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WANTED.

The Catholic Record.

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

VOLUME XVIII.

A Large Congregation Present

After the Truth .- Some of the Num-

On Sunday evening last the Rev. Father Eiliot, C. S. P., opened a mis-

A cordial invitation was extended to non Catholics, and if Catho-

case, and when the crowd became press-

sciences of the too sensitive. The serv-

ices were conducted after the fashion of ordinary services in any Protestant

sound, instructive and wherewithal a

most touching and appropriate dis-

to God. Then there was another bymn,

blessing brought the services to a close.

THE QUESTIONS.

A notable feature of this mission

was the question box for the receipt of

honest and conscientious questions

Catholic Church, and which the rev.

On Sunday night there were but two

organs upside down?

there are and have been true visions,

"He took the bread into His hands

and blessed and broke it, and gave to

His disciples, saying: Take and eat

ye all ot this, for this is My body.

for you and for many unto the remis-

St. Paul to the Corinthians, eleventh

chapter: also in the account of the

Last Supper given by the evangelists, Matthew, Mark, Luke. Then, again,

take the common universal belief of all Christendom for fifteen hundred

years, unbroken scarcely by a mur-

mur against it, and you will hardly say that God would fail of success;

that He would stumble, as it were, at

the very first step in His religion. It

would be a most utter delusion. We

that He is really present in Holy Com-munion, but how He works this

miracle I do not know.

believe upon the word of Jesus Christ

The second question was in relation

to Sabbatarian privileges and indul-

gences, something like those claimed by the old Scapularians, and asked "If it was true that those who ab-

stained on Wednesdays, Fridays and

Saturdays the year round from flesh

meat, recited certain portions of the

little office, went to confession and

Holy Communion frequently and said

a great many other prayers were promised to be released from their

purgatory on the first Saturday after their death." This was a matter which

they might believe or reject at will,

and still be good Catholics. But they

would not surely reject the fact that those who did all these things for the

love of God, who practiced self denial

'Nearer, My God, to Thee," and the

LONDON, ONTARIO, SATURDAY, JANUARY 25, 1896.

PAULIST MISSION TO NON-CATH-the hearts of Catholics toward their Protestant neighbors; that they enter-Much Earnestness Shown in Seeking Catholics-namely, kindly sentiments,

sion at the Paulist Church, 59th street and Columbus avenue, New York, and which was intended solely for non-Catholics. Long before the hour of opening, 8 o'clock, the church was pretty near full, and by the time that the pulpit was occupied standing room was only at the disposal of those who came lies put in an appearance they were accommodated with a seat provided friends, and begging of them at the same time to take advantage of the question box and patronize it for, the they were accompanied by a Protestant But this was not so in every ing those of the Catholics who came made inquiry.

It is estimated that 35,000 non-Cathwere accommodated with seats in the left hand aisle. Everything was religious and nothing of a controversial nature was imported to disturb the con-

olics have attended the lectures given by Father Elliot and his associates in the Orthodox Jews' synagogue. Dur priest had any right to exercise such ing the time of our Lord the practice authority as that suggested by the may be concluded that a majority of these never listened to an explanation of the control of the control of the priest does not effect the efficacy of the priest does not effect the efficacy of the questioner. If a priest's advice was that suggested by the priest did not affect the sacrament of penance. of Catholic doctrine from a more friendly source before. The same can church. There was general prayer; then the hymn "Come Holy Spirit," in be said of the mission held during the given either in this life or the life any diocese; they could pick and past week at the headquarters in 59th to come." St. Augustine also said choose to suit themselves or their parwhich all joined; next a reading of a portion of Scripture from St. John, street. The church was beautifully and tastefully arranged, and there was first chapter ; then two hymns suitable to the occasion, and subsequently a much of a devotional character all round that appealed to the inquiring spirit of those who came to listen, and who cannot fail to be moved by a kindcourse on the happiness of being united lier and more charitable feeling toward their Catholic fellow-citizens in future. MONDAY. -THE QUESTION BOX.

On Monday evening there was a good attendance, but not quite so large as that of the previous night, about the religion and practices of the owing to the cold that prevailed, yet the attendance and earnestness were

Fathers answered most sincerely and honestly, and it may be added fully to the satisfaction of those who consider an important and very inof these questions asked, and both teresting part of the evening's service, came by mail. The first was a question concerning a vision which it is Father Elliot entered the pulpit at said a holy man was favored with during Mass, the Mass being said by an of interesting inquiries, and he proceeded to deal with them seriatim as little Infant in the Holy Communion.

Can there be any salvation for

The question proper was: "How can it be that what was bread and wine can turn into a little child?"

In answering, Father Elliot said: "Just how it can be I do not know. I do not know how our Saviour can be contained by the companion of the contained by the companion of the contained by the con really present in the Holy Communion, and therefore I cannot tell how. For (3) Is the Book of Macabees an

example, my heart beats and keeps on beating, the muscles keep acting, but (4) If Christ died, was not redemp

I cannot tell how a voluntary muscle tion from sin and hell free? therefore the idea of merit or of sufferacts for that matter. I look at my arm; the fingers of my hand I see up ing in the creature, does it not detract ward, yet I know the image of them | from the merits of Christ? (5) How can you explain the following text: "To be absent in the placed on my eye is upside down. But how does it get to my soul down-

side up when it falls upon my visual body, present in the Lord?" Is it not a fact that your only low, with regard to these visions,

proof of purgatory is in the second Catholics are not required to believe in them. They may be true or not; (7) Our Lord not (7) Our Lord never addressed the Virgin Mary as mother in all His but whether true or not Catholics are preaching, teaching and sufferingsnot bound to decide. As to our Blessed Redeemer being really and

physically present, it is the doctrine of the Catholic Church. This fact we know to be so, because Christ the Lord says so, and what He says, it is real: what way does she hear them? The Pope being an infallible

teacher in faith and morals, how do Catholics understand that such an evil Pope as Alexander VI. was permitted Likewise the cup, saying: Drink ye all of this; for this is My blood of the Supreme head of the Church? New and Eternal Testament; the (10) Is not the advice of 1

(10) Is not the advice of priests in mystery of faith which shall be shed the confessional harmful and product ive of evil and fits of melancholy Another part of this question asked You can find the account given in an explanation concerning the con duct of lax and jovial priests.)
(11) Is the Bible the same in the

Catholic Church as that in the Protest ant Church?

Why is the Catholic Church opposed to the Public schools of the United States?

THE DOCTRINE OF PURGATORY Father Elliot then proceeded to answer each question in the order in which it was put. Coming to the first, "Can there be any salvation for a soul after death?" he said that in the meaning of the question as he under-stood it, no, there can not be. If a person was in enmity with God at death he remained so forever. The time of probation for salvation was

limited to this life. In reference to the second question, concerning the scriptural proof of purgatory, and the time when the dogma was first speken of, the speaker said it was not true that it was not heard of until the time of Pope Gregory the Great in the eleventh century. The middle state of souls in the next world preparing themselves for their eternal eward in heaven has been looked upon as a true doctrine from the be ginning. Certainly there was abundant evidence and proofs of Scripture, especially in the Old Testament. belief of the Jews, as far as that went, is undoubted, and was quite as itrong and showed honor to God, would benefit at the time of our Saviour. They be

a fraternal feeling and a downright hearty welcome among them. The Fathers were not belligerent. Some of their Catholic friends were not satisfied sometimes because when they gave missions they were not more controversial, and came out without black eyes and bloody noses. Now, the first condition toward the accomplishment of spiritual good was that persons should for the dead that they may be lossened. His power; it was incomprehensible—who could understand it?

Who could understand it?

Cheists Vicar on earth, etc.?" What the book was in the Church, why, then, the was an oright to walk into a baker's and small places, where there is only one priest, the person must be subject to the ethical judgment of the priest.

When a no right to walk into a baker's stop and take bread. If there were no other way of relief without resorting to the authorities, and stop and take bread. If there were no other way of relief witho was the belief in practice at the time such upright, good living men. of our Saviour. It existed, therefore, in the time of our Lord, and it exists "About harmful advice in the con-

that there must be a middle state.

MERIT IN THE CREATURE.

death of Christ and the creature's merit, Father Elliot proceeded to explain that this was not at all opposed to Scripture, as many supposed. There was certainly merit in the creature, the merit that he possessed in the exercise of his liberty. When God subject to the discipline of their Bishops. Priests, as a rule, were as well congave the creature His grace, during a body of men honest and deit was unbought; it came from quite as, if not more, apparent than on Sunday night.

But all were on the qui vive for what many of our Protestant friends

Catholic Church it was heresy to say that one could have no merit with Christ and by Christ. When given to

The BIBLE: WHOSE IS IT? the creature it was his, but it was none the less God's because it was the in the Catholic and Protestant churches, creature's. Persons who were prayed Father Elliot said that we Catholics for in the next world were not had it first and have kept it through

> little defects to say that they shall be THE CHURCH AND PUBLIC SCHOOLS.
>
> debarred forever from Divine clem The Catholic Church was not opposed ency was most unreasonable, to say the least. Prayers for the dead were a historical fact during our Lord's time and ever since. Even in the Christian Church, throughout all ages, here a multiplied of the transfer of the United to the Public schools of the United preacher, "I am not," said the preacher, "opposed to your store because I go to another; I am only exercising my liberty. I am not say-

practice the hay and the stubble of our lives ing the Public schools. Nothing of mingling with the gold and silver and the sort. We say the Public schools precious stones. But the questioner are good, and when circumstances said that these texts of Scripture did favor us we get schools which are not refer to purgatory at all. Such an better, opinion was against the entire Church, found. Such an better, and so far no fault can be against Holy Scripture, against the necessities of the case, and against the beautiful and glorious doctrine of being able to help our departed friends one time one of the Popes was a and of being united to them in prayer. member of the order?"

MARY, THE MOTHER OF GOD. the feeling toward her that a good, model son would have? The very language that our Lord spoke when adwhich is a real theological fact as well question, said Father Elliot, believes

to a central office, shows a vast development of one's intelligence. Here a great many persons may be in vocal then preached a powerful and instruct A short time ago a chess player played and leprosy of sin, taking as his text, a game of whist, a game of cards and "Tribulation and anguish on every five or six games of chess all at the same time, in different rooms of the same institution, and won all the games. Now how did he do it? Compare this with the spiritual development of souls in the agen. Whatever there was in the

the hearts of Catholics toward their Protestant neighbors; that they entertained toward Protestants what very many Protestants entertained toward Catholics—namely, kindly sentiments, a fraternal feeling and a downright hearty welcome among them. The

dition toward the accomplishment of spiritual good was that persons should have a kindly feeling toward each other, speaking words of kindliness and genspeaking words of kindliness and gentleness, and with those sentiments he opened the mission extending a sincere, heartfelt welcome to all Protestant friends. It tells us what miracle from God that they had been brought to assist at the forty hours' do

> it. He spoke about "the sin against to go to. They could go to confession the Holy Ghost which shall not be for anywhere; in any chapel, any parish, that there must be something equival-ent to forgiveness in the next world—did not guarantee that every priest was to be perfect, and where were injured by the injudicious advice Answering the question about the sath of Christ and the creature's melancholy. Protestants had fits of melancholy from time to time as well as Catholics.

With regard to "lax and jovial priests" it might be said that all were hands of God, trusting that he was subject to the discipline of their Bishops. ducted a body of men, honest and de-voted, as could be found, and this fact

Alluding to the Bible being the same for in the next world were not persons in mortal sin, but persons who were not able by their own free will to help themselves. We must make up for the merits of Christ by our own free will.

"Absent in the body, present in the Lord," was explained in this way. Catholics did not say that everybody went to heaven. The blood of Christ will cleanse from all sin, even cleanse. will cleanse from all sin, even cleanse from all imperfections. Persons who some years ago was a very good verswere good servants of the Lord were ion, and came close to that of the subject to imperfections, and for those Catholic Church.

there are multitudes of facts to prove ing anything about your store deroga-this. The burden of proof lay with Catholics, but they were not bound to other store which I cannot get at say any more than that the practice existed at the time of our Saviour, and It is just the same with the schools. has continued ever since.

Not only the Book of Maccabees, but also passages in St. Matthew, St. Peter they cannot get in the Public schools, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the Public schools, Singificant and St. Matthew, St. Peter they cannot get in the and St. Paul in his epistle to the Corin and when circumstances are favorable thians, third chapter, fifteenth they follow the rule in the Catholic verse, speak of this being the schools. I think the idea of the quespractice in the early Christian Church. St. Paul speaks of the wood,

THE CHURCH AND FREEMASONRY.
"Why does your Church object to
Freemasonry? Is it not a fact that at

No; it is not a fact. The reason Another questioner said our Lord why the Church objects to Masonry is never once called the Blessed Virgin because Masonry is a sort of religion 'mother" during His preaching and in itself : it has a code of morals, a teaching. Was this person going to say that our Divine Lord did not have the feeling toward her that a good, denomination. In the original oath for the degree of Master Mason there dressing her took the place of mother, is a clause against sound moralityhe death penalty is inflicted by himof history. The person who asked this self if he violates it. We know this is not right. Masons say it is only a as well as I do that our Lord loved His form, and that they do not mean it mother most tenderly, and He does so If this be so, why not leave it out, then? to-day, and if she asked Him for any-thing her prayer would be answered. The oath is something which the Cath-olic Church objects to. Masonry in "Can we reach the Blessed Virgin Southern Europe and Spanish America Blessed Virgin hears all prayers, addressed to her, in God. In the natural order of things the sources of communicate many. The telephone, Mason everywhere. Hence the Catherina is assailed by Masons in

France, Italy and Spanish America.
The Rev. Father Younan, C. S. P. ommunication with a single person ive discourse on the agony, slavery

heaven. Whatever there, was in the next world was a source of spiritual welfare to us all, God would not keep of which, with one or two exceptions, by it sooner or later.

Father Elliot reminded his hearers prayers of the living were available us assunder. But how the Blessed was of the frivolous, nonsensical kind. Virgin could come to hear the prayers Nearly all were of the sensible, reason-

have another priest And, again, persons can at all times go elsewhere, even Fathers would be only too happy to day, this very same practice of confessional." Every Catholic could if it took half a day to travel, to one, answer any conscientious and honestly-praying for the dead. Father Elliot said he remembered at above. A person can go to any priest the time President Lincoln was assassin be or she likes. Persons are not under clares that the unworthiness of the

ABOUT ABSOLUTION.

(2) Another man wrote, saying that he did not believe in "priestly absolution," and said he did not understand the doctrine of the Catholic Church in this respect, though he thought a great deal about confession as a guide apart from the "confessional." He said he had also consulted priests on ethical matters and always respected their judgment.

Father Elliot said that if such a man the Church he should leave him in the sincere. Our Lord Jesus Christ did a means of pardon; it is an obligation upon us to confess our sins. As to the evil influences of priests, if they were evil men they would not hear any confession if they could help it, because it was too laborious, and they could not go far in their evil ways before they got caught. In the course of the ordinary discipline they would be de

olic persons walking on the sidewalks?
Answer: We do not claim any miraculous knowledge of people rule Catholics gave their priests a little salutation as they passed by, and that was one, perhaps the only, way they

GENEALOGICAL. .) If Cain and Abel were Adam and Eve's children, and we their descendants, where did Cain get his wife?

-for instance, there was Seth. And that question refers to the reading of the King James version of the Scrip gratitude to God. the King James version of the Scrip-ture, which speaks of Cain having

WHY THEY DON'T MARRY

do not marry.

Answer: This is a very important question — the question of the un-married state of the Catholic clergy. There was something peculiarly pleas ing to God in men and women practising entire celibacy to enable them petter to save souls.

Some of the greatest heroes were celibates, like Elijah, St. John the Baptist, St. John the Evangelist, St. Paul, and hosts of others. Jesus chose a virgin for His mother. In St. Paul's Epistle to the Corinthians, second chapter, they would get the entire dectrine and the sentiment of the Church on the subject. With the exception of a small portion of the Eastern Church, the entire Catholic clergy are unmarried, and are re quired to be so. It gave the clergy greater power for good among th people, for how could they attend to their work as well as they did it they were married men and had care of families? Let any person who wants to know ask the Catholic what he thought, and if he would rather have a married clergy, and they would get some enlightened answers. Perhaps at the back of all this ques tioning there might be some foul suspicion that the Catholic clergy were a licentious lot of men. They were an onest, clean, good body of men. A FAINT HEART.

(6.) What is the use of trying to win heaven, for the Scripture says: "Heaven and earth shall pass away,

but my word shall not pass away. Answer .- It was not meant that the heaven of the blessed would pass away but what people usually understood by the firmanent, the stars and constella tions. If a Protestant, let him take courage and try to get to heaven. It will not pass away.

NECESSITY KNOWS NO LAWS. (7.) If a person should be in want of food and shelter through adverse ing, and the very life giver, and He circumstances, would be be justified in obtaining it in any way that he could? either of them or any portion of them. Answer.-It was the opinion of all

"PRIESTLY INFLUENCE"

(1.) Concerning the influence of the has no right to walk into a baker's

when, that the Pope was declared infallible?

Answer. - He was so declared infallible in faith and morals and in a decree of the Catholic Church. This question was always believed as a deg-matic article of faith. "Blessed are thou Simon, son of Barjona; for flesh and blood hath not revealed it to thee, but my Father, who is in heaven: And I say to thee thou art Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it. And whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shalt be also loosed in heaven

MARRIAGE AND DIVORCE.

(9.) A question was asked as to the unthority upon which the Catholic Church married persons who were divorced and which also referred to a recent marriage celebrated in this way, and also to the case of Napoleon and Josephine. Father Elliot exas divorce in the Catholic Church be tween persons lawfully married. The Church had no power over such cases. Sometimes there was a separation between persons when the original marcould not understand the doctrines of the Church he should leave him in the hands of God, trusting that he was married under the impression that his first wife was dead and finds out that institute the sacrament of confession as she was living, the second marriage was invalid.

(10.) Inform me what would I have to do, as confession is necessary to the forgiveness of sins and as the Protestant Church has no confession, is not open confession the surest?

Answer: If a person is under the delusion that our Saviour did not institute confession as a means of pardon, if he has that delusion honestly science. Confession, abstinence from food, fastings have been practiced from time immemorial and were practiced by our Saviour. Fasting on Friday called to mind the death of our Blessed Redeemer for us.

(11) What is the theory of pre

destination? Answer: It is that Almighty God gives the kingdom of heaven to sinners from out the abundance of His love, and they not only attain to it because He gives it to them, but he gives it to them, but he cause they exercise their free will and use it. God had predestined all men to attain to the kingdom of heaven, but there were some who refused His grace, and in refusing it they made (4) If Cain and Abel were Adam and Eve's only children. There were others and perplexing subject, but Catholics hell for themselves. It was a different understood it, and it was not one that

> (12) Why do Greek Catholic priests marry?

Answer. - Some portion of the Greek Catholic priesthood belonged to and was in communion with the Catholic (5) We want to know why priests Church. There were some allowed to marry because they were permitted, according to the custom of the East but this was not the discipline of the Western churches. Ask any Catholic if he would like to see the priest's wife and family dragging after him when he came to attend to his spiritual wants, and they would get the answer that "he would not."

NAPOLEON AND HIS TIME. (13) Is it not a historical fact that Napoleon was married the second time by a Cardinal, and was not his second marriage recognized by the Church. and his son, King of Rome, declared

legitimate?
Answer: The marriage of Napoleon never came before the court of Rome During the memorable years 1808 9 10 he had his own Cardinals in Paris and wanted to transfer the Church from Rome to the French capital. He swore his second marriage through; that he never gave his consent to his first marriage with Josephine, and that other circumstances occurred, with his sistern-law which rendered his marriage invalid. The case was never allowed to get to Rome ; it was an extremely difficult case, and he was married secondly by a Cardinal who was his own uncle, a creature of his, and solely because he swore the case through.

There were a few questions on "mental reservation," "the massacre of St. Bartholomew," "the expulsion of the Huguenots," and one or two more of some historical importance with which persons are more or less acquainted, and all of which were answered with satisfaction. THIS IS MY BODY."

(14) Why was not communion given in both kinds?

Answer: Catholics get neither bread nor wine, but the body and blood of our Lord Jesus Christ. It was bread and wine in appearance only. must be there, if at all, in the form of

CONTINUED ON EIGHTH PAGE.

t doctors of this and elief for ten years' suff-Pastor Koenig's Nerve agle nervous attack; its COLINE FARRELLY. is Studies. CONN., August, 1893.

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E SCHOOL, SECTION therete, male or female, icate Address, enclosating salary, on or bethe undersigned, J. S. brey county, Ont. 909-2

woman returned, and the three sa

Somehow the conversion was not as brisk as it was wont to be when Florry

Carnarven was old Dominick's guest

but that might be owing to Catherine's unusual silence, which her father at-

ure.
The three stood in the doorway

speaking in a low and tender voice of

horse's hoofs was heard, and in a moment there appeared, cantering up

the path, the horseman of the preced-

in her face : but Florence in his sur

prise at the advent of the stranger,

yesterday. I forgot to tell you about him, Florry," said the old man, while

ner that the old man's hospitable heart

son — at least, he soon will be, please God,—Florence Carnarven. But I'm

not acquainted with your name, sir."
"Oh, mine!" the stranger replied, laughing lightly, "that was a grave

omission yesterday, not to have told you. It is Ralph Deville."

you. It is Ralph Deville."

He bowed to Florence, who seemed to be eying him suspiciously.

"But I have not made my obeisance to your fair daughter, sir," he con-tinued, and with a still lower bow he

extended his hand to blushing, trem

bling Catherine.
Carnarven looked sharply and dis

trustfully at the grasp of hands, but it

was as delicate and respectful as he could

wish it to be, and he turned to the old

man muttering something about the necessity of his immediate departure,

which, the stranger hearing, he turned

also, and made some friendly observa-

As the young men stood beside each other, Catherine was struck with their resemblance in form and height but

the resemblance extended no further for, while Deville wore rich garments

the fashionable cut of which displayed

the grace of his figure, Florence was

clothed in nothing better than frieze and corduroy, and both of the home-liest make, and while Deville's manner

had all the polish of aristocratic breed-

ing, that of Carnarven evinced only

the simple candor of the honest Irish

And these differences Catherine fully

observed, and it was with secret re-luctance that she prepared to accom-

pany Florence to the end of the fir path.
Deville had accepted Larry's invitation to enter, and while the boy took charge of the horse, the lovers

walked slowly toward the highway.

Not a word was spoken until the broad

paused, and the young man had looked

"I can't make you out at all

Catherine, this morning, and I won

ion to Florence.

rustic.

be said sadly:

was charmed.

"This is the gentleman who was here

seemed not to notice her action.

his bright hopes, when the clatter of a

down to the morning meal.

with good news."

Contra

Bood Purifier

HOOD'S

It is not what we say, but of a young man until he had laid his what Hood's Sarsaparilla does, that tells the story:—

or a young man until he had laid his hand familiarly upon her arm and called softly:

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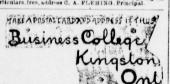
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LOVE & DIGNAN, BARRISTERS, ETC.

