MBER 17, 1894.

of painful Goitre by MIN-ENT. BYARD MCMULLIN. of inflammation by MIN-MRS. W. W. JOHNSON. of facial neuralgia by MIN-ENT. J. H. BAILEY.

## sumption.

sant wasting of a conin only be overcome by concentrated nourish-Scott's Emulsion. If g is checked and the pplied with strength to disease there is hope

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rous condition of the Sun Life doubtless due to its fair treat-ticyholders, its unconditional ompt payment of death claims.

sover 1892         \$95,589,155           for year ending 31         \$972,698           1893         1,240,453           0 over 1892         105,615           December, 1893         4,001,776           o over 1892         598,076           sover 1892         398,376           a over 1892         533,264           a over 1892         541,944           all Llabilities, ex-         541,944	83 73 12 51 90
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ated volume that is full of useful holic will surely read it from ver. Catholic Record.

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

## VOLUME XVI.

## LONDON, ONTARIO, SATURDAY, NOVEMBER 24, 1894.

## A NON-CATHOLIC CONVENT. An Interesting Sketch of the Hull House

energetic members of the Civic Federa-

tion in its well-known and much ad-

vertised crusade to reform some of the

flagrant abuses of Chicago. We hear much in these days of co

home sober as well.

sentation of the lost art.

tent.

playground for the little ones.

mind.) Nothing but a few rude twigs,

the ground well sanded and sky above,

but a boon inestimable to those myriads

Philanthropies. MARY JOSEPHINE ONAHAN.

operative housekeeping. The Coffee house is a step in that direction, for Hull House, is one of the interesting spots of Chicago. It is a sort of a non-Catholic convent, but a convent with not only does it serve most excellent meals, at low prices, but it sends out out a cloister and where men folk are admitted to a partial brotherhood. meals, kept warm in an ingenious manner, to the factories and families of the neighborhood that desire them. The word partial is used not to signify that the brotherhood in the spiritual sense is by any means limited, but merely to show that though the men are co-workers with the women, they do not reside at Hull House, but com and cereals so as to make them most appetizing and nutritious. A three there only for their classes and their

It is a strange sight, that long pol-ished table in the large, old fashioned dining room (for Hull House is staunch and old fashioned in everything-except, indeed, in its spirit, which is wonderfully modern) around which are gathered young men and women, the latter largely in the majority, of all nationalities and almost all creeds, bound together by one principle, to do good to, their neighbors. That principle is written in their faces; that principle is exemplified in their lives. Perhaps the presence of Eliza Allen Starr there one night last month (Miss Starr's niece is one of the charter members of the house) made one still more apt to think of Hull House as a convent. Miss Starr lectured on the ethics of St. Francis, and was listened to by a rapt audience of not less than five hundred. She painted in her own vivid way that little town of Assisi and hundred.

the life of the gentle saint who has made it famous, pointed out that the question agitating society to day could e disposed of without riot or strike by the ethics of St. Francis. It was significant of much, this Cath-olic speaker and Catholic subject in a non-Catholic institution. It bespeaks

the interest of Catholics in other ways of goodness than their own. are seldom infringed. The history of Hull House was given

a year or two ago in the North American Review by the gentle, the earnest, the noble woman whose inspiration it was and who still presides over it, Miss Jane Adams. One needs but to look at that spirituelle face, almost wan in its intensity, still young and yet weighed with so many cares not her own, to realize that Hull House, inasmuch as it expresses her spirit, must be doing a great and beautiful work

Old houses, like old people, have their histories. Years aro when Hal-sted street was more of a wilderness that it is at present, when in spite of its numerous shanties there was a flickering hope that it might some day by some strange mischance of fate turn out one of the aristocratic neighborhoods of Chicago, a Mr Hull built there a stately residence, a large, square, brick structure, now of a wholly un-certain hue, with a dignified porch, and finished on the inside in the most solid manner. The stair-case is of solid oak carved and twisted, the doorways wide and high and ornamented with really beautiful carvings.

of small denizens that swarm like spar-After old Mr. Hull died the house went through many vicissitudes though it still belongs to the Hull estate. For some time it was occupied rows in our city slums. It will be seen, therefore, that though it still belongs to the Hull estate. For some time it was occupied by the Little Sisters of the Poor and old ladies and gentlemen galore hob-lad in and current below itself much wider scope. bled in and out 'neath these sculptured lintels, ministered to by the gentle, ever ready lintels. Since the set of the se ever ready Little Sisters; but the house becoming too small to hold all the old people, the Sisters moved away into larger quarters and the old house for many years was vacant. Then it was turned into an old clothes shop, a livery office and various other ignoble things, when five years ago it was espied, rescued, captured by two should in this undertaking be using young women on philanthropy bent and straightway it became what it now is, a social settlement. The re-maining heir of the Hull estate was mostly human means, but human means are good. How many of us neglect even them ! It seems a pity that the Church, the called upon and when the plan of work Church whose Madonna occupies the was unfolded donated the use of the place of honor on their walls, for she house and adjoining grounds for a certain number of years on condition not only commissioned its execution but preserved it for generations to come, that that Church, with all her that it should always bear the name of Hull-a condition that was gladly actremendous leverage for good, should ceded to. remain a thing apart, not known, not It is estimated that two thousand understood by them. Nevertheless, the Lord has many sheepfolds and people come to Hull House each week, either as members of clubs or organizations, or as part of an audience. One mayhap can understand. We can only hundred of these come as teachers, lecturers, or directors of clubs. There hope and more confidently believe that the day is fast coming when there shall are college extension and university be one fold and one Shepherd, as proextension courses, classes and lectures phesied by that gentle Saviour in vineof all sorts, a working people's chorus clad Galilee. Hull House seems to be and choral society, men's women's and one of the happy omens of that unity and brotherhood that we all hope are children's clubs. In fact it would be hard to think of any interest which is coming in the future. not represented in Hull House. Dealing largely with working people it has naturally been brought into relation with the labor movement and it is generally understood that Hull is "on the side of unions. Several of the women's unions have held their regular meetings at the House, two have been organized there, and in four instances men and women on a strike against reduction in wages met there while the strike lasted. In one case a strike was successfully arbitrated by the house. When through the efforts of unions a factory inspection law was passed in Springfield in 1893, one of the residents of Hull House

effective because they preach the gospel of truth. "A MORAL NIAGARA."

