us that Judas said this, not because he cared for the poor, but because he held the purse, and was "a thief and a robber."

#### THE DOWN GRADE.

It will be remembered by many that thirty years ago a great sensation was greated by the publication of "Essays and Reviews," a volume issued by a number of prominent Church of England clergymen, the purpose of which was to undermine faith in the historical credibility of the Bible, and to introduce a free and easy interpretation Christian doctrine. A similar volume with a similar purpose has just been issued by a number of Congregationalist ministers, under the title 'Modern Congregational Theology.' We notice that the Evangelical clergy, so-called, are much disturbed by the appearance of this volume, which indicates the wide extent to which Latitudinarianism has spread among the Protestant clergy of all denominations.

A passage from Professor Bennet's essay, in which "the tyrannous and misleading authority of tradition" is strongly denounced, is particularly disagreeable to the more conservative theologians of nearly all the sects, as indicating the writers' total unbelief in the universally accepted dogmas of Christianity, and especially in the Bible, for it is well understood that the authority of the Bible as God's word has only tradition and the infallible authority of the Church of God to sustain it. But the authority of the Church as a divinely appointed teacher has been repudiated by Protestantism from its first be-

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Protestantism from its first be-

ginning, and this repudiation

has been incorporated so plainly in the

standards of belief of nearly all the

Churches that it is impossible now for

any of them to deny that it is of the

very essence of Protestantism to re-

pudiate Church authority as a satisfac-

tory foundation for our faith. Thus

we are carefully told by the nineteenth

article of the Church of England, that

"as the Church of Jerusalem, Alex-

andria, and Antioch; so also the

Church of Rome hath erred, not only

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tions

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his religion, except

The Methodist articles contain this poison, and other cruelties carried on same teaching, and the Westminster Confession is clear in the assertion that all Churches are more or less in error.

JANUARY 27, 1894.

Who then is to teach us the doctrine of the truth and inspiration of Holy Scripture? We have nothing left but the authority of private tradition to lished the results of this investigation. show what was the teaching of the apostles from the beginning, and to establish that the New Testament is their work written by inspiration of the divine spirit.

But why should so much indignation be directed against Professor Bennet for denying the authority of private tradition, whereas the authority of the Church is rejected, which is, to say the least, the concentrated essence of tradition? If tradition is of any weight at all, the authority of the Church, which sums up the tradition of ages, found out and exposed, and on one must be respected still more even other point on which she was disindependently of the authority to covered lying in this connection she teach conferred by Christ on the attempted an explanation, in which pastors of the Church.

On the other hand, Professor Bennet is only doing what the leaders of Protestantism did before him. Luther "Dunes and Hesdin." Hesdin convent expressly asserted that no doctrine exists, but she never resided there. should be taught in the Church un. There is no such convent as Dunes in less it be the sacred Scripture itself. existence, so that she could not have Thus, though tradition attests the seen deaths by poison there either. authority of Scripture, it is of itself She explained "Perhaps I spoke innot Scripture, and it is of no more distinctly; but the convent was weight on this point than in regard to spelled Dunes instead of Dour." It any other doctrine. Calvin says "The has been proved that Miss Goulding Apostle plainly declares that no tra- never lived at the convent of Dour. dition, against, or outside of the At all events, at Dour only one nun testimony of Scripture, is to be re- died in twenty-five years, namely in cognized as a dogma necessary to 1880, but it was less possible for Miss salvation.

In "Modern Congregational Theology" the great central doctrine of the police of the town. Dour is in Christianity, our Redemption by the Belgium. blood of Christ, is also set aside in an about the Atonement."

The appearance of this book, and seriously contemplating whether it will still living. be necessary for them to secede and find the same tendency, which is the are still members of the order. natural result of throwing off the

#### "AN ESCAPED NUN."

say, of the Catholic, Church.

We gave an account several weeks come. ago of the sayings and doings of a socalled "escaped nun," Miss Goulding, who is now perambulating England delivering lectures in that style which is so pleasing to gullible fanatics, and which therefore the Widdows and the

uphold The fanatics were told once by Miss she lectured in Toronto, that if she regale their ears with tissues of lies, does about the P. P. A. she would have larger audiences. Well she knew that such was the case, and though at that time she restrained herself from the grossest of lies, confining herself only to such misrepresentations as might be readily drawn by coloring half true tales, she has been on the down grade since, and now approaches in mendacity the sensationalism which pays.

Miss Goulding entered at once into the spirit of the fanatical mob and told Mr. Bayne, who recently denounced her blood-curdling stories to admiring audiences; but she was suddenly brought to task by her own sister and brother in-law, who, much as they disliked to convict their sister of lying, could not endure to hear her beslime the innocent and virtuous ladies from whom both the ex-nun and her near relatives had experienced much kindness. In spite of all this Miss Goulding continued her calumnies.

Recently an investigation was made cerning the killing of nuns by sow elders.

in convents in which she had spent some time, with the result, of course, that her stories have been found to be all falsehoods made with brazen effrontery.

The Bournemouth Observer has pub She had named ten convents in of Hamilton says: which she said she had actually lived, and that she had seen "many nuns die of poisoning." It was proved that of all the convents in which Miss Goulding had lived, there were no deaths while she resided there. except in St. Omer's, where there were two. This was during a period of twenty-five years, during which she had lived with hundreds of nuns.

in her statements after these lies were she became badly mixed.

She had named two convents in which she had witnessed these horrors, Goulding to know that she died by poison than for the residents, including

She said she was in the convent of essay by Mr. Horton, who asserts that Tourcoing when a nun named "the New Testament has no theory Eugenie or Euphemie died there of poison. She was not sure of the name.

It has been proved that Miss Gouldthe great extent to which its circula- ing was at Turcoing convent from tion has already reached, indicate how April 6, 1871, to June 6, 1873. The widely Latitudinarianism is now Mayor of Turcoing attests officially spread. It is certainly no less diffused that the public registers show that there among Anglicans than it was when was no death whatsoever in that conthe Essays and Reviews were pub- vent from 6th April, 1871, to 6th June, lished. Among Presbyterians in 1873, so that the death she speaks of America, the heresy trials of Drs. is purely imaginary. As to the names Briggs and Smith have demonstrated Eugenie and Euphemie, there was that it has a firm foothold, while in never a nun of either name at Tur-Scotland the Synods of the Free Kirk coing, though there is in the same have been actually captured by the order a nun in Belgium named Latitudinarian party; and those who Eugenie, who has been a member of still call themselves "Orthodox" are the order for over fifty years. She is

Miss Goulding states that out of from form a new sect in order to preserve 30 to 35 nuns who took the veil with the distinctive and fundamental doc- her, all but five were poisoned by trines of Christianity. The reason, too, what she calls "the drug penance." for which the Rev. Mr. Spurgeon gave As a matter of fact 20 nuns received up his connection with the Baptist the veil with her; of the 21, three Union was stated by himself to be that died: two were not admitted to prothe clergy of the Union are already fession, and therefore left the convent near the bottom of the down grade by soon after they became postulants, which they were sliding downwards and 4, including Miss Goulding, left into infidelity. Almost everwhere we of their own accord. The other twelve

Notwithstanding this thorough exauthority of the Christian, that is to posure of Miss Goulding's mendacity, she will probably continue, like Mrs. Shepherd, to be well paid for lying, and her lies will be retailed by no-Popery enthusiasts for many years to

#### INSTRUCTORS WANTED.

A madcap writer in Saturday's Globe, over the signature, "A Presbyterian Elder," undertakes to prove that the P. P. A. is a most useful association. Margaret Shepherds, like the Maria He does this by first telling that "I do Monks of old, adopt for the purpose of not know the first thing about the making money out of the cause they P. P. A.," yet he draws the sage conclusion that it "would not have seen the light" if it were not for "the Cusick, the ex-nun of Kildare, when monster Romanism, the greatest secret society in the world." We imagine he were as ready as others of her class to knows as little about Romanism as he

> After this rigmarole he prates about the yoke of Romish superstition and ignorance" which overshadows Quebec, and recommends the Frank to the Plains of Abraham to learn Christianity from the pious Jumbo Campbells of Toronto. He concludes by telling us that if Romanism " is not the truth, it must be error:" a sapient conclusion which he defies the Rev. the un-Christian character of the P. P. A., to controvert

The high sounding title of "Presbyterian Elder" might lead us to suppose that the writer of the Globe article man of profound scholarship both in Indulgence meant the

This rev. gentleman said that he this very point the school elections of nobility of the nation. Another proof the elders of his Church can recite the trustees elected who sustained the five rules of Calvinism. The great teacher. We may give another introuble is, too many are Presbyterians stance: Seven or eight years ago a because their parents were. Why, school trustee in London, named Wilthey do not know " Commenting on son, declared, when a Catholic young these words, the Canadian Evangelist lady applied for a position, that he

"It is rather hard on Mr Tolmie's predecessor in Windsor (from the respectively on the temporary cannot forget the incident that occurred near Toronto a few the elders are well up in the doctrin of the Church. That is not as it used to be. Time was when the little chi dren had to know those five points, and more, too. A change has come over Presbyterianism, as even a super ficial observer may note. Tolmie should undertake to indoctrin ate his congregation in the five points Miss Goulding became more careful of Calvinism, what would happen a ber statements after these lies were Why, he would stampede his congregation. Very few Presbyterian churches would endure the old fashioned Calvinistic theology. popular impression is that Calvinism has about died out in the Presbyterian churches in Canada.

We have read much of late, especially in some of the Presbyterian organs, and in the Mail, regarding Romish superstition and ignorance;" but we venture to say that among our Catholic school children of ten or twelve years of age there will be a much smaller percentage ignorant of the principal truths of religion. than the percentage of elders who, according to Rev. Mr. Tolmie, know the chief Presbyterian doctrines. After this revelation it may be expected that the ultra-Protestant organs will be more shy in their denunciations of ignorant Romanists. Perhaps, after all, it would not be amiss for the Presbyterian elder of the Globe to place himself along with a few of his colleagues in office under the instruction of some of the Toronto Separate school

#### HOME RULE.

Irishmen worthy the name should take serious thought of the present ondition of affairs in the Green Isle. A supreme effort in now being made to achieve the priceless boen of Home Rule. There are difficulties in the way, and a little exertion on the part of those who have at heart the achievement of a bright future for the old land is now more than ever desirable. The crisis has come. The time for theorizing has passed; the time for practical, earnest, persevering work has arrived, and we trust all will do their share. Fine orations are well enough at times-they have their use. and produce a good effect, but the Irishman who hands out the dollars for the cause is the one who thereby proves that his heart of hearts is in the work. Some Toronto gentlemen have set us a good example; and why should not Irishmen all over the Dominion take up the work and carry it on to completion. When a Blake, a Smith, a Kiely, a Hays, contribute their thousands, surely many of us could hand over our hundreds, our fifties and our tens to prove the sincerity of our life's vearnings. We hope it will be so.

We desire to draw attention to the statement made by Hon. Edw. Blake which will be found in another column, and hope the Irish people in the Dominion will come forward and act the manly part in this time of need. We shall be pleased to receive any sums that may be contributed in aid of the Irish Parliamentary party. The names and amounts contributed will be published in the CATHOLIC RECORD. The money will be forwarded to the Hon. Mr. Blake, and his acknowledge ment thereof published as soon as received.