Catherine Dominick was out early on one of her housewifely errands. Though not trilling, as was her wont, some morning matin, there was a richer blush than usual upon her Before the people today, and which stands preeminently above all other medicines, is handsome stranger on the previous day, had been a pleasant incident in her simple life, and since, she had thought of little else.

as she sauntered down the little walk, It has won its hold upon the hearts of the people by its own absolute intrinsic merit.

called softly: She started, and a blush mantled

'You frighten me, Florence. ensued.

with her white fingers. He watched her for some minutes, then said with evident embarrassment:
"You act strangely this morning,

the handsome horseman, having can-tered up to the door, gracefully a-lighted, and extended his hand to Larry with so frank and kind a man-Catherine, and it seems the harder to me, that I am going away to-day. I called at the 'Arms' yesterday, and again this morning, but no one had was charmed.

He grasped the outstretched hand, shook it warmly, then, turning, he placed his hand on the shoulder of Florence, saying:

"This, I might almost say, is my ; so I'll go to England myself ; that is why I came over so early to see you before I went. Perhaps I'll not be gone long, but I can't tell vet.

look up, and he burst forth in indignant surprise :

Isn't it for you that I'm trying what's in this thing? Isn't it for you I'm praying they're not false hopes they're giving me?

tender tone. "Oh, Catherine, what do mean at

As if touched by the sadness in his voice, she looked up and answered

"You take things too much to heart

but it's the great love I have for you that makes me so," he said, as they walked toward the cottage.

said Larry Dominick regretfully, when young Carnarven had told him

hope," was the reply, accompanied by a wistful glance toward Catherine, who was preparing breakfast.

No, I hope not. And Larry, bending forward, grasped the young man's hand while



Once Used, they are Always in Favor.

Once Used, they are Always in Favor.

Assist Nature a little now and then, with a gentle, cleansing laxative, thereby removing offending matter from the stomach and bowels, toning up and invigorating the liver and quickening its tardy action, and you thereby remove the cause of a multitude of distressing diseases, such as headaches, indigestion, or dyspepsia, biliousness, pimples, blotches, cruptions, boils, constipation, piles, fistula and maladies too numerous to mention.

If people would pay more attention to properly regulating the action of their bowels, they would have less frequent occasion to call for their doctor's services to subdue attacks of dangerous diseases.

That of all known agents to accomplish

As a Food and Stimulant, in Westing Diseases

And in the Later Stages of Consumption,

WYETH'S MALT EXTRACT

Dr. D., of Chatham, writes: "It is a most valuable aid and stimu-lant to the digestive processes,

THE HEIR OF ROMNEY.

BY CHRISTINE FABER.

The next morning dawned as bright-iy as if no storm had swept over the country the preceding night, and fair

Sarsaparilla The handsome horseman and his black steed filled her dreams, and now

her whole face as if she had been caught in some dishonorable act, while her voice slightly trembled as she said:

ing day.

The young girl hastily drew her hand from the grasp of her lover, and turned aside to hide the tell-tale color turned aside to hide the tell-tale color. "It's seldom that happens, dear, for Florry Carnarven to startle you," he answered, with slight reproach in his tones, and then an awkward silence

Catherine looked down and toyed

e made no reply; she did not even

"What ails you, Catherine? Have you no word of God-speed for me?

His voice took a lower and more

all?

Florry. Of course I wish you God-speed, and no one will be more de-lighted than I shall be if you turn out to be a rich young man. But of the other matter"— she blushed more deeply— "we shall talk when you come home; and now come up to the

house and see my father."
"That's more like yourself, Kate and I'm too hasty with you, I know

"And you're off to day, my boy, the cause of his early visit.

"Yes; but not to be gone long, I



occasion to call for their doctor's services to subdue attacks of dangerous diseases.

That, of all known agents to accomplish this purpose, Dr. Pierce's Pleasant Pellets are unequaled, is proven by the fact that once used, they are always in favor. Their secondary effect is to keep the bowels open and regular, not to further constipate, as is the case with other pills. Hence, their great popularity, with sufferers from habitual constipation, piles and indigestion.

They absolutely cure sick headache, biliousness, constipation, coated tongue, poor appetite, dyspepsia and kindred derangements of the stomach, liver and bowels.

A free sample of the "Pellets," (4 to 7 doses) on trial, is mailed to any address, post-paid, on receipt of name and address on postal card.

Address for free sample, World's Dispensary Medical Association, No. 663

Main Street, Buffalo, N. Y. way, or would notice the like of us?"

Florence shook his head and murmured something about Catherine being fair enough to attract the attention of a prince, for which gallant speech the young girl playfully cen-sured him, and at length she bade him go, and not torment himself with fears during his absence. But while she went lightly and quickly back, he went slowly and heavily forward.

"There's a weight at my heart," he said to himself, "and if it wasn't that I gave my word to go, I'd trouble my self no further about this thing ; but please God, I'll hope for the best," and whistling a rollicking tune, he continued it until he had reached his own

that something evil marks it.

Catherine laughed merrily.

It was no difficult task for Deville to

"Remember, my boy, whether you kindness with old Dominick and his come back to us poor, or rich—whether this thing is as you say, only a snare, or whether it turns out for your good, that you shall be the same to us, and Catharine will be your wife." beautiful daughter; and it was little wonder that the Dominicks, in return

wonder that the Dominicks, in return for the young gentleman's flattering courtesy, should extend to him their heartiest he spitality.

Thus it happened that every day found the black horse with his hand-some rider going up to old Larry's cottage; and the neighbors began to Catherine on some pretext went hastily from the room, but the youth pressed the old man's hands, and then both were silent until the young shake their heads and to talk among themselves of these singular visits They would not venture to remark them to old Dominick, for the latter, while much esteemed, was known to be spirited and independent, a reputa-tion largely contributed to by the unusually good education of his daugh-

tributed to the approaching departure "Cheer up, girl;" he said. "Florry will be back soon, and please God, The fond, foolish old man saw in these visits from one so far above him in the social scale, only a cause for congratulation. He was flattered by the respectful attention paid to him by But his daughter made no reply, and she maintained her silence up to the very moment of Carnarven's departthe cultured stranger, and, wrapped in his own conceit, he was blind to what the very plough boy in the field saw-Florence holding Catherine's hand and Catherine's growing preference for the

young man. Sometimes old Callahan of Romney Lodge came over to have a social smoke with Larry Dominick, and on such occasions they held lengthy discussions on their own peculiar affairs cussons on their own peculiar alrairs and those of the country in general. On Callahan's visit after Deville's nocturnal call at the castle, the old man was full of the event, the start it had given Jimmy, and Jimmy's sus-picions about the identity of the stranger. But Dominick refused to concur in these surmises, and he en-deavored to disabuse his visitor of deavored to disabuse his visitor of them, in which attempt he partially succeeded, and when many days elapsed during which the stranger did not again visit the castle, but continued quietly to occupy his room at the "Arms," even the Callahans said he could not be a Roompay

he could not be a Romney. Catherine was divided between the pleasure afforded her by Deville's visits, and remorse for the wrong that her acceptance of them was doing to Carnarven. But she confided in no one, and she endured in silence the conflict between her woman's weak

heart, and admonitions of her better nature. One afternoon, when the honest-hearted youth had been gone nearly a fortnight Catherine suddenly donned her cloak, and saying to her father that she was going out for a walk, took her way rapidly to a cottage situated about a half mile from her own.

Deville had paid his wonted visit not an hour before, and at parting - had whispered words of tenderness, which put her into a fever of excitement that was burning still.

And she hurried along the road, she whispered more than once : God help me!

The cottage before which she stopped, though not of so inviting an exterior as her own, belonged to the better class, and evinced signs of comfort unusual in the homes of the Irish

A cleanly-looking old woman sat just within the doorway smoking. She nodded as Catherine crossed the threshold, and taking the pipe from her mouth, waited until its last whiff had quite died away before she said curtly

"Its time for you to come."
"Forgive me, Maura," replied the girl humbly. "I did not mean to stay away so long; but I thought every day would see you at our place."
"Is it me, with the hobbling I have to walk at all? Sure, Florry knew when he went that it was badly I could

spare him. And I suppose he didn't tell you, for the rayson that he was so wrapped in yourself. Well, poor boy! its a pity he's so blind." And the old woman resumed her pipe

with seeming indifference to her road was reached, then, when both had

Catherine stood a moment looking about him in an embarrassed manner, irresolutely at the wreaths of smoke curling about the white-capped head : then kneeling, she said softly and pleadingly:
"Why be so cross, Maura? I have

hurt you by telling the thought that crossed my mind; but perhaps it will come to make amends for my neglect, and when Florry comes back I shall be

be different when I come back."

Again, touched by the despondency in his tones, the dejection in his man The old woman removed her pipe, ner, she put her hand on his arm and but it was not to speak immediately. She settled herself back on the low seat, said soothingly.

'It is you who are strange; you are and looked steadfastly into Catharine's

so full of doubts this morning, as if you had lost all your old trust in me."
"Not that, Catherine—never that. eyes before she said:
"Catharine Dominick, you'll not win in the game you're playing. But I have a queer feeling over me, especially since I've seen that stranger the country is ringing with the visits you're recaving from the gentleman at here. He was at the 'Arms' yesterday, when I called there, and it was re-marked that he looked like Sir Hubert the 'Arms,' and you engaged to Florry Carnarven. God made you purty, but He didn't make you to break any dacint boy's heart like poor Romneys are; how there is never a Flor. And God gave you the larning visit down here from one of them, but

-more's the pity, for it makes you set yourself up for a fine lady.

"Florry Carnarven is not my son, but he's the staff of my heart and the "And you too are tainted with the old, foolish superstition," she replied.
"Why, Florry; is not his name differlight of my old eyes, and if the world had its rights, it's not on this poor ent? and is it likely that a high, proud place with old Maura Donovan he'd be. Romney would come down here that God grant you won rue it, Catherine Dominick, but him that you're daling with, if he's what they say, never

worked any one good yet. And the old woman resumed her pipe with most stolid composure. Catherine arose with an air of

offended dignity: "My father receives the gentleman's

"Poor, old, blind fool!" Maura muttered; and the young girl, finding her efforts useless to appease the old woman's sullen wrath, prepared to de-

woman's stilled whath, prepared to depart, turning to say sorrowfully when she had stepped outside:

"When Florry comes back you will be different, Maura."

"And so will you," scornfully an

play his unusual role of frankness and pausing when she reached the place

where Florence had bade her adieu, and while tears of remorse filled he

eyes, she murmured:
"Old Maura is right. I am untrue
to Flor; but I shall see Mr. Deville no more after to morrow. I shall frankly tell him all.

Alas for the strength of Catherine's virtuous resolution! Her very frank ness, the plea she made for her rustic lover, but made the wooing more engaging and more piquant to Deville. He who had toyed with the hearts of high born ladies, and might have chosen more than once a consort from the pagerge, to be rejected by a Light the peerage, to be rejected by an Irish country girl was too absurd a thought for him to yield to for a moment. But it gave a new and startling zest to his suit, and the fascination that had been so effectual with higher-bred dames, was exerted with all its force upon wayward-hearted Catherine. She recalled the appearance of her simple lover as he had looked when standing beside this handsome, polished man of the world; his homely garments, his bashful air, his rustic look, and, inflamed by the thoughts of the brilliant future that the tempter offered, she yielded at last to his proposal of a secret

marriage. "Why, then, it's a sudden notion you took, Kate," said old Dominick, when his daughter announced her inwhen his daughter announced her in-tention of paying a visit to her aunt in Dublin. But, as Catherine was wont to act upon impulse, and as she made annual calls upon the lady in question, he did not attempt to oppose her. Only, when she was about to de-part, her held her fondly in his arms, and, kissing her become the heart, and, kissing her, besought her not to remain long, as she took with her all

the light and happiness of his old days. His emotion formed a pretext for her own grief, and with a passionate burst of tears, she said : "It is cruel of me to leave you.

father. I wont go. "Hut, tut, Kate! Is it for my sake you'd deprive yourself of the pleasure of the visit? I'm only an old man and I'll not be very lonesome; sure the g entleman from the 'Arms' has promised to come and see me as usual.

Had Catherine's face not been pressed against his shoulder, her father might have seen the tide of color that rushed into it at the mention of the "gentleman from the Arms."

But the fond, trusting old man, saw nothing unusual in his daughter's demeanor, and he bade her good bye at last with a cheerful smile and a hearty God speed.

Ralph Deville paid his accustomed daily visit to old Dominick's cottage that day and the day after, and the tide of gossip in the little place seemed to turn — the neighbors, taking the part of Catherine and surmising that she had gone to meet young Carnarven on his return journey; but old Maura Donovan sternly denied any such sup position, and muttered to herself after

the departure of her gossiping visitor : "To meet him, is it she's gone? No, but me heart misgives me it's to ly from him she went.

On the day after Catherine's de-parture, Deville announced to Dominick that he had received orders to return immediately to England, where he intended to resign at once all further interest in Sir Hubert Romney's business, but that it was prob able he would return to that part of treland the following spring, and in the event of his doing so, he begged permission to avail himself again of his present hospitality, which permis sion Dominick warmly granted. That same afternoon, as suddenly and as strangely as he had come, Ralph

pallor on her cheek and a most unusual expression of sadness in her eyes, but the simple old soul ascribed all to fatigue, and when, as the days passed on, and both the pallor and the sad expression remained, he said they were caused by Carnarven's protracted absence. She did not visit old Maura, and when gently reproached for her neglect by her father, she murmured some trifling excuse that made him think she had some petty quarrel with the testy old woman

TO BE CONTINUED.

Bringing up Children.

The son of a very eminent lawyer while awaiting sentence in the felon's dock, was asked by the judge, "So you remember your father?" "Peryou remember your father?" "Perfectly," said the youth: "whenever I entered his presence he said, 'Run away, my lad, and don't trouble me." The great lawyer was thus enabled to complete his great work on "The Law of Trusts," and his son in due time furnished a practical commentary on the way in which his father had honored that most sacred of trusts committed to him in the person of his child. - Exchange.

Ayer's Hair Vigor is certainly a re markable preparation and nothing like it has ever been produced. No matter how wiry and unmanageable the hair may be, under the influence of this incomparable dressing, it becomes soft, silky and pliable to the comb and brush

The Brightest Flowers must fade, but young lives endangered by severe coughs and colds may be preserved by Dr. Thomas' ECLECTRIC OLL. Croup, whooping cough, bronchitis, in short all affections of the throat and lungs, are relieved by this sterling preparation, which also remedies rheumatic pains, sores, bruises, piles, kidney difficulty, and is most economic.

Peculiar in combination preparation.

swered Maura.

Catherine went slowly homeward, pausing when she reached the place

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsapar-induced possesses great curative value. You

MARTYR-MISSIONARY OF SCOTLAND.

The Countess of Courson in Ave Maria.

Father Ogilvie was then taken back Father Ogilvie was then taken back to his cell, where a Scotch laird came to see him and reproached him shamefully for his disobedience to the king's orders, adding: "If I were the king I would cook you in wax." The priest only laughed at his visitor's anger. "As I saw he was not to be appeased with courteous words, I joked him. When I wanted to drink his health across the table and he would not across the table and he would not accept my challenge, I took him off in jest to get him out of his bad temper, and made them all laugh."

The royal commissioners seem at last to have come to the conclusion that nothing was to be got out of a prisoner who joked with his tormentors, smiled when under torture; who, when exhausted by pain and unrest, preserved his boldness, cheerfulness, ready wit, and prompt repartee. They gave the priest back to Spottiswood, who had been present all through the proceedings at Edinburgh, unwilling to re-linquish his claim over so remarkable a captive. The Archbishop decided to return to Glasgow; and on Christmas Eve, 1614, Father John Ogilvie and

Eve, 1614, Father John Ogilvie and his chief persecutor arrived in that city, which they had left about three weeks before.

Father Ogilvie tells us how, on his return to Glasgow, he "was fastened by one foot with a bolt and two iron chains binding the iron." The martyr's cheerfulness remained undiminished, and the heavy iron chains with which his limbs were loaded had with which his limbs were loaded had

no power to crush his bright spirit.

Meantime the wildest stories were being circulated as to the magical practices to which the Jesuit prisoner had been addicted; and among the ignorant lower classes these absurd tales were eagerly believed. A woman who had seen him saying his Breviary at night reported that he must ha a margian a section settle added to must be a magician; another added to the story, and asserted that a crowd of black animals used to assemble round him and bring him food.

The "preachers" must have sorely tried the prisoner's patience when they flocked to his cell, anxious to discuss with him; but his ready wit easily shattered their arguments. The Bishop of the Isles, Andrew Knox, boasted to him that he could say Mass as well as he. Father Ogilvie, who knew that only a short time previous his opponent had been violently oppressed to the Episcopalian Church, boldly answered: "When I was a boy you held as a critical state of the country of the cou you held as an article of faith that there was not any head of the Church : now all swear and subscribe that the king is the head of the Church in his own dominions. You yourself form-erly swore and subscribed the contrary. . . At Paisley, you said you would openly declare him to be a devil who should be made a Bishop; yet fifteen days later you yourself were made a Bishop! And, not content with the episcopate of the Isles, you have have taken another fatter one in

The Bishop seems to have been struck by the good sense and boldness of the prisoner's replies, although they were directed against himself. "Mr. Ogilvie," he said, "you are a spirited fellow. I wish that many of your sort were following me." How surprised must the crayen "prelate" been heap must the crayen "prelate" been heap were following me." How surprised must the craven "prelate" have been at the martyr's ready reply! "I would rather follow the executioner to the gallows, because you are going straight to the devil." The Bishop re-Deville departed from the "Romney Arms."

Catherine did not protract her visit, and her father received her speedy return as another proof of her filial affection. True, he noticed the unwonted the many control of the filial affection. True, he noticed the unwonted the file of the filial affection. . . . If you do not wish me to say what I think about you, you had

Ireland.

better bid me hold my peace, and I will say nothing. But if you wish me to speak, I shall say what I think, and not what you like." Spottiswood himself seems at last to have been considerably puzzled what to do with this remarkable prisoner, whose irresistible good temper and quick repartee gave him an undoubted advantage over his enemies, and whose heroism under the severest torments had made him celebrated throughout the country. Father Ogilvic tells us that once at dinner the Archbishop ex-claimed that he would be willing to be hanged himself if his prisoner ever escaped; "for," said he, quoting a Scotch proverb, "he would put saut in their kale," — that is to say, he would do irremediable mischief to the Protestant party if he recovered his

liberty.
From the moment of the young Jesuit's arrest the king had been kept informed of the affair in its smallest details; and now, with the love of controversy that was one of the characteristics of King James, he sent the prisoner a list of questions, which the latter was to answer; and upon those answers his subsequent fate was to depend. On January 28, 1615, Father Ogilvie was summoned before a tribunal composed of seven members, among whom were the pseudo Bishop of Argyle and the Archbishop of Glas-The latter read aloud the five questions to which the king required an answer. These questions related to the power attributed to the Pope of deposing and excommunicating an heretical king, and to his spiritual jurisdiction over the heretics and over the faithful. Father Ogilvie answered with his usual firmness. When he said that he "condemned both the oaths proposed to the English, of supremacy and of allegiance," he must have known that he was, in fact, signing his own death-warrant - these being

JANUARY 25, points upon which

After relating martyr's written ac ity suddenly breaks us, we have, as a closing scenes of his the testimony of his of his Catholic fell taking up the narr left by the confessor the end.

Before Father Og the king's question sent to London, he whether he persiste declarations; he re ative, and cheerfull which his answers down. From that that his fate was se many and such har faith, he felt that drawing near th beyond which was About this time

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and explanations, things in a "calu suddenly called to E ness. He left his p care of his wife, wh shown some kindne band's helpless vic vie's fellow-prisone fact slyly inform u bishopess " was esp had been indulging tain potations." He ments of compara quiet were not lost and we have rea "Archbishopess" for it was during th Ogilvie wrote the p his captivity from largely quoted. In simple in its form linger with thrilli noble confessor und graphic picture of to see and hear him dry humor, bright and absolute devoti

Truth. Besides the accoun ment, Father Ogil letters during this s time. They have preserved; and they rare and admirable martyr united to ready tongue a most heart. The first letter is

his fellow prisoners whom he entrusted t tory of his captivity to hand these doctor of the first Jesui to, and ask him to se copies to Father and to pray for me. this short letter danger of being car not allow me to give into details, or mal even to note down part of the facts. must in their chari rect any blunders; Ogilvie, and for the low-prisoners with

Mayne had been c but he was reprieve perpetual banishm out his friend's behe fidelity, and Father narrative was give Father Rector of t deaux when he land Before the end of th it was made known principal establishmen in France and Italy

Another letter is a Claude Aquaviva, C ety of Jesus. It r beloved and most we est object of the affe after Christ and th My punishments ar tortures sharp. Y ity will make you may undergo them v age for Jesus, who everything for us. long preserve you leader of His own bulwark of His Chur Reverend Paternity vant in Christ and n

son."
The great relig Father to whom wellines, so full of filia ence, had gone to hi before-on the 21st Cut off from the out been since the pre martyr had not h Aquaviva's death; believe that his found an echo in the and that the prayer eral of the Society w his "little son and the closing scenes of A third letter is a

Alberi, an eminer Order, who, when I tria, had admitted postulant, John Ogi ety. The captive Father Alberi of th mends to his charity er, John Mayne, for little of that kindne have experienced." speak to him of the trusted to Mayne. 'This letter is date at Glasgow, where the ground and lo

weighing over two
. I endured the watchings for eight nights; now I exp tures, and then d awake-the 22nd of RY OF

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us, we have, as a guide through the closing scenes of his passion and death, the testimony of his enemies and that of his Catholic fellow-prisoners, who, taking up the narrative where it was left by the confessor, continued it to the end.

Before Father Ogilvie's answers to the king's questions were actually sent to London, he was again asked whether he persisted in his previous declarations; he replied in the affirm. ative, and cheerfully signed a paper in which his answers had been taken From that moment he knew that his fate was sealed; and after so many and such hard conflicts for the faith, he felt that he was at length drawing near the final struggle, beyond which was eternal rest.

About this time Spottiswood, who,

in sending the martyr's declarations to London, had added to them notes and explanations, which represented things in a "calumnious way," was suddenly called to Edinburgh on business. He left his prisoner under the care of his wife, who appears to have shown some kindness toward her hus-band's helpless victim. Father Ogilvie's fellow-prisoners in relating this fact slyly inform us that the "Archbishopess" was especially indulgent "when, according to her custom, she had been indulging very freely in cer-tain potations." However, these mo-ments of comparative liberty and quiet were not lost upon the martyr, and we have reason to bless the "Archbishopess" for her kindness; for it was during this time that Father Ogilvie wrote the precious account of his captivity from which we have so largely quoted. In this narrative, so imprisonment, the harassing discus simple in its form, over which we linger with thrilling interest, the noble confessor unconsciously gives a graphic picture of himself. We seem see and hear him all along, with his dry humor, bright wit, clear intellect, and absolute devotion to the cause of Truth.