#### An Apt Illustration at the Catholic Truth Society's Annual Meeting.

Ottawa Evening Journal, Nov. 12, 1894. "Capital" was the word at the annual meeting of the Catholic Truth society held in Ottawa University yes-Doubtless one of the most important works of Hull House has been in this terday afternoon. From the Arch bishop, who was present, down to the very line, the showing of the poorer people how to cook their food and how to utilize the cheaper kinds of meat humblest member, the opinion of the past year's work was the same. There was a fair attendance. The ladies were well represented.

were well represented. The chair was occupied by the Presi-dent, Mr. J. A. J. McKenna, and on the platform were Archbishop Du-hamel, Father McGuckin, Secretary W. C. DesBrisay and the Treasurer, course meal, and it pleases you, can be had at the coffee house for fifteen cents, and any one who has sampled that cuisine can vouch that it is as good as is to be had in the whole town. Dr. MacCabe. In the audience was a well-known local doctor who takes a It will be gratifying to our temper-ance friends to learn that no intoxicatleading part in matters controversial, ing drinks are sold either in the coffee house, or in any of the clubs that are

but on the anti-Catholic side. The meeting opened with an address by Mr. J. A. J. McKenna, the Presi-dent. Mr. McKenna expressed the under its wing. Hull House not only discountenances the saloon, but it does hope that Catholics would continue to support the Truth Society. He likened what we are often slow to do, it offers something in its place — a bright, cheery place where men may get all the power of the Catholic laity to a the comradeship they want and go moral Niagara, stating that the mission of the Truth Society was to afford a The Jane club is a working girls' channel by which some of the power of this Niagara might be utilized to spread Catholic truth. While Catholics club, a home in the brightest and cheeriest sense of the word and with nothing of the woe-begone and maudlin knew they had the faith in its fullness, air that sometimes attaches to the term had the whole and entire truth, had the Church builded by God, not by men, when applied to public institutions. There between forty and fifty selfthe Church that had civilized and humanized mankind, they too often supporting women live; they have cosy rooms, a general dining room and forgot the obligations that go with this a pretty parlor where are some excel-lent copies of old masters, bas reliefs privilege. The obligations of the clergy did not excuse the laity from and statuary, indeed Hull House attheir share of the work of spreading the truth. The achievements of the tributes much of its success to its pre Truth Society should encourage and The young women make their own rules, which are few and simple, and

attract the support of the laity. SUBSTANTIAL PROGRESS. Mr. W. C. DesBrisay read the an-nual report. It opened by congratu the esprit de corps being strong, they The Free Dispensary, Kindergarten lating the members on the substantial progress shown and volume of work and Creche are conducted, as are all institutions of like character, also the done during the past year. Pleasure was expressed in calling attention to branch of the Public Library, located at Hull House, and the Gymnasium. the work of distributing Catholic litera-One of the most unique and invigoratture, one of the main objects of the society. During the year the society purchased from the Catholic Truth Society of England, 621 bound volumes, ing features is the children's playground, once occupied by the most tumbledown and deplorable hovels in the town, now, thanks to Miss Adams, 5,444 pamphlets and 558 leaflets and from the C. T. S. of America 1,083 pamphlets. There were put into cira wide, open, sanded space where children by the thousands congregate, pamphlets. There were put into cir-culation 472 bound volumes, 5,555 swinging, teeter tautering, romping and merry making to their hearts conpamphlets, 3,517 leaflets. Then in-cluded a number of the Ottawa series. It is one of the best of the many Tho grand total was 10,422 publicagood features of the Hull House, this tions, compared with 9,007 last year, an increase of 1,415. Since organized It is by no means extravagantly fitted up; three years ago the society had put there are neither tennis courts nor 25,396 publications into circulation. summer houses, no, not even a tree The report recommended the continunor a flower (with such a scurrying of young feet even a blade of grass would ance of the new feature introduced last year, of selling at the church door, perish, which seems a pity, for no one devotional pamphlets intended for special seasons. The orders for publican estimate the influence of any live growing thing upon the child heart and

> in the city during the year. There are now five.

MR. POPE'S LECTURE IN DEMAND.

Two literary and musical entertainments were held under the society's Auspices during the year. At the first Mr. Jos. Pope's paper on "Anglican Claims" was read. The report says laims press one. Though the ladies wear no the paper was immediately published religious garb, they address each other and a large number of copies disposed as "Sister"; though they have no re-ligious exercises of any sort — at least of, both in Canada and the United States. It adds : "The criticisms of none are evident to the casual guest the Catholic press were highly lauda they are certainly animated by the tory and applications are being contrue religious spirit-they are seeking stantly received to be supplied with to uplift and to brighten humanity. this valuable addition to our current Catholic litertaure." The report called attention to the It seems a pity, indeed, that they

penetrated. Their work is the more cate part of our work and our offorts had a person's arm to lean upon, and the handful of dust so many are the have been attended with satisfactory results. The financial statement presented Note that the vehicle in order that she might is not support the second on the other a staff to support her. While at Lourdes she was placed in a matter; though these years have rolled on we will never forget them.

by Dr. MacCabe showed receipts total-withese the 4 o'clock procession : and ing \$442.17 and an expenditure of \$340.34, leaving a balance of \$101.83. before her she experienced a sudden Archbishop Duhamel thanked the pang, her tumor dissolved, and she officers of the society for the work dur- rose and accompanied the procession ing the year and expressed his happi-ness and consolation at seeing the titude.