#### EDITORIAL NOTES.

In another column we publish a letter from Brantford concerning the Catholic position on the school question in Manitoba, which appeared in the Globe of the 19th inst. The editor, in commenting upon the statements made come away from the neighborhood of in the letter, does not seem to fully realize the risk Catholics run by having their children educated in the Public schools, for he says: "As to the danger of Protestant teachers insidiously attacking Roman Catholic doctrines, is that really anything more than a supposition of the writer? We can assure our contemporary that it is a good deal more than a supposition. Not long ago, in the city of Boston, a teacher explained to the children in a Public school that an the secular sciences and theology; but ment of a certain sum of money a recent sermen preached by the Rev. to a priest for the privilege Mr. Tolmie, the Presbyterian pastor of of comitting sin. Catholics, of course, Windsor, Ont., and published in a protested against such an outrage, and recent issue of the Globe, sheds some demanded the dismissal of the teacher, light on his part of the subject: that who stubbornly refused to make into Miss Gou'ding's statements con- is to say, the erudition of Presbyterian amends for the wrong he had doneand claimed he taught the truth. On

ventured to say that not even three Boston were that year fought, and would rather employ a Hottentot than a "Romanist." And surely our conthat occurred near Toronto, a few weeks ago, when a School Board, through its secretary, notified a Protestant gentleman that he could not be employed as teacher because his wife is a Catholic.

> Our Toronto contemporary must be aware that there exists in the minds there is a way. of a vast number of Protestants a great amount of nonsense concerning the Catholic Church. The Sundayschool libraries are full of it; and that is chiefly where bigotry is nurtured. Some ministers preach it and some school-teachers teach it as much as they dare. Catholics know that full well, and therefore can have no confidence in the system as a whole We freely admit, however, that many Public school teachers are honorable men and women who perform their duties most impartially; but, notwithstanding, Catholics cannot approve of the Public school system, primarily because they contend that the training for this world and for the next should go hand in hand.

So FAR as heard from the P. P. A organs in Ontario comprise the Toronto Mail, the Owen Sound Plaindealer, and the London Patriotic Canadian. They make a unique combination. The person who poses as a high-toned gentleman, professing to publish a paper for gentlemen, walks along between a pair of literary chimney sweeps, whose productions circulate only only where ignorance is dense and malignity mountainous. In one respect, however, there is a remarkable oneness about them. When speaking of the Catholic Church and its institutions they have an utter disregard of truth.

A MAN who styles himself "ex-Monk Prof. Corkery" paid a visit to London last week. He did not hire a hall, be cause Margaret Shepherd had lately been in town, and a prospect was therefore in view that he would be financially embarrassed were he to have done so. He found comfort and encouragement, however, in a small room on Richmond street, as the guest of the "Loyal Patriotic Women," who giggled all about the dear brand snatched from the burning. It was a modest affair, "revenue-wise," as only a silver collection was taken up at the door. "A good time expected - come early," read the advertisement. We have not seen a report of the proceedings, but we hope the professor and those present had a good time. When all was over doubtless the "Loyal Patriotic Women "felt glorious in the reflection that the old flag would flutter in the breeze for et a while longer.

razy press despatches, and the Toronto Mail seems to be the most enterprising in this regard. Ridiculous despatches concerning the Catholic Church frequently appear in its columns. They are either received over the wire or manufactured in the office - probably the latter. Last week a despatch appeared in that paper, dated from New York, which treated of the hardships of priests at the hands of their Bishops, and represented one of them as saying that a prison exists in the Province of Quebec where priests are from time to time incarcerated by their superiors. A little reflection on this point will act like a pin stuck in a toy balloon. When priests are on their way to this prison (?) what is to hinder their be coming "escapes," taking the lecturing field, covering themselves with the kind of glory achieved by the no-Popery demagogues, and filling their pockets with nickels and dimes?

This appears to be the time for

THE HOM. FRED DOUGLAS, the colored orator of the South, while speaking recently at Washington on "the Persecution of Negroes in the South denounced in scathing terms the proposition to solve the race problem by disfranchising the colored voters, and reducing them to an inferior and subordinate position. He said :

"I denounce this as a mean and cowardly proposition, utterly unworthy of an honost, truthful and grateful cowardly proposition of disfranchise ment has been received by white and ocrats, has shaken my faith in the congregation of a church second to a church second to a Faber.

It is only by the help of the grace of silence that the saints carry such heavy crosses.—
Faber.

position is to colonize people of America in Africa or somewhere else. Happily this scheme is likely to be defeated, both by its impolicy and by its impractibility. It is all nonsense to talk about the removal of eight millions of the American people from their homes in America to The expense and hardships, to say nothing of the injustice of such a measure, would make success impos sible. All this native land talk is the sheerest nonsense. The native land of the American negro is America. The negro problem cannot be solved by ballot-box stuffing, by falsifying election returns, or by confusing th negro voter by cunning devices. cannot be done by repealing all federa laws enacted to secure honest elections.

It can, however, be done, and very easily done, for where there is a will

BISHOP COXE of Buffalo, who is

styled the Protestant Episcopal Bishop of Western New York, through excess of zeal and fanaticism, recently put himself into a position from which he has been compelled to recede ignomin iously. In his eagerness to insult Mgr. Satolli, the representative of Pope Leo XIII. in the United States. he declared that the Papal Delegate's purpose in coming to Buffalo was to influence Catholic voters to endeavor to destroy the Public school system. Further, he stated that the Poles of the State of New York are "illiterate and venal voters whom the Papal Delegate can easily control." The Poles are a thrifty people, and though they cannot be said to be wealthy, they are for the most part in comfortable circumstances, and the majority, coming from Prussian and Austrian Poland, where they are not under disabilities on account of their religion and race, are well educated. Hence they were quite able to show their resentment at Bishop Coxe's insulting language, and they accordingly held a public meeting to express their indignation at the outrage committed against them. Bishop Coxe has since found it necessary to publish an apology for the unjustifiable language he employed in regard to them.

MEMBERS of the A. P. A. and journals of that same organization persist in asserting that it is the purpose of the Pope to endeavor to have Mgr. Satolli recognized as Papal Nuncio to the Government of the United States, and this is made the basis of many of their appeals to Protestant prejudice. It does not appear that there is the least reason to suppose that either the Holy Father or Mgr. Satolli desires that such should be the case. As the United States Government does not deal with religious matters at all, like the Governments of Europe, there is not any apparent reason why there should be a Nuncio at Washington, and it is certain that Mgr. Satolli's mission to America was never intended to be a mission to the Government. Indeed the duties which the Delegate has to perform as representative of the Holy London Protestant Union. His non-Father in adjudicating Church matters are of so wide an extent that the are incompatible with the position which a Nuncio would have to take in his relations with the civil government, so that there is not the least foundation for the A. P. A. statement

A CORRESPONDENT asked the New York Sun, "What are the objects of the American Protestant Association?" and received the following reply:

and received the following reply:

"Its objects purport to be to protect the Government and laws of the United States from the Roman Catholics. Its object is visionary; its weapons are lies pure and simple, and statements about the Roman Catholics so vague that they can't be pinned down and denied. No decent man can be long to the association. This recrudescence of Know Nothingism must not be mistaken for the National League for the Protection of American Institutions, which is a reputable concern. Some of the lower breed of A. P. A. members claim that the two organizations are similar in all but names, but they lie in this as in most other public statements." AT Alma, Kansas, a novel method

of settling a church dispute was tried, but failed. For a long time there have been two factions at war with each other, and on the evening of the 9th inst. one of these factions put wheels under the church building and endeavored to carry it away bodily. The opposing faction soon heard of what was taking place, and its leaders hurried to the district judge and secured an injunction prohibiting the removal. Though all this occurred towards midnight, the sheriff was awakened and induced to serve the injunction at once. The church was in the middle of the street by the time this was done, and it was left The favor with which this there by the parties who had made the attempt to steal it. We have

new Church organization, and still held possession of the church building. This happened in some cases when the Free Kirk was established by seceding from the old Kirk of Scotland nearly fifty years ago, but we believe the Kansas attempt to steal a church at midnight is unprecedented.

MR. WILLIAM O'BRIEN writes a letter to the Westminster Gazette mentioning a fact which occurred within the past few days on the removal of the Protestant Bishop of Cork, Cloyne and Ross to the Archbishopric of Armagh, and Primacy of Ireland. Dr. Gregg was not only a Protestant but also a Unionist; nevertheless the Municipal Council of Cork, which is two-thirds Catholic and Nationalist, presented him with 'their respectful congratulations" on his elevation. The Mayor, who is a Catholic, and a Parnellite, suggested the resolution, which was moved by Alderman Dale, a non-Conformist, seconded by Alderman Flavin, a Catholic, and passed unanimously. Mr. Rowe, a Protestant Unionist, gave a vivid picture of Catholic tolerance in Cork, saving :

"There had always been a very riendly feeling between Catholics and Protestants in Cork, and as a Protestant he had to say that he never found anything but friendliness from even the very lowest classes in the commun

Dr. Gregg has been very staunch in adhering to his own opinions; nevertheless he was tolerant of the opinions of those who disagreed with him. In his answer to the congratulations of the council he said :

"I shall wish to assure the Mayor and members of the Council that in moving from the South to the North if can contribute even in the least degree to the establishment of a good understanding among all creeds and classes of Irishmen it will be to me a matter of the greatest satisfaction.

The contrast is great between the colerance of Catholic Cork and Orange Belfast, and all the Protestant parts of Ulster. It is to be hoped that the new Primate will be the same man with his new surroundings as he has been amid a Catholic community. If such be the case much of the existing bigotry may become a thing of the past through his influence.

FANATICISM feeds upon the same carrion in England as in Canadaabsurdity, lies, and threats of violence, all without common sense or reason. A Mr. Stirling, who imagines he is doing thereby a brave deed, boasts that he will not use the commonest courtesy in speaking of his Eminence Cardinal Vaughan, by giving him his proper title, and says: "Mr Vaughan is here in London, armed by the Papal anti-Christ, the agent of the predicted apostasy of Rome-his methods include open violence. . . The work of Rome in this country is directed by the Jesuits, who also brought about the coal strike, in order to bring England to ruin." This unmitigated liar is one of the leading lights of the sense reminds us of the Victoria Warder (which prints "roman romish," and the names of Catholics with small letters) also of other Canadian fanatics who think all calumnies lawful when they are directed against Jesuits.

#### LECTURE IN THE CATHEDRAL.

On Sunday evening next a lecture will be delivered in St. Peter's cathedral, this city, by Very Rev. Mgr. F. P. McEvay, rector of St. Mary's cathedral, Hamilton, the subject of which will be The Holy Land. A collection will be taken up on the occasion aid of the charitable work carried on by the Society of St. Vincent de Paul. As Father McEvay is known to be an eloquent lecturer, as his subject is a most interesting one, and as the object for which the lecture is to be delivered commends itself to all, we hope to see a very large congregation and a most liberal collection.

#### CORRECTION.

CORRECTION.