Besides the account of his imprisonment, Father Ogilvie wrote several letters during this short space of free time. They have fortunately been preserved; and they show us how, by a rare and admirable combination, our martyr united to a bold spirit and ready tongue a most tender and loving

The first letter is addressed to one of his fellow prisoners, John Mayne, to whom he entrusted the manuscript history of his captivity. He asks him to hand these documents to the rector of the first Jesuit college you come to, and ask him to send correctly made copies to Father Claude Aquaviva, and to pray for me." The last lines of this short letter run thus: "The danger of being caught writing does not allow me to give descriptions, go into details, or make corrections, nor even to note down any considerable part of the facts. So my brothers must in their charity excuse and cor rect any blunders; and pray for John Ogilvie, and for the rest who are fel-low-prisoners with him for the Catho-

Mayne had been condemned to death. but he was reprieved and sentenced to perpetual banishment. He carried out his friend's behest with scrupulous fidelity, and Father Ogilvie's touching narrative was given by him to the Father Rector of the college of Bordeaux when he landed in that town. Before the end of the same year (1615) it was made known in Rome and in the

Claude Aquaviva, General of the Society of Jesus. It runs thus: " Most beloved and most worthy Father, dearest object of the affection of my heart after Christ and the heavenly court! My punishments are terrible and my tortures sharp. Your paternal charity will make you pray for me, that I may undergo them with generous courage for Jesus, who triumphed over everything for us. And may Christ long preserve you as a most skilful leader of His own soldiers and as a bulwark of His Church. To your Very Reverend Paternity, your little servant in Christ and most unworthy little

son."
The great religious and tender Father to whom were addressed these lines, so full of filial love and reverence, had gone to his rest a few weeks before-on the 21st of January, 1615 Cut off from the outer world as he had been since the previous October, our martyr had not heard of Father Aquaviva's death; but we may fondly believe that his affectionate appeal found an echo in the courts of heaven, and that the prayers of the holy General of the Society were not wanting to his "little son and servant" during

the closing scenes of his bitter passion. A third letter is addressed to Father Alberi, an eminent member of the Order, who, when Provincial of Austria, had admitted the young Scotch postulant, John Ogilvie, into the Society. The captive confessor reminds Father Alberi of this fact, and recommends to his charity his fellow-prison er, John Mayne, for whom he begs "a little of that kindness which I myself have experienced." He goes on to speak to him of the manuscript entrusted to Mayne, and ends thus: "This letter is dated from my prison at Glasgow, where I am stretched on the ground and loaded with chains In the great cavity, or niche, opening

points upon which the king was particularly tenacious and unforgiving.

After relating this incident, the

After relating this incident, the colors of a fading fresco on the wall above a grave.

Yet in such a gathering you may humble aspirant after the priestoneous the missionary college of St. Omer. He colors of a fading fresco on the wall above a grave.

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> At the end of a fortnight a letter came from London, stating that Father Ogilvie was to be judged and executed according to the law, if he persisted in the doctrines contained in the paper sent to the King. The Jesuit had denied his sovereign's supremacy in spiritual matters, and this in the eyes of James I. was a crime beyond for Our hero vaguely heard giveness. that news had come from London; but his jailers when questioned by him answered that they knew nothing. "Well," he observed, "I can tell you that to-morrow or the day after a priest will die." Spottiswood, who had returned in haste to Glasgow on hearing that orders had been sent from the Government, gave the martyr the information he desired; adding, however, that he was to be tried not on account of his priesthood, but on account of his treasonable views, -a vain attempt to rob him of the martyr's crown in the eyes of public opinion.

> Several ministers from Glasgow and Edinburgh, as well as a certain number of noblemen, among whom was the Marquis of Lothian, visited the confessor during these last days of his life. Some came from curiosity to see the young Jesuit whose extraordinary courage had made his name a household word; whilst others endeavored to shake his constancy by their arguments and promises.

The martyr's firmness and serenity remained unshaken. The worst was over. The fearful torture, the long sions-all were past; only a short, sharp struggle remained, and then the palm for which he had so longed would be within his grasp. After his six months' conflict, no wonder that he hailed the approach of death with inexpressible joy, and that the day be-fore his trial he joyfully invited the bystanders to be present at his nuptials on the morrow. In imitation of His Master, he even insisted on washing the feet of his companions, who in their account, have carefully recorded

this last act of brotherly charity. Father Ogilvie knew that his trial was a mere form, and that his execution would take place immediately afterward. Perhaps he was aware that Spottiswood had caused the scaffold and gibbet to be erected before hand, so that there might be no interval between his victim's condemnation and his death.

TO BE CONTINUED.

SERVICE IN A CATACOMB. Impressive Ceremonies in the Chapel of St. Cecilia.

In that almost forgotten but still deeply interesting tale of ancient Rome "Valerius," written by John Gibson Lockhart, son-in-law and biographer of Sir Walter Scott, it is re-lated of the hero that, being out at night on the Appian Way, he heard sounds strange and sweet apparently proceeding from under the earth beneath his feet. "The calm sepulchral music," he says, "still continued to stream from the recess of the mausoleum, and painless awe held me there

as if by a charm uncontrollable." This very morning the traveller who ventured on the same great highway, in the bright sunlight and genial it was made known in Rome and in the principal establishments of the Jesuits in France and Italy.

Another letter is addressed to Fater.

Another letter is addressed to Fater. piring cadence," and, if he were gnorant of its source and of its cause, he might be as sorely perplexed as was Valerius on that night long centuries ago, by the sounds that issued from beneath the earth, when, gazing unward, he "beheld the moon riding above the black pine tops in a serene

and cloudless heaven. The cause of these strange subter ranean sounds is the same to-day as when they broke upon the listening ear of Valerius. The Christians, nov as then, were holding religious services in the catacombs. It may be said that the majority of travellers and tourists at present visiting Rome might be me with here in this cemetery of Callixtus, crowding the chapel of St. Cecilia and the galleries and corridors near it, and attending with silent awe to the ceremonies held here on this her feast day beside the empty tomb of that popular saint. Year by year the crowds that throng this spot increase, and the decoration of the place becomes more elaborate.

This shrine, which once held the body of St. Cecilia, is a rudely shaped, spacious cave cut beneath the soil, at the entrance to the catacomb, and it is to-day turned into a bower of beauty by the profusion of flowers with which it is decorated. From the conicalshaped lucernario, or air aperture, admitting faintly the pale rays of sunlight, great long festoons of odoriferous oox branches, interwoven with pale and pink and flaming red roses, droop in graceful outlines. The walls are o the crude tufa-the volcanic stone of the soil around here-and are as the sides of a quarry. To day, the Feast of St. Cecilia, they are almost hidden behind wreaths harmoniously interwoven of chrysanthemum, and narcis sus, and nasturtium, and tiny ferns weighing over two hundred pounds. into the wall on a level with the floor . I endured the torture of forced the flowers are most profuse. This the flowers are most profuse. This its meetings in the day time, but

uette, in alabaster, copied after the retears as he read the farewell letter of nowned statue by Stefano Maderno, his spiritual son, and perceived the brave, bright spirit undaunted to the the Church of St. Cecilia, in Trastewhich lies beneath the high altar in vere, in Rome, at the very spot to which her remains were transferred in

the ninth century.

The story of this statue has a special interest. In 1599 Cardinal Sfrondato, Titular Cardinal of the Church, opened the tomb of the martyr, when the embalmed body of Cecilia was seen, robed in go'd tissue, with linen clothes steeped in blood at her feet: "not lying upon her back, like a body in a omb, but upon the right side, with the tnees modestly drawn together and offering the appearance of sleep.' The Pope and the people of Rome locked to see the saint, thus wonderfully preserved during fourteen cen-turies. Before she was again hidden from sight, the able sculptor, Stefano Maderno, was called upon by Cardinal Sfrondato to make a marble statue of her as she appeared. The English poet, Lewis Morris, has clearly delineated the subject of this statue :

On her side she rests As one asleep; the delicate hands are crossed, Wrist upon wrist; a clinging vestment drapes The virgin limbs and round the slender throat
A golden circlet masks her cruel wound,
And there she lies for all to see.

A Latin inscription, not by Stefano Maderno, as Hare has it in his "Walks in Rome," but by Cardinal Paul Sfrondato, says, "Behold the image of the most holy virgin Cecilia, which I, Paul, of the title of St. Cecilia, saw lying thus in her tomb. I have desired that this marble should express for thee the posture which it was given to me to behold."

It is not often that so exquisite and evidently accurate a work of art is produced fourteen centuries after the person it represents has passed away from the world. Artists, indeed, rarely have such opportunity as Maderno had, and he was equal to the task imposed upon him.

Very few saints have been so popular with artists as Cecilia. On the rude wall quite close to the place of her empty tomb, an early artist's loving hand has depicted his ideal of what she might resemble. The method of painting and other considerations known or observed by archaeologists lead them to the conclusion that this work of art should be attributed to the seventh century. It is in fresco, and occupies the place of a mosaic demolished at an earlier period. Some of the tiny cubes mosaic are still to be seen inserted in the wall around this fresco. The picture is that of a young woman standface is beautiful: clear brown eyes, under high arched brows, look out

calmly at the spectator.

Her rich golden hair, amid which arge pearls gleam, is but a shade darker than the yellow nimbus which encircles her head. A crimson tunic, bound at the neck with many rows of pearls and other jewels in rich settings, covers the body and is gathered in at the waist by a cincture set with large pearls. The arms, enclosed in sleeves tight at the wrists, are held wide open. in that attitude of prayer so frequently met with in the catacomb figure

known as Orantes. The picture altogether, and in spite of the slow but sure fading of its colors, is still beautiful, and has a special charm derived from the marvelous peace that seems to possess the person represented. The garden of tall roses in which Cecilia is placed is, in cata-comb art, intended to represent Paradise, and the tranquillity of the countenance expresses the artist's ideal of ' that peace which passeth understand-

And as the centuries pass, artists have taken up the life and the symbol-ism associated with Cecilia as fit subjects for their art. Her position as patroness of music has rendered her a avorite in many households where his divine art is cultivated, and with the poets, who have all good things to say of the "divine Cecilia," the "in ventress of the vocal frame," as Dryden says of her, contrasting her in fluence with that of Prometheus:

He raised a mortal to the skies; She drew an angel down!

And the same poet, after noting in his Song of St. Cecilia's Day "the power of Orpheus, who "could lead the sav age race." declares that

-bright Cecilia raised the wonder higher When to her organ vocal breath was give An Angel heard, and straight appear'd Mistaking Earth for Heaven!

For those who take an interest in the marvelous history of early Christian Rome, or who are touched by the charming associations of Cecilia with music, to-day's visitation of the cata comb where her remains were placed after her martyrdom, is a memorable event. Many hundreds of strangers from far away lands crowded thes narrow passages, with the numberless empty graves on either hand, where thedarkness was dispersed by the many lighted candles placed in wooden

conces at intervals along the walls. To-day's assembly might be considered as the first of the catacomb " sea on," which will be followed by several others until the end of April next. Such a "season" is not the same as that with which the bulk of travelers are most acquainted. That has its meetings at night, in halls of splendor and taste and brilliant illumination, while this characteristic "season" has watchings for eight days and nine was the spot where the remains of nights; now I expect two more tor-Ciclia were entombed. Here stood tures, and then death. I am still the huge marble sarcophagus, and light from flickering tapers render awake—the 22nd of February, 1615.", within it the coffin of cypress wood in

hear several languages spoken and note the types that distinguish the inhabitants of many widely separated lands. Here I met to-day with many people I knew: this family is from buth Africa, from the land of gold and diamonds now so much spoken of; that lone gentleman is from New Zealand these two Bishops, with their secretar ies, are from Ireland : here is an Eng lish lady who has traveled from London night and day to reach Rome in time for this occasion; that dark-looking gentleman is the director of the exce lent Roman Orchestra, and has, doubtless, come to do honor to the patroness of music; this young priest with the Baltimore: that thoughtful looking monk with the white robe and the black is an Abbot of the Trappist order, and this handsome monsignor with the faraway look in his eyes is a scholar and an exponent of the art of the catacombs who has just discovered in one of them a painting of marvelous interest, which as been for centuries incrusted with a stalactite-like covering, and of which picture, with all that concerns its place and importance in the earliest Chris tian art, he has just published a most

elaborate and learned monograph.

And they gathered here all together o see these places and drink to the life of the past, and to feel the awe and the admiration and the tender soul impressions that are awakened at the thought they be to day, that once held the broken and wounded bodies of the saints and heroes of the centuries that are gone. And the sound of the ancient chants that rose up from be-neath the earth, and which were heard softened by distance as something strange and weird by those above ground in the bright, warm sunshine, lent also its influence to render such a day memorable in a life's history.

A lesson is suggested by the renew al of interest in the catacombs of Rome and in the assemblage of natives and strangers in them for worship and in formation regarding them during the winter season. Where history is silent the graves speak, and where history makes no impression there is frequent ly an eloquent appeal to the heart from an empty tomb. - Baltimore Sun.

FATHER ANTHONY O'TOOLE.

The Story of the Fine Old Irish Priest Told by Katherine Tynan Hinkson.

On the wall of the island chapel writes Katherine Tynan Hinkson in ing in a garden of flowers, tall, red the Ave Maria, there is a tablet which roses blooming on each side of her. The strangers read curiously. The instrangers read curiously. The in-scription runs: "Father Anthony For thirty years the shep this people. Died Dec. 10 Toole. herd of this people. Died Dec. 10, 1812. Aged eighty years. 'He will avenge the blood of His servants, and will be merciful unto His land and to His people."

Many and many a time has a summer visitor asked me the meaning of the Old Testament words on the memor ial tablet of a life that in all probability passed so quietly. Any child in the island will tell you the story of Father Anthony O'Toole. Here and there a very old man or woman will remember to have seen him, and will describe him -tall, despite his great age; with the frost on his head, but never in his heart; stepping down the cobbles of the village street, leaning on his gold-headed cane, and greeting his spiritual children with such a courtesy as had ceased to be the finest of fine gentlemen though a less inbred courtesy might well mist in the isolation of thirty vears. Yet he seemed to have been no less the humblest and simplest of priests. Old Peter Devine will tell you his childish memory of the venerable priest sitting by the turf fire in the fisherman's cottage, listening to the eternal complaint of the winds and waters that had destroyed the fishing and washed the potato gardens out to sea; and pausing in his words of coun-sel and sympathy to take delicately a pinch of the finest snuff-snuff that had never demeaned itself by paying duty

o King George. But that was in the quite peaceful days, when the country over there be yond the shallow water lay in the apathy of exhaustion, helpless That was years after Father Anthony had flashed out as a man o war in the midst of his quiet pastoral days; and, like any Old Testament nero, had taken the sword and smitter his enemies in the name of the Lord

Father Anthony was the grandson of one of those Irish soldiers of fortune who, after the downfall of the Jacobite cause in Ireland, had taken service in the French and Austrian armies. In Ireland they called them the Wild Geese. He had risen to high honor in the armies of King Louis, and had been wounded at Malplaquet. His sor followed in his father's footsteps. and was among the slain at Fonontenoy. Father Anthony, too, be came a soldier, saw service at Minden, and carried away from it a wound in the thigh, which made neces sary the use of that gold-headed cane They said that, soldier as he was, he was a fine courtier in his day. One could well believe it, looking at him in his old age. From his father he had inherited the dashing bravery and gay wit of which even yet he carried traces; from his French mother he had the delicate courtesy and finesse which would be well in place in the atmos phere of a court.

However, in full prime of manhood and reputation, Father Anthony, for

some reason or other, shook the dust of had always a great desire to be sent to the land of his fathers - the land of faith and hope, of which he had heard from many an Irish refugee; and in due time his desire was fulfilled. He reached the island one wintry day flung up out of the teeth of storms and was in the island thirty years, till the reveille of his Master called him to

the muster of the heavenly host. Father Anthony seems to have been innocently ready to talk over his days of fighting. He was not at all averse to fighting his battles over again for these simple children of his, who wer of music; this young priest with the kindly, intelligent countenance is from and death, Peter Devine remembers to have squatted, burning his shins by the turf, and watching with fascing scapular over it and with the cross of tion the lines in the turf ashes which vory and ebony hanging on his breast represented the intrenchments and the guns, and the troops of King Frederick, and the French line, as Anthony played the war game for old Corney Devine, whose grass grown grave is under the gable of the island chapel.

Now and again a fisherman was ad-

mitted, by special favor, to look upon the magnificent clothing which Father Anthony had worn as a colonel of French horse. The things were laid away in lavender, as a bride might keep her wedding dress. There were the gold-laced coat and the breeches with the sword slash in them; the sash, the belt, the plumed hat, the high boots, the pistols, and glittering among sight of these tombs, empty enough them all the sword. That chest of thought they be to day, that once held Father Authony's and its contents were something of a fairy tale to the boys of the island, and each of them dreamed of a day when he too might behold them. The chest, securely locked and clamped, stood in the sacristy; and Father Anthony would have seen nothing incongruous in its neighborhood the sacred vessels and vestments. He generally displayed the things when he had been talking over old fighting days — to the island men mostly, but occasionally to a French captain, who, with a cargo (often contraband) of wines and cigars, would run into the island harbor for shelter. Then there were courtesies given and exchanged; and Father Anthony's guest at parting would make an offer ing of light wines, much of which would find its way to sick and infirm island men and women in the days that

Father Anthony had been many placid years on the island when there began to be rumors of trouble on the main and. Just at first the United Irish Society had been quite the fashion, and held no more rebellions than the great Volunteer movement of a dozen years earlier. But as time went by things became more serious. Moderate and fearful men fell away from the society, and the union between northern Protestants and southern Catholics, which had been a matter of much concern to the Government of the day, was met by a policy of goading the leaders on to rebellion. By and by this and that idol of the populace was flung into prison. Wolfe Tone was in France praying, storming, commandin unison with a rising on Irish soil. Father Anthony was excited in those The France of the republic was days. not his France, and the stain of the blood of the Lord's annointed was upon

once been well in place at Versailles or the Little Trianon. Plainly, he never had left the island and were on the For a few minutes he gazed at the mainland, drilling in secrecy. were few left, save the old and women and children, when the blow fell. The government, abundantly informed of and closed it. He had seen enough. United Irishmen, knew the moment to strike and took it. The rebellion broke out in the various parts of the country, but already the leaders were in prison. Calamity followed calam ity. Heroic courage availed nothing. In a short time Wolfe Tone lay dead in the provost marshal's prison of Dublin. and Lord Edward Fitzgerald dying of his wounds In Dublin dragooning, hangings, pitch-capping and flogging set up a reign of terror. Out of the first sudden silence terrible tidings came to the island.

At that time there was no communication with the mainland except by the fishermen's boats or at low water. The island was very much out of the world : and the echoes of what went on

Handsome Features

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





DISEASED LUNGS CURED BY TAKING AVER'S Cherry Pectoral.

"I contracted a severe cold, which settle on my lungs, and I did what is often don-in such cases, neglected it. I then consultes a doctor, who found, on examining me, tha the upper part of the left lung was badly affected. The medicines he gave me did no

Ayer's Cherry Pectoral Highest Awards at World's Fair. Ayer's Pills Cure Indigestion.

n the world came vaguely, as from a dis ance, to the ears of the island people. They were like enough to be safe, though there was blood and fre and torture on the mainland. They were all old and helpless people, and they might well be safe from the soldiery. There was no yeomanry within many miles of the island; and it was the yeomanry, tales of whose doings made the islanders' blood run cold. Not the foreign soldiers — ch, no! They were often merciful, and found this kind of warfare bitterly distasteful. But it might well be that the yeomanry, being so busy, would never think of the island.

Father Anthony prayed that it might be so, and the elements conspired to help him. There were many storms and high tides, that set the island rid-ing in safety. Father Anthony went ap and down, comforting those whose husbands, sons and brothers were in the Inferno over yonder. The roses in his old cheeks withered, and his blue eyes were faded with many tears for his country and his people. He prayed incessantly that the agony of the land might cease, and that his own most belpless flock might be protected from the butchery that had been the fate of many as innocent and helpless.

The little church of gray stone stands at the vauguard of the village, a little nearer to the mainland and the spit of sand that runs out toward it. You ascend to it by a hill, and a wide stretch of greensward lies before the door. The gray stone presbytery joins the church and communicates withit. A ragged boreen, or bit of lane, between rough stone walls, zigzags from the gate, ever open, that leads to the church and wanders away to the left, ing, forcing an expedition to act to the village on the rocks above the sea. Everything is just the same to day as on that morning when Father Anthony, looking acr ss to the mainland from the high gable window of his bedroom, saw on the sands some her; but, for all that, the news of that thing that made him dash the tears expedition from Brest set his blood from his old eyes and go hastily in coursing so rapidly and his pulses beat search of the telescope, which had been search of the telescope, which had been ing that he was fain to calm with much a present from one of those wandering praying the old turbulent spirit of war sea captains. As he set his glass to which possessed him. objects crossing the sands-for it was low water-in an attitude tense and eager. At last he lowered the glass what went on in the councils of the Four yeomen on their horses were crossing to the island. He was alone in the house, and, as

he bustled downstairs and made doors and windows fast, he was rejoiced it should be so. Down below the village was calm and quiet. The morning had a touch of spring, and the water was lazily lapping against the sands. The people were within doors; of that he was pretty well assured, for the island was in a state of terror and depression. There was no sign of life down there, except now and again the barking of a dog or the cackling of a Unconsciously the little homes waited the death and outrage that were coming to them as fast as four strong horses could carry them. "Strengthen Thou mine arm," cried Father Anthony aloud, "that the wicked prevail not! Keep Thou Thy sheep that Thou hast confided to my keeping. the wolves are upon them. he spoke his voice rang out through the silent house. The fire of battle was in his eyes, his nostrils smelt blood, and the man seemed exalted to twice his natural size. Anthony went swiftly and barred his church doors, and then turned into the presbytery. He flashed his sword till it caught the light and gleamed and glanced. "For this — for this hour, friend," he said, "I have polished thee " For this - for this hour, and kept thee keen. Hail, sword of the justice of God !"

There came a thundering at the oaken door of the church. "Open, son of Belial!" cried a coarse voice, and then there followed a shower of blasphemies. The men had lit down from their horses, which they had picketed below, and had come on foot, omiting oaths, to the church door Father Anthony took down the fastenings one by one. Before he removed the last he looked toward the little altar. Now," he said, "defend Thyself, all-powerful!" and he let the bar fall.
The door swung open so suddenly that three of the men fell back. fourth, who had been calling his blasphemies through the keyhole of the door, remained yet on his knees. In the doorway, where they had looked to find an infirm old man, stood a French colonel in his battle array, the gleaming sword in his hand. apparition was so sudden, so unexpected, that they stood for the moment terror-stricken. Did they think it something supernatural, as well they might, for to their astonished eyes this splendid martial figure seemed to grow and grow, and fill the doorway, or, perhaps, they thought they had fallen into an ambush.