Catholic laity understand their duty to help the clergy. He asked all present to join the society and to encourage others to join that they might work to-knee of twelve years' standing, and wards the perfect union of mankind on the basis of the truth as taught by the Catholic Church, that all men might be of one heart and one soul, recognizing months had taken no other nourish-one Father, God, in heaven and one ment than one glass of milk per diem. She was plunged into the piscina in a state of insensibility, suddenly gave a

mother, the Church, on earth. OFFICERS. The election of officers resulted as shriek, and upon being removed from follows: Pres,. Jos. Pope ;1st vice pres., the water eagerly asked for food. Father Whelan ; 2nd vice pres., Wm. All these cases of cure, and many Kearns; secy, W. C. DesBrisay ; treas., Dr. MacCabe ; committee, Father Con-fied by Dr. Boissarie at the verification

Wm Findlay, Michael Kavanagh.

## MIRACLES AT LOURDES.

This year's national pilgrimage to When we go back to the first years Lourdes, but lately over, says the Westminster Gazette, was, according to official report, attended by some ment. The young cannot think a time to the flight is but of a mo-ment. The young cannot think a 25,000 persons, or about 5,000 fewer time like this will come to them. Facts than the average of the last five or six years. We are assured, it is true, growing old. The flight of time is so that this falling off in numbers was in swift that we forget it.

We had, years ago, like the youth of no wise due to a falling off in faith, but merely to the weather. This, howbut merely to the weather. This, how-ever, was powerless to check the course we forget, our sorrows. The joys of the miracles among those who took chasten us. Indeed our sorrows and their seats in the red, white, blue, tears are sweeter in our memory than grain, green and yellow trains which the mirth which produced laughter, grain, green and yellow trains which the mirth which produced laughter, started from the Gare d'Orleans amid Why? There is no need to ask the the fervent chanting of the "Ave question. The very joys of bygone Maria Stella." In fact, proportionately speaking, there have been more while the tears creep into our eyes. miracles at Lourdes this year than Where are the companions of those bygone years? Gone-most of those gone before God and we hope at restusual After treating of the Sarah Astor

case, already given in detail in the They will be if our prayers can make Catholic Times, the Gazette continues : them Another interesting case was that of Mile. Ernestine Boyendal, a young woman of twenty, belonging to the more against us. We heard others village of Monrard (Oise), who for efghteen months had been suffering from a white tumor at the knee, accom-dream of. It is now the glance of a panied by anchylosis. She was twice bathed in the piscina, and after her second immersion her tumor had dis-forties. We do not think of it until appeared and she was able to walk without the assistance of the crutch, and the look of that face brings us to which she had hitherto employed. She is now, we are assured, as well and as not the joys but the sorrows. We will have them. It must be that there is active as any other person of her age.

active as any other person of her age. In the case of Mile. Elise Guerin, of St. Pierre de Maille, in the Depart-ment of the Vienne, who had been ill for three years, Dr. Perivier, of Pleu-martin, had been treating her for ab-dominal thereales. She was in such along those wears gone by we have society's transactions. Two new depots for the sale of publications were opened in the city during the were opened Lourdes that the Viaticum was admin-wondered at first what it meant. ure, and on her arrival she had to be could not understand the words which carried to the grotto on a stretcher. were spoken.

We saw our little playmate climb on Nevertheless, one brief bath in the piscina sufficed to cure her. Sheemerged from the water strong and active, re-fusing all help, dressing herself with the greatest ease, and afterward fol-the greatest ease, and afterward fol-Nevertheless, one brief bath in the

NO. 840.

They are photographed on our hearts by the kind words they said, by the kind deeds they have done and how can we forget them ?

As we go into the church, when we kneel to pray, and when we go up to the altar our dead are with us.

When we were little and young a kind pastor and our parents taught us to say "God be good to them." The The older we grow the more is our charity extended towards them. Kind reader, make your heart more kind to the dead then I say God be thanked for it. S. S. M.

THE AMERICAN NEGRO : HIS HOPE AND OUR DUTY.

The Rev. J. R. Slattery, in his admirable address before the recent Con-gress of Colored Catholics in Baltimore, gave advice and suggestion which the colored people, irrespective of religion,

can profitably consider. "There is," he said, "a great deal of quiet push in the negro race;" and in proof of this assertion, he notes the tremendous progress of the race since the Civil War. They number to-day 8,000,000. One million and a quarter attend Public schools; 23,000 are in various colleges. Religiously, be-tween four and five millions are divided among the various Protestant sects ; 200,000 are Catholics, and 8,000 are in Catholic schools. Time and silence have worked for the negroes. They have not been an ag-

gressive people. By reason of the spirit of personal irresponsibility, developed in them by slavery, and dying slowly out in the air of freedom, the colored people need in a special way, what all people need in a general way-to cultivate home ife and domestic purity ; a common purse among the wage-earners of the family; strict honesty in all dealings; and the virtues of temperance and total abstinence.

Over and above all this, the colored people need religion. "Not," said Father Slattery, "a religion which puts holiness and sanctification in the whirl and excitement of a camp meet-ing or a service, but by a religion ing or a revival ; but by a religion which strengthens them to b e pure, to be honest, to love home, to be sober." Catholicity is that religion, but it

avails little for Catholics to assert this truth, if they do not act upon it in behalf of their negro brother with the charity and consideration which carry conviction to his heart.