Dear Sir: — Referring to the Papineau matter I desire to say that the name of the new "convert" to Chiniquyism is not Louis, but Midass Amedee Lu, which was his father's cognomen. The latter was an admirer of unclean Voltaire and no friend of the French-Canadians. How Lu succeeded in becoming a patriot I am at a loss to know. If involving a few simple people in difficulties and causing them to die on the block, or spend years in New Granada, and running away to France himself, is patriotism, then he is a patriot indeed, and the worthy father of Midass of Montebello. A disciple of unclean Voltaire comes forth as an admirer of unclean Voltaire comes torth as an admirer of unclean Chiniquy. What is more natural? "Anglophobia" is the only trait which brought Lu into celebrity. Can this be a just title to renown in the eyes of rational people? phobal is the common thing the a just time winto celebrity. Can this be a just time winton in the eyes of rational people?

W. H. S.

#### Brooklyn, N. Y., Jan. 29, 1894.

Like flakes of snow that fall unperceived upon the ground, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the collection of the producer at anythin change in single formed. No single flake that is added to the pile produces a sensible change; no single action creates, however, it may exhibit, a man's character.

London Catholic News. The Rev. Father Ryan, rector of St. Joseph's, East Greenwich, preaching at Deptford on Christmas Eve, said that a couple of years ago a very striking picture appeared in one of the Catholic papers. The subject of the picture was the celebration of Midnight Mass in Ireland during the penal days. The place chesen was one of the mountain districts, and on looking at the picture they could not help noticing the reverent attitude of the people as they knelt in adoration in the open air with the canopy of heaven for a roof. The surroundings comprised every possible description of desolation, yet if they cast their eyes around the scene they would be struck with the bowed heads and reverent attitude and detheir whole hearts to participate in and assist at the Holy Mass. They could understand why these men were on the watch. A price was put on the head of the priest, and, difficult as was their task, they faithfully performed the duty of keeping him from capture by the youmen, for, if he had been taken intocustody, the very fact of his being a priest would have cost him the loss of his head. The people were poor, hard working people who toiled, labored, and slaved simply to keep body and soul together, for if they had accumulated wealth it would have been confiscated to their poor non-Catholic neighbors. But they had a higher motive in their lives. Heaven was for them a reality. They under-stood the meaning and efficacy of Holy Mass; hence it was that after these years of hard work, they were to be found risking almost their lives to assist at Holy Mass on the bleak mountain side. Leaving them for the moment, the rev. preacher asked the tory resolutions in the congregation to go back to that night each recurring year. nineteen centuries ago — that night which witnessed the great event, that night when Jesus Christ was born. In the streets of Bethlehem they would notice at the dead hour of night that there were no people about. If they took another look around the streets they would see a week old man beside him a tender maiden, who were going to this inn and to that, but the answer at each was the same, there was no room for them. True, their personal appearance aroused a certain amount of curiosity, but the answer at each house was a distinct "no room." They had to go and manage as best they could. They went to an out-house, a stable, and there in that stable was laid Jesus Christ. Though unsern by aims at an amendment of life, there is human eyes, His companions were thousands of ministering angels, and also the ox and the ass. Such was the of the first Christmas night. And it was well that they, the Catholic people of Deptford, should ask them-selves what did Christmas mean for around them they could not help seeing that Christmas was a time of gluttony in eating and drinking, and especially the latter. If they went through the streets of Daptford that evening, what sights would meet their eyes? Did they think that the thousands of meaning of Christmas for them. They should realize that Jesus Christ came down from heaven for the salvation of man and to redeem him from the thraldom of sin. That was the idea of the Catholic Church, and that also was the feeling of the poor Cathelic people that formed the subject of the picture to which he had referred. It was saddening-one of the most painful thoughts in the life of a priest-to see the vast numbers of the descendants of those pure people, those saints and heroes. losing all idea of Christianity when they come to this country. They seemed to have forgotten all knowledge of Christianity that holy Church had put before them, by ceasing to live as practical Catholics. They were full of faith, that is, they thought they were, and surely achieved, but how much more is to "swear off." ought they labour for and rejoice at ing off business may be well enough in the emancipation of the soul from the itself, inasmuch as it is a step in the They rejoiced when they read of numbers of heretics being brought into the Church, yet it was sad and painful for a priest to see the numbers of Catholics | nature. that were falling away from the practice of their religion. All therefore should feel that Christmas meant the spiritual emancipation of the soul, that Christ wants the hearts and souls of His people purified from sin. He wants them to open the doors of their If she imposes upon her wayward chil hearts, and receive Him into their cestors, the intense love of God which her the depository of Divine power lives. The faith of people who attended church only on occasions of certain functions or for particular. If the Catholic Church, in the plencertain functions or for particular keep my commandments." In order ents, some hurtful or dangerous indulg-therefore that they may worthily cele-

MIDNIGHT MASS IN THE PENAL | mandments. There was not, he repeated, anything that had such a depressing effect on a priest as the knowledge that vast numbers of the sons and daughters of St. Patrick had almost on their arrival in this country given up all practical work for their Faith. Amongst such there would be no room, no warm reception for Our Lord this Christmas. Why? Because their hearts were filled with sensuality. Yet their ancestors, not more than a hundred years ago, were ready to endure any hardship and face any risk, for they worked for the kingdom of heaven. They were the true heroes and patriots that had the emancipation of their country at heart. scendants may well try to assimilate their patriotism, but they were only the victims of the vices that came out of indulgence in intoxicating drink. He wondered if his country-people would ever learn a lesson in sense, if they would ever think of the example of their ancestors who lived meanor of those peeple. They would observe also the rude altar, and they would also observe in the distance, the men who were doing vigilance duty on the outpost while endeavoring with their whole hearts to participate in the whole hearts to participate in the meaning that Christmas had for the people who lived in Ireland a century In Deptford the Catholics had every facility afforded them to make their peace with God. By responding to the graces which God had offorded them they would show themselves worthy descendants of their heroic and saintly ancestors, they would be worthy of Him who was born the first Christmas night for their spiritual emancipation, and show true patriot-ism, for they may be confident that the spiritual emancipation which they desired would be theirs just in proportion to the efforts they made to emancipate their souls from the devil and the thraldom of sin.

#### NEW YEAR'S RESOLUTIONS.

In the personal and domestic affairs of men nothing is more common than the institution of new sets of reformatory resolutions in the beginning of

The logical meaning of this is that the retrospect of the bygone year is not, in all respects, quite satisfactory to the individual, hence the consciousness of the necessity of adopting new methods, and new rules of life, that will appare a standing and more perwill ensure a steadier and more persistent effort to keep the paths of recti tude-which plainly means a more de termined purpose to yield a fuller obedience to the dictates of reason and justice, as well as a stricter compliance with the moral precepts and Christian duties. In this wise and salutary effort, that

a certain beneficial element of mortification that humbles the pride of the wayward transgressor and lets him see, with painful clearness, that he must not absolutely depend upon himself, or upon his own unaided power to carry out schemes or resolves, he good the object or pure may be the intentions. From this positive and humiliating discovery of man's inherent weakness and inability to ade-In these days if they looked quately provide for his own essential wants, springs the vivid and realistic sense of his utter dependence upon that higher, overruling power which a merciful Providence has set as a shield and protection to save erring mortals from plunging headlong into vicious projects, that would ultimately lead to people they would meet were thinking of the goodness of God to them? Not at all. They were thinking of drink fident even temporary checks and and the other sins that were its natural needful corrections are very galling, injunction—his reply would be in the consequence. They, as Catholics, and they sometimes produce a spirit of negative, inasmuch, as he proposed recklessness and sentment in the most impetuous and ill-balanced minds. This leads the mortified ones to attrib ute their ill-success to neglect on the part of their friends, or to lack of abilty and interest in the co-operators If, however, no better reason may b found to account for non success, it is commonly ascribed to that convenient, but much abused term, bad-luck. To the youthful portion of mankind, who have not yet been called upon to face any of the sterner problems of life's struggles, the sum total of their good resolutions, to take effect on the 1st of January, 1894, may simply be a welldirected resolve to overcome the pernicious habit of premature tippling, or, perchance, a determination to resist the evil suggestions of a vicious companion, or to choke off a growing tendency towards some besetting sin full of nationality. They rejoiced at that forebodes certain irredeemable and fatal consequences in the future. In such cases, the recognized formula ing off business may be well enough in thraldom of the devil and of sin! right direction, its lamentable and constantly recurring failure to cure the evils aimed at, forms a sad phase of the instability and frailty of human

The only power on earth that is really effective for holding the evil passions in check, is the spiritual or supernatural power that is exercised in the Catholic Church. The reasons dren a restrictive or corrective law, How can that be done? By they know that the true Church speaks having the perfect Faith of their an- only in the Name of Him Who made made its presence felt in their daily and the unerring interpreter of His

sermons was not worth much. The itude of her spiritual wisdom and words of Christ were, "If you love Me power, cuts off from one of her adherbrate this Christmas, the reverend gentleman hoped they would all pray that God would give them the grace to keep His com-

to a temporary suffering or punishment here below.

No merely human medium or institution could pretend to correct a by such gentle, yet persuasive, authority, and be able, at the same time, to offer heavenly rewards that so much offer neaventy rewards that so much outweigh the trifling sacrifice demand-ed. The truth of this is gradually dawning upon the minds of the more enlightened men outside of the true fold, in the United States. Hence, their more favorable consideration of the claims and works of this Supreme Teacher of religion, honesty, virtue and morality.

Eminent statesmen, no matter of what creed or belief, know that there are adverse elements at work, among the un-Christian and infidel hordes in the Republic, that must eventually destroy the Christian character of the nation, unless the hostile forces be met and overthrown by a stronger force. The divinely appointed institution is the only one possessing competent authority to make use of effective spiritual weapons that are fit to do useful work in the dreadful combat.