Before they could recover the sword swung in air, and the head of the fellow kneeling rolled on the threshold of the church. The others turned and One man fell; the others, with a curse, stumbled over him, recovered themselves, and sped on. Father Anthony, as you might spit a cock reach with a long pin, drove his sword in the fallen man's back, and left it quivering. The dying scream rang in his ears as he drew his pistols. muttered to himself: If one be spared he will return with seven worse devils. No, they must die, that the innocent may go safe." And on the track of the flying wretches he shot one in the head as he ran, and the other he pierced as he would have dragged himself into the stirrups.

In the broad sunlight, as the villag ers, alarmed by the sound of shooting me timidly creeping toward the pres bytery to see if harm had befallen the priest, they found Father Anthony standing on the greensward, wiping his sword and looking about him at the dead men. The fury of battle had gone out of his face, and he looked gentle as ever, but greatly troubled.
"It had to be," he said; "though,

God knows, I would have spared them to repent of their sins. Take them, he said, " to the Devil's Chimney, and drop them down; so that if their com rades come seeking them, there may be no trace of them.

The Devil's Chimney is a strange, natural oubliette of the island, whose depth none has fathomed ; though far below, you may hear a subterranear

One of the dead men's horses set up

a frightened whinnying.
"But the poor beasts!" said Father Anthony, who had ever a kindness for als. "They must want for noth-Stable them in McOra's Cave till animals. the trouble goes by, and see that they are well fed and watered.

An hour later, except for some dis turbance of the grass, you would have come upon no trace of these happen-I have never heard that they cast any shade upon Father Anthony spirit, or that he was less serene and cheerful when peace had come back than he had been before. No hue and cry after the dead yeomen ever came to the island, and the troubles of '98 spen themselves without crossing again to the island. After a time, when peace was restored, the yeomen's horses were used for drawing the island fish to th market, or for carying loads of seaweed to the potatoes, and many other pur poses for which human labor had hith

erto served. But Father Authory O'Toole was dead many a year before that tablet was set up to his memory. And the strange thing was that Mr. Hill, the rector, who, having no flock to speak of, is pretty free to devote himself to the antiquities of the island, his favor ite study was a prime mover in this commemoration of Father Anthony O'Toole, and himself selected the text to go upon the tablet.

PROFOUND RESPECT FOR NUNS.

A beautiful story is told by the Bos ton Herald of a Sister of Charity who was returning to Boston from on a Sound steamer recently As tea time was about to be announce a colored water approached her and suggested that perhaps it would easanter for her to go to the table before the general rush of the passeng ers. She assented and took her place at the table for a very simple tea. The waiter left her without waiting for an order, and was gone so long that the Sister wondered what had become of him.

At last he appeared with a large tray loaded with all the luxuries of the season and set it down before her. course the modest Sister was quite taken aback, and said to the waiter You have made a mistake ; that is

not for me." 'Oh, yes, Sister," said he, "it is

for you."
"But I did not order such a supper

ordered for some one else and you have brought it to me by mistake. "No, Sister, there is no mistake; it

was ordered for you. Convinced at last, the Sister ate all

she wanted. Before she could leave the table the waiter appeared with a conferred by Christ upon His Church, second course of sweets, ices, fruits,

" My dear man," said the Sister, "that is too much. Who has ordered all those things for me?"

"There is the gentleman who gave

Then go and express my grateful thanks to him, and ask him for the

to the gentleman, and returned with this reply: "Tell the Sister that my name is of no consequence. I am a stranger and may never see her again;

pleasure of his name." The darkey conveyed the message The Catholic Record. ublished Weekly at 484 and 486 Ric street, London, Ontario. Price of subscription-32,00 per annum.

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

Author of "Mistakes of Modern Insidels."
THOMAS COFFEY,
Poblisher and Proprietor, THOMAS COFFEY,
Messes, LUKE KING, JOHN NIGH, P. J.
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other business for the GATHOLIC RECORD.
Rates of Advertising—Ten cents per line each
Biertion, agate measurement.
Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St.
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Dominion.

Correspondence intended for publication, well as that having reference to business, should be directed to the proprietor, and must reach condon not later than Tuesday morning.

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

London, Saturday, Jan, 25, 1896.

THE POPE'S APPEALS FOR CHRISTIAN UNITY.

An editorial article in the Mail and Empire of the 15th inst. gives the substance of a report from Rome to the effect that Pope Leo XIII. is credited with the determination to issue soon a third appeal to Protestants to return to the pale of the Catholic Church.

When it is borne in mind that the Holy Father has already issued two urgent appeals to this effect, it will not appear at all unlikely that he may make a third, even though the two already issued have not had an immediate general and visible effect in bringing about the unity which is so much to be desired among professing Christians.

The kindly intentions of the Holy Father in making these appeals are acknowledged, and in fact we presume it was owing in a great measure to the benignity which was manifest in every line of the documents in question that they commanded so much attention in the English speaking Protestant world, as to elicit replies from a number of personages and associations more or less representative of the various shades of Protestant opinion.

The Holy Father reminded the English people that it was Christ's desire that His flock should be one, and so far all who responded to the appeal seem to admit this preliminary principle as indisputable, but all, in common with the Mail and Empire, appear to have mistaken entirely a necessary consequence of the self evident proposition, namely, that there must be a supreme authority to preserve unity, and that only the Pope can produce a valid claim to its possession.

In reference to this the Mail and Empire makes the following commentary

"It (the Pope's document) was altogether ineffectual, for the basis of a union in any way acceptable to those who differ from the Pope on essential points was not suggested. A call to everybody to sink opinions, it proposed that none held by Leo, and regarded by the Protestant as unwarranted, should be withdrawn. The second appeal was addressed to the Church of England. Here, again, no concession was contemplated, save possibly the recognition of the Anglican clergy, and the conducting of service in a language which the people could under-stand. Infallibility, opposition to personal liberty as set forth in the Syllabus, the various doctrines which Protestants will not accept, were main tained and were not to be withdrawn.

that the propositions in the third appeal which is yet to come will be as unacceptable to non-Catholics as were those of the other encyclicals.

The reason given for this unacceptability is that "It will declare that an ing this matter. But we may add essential to unity is the admission of the primacy claimed by the Bishop of Rome over all Christians."

It is very true that the Holy Father does not propose in any of his appeals, to withdraw any doctrines from the teaching of the Church, and the reason for this is clear. It cannot be denied, and it is not denied by any one at all amenable to reason, that the Catholic Church of to day is by continuity one organization with the Primitive Christian Church as established by Christ on His Apostles. That organization has never ceased to exist, nor has it been interrupted or broken even for a single day. Hence it follows that if any real authority was that remains with the Catholic Church, and with no other organization calling itself a Church

In this respect, the position of the Catholic Church is unique, and its authoritative judgments are not to be emanating from any sect, however protentious it may be in its claims.

On the matter of doctrine, the Catholie Church is and must remain immutable as truth itself, for from the very say that I am always happy to nature of her doctrines, the withdrawal I first learned to venerate and love in and never had any, claim to be the one ered that they were the belief of the hands as a terror to evil doers true Church established by Christ, first Christians.

native but to continue teaching that nor a general council has any authorindeed, sit together in council to confor the sake of effecting a union be tween them, as they have often done, for, confessedly, their creeds are mere of Christ caunot entertain for a moment any such proposition, for she is described by the Apostle of Christ as the "pillar and ground of truth." Error may change or compromise, but truth is always the same, and admits of no compromise or withdrawal. The very fact that the sects ask that the Catholic Church as well as themselves should make a compromise of doctrine is evidence, without going any further, that they cannot be the pillar and ground of truth which St. Paul proclaims the Church of the living God to be. (1 Tim. iii, 15.)

The London Times and some other English papers in their comments upon the Holy Father's letters have spoken in a strain somewhat similar to the Mail and Empire. They have supposed that the Pope may bargain for the suppression of certain doctrines and claims of the Catholic Church as a condition for the corporate return or the Church of England or other Protestant Churches, to Catholic unity, and they have left it to be understood that if there were a willingness on the part of the Holy Father to yield on this point, there might be some willingness to yield something which the Church of England regards as of equal importance. They have said that the two Churches must meet and negotiate on equal terms, if a union is to be effected. It is needless to say that such a condition is an absolute impos sibility. The Church of England may compromise doctrines, as it has virtually offered to do in its negotiations with the Presbyterians and Methodists, for the sake of absorbing these sects by means of a nominal union; but the Catholic Church can make no such offer. Her dectrines, which are the teachings derived by revelation from Christ Himself, and which have been handed down through ages from the days of the Apostles, must be accepted in their entirety by

all who return to her fold. It may be said, and it has been said, that Protestants cannot accept an offer of union on such terms. It would be more true to say that the Synods and Conferences will not accept. It is evident they could do so if they would, inasmuch as they are willing to compromise doctrines in their negotiations with each other. But whether they cannot or will not matters little in practice. If they do not yield this place. This has been made clear by Cardinal Vaughan's explanations on the subject, which, being founded on the essential character of the Catholic Church, may be regarded as settlthat though synods and conferences may through pride of their brief history refuse the offer of unity, this will not prevent the return of thousands to what we believe will happen when the claims of the Catholic Church begin to be fairly taken into consideration. We believe that the Pope's strong appeals will have their effect in this way; and, possibly, there will be some porately. It is notorious that there would be any obstacle to their return shot gun into his body.

This would be an absurdity, for it is The Mail and Empire refers to two certain that Christ established a Church other matters on which it supposes that which He promised should always teach the Catholic Church might yield. One His doctrine, He Himself remaining is the language of the liturgy of the with it to the end of time. This promise Church. This is not a matter of doccannot apply to any but the Catholic trine, but purely of ecclesiastical dis-Church, and she has therefore no alter- cipline, and the Pope may make concessions on this point if he deem it doctrine without change. Neither advisable. There are good reasons Pope nor the College of Cardinals, why the Latin language should be generally preserved as that of ity to change or withdraw a single the Universal Church; but the servdoctrine at the behest of any Church ice of the Church might be in organization. Protestant sects may, any other tongue, living or dead. As a matter of fact the Mass is celebrated sider what doctrines may be set aside in the East in other languages beside Latin, as Syriac, Chaldaic, Coptic, etc. The liturgies in these languages are very ancient, and they testify to human creations; but the real Church the unity of Catholic faith during ages amid diversity of nationality, and they are a testimony to the antiquity of the faith. There would be no such reason as this for the adoption of an English liturgy, still it could be permitted. It is not for us to say whether the Holy Father would consider that there would be sufficient reasons for permitting it, if thereby a return of Protestant England could be made a

certainty. As regards the other question raised by the Mail and Empire, concerning Anglican ordinations, whether they are valid or not is a question of fact and not of doctrine. It is generally believed by Catholics that they are not valid, and unless their validity could be proved beyond doubt, the Pope would certainly not admit them as of any force. We do not imagine, however, that this would be a serious difficulty in the way of reunion if the Anglican Church desired to effect such. The difficulty could be easily settled to the satisfaction of all parties.

WILL THERE BE A REACTION!

The many outrages which have been perpetrated with impunity in Kentucky by Whitecaps and lynchers have made the State notorious throughout the civilized world for its lawlessness.

It is not the class who are usually ranked as roughs who are guilty of these crimes, but the younger generation of the wealthiest and best educated citizens, and it is this fact that renders it so difficult for the authorities to enforce the law. As the whole commun ity seems to be in league to commit these outrages, the entire population is interested in hiding the guilty, and all are careful not to give evidence against those who are suspected of the commission of these crimes lest they might implicate themselves, or some of their most intimate friends and nearest relatives. As a consequence of this state of affairs lawlessness is entirely unchecked, and the condition is becoming worse from day to day.

It is true that usually the persons upon whom the outrages are committed are those who have been guilty of serious crimes, but this is not always the case. A mob is never extremely particular as to the guilt or innocence of the person accused, and a Kentucky mob is satisfied in having a victim and is never contented to lose the Further on the article foreshadows point any corporate union cannot take opportunity of torturing first and then murdering the accused with every accompaniment of cruelty, on mere suspicion. It has been frequently so much in vogue. found after the event that the sufferers at their hands were innocent of the crimes attributed to them, but this has not at all repressed the desire of the lynchers to taste blood. On the contrary, every new outrage of the kind whets the appetite of the perpetrators for somethe fold as individuals, and this is thing more horrible still, and it is noticeable that each successive crime of the kind is accomplished with circumstances of greater barbarity and atrocity than those which have preceded it, and not only men take part in them, but in several instances young Protestant Churches which will accept girls and boys have been known to surthe Holy Father's invitation cor- pass grown up men in their ferocious anxiety to pull the rope when the are thousands of Protestants, especially victim was to be hanged on a tree, or within the pale of the Church of Eng- to apply the torch to the pile on which land, who have so far advanced in the he was to be burned, and in the meanbelief of Catholic doctrines that they time they gloated like demons over the would scarcely ask that a single doc. shrieks and writhings of the unfortrine should be withdrawn. With tunate being, or they have assisted in these there is only one doctrine which sending the contents of a revolver or a

-that is the teaching of the Cath- The excuse given for the commisolic Church in regard to the sion of these horrors is that it is feared doctrinal infallibility of the Pope- the guilty will escape legal punishregarded in the same light as those but we do not think that ment if the laws are allowed to take this would be an insuperable their course. It has been so often the obstacle in their case. Their difficulty case that the perpetrators of crime might be removed as readily in this escape the consequences, if their case now accept because they have discov- must take the law into their own

Independently of the fact that the heart, and they are proclaiming that make it the basis of their own conduct. within a the colle of express weed in legible the epitaph on a sepulchre or and reputation, Falser Anthony

lynchers so frequently inflict the punishment on the innocent, it is true also that the laws are essentially what the people have made them, and if the laws of the State are so ineffectual as the lynchers represent them to be, the reason is that the people themselves have made them so.

We have made special mention of Kentucky in this connection, because the State bas made itself conspicuous by the horrid cruelties recently perpetrated under one pretence or another, but there are several other States to which the same remarks are applicable in almost every detail. The rising generation, and in fact the whole present generation, has been educated without the restraints of religion, and they have reached the condition that there is no restraint now but fear of punishment to prevent the worst crimes. This is the prevalent state of affairs, and such has long been the case. The people generally began by being indifferent to the commission of the worst of crimes, and from this it was an easy step to sympathize with criminals whenever they were caught in the meshes of the law. The next step, as a matter of course, was a laxity in the administration of the laws, and in many instances the laws themselves have been relaxed so as to favor the sending of the criminals back to society to repeat their villanies. But at last there is a reaction among the people against the very state of affairs which their past indifference to crime has brought about.

There has been in the States to which we make reference a disregard for human life and for the rights of property which threatened the basis of society itself, and crimes of the most atrocious character have been committed with impunity.

We appreciate the need of a radical change in the present condition of things; but the changer equired is one towards greater respect for law and order, and not the perpetuation of the new species of lawlessness which if continued will inevitably bring the country to a condition the like of which is to be found only in Turkey or in the interior of darkest Africa.

We have had recently to record some details of the application of lynch law which were disgraceful to the civilization of the age we live in. It is gratifying to learn by a recent despatch from Kentucky that the authorities are awaking to the necessity of putting an end to such scenes, and we notice that at Marion, in that State, thirty warrants have been issued within the last few days against citizens on a charge of whitecapping. Most of the persons implicated belong to the so called respectable class, and some of them are of the best families of the locality. It can scarcely be hoped that a conviction can be secured against those who are guilty, but the fact that it is felt in official circles that the evil has gone too far, and must be stopped, may be indicative of a coming change for the better. We confess, however, that we have not much confidence that there will be such a change until the root of the evil is plucked out from the soil. That root we believe to be the system of godless education

Kentucky is a flourishing field for Apaism. It is to be expected that Apaism would find adherents in plenty in a State where lawlessness prevails, and in Kentucky A. P. A. intolerance has found just the soil which suits its growth. Apaism can flourish only where respect for law is at a minimum, and the growth of that society in Kentucky confirms what has been several times asserted, that the A. P. A. is composed of those persons who have the least religion of any kind within

Canada would do well to take to heart the example set by Kentucky, as regard both godless education and Apaism.

A BROAD ENOUGH CREED.

Col. Robert G Ingersoll recently visited a church at Kalamazoo called 'the People's Church," and expressed very great admiration for the way it is conducted, declaring that of all the Churches he knows of that is the one he could conscientiously join if he felt inclined to become a member of any.

Our readers will remember that a few weeks ago the Christian Endeavorers announced very ostentaticase, when they consider the grounds is left to the usual course of law, that ously that they would offer up public of the doctrine, as it has been in re- the people have lost all confidence in prayers for the Colonel's conversion, gard to other Catholic doctrines which the power of the law to inflict condign and the prayers were offered up accordavail myself of every favorable opportion of a single one from the creed would be they formerly rejected, but which they punishment on the guilty, and so they ingly. The Endeavorers have appartunity of testifying my profound reently gone into ecstasies of delight at cause they retained the ancient faith the supposed softening of Ingersoll's in theory, but because they did not

it is an evidence of the efficacy of the prayers they have been saying.

To the careful observer it does not appear that there is much room for boasting in the case, for it is evident that the Church which has so gained godless Bob's admiration, has the least possible amount of Christianity about it. Its minister is a woman preacher, the Rev. Caroline J. Bartlett, and on Sunday, the 12th inst., she announced that the belief of the Church is "broad enough to take in even Colonel Inger. soll, and that she will welcome him to the fold, and will cordially extend to him the right hand of fellowship if he desires to come in."

There will be no difficulty in the way on account of the Colonel's denial of Christ, and of the existence of a God, so he will not need to change a jot of his present creed to be a Christian of the kind that composes the con-

gregation of the "People's Church." From what we know of the present tendency of Protestanism, we believe that the Colonel could find several other so called Christian churches which would be just as accommodating as the one in Kalamazoo on the question of creed. It is quite the fashion for even clergymen of the Churches which are generally considered very orthodox, to boast of the "broadness" of their creeds, which they tell us will not exclude any one who wishes "to be good." The colonel always declares that he belongs to this class.

REFORMED JUDAISM.

The existence of Judaism as a religion down to the present time without material change since the days of Moses, notwithstanding the vicissitudes through which the Jewish reople have passed, is a striking phenomenon in the history of the world, and is justly regarded as one of the standing evidences of the truth of Christianity, and on this account any movement which appears likely to bring about a considerable change in their religious belief and forms of worship will be regarded with interest by Christians generally.

The reverence with which the Jews regard the Old Testament, and the intimate connection between that Testament and the history of the Jews as a nation, prove the antiquity and authenticity of that portion of the Bible. The conformity of the New Testament with the condition of the Jews at the time of our Saviour's life on earth is equally a proof of its authenticity and truth. In addition to this even the Jews interpret with general accuracy the prophecies which relate to the coming of the Messias, and these prophecies, fulfilled to the letter in Christ, cannot be applied to any other person, whether of time past or to come. Several of them, in fact, indicate plainly that the time of their fulfilment is long past, and the expectation of the Jews that the Messias is yet to come simply proves that the Christian interpretation of them is correct, while the evidence that the date of their fulfilment is past proves the Jewish error in having rejected heir Saviour when He actually appeared on earth.

During the last half of the present century the movement of the Jews toward modernizing their ritual and mode of worship seems to have gathered strength year after year, especially on this continent, and from the rapidity with which it has spread, particularly among the younger generation of Jews, we may almost draw the conclusion that within a short time Judaism, in America at least, will undergo a complete revolution by abandoning its ancient landmarks which have kept its adherents in the position of a distinct nation within the country of their adoption.

During the time of our Lord's sojourn on earth the Jews were already divided into sects, of which the Pharisees and Sadducees were the principal, special mention of these being made in the New Testament. The Pharisees were the more orthodox, adhering more closely to the ancient belief as handed down through the ages which had elapsed from the time of Moses, and the Jewish historian and high-priest Josephus tells us that they believed " that souls have in them an immortal energy, and that under the earth there will be rewards or punishments according as they have lived virtuously or viciously in this life." Those who have lived viciously, according to them, " will be detained in an everlasting prison, but the former shall revive at d live again."

The Pharisees were strongly rebuked by Our Blessed Lord, not be-

posed burdens up would not themselve while fulfilling the law which consisted of certain outward ies, they "passed and charity of God, widows and orphan their exactions and The immortality rewards and punis life were therefore of the Pharisees, wl the Sadducess, who

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before Christ. The freethinking class, same relation to th Unitarians and Un the Christian wor ducees may in som as the progenitors formed party of though there is a g which has elapsed In the Acts of the 8,) there is a refer tion between the Paul was apprehen Jerusalem, and 1 Council, he took ac that before his con had been of the Pha his present preac tenance of the dist the Pharisees, and

Paul, knowing the accused him there parties, said : "Men, brethren the son of Pharise hope and resurrect called in question. tween the Phari and th ducees : divided. Fer the is no resurrection spirit; but the both.

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After the destru temple of Jerusale of the Jews, Sade have gradually l though in the th as the eighth, cent era it made som Jewish communiti However, since th totally extinct, a middle of the prese cept a few unbeli of the thoroughly scrupulously adhe of Moses, and ancient Hebrew t ship. More reco movement to mod has made consider side of the Atlanti Jews have synag large cities of the the public service

A few days ag worshippers at th Boston was held presiding Rabbi to congregation show or remain Orth favored the Refe for several week adopted the mo public worship.

the meeting, "The river o ing on before hooves us to be see here many yo come here for m and I believe it i the ritual in the The older memb tion want the o future of the co assured, we mu demanded by the

The majority seem to be in fav vocated by th difficult to say prevail over the elder me the result will Boston synagog and New schools tain that the Ra are bitterly opp tion of the new ligion, and in No charge of the have constituted council for the orthodox Hebre central authority regard faith, r and of circulati lish religious li plans of the Refo combatted and d ive of the law a divine wrath.

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In common with the Scribes they imtheir exactions and deceits.

The immortality of the soul, and the rewards and punishments of a future life were therefore distinctive doctrines of the Pharisees, which were denied by shops that competition has become very the Sadducess, who are said to have originated as a sect about 260 years been resorted to by the proprietors to before Christ. The Sadducees were a freethinking class, bearing nearly the vantage over their rivals in business. same relation to the orthodox Jews as Unitarians and Universalists bear to some of these devices are. There is "the the Christian world, and these Sad- long pull," by which the bar-tender at ducces may in some sense be regarded | certain hours gives an extra pull at the as the progenitors of the Jewish Reformed party of the present day, though there is a great gap in the time which has elapsed between the two.