It is true that, as yet, the number of priests and religious who can devote themselves exclusively to the colored missions is small. But, as with the larger work of bringing the Church in her truth and beauty befo.e the American] non Catholic body as a whole, every Catholic, white and colored, should constitute himself a missionary. He may be able to work only in the way possible even to the most timid and humble, by the example of a vir-tuous life ; he may be privileged to conjoin to that the special missionary gifts of appeal and persuasion, or the influence of material beneficence. In any event, the honor of the Faith is in

newspapers, the number of English visitors to the grotto has this year been quite phenomenal, and numerous instances of conversion. Pilgrims this Year Fewer and Cures More Numerous. OUR DEAD.

stantinean, Father McCarthy, Father office, where the seances were attended Cole, J. A. J. McKenna, W. L. Scott, F. B. Hayes, E. L. Sanders, John Gorman J. P. Dunn and D. Burk ; auditors, J. B. Hayes, E. L. Sanders, John Gorman J. P. Dunn and D. Burk ; auditors, J. Scottart, J. S

#### CONTENTS.

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Mistake. A charming story, with ustrations, by Sara T. Smith. story. A poem by Mary Eliza-alze. ona's Feast-Day. With a full-page tion. By Eliza Allen Starr. taphs. of the Confessional. A true story. able Joan of Are. With two filus-

Reserve, An Australian story by gnes Fin. nage of Marienthal in Elsace. An ing description of a world-re-ishrine. With four illustrations, of Small Things. A touching has Story. By Marion Ames

With a beautiful full-page il'us-

r's Counsel. An original story. wo illustrations. By John Patrick

r's Counsel. An original store, woillustrations. B, John Patrick n. Bishops. With portraits of R'. Jward J. Dunne, D.D ; KI. Rev. P. Roeque, D.D.; Rt. Rev. Michael r, D.D.; Rt. Rev. P. J. Donahue, ti. Rev. George Monigomery, D. Rev. Thomas M. A. Burke, D.D.; Rev. Thomas S. Byrne, D.D. ph's Flord. A story of the Nor-ast. With an illustration. By A. Lu'z. Mathias Raus, C. SS. R., the elected superior-General of the ptorists. With a portrait. versaries of 1895. With aneedotes Anthony of Padua and St. Philip With an illustration. Autourneen. An Irish story. By F. Sadler. Hildebrand De Hemptinne, O. S. e first Abbot Primate of the Bene-s. With a portrait. s Trust. A western story. With a ge illustration. By Katharine K.

ge Illustration. By Katharine ble events of the year 1893-4. With Instrations, including views of the of the new Diocesan Seminary at ine's Hill, Yonkers, N. Y., and the Hospital.

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

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Post Paid by us. Post Paid by us. the price at once, and you will get at immediately. All that is neces-send a 25c, biece or 25c, in postage The Annual is worth double the the anyone who buys it will find ft restment. Address: ATHOLIC RECORD, London, Ont.

discussion that has recently been going on in England as to the validity of the orders of the Church of England. Cardinal Vaughan had taken advantage of the occasion to declare the absolute inadmissibility of Anglican orders. The report said was satisfactory that the stand taken by Mr. Pope in his paper should be so signally vindicated by such a high authority. It also mentioned in this connection that Canon the Lord has many sheepfolds and Taylor, a high dignitary of the Church more ways of caring for them than one of England, writing to the Times, stated Cardinal Vaughan is right and that the Church of England, in his sense of the word, does not possess valid orders and never claimed them. This, the report said, was sufficient answer to the pretensions of those who, last winter, writing to the local press said that all intelligent Catholics admitted the validity of Anglican orders. The report also quoted the London Times,

which said editorially it was convinced Cardinal Vaughan spoke the mind of the Church when he said he was unable to recognize the validity of An glican orders. THE SOCIETY'S MISSION.

The report concludes : The grand object of the society is the diffusion of Catholic truth and its vindication whenever assailed within our territory. We are not aggressive. We attack no creed and allow no assault on our own. Whenever we claim the courtesy of the press, it is not to apologize for our religion, for we engage in controversy solely for purposes of explan-ation and defence. This is a highly State of Illinois. The head of the alleled all over the world wherever ation and defence. This is a highly house is one of the ablest and most these noble sons of the Church have important, and at the same time deli-

lowing the procession to the basilica eyes-ah! we had been taught the lesson. We loved with the little child with a lithe and buoyant step.

"I AM HEALED."

the body that had been laid in the Another notable miracle was Mme. coffin. Long before this we had seen Broussin, the precise nature of whose the black that was worn and the hat illness is not stated in the reports I that was craped and had learned our have before me. However, I under-lesson. We had knelt at the bedside stand Dr. Boissarie (M. Zola's Bonamy) to say that this lady had been bedrid- said while the tears almost choked our den for four years and had undergone utterance. We had seen the darkened a frightful operation to give stability to room and the coffin placed in the midst her back (fixer le rein). She is a of it. We had looked on the pale face woman of thirty eight, and resides at within it. We then thought of the Arcachon, where she had been attended by Dr. Deschamps. Coming to Lourdes We would have given worlds if we had she was lying on a stretcher when the not said them.

We had knelt beside our dead. We she was lying on a science by. The Blessed Sacrament passed by. The sight of the Host borne in triumphant sight of the Host borne in triumphant sight of the Host borne in triumphant procession appears to have thrilled her; like Marie in M. Zola's novel, she blessed lights twinkle on each side of it. We had sprinkled our dead with shouted : "I am healed !" and rose from her the green twig we dipped in the holy

water near us. We had gone to con-fession and had given them Holy Combed and walked. "What did you feel when you rose ?" Dr. Boissarie afterwards asked her at the verification office. "Did you exyears have gone by yet tears will come with the memory of them. Who

perience a shock ?" " No," she replied.

"Then what was it that impelled loves not their dead never loved them while living. Our parents taught us to love them and told us God required you to walk ?" "A sudden flash of confidence. It

all at once seemed to me that I should it. walk, and I did so." OTHER NOTABLE CASES. The sight of the Blessed Sacrament love. Ah ! so often has it tolled since

sumced to heal Mile. Camilla Meslard, residing in the Rue du Cloitre de la Cathedrale at Orleans, who suffered from congenital displacement of the hips and could scarcely walk sufficed to heal Mile. Camilla Meslard, ven loves lived not many years with us She they were ripened with the sheaves —Catholic News. hips and could scarcely walk, even with the assistance of a stick. She threw her staff away, however, on be- that were golden in the harvest.