This contention, is, of course, disputed by the numerous non-Catholic bodies, each of which claim credit for themselves as leaders in the great movements for the religious and moral regeneration of the world. While these empty boasts and hollow pretenthese empty boasts and hollow preten-sions are heard on all sides, the true Church, through the powerful ministrations of her eminent hierarchy, her zealous priests and her numerous temperance and benevolent societies, is steadily, but quietly putting forth superhuman efforts to preserve intact that elevating and purifying stream of grace and virtue which alone is capable of restraining the evil passions of men, and which now is, and always will be, the most potent factor in safeguarding the national healthfulness and moral purity of this New World

The vast multitudes of human souls who are outside the sphere of this great reforming and saving agency, will continue—as long as they refuse to submit to its influence the struggle against the debasing tendencies of their fallen human nature, with no better results in the future than those reaped from their vain strivings in the past. New codes of rules for personal government dur-ing the year 1894, may be outlined in abundance, they will be as helplessly wrecked as were those of 1893, unless divine help be sought for, and invoked in a legitimate manner, and through the proper channels. The old Adam planted in the stubborn heart of man refuses to make this humble submission; hence, the real cause of the tota wreck of so many well conceived and well-meant New Year's resolutions. As weak humanity is unable, of its free will, to rise superior to its own inherent frailties, it need not flatter itself into a belief that the temptations and evil promptings of the future will be less violent, or easier to subdue, or that the mastery will be gained where inadequate means

A once notorious American humorist felt himself moved by an overpowering desire—if by no higher motive—to be freed from the vexatious inconven iences that arise from an ill spent life. He accordingly drew up an elaborate set of new guiding rules for the ensuing year. Some of them partook largely of the philosophic, or businesslike element. For instance, the first was, that he would neither borrow (money) nor lend - especially lend. Secondly. If any man asked him for his coat,—in spite of the Scriptural attending a full dress, evening party, and the surplus contents of his wardrobe had been transferred to his "uncl's" for safe-keeping. Thirdly. That if some one should call him a fool, he would not ask him to prove it. "The inference being that the assertion might be too easily sub-stantiated." Fourthly, that if questioned as to his reasons for talking to himself, he would aver that he liked to hear a sensible man talk, besides, he loved to talk to a sensible man Fifthly, that if a person wanted to test his familiarity with the characteristics of the past Presidents of the United States by an enquiry as to which of them wore the biggest hat, he would answer that it was "the one that had the biggest head." Sixthly, that if re-quested to name something that was beneficial to man, he would declare that it was tight boots, "simply because they made a man forget all his sorrows." Seventhly, that if attacked either by a slanderous tongue or pen, he would not attempt to strike back in kind. On the contrary, he would endeavor to live such a life as would belie the statements, and prevent any per-

son from believing the slanderers. This last resolution, whether original or adopted, embodies the true philosophic sentiment, and should form the fundamental rule and guide for all good Christians, who are beginning this New Year of grace, with a sincere and well-directed purpose of amend-

If they pursue crooked or doubtful methods in their various relations and dealings with their fellow-creatures they are making moral rents in their own protecting walls. They are making themselves vulnerable to the attacks of their open enemies, or false friends, and are thereby inviting assaults upon their own domestic hap-piness and peace of mind.—Wm. Ellison in the Chicago New World.

A FAIR TRIAL of Hood's Sarsaparilla guarantees a complete cure. It is an honest medicine, honestly advertised and honestly CURES.

#### "THE CONVENT."

Baltimore Mirror.

Mr. Cy Warman, that gentle wooer of the muses whose verses are fast bringing him into prominence, wrote the following pretty poem on a visit to the Sacred Heart Convent at London, Ont., while he and his bride were on their wadding to the word of the control of their wedding tour. Mrs Warman is a graduate of the Sacred Heart; and, while witnessing the expression of affection which she bore to her Alma Mater and the gentle Sisters, the poet was inspired to write the following

What is there here, what can there be About this drear old nunnery, That makes this place so dear to me?

Beneath the dimly lighted gas, Down these old aisles the children pass At early morn to early Mass.

At evening when the lights are low The silent nuns move to and fro, Like phantom figures, come and go.

And softly down the distant hall I hear the muffled footsteps fall. That echo not from wall to wall.

And now between the night and day One gentle Sister leads the way, I follow where she cares to stay.

And pausing in each quaint retreat I muse, and say: here oft my sweet Has been, these floors have felt her feet.

Or standing in the chapel where I breathe sweet incense, I declare I've felt its fragrance in her hair. A thousand things I would not miss, Seen in her smile, felt in her kiss; Her voice is like the angelus.

And now its all made plain: I see What makes this drear old nunnery So sweetly, strangely dear to me.

#### Are Catholics Tolerant?

Are we Catholics tolerant? If we live up to the teaching of Holy Mother Church we are of all men the most tolerant socially, we are, if prudence or charity require it, politically toler-ant, and, once such tolerance is established by compact, bound not by sentiment, but by the solid principles of ethics and religion, to observe and re-spect the compact. But for intellectual or dogmatic tolerance, for a tolerance that would put truth and error on the same pedestal of honor, we have nothing but contempt and abhorrence. We look on such tolerance as less gross, though not less absurd, than the tolerance which built the Pantheon of all the gods.

We wonder sometimes what was the mental attitude of thoughtful Romans towards their thirty thousand gods, gathered in Rome from every nation to receive without rivalry equal rever-ence. We wonder in like manner at the mental attitude of men to-day who confess one God, and see no repug-nance in a multiplicity of religions.

However much we may practice social tolerance and extend to the wanderers in the mazes of a wretched philosophy the largest personal charity however much we may insist on politi-cal tolerance—we hold that before the ribunal of reason and conscience dogmatic tolerance is an absurdity, lead ing logically to Atheism. — Rev. T. Brosnahan, S. J., in January Dona-

Mr. J. R. Allen, Upholsterer, Toronto, sends us the following: For six or seven years my wife suffered with Dyspepsia, Costiveness, Inward Piles and Kidney Complaint. We tried two physicians and any number of medicines without getting any relief, antil we got a bottle of Northrop & Lyman's Vegetable Discovery. This was the first relief she got, and before one bottle was used the benefit she derived from it was beyond our expectation."

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A fine colt belonging to Mr. Peter Lindsay, of Nixon, Ont., was badly hooked by a cow. Two bottles of Hagyard's Yellow Oil cured it. This invaluable remedy should be in every house. It cures sprains, bruises; burns, and all pains and aches in man or beast. Gored by a Cow.

beast.

Dyspepsia or Indigestion is occasioned by the want of action in the billiary ducts, loss of vitality in the stemach to secret the gastric juices, without which digestion cannot go on; also being the principal cause of headache. Parmelee's Vegetable Pills taken before going to bed, for a while, never fail to give reliet and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Parmelee's Pills are taking the lead against ten other makes which I have in stock."

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London, Ont., 13th annuary, 1891,
D. C. MACDONALD, Manager.

#### THE RITUAL OF THE P. P. A.

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

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FIVE-MINUTE SERMONS.

JANUARY 27, 1894.

Third Sunday after Epiphany. PRACTICAL FAITH.

Many shall come from the east and from the west, and shall sit down with Abraham, Isaac and Jacob in the kingdom shall be cast into the exterior darkness. (Gospel of the Day,

These words, my dear brethren, were spoken by our Blessed Lord to the Jews on the occasion of the cure of the servant of the centurion. This centurion was an officer, like what we would call a captain, in the Roman army; he was not a Jew, so he did not belong to God's chosen people, His Church of the Old Law. No, he was a heathen by birth; he had been brought up in error, in ignorance of the true religion; he had not the prophecies which the Jews had to tell him clearly that a Saviour was come into the world. He was indeed in darkness compared with this favored Hebrew people among whom his let. "Can'd with the same that the same of the Hebrew people among whom his lot was cast; but he saw our Lord, and that was enough for him. He saw the power of God, and he believed. He knew that this Messias, whom the Pharisees were rejecting, was the Master of life and death. "Lord," said he, "I am not worthy that thou shouldst come under my roof; but only say the word, and my servant shall be healed." Immortal words these, which the Catholic Church has treasured up, and puts on thousands of lips every day, and which were rewarded by the divine acknowledgement, "Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, Isaac and Jacob in the king-dom of heaven; but the children of the kingdom shall be cast into the exterior

Now, my brethren, what lesson have we to learn from this praise of the heathen centurion, and this warning to God's own people, coming to us from the mouth of God Himself? Simply this: that our salvation depends on the use which we make of the graces which He gives us ; that the least will suffice, if we will but avail ourselves of them ; but that the greatest will only serve for our eternal condemnation and ruin

if we slight them and pass them by.

A simple and evident truth this surely, and yet how apt we are to forget and neglect it! We are Catholics from our infancy, we say; we belong to families which have always kept the faith. We are indeed the faithful, to whom the hinded the faithful, to whom the kingdom of heaven is promised. And if we have not been always so, but have been brought from darkness into light, then still more is the divine favor to us manifest. Will He, then, who has done so much for us, now complete His work? We believe His word, we are in His true Church, we receive His saving and life giving we receive his saving and the giving sacraments; how then, shall we not be saved? Are we not indeed, those of whom He said, "My sheep hear My voice, and I know them, and they follow Me; and I give them life everlasting, and they shall not perish forever, and no man shall pluck them out of My

Yes, my dear brethren, we think that we shall be saved because we are Catholics. But the truth is, that our being Catholics only gives us greater means of salvation; it is far from mak-ing our salvation sure. We have greater means and helps to save our greater means and heips to save our souls; but woe be to us if we abuse them! And when we look around, and see many good and earnest souls, similar, as far as we can see, to that of the Reman centurion, deprived of the light that we have, not by their own fault, but by that of their fathers; when we see them trying to do their best with the little knowledge and the few helps that they have, must we not fear that God will take away from us the graces that we despise; that we the children of the kingdom, will be cast into the exterior darkness, while others shall come from the east and the west and take the place which we have but do not deserve?

Let us, then, each and every one, if we have been unfaithful to the great graces which we have as Catholicsand which of us have not been so?rouse ourselves to our danger. Yes, having the faith and the sacraments is a great privilege, but is one for which we must give a most strict account when we stand before the throne of

Anglicans and Their Bishops.

Our esteemed contemporary the Liverpool Catholic Times is responsible for the following brace of good stories: One of the strange inconsist-encies of Ritualists is their disrespect tant Bisheps. Many years ago, an Anglican prelate earned for himself the nickname of "O Sapientia" because, seeing those words in the Protestant calendar, he concluded they referred to some saint of that name, greater and lesser antiphons not coming within the range of the good man's learning. The mistake was seized upon by one of the Church papers as a nut which it has cracked at intervals me the pretty flower?" cried the child. ever since. The Church Times has just found a similar story against another Bishop, who, hearing that a very High Church parson in his diocese had invested in a thurifer, wrote and requested him to leave off wearing it, as it was an illegal vestment. This is as good in its way as the sapient Bishop who, when invited by his host, a rich rector with High Church proclivities, to Compline, replied that he never recording that he never recording the same and the same and the same and tried several medicines without relief until I heard of Dr. Wood's you had saved and planned to get it for Ellie, and all about it."

"Mercy! did you!" answered the child, in confusion. "My, but you're the talker, Julia! What would the likes of her care to hear about that!"

Sore Throat Cured.

DEAR SIRS,—I had a very sore throat for over a week and tried several medicines without relief until I heard of Dr. Wood's Norway Pine Syrup, which I tried with great success. I think it a fine medicine for sore throat, pain in the chest, asthma, bronchits, and throat and lung troubles.

MARIA MIDDLETON, Bobcaygeon, Ont.

WHY HOOD'S? Because Hood's Sarsapar-illa is the best, most reliable and accsmplishes the greatest cures. HOOD'S CURES other Bishop, who, hearing that a very

took anything after dinner. These stories may be true or may be exaggerated, but the fact is there is a party in the Church of England so at variance with its teaching and practice that its bishops are ignorant of the meaning of the names of the services their clergy perform and of the vestments and ornaments of the churches in which they perform them. Truly, unity is not a note of the Church of England.

"BETTER THAN RICHES."

BY MARY CATHERINE CROWLEY.

On the morning of the day before Christmas, Katy appeared at the coun-ter and offered the twenty-two cents which she had succeeded in getting together-the balance to be paid on her

"Can't I take the doll now, please?"

she begged.
"You will have to ask the floorwalker," replied Julia.
She did so, but he said she must wait

she did so, but he said she must wait until evening, he could not make any exceptions. So she was obliged to control her impatience.

Scarcely five minutes afterward a crash was heard. The equilibrium of the rack of dolls had been disturbed to the rack of dolls had been disturbed to and the whole collection was dashed to the floor. Fortunately, only three or four of the dolls were broken; but, alas! among them was the one Katy had set her heart upon giving to her sick sister.