In the Acts of the Apostles (xxiii; 6, 8,) there is a reference to this distinction between the sects. When St. Paul was apprehended by the Jews at Jerusalem, and brought before the Council, he took advantage of the fact that before his conversion to Christ he had been of the Pharisees' sect, and that his present preaching was in maintenance of the distinctive doctrines of the Pharisees, and he thereby secured who contended for his liberation, to the toleration of Christians. St. Paul, knowing that among those who

parties, said : "Men, brethren, I am a Pharisee, the son of Pharisees : concerning the hope and resurrection of the dead I am called in question. And when he had said this there arose a dissension between the Pharisees and the Sadand the multitude divided. Fer the Sudducees say there is no resurrection, nor angel, nor but the Pharisees confess

After the destruction of the city and temple of Jerusalem, and the dispersion of the Jews, Sadduceeism appears to have gradually but surely declined, though in the third, and even as late as the eighth, century of the Christian era it made some figure among the Jewish communities in the large cities. However, since that period it became totally extinct, and until within the middle of the present century, if we except a few unbelievers, the Jews were of the thoroughly orthodox class, very scrupulously adhering to the precepts of Moses, and retaining also the ancient Hebrew tongue in their worship. More recently, however, the movement to modernize their worship has made considerable progress on this side of the Atlantic, and the Reformed Jews have synagogues in most of the the public service in English instead

presiding Rabbi to discuss whether the or remain Orthodox. The Rabbi for several weeks he had actually adopted the modernized ritual in public worship. He said, when calling the meeting,

"The river of progress is passing on before us, and it hooves us to be carried onward. I see here many young people who have come here for many Friday nights, and I believe it is due to the fact that the ritual in the vernacular is used. The older members of the congrega-tion want the old forms, but if the future of the congregation is to be assured, we must give you what is demanded by the rising generation."

The majority of the congregation seem to be in favor of the changes advocated by the Rabbi, but it is difficult to say whether they will prevail over the conservation of the same city, and the Province, one Province of the Changes and the Province, one of the Changes and the Province, one of the Changes and the Province, one of the Changes and the Church above that overy day of the Rabbi, but it is difficult to say whether they will prevail over the conservation of the same city, and the Province, one of the Church above that overy day of the Rabbi, but it is difficult to say whether they will prevail over the conservation of the same city, and the Province, one of the Church above that overy day of the Rabbi, but it is difficult to say whether they will be a schien in the Boston synaggue between the Old and New schools of thought. It is certain that the Rabbis of the Old school and New schools of thought. It is certain that the Rabbis of the Old school and New schools of thought. It is certain that the Rabbis of the Old school and New schools of thought. It is certain the trip of the Church and New schools of thought. It is certain that the Rabbis of the Old school and New schools of thought. It is certain the trip of the Church and New schools of thought. It is certain the trip of the Church and New schools of thought. It is certain the trip of the Church and New schools of thought. It is certain the trip of the Church and New schools of thought. It is certain the trip of the New York these the proposed to the introduction of the new ideas into their region, and in New York those having charge of the orthodox synagogues between the proposed to the introduction of the new ideas into their region, and in New York those having a large attendance of Inlanding charge of the orthodox synagogues are consistent themselves to a control for the purpose of gliving to critical the service of the charge of the orthodox synagogues between the proposed to the introduction of the new of the Spinose the service of the charge The majority of the congregation

posed burdens upon men which they versions to Christianity, unless inwould not themselves bear, and because, directly it may call the attention of while fulfilling the minor points of the many Jews to the claims of the Christors, Catholic and Protestant, and even large and handsome structure. law which consisted in the observance tian religion on their acceptance, thus Orangemen, and from the reports of of certain outward acts and ceremon- leading them to admit finally that ies, they "passed over the judgment | Christ is really the Messias referred to and charity of God," and oppressed the and foretold by the prophets, whose widows and orphans and the poor with predictions they believe to be from God.

BEER-SHOP DEVICES.

Manchester has now so many beer keen, and a number of devices have extend their trade and gain some ad-The Manchester City News tells what pump and gives one half more liquor than has been demanded and paid for. Sometimes also the bar-tender passes filled free all round, the company being asked by the bar-tender to drink his been asked instead: health.

induce the company to remain till the closing hour, and the plan has proved to be very effectual, there having been a great increase of late in the amount of tippling in the city. But there is a strong party among the Pharisees, another device which for seductiveness casts into the shade the "nickel in though both sects were equally opposed the slot " mode which has been tried with but indifferent success in some American saloons. The and as the price of a pot of beer is two pence half penny, the drinker has a remote chance of getting back a halfpenny more than what he pays for his drink.

There is enough of the gambling element in the plan to cause great ex- various Churches." citement among the frequenters of the beer-house, and those who fail to get a three-penny bit in their first pint try it again, and again until they have in succession. In this way by a small outlay, the inn-keeper has a large increase in the number of gallons of beer sold.

It is clear that there is much need of a Temperance Reform movement in Manchester.

TWO TIMELY PAMPHLETS ON THE MANITOBA SCHOOL QUESTION.

Mr. Wade, a barrister of Winnipeg, recently issued a lengthy pamphlet on the Manitoba school question, wherein large cities of the United States, with he details all the arguments which he can bring together against the restoration of Catholic schools in that Province, A few days ago a meeting of the and as it is understood that his pamphworshippers at the Temple Sholom of let was written at the request of the Boston was held at the desire of the Manitoba Government, it may be presumed that it sets forth all the reasons congregation should become Reformed which that Government can adduce in support of its anti-Catholic policy in favored the Reform movement, and the abolition of Catholic Separate schools as far as their legal status is concerned.

> Mr. Wade argues that the Cathelic is general illiteracy among the halfbreeds.

jection, according to Mr. Wade, is that known Canadian, who represents the the schools and the pupils are "com- Irish constituency of South Longford pletely immersed in Roman Catholic ideas and influences."

Two pamphlets are on our table in which the question of the schools is dealt with, showing the justice of the

that its movement will result in con- Ewart convicts Mr. Wade of a gross

dencies Mr. Ewart very successfully ridicules Mr. Wade's objections. The proof which the latter gives of this teachers on some occasions :

" Relate the conquest of England by William of Normandy : Describe the establishment of Christianity in Eng-land: Who was Thomas A'Becket? What was the fate of Mary Stuart?'

Such questions might be expected round a box of cigars asking all to in any examination on English have a smoke at his expense, and at History, but Mr. Ewart suggests that other times the pint-pots or glasses are probably Mr. Wade would have been better satisfied if the following had

"Describe the achievements of Pro-Of course the object of all this is to testantism in Manitoba? Who was John Knox?" and the like. He retorts further by showing that in the present Public schools a subject of study is: 'Religious movements in England. (Henry VIII. and Mary.) Yet these are Mr. Greenway's non-sectarian schools !

Among the noteworthy points made by Mr. Fisher is that the Protestants of Quebec were the first who under accused him there were men of both new plan is called "the lottery," Confederation claimed the protection and it consists in filling some scores of of the Dominion Government by an pint pots with beer at noon on Sun- appeal against a law passed by the day, which is the opening hour. Into Legislature of that Province in 1888. a certain number of pots, usually one Then Principal Cavan, now so earnest in ten, a three-penny piece is dropped, for Provincial rights, circulated an address which said:

"The right of appeal to the Governor-General which minorities at present have must remain. The entire Dominion is the proper guarantee for equality of dealing on the part of Provinces with the adherents of the

Mr. Dalton McCarthy took the same view. But it makes all the difference in the world with these gentlemen who are the parties aggrieved. If they are stowed within themselves several pints Protestants, redress their grievances: if Catholics, crush them vigorously.

> The Dominion Government did then, as more recently in the case of Manitoba, advise the Quebec Legislature to remedy the grievance, and the Provincial Government did so without the slightest demur or difficulty.

We have not the least doubt that Parliament will remedy the grievances of the Catholics of Manitoba, but it appears that Catholics can obtain justice from the Protestant majority only after a determined fight.

EDITORIAL NOTES.

In the House of Commons at Ottawa the debate on the address still continues, and, we are sorry to say, has been characterized by much bitterness. It will be some days yet before a vote will be taken.

THERE is a movement within the anti-Parnellite section of the Irish Parhamentary party tending towards the acceptance of the resignation of Mr. Justin McCarthy, the leader of the secschools were inefficient, and the result tion. There is, however, much difficulty in deciding who shall be appointed to succeed him. A number o Other objections are that the schools the party are in favor of the selection are anti-British, and a very strong ob- of the Hon. Edward Blake, the well in the House of Commons.

> THE Jesuits, who are always to the fore in the work of evangelizing the heathen, have already flourishing mis-

mere hypoerisy. "Such men," he adds,
"are a disgrace to the fair name of
Canada, and the sooner they go underground, the better for both countries

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the past forcibly home to the reader in the
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use;" but Brother Noah makes the men and mere hypocrisy. "Such men," he adds, anti-British tendency is that such ground, the better for both countries questions in history as the following and the world at large." Mr. Chipwere asked in the examination of man has had much communication with members of the A. P. A., and he declares that nine times of ten their sympathies are with England as against the United States, of which they are naturalized citizens, and he earnestly advises the American people "to decline to accept instruction in the principles of American liberty and American government" from these traitors to both countries. He says:

"Shorn of its high-sounding name, stripped of its outward show of proclaimed principles, we find in it (the American Protective Association) a body, through secret agencies, preying upon superstition and ignorance, seeking to establish a reign of sectar-ian proscription. The laws of the United States guarantee to every sect and every creed equal privileges, equal protection, and equal liberties, and any associations subversive of these principles, by whatever names its votaries may be deluded, is un American, and at war with the rights of every citizen."

FROM the Liverpool Catholic Times we learn that the Rock, of London, the newspaper organ of one of the parties in the Church of England, has made the wonderful discovery that the Jesuits are at the bottom of the message of President Cleveland to Congress wherein he threatens war against England unless she settle the Venezula troubles in accordance with his views of the boundary question. The Rock has evidently an attack of P. P. A fever. By and by the part taken by the Jesuits in the matter will be quoted by clerical polemists as a piece of certain history, and it is about as certain as much of the history which these gentlemen are accustomed to

" For nigh on three hundred years, Italy has had its architects, its sculptors, its lawgivers, its navigators, its searchers of the stars, its rulers of men. To every educated person Italy is the old country, to every filial mind Rome is the alma genetriae. Only in Rome can we trace the majestic pageant of the centuries following each other now with elater, now with faltering footsteps, but J. Foy, Q. C. on literary and debating socie. Italy has had its architects, its sculp-tors, its lawgivers, its navigators, its now with faltering footsteps, but always contributing something to the onward, if at times devious. Hence, while modes march of man. of civilization elsewhere come and pass, Rome remains; and when some other conception of society shall have created other Londons and another Paris, Rome will still be the fosterburse of the poet, the home of the archcologist, the goal of the artist, the bourne of the pilgrim and the sanctu-

BROTHER NOAH'S "ENGLISH LITERATURE." Montreal Gazette.

tion to which I am privileged to offer these few lines, is the clear and consecutive way in which that element, and that influence, are brought out, and are traced from the carliest time. For, 'even as heathens, he writes, 'the English were of a religious turn of mind.' From the time of Cadmon, when the people had become Christian, the utterance of their innate prety, now converted from fatalism to exalted faith by the teach and guidance of the Church, became increasingly surer, sweeter and more eloquent.' Nor is this the only merit of this manual. 'It is a pleasure,' continues Mr. Lathrop, "to find in such a work accuracy, method and chronological arrangement, coabined with vividness and naturalness of style and presentation. Some even of the best works of the kind have tailed "to bring the minds, the conditions and the meaning of the past forcibly home to the reader in the present, so as to make him feel that all this past is a part of his inheritance for daily use; but Brother Noah makes the men and the thoughts of the remotest time as vivid and immediately interesting to us as though they belonged to our own country and our own neighborhood.'

In illustration of this linking of the past to the present, by the chains of thought and sentiment, Mr. Lathrop mentions the author's the most five being the minds of the past to the present by the chains of thought and sentiment, Mr. Lathrop mentions the author's the past of the Ewart convicts Mr. Wade of a gross misrepresentation of the case, and shows by the reports of school Inspectors, Catholic and Protestant, and even tors, Catholic and Protestant, and even a Caragemen, and from the reports of Mr. Greenway's own Inspector, appointed to investigate the Catholic schools in 1892, when they were excluded from a share in Government aid, that the schools were in good condition, and their work very creditable.

On the question of anti-British tendencies Mr. Ewart very successfully

sick. Ground has been purchased for building which is to begin soon. It will be a large and consecutive way building which is to begin soon. It will be a large and handsome structure.

In a letter written from Boston to the Halifax Chronicle, Mr. C. Fred. Chipman declares that 80 per cent. of the Apaists of Boston are ex-British subjects, and that their ostentatiously displayed patriotism for the American flag and American institutions is a mere hypocrisy. "Such men," he adds, mind, the conditions and the meaning of the case, and consecutive way in which is a cathedral, the work of building which is the clear and consecutive way. In which is the clear and consecutive way. In which is the clear, and consecutive way. In which is the clear and consecutiv

and immediately interesting to us as though it bey belonged to our own country and our own ountry and our own neighborhood."

In illustration of this linking of the past to the present by the chains of thought and sentiment, Mr. Lathrop mentions the author's indication of Cynewulf's Seafarer as supplying a note that is echoed in Tennyson's Sailor Boy, and of Crashaw's spiritual tone as reflected in some strains of Faber, Heber and Keble—the latter having, also, taken more than one hint from Lydgate. Mr. Lathrop equally commends the arrangement and such suggestive headings as "The Love of Nature in English Literature," "Pamphlet, Newspaper and Novel," and "Religious Elements in the Literature of the Nineteenth Century." The reviews appended to each chapter are also among the features to which Mr. Lathrop calls special attention, as calculated to make the student not only read, but also inwardly digest, and, in live, "to see for himself why things are, and what causes have produced acknowledged results." In conclusion, Mr. Lathrop (who disclaims mere enlogy) expresses his "honest, cordul and deserved recognition" of Brother Noah's style and methods, and of the spirit which they tend to foster.

Mr. Lathrop has dealt so ably with the more salient merits of the book that our task is mainly that of acquiescene. There are some points, however, to which it is our duty to make reference. As Mr. Lathrop has made clear, and as the title page implies, the tone of the work is distinctively Catholic.

While this fact does not prevent the author from doing full justice to the great Protestant masters of English prose and verse, it has made essential a more ample recognition of the claims of Catholicity as a factor in the creation of our speech and letters, as well in the age of their origines as in the Renaiss ance and the intervering centuries. Many students, Protestants as well as Catholic, will be select bibliography under the head of "Suggested Readings," appended to each chapter. To thoroughly understand a subject, one Manual has been telling him. In Cosing this notice, we may mention that the author is Brother Noah, Professor of English Literature in Machattan College, New York, The work is published by Mr. P. O'Shea, 19 Barclay street, New York.

ARCHDIOCESE OF TORONTO.

Alfred Austin, the recently appointed Poet Laureate of Great Britain, has an essay in the current Fortnightly Review in which he fully recognizes the great influence for good which Rome has exercised in regard to art, literature, and science. There is a class of writers who are accustomed to mimibize this influence, but Mr. Austin says that not even the most civilized among the nations of Europe can boast of the glories of the capital of Christendom in this matter, under the rule of the Church until a quarter of a century ago. He says:

"For nigh on three hundred years,"

DIOCESAN CHANGES.

Toronto, Ont., Jan. 17. — Archbishop Walsh yesterday made the following changes in the Toronto diocese: The Rev. Father J. C. Carberry of St. Peter's new charge created in this city of St. Peter's new charge created in this city of St. Mary's, the be parish priest of Schomburg; the Rev. Father J. C. Carberry of St. Mary's, the be parish priest of Schomburg; the Rev. Father J. C. Carberry of St. Mary's, the be parish priest of Schomburg; the Rev. Father J. C. Carberry of St. Mary's, the be parish priest of Schomburg; the Rev. Father J. C. Carberry of St. Mary's, the be parish priest of Schomburg; the Rev. Father J. C. Carberry of St. Mary's, the be parish priest of Schomburg; the Rev. Father J. C. Carberry of St. Mary's, the parish priest of Schomburg; the Rev. Father J. C. Carberry of St. Mary's, the parish priest of Schomburg; the Rev. Father J. C. Carberry of St. Mary's, the parish priest of Schomburg; the Rev. Father J. C. Carberry of St. Mary's, the parish priest of Schomburg; the Rev. Father J. C. Carberry of St. Mary's, the parish priest of Schomburg; the Rev. Father J. C. Carberry of St. Mary's, the Rev. Father J. C. Carberry of St. Catharines takes charge of the L. Mary's, the special providence and grace of the Almighty God that any are saved from a life of sin and restored to a life of sin and res

ST. BASIL'S CATHOLIC UNION, the entertainment was the address by Mr. J. J. Foy, Q. C., on literary and debating societies, which was delivered in an elequent and forcible manner. Short speeches were made by the Very Rev. V. Marijon, C. S. B., Provincial, the Ven. Archdeacon Casey of Peterborough, and the Rev. Father Hayden, C. S. B. The President, Mr. W. T. Kernahan, occupied the chair. Among the audience were: Rev. C. Brennan C. S. B., Rev. E. Murray, C. S. B. Rev. Jno. Teety, B. A. C. S. B., Messis, D. Miller, H. T. Kelly, A. Robertson, J. F. White, J. Callaghan, Dr. Jno. Amyet, Jos. C. Walsh, J. E. Day.

DIOCESE OF HAMILTON.

Hamilton Notes. The Hamilton Herald has the following to ay about the Separate School Board of that

say about the separate School board of that city:

A MODEL BOARD.

The members of the Separate School Board are prompt, expeditious, efficient. There are several aldermen in this city who should make a point of attending the open meetings of the above Board; they would gain much information as to the way of doing business with celerity.

The meeting held last evening was for the purpose of organizing for 1896. There was apparently no friction, and if slates were used they were so heavily boarded with velvet that no sound was heard in shuffling them.

The Most Rev. John Walsh, D. D., Archbishop of Toronto, accompanied by the Very Rev. Dr. Kilroy, of Stratford, arrived in St. Mary's on Friday last, and was the guest of Rev. Father Brennan over Sunday. The news being quickly spread that His Grace was in town and that he would preach on Sunday drew a large congregation at the High Mass, which was sung by the rev. pastor. At its conclusion His Grace delivered a beautiful and touching discourse on the Feast of the Holy Name of Jesus, which was celebrated on that day. At the close the gifted Archbishop said that as the tormer Bishop of London he was glad to have the opportunity of addressing them and of expressing his admiration for the zeal and generosity of both pastor and people in erecting such a beautiful edifice for the worship of God.

The choir rendered special music on the occasion.

occasion.

INFLUENCE OF THE CONFES.

The benefit of confession is especially llustrated in its admirable influence on the young of both sexes, especially at that age which may properly be termed the silly age. At that age termed the silly age. their minds are filled with new and vague sensations, the attractions of sexes becomes most powerful, and they are liable to dangerous temptations which, without proper restraint and gu'dance, are liable to lead them astray, even to the loss of virtue and character It is a critical period and thousands upon thousands are ruined for want of proper guidance.

A wise, careful and judicious parent. father or mother, who has gained the entire confidence of their children so they will come to them freely and without restraint and open their hearts frankly and ask advice even on the most delicate subjects, may, possibly, succeed in guiding them in the path of virtue and safety. But in how few families does this happy condition of confidential relations exist! Is it not the almost universal experience that children do not seek the confidence of their parents, and that the parents let the children look out for themselves and

very instrument and means for in-

requires a universal language. The

Church of Christ is universal. Because it does not change. If, for example, the Church should use French in one of her formulas alone, that of baptism, she would have been obliged to change it over sixty times. In the so called Anglo Saxon of one thousand years ago she could not be understood now except by experts.

3. Because nothing can equal the dignity of the Latin language, its clearness or its beauty. It is the language of science and civilization, and deserves to be the language of an unchangeable religion.
4. Because it lifts the liturgy of

its ancient pt its adherstinct nation ir adoption. Lord's sovere already h the Phar e principal. ing made in e Pharisees , adhering nt belief as ages which f Moses, and high-priest ey believed an immortal

earth there ents accordirtuously or Those who ling to them. everlastir g

l revive at d trongly reord, not bencient faith ney did not wn conduct.

Impress of Francis of Assisi on Modern Thought, Witnessed in the Bevival of the Charity Cult of the XIII. Cen-tury.—Treasury of the Church En-riched by Devotions Introduced by His Followers.

Catholic Columbian.

From advance sheets of an article written for a November Catholic magazine by Mr. Chas. Robinson, the Columbian is permitted to present these extracts :

Many writers such as Mde Pardoand Frederick Ozanam have undertaken the task of depicting St. Francis of Assisi, and they have failed. So did Mrs. Oliphant, for with all her sympathy for St. Francis she only half understands him, and as for Paul Sabatier, he does not understand him at all.

In the recently published translation of l'Abbe le Monnier's standard "History of St. Francis of Assis," we have an almost ideal biography of the great thirteenth century reformer, who changed the face of Europe more effectually than Napoleon. The appearance of this work was doubtless hastened by the popularity of Sabatier's much her alded "Life" — a popularity which seems to have been due to the remarkable fact that the professor of theology in the Protestant University of Paris should have made St. Francis the subject of a book rather than to the intrinsic merits of the book itself. In deed, as one of the keenest of modern critics pointed out at the time, we had to wait in vain for a really satisfactory life of St. Francis until the interest of non Catholics was aroused in him.

TAKEN UP BY PROTESTANTS. It is now some years ago since a dis-tinguished Oxford professor published an essay which first set our separated brethren talking about St. Francis. Since that time Protestant interest in the seraphic founder has been steadily growing in widening circles. Indeed the past decade has been remarkable for the interest which Protestant scholars have manifested in the spirit and work of St. Francis. It is not difficult, however, to account for the influence which St. Francis wields over the cultured and thoughtful intellects of our day. As a well-known writer has remarked: "There is a universal sentiment evoked by the name of St. Francis of Assisi. While other saints canonized by the Catholic Church seem exclusively saints of that Church, St. Francis is the saint of the whole world—canonized in the heart of humanity." There is indeed a strong human interest in the life of St. Francis which can hardly fail to attract readers of the most different habits of mind. It is not the Catholic, it is not the Italian, it is the man we meet who helds and draws our thoughts with a sense of personal sympathy.

MESSAGE OF FRANCIS OF ASSIST. This sway which St. Francis has held over human hearts for well nigh seven centuries and which is one of the marvels of history is largely due to the fact that he so closely resembled his Divine Master. "St. Francis of Assisi," says Ernest Renan, "that man of all men who by his exquisite goodness and his sympathy, delicate, refined and tender, with universal life, has most resembled Jesus." To quote the words of the present enlightened Pontiff: "Even in externals, like Jesus Christ, it so happened that St. Francis was born in a stable; a little child as he was, his couch was of straw on the ground. And it is also related that, at that moment, the presence of angelic choirs and melodies wafted through the air completed this resemblance. Again, like Christ and His future. apostles, Francis united himself with ne chosen disciples, whom he sent to traverse the earth as messengers of Christian peace and eternal salvation. Bereft of all, mocked, cast off by his own, he had again this great point in common with Jesus Christ-he would not have a corner wherein he might lay his head. As a last mark of resem ance, he received on his Calvary, Mt. Alvernus (by a miracle till then unheard of), the sacred stigmata, and was thus, so to speak, crucified. "Sweet St. Francis of Assisi, would that he were here again!"

Thus exclaimed Tennyson long ago. and it is a hopeful sign to find such a paper as the Indianapolis Journal re echoing this cry in the present year of grace and turning aside from politics and the latest scandal to discuss the need of another St. Francis in such terms as these :

A SECULAR JOURNAL'S TRIBUTE.