A father and mother, sisters and holding the Host, and followed the probrothers, most all of them are gone cession with a firm, erect gait. Very similar was the cure of Sister Etien- from us.

Ourself and another are all that re-

nette of the Order of St. Joseph, who came to Lourdes suffering from both the left side. For ten months she had been unable to rise without help, and could only walk when on one side she

Miss Guiney's Difficulties.

Miss Louise Imogene Guiney, the well-known Catholic poet, whose suc-cessful contest for the place of postmistress at Auburndale, Mass., about eight months ago attracted the attention of her readers throughout the country, has not found her official path one of roses. Her enemies have boycotted the office, as far as the sale of stamps is concerned. As the office is a third class one the salary depends upon the sales made, and in consequence of the boycott Miss Guiney has suffered a reduction of \$100 a year. The fact that Miss Guiney is a Catholic has given rise to the suspicion that the boycott has an A. P. A. foundation, but Miss Guiney has no proof of this. What ever the cause of the trouble Miss Guiney's friends and admirers do not intend that she shall suffer by it and orders for stamps are reaching her from different parts of the country, so that by the time her next report is sent in the deficit will have been more than made good.



The Pope has already written his We had heard, hear now, the own epitaph. It is this : "HERE LIES LEO XIII., POPR. church bell tolling for the dead we

HE IS DUST.

A Tertiary Pontiff, who has literally been a glory to Christendom and a guide to a distracted world, could hardiy have given a better example of

A cheerful temper, joined with innocence, will make beauty attractive, knowledge de-lightful, and wit good natured. It will lighten sickness, poverty and affliction, con-vert ignorance into an amiable simplicity, and render deformity itself agreeable.—Addi-

10

A Tribute to the Jesuits. At the Episcopal missionary council held in Hartford, Conn., last week, one of the missionaries from Alaska unconsciously paid a tribute to the zeal and energy of the Jesuits. He told his fellow-Episcopalians that one of the greatest obstacles the missionaries have

to contend with is the work of the Jesuits. They have a larger working force, he said, and are encroaching upon the Protestant missionary field. It may be remarked that the success of the Jesuit missionaries in Alaska, as indicated by this Episcopalian, is par-

and the states

lications, and toward this Mlle. d'An-O soul ! while in thy rebel body pent Thou still art mastered by thy jailer strong But when he fails, the author of thy wrong, Thou dost in turn control thy tenement. And since thy glad release will soou be sent, Though thou hast suffered harsh oppression long, And pangs and passions still around thee throng. Now thou art conscious only of content. tignac wheeled a deep chair. "Sit down here," she said, "and amuse yourself for half an hour. I am sure you will not find it difficult to

do so. "I could not find it difficult for much longer than half an hour," Armine replied. "The danger is that I might forget the lapse of time

entirely." "Oh! I shall be back before lorg," Mile. d'Antignac answered, "so you need have no fear of that. Make yourself easy in mind and body, and send Cesco to inquire if Raoul can see you, when the doctor leaves."

She went out, closing the door behind her, and a moment later Armine heard the outer door of the apartment also close. All was then quiet. Through the open window the sounds of the great city came in a softened murmur, suggestive of the fullness of life near at hand, but not loud enough to disturb. The girl sat down in the chair which her friend had drawn forward, and in which her slender figure was almost lost, and leaned back with a pleasant sense of repose. She was warm from her walk, and the coolness and tranquility were delightful. After a little while she lifted off her hat and pushed back the loose rings of hair from her brow, round which, however, they curled again in damp, picturesque confusion. Then she put out her hand and took a book from the

favorite point than the tall house on the Quai Voltaire. Thither she always turned her face with a sense of pleas-ure; and Madelon never objected to table. It was an English review, and she had just begun to look over the contents when a ring of the door bell that destination, for it chanced that broke the stillness. The sound startled her for an instant.

the wife of the concierge was an old friend with whom she liked to enjoy a But a second thought reassured her. comfortable gossip while Armine mounted to the apartment of her No one would be admitted, she felt certain, so she returned to the consideration of the review just as the One morning, therefore, as was often Italian servant - who had remained the case, they were to be seen leaving the Rue de Rivoli, with its tide of eager life, passing under the massive archway which leads into the Place du with his master ever since the Roman days of the Pontifical Zouave-opened the door of the apartment and confronted a tall, dark gentleman, who Carrousel, crossing that magnificent court which was surrounded and oversaid :

"Ah ! Cesco, can I see your master this morning ?"

"I am sorry, M. le Vicomte, but the doctor is with him now," the man answered. "If you can wait a little, however, no doubt he will see you." "I will go into the salon for a few

minutes, then. Is Mlle. d'Antignac at home "No, M. le Vicomte, she has gone

out.

"Well, no matter. I will wait, nevertheless. Let M. d'Antignac know, as soon as the doctor leaves, that I am here." And so it came to pass that, to

Armine's surprise and dismay, the door opened and closed behind her, me absent; and the doctor is with Raoul, so you could not have seen him. But now I shall take you in "- she and a step crossed the floor before she conquered her reluctance to rise from opened the door from which she had the large chair in which she was conemerged -- " and settle you comfortably cealed. But it became necessary to do so when the step approached and paused at the table. She rose, there-fore, and turning, lifted her eyes to "But you are going out," said rmine. "You must not let me keep the surprised face of the Vicomte de "I shall not let you keep me," said the other, with her frank smile. "But Marigny.

"Mile. Duchesne !" he exclaimed in a tone of amazement.