The commotion brought her to the scene at once. Poor Katy! She did not burst out crying, as Julia expected, but just clasped her hands and stood looking at the wreck of the doll, with an expression of hopeless disappoint-ment, which would have seemed ludicrous, considering the cause, had it not been so pathetic. It aroused the ready sympathy of Julia.

"Don't feel so bad, midget!" she whispered, picking up the pieces.
"See: only the head is spoiled
There's another with the feet knocked off. I'll get permission to take the two dolls up to the toy-menders's room, and have the head of the other put on your doll; that will make it as good as

When order was restored, she made

her request of the floor-walker.
"All right," he answered. "It will cut down the loss by 97 cents; so you may have it done, if they can spare the time upstairs. That is an awkward corner, anyhow; it will have to be left free in future.

At noon Julia snatched a few moments from the short interval allowed her to get her lunch, and hurried up to the toy-mender's quarters. She prevailed upon him to have the doll repaired in the course of an hour or two; he promised to do so, and it was sent back to her early in the afternoon.

That day Katy's duties, fortunately for her peace of mind, brought her for her peace of mind, brought her frequently into the vicinity of the doll counter. Now she hastened to it, in a quiver of excitement, to witness the witness the witness the witness that the sight of the vicinity of the constitution of the vicinity of the doll of the vicinity of the doll of the vicinity of vicinity

"Indeed, Katy, it is none of my doings," protested the salesgirl; though the result of the experiment was so funny she had not the had not the had not get there by mistake: ally. funny she had not the heart to laugh.
The doll with the beautiful blue buckles on her shoes had now a mop of darky wool, and a face as black as the

ally.

"Then the Rose lady must have sent it," declared Katy, feeling as if she were in a dream.

That her conjecture was correct was

a joke upon the little cashgirl.
"It is only the nonsense of those rogues upstairs. I'll take the doll back and tell them they must fix it to night, or I'll complain of them for their fooling at this busy time," she announced, energetically; for she noted the twitching around the corners of Katy's mouth, notwithstanding the child's

brave effort at self-control.

Katy went off partially comforted. "It's mean to tease a child in that way," added Julia, in an audible aside, as she laid the doll on the shelf behind. and wished that the lady to whom she was showing some very handsome dolls would finish her choice, so that she might get a free minutes to run up to the mending room again. But the interest of the customer had been But the awakened by the little drama enasted

before her. "What is the matter?" she inquired,

cordially.

Julia looked disconcerted; but the lady had such a sweet and noble face, for their Bishops, most of whom they appear to look upon with disdain, if not contempt. As Christmas approaches we shall be pretty sure to find of Katy and Ellie too. It was not a proaches we shall be pretty sure to find of Katy and Ellie too. It was not a proaches we shall be pretty sure to find of Katy and Ellie too. It was not a proaches we shall be pretty sure to find of Katy and Ellie too. one of the High Church papers quoting the old story of "O Sapientia" against one of the most learned of the Protestal Richard Richard

asked Katy, rushing up as the lady turned into another aisle of the store.

"Yes: Mrs. M——, of 34th Street.
Of course she left her address for the parcels," replied Julia.

"It's my Rose lady, as I call her-don't you remember the one who gave "Why so it is!" rejoined Julia.
"Well, she's a lovely lady certainly.
She happened to ask what the trouble was about the doll; and was so

The store kept open till 11:30 Christ mas Eve; but at length the last cus tomer was gone, and the employees were allowed to choose their presents. Katy skipped around with joy when the doll was put into her arms. After a moment, however, Julia whisked it away again, and sent it to be packed in a box. The box proved to be large and clumsy, but this was accounted for

upon the plea of haste.

"Well, good - night and merry Christmas, Julia!" said the little cashgirl, gratefully. "I don't know how to thank you enough for being so good, and helping me so much—indeed I

"Never mind trying," answered Julia, brightly, but with an earnest-ness unusual to her. "Isn't this Christ-mas Eve, and didn't the Infant Jesus that is all I ask."

sponded, heartily.
"Good-night! Merry Christmas to gods.

Julia, hurrying away.

Katy's father was waiting for her at one of the entrances of the store.

After a slight demur, she allowed him to carry the package, while she trudged along at his side. The stores cept when, now and again, overtaxed workers like herself were to be met making their way home. The lamps making their way home. The lamps burned dim, save where, occasionally, an electric light flared up with a spectral glare. The glitter of the world had departed. It was past midnight; in the deep blue of the winter's sky the stars glowed with a peaceful radiance. Looking up at them, Katy began to think, in her own simple fashion, of the meaning of Christmas and of Christmas gifts: of Bathelpan the Christmas gifts; of Bethlehem, the Virgin Mother, and the Divine Child; of the Love that came into the world on that holy night of long ago, to kindle in all hearts a spirit of kindli-ness and helpfulness toward one another, making it more blessed to give

quiver of excitement, to withese the success of the process. When the cover was taken off the box, her cheeks that, for herself, she liked red buckles eyes blazed, as she turned inquiringly which was written: "For an unselfish better. Attached to it was a card on

"Then the Rose lady must have sent That her conjecture was correct was

darky wool, and a face as black as the ace of spades.

Julia's quick wit at once jumped at the correct conclusion regarding the apparent blunder. The toy-mender's two thoughtless apprentices had played a visitor, who seemed to bring with her an additional share of Christmas sunnicks when the little cashgirl shine, was shown up to the Connors tenement. She was followed by a tall footman, who quietly deposited upon the table a generous basket of the season's delicacies.

"The Rese lady, mother!" cried Katy, pinching her own arm to see if she could possibly be awake.

It was all true, however; and that day the Connors family found a devoted friend. Henceforth the Rose lady took a special interest in Ellie. She induced a celebrated doctor to go and see her. The great man said there was a chance that the crippled child might be cured by electricity and it was arranged that the mother should take her regularly to his office for treatment, Mrs. M—— offering the offering the

use of her carriage.
Now Ellie can walk almost as well as ever. She is growing stronger every day, and will probably before long be able to attain her ambition—"to earn

money to help mother."
"And to think, Katy," the little girl often says, affectionately, "it all came about through your wanting to give me that Christmas doll!"

THE END.

Our readers will be glad to learn that the fire at the immense establishment of Henry McShane Mfg. Co., proprietors of the vicShane Bell Foundry in Baltimore, Md. did not do any damage to the sweeps and patterns from which these celebrated bells are made, and that the large number of orders now on hand will be promptly filled, also all future orders.

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Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

Sore Throat Cured.

Not long since a Parsee editor vis ited London, and now he has given the public his impressions. He describes English home life in a most sympathetic way, but his comment on the irreligion of the "upper classes" is not as pleasant reading. It is saddening as well as strange to find a Pagan combating our Western agnosticism in words life these. words like these:
"What makes one despair of the

mas Eve, and didn't the Infant Jesus come to help us, and teach us to do that much is certain. Why trouble what we can for one another? Just about more? If this be your English what we can for one another? Just about more? If this be your English say a prayer for me at Mass to morrow; culture of the nineteenth century, let us remain ignorant in India. I had hat is all I ask."

"You may be sure I will," Katy reus remain ignorant in India. I had
much rather that India remained super-"Good-night! Merry Christmas to you all, and especially to Ellie!" added Julia, hurrying away.

"Good-night! Merry Christmas to gods. That means something of self-is the worshipper out of himself. The worship of self is the

worst form of idolatry."

Even professing Christians surprised and shocked him by their indifferent-

"It makes one wonder at such times were closed, the gay throng of shoppers had disappeared. People were still abroad upon the great thoroughfares: but the side streets were deserted, expeople whose spiritual appreciation is

It is true that the Parsee did not meet representative Christians; for the English Catholics are among the best in the whole world. But it must be rather uncomfortable for those have adopted "the spirit of negation because it is "good form "to know how their silly agnosticism affects an intel-

TELEPHONIC.

other, making it more blessed to give than to receive. The little girl realized the happiness of making others happy, when she handed to Ellie the bulky package over which she had kept watch all the way to the house.

The usually pale face of the young invalid flushed with excitement, while, with trembling fingers, she unfastened the wrappings and opened the box.

"O Katy!" she exclaimed, as she beheld the hard won present — "O Katy!" it was all she could say, but the tone and the look which accompanied it were quite enough.

At first neither of the children could think of anything besides the doll; but after a while Ellie made another discovery. As she trifled with the box, she cried:

"Why, there's something else here!"

The next moment she drew out a doll precisely like the first, except that its shees had red handle to give your reason for adopting an instrument of the Bell telephone system now, and oblige. SUBSIGKIBER.

Mr. Subscriber.—In reply to your inquiry as to why we have adopted the Bell telephone at the system known. It was don't be a system known. It was claimed to be in every way ahead of the Bell system one adopting an instrument of the Bell telephone and the which accompany is with at the time we firmly believed it to be superior to any other system, we would say, that at the time we firmly believed it to be superior to any other system known. It was claimed to be in every way ahead of the Bell telephone and the system known. It was claimed to be in every way ahead of the Bell telephone with the way to the house.

The usually pale face of the young invalid flushed with each system known. It was claimed to be in every way ahead of the Bell telephone with the way to the house.

The usually pale face of the young invalid flushed with each system known. It was claimed to be in every expect to be a view and and of the Bell telephone with the system known. It was claimed to be the best there system, we would say that at the time we firmly believed it to be superior to any other system known. It was c

Catarrh in the Head Is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many severe cases of catarrh. Catarrh oftentimes leads to consumption. Take Hood's Sarsaparilla before it is too late.

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lene has called out worthless imitations under similar names. Look out for these! Ask your Grocer for COTTOLENE, and besure that you get it.

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#### A Pagan Rebukes Agnosticism

future of society is that this spirit of negation is believed to be good form. It shows a superior mind to discard faith, to deny hope, to scoff at charity. There may be a God, there may be an after life. But we know little and care less. It is the present that we live in, self stitious enough to worship her stone gods. That means something of self-

ism and their worldly lives:

not, after all, be thrown away upon a people whose spiritual appreciation is so defective."

To Editor Sun. — Dear Sir — I notice by the Sun of January 5, that you have had a Bell telephone instrument placed in your office. Last spring when Mr. Culverwell and yourself called upon me you represented the Automatic to be the great and only telephone. Kindly give your reason for adopting an instrument of the Bell telephone system now, and oblige. SUNSCRIBER.

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#### C. M. B. A.

Total Disability.

A member of a Buffalo branch writes to the Union and Times on the subject of total disability. The matter may be worth discussing at our next convention, for no doubt many hold that it would be a good move to make payment of a certain amount of the beneficiary when a member is adjudged earning a livelihood. There is, of course, always more or less danger in new depar ures, lest advantage may be taken of the organization, and lest, too, the prime motive of its existence would to a certain degree be lest sight of, and its usefulness and the prospect of its stability impaired. We cannot too carefully guard this point. We give the following extract from the letter to which we

"My proposition is that the constitution so amended that when a member is tatally "My proposition is that the constitution be so amended that when a member is totally disabled by an injury the family, or whoever is entitled to it, will receive one half the beneficiary if they so wish, and the member surrender his certificate to the branch and that his name be stricken from the books of the organization. The order will thereby save \$1,000 and the family of the poor man will have something to enable them to live and not be thrown on the charity of the public."