" With all the worldliness that faces us, it is still true that now, as in all times in the history of mankind, there are here and there souls ready for all heroism - men and women who find themselves out of touch with the materialistic dr f, and are yet, singly, unable to resist it. Under leaders in whom they have confidence - men of singleness of purpose, serene faith, and high aim — they are capable of giving the world new and ennobling views of the life that is, as well as the life to come. In almost every period of the world's history some one has risen to unite such scattered forces, and make of them a power whose influence has swept over the world and has continued down the ages. Francis of Assisi was one of these Heaven sent leaders; and in reading his life the wonder irresistibly arises as to what the experience of a man so Christ-like would be under the present changed conditions.'

Continuing, the journal declares that St. Francis, could he re-appear in the world, would be followed by admiring crowds of high minded, nobleuled men and women, and concludes by proclaiming that "it is not a new

A SAINT SHRINED IN PROTESTANT HEARTS.

religion that people want, nor a teacher
of new doctrine; it is that they need
to be roused from lethargy, and taught anew the beauties of the religion that was given them eighteen hundred years ago."

The force of this refreshingly sane

observation is very clearly demon-strated in a recent anonymous article in Macmillan's Magazine which is perhaps the most important contribution to the periodical literature of the Franciscan revival. The writer begins with the following interesting examination of the public conscience:

"With the material triumphs, the complexity of life, the hurry and deafening noise of our age, what a distance are we from St. Francis; how far from us those modest graces of the spirit which were dear to him. Was he, this Umbrian vision of sanctity, only a foolish dreamer or a madman? And are we on the way to a better resting place for the spirit, by means of the mastery we are gaining over the forces of nature? Forty years ago men of science believed so; but even they, at last, are losing hope. Is it possible, after all, that the day of the saints is coming?
"If, then, St. Francis, having made

poverty his bride, having foresworn all luxury and selfish pleasure, could even in this find an extra means of quicken-ing that life of the spirit in which the riddle of the world is solved; if thus he could spend a life so exalted, yet so full of meekness and affection, as to gain for himself an everlasting place among the comforters and helpers of the human family; if, indeed, this be true (and it is true), who shall say there is in the story of such a life no meaning for a generation like ours? In that tale of sanctity what a re-proach for all those among us (and great is the number of them) who are filled with envy and discontent, who ery out for luxury and vulgar pleas ures, and in their despair flee for comfort to the demagogue—in whom is no comfort! Poor, trusting souls, that give your pence to the agitator, what is your reward? Foolish talk, and vain promises, and fresh fuel for your discontent. Not through these passionate men will peace come to you: the peace you long for is the secret of

the saints. "And it is here, it seems to us, that we should seek the message of Francis to our own time. In that narrative of the saint and his first followers, with their enthusiasm and purity, their romance, their poverty and joyousness. is there not a lesson for us? politician, with his millennium of cakes and ale; to the man of science with his millennium of intellect, what a better way is shown by the Saint of Assisi !'

TO COMFORT THE POOR.

The life of St. Francis was signalized by two great virtues that are sadly needed among men to-day. There is poverty in the world now as then, and there will always be poverty. To quote the words of a writer in the Ave Maria: "No legis lation, no system of political economy, will ever succeed in changing a condi tion which depends as much upon natural necessity as upon indol ence, selfishness, or the weakness of individual character. When the world was more religious than it is now; when the poor man believed that poverty, honestly and patiently borne upon earth, was an earnest of unspeakable riches in heaven, states manship was not so difficult. But in our age poverty is not so understood. The poor, alienated from religious in fluences, rebel against a fate which offers them no comfort in the present and promises them nothing in the

Now the life of St. Francis proves that poverty is no hindrance but rather an aid to the growth of the religious It was in the ever-present thought of the poor that he found his work. But before he could efficiently help them he felt that he must be one of them. So he renounced all that he had once enjoyed and became a mendi cant. The fondness entertained by St. Francis for sports and tournaments suddenly gave place to the most perfect contempt for things of earth and was replaced by an ardent zeal for the the glory of God's kingdon. Having given all his possessions to the poor he was disinherited by his own and looked upon by the world as a fanatic. all remember that supreme and celebrated scene in which he was brought by his own father before the justice of the town and prosecuted for having given away what did not belong to him. The Bishops exhorted him to re turn to his father all that was rightly St. Francis instantly stripped himself naked, and laying his clother and his money in a little heap before the Bishop, cried to the surrounding crowd: "Listen and understand! Up to this moment I have called Pietro Bernardone my father. I now return to him his money and the garments have received from him, and from this day I will only say, Our Father who art in heaven.

And the Franciscan Order was there and then founded by one naked man A GLORIOUS LINEAGE.

That order has since given to the Church eleven Popes, eighty five canonized saints, including such glorious names as St Anthony of Padua, St. Bonaventure, St. Bernardine, St. Peter of Alcantara and St. Francis Solanus, the patron of American missions, be sides Roger Bacon, Alexander of Hales, and John Duns Scotus; and over seventeen hundred martyrs. It has also given to the world poets and painters, scientific discoverers, and, from the day of its foundation, six hundred and seventy-two years ago, it has without a stain upon its records

peace. The untiring activity of these truly apostolic friars and their close observation of rule have made them an object of the affection and admira tion of all good men. During the past two decades the Order of St. Francis seems to be infused with new vigor in this country, once so fruitful of blessed results by the labor of its

devoted sons. WORK OF WOMEN IN THE ORDER. As is well known the Franciscan order is not confined to men. During the lifetime of its founder many pious virgins under the direction of St. Clare subjected themselves to the rule of St Francis, and in these luxurious and effeminate days of ours his daughters still bear the noble title of Poor and preach by their daily lives the poverty of Jesus Christ. Moreover, in the course of time another branch of the order was established for persons who, though living in the world, yet followed a special rule laid down by St. Francis himself, and put themselves under the direction of the Franciscans.

The foundation of this Third Order was a protest against the luxury of the Simplicity of life, the putting of the spiritual first, and the showing of the crib, the humble manger, to the people as a reminder of this humility—we need these now. As Prof. Maurice F. Egan, whose writings display a rare appreciation of the Franciscan spirit, has well remarked, we need a new St. Francis, not only to solve the social question but to teach our young people that the little things of life are admirably worth attending to. Why, he asks, should not all children that have a Christmas tree see the manger beneath its branches, and the kneeling animals, and the grave St. Joseph, and the Mother of God, and the star in the East? Why should the beautiful symbols of St. Francis be replaced by the clittering. placed by the glittering gewgaws of the toyshops? For it should not be forgotten that the Christmas crib is the

ORIGIN OF THE CHRISTMAS CRIR.

The origin of this beautiful devotion is thus described: "Late in the autumn of the year 1223, being at Rome, he sought and obtained from the Pontiff Honorius III. permission to honor the Feast of the Nativity in a novel way. He then journeyed to Grecio, a little spot in the Apennines, there to celebrate his ideal Christmas On the mountain side near Grecio a large stable was roughly built; carved wooden images of the Divine Child, the Virgin Mother, and St. Joseph were placed in it; the floor was covered with straw; an altar was erected Toward midnight some shepherds arrived, leading an ox and an ass, which they tied up under this rude shelter. The place was thronged with the friars from the neighboring convent and the country people from the hamlets around, who had brought torches, which illuminated the mountain side; they brought with them also musical instruments, and the wild sweet Christmas carols resounded through the dark forests and awakened the echoes of the rocks.' FORTY HOURS DEVOTION " INSTITUTED

BY A FRANCISCAN.

The Forty Hours' Devotion, concerning which Cardinal Wiseman says,

"In no other time or place is the sublimity of our religion so touchingly felt," is another legacy from the Franciscans. It was instituted in 1587 by Father Joseph A. Terno, a friar of Milan, and the rules for its observance were drawn up some years later by St. Charles Borromeo, himself a Franciscan of the Third Order. WAY OF THE CROSS INTRODUCED BY THE

st to introduce into their churches throughout Europe the devotion known as the Way of the Cross, or fourteen stations. Clement XII. extended this devotion to the universal Church; reserving to the Order of St. Francis, or whomsoever the General of it should delegate, the right to bless and erect

the stations. FIRST TO SAY THE ANGELUS.

For the Augelus, which has been aptly called the very poetry of prayer, we are indebted to St. Bonaventure, who, in 1262, being then General of the Franciscans, commanded the friars at the general chapter of his order at Pisa to recite at the sound of the evening bell three aves in honor of the mystery of the Incarnation. The same was ordered for morning and noon. This was the origin of the Angelus.

ANOTHER GIFT OF THE FRANCISCANS.

The privileged prayer, the "Sacrosancte," with which every priest con-cludes the daily office of the Breviary, is also a gift from St. Bonaventure. The devotion to the Holy Name and to the Immaculate Conception are also, as is well known, of Franciscan origin.

PORTIUNCULA CAME THROUGH THEM. But the crowning grace of devotions which we owe to the Franciscans is the divinely given Indulgence of the Portiuncula, concerning which the great Jesuit theologian, Bourdaloue, says: "I assert that of all Indulgences that of the Portiuncula is the most authentic and valid in the Church because it is an indulgence directly granted by Jesus Christ Himself." All other indulgences whatever have been derived from Sovereign Pontiffs, this one alone was given directly by God Himself to the loving and lowly St. Francis.

DIES IR.E AND THE STABAT MATER.
Nor should it be forgotten in this connection that the sublime and pathetic "Dies Iræ," which forms part of the "Requiem" for the dead, was composed by a Franciscan, Father Thomas de Celano, and that the "Stabat Mater," which is the most beautiful of all hymns in honor of Our it has without a stain upon its records Lady, is also the production of a Fran-been a missioner of universal love and ciscan — the Italian poet, Jacopo da

Todi. Indeed few Catholics know how much they owe to St. Francis and the Franciscans.

PRACTICAL APPLICATION OF THEORIES. If the world is to profit by the present revival of interest in St. Francis that interest must be more than mere sentiment. St. Francis lived his life, not that we should talk about him, but that we should carry out his work more broadly and deeply. Some practical method of doing this must be sought out and adopted. What more effica-cious means could Catholics employ in this direction than in applying themselves with zeal to spreading the Third Order of St. Francis? No time has ever been more opportune for has ever been more opportune for doing so than the present. The Holy Father has repeatedly expressed his conviction that the Third Order is destined to exercise great influence for the regeneration of society. "Work hard," he says, "for the spread of the Third Order, for it is the Third Order of St. Francis which is to renew the world." In the principal church of the Franciscans in Rome, there is a notable painting representing there is a notable painting representing Leo XIII. dedicating his family to the Third Order of St. Francis, for which His Holiness himself composed the fol lowing verse:

Tertius Ordo nitet! Francisci pronus ad aram Seque suosque dicat maximus ecce Leo! (Glorious Third Order! At St. Francis' altar Great Leo consecrates himself and his own.)

ST. ANTHONY'S BREAD. The leaders of the new anti-Masonic crusade in Europe are looking hopefully to the Third Order to replace the secret societies, and in Paris the great work of personally distributing St. Anthony's Bread" is wholly in the hands of these Tertiaries. The present writer has described in another place the workings of this great char itable movement which has ductive of such immeasurable good among the poorer classes in France, and which is shortly to be introduced into this country by the Franciscan Fathers.

The extraordinary growth of this special form of devotion to St. Anthony of Padua, whose example, after that of the Seraph of Assisi, seems most power ful to inspire detachment from the world, is one of the most consoling signs of the times. It seems, more-over, to supply a special need of our day. Who knows but that this new fervor towards the great Wonder-worker of the Order of Friars Minor, which is but another notable manifestation of the Franciscan revival, may not ultimately result in consolidating our non-Catholic brethren in the faith of St. Francis and St. Anthony For the Franciscan spirit of self-denial and brotherly love which permeates this devotion has the happy effect of eliminating acrimony from the minds of men so that they more easily discern where truth resides, and it may thus be a short cut to the True Church while "the way which knowledge leads is but a roundabout."

Read Ayer's Almanac, which your druggist will gladly hand you, and note the wonderful cures of rheumatism, catarrh, scrofula, dyspepsia, eczema, debility, humors and sores, by the use of Ayer's Sarsaparilla, the only Sarsaparilla admitted at the World's Fair.

Fair.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti Consumptive Syrup is a specific for; and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

Mr. Thomas Ballard. Syracuse. N. Y.

ORDER.

Mr. Thomas Ballard, Syracuse, N. Y.,
writes: "I have been afflicted for nearly a
year with that most to be draded disease year with that most to be dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

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FIVE-MINUTE ST Third Sunday After MIRACLES.

JANUARY 2', 1896.

As the Gospel of to do of the miracles our Lord am led to say a few wor acles as used in evidence of the Divine doctrine of Certainly our Lord appearsometimes as proof that power, but that was by rule. The miracle of ch into wine was performe purpose. On other occathose whom He healed about it. And St. Matt said that the reason wh not many miracles ame knew Him best was be unbelief: the very reathink why He ought to miracles before their eyes them to believe in Him. also intimates that our place much reliance up only depended upon m says, "Many believed signs that He did. But trust Himself to them, what was in man." If Gospels attentively we s was true then, as it has be the history of Christian triumph of His Divine due to miracles, spite of them. If there w en since, anything w hates to learn of, and of fuses to credit, it is a mi

"The idea of God or a from God pretending to man cannot understaknow nature well enough even if God made it He it? To believe in mi have to acknowledge Go I cannot know." That it think, if they do not sp thoughts quite so plainly always been miracles, p enough to convert the Christianity if that were tended by Almighty God conviction and convers convinced against his wi opinion still; and mira nen against their wil their proud, self concei heart. They see them and I do, but they won't The triumph of our Lor ion, therefore, has not miracles of healing. thingsunbelievers hate, a other sign of Christ that submission. But what world despite itself is sacrifices that it makes. stand out against the sig love, even unto death, the love of those who the erations have taken I spoken, prayed, preac and died in His name, won to belief.
So, my brethren, if yo

not be astonished if t arguments as strong as of St. Thomas. Go and little of the unselfish, cl denying, suffering love them see how sweet spo you are to the poor, ho are in affliction, how nob your passions for God's temptations to drink a gratify desires of the fle never mind about mirac mistake. For if you do just told you, I am inc some of you will be do miracle as there is on that are stingy, give fre dislike the poor, go and You that are complaining vidence, submit to your and a Christian. You drunkard, take the pled You that are living lik honorably married and You that have hands g hell with ill-gotten mon restitution. These will miracles of grace; and miracles unbelief neven argument, or power t you can say to the unbel will not believe in the Ca for its truth's sake, lo believe it for the work can bring a sinner bed that is a greater miracla dead man to life.

to convert anybody to onever mind about min

Realize the influence of sions, and never refuse the confidence she seek the words of sympath Give to the boy all th advice and sympathy give to the girl your affection. "Look for heart and you will s budding flowers." In daughter who confid to her mother no lurks. A girl is of affection, and she los heart to mother and But if the mother once slightest word or action fidence is under-valued will quickly be withdray forth, in the quiet wo hearts and lives, you v other as strangers.
What a pity! The

tie between you broke haps, to be mended. of the rude laugh or which treated lightly sacred in another's hea

"Speak gentle words, The blessings they How oft they fall (as On some nigh faint

Look out for colds at t yourself well and strong Sarsaparilla, the great ton fier.

FIVE-MINUTE SERMONS

Third Sunday After Epiphany.

MIRACLES.

As the Gospel of to day relates one of the miracles our Lord performed, I

am led to say a few words about mir-acles as used in evidence of the truth of the Divine doctrine of Jesus Christ.

Certainly our Lord appealed to miracles sometimes as proof that He had Divine

power, but that was by no means the rule. The miracle of changing water into wine was performed for no such purpose. On other occasions He bade

about it. And St. Matthew expressly said that the reason why He wraught

not many miracles among those who knew Him best was because of their

unbelief: the very reason we would think why He ought to have worked

whom He healed to say nothing

UAL:

5, 1896.

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ERY CATH. and Enter-

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miracles before their eyes so as to oblige them to believe in Him And St. John also intimates that our Lord did not place much reliance upon belief that only depended upon miracles; for he only depended upon miracies; for ne says, "Many believed, seeing the signs that He did. But Jesus did not trust Himself to them, for He knew what was in man." If we read the Gospels attentively we shall see that it was true then, as it has been all through the history of Christianity, that the the history of Christianity, that the triumph of His Divine truth has not due to miracles, but rather in spite of them. If there was then, or has been since, anything which the world

> "The idea of God or any messenger from God pretending to do things a man cannot understand! Don't I know nature well enough to know that even if God made it He cannot change it? To believe in miracles I would have to acknowledge God knows what I cannot know." That is the way men think, if they do not speak out their thoughts quite so plainly. There have always been miracles, plenty of them, enough to convert the whole world to Christianity if that were the means intended by Almighty God to bring about conviction and conversion. A man convinced against his will is of the same opinion still; and miracles convince en against their will-the will of their proud, self conceited, rebellious heart. They see them plainly as you and I do, but they won't believe them. The triumph of our Lord's holy relig ion, therefore, has not been due to miracles of healing. These are the thingsunbelievers hate, as they do every other sign of Christ that demands their submission. But what conquers the world despite itself is Love and the

hates to learn of, and obstinately refuses to credit, it is a miracle.

sacrifices that it makes. They cannot stand out against the sight of our Lord's love, even unto death, nor gaze upon the love of those who through all generations have taken His place, and spoken, prayed, preached, suffered, and died in His name, without being wenter belief. So, my brethren, if you are anxious to convert anybody to our holy faith, never mind about miracles; and do not be astonished if they pooh pooh arguments as strong as the reasoning of St. Thomas. Go and show them a little of the unselfish, charitable, self-denying, suffering love of Christ. Let them see how sweet spoken and kind you are to the poor, how patient you are in affliction, how nobly you conquer your passions for God's love, and resist temptations to drink and steal and gratify desires of the flesh. Did I say never mind about miracles? I make a mistake. For if you do what I have just told you, I am inclined to think some of you will be doing as great a miracle as there is on record. You And she will smile upon me in the morning.

that are stingy, give freely. You that dislike the poor, go and serve them. You that are complaining of God's providence, submit to your lot like a man and a Christian. You that are a drunkard, take the pledge and keep it. You that are living like a beast, get honorably married and live chaste. You that have hands getting hot for hell with ill-gotten money, make full restitution. These will be miracles miracles of grace; and against such miracles unbelief neven will have any argument, or power to resist either conviction or conversion. And then you can say to the unbeliever: If you

will not believe in the Catholic religion for its truth's sake, look at me, and believe it for the work it can do. It can bring a sinner back to God, and that is a greater miracle than raising

Realize the influence of early impressions, and never refuse your daughter the confidence she seeks, nor your son the words of sympathy he craves. Give to the boy all the information, advice and sympathy he needs, but advice and sympathy he needs, but give to the girl your confidence and affection. "Look for the opening heart and you will surely find the budding flowers." In the heart of the daughter who confides everything to her mother no trace of evil to her mother no trace of evil to her mother had a friend one day by saying, "Come with me next Tuesday, it is my birth-day, and I want you to help me celebrate her birthday?" thought the to her mother no trace of evil lurks. A girl is naturally full of affection, and she longs to open her heart to mother and be her friend. But if the mother once shows, by the slightest word or action, that this confidence is under-valued or unsought, it will quickly be withdrawn, and, henceforth, in the quiet working of your hearts and lives, you will be to each

other as strangers.

What a pity! The most beautiful. tie between you broken, never, per-haps, to be mended. And all because of the rude laugh or unkind remark which treated lightly the things held sacred in another's heart!

'Speak gentle words, for who can tell The blessings they impart! How oft they fall (as manna fell) On some nigh fainting heart!"

Look out for colds at this season. Keep yourself well and strong by taking Hood's Sarsaparilla, the great tonic and blood puri-fier,

OUR BOYS AND GIRLS.

Getting Acquainted.

- I got acquainted very quick With Teddy Brown when he Moved in the house across the street, The nearest one you see.
- I climbed and sat upon a post
 To look, and so did he.
 I stared and stared across at him,
 And he stared back at me.
- I s'posed he wanted me to speak.

 I thought I'd try and see.
 I said "Hello!" to Teddy Brown.
 He said "Hello!" to me.
 —Exchange.

What a Little Girl Did, A good many years ago a little girl of twelve years of age was passing an old brick prison in the city of Chicago

on her way to school, when she saw a hand beckoning from behind a cell window and heard a weary voice asking her to please bring him something

For many weeks after she went to the prison every Sunday, carrying the poor prisoner a book to read from her father's prisoner a book to read from her father's library. At last one day she was called to his death bed.

"Little girl," said he, "you have saved my soul: promise me that you will do all your life for the poor people in prison what you have done for me."

The little girl provised and she have

The little girl promised, and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and of the great number of whom she has helped six hundred are now, to her knowledge, leading honest lives. Prisoners from all parts of the country know and love her name, and surely

the God of prisoners must look upon her work with interest.

And all this because a little girl heard and heeded the call to help a suffering soul!

Girls Everybody Likes.

You have undoubtedly met disagree able girls, who without doing any-thing especially spiteful or mean, have thing especially spiteful or mean, have impressed you as girls to avoid. But have you ever met the girl that you, as well as everybody else, likes? You are unfortunate if you have not met

her. She is the girl who is not "too bright and good "to be able to find joy and pleasure all over the world. She is the girl who appreciates the

fact that she cannot always have the first choice of everything in the world. She is the girl who is not aggressive, and does not find joy in inciting aggressive people.

She is the girl who never causes pain

fault with the weather.
She is the girl who, when you invite

her to any place, compliments you by looking her best. She is the girl who makes this world a pleasant place because she is so

pleasant herself. And, by and by, when you come to think of it, isn't she the girl who makes you feel she likes you, and, therefore, you like her?

To Morrow

BY FANNIE MERRILL. I hurt my friend tc-day with careless words; I saw the foolish arrow rankle sore; I did not heed to soothe the pain away, But laughed and sang and jested yet the

more.

more will sue with humble mien Her pardon. I will bring at early dawning, Pale dew, drenched roses, from the hedges

Fell from her heavy eyelids teardrops cold Upon dead, white roses, as they lay Upon the dead, white face and hair of gold, A sound of bitter anguish filled the air; An anguish hopeless in its great despair, "Too late! Too late! All life I'd give to be a support of the support of the life in the support of the support of

borrow
The hours from then until his fatal morrow.'
—Young Eagle.

Learn to Work.

No young man can make a success in life unless he works. He cannot loaf around street corners and saloons without deteriorating. He must learn a trade, or do some honest work : or. before he knows it, he will be a chronic loafer, despised by all with whom he

comes in contact.

Do something, no matter how small, and do it well, and you will eventually find yourself climbing the ladder of There are many obstacles to overcome, but toil, grit and endurance will overcome them all. Help yourself, and God and good men will help you.

About Birthdays.