"I am sorry that Mile. d'Antignac has gone out, M. le Vicomte," said Armine with apparent composure, though inwardly she was much dis-composed. "And — it is only by an acaidant that I am have." composed. "And — it is only by an accident that I am here." The vicomte smiled. "I was aware

that my cousin was out," he said, with the exquisite courtesy of manner which had struck the girl before, "but I was not prepared for the pleasure of finding that she had left a substitute. I should beg your pardon for not

observing you sooner, mademoiselle, but I really do not think " — with a

glance at the high back of the chair from which she had risen-" that I was to blame." "I am

unconsciousness of the look struck him exceedingly. He recognized the beauty of the clear, golden eyes, but, moreover, he recognized that, gaze as far down in their depths as he would, there was not the faintest trace of coquetry to be perceived. And a Frenchman so naturally expects this

trace that its absence always surprises him. "What is it, mademoiselle?" he asked, answering the look with a smile. "Are you wondering over the fact that even a Frenchman could place

France before Italy ?" "No," she answered. "I was wondering which is best-in its results on the world, I mean-the spirit of patriotism which you express, or the spirit which ignores geographical boundaries and race distinctions to

embrace all mankind as brothers." This unexpected reply made the vicomte remember what D'Antignac had said of his surprise when he found this girl pondering upon the deep problems of life. She was so young in appearance, and there was so young in childlike simplicity in her manner, that he was the more surprised, though there was certainly nothing childlike in the regard of those grave, beautiful

eyes. "That is a question," he said, "upon which the world is very much divided-though modern opinion leans more to solidarity than to national feeling-but I believe that patriotism is an essential principle in the social order. All mankind are indeed brothers; but there are few who will deny that those of our own household

have the first claim upon us." "There are many who deny even that," she said. "There are unfortunately many

who deny everything which human experience proves," he answered. "But," he added, with a remembrance of her father and a desire to avoid wounding her, "no error can main tain any lasting influence unless it holds some fragment of truth ; and the solidarity of mankind, which Social ism teaches, is but an echo of the fraternity of the Christian and the

Catholicity of the Church." She was silent for a moment, looking down and turning over absently the leaves of the review; then, glancing up, she said: "So you think there is

""Nay," he said, "you think there is some good in such teaching?" "Nay," he said, "you must not misunderstand me. A teaching may be none the less evil in its effects for containing a fragment of truth. To attempt to work out by natural means

an ideal which requires a supernatural basis is not only an attempt foredoomed to failure, but also certain to produce unlivable conditions. It is to me," he went on after an instant's pause, "one of the saddest features of our time that so many spirits, full of self denying ardor and noble zeal for what they be lieve to be a great end, should waste time, life, energy in pursuit of these vain ideals of human progress, which ultimately can only retard that progress, instead of helping it.

Her eyes were now full of quick moisture and grateful light. You are right," she said in a low

tone ; "it is sad, but I can answer for some of them that they are blind to any other light than that which they follow, and that they are indeed full of self-denying ardor.

As she spoke a slight stir was audi-ble in the antechamber—evidently the doctor going out—and a moment later Cesco opened the door communicating between the salon and his master's room.

room. "M. d'Antignac will see you now, M. le Vicomte," he said, after a slight pause expressive of atonement at the *tete-a-tete* which he found in progress. M. de Marigny turned to Armine with an air of deference.

some effect on him, since I met him in Notre Dame last Sunday afternoon. "He went by my recommendation, but I think from intellectual curios

ity, said D'Antignac ; "and in the pleasure which he expressed after-wards I heard no echo of anything save intellectual gratification. "Intellectual gratification may lead

to mental conviction," said M. de Marigny. "It is quite true that faith is not of the intellect, but the steps toward it must be mental processes "Credo, quia impossibile est," said D'Antignac.

"Yes, I have always thought that the sublimest expression of faith," said the other. "But a mind must first be led to believe in the possible before it can bow down before that which is impossible-save to God."

"Egerton is very reasonable," said D'Antignac. "He is quite willing to acknowledge the possible, but I fear that he will halt long before the im-possible. The most careless Catholic has this great advantage over those whose lot has been cast outside the Church : he is able to realize the supernatural, which modern thought grows more and more arrogant in denying." "And by the aid of that knowl-edge," said the vicomte, "he is able to understand many things which are a mystery and a stumbling-block to the modern philosopher. You see, mad-emoiselle," he turned to Armine, "I have reached again the point where our conversation ended."

"And it must be the end for me a second time," she answered with a smile. "Yes, I must indeed go," she said in reply to a look from D'Antig-nac. "But I am sorry-oh! more than sorry - to leave you suffering so much."

"Do not be sorry," he said quietly "' Cette vie crucifiee est la vie bien-heureuse.' It was one who suffered as much as I who said that.'

"I know well that there are many more unhappy lives than yours," she replied. "Yet one cannot help wishliving.

ing that you might suffer less." "Then I might merit less," he said. "Only pray for me that I may be patient. he wanted.

She murmured a few words in reply then turned toward the door, which M. de Marigny moved forward to open. This is certainly an agnostic defini-tion of an agnostic. Why should a man like to believe if he have not adequate motives of credibility? And if we have It seemed to Armine that he could have done so no more courteously if she had been the daughter of a duke. She thanked him with a glance from her these motives, who is to hinder him from believing? When the lay soft eyes as she passed out, returning his salutation with a low "Bon jour M. le Vicomte."

preacher says the agnostic cannot be-lieve, we take it for granted that the motives of credibility are not consid-ered by him sufficient. Then, if the He closed the door after her and went back to the couch of his friend with rather an abstracted look on his face. It was not a handsome face, but one that had the power to attract at-tention by its distinction and to hold it desire to believe? Or are we led to by its charm. This charm dwelt chiefly in the dark, deeply-set eyes and in the smile (when it came) of the ity to believe is the result of an intel-lectual kink or a defective understanding? In that case he no longer be usually grave lips. It was a thoughtful countenance, with many traces of that ardent and earnest soul which agents. He is egregious, and is no more to be blamed than a lame man for halting when he is ordered to march, or a crab for retrograding. A the Breton possesses, and which enables him to preserve a noble type of man in that condition is not normal, manhood among the rapidly-degenerating French people.