#### Get in New Members.

We desire this week to call attention to a matter that might with good results be taken to heart by the average member. We see about us societies somewhat similar to our own - some inside and many outside the Church - possessing a spirit of enterprise as remarkable as it is commendable. They have introduced into their work, with the most pleasant results, a systematic method of carrying on the business. New members are all the while coming in and the ranks are swelling. In some cases they have salaried organizers; in others a certain sum is paid for every new branch; in others still the work remains in charge of deputies who are paid merely the expense to which they have been put in organizing. It may be said, as to the two first-named methods, that thereby the door of abuse is often left open. and the society is made to suffer by the in troduction of undesirable members. If the right men are placed as deputies -enterpris ing, intelligent, conscientious men —there is much to commend the salaried system. The so-much-per-branch mode we do not look upon with favor, because there is an overwith undesirables — consumptives, invalids, and happy - go - lucky dependents who are always looking for brotherly assistance, and are devoid of a sterling, independent and thrifty disposition. The C. M. B. A. has got along fairly well with its District Deputies : some have acted nobly, some middling well, but many, we regret to say, have carried the title, and that is all they have done. In some localities, it may be fairly claimed, no more branches can be formed, and in such cases the Deputy may not remain awake at night with an uneasy conscience, because of work left undone But it is a fact that during the past year and a half many who might, with a little energy, succeed in forming new branches, been Rip Van Winkling, W. have not now in mind any work done by deputies worth mentioning, with the exception of that done by Brothers O'Keeffe, of St. John, and Howison, of Montreal. When these appointments are made the Grand President without doubt makes choice of the very best material within reach; but as the time rolls by and no sign of life is visible in many deputies, it would, we think, be advisable to knock at their doors with a good sharp letter and ask them to wake up. Individual members are, too, not without their shortcomings. Many a good member could be brought in were a little work done for the society in our social intercourse. Few, indeed, but could name one or more by deputies worth mentioning, with the ex Few, indeed, but could name one or more young or middle-aged men, who have parents or families depending upon them and who might, with a little persuasion, b brought into the ranks. We would like to see more life in the deputies and the members. Go to work, brothers! Fill up the ranks, and show that the C. M. B. A.

#### is best, the cheapest and the safest associa tion of its kind in the Dominion. Advisory Board, Toronto.

Advisory Board, Toronto.

The last meeting of the Advisory board of the Toronto C. M. B. A. was held on the 4th January. After routine business had been finished the secretary, W. M. Vale, was presented by the board with a valuable gold-headed cane inscribed with the seal of the association and the name and office of the recipient. The presentation was accompanied with some very felicitious remarks upon what the board owed to the energy and rare capability of Mr. Vale in the discharge of his auties as secretary, all agreeing that the usefulness and efficiency of the board were greatly due to his efforts. Mr. Vale acknowledged the handsome present in a few well-chosen remarks, pointing out that the event was a great surprise to him, that what he had done was done for the good of the order, and assuring his colleagues that the interval of the colleagues that the interval in the second of the colleagues that the interval is the second of the colleagues that the interval is the second of the colleagues that the interval is the second of the colleagues that the interval is the second of the colleagues that the interval is the second of the colleagues that the interval is the second of the colleagues that the interval is the second of the colleagues that the interval is the second of the colleagues that the interval is the second of the colleagues that the interval is the second of the colleagues that the interval is the second of the colleagues that the colleagues that the interval is the colleagues that t what he had done was done for the good of the order, and assuring his colleagues that their good wishes would stimulate him to excel if possible his former efforts in ad-vancing the interests of the C. M. B. A. Mr. J. Coughlin was then requested to vacate the char, when a vote of thanks was tendered him for his untiring zeal on behalf of the association and for his contract.

tendered nim for his untiling zeal on behalf of the association and for his courtsey and business ability in the chair. It was pointed out by the speakers to the vote of thanks to Mr. Coughlin that he had taken the first steps to form an Advisory board for Toronto, and with this aim had, during the beginning of 1893, visited all the branches and haid before them the utility of such a board. The yote was a standing one and testified to before them the utility of such a board. The vote was a standing one and testified to the great esteem in which the chairman is held. Mr. Coughlin made a very happy reply, and amongst other things said that coming from the east, where the C. M. B. A. was in a flourishing condition, he saw no reason why it should not make equal advancement in Toronto, and he believed that were a good board and the value of a policy of life insurance in the C. M. B. A. well explained to and understood by the people it would double its membership the next year.

year. Rev. Father Hand of St. Paul's made the

Gool News From Hallfax. Branch 132, Halifax, N. S., installed the following officers for the ensuing year, at the last regular meeting: Representative to Grand Council, J. R. Cragg; Pres., W. J. Power; First Vice Pres., W. R. Powell; Second Vice Pres., J. D. O'Connor; Rec.

Sec., N. Metzler; Asst. Sec., W. J. Reddy, Treasurer, W. J. Phelan; Fin. Sec., W. P. Lynagh; Marshal, J. Maguire; Guard, Thos. Griffin; Trustees, Wm. Compton and John Fleming. The meeting was one of the most successful in the history of this branch, which now has one hundred and twenty names on its roll of active membership, not one of whom is in arrears, either for dues or beneficiary. Archbishop O'Brien, who is a member, was present and addressed the gathering at some length. His Grace is a warm C. M. B. A. man and would like to see every eligible Catholic in the diocese a participant in the advantages of our noble association.

After closing of meeting the newly installed officers entertained the branch and visiting brethren. A pleasing programme of songs and recitations was rendered, with an intermission for light refreshments.

Branches 132, 160 and 208, all in the district of Halifax and Dartmouth, intend giving a reception on the 17th inst., towards which members are looking forward with much pleasurable anticipation. It will be opened with an address by District Deputy Rev. E. F. Murphy, D. D., Spiritual Adviser of Branch 132. As there is to be a dance it goes without saying the lady friends of the members will be there in force. This will be the first occasion on which ladies have had an opportunity of attending a gathering of C. M. B. A. men in Halifax, and there is naturally much curious interest manifested on the part of the fair sex. Although but three years old in this district, with every indication of at least doubling that number before 1894 has passed. The bolding of the next convention of the Grand Council at St. John, N. B., can not fail to give the association a great impetus in the Maritime Provinces, and will greatly strengthen the hands of those who are working to advance the order in this part of the cycling to advance the order in this part of the world.

Halifax, N. S., Jan. 15, 1894.

Branch No. 96, Levis.

Branch No. 96, Levis.

At the regular meeting of this Branch, held at their hall on the 10th inst., the installation of officers for the ensuing year took place as follows:

Spir, adv. Rev. Ant. Gauvreau, chan. Onesime Carrier, pres. Joseph Giguere, first vice-pres. P. Ant. Roy. second vice-pres. Calixte Dion, rec. sec. Jos. Adelard Demers, asst. rec. sec. Alph. Nock, fin. sec. Pierre J Montreuil, treas. Theophile Lamontagne, mar. Octave Lavoie, guard Francois Lafond, trus. J Israel Garneau, Eus. Belieau, Eugene Cabranche, Louis Fortier and S E M Coutellier, rep to grand council Pierre J Montreuil, al. O Carrier.

At the council pierre J Montreuil, al.

O Carrier.

At the conclusion of this meeting the Reverend C. Ed. Carrier, Superior of the Levis College and Chancellor of Branch 93, addressed the members in regard to their zeal and activity for the success of this branch during last year.

#### Resolutions of Condolence. Hall of Branch, 116 C. M. B. A.,

Hall of Branch, 116 C. M. B. A.,
Fergus, Jan. 9, 1894.
At a regular meeting of Fergus Branch,
No. 116, held in their hall Jan. 9, 1894, the following resolution was unanimously adopted:
Moved by E. J. Downey, Rec. Sec.,
seconded by Wm. Fitzpatrick, Fin. Sec., that
Whereas, it has been the will of Almighty
God to call to Himself one of our charter
members, our esteemed brother William
Murphy, and
Whereas, Brother Murphy was a worthy
member and genial companion, as well as a
loving husband and indulgent father,
esteemed by all who knew him, be it therefore
Resolved that while bowing in humble
submission to the omnipotent decrees of an
all wise providence, who does all things for
the best, we hereby tender the wife and
children of our deceased brother our decepest
sympathy in their sad bereavement, and we
earnestly pray Almighty God may protect
and guide them and grant them spritual
consolation in their great sorrow. Be it
further
Resolved that our charter be draped for a
period of three mouths and that this resolution be spread on the minutes of the

resolved that our charter of the period of three months and that this resolution be spread on the minutes of the branch and a copy handed to the wife of our departed brother, and one sent to our official organ, the CATROLIC RECORD, for publication.

E. M. DOWNEY, Rec. Sec.

#### Election of Officers.

Branch 13, Stratford.

Pres. J J Hagerty, first vice-pres. James Markey, second vice pres. William Daly, rec. sec. Jas. O'Connor, fin. sec M J Dillon. asst. sec. E J Kneitl, treas. J B Capitain, mar. J D Hergott guard T McDonald, trus. J Fov and D J O'Counor, rep. to grand council Edward O'Flaherty, alt. John Hoy.

Branch 190, Montreal.

Pres. J. A. Grenier, first vice-pres. L. E. Carufel, secend vice-pres. L. Desaulniers, rec. sec. B. Charbonneau, ass't sec. T. Delisle, fin. sec. L. D. E. Mayer, treas. J. N. Lorange, mar. R. Robitaille, guard J. E. Viger, trus. J. E. Gervais, C. E. Olivier, R. Robitaille, rep. to grand council C. A. Lariviere, alt. J. A. Grenier.

Branch 44, Arnprior. Brauch 13, Stratford.

Branch 41, Arnprior. Branch 44, Amprior.

Spir. adv. Rev. A. Chaine, pres. H. A. Devine, first vice pres. J. W. Tieruley, second vice pres. D. Cunningham, fin. and rec. sec. E. Carmand, ass't sec. J. B. Monaghan, mar. M. J. Monaghan, guard Francis Charbonneau, trus. for two years, Prosper O. Livier, M. Salvin, rep. to grand council M. Galvin, alternate H. A. Devine.

Branch 140, Montreal.

Branch 140, Montreal.

Branch 140, Montreal.

Spir. adv. Rev. F L L Adam, chan, pro tem Dr. A Gadbois, pres. A H Spedding, first vice-pres. C Corbin, second vice pres. O Partizeau, rec. sec. C Perrault, asst. sec. E Fortin, fin. sec. N Favreau, treas. O Ricard, mar. Ed. Bois-jolie, guard M Monette, trus. E Therrien. Eld.-dercier. J Desjardins. O Partizeau and C Perrault, rep. to grand council A H Spedding, alt. N Favreau, delgs. to advisory council N Favreau, C Corbin and O Partizeau.

Branch 194, Waterloo.