A lonely woman, one who was bearfriend. But the next week she learned, for the sorrowful one went loaded with gifts to an institution in which she took a keen interest. "I want some one to be glad that I was born," said she, and that is the noblest, best and happiest thought that can come to us on our birthdays. It is pleasant to be remembered and to receive presents, but whether surrounded with love or suffering from neglect, which is more often thoughtlessness than intention, we can make some one happier because

The Child's Petition.

BY M. H.

She stole into the church alone, With shy and timid grace, A little child with wondrous eyes And dimpled, smiling face.

we were born.

"I come to see You, dearest Lord, Sweet Jesus, are You here?

Ah, yes, the light is burning bright I know that You are near.

"I'm glad that we are all alone Because I want to bring, A letter to your Sacred Heart To ask for everything.

Now, it some older people saw Me write this little letter, They'd take it, maybe, from my hand And try to make it better.

But no one saw me write it, Lord. I think it's written right. But you won't mind if it's spelt wrong, Because it's clean and white. I'll drop it in Your treasure box

But kiss it so 'twill speed, Right up to Heaven to Your Heart To ask for all we need.

"And then to make it very sure
I'll say a decade too
To forward quick, this little note
I wrote, dear Lord, to You."

Consult Your Parents, Girls. Girls should never forgot for one moment that no being on earth takes so deep and so true an interest in their welfare as does their father and mother Their advice springs ever from the very soul of affection, pure as the love of God Himself, and their command should be obeyed as the command of God. As sins brings its inevitable punishment on this earth, so disobedience of the parents is sure to be followed by sorrow and other she says. She is blinded and led away by the youthful passions; the parents are guided by the soul light in which they have enshrined her, and they can see the breath of evil—the faintly first glass of whiskey often proves the ruin of the boy so too the first deliberate disobedience of the girl to her parents may lead her to ruin and

Spoiled Children.

A child left to himself bringeth his mother to shame. It is a sad thing for parents to love their children so much as to make everybody else hate them. Many children, says a sensible writer, form intolerable habits and become abhorent to everybody, through the weakness and indolence of the mother with a thoughtless tongue.

She is the girl who, whether it is warm or cold, clear or stormy, finds no teasing, and it is easier to overlook insolent disobedience than to call the culprit to account and insist upon repara-tion for the offence. But the inability to say no, and the neglect of requiring works of practical repentance after his evil doing mean ultimate ruin to the child. Lesser offences are overlooked in the same weak way—slovenliness of speech, slang that is unpardonable and nearly as reprehensible as profanity; slipshod pronunciation and defective English. All these could be corrected and radically cured with a little per-sistence. The same is true of bad manners at table, of thoughtlessness and incivility everywhere, which will easily become fixed habits. Certain people have a practice of sneering at refinment as it is exemplified in good the world, trim and restrain them.

Teach them and control them in the fear of God. They will rise up and call you blessed by and by, and will thank you for making them what they

A Cardinal in Gaol.

When the late Cardinal Melchers, then Archbishop of Cologne, was in 1874 hurried off from his palace by Commissary Klose and a guard of soldiers and police, and marched through the dense crowds, numbering over 10,000, of his Catholic subjects, reciting the rosary and singing hymns as they accompanied him, he was interred in the prison of the Klingel-putz; then he was placed in a vast common room, with some thirty convicts of all kinds, thieves, forgers, incendiaries, etc. All slept and worked together, their occupation being the making of straw-bottomed chairs. The Archbishop's name was inscribed in the register as "Paul Melchers, straw-plaiter," and during all his so-journ in prison he was officially known by this designation.

His imprisonment, however, was like

a mission for his fellow prisoners. They voluntarily divided among themselves the daily task of work of the illustrious confessor of the faith, while he in turn devoted himself to instructing, advising and converting the many unfortunates who gladly listened to his preaching. Rarely has a prison witnessed such scenes as passed during those eight months in the Cologne gaol, and the convicts who had the good fortune to be fellow-prisoners of the future Cardinal carried away an indelible impression of the time spent in his comchapter out of the persecutions of the early Church of Japan.

Make Yourself Strong.

If you would resist pneumonia, bronchitis, typhoid tever, and persistent coughs and colds. These ills attack the weak and run down system. They can find no foothold where the blood is kept pure, rich and full of vitality, the appetite good and digestion

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vigorous, with Hood's Sarsaparilla, the one true blood purifier.

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The Experience of a Lady Well Known in Coaticook. — Stricken With La Grippe. — Followed by Pneumonia. She Languished For More Than a Year. — Dr. Williams' Pink Pills Saved Her When Other Medicines Failed.

From L'Etoile de l'Est, Coaticook, Que.

The town of Averill, Vt., is situated about eight miles from Coaticook, to be followed by sorrow and other shame. A girl may say, in the pride of her budding womanhood, that she is of such an age, and can judge for herself,—she may be even guilty of irreverence of thinking her parents as "old fashioned" or "old fogyish," but at such times she knows not what she says. She is blinded and led away by the venthful passions, the parents Que., and is the home of Mrs. Ada woman enjoying a healthy constitution until about two years ago, when she was, like hundreds of others in this vicinity, stricken with influenza, or, as steals into the clarified spiritual atmosphere with which their pure love has surrounded her. Let girls honor in the case of numerous others left beand obey their fathers and their hind wrecked constitutions. As often mothers and their days will not only happens, pneumonia followed the first be long but happy and lead to an symptoms of la grippe, and Mrs. Hart-eternal happiness hereafter. As the well was sick, nigh unto death. The



ABLE TO RIDE WITHOUT FATIGUE. pest of medical aid was summoned, and Mrs. Hartwell was saved from what seemed to her friends imminent death, but when convalescence came, she remained deprived of her appetite extremely weak, and in constant danger of a relapse, and all her physic-ians could do could not bring about her former condition of health. Num-erous medicines were tried, but to no avail; she was weak, dispirited and despaired of again enjoying her former vigor and health. For a whole year after her attack of pneumonia she continued to languish in this state. At last one day her husband purchased a few boxes of Dr. Williams' Pink Pills. He had read of the many cures wrought by this wonderful medicine, but procured them, he says, for his wife in order to be able to say "we Pale dew, drenched roses, from the hedges and she will smile upon me in the morning.

And she will smile upon me in the morning. The morning came in robes of shivering grey;
Fell from her heavy eyelids teardrops cold Upon dead, white roses, as they lay. husband, when, after taking three boxes she was able to take a short ride without feeling any fatigue. She wisely resolved to continue the treatment, and before long found that she had regained her old-time strength, and she declared that she owes her re-covery entirely to Dr. Williams' Pink Pills. Last winter Mrs. Hartwell felt a slight recurrence of her former weakness and again resorted to Pink Pills, since which time she has not had

a day's illness.
Dr. Williams' Pink Pills have a more potent influence on the blood and nerves than any other known medicine, and speedily restore the bloom of health to pallid cheeks. Pink Pills cure when all other medicines fail. Sold by all dealers or sent by mail at 50 cents a box or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Refuse all substitutes alleged to be "just as good."

unfortunate

Cod-liver oil suggests consumption, which is almost unfortunate. Its best use is before you

fear consumption; when you begin to get thin, weak, run down; then is the prudent time to begin to take care, and the best way to take care is to supply the system with needed fat and strength. Scott's Emulsion pany. The whole episode reads like a of cod-liver oil, with hypophosphites, will bring back plumpness to those who have lost it, and make strength where raw cod-liver oil would be a burden.

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C. M. B. A.

A Night with the Chatham C. M. B. A.

A Night with the Chatham C. M. B. A.

After the installation of the officers for the coming year in the C. M. B. A., Thursday evening, the branch, assisted by lady friends, gave a highly interesting impromptu musical entertainment in St. Patrick's half to a large number of invited guests. The half and stage were prettily arranged for theoceasion.

MR. W. T. CONNORS.

Chancellor and retiring president of the branch, delivered an address of welcome to the visitors. He referred to the nusical treat, under the competent direction of Frof. Harrington, that was in store for the audience, and spoke at some length of the objects and almost of the C. M. B. A., giving some interesting figures concerning its growth in Chatham and elsewhere. Two years ago Chatham Branch. 22 was organized, with a membership of 17, it on light it had 71 members—a very good record. In 1851 the first branch formed in Canada awa organized at Windsor, Ont., with a membership of 17; it on light the order has over 18,000 in an orphans by the order already. He concluded a very interesting address by inviting all who were eligible for membership to make application at once and become members, but reminded them that they must be practical Roman Catholics. He then announced the programme, as follows:

Instrumental music.

Orchestra.

Song—"Silver Bells,"

Good Hidelersand and nine young ladies in

Song—" Silver Bells,".

Geo. Hildelrand and nine young ladies in chorus with piano and bell accompaniments by Mrs. W. T. Connors and Miss Harring-

Instrumental music... Miss Mabel Hildebrand. Miss Mabel Hildebrand. Song—" O Promise Me." ... Miss Annie Flanagan.

Address'. Rev. Father Murdoch.
Instrumental music.
Mrs. W. T. Conners.
Song + " Dreaming as She Sleeps,
Miss Maud Lawler.

Miss Maud Lawier.

Instrumental music.

Miss Lizzie Bucklev.

Duet—" What Are the Wild Waves Saying,",
Miss Sara Sinnott and Miss Mary Blake.

Mis. W. T. Connors. accompanist

Instrumental music.

Miss Mabel Hildebrand.

Song—" He's With the Angels Now.",
Miss Robt. Allan.

Song—(In response to loud applause.),
"I've Called You Back Again,",
Mrs. Robt. Allan.

Address ... Rev. Father Joyner ... God Save the Queen ...

"Rev. Father Joyner."
God Save the Queen."

In his address

REV. FATHER MURDOCH

said he had nothing to say more than had
aiready been said by the chancellor and exPresident. Brother W. T. Comors. It was all
very well to preach from a text in church, but
to address an audience amongst whom there
might be many critics was a different thing.
He was a novice at the task, but as he had a
duty to perform in this respect he would per
form it as best he knew how.

In the C. M. B. A. were to be found priests,
lawyers, physicians and other persons representing the various stations in life I was
almost world-wide in its scope act the inducements held out were readly as the world wide
He would like to see the may who was ready to
go out of this world and who was ready to
go out of this world and who was ready to
go out of this world and who was ready to
go out of this world and who was ready to
go out of this world and who was ready to
go out of this world and who was ready to
go out of this world and who was a
practical Roman Catholic 2. Was it the person
who calls himselt a Catholic and goes to church
just when he feels like it? No. Was it the person who makes his Easter duty just because
the Church says he must? No. A practical
Roman Catholic is a man who performs every
duty required of him; a man who is true and
tried.

He them quoted some figures already given
who he President, and continuing, said: The

Roman Catholic is a man who performs every duty required of him; a man who is true and tried.

He them quoted some figures already given by the ex-President, and, continuing, said: The idea that every day should provide for itself was a mistake. The sborigines of this country—the Indians—had adopted that plan, and as a result their race was rapidly becoming extinct. People now a days believed in providing for the future; for their families, should they be called away. In fact it was their duty to do so, and to fulfil that duty the Catholic men of Chatham had a splendid opportunity of doing so by becoming members of Branch 202, C. M. B.

A. The insurance was cheap and would be a leezety to those we leave behind.

There is another feature in connection with this association which is an important one. It is, the Relief Association, One of its distinctive features is that no one but C. M. B. A. men can belong to it. If a member of it takes sick or is laid up by accident, after the first two weeks, he receives 55 a week for fitteen weeks. In the C. M. B. A. you can get insured all the way up from \$500 to \$2000. These were the extremes. The association was not a secret society. But it was necessary that some of its workings should not be made public. For in stance if a man should apply for admittance and was black beaned out, it would be a detraction and a slander on that man if members of the association were to publicly talk about it. Father Murdoch concluded an energetic and practical address by saying he was glad to see guch a manifestation of fraternal feeling and

Father Murdoch concluded an energetic and practical address by saying he was glad to see such a manifestation of fraternal feeling and brotherly love as be had witnessed to night and hoped as time rolled on it would grow even REV. FATHER JOYNER

boped as time rolled on it would grow even stronger.

REV. FATHER JOYNER

made a brief and pointed address. He said he was at a great disadvantage; he had not known anything of the entertainment until Sunday night, and was in hopes the talking would be done by others. However, he could not do better than wish everyone a happy New Year.

As a commencement of the year nothing could be better than to join the C. M. B. A. He was not familiar with its workings, but knew enough about it to recommend it to every Catholic man present. He had recommended it before and now most heartily recommended it to every one. The dollars sometimes go as carelessly as if they were picked up in the streets, and they would be far better expended if paid into the C. M. B. A. A. for insurance to leave behind when our journey in life is over. The C. M. B. A. had a small beginning here two years ago. But it now has a good solid representation of seventy-one members. There has been a growing feeling of brotherly love amongst its members which was a pleasure to observe the marked bond of sympathy which existed between the people of this town generally. There were a lot of men present who were not members but who ought to be.

He then spoke in praiseworthy terms of the benefit association in connection with the C. M. B. A. and said he personally knew of two members of the association who were now receiving benefit from it. The benefit hey are receiving is a real, solid, substantial senent.

In conclusion he urged all to enter the C. M. B. A. and said he personally knew of two members of the merchigh adshown him conclusively that there was an abundance of musical talent amongst the Catholics of Chatham. It should be encouraged, and he hoped that as a start had been the proper of the present who were now receiving benefit from it. The benefit hey are receiving the Catholic of Chatham. It should be encouraged, and he hoped that as a start had been the proper of the continuation of the start and continuent to continue the continuent of the conti

ed.

The entertainment throughout was of a very pleasing character. It was rich in music, song and oration. Mrs. Robt. Allan's song, where with the Angels Now," brought down the house. The piano solo of Mrs. W. T. Connors and the duet by Misses Sinnott and Blake were among the best features of the entertainment. The orchestra, under the direction of Prof. Harrington, and composed of Misses Hildebrand, Flanagan and Harrington and Messrs. Jas. P. Waddleton and Richard Walsh, was also a strong feature.—Chatham, N. B., World, Jan. 4.

Banquet and Presentation of Address to Bishop Lorrain.

to the said of

the President banqueted the members at Pembroke House. Mr. Lemoine had a fine display, and a good and joyial time was spent.
The following is a copy of the address presented to His Lordship:
To the Eight Rev. N. Z. Lorrain, V. A. of Pontage

Presentation.
Smith's Falls, Jan. 20, 1896.
Dear Sir – Tuesday evening, the 14-h, inst., being the regular meeting night of Branch 81, C. M. B. A., was made the occasion of a very pleasant and interesting event in the presentation of a beautiful arm-chair to the retring Fin. Sec., Mr. Thos. Cushing, accompanied by the following address, which was read by Mr. Wm. Edgeworth.
Thos. Cushing. Eso.

Thos. Cushing, Esq.

Dear Sir and Brother — This being the Dear Sir and Brother — This being the occasion of your vacating the office of Fin. Sec., and being installed as President of the Branch, we cannot allow it to pass without showing you in some manner how your services have been and are appreciated by this branch. We believe the healthy condition of the finances of this branch at the present time is largely due to your careful attention. Your regularity in attending meetings has also been noticed. Now that you are about to be installed as President, we ask you to accept this chair as a small recognition of your service in the past; also, as a token of the esteem in which you are held by the members of this branch. That you may long be spared to enjoy it, and be blessed with the presence of your wite and family, is the heartfelt wish of the members of Branch No. 81, Smith's Falls.

Resolutions of Condolence.

Resolutions of Condolence.

At the regular meeting of Branch No. 19, C.
M. B. A., held on Monday night, the following
Brothers were appointed a committee to draft
the following letter of condolence to Brothers
C. B. and W. M. Ryan, on the death of their
father, who died on Dec. 14, 1895;
That whereas our esteemed Brothers, C. B.
and W. M. Ryan, members of this branch, have,
by the Divine will, sustained the great loss of
their beloved father by the hand of death, be it
Resolved that we, the members of Branch 19.
Incersoil, do hereby signify our deepest feelings of sorrow, and a xtend to our Brothers C. B.
and W. M. Ryan and their families our sincerest and heartfelt sympathy in their sad bereavement. Be it further
Resolved that a copy of this resolution be foravarded to Brothers C. B. and W. M. Ryan;
also to the Canadian, our official organ, the
CATHOLIC RECORD, Catholic Rejister and
local papers.

Signed, Robt, Keating, J. S. Smith and J. P. local papers.
Signed, Robt. Keating, J. S. Smith and J. P. O'Neill.

Election of Officers.

Election o. Officers.

Brockville Branch, No. 43.

Spir adv. Very Rev. C. H. Gauthier, V. G.; chan. Jas. H. Kelly, pres. Raphael McNabb, Ist Vice-pres. Timothy Burns, 2nd vice-pres. James T. Noonan, asst. sec. John McBrearty, fin. sec. James H. Kelly, treas. Samuel J. Geash, mar. John Croin, guard Wm. Daniels, trus, "bartick Barnes, Roderick C. McHenry, Jas. Downey, Patrick J. Venney, Raphael McNabb, rep. to grand council S. J. Geash, lib. Patrick Barnes.

grand council S. J. Geash, 1b. Patrick Barnes.
Orillia Branch, No. 57.
Pres. R. D. Gunn, 1st vice pres. J. Cashman,
2nd vice pres. F. Hoy, rec. sec. A Birchard,
asst. sec. Wm. Thompson, fin. sec. Joseph
Thompson, treas, R. M. Donnelly, mar. P. McSweeney, guard James Thompson, trus, P. Ben
nett, J. Patton, Wm. McDermott, P. McSweeney, R. A. Lynch.
Eranch St. Smith's Falls

Branch 81, Smith's Falls,

Spir, adv. Rev. M J Stanton, chan, John Meagher, pres. Thos. Cushing, first vice pres. Wm. Edgeworth, second vice-pres. John Manion, rec. sec. P Delaney, asst. rec. sec. Jos Babcock, fin. sec. Daniel Halpin, treas. Jas. Rielly, mar. Patrick McNulty, guard Louis Pennett, trus. Richard Nolan, M Ryan, Thos. Salmon, John Malloy and P Delaney.

Spir, adv., Rev. J. McDonaugh; chan, J. B. Davis; pres, J. R. Mulligan; 1st vice pres. Dan Fitzgeral; 2nd vice press, F. Kealse; rec. sec., Martin Stortz; asst sec., A. Valett; fin. sec., M. Goodwin; Treas, R. Harrington; mar., Wm. Desjardine; D. Fitzgerald, J. O'Hagan, R. Harrington, M. Powers; rep to grand council J. B. Davis; alt., M. Goodwin. Branch 81, Smith's Falls.

A. O. H.

A. O. H.

Toronto, Jan., 1898.

Mr. Editor—Sir—I take the liberty of addressing a few words concerning the establishing in the Catholic University at Washington a chair for the perpetual teaching of the language, literature, culture and history of the Irish race. The Ancient Order of Hibernians has done much not only to keep alive the national spirit of the Irish people but to help Irishmen in America to a betterment of their material condition. This chair when established will do an ever-increasing honor to the Irish name and cause. It will help to unite us all on the common ground of literature and science. The great scholars of this land will learn through it what the Gale was and is in the world's bistory. Never was there a better time for this great deed. In France, Germany and Italy the Gaelic tongue is attracting hundreds of scholars. What a shame for us that races totally foreign should devote so much attention to our ancestral tongue, while we remain utterly ignorant of both! For a little individual sacrifice a great work can now be firmly established, and its results will go on ever multiplying in the future, and the Ancient Order of Hibernians will reap forever the reputation of having performed the highest possible act of enlightened generosity and done a deed that will greatly help to unite and elevate our race. We may believe, therefore, that the teaching of the Celtic chair will be from beginning a benefit to the Irish race, the Catholic Church and more and the properties of the control of the properties of the properties of the Rengal Polary of the Celtic chair will be from beginning a benefit to the Irish race, the Catholic Church and more selence.

I remain, fraternally yours,

John J. Brennan, President,

Branch No. 3, Toronto.

INSTALLATION AND BANQUET.

THE ST. PATRICK'S BRANCH OF THE I. C. B. U. SPENT A PROFITABLE EVENING.

At the regular meeting of St. Patrick's Branch, I. C. B. U., held last night, the following officers were installed by the Chaplan of the society, Rev. Father Hinchey Pres., John Rankin: First Vice-Pres., James Connell; Second Vice Pres., J. D. Cherrier; Master of Ceremonies, Jas., Cummings; Rec. Sec., P. Secry; Fin. Sec. J. W. Smith; Asst. Sec., Jas. P. Smith; Teas., John Williams; Tyler, Jas. O'Reilly; Mar., George Knapman; Asst. Mar., Win. Knith, P. Seery J. Cummings, Jas. Williams, Styler, Jas. O'Reilly; Mar., George Knapman; Asst. Mar., Win. Knith, P. Seery J. Cummings, Jas. Wilmott, J. Merea, R. Shattery. The installation was followed by the usual banquet. Bro. Otherseman occupied the chair. The toattof The Queen "was duly honored, and themesame the toast of the "1. C. B. U. of Canala." Bro. John Smith responded, and delivered an able and interesting address on the

aims and objects of the union. Songs were sung by Bros. Stattery and Connell. Bros. Williams. Bakte and Knapman spoke in a congratiatory way of the work of the society. Bro Hennessy then recited and Bros. Wilmot. Rus sell and Joyce, sang. The toast of the officers of St. Patrick's branch was responded to by Bro. Rankin, the new President, and the other officers present. Bro. Rankin, who is very poular with the members, was given an ovation, and the members sang "For He's a Jolly Good Fellow." Songs were sung by Bros. Cheeseman, Rankin and Cherrier, and the banquet was brought to a close early in the morning. Catterer Geo. Knapman had charge of the banquet.—Hamilton Times, Jan. 15.

E. B. A.

Sarsfield Branch, No. 1, Hamilton

Sarsfield Branch, No. 1, Hamilton, had a very successful meeting on Monday, Jan. 15, the members attending in large numbers for the installation of the officers for 1895. Rev. Father Mahoney. Chaplain of the branch, was installing, officer and was assisted by the retiring Treasurer, J. Flahaven. After the installation the following executive committee was elected: W. H. Jamieson, P. Booth, C. F. Shields, J. Flahaven, W. J. Sullivan and T. Turcotte. C. F. Shields, J. Flahaven and P. Booth were appointed Auditors. Very stirring addresses were delivered by the new officers, after which Wm. H. Jamieson read the following address, on behalf the branch, and Wm. J. Sullivan presented the pin to the retiring Treasurer, Bro. John Flahaven:

Brother John Flahaven—We, the members of Sarsfield Branch. No. 1 of the F. B. A. in

Sallivan presented the pin to the feating Treasurer, Bro. John Flahaven:

Brother John Flahaven—We, the members of Sarsfield Branch, No. 1, of the E. B. A. in order to show our appreciation of your services as treasurer of our branch for the past ten years, wish to say that it is with feelings of the deepest gratitude we extend to you our most sincere thanks for the great interest you have taken in the welfare of our beloved society. We have always found you an earnest and trustworthy officer who always had the interest of the association at heart. As a slight token of esteem we ask you to accept this plu, not on account of its value, but as a souvenir from your brother Emeraids.