After a moment D'Antignac spoke : Eh bien, Gaston," he said. what are you thinking ?" " Of

"I was thinking," replied the other, with a slight smile, "that I begin to understand the personal magnetism which Duchesne is said to possess. And I was also thinking that it is a singular chance which has brough me in contact with his daughter this morning, for I came to tell you that I have decided to stand for for Lafour's seat, and I understand that Duchesne is to be sent down to rouse opposition and elect a Republican, if possible."

"But it will hardly be possible?" "There is no telling. Socialism is

you have regarded Armine with pecu-

life and its surroundings has made me

exercise of fancy is needed to imagine

it. Poor Armine ! she has known none

of the sunshine of youth. Her father,

I judge, is kind to her, but absolutely

absorbed in his work. She has never

said. "But tell me your plans for the campaign which is before you."

NOVEMBER 24, 1894.

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"I came to talk them over with you," said the other, "since I must leave Paris to night. But I see that you are suffering very much, and I think it would be better not to trouble you.

"Do you know so little of me as to believe that you could trouble me?" D'Antignac asked. "Ah ! no. Go on, tell me everything ! One can only rise above pain by abstracting the thoughts from it." TO BE CONTINUED.

GREAT AND LITTLE IDEAS.

The New York Herald has fallen into the bad habit of preaching an editorial lay sermon once a week. If we remember rightly it was Huxley started the idea. The writer of the Herald's preachments is an expert in the science of the vague, and his whole aim seems to be to see how much he can talk and how little he can say, and at the same time to envelop what he says in a philosophical fog so dense as to leave the reader under the impression that there is a good deal in it if he could only understand it. For

instance, take this : "It is hardly possible to doubt the statement that great ideas have a tendency to broaden and deepen the man who ponders them, while small ideas have an opposite influence." To take the force of this it is neces-

sary to know the difference between a great idea and a little one, so that when one happens to stumble on an idea he may know how to value it. An idea, as such, is neither great nor little, except in the parlance of slang. We may have ideas of great and little things but the ideas considered in themselves are essentially the same and can be measured by no formula that implies extension. In the same line the preacher says : "Large thinking makes large

Again : "The agnostic is one who would

motives are insufficient, why should he

understand that the agnostic's inabil-

longs to the category of responsible

and should not be introduced as a fac

tor in sound philosophy, which deals

wtih general principles and laws, and

not with exceptions. Like the opera-

tions of a mathematical machine with

a defective cog, the conclusions of the

agnostic, as described by the lay

sideration. He should leave the prob-

lems of life to be worked out by normal

minds, and devote his delicate head to

less severe tasks - lecturing, for in-

stance.

preacher, are not to be taken into con

like to believe, but cannot.

What does it mean? Does he give his article as an illustration of "large thinking?" If so, vague is the word

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Speaking of the agnostic's state of mind, the lay preacher says: "Of immortality and heaven, of a

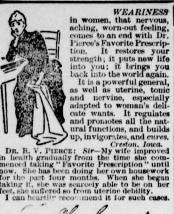
soul which will continue to exist, of a God who is something more than eternal energy, of a Providence which overlooks and guides our destiny, tema very attractive doctrine, as well as pering the wind to the shorn lamb, the agnostic) simply says, proven If he says, "Not proven," it is to be presumed that he says so because he he believes it is not proven. And if he believes it is not proven he certainly believes something, and if he "Well, not against me personally, something he can believe. What then becomes of your definition, that an agperhaps, but certainly against me as the representative of my family. De nostic is one who would like to believe, Marigny is likely to be an odious name but cannot? The fact is the agnostic to him, because it is a name which he believes more than he gets credit for, and on very rickety motives of credicannot bear." "Ah !" said D'Antignac. "How often it is the case that the most pas bility-he believes in himself. With sublime inconsistency he is a dogmatist sionate advocates of social revolt are those who are under that particular social ban! This fact explains many of dogmatists.-Philadelphia Catholic Times. things about him-the refinement, the

and the destruction which the Com-mune began the Republic fitly finished, emerging on the beautiful Quai du Louvre, passing over the Pont du Car-ALTAR BRAND PURISSIMA BRAND rousel, and entering the familiar house on the left bank of the river. The leading brands now upon the market, and the most popular with the rev. clergy. Send for our price list, list of premiums and special discounts for quantities There, leaving Madelon in the cabinet of the concierge, Armine passed up-ward and met Mile. d'Antignac just before placing your order. Address issuing from her apartment. "My dear Armine," she exclaimed, The Candle Manufacturers, "I am glad that you were not two minutes later ! You would have found

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pense. "I am well pleased with Webster's Up abridged Dictionar able work. "I am highly press. "I am highly press. with Webster's Up and it a most valu with . Payng. Chatham, Ottor ary," writes Mr. W. Scott, of Lancaster, Ont



The Viaticum.

Now, when Death's shadow o'er thy face is spread Thou dost not fear, for thou hast grown in

might ; Earth's food avails not, thou wouldst fain be

fed With food celestial. Lo! his eyes grew bright When he had eaten of the Living Bread, In whose blest strength he journeyed forth to Light. (New York Stur

ARMINE

BY CHRISTIAN REID.

CHAPTER XII.

of existence, when not otherwise occu-pied, to take a walk with Madelon.

Besides the chief end of exercise, there

were many objective points for these walks — the markets and shops where

necessary business was to be trans-acted, the churches where of late the

girl had liked more and more to go -

but among them all there was no more

looked by the united palaces of the

Louvre and the Tuileries until the

hand of barbarism fell upon the latter

I shall keep you until I return. You will not mind? I shall not be long-I

am only going on a little matter of

that I want to say to you, so I should like for you to wait, if you can." "I can wait, if you will not be too

long," Armine answered. "And per-haps when the doctor goes I may see M. d'Antignac for a few minutes?" "Perhaps, said Helene doubtfully.

"He is suffering very much this morning; but after the doctor goes you can send Cesco to inquire. If he

She unclosed the salon door as she spoke, and ushered Armine into that

pleasant room, full of the fragrance of

lowers, and with windows open to the

covered with French and English pub-

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Armine.