Pres. Frank Walz, first vice-pres. Stephen

Branch 104, Waterloo,
Pres. Frank Walz, first vice-pres. Stephen
Ellebron, second vice-pres. Henry Becker, rec.
sec. John Bierschbach, a-s't, sec. William
Becker, fin. sec. Thomas Nihiel, ars't fin. sec.
Joseph Benninger, reas. John Ginter, mar.
Anton Bournan, guard Michael Nowokofskey,
trus. Ed. Dolin, John W. Kestor, Joseph
Emmlinger, Paul Kloskie, Joseph Hinchberge,
rep. to grand council Jacob Ball, alt. August
Heyman.
Branch 149, Hawtrey. Branch 149, Hawtrey.

Branch 149, Hawtrey.

Spir. adv. Rev. P. Corcoran, chan. Frank
Casey, pres John Burke, first vice-pres P. McSloy, second vice-pres Edward McMahon, rec,
sec. J. A. McNamara, asst. sec. Edward
Hacket, fin. sec. Henry McElhone, treas. Chas.
McElhone, mar. Thos. Clarke, guard Jos. Olmstead, trus. John Burke, Wm. Moore, Chas.
McElhone, P. McSloy, Frank Casey, rep. to
grand council Rev. P. Corcoran, alt. John
Armstrong. Branch 216, Charlottetown.

Branch 216, Charlottetown.

Snir, adv. Rev. D B Reid, chan Jas. Mc-Isaac, pres. J B Macdonald, first vice-pres. Stanislaus Blanchard, second vice-pres. Peter McCourt, rec. sec. S P Paoli asst, rec. sec. Ed. B McLeod, fin. sec. A J Quirk, treas. E. A Macdonald, mar Simon P Grant guard P O'Reilly, trus. Rev. D B Reid, J McIsaac, Dr. S R Jenkins, P P Gillis and W T Payne, rep. to grand council Jas. McIsaac, alt. Rev. D B Reid.

#### E. B. A.

INSTALLATION OF OFFICERS. Sarsfield Branch, No. 28, Ottawa, Chaplain, Very Rev. Canon McCarthy: Pres. ident, P. Brankin; Vice President, J. A. Hanratty; Rec. Sec., A. Moral; Fin. Sec., J. B.

Sullivan; Insurance Sec., M. Kileen; Treas. Jas. Carroll; Stewards. T. Keough and N. Car. diff; Marshal, N. Cardiff; Asst. Marshal, D. Quiun; St. Marshal, D. Quiun; J. Quiun; Inside Guard, J. Mulvanny; Outside Guard. E. A. Connell; D. legates to Convention J. F. X. O'Meara and P. Brankin.

#### THE CAUSE OF HOME RULE. An Interesting Statement from Hon Edward Blake, M. P.

To the Editor of the Globe :

To the Editor of the Globe:

Sir, -With your permission, I proceed to fulfill my promise of indicating the financial requirements of the Irish Parliamentary party for this year. They exceed \$240,000; and perhaps I can best show my disposition to deal frankly by quoting, in explanation of this estimate, extracts from a confidential report which I made on the 14th November last. It is substantially as follows:

"I have personally looked into the condition of the finances of the Irish Parliamentary party, with a view to calculating the sums required to carry on the movement for next year, including the general election, which many expect to take place about the end of 1894.

"I gave you my estimates, with some of the data on which they proceed:

1-PAYMENT TO MEMBERS.

"The amount disbursed by the Treasurers this year reaches \$8,575, which, however, included a small sum for arrears. The members of the Irish Parliamentary party do not as a rule grow richer as the Parliament grows older, but the reverse; and therefore we may look rather for an increase than a diminution in this item. I conjecture that for 1894 we may require £9,000, or \$15,000.

2-REGISTRATION EXPENSES.

"The elections will probably be held on the most register. The Unionist Peers and landlords have unlimited resources, and it is absolutely necessary to make a good fight against them, as well as against Redsnondite opposition, in order to show a continuing and overwhelming Irish majority for the bill, and, indeed, in order to secure votes enough to pass it into law. A large part of the National expenses is borne by the localities overwhelming Irish majority for the bill, and, indeed, in order to secure votes enough to pass it into law. A large part of the National expenses is borne by the localities or individuals, and the effort has been always to stimulate, as far as possible, local exercitors. But in poor and exceptional districts aid must be given from ceutral funds. Part of this aid has been provided by the Irish National Federation, but we have been obliged this year to supplement its funds by £1,450; and it remains, notwithstanding, in debt in this connection to a large amount, the payment of which will so far encroach on its receipts for next year that we shall require to provide for this purpose over £2,000, or \$10,000.

to provide for this purpose over £2,000, or \$10,000.

3-BYE-ELECTIONS.

"These cost little as a rule, there being few contests. But there are occasionally large expenses, beyond those which can be locally provided; and there is always the chance of a severe contest somewhere. It would not be safe to estimate on this head less than £500, or \$2,500

4-GENERAL ELECTION FUND.

"Here, as elsewhere, the effort has been to promote, as far as possible, local or individual subscriptions. But, as you know, the expenses, which include the large charges of the returning officers, are very heavy, and it is absolutely necessary in the majority of contests to aid from a central fund. The Unionists, in order to embarris our resources, contest even utterly hopeless seats. The last general election cost this fund £8,938 108 7d. I cannot estimate the cost this time at less than £9,000, or \$15,000.

tund £8,938 10s 7d. I cannot estimate the cost this time at less than £9,000, or \$15,000.

5-BRITISH PROPAGANDA.

"Home Rule is to be won in the British constituencies by the work to be done between now and the general election. Perhaps the most effective instrament of the great Liberal electoral successes be tween 1886 and 1890 was the Irish Propaganda. Pamphlets and leaflets were most extensively distributed, and Irish speakers were constantly at work on the platform. This work, which cost in some years £4,000 has been, since the split, almost abandoned for want of funds.

"Meantime, the Irish and other Unionists have raised enormous sums for political effort. They have been systematically deluging the doubtful British constituencies with Irish newspapers, leaflets, pamphlets, letters, canvassers and speakers from Ulster and elsewhere. They claim to have affected more than one bye-election. We must meet them at bye elections in Britain, and counterwork them in the preparations for the general election. For this purpose we require £4,000, or \$20,000, and I believe no expenditure would make a better return.

6—THE EVICEED TENANTS.

"The expenditure, including administration, even after omitting, for just comparison, some special disbursements in the earlier years, was for 1890-1 £40,800. The split, and consequent paralysis, stopped the supplies. The grants have been necessarily cut down almost to starvation point.

split, and consequent paralysis, stopped the supplies. The grants have been necessarily cut down almost to starvation point.

"The expenditure was, for 1891 2, £21,700, and for 1892 3, £18,300. At least £17,000, or \$85,000, is required for 1894.

"Butthis is not all. We are in debt. main items are as follows:—
"(1) Old debt, dating from before the split, say, with interest.
"(2) Balance of debt to Mr. T. Curran, M. P., on his loan, made before the general election, say. We are in debt. The £3,680 3,100

Or \$33,900."
The Irish Parliamentary party trust that trishmen at home and abroad will recognize he reasonableness of their appeal and give o it that hearty response which the interests of the cause demand. EDWARD BLAKE.

Toronto, Jan. 6.

#### DEATH OF FATHER O'BRIEN.

vered.
The funeral of Father O'Brien took place at Merrickville, on Tuesday, and was conducted by Vicar General Gauthier. The funeral was attended by Vicar-General Gauthier, Brockville; Very Rev. Dean Masterson, Prescott; Very Rev. Dean Murray, Trenton; Fathers Cicolari, Erinsville; McCarthy, Regde; McCarthy, Brockville; Spratt, Wolfe Island; Hogan, Napanee; Twomey,

Morrisburg; O'Gorman, Gananoque, and several other clergymen; also by a large number of laymen, representing the different parishes in which he had labored. The remains were interred in a vault beneath the church, amidst the tears and regrets of the largest gathering of people, of all denominations, ever brought together in Merrickville. We would ask our readers in their charity to offer a short prayer for the repose of the soul of the good priest, so that if he is not already enjoying sternal bliss, the good God he loved to serve may have mercy on him.—Kingston Freeman.

MRS. MARGARET CAHILL, LONDON. MRS. MARGARET CAHILL, LONDON.
Another old pioneer of London passed away, at Mount Hope, on Wednesday, Jan.
17, in the person of Mrs. Margaret Cahill, relict of the late Michael Cahill. She received all the rites of the Church from the hands of Rev. Father Gahan, and Requiem Mass was celebrated for the repose of her soul by Rev. Father Noonan, in the cathedral, on Thursday.

Mrs. Cahill was born in Kilkenuy, Ireland in the year 1822, and came to this country when quite young.

We ask our readers to join us in the prayer that she may rest in peace.

DANIEL DUNN, SIMCOE.

DANIEL DUNN, SIMCOE.

It is our sad duty to chronicle the death of a well-known parishioner of Simcoe—Daniel Dunn—who died on the 4th Jan., after suffering with Christian fortitude a most painful and lingering illness. The deceased was born in Killeigh, Kings county, Ireland, and came to this country at the age of ten years; he was in his fifty third year. Part of his younger days were spent in California, but the later part of his life was spent on the tarm, where he died. By the aid of a good, industrious wife he accumulated a competance. But God's ways are not ours, and we know what He does is for our spiritual good. Mr. Dunn's last days were consoled with all the blessings of our Holy Church, so his wife and three little children can always remember his death with simost a sad pleasure. His flueral was largely attended by mostly Protestant neighbors, showing in what high esteem he was held by all the community. Being a practical Catholic he was always conscientious and honorable in all his dealings. No higher encomium can be given him. His remains were taken to Simcee Catholic capetery. High Mass was celebrated for the repose of his soul by the Rev. Father McMenamin.

#### THE SITUATION TERSELY

"J. K. N." in the Toronto Globe. Sir-You have repeatedly stated that

interference in any way by the Federal authorities with the existing system of schools in Manitoba with a view to re-moving or bettering the disabilities under which the Catholics of that Province are suffering would be an unwar rantable violation of Provincial rights. Allow me to give you my views of that matter. There is nothing which Catholics regard of more importance than a religious training for their children. They look upon it as a sacred duty, which they feel bound in conscience to discharge. If, therefore, Separate schools as such be abolished by the State, they would still maintain them as private schools, although they would be compelled to contribute to the support of the Public schools, thus paying a double tax. Catholics are honest in this sense of duty, and it ought at least to be respected by Protes-tants, as, no doubt, it is Surely, than, it is an abuse of Provincial rights to impose this hardship upon them, and establish a system which hampers them grievously in conducting their chools, in which they endeavor to give their children a thorough grounding in the doctrines of their religion, it is true, but in which they are also deter mined to secure for them an amount of secular instruction equal to that given in the Public schools. Results in the past show that they have succeeded in that determination. The only difference between the Public and former secular instruction only is supbecause this religious training is given by Catholic teachers to Catholic children (for, certainly, Protestant children would not attend Separate schools), these schools must abolished, Catholic parents obliged to turn them into private schools, and forced to support schools

With feelings of profound regret our readers will learn of the death of the Rev. Morgan Charles O'Brien, which sad event occurred at Merrickville, on Triday night. Eather O'Brien has been in delicate health for a long time past, but was especially so for some days previous to his death. Notwithstanding that his medical adviser had cautioned him that the greatest care and quiet were necessary, with the zeal and piety for which the good priest is always distinguished. Father O'Brien was prepared to risk all for the good of one soul committed to his care, and fully aware of the risk he was undergoing to return to his bed of death. Those who knew Father O'Brien will not be surprised to learn that he fell a martyr to duty, for the piety and zeal displayed by him during his four teen years in the priesthood, marked him so one worthy of a martyr's crown.