Wishing you long life and prosperity and that heaven will shower its choicest blessings on you, and that in the near future we will have the pleasure of again seeing you in office, Signed on behalf of the society, W. J. Sullivan, Pres. T. Cheeseman, Vice Pres.; W. H. Jamieson, Rec. Sec.

Although taken by surprise, Bro. Flahaven

Signed on behalf of the society, W. J. Suiliyan, Fres; T. Cheeseman, Vice Pres; W. H.
Jamieson, Rec. Sec.

Although taken by surprise, Bro. Flahaven
replied in an able manner, thanking the members for the kinduces shown him.

The Rev. Chaplain then addressed the members, impressing on the officers elected the
necessity of strict attention to business and
always to remember their obligations; by so
doing they would perform the duties assigned
them in a business-like manner. The members
should attend the meetings regularly, thereby
making the officers feel that their work is
appreciated, so that at the end of 1856 we will be
able to say you have done good work. The
Rev. Father then gave the members a motto to
imitate—let every one consider himself an important factor of the society, whether he be
officer or private; that without his assistance
a certain part of the work would be left undone.
When members have that feeling they will attend the meetings regularly as well as their
religious duties. They will strive to increase
the membership, and in various ways add to the
prosperity of the Branch. The Rev. Father
concluded by wishing one and all a happy New
Year, both spiritual and temporal.

The following members contributed to the
programme arranged for the evening: A. Turcotte, N. J. Curran, C. Burden, R. Cheeseman,
J. Keating and S. Smithers.

Thus concluded one of the most successful
meetings of Branch.

Davitt Branch, No. 11, Toronto.

Davitt Branch, No. 11, Toronto.

Having decided to receive Holy Communion on the Sunday previous to their Installation of officers the members (with three exceptions) attended St. Helen's church for that purpose, on Sunday, the 19th, the installation taking place on Tuesday, the 21st. The Rev. Father Cruise, Chapiain of the branch, at the end of Mass strongly advised the members of the congregation, male and female, to join the E. B. A. or some other of the Catholic societies, pinting out that the E. B. A. was open to all nationalities, and that it would be a great advantage to become members, from a spiritual or temporal point of view, as they were bound to obey the laws of Holy Church, and received assistance at the time of sickness and at death.

St. Patrick's Branch, No. 12. Davitt Branch, No. 11, Toronto.

at the time of sickness and at death.

St. Patrick's Branch, No. 12.

The last meeting of St. Patrick's Branch, No.
Among those present were Rev. S. J. Gregan,
Among those present were Rev. S. J. Gregan,
St. J. Chaplain; Lirothers W. Lanc,
Grand, S. J. The official protection of the strength of the st

rive committee.

Rev. S. J. Grogan, C. S. S. R., gave an intersiting address, encouraging the members in the good work they are doing and stating his pleasure in again being requested to accept the position of Chaplain.

pleasure in again being requested to accept the position of Chaplain.

The installation of officers was than proceedwith, Bro. W. Lane, G. S. T., acting as installing officer. He made a short address pertaining to the duties of the various offices. After the installation the election of Delegates to the Advisory Board and convention was then proceeded with, the following members being successful in polling the majority vote: Delegates to the Advisory Board, Board, Bros. O. Burches, J. Howell and J. J. Hennessey; delegates to the Grand Branch convention, Bros. P. J. O'Connor, J. J. Hennessey and J. J. Nightingale. Short addresses were than delivered by the successful and defeated candidates and also by the Grand dec. Treas; and thus brought to a close one of the most interesting meetings held by the branch.

W. Lane, Grand Sec. Treas.

C. O. F.

RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE.
Ingersoll, Ont., Jan. 20, 1896.
At the last regular meeting of Sacred
Heart Court, No. 270, C. O. F., the following
resolution of condolence was adopted:
Whereas it has pleased Almighty God in
His infinite wisdom to remove from our
midst by the hand of death our esteemed
Brother, Jno. McCartney, and
Whereas in the death of Brother McCart
ney this court suffers the loss of one of its
most faithful and respected members, and
his family a loving husband and kind father,
therefore be it

his family a loving husband and kind father, therefore be it. Resolved that we, the members of Sacred Heart Court, No. 270, do hereby extend to the family of our deceased Brother our sin cere sympathy in this their hour of affliction, and pray that God in His mercy may give them strength to bear their great loss. And be it further. Resolved that, out of respect for our late Brother, the charter of this court be draped in mourning for the space of thirty days, and that this resolution be spread on the minutes of our court, a copy sent to the family of-our late Brother, and also to the CATHOLIC RECORD and local press for insertion.

Committee, Thos. McDermott, P. Sherry, Jno Lenihau, M. J. McComiskey.

An Irish Tenor.

An Irish Tenor.

The popular Irish tenor, Mr. Joseph O'Mara, has been singing in Dubin at the third of the popular concerts and again at the promenate concert this week. He is a native of Limerick, His father, Mr. James O'Mara, is one of the most esteemed citizens of that historic city. Limerick in its day has been famous for many things, for instance, beautiful women and dainty gloves. There are no gloves made there now, and a friend who was at the last Limerick races, told methere was hardly a preity girl to be seen on the course. Cork is taking the beauty prize presently. Limerick lace still ekes out a struggling existence. In the curing of bacon alone is the city of the Treaty Stone keeping up-to date. Limerick hams take the lead. Measrs. O'Mara & Son, is one of the oldest and most respected firms in the bacon trade. The O'Mara family is thoroughly Irish, especially in point of number. It is doubtful if the old man himself knows how many grand-children and great grand-children and great grand-children hand great grand-children hand children and great grand-children hand children in the son that all his descendants dine with him on Christmas day. There is scarcely such another family gathering in Ireland. The tenor is the Benjamin of the flock. Even in the first flush of his success as a star of the Royal Italian Opera company, he came hame to spend his summer helidays with his father in Madoon-varna and Kilkee. Every July and August the O'Mara family is one of the attractions of these health resorts. Many of the rising generation give promise, of considerable musical talent. Before he went to Italy for training, Mr. Joseph O'Mara was in very great demand for charity concerts. People who heard him sing

as an amateur took his professional success a a matter of course. His singing is charmingly sympathetic, his notes full and clear. On di that he has accepted an engagement from Si Augustus Harris for the coming opera season Mr. O'Mara is near relative of Mr. M. F O'Mara, of London, Ont.

PAULIST MISSION TO NON-CATH OLICS

CONTINUED FROM FIRST PAGE. 'He that eateth me the same shall live by Me." "Drink ye all of this, for this is my blood of the New Testa ment." Although the early Christians received Him in both kinds, still, when persons were sick they only received Him in the form of bread; it was only in the form of bread alone that He was kept in the Church, and only in the form of bread that persons in prison were communicated. Therefore, the practice of the early Christians was not against it. It was also of great prac-tical convenience in the Church, where sometimes as many as 1,500 persons communicated at one Mass, all of whom were pressed for time, and had to be at

their work that morning.
(15) How far do Catholics believe in fate?

Answer: Not a bit. All things are not fixed; they are not immovable nor unchangeable. I don't believe it for a moment. There is no such thing as fate. There is the law of God and the law of the elements; God stands always for the right. We want to cleave closely to God, to be in union with Him, and when we are we shall all be free from the grasp of the law of fate.

God commanded this seventh

day to be kept holy, why does the Church keep the first day? Answer: Because the Apostles set the first day to take the place of the seventh as the Sabbath, and God Himself placed the Church in charge of such matters; the Apostles gave that legislation originally, and ever since it has been followed by all churches. (17) Would marriage with a Pro

testant bring happiness? Answer: It would be wiser to take one of your own religion.

(18) What the ember days, and how came the term? They are the days of fasting and abstinence, so called from the embers or ashes in which the only food taken

in the early days were cooked.

At the conclusion of the questions and answers, the Rev. Father Youman discoursed on "The Necessity for a Liv ing Teacher," and where that teacher was to be found, and Father Elliot finished up with another address or the same subject.

Thursday evening's meeting wa also well attended, and the question box liberally patronized. Many of the questions touched more or less on points that have already been an swered.

Owing to pressure on our space w are obliged to hold over much more of this mission that we would like to give. We will, however, give it in next week's issue.

OBITUARY.

JOHN MCCARTNEY, THAMESFORD.

JOHN MCCARTNEY, THAMESFORD.

It is indeed with deepest regret we announce the death of Mr. John McCartney, of Thamesford, which took place on Sunday, the 12th inst. Mr. McCartney was proprietor of the Grand Central Hotel, Thamesford, for a number of years, and was well known. Deceased was forty seven years of age, and leaves a wife and four children to mourn his demise.

The high esteem in which he was held was manifest from the large number of relatives and friends who attended the funeral on Wednesday; morning from his late residence to the Ingersell cemetery. At the church the remains were met by about sixty gentlemen representing the Catholic Order of Foresters, of which deceased was a member, and formed a guard on each side of the walk as the remains of their late brother was

and formed a guard on each side of the walk as the remains of their late brother was carried into the church, where Solemn Requiem Mass was offered for the repose of his soul by Rev. Father Connolly, pastor. Deceased was son of Mr. Geo. McCartney and brother of Mr. James McCartney, Portland, Oregon; Mrs. Thos. Dignan, Parkhill; Mrs. J. Hennessy, London; Mrs. J. Byrne and Mrs. D. Shannon, Portland, Oregon.

MRS. ALICE NORTHGRAVES, WINNIPEG MRS. ALICE NORTHGRAYES, WINNIFES.

Mrs. Alice Northgraves, wife of Mr. W. J.
Northgraves, of Winnipeg, Manitoba, died on
New Year's Eve, at the residence of her
daughter, Mrs. W. H. Hastings, 404 Bannatyne Avenue. Mrs. Northgraves was
sister-in-law of Rev. Father Northgraves,
editor of the CATHOLIC RECORD, and of
Mrs. Michael Deane of Windsor Ont., and
the mother of Mrs. (Judge) B. L. Doyle of
Goderich, Mrs. William Walsh, Mrs. W. H.
Hastings, and Miss Alice Northgraves of
Winnipeg.

Goderich, Mrs. William Walsh, Mrs. W. H. Hastings, and Miss Alice Northgraves of Winnipeg.

On the 20th May, 1894, Mr. and Mrs. Northgraves celebrated their golden wedding and the venerable partner of this happy union, who is left to mourn the loss of his dear wife, has the deepest and most heartfelt sympathy of all who knew them.

The funeral took place on Thursday morning, the 2nd inst., and a solemn Requiem service was celebrated in St. Mary's Church, the great concourse in attendance showing the high esteem in which the deceased lady was held. She was always foremost in every good work during her life, and reared a Christian family. Her many friends in Belleville, Ontario, will greatly deplore her death, but will be consoled with the assurance that she died in peace. She was fortified with the sacraments of the Church and departed in hope of the reward which God has promised to those who do His will on earth. The pall-bearers at the funeral were Messrs. D. Smith, E. Cass, Ed. Lloyd, J. J. Golden, Joseph Carey, and Dr. Barrett. We extend to the bereaved family and friends our heartfelt sympathy.

F. M. T. A., ALMONTE.

At the last regular meeting of the F. M. T., the following were selected as officers for

AN IMPORTANT CASE.

Victoria County (Ont.) Pedier Before The Courts - Detected in Selling a Pink Colored Pill, Which he Repre-sented to be Dr. Williams' Pink Pills-The Court Grants a Perpetual Injunction Restraining Him From Offering an Imitation of This Great Medicine — Some Facts the Public Will do Well to Bear in Mind.

"In the High Court of Justice yesterday morning, before Mr. Justice Meredith, the case of Fulford v. Mc-Gahey was heard. It consisted of a motion for an injuction to restrain Fred McGahey from selling a pill which he claimed to be Dr. Williams' Pink Pills for Pale People. Mr Douglas E. Armour appeared for the plaintiffs and stated that the defendant had been pedling these goods about Victoria County, claiming them to be Dr. Williams' genuine Pink Pills. It was impossible, however, on the face of it, that they could be genuine, as he sold them greatly below what they cost at wholesale price. The defendant had given consent. Mr. Armour said that the motion should be changed to one for judgment against him. defence was offered, and his Lordship gave an order for judgment restraining McGahey from continuing to vend the article as Dr. Williams Pink Pills for Pale People.

The above paragraph, taken from the legal columns of the Toronto Globe of the 15th inst., contains a warning which every person in Canada in need of a medicine will do well to heed, and shows the care and pains the Dr. Williams Medicine Company takes to protect the public from imposition, and to preserve the reputation of their famous Pink Pills.

It is only a medicine that possesse more than usual merit that is worth imitation. Ordinary medicines are not subject to that kind of treatment, as there is not sufficient demand for such medicine worth while.

Dr. Williams' Pink Pills for Pale People have achieved a reputation for sterling merit unparalled in the his tory of medical science. In every part of the Dominion the remarkable cures wrought by the use of this great medicine have given it a name and a fame which has made the sale of Pink Pills simply wonderful.

It is because of this great merit, and the consequent enormous demand for the medicine, that it is being imitated by unscrupulous persons in various parts of the country. The imitation is cheap, usually worthless, and is only pushed because the imitator can make much more money by its sale than he can by the sale of the genuine Pink Pills. Hence the pains he takes to sell the imitation.

The Dr. Williams' Medicine Company annually spends thousands of dollars endeavoring to impress upon the public that the genuine Pink Pills can only be purchased in one form, namely, in pack ages enclosed in a wrapper (or label which bears the full trade mark Williams' Pink Pills for Pale People. No one can buy them in any other form, not even if they offered many time their weight in gold for them. And yet in the face of these continuous warnings there are people confiding enough to permit some unscrupulous dealer to convince them that he can supply them with the genuine Pink Pills in loose form by the dezen or hundred, or ounce, or in some other kind of a box. Any one who pretends to be able to do this is telling an untruth. Bear this in mind and refus all pills that do not bear the full trade mark, no matter if they are colored pink and no matter what the dealer

Please bear in mind also that the formula from which Dr. Williams Pink Pills is compounded is a secret known only to the company, and any one who claims he can supply you with some other pill "just as good" is guilty of misrepresentation, for he does not know the ingredients of the genuine Pink Pills and is only trying to sell you some other pill, because he makes

more money on its sale.

The Dr. Williams' Medicine Company is determined to spare no expense in protecting, both the public and themselves, against these unscrupulous imitators, and will always be thankful to receive information concerning any one who offers to sell an imitation Pink Pill purporting it to be Dr. Williams' Pink Pills, or "the same as" the genuine Pink Pills. Such cases will be investigated by the company's detective, and the name of the person giving the in-formation will not be made public, while any expense entailed in sending us the information will be promptly refunded.

Ask for Dr. Williams' Pink Pills for Pale People and take nothing else. They cure when all other medicines

MARKET REPORTS.

London, Jan. 23. — Wheat, 63 to 66c. per bushel. Oats, 23 to 23 4.5c per bush. Peas, 45 to 51c per bush. Barley, 31 1.5 to 33 3.5c per bushel. Buckwheat, 26 2.5 to 28 4.5c per bushel. Buckwheat, 26 2.5 to 28 4.5c per bushel. Buckwheat, 26 2.5 to 28 4.5c per bushel. December 26 2.5 to 29 1.5c. There was a large supply of meat, and beef was easy, at 84 to 8,5c per cwt. Lamb 7c per lb. by the carcass. Dressed hogs, 84.50 to 44.75 per cwt. Turkeys were firm, at 64 to 74c per pound. Butter, best roll, was easy, at 17c a pound by the basket Eggs 18 cents a dozen. Apples \$2 to \$2.50 per barrel. Potatoes, 25 to 30 cents a bag. Hay plentifn at \$14 a ton.

At the last regular meeting of the F. M. T.
A., the following were selected as officers for
the ensuing term:
Chaplain, Very Rev. D. F. Foley.
President, M. Hogan.
Vice President, A. C. Kaine.
Treasurer, P. Daly.
Secretary, Jas. R. Johnson.
Assistant Secretary, Frank Burke.
Committee of Management, Patrick Frawlay, John Sullivan. B. M. Bolton. Frank M.
Johnson, Jos. Stuart, E. Letang, Jas. P.
O'Connor, John O'Reilly and John Lynch.
Jas. R. Johnson, Sec.

Branch No. 4, London.

Maets on the 2nd and 4th Thursday of every
onth, at 8 o'clock, at their hall, Albion Block
Richmond. Street. John Roddy. President:
G. Barry, 1st Vice-President; P. F. Boyle,
Recording Secretary.

honey, best white comb, 12 to 15c per lb.; cheese, full cream Michigan, 11 to 115c lb.; eggs, strictly fresh, 20c per doz.; onions, Michigan, per bush, 30 to 35c; butter, fancy dairy, 15c; irst class dairy, 15c; creamery, 24c per 1b.; beans, city handpicked, 81.10 per bushel; apples, new 82.50 to \$5.50 per barrel; poultry, 9 to 11c lb.; dressed hops, 84.25 to 84.50 per cwt; wool, from 8 to 14 to 18c per lb.

to 11c lb.; dressed hogs, \$4.25 to \$4.50 per cwt.; wool, from 8 to 14 to 18c per lb.

PORT HURON.

Port Huron. Mich. Jan. 23.—Grain—Wheat per bush.—White. 58 to 60c; No. 2 red. 55 to 50c; oats, per bush. 58 to 60c; No. 2 red. 55 to 50c; oats, per bush. 50 to 50c; bush. 35 to 55c; peas, per bush. 30 to 55c; buckwheat, 25c per bush. 15 to 10c; per lb.; eggs, 18 to 20c per doz.; lard, 8 to 9c per pound; honey. 10 to 12 per pound; cheese, 10 to 12 per pound; honey. 10 to 12 per pound; cheese, 10 to 12 per pound; honey. 10 to 12 per pound; cheese, 10 to 12 per pound; honey. 10 to 12 per pound; cheese, 10 to 12 per pound; honey. 10 to 12 per pound; cheese, 10 to 12 per pound; cheese, 10 to 12 per pound; bush.

Dressed Meats.—Beef, Michigan, \$4.50 to 85.00 per cwt.; Live weight, \$2.50 to 85.00 per cwt.; Circleago, \$5 to \$6.50 per cwt.; pork, light, \$4.25 to \$6.50 jer cwt.; per hound; spring damb, dressed, \$5 to 80 per cwt.; the weight, \$5 to \$9 per cwt.; chickens. 9 to 10c per pound; geges, 6 to 8c per pound; spring damb, 15 to 9c per pound; Hidss—Beef hides, No. 1, 5c per lb.; No. 2.4 c, per lb.; sheep skins, 30 to 60c. each; tallow, 3 to 4c. per lb.; callows.

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

notmore.

Light hogs were selling freely at from \$3.50 to \$3.70 per cwt.; thick fat hogs brought nearly as much. Choice, off car hogs fetched as a top figure, \$3.87\frac{1}{2} per cwt.; stores sold at \$3.50; all grades are wanted, and prices promise to remain steady.

main steady.

East Buffalo, Jan. 23.—Cattle—The supply was light; only about two cars; the market ruled with a fair demand; all the desirable cattle were sold. Hogs.—Receipts, 45 cars. Market ruled with a fair demand; Yorkers, good to choice, 84.10 to 84.15; pigs, common to fair, \$3.95 to 84. Sheep and lambs—Receipts were fair; market fairly active; lambs, choice to extra selected. 84.85 to 85; Canada lambs, fair to ordinary, 84.95 to 84.5. Sheep, choice to prime export wethers, 85.50 to 85.75; culls and common, 81.85 to 82.40.



St. Louis, Mo., June, 1893. I was treated by the best dectors of this and other cities without any relief for ten years' suf-ering, but since I took Pastor Koenig's Nerv-ering to the since I took Pastor Koenig's Nerv-Tonic I have not had a single nervous attack; its effect was wonderful. CAROLINE FARRELLY.

Finished His Studies.

BRIDGEPORT, CONN., August, 1893. BRIDGEFORT, CONN., August, 1833.

It is about three years since I had the first attack of epilepsy, for which several physicians treated me unsuccessfully, but advised me to discontinue my theological studies. I was not disappointed by Pastor Koenig's Nerve Tonic, as after using it I finished my studies and am now assistant. I know also that a member of my congregation was cured by it.

TH. WIEBEL, Pastor, 357 Central Av.

A Valuable Book on Nervous Discases and a sample bottle to any address. Poor patients also get the medicine free.

This remedy has been prepared by the Rev. Father Keenig, of Fort Wayne, ind., since 1850, and is now under his direction by the

KOENIC MED. CO., Chicago, III. Sald by Druggists at SI per Hottle. G for MA

Large Size, \$1.75. 6 Bottles for 89. In London by W. E Saunders & Co.

HOUSEKEEPER WANTED. OUSEKEEPER WANTED FOR priest. State age, experience and sen imonials as to character. Address "A. B. THOLIC RECORD office, London. 901.

TEACHER WANTED.

PORR. C. SEPARATE SCHOOL. SECTION No.7. township of Glendg, male or female, holding fard class certificate. Address, enclosing testimonials and stating salary on or before the 20th inst., to the undersigned. J. S. Black. Pomona P. O., Grey county, Ont. (40)-2

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As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is feely we are able to state that we have learned direct from the publishers the fact that this is of the best years of the author's curved were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and leficition of same, and is the regular standard size, containing about 300,000 squars inches of printed surface, and is bound in the price of Webster's Dictionary has here to great of all charge for carriage. All orders must be accompanied with the cash.

If the book is not entirely satisfactory to a pone.

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Father Damen, S.J.

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

VOLUME X

Oh Virgin Mother! s Most pure, most

thee,
In thine obedience, the
Who ne'er by sin a
As thou didst offer for
The gifts comman
Now, in remembrance
Give all we have to

Lo! as thou camest t Unknown, unhone tread
In thy blest footprints
Thy tears, thy gle
hast led,
We too may walk;—
So may we come
—Francis W. Grey in

REASONS I

Given by Promin Allen Starr-Sh came a Catholic Chicago Even

Intense interest in the symposium given by promin Woman's League Woman's Clubroo the faces of over who were present "Why I Believ esting subject in from twelve ladi as many confession

to day by a body of as many differe ations. The first upo "Why Am I a read by Eliza All arly interesting, converted to the believes after ye Protestantism. DESCENDED FROM

Miss Starr's pa ion of belief and It is as follows: Descended fro land family wh the cradle of Har of Unitarian par itarian teachers surrounded by literary and s Unitarian auspi by William Cul into womanhood son, Longfello Wendell Holme philosophers, e now a Catholic-

On my first v

friends took me

the music hall preacher, Theome was the b

American Athe

to the eyes of knew them all out to her, t medium of boo imagination h plane of heroic my artist frien was the author histories of the prepared for a itual banquet era in my li mark it, but i from that wh For, as senter preacher, an actual with smo but irresistib molishing ev my religious There was no find other p points, or tellectual as had come to Sacred Script story of manof a Child bor its sins, who again from heaven, from to judge the this I had be

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trary. As the f Christ, and virgin, bo still, worki doctrine of His own n of history t errors of p the glori achieveme pagan mo