Father O'Brien was a native of Douro, in the Diocese of Peterborough, and educated in St. Michael's College, Toronto, and was ordained by the late Archbishop Lynch, of that city, Immediately after his ordination he came to Kingston, and afterwards did duty and Brickville, and in each place won the love of his Catholic people by his piety and his devotion to their spiritual and temporal interests, and also the esteem and good will of those who differed from him in religious belief, who admired him for his many noble and endearing qualities as a man. In his last illness Father O'Brien was attended by Vicar General Gauthier, who during life washis warm friend and confidential adviser. Though the trial of parting with the good Father O'Brien was a severe one to the Vicar, it was a great consolation to the dying priest to have at his bedside when breathing his sat, one whom he so much loved and revered.

The funeral of Father O'Brien took place at Merrickville, on Thesday, and was conducted by Vicar. General Gauthies and proposition of the Catholic and Protestant version of the Scriptures, and the very fact of the latter being used in the proposition of the Scriptures, an

LIC ASSOCIATION ROOMS.

A fair audience assembled last evening in the Catholic Association rooms to enjoy the literary treat which had been prepared for them. Dr. Brennan presided as chairman, and those present were delighted with the evening's programme.

The principal portion of the program was contributed by Dr. O'Hagan, a distinguished Canadian poet and talented elocutionist, who did not disappoint any one. Dr. O'Hagan gave six recitations during the evening. He is the possessor of a magnificent voice, flexible and well-rounded, which he handles with the talent of a natural elocutionist who has a keen appreciation of literature. His first recitation was Longfellow's "King Robert of Sicily," and in this his power and talent was heard to splendid advantage. His second was a humorous selection from Mark Twain, and his third the "Charge of the Light Brigade." In this familiar versestory of the memorable charge at Balaclava, Dr. O'Hagan excelled. His other renditions were "Shamus O'Brien," "The Songs that Mother Sings," a beautiful composition of bis own, and Trowbridge's "Charcoal Man." The talented elocutionist was most appreciatively received.

The musical numbers of the programme were also of merit. Misses Daisy Dolan and May Overend gave an excellent instrumental duet. Miss Annie Dunn contributed two sharming vocal solos, and Messrs, Rickey and Hickey rendered two warany approciated duets with mouth-organ and mandolin.—Peterborough Review.

At the regular meeting of Sacred Heart Court 270, held Jany. 19, the following resolution of condolence was moved by F. Burns, seconded by James O'Callaghan and John S. Seconded by James O'Callaghan and adopted: Whereas Almighty God, in His infinite wisdom, has removed by death Michael Lenihan, father of our esteemed Brother, John Lenihan, be it

John Lenihan, be it Resolved, that we, the members of this court, tender our heartfelt sympathy to Brother Lenihan, and earnestly pray that Almighty God may grant him strength to bear his affliction with Christian resignation.

Be it Resolved that copies of this resolution be Resolved that copies of this resolution be sent Brother Lenihan, and also to the CATHOLIC RECORD for publication.
Committee, Thos. McDermott, P. Deveraux, D. Howe.

aux, D. Howe.

Automatic telephones, by which every man was supposed to be his own central office and sweet "hello" girl, are going out of inshion. The experience of a Seaforth man is that the instruments require to be looked after constantly to be kept in any kind of order while it is said that even with the best of care it is not once in five times that proper connection is sectured. Hamilton manages to jog along very confortably with a model Bell telephone exchange, and there is not much room here for instruments of the automatic variety, until they work more satisfactorily than they do to day at any rate. The Bell telephone may have the standard with the same and the same in th

AN OWEN SOUND SENSATION. The Remarkable Experience of Mr. William Belrose.—Attacked by Malarial Fever, Followed by Partial Paralysis—Physic-ians said They could do Nothing for Him —The Means of Cure Discovered through Reading a Newspaper.

#### From the Owen Sound Times.

be abolished, Catholic parents be boliged to turn them into private schools, and forced to support schools to which they will not send their children, and from which, consequently, they get no benefit. This seems to me to be an arbitrary exercise of Provincial power, rather than Provincial rights.

Again, Catholics do not ask Protestants to contribute one cent in support of their schools. They are willing to establish and maintain them entirely at their own expense. But it may be said that they expect aid from the State. Certainly. The fund from which the grant is taken is made up from the proportionately to aid for their schools. They would get only their rightful share of the Provincial school of the people, and their getting it would not be an injustice to the Protestant portion of the people, who would get back for their Public schools the amount contributed by them. You state, also, that the Public schools of Manitcha are non-sectarian. You be the commandments must be taught. Now, there are innumerable differences between the Catholic and Protestant version of the people, who would get back for their Public schools the amount contributed by them. You state, also, that the Public schools of Manitcha are non-sectarian. You there were the catholic and Protestant version of the Scriptures, and they where the Bible they choose, and they are interested at a variance with the corresponding texts in the Catholic versions. It is possible, also, for a teacher to read his own favorite parts, without note or comment, it is true, but with a significant emphasis and pause, which could be made to mean a great deal.

The regulations also say the Ten

Commandments must be taught.
Taught how? Simply to be learned off by heart, er, besides that, to be explained according to the views of the teacher? It is easy to be seen that, if the latter be true (and that interpretation can consistently be taken), the Public schools would decidedly be of a sectarian character. Take the commandment, "Remember that thou keep holy the Sabbath day." Catholics believe that in order to keep the Sunday holy the first and most important obligation is to attend Mass. Would a Protestant teacher impress that on his Catholic pupils? Would he not, on the contrary, be free to tell them that they would not be obliged to attend church on that day? And so with the other commandments. Would not this stamp the Public schools as sectarian?

In view of these facts, I maintain that the Province of Manitoba has grossly exceeded its rights, and that at the present it is pursuing a course which is an intolerable oppression of the minority of that Province and a wanton interference with parentar rights.

A CANADIAN OF TALENT

DELIGHTS AN ANDIENCE ATTHE CATHOLIC ASSOCIATION ROOMS.

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#### MARKET REPORTS.

London, Jan. 25. - Grain deliveries were London, Jan. 25.—Grain deliveries were illimited, and some of the buyers edigred 31.22 per cental for choice loads of write wheat 107 cents to 51 were the ruling prices. Oats 38 cents to 51 per cental. Barley 80 to 90c per cental. Clover seed 85.75 and 45 per bushel. Beef state to 81.50 per cwt. Lamb 7c a pound wholesate. Dressed hogs 36 to 36.75 per cwt. Fowls 50 to 76c. Turkeys 9 to 10c a pound. Butter 24 to 25c a 15. for learner of 10 and 20c at 10 state 10 to 21 for large roll and crock. Figgs 20 to 22 to 23c. for fresh eggs by the single doz and 20c by the basket. Packed eggs were duil, at 15 to 18c a doz. Potatees 85 to 75c a bag. Celery 25 to 40c a doz. Apples 82.55 to 83 per barrel. Hay 85 to 85.50 per ton.

to 4cc a doz. Apples \$2.25 to 83 per barrel. Hay 88 to 88.50 per ton.

Toronto, Jan. 25. — Flour — Straight roller, \$2.70 to \$2.75; extra, \$2.40 to \$2.50. Wheat — white, 57c; spring No. 2, 58; red winter, 57; goose, 54c; No. 1 Man. hard, 75c; No. 2, 73c; peas, No. 2, 52\$ to 59c; barley, No. 1, 42\$ to 44; feed, 35 to 38c; oats, No. 2, 31c to 31;

Montreal, Jan. 25. — Wheat — No. 1 bard Maniltoba wheat, 72 to 74c; No. 3, do 70 to 72c; corn, duty paid, 62 to 64c; No. 2 oats, in store, 37 to 38c; peas, in store, 68 to 60c; rye, 56 to 57c; corn, duty paid, 62 to 64c; No. 2 oats, in store, 37 to 38c; peas, in store, 68 to 60c; rye, 56 to 57c; oarley, feed, 42 to 43c; do, malting, 52 to 54c; buckwheat, 51 to 52. Flour—Patent winter, \$2.75 to \$2.89; superfine, \$2.50 to 82.70; Manitoba strong bakers, 85.50 to 83 55. Meal—Granulated, bbis, \$4.20 to \$4.35; granulated, bags, \$2.10 to 22.20; standard, bbis, \$5.25 to 84; standard bags, \$1.90 to \$2. Feed—Bran, 816 to \$16.50; shorts, 817 to 38; monlie, \$22. Hog products Dressed hogs are lower, prices range from \$6.50 to 81.65 by the car lot and \$2.75 to 87 to 87 to 81 to 58 to 68; clard, compound, 81 to 85 chiego new mess pork, \$15.50 to 81; chans, city cured, per lb, 12 to 18c; lard, compound, 81 to 124c. Butter Townships, 21 to 22c; creamery, 21 to 25c; western darry, 194 to 29c creamery, 24 to 25c; canded, 17 to 18c; limed 16 to 17c.

#### Latest Live Stock Markets.

Eust Buffalo, N. Y., Jan. 20. — Cattle — Good light steers brought \$4.26 to \$8.50; fair to good at cows, \$2.15 to \$3.25, and several small lots of tockers at \$2.25 and \$2.70 Good to prime yeals

55 pound mixed sheep, \$3.25, with fair sheep at \$2.76 to \$3.

TORONTO. Ditchers' Cattle-Good useful cattle brought from \$2.80 \$3; good to choice sold at from 31 to 32c, and the best cattle in the market could be bought at 32c. Sheep and Lambs — A bunch of 130 lambs, averaging 70 bs, at \$3.75 a cut; a bunch of 31 sheep, averaging 75 bs, at \$5.75 a cut; a bunch of 31

averaging 70 ba, at \$3.75 a cw; a bunch of 35 sheep, averaging 85 bs, at \$3.25 a head. Sheep sold all the way from \$1 t > 55. The latter price was paid to day for a bunch of 10 choice fat when the sale of heavy, thick, fat hogs was sheep, averaging 180 bs.

Hegs—The sale of heavy, thick, fat hogs was sheep and prices rather easier at \$4.25 to \$5 weighted off car. Stores and mixed lots sold at \$1.25 to \$5 off car.

Calves—To-day sales were made all the way from \$5 to \$8 a head; a bunch of 17, averaging 14) lbs, sold at \$7.

Milch Cows and Springers—Good springers were bought to day at \$50 to \$40 each. Milkers sold from \$50 to \$47, the latter price being paid for a choice anima!

CULLED FROM THE OLD YEAR. Lewis S. Butler, Burin, Nfld., Rheur tism.
Thos. Wasson, Sheffield, N. B., Lockjaw.
By. McMullen, Chatham, Ont., Goirre.
Mrs. W. W. Johnson, Walsh, Ont., Inflagmation.

flammation. James H. Baily, Parkdale, Ont., Neuralgia.
C. I. Lague, Sydney, C. B., La Grippe.
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