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brightness of the soft spring day. A table in the middle of the floor was said Armine smiling also. "Mlle d'Antignac asked me to wait for her," she added, and "I was the more willing to do so because I hoped to see M. d'Antignac, perhaps. You are probably aware that the doctor is with him now.

"It is for that reason I have in-truded upon you," M. de Marigny answered. "I am waiting until the doctor leaves. But because I have intruded I beg that you will not suffer me to disturb you." He looked at the book in her hand. "You were read-

book in her hand. Four were read-ing when I entered." "No," she answered. I had just opened this to see if there was any-

thing in it which I cared to read." "It is the *Contemporary Review*, I perceive," he said. "You are familiar with English, then?"

"Sufficiently so to read it easily," she replied; "But I do not like to speak it. Indeed, I am not fond of speaking any language except my native tongues-French and Italian."

"They certainly spoil one for all others," said the vicomte. "But you are fortunate in possessing two native tongues. Most of us are forced to be content with one, and to undergo the labor of learning whatever other language we acquire.'

"I should be at a loss to tell whether French or Italian is my native lan-guage," said Armine, "for as long as I can remember I have been as familiar with one as with the other. My mother was an Italian, and I have lived in Italy as much as in France."

"I fear, then, that France must occupy only a secondary place in your regard," said M. de Marigny ; "for I have myself lived in Italy long enough to appreciate the spell which it exercises, even when one has a coun-try that one places before all others."

"Yes, I like Italy best," she said. Then she paused and looked at him your opinions on the questions which with the shadow of a thought in her eyes, which she seemed in doubt whether or not to utter. The absolute

You will come also, mademoiselle. will you not ?" he said. "For a moment only," she answered.

the logical outcome of republicanism. And so, to D'Antignac's surprise, it and this man has great powers. Be was Armine who entered, followed by sides, he has reasons for special anithe vicomte. "You did not expect to see me, mosity, and therefore special exertions,

against me. she said with a smile, advancing to "Against you ?" said the other with surprise.

the side of his couch. But Mile. d'Antignac whom I met as she was going out, told me that I might beg to see you for a minute after the doctor left. So here I am-just for a minute -to bid you good day and ask how you are."

"Not very well," he said-and, in deed, the wan languor of his appear-ance answered for him-" but able to see my friends for more than 'just a minute.' Ah ! Gaston, how goes it with you ?" minute.

He held out one hand to the vicomte. while still detaining Armine with the other ; and when she made a motion to draw back he said : "No, I cannot let you run away at once. It has been too long since I

have seen you. Sit down for a short while, at least, and tell me something of vourself." Armine shook her head. "I should

be wasting M. de Marigny's time as well as your strength," she said; "and, indeed, I have not anything to tell of

myself. Nothing ever happens to me." "You can tell me, then, if you have seen again the inquirer after knowl edge whom you sent to me, and if any change has come over the spirit of his views

had any social life; and two things have been always before her—one the "The inquirer after knowledge weight of hopeless misery which op-presses the vast mass of mankind, the whom I sent to you?" she repeated with surprise. Then, with a sudden other the spectre of revolution. It is flash of recollection, she added, smil ing, "Oh! I remember—you mean the American gentleman, M. Egerton. I quite possible that she might have be come a prophetess of the latter herself but for the light of faith.' had not the presumption to send him to you ; but since he spoke of knowing you, I asked him if he had ever heard

"And for the hand which guided her toward that light," said the vicomte.

D'Antignac shook his head. " It is not well to think too much of that," he

During the hot weather impurities in the blood may seriously annoy you. Expel them by taking Hood's Sarsaparilla, the great mystery, the reputation of gentle or noble blood." He paused a moment, then added : "It is not strange that

Rev. J. B. Huff, Florence, writes : " I have Rev. J. B. Huff, Florence, writes: "I have great pleasure in testifying to the good effects which I have experienced from the use of Northrop & Lyman's Vegetable Dis-covery for Dyspepsia. For several years nearly all kinds of food fermented on my stomach, so that after eating I had very dis-tressing sensations, but from the time I com-men ed the use of Vegetable Discovery I obtained relief." liar interest." "I think I should have felt that in any case," replied the vicomte. "I never saw a more exquisite face. And either there is something very pathetic in it or my knowledge of her fancy the expression." "It exists," said D'Antignac. "No

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### VEMBER 24, 1894,

tell me your plans for the hich is before you." to talk them over with the other, "since I must to night. But I see that fering very much, and I ld be better not to trouble

know so little of me as to you could trouble me?" asked. "Ah!no. Goon, rything ! One can only pain by abstracting the mit." BE CONTINUED.

## AND LITTLE IDEAS.

York Herald has failen d habit of preaching an sermon once a week. If rr rightly it was Huxley idea. The writer of the achments is an expert in f the vague, and his whole to be to see how much he ad how little he can say, ame time to envelop what philosophical fog so dense the reader under the imt there is a good deal in it only understand it. For ke this : rdly possible to doubt the

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a them, while small ideas osite influence." te force of this it is neces-the difference between a and a little one, so that appens to stumble on an ay know how to value it. such, is neither great nor in the parlance of slang. ve ideas of great and little the ideas considered in are essentially the same neasured by no formula that ension. In the same line thinking makes large

s it mean? Does he give an illustration of "large If so, vague is the word

nostic is one who would ve, but cannot. rtainly an agnostic defini-nostic. Why should a man we if he have not adequate edibility? And if we have es, who is to hinder him ring? When the lay s the agnostic cannot be ke it for granted that the redibility are not consid-a sufficient. Then, if the insufficient, why should he ieve? Or are we led to that the agnostic's inabile is the result of an intelor a defective understand-at case he no longer becategory of responsible is egregious, and is no blamed than a lame man when he is ordered to crah for retrograding. A condition is not normal. not be introduced as a fac l philosophy, which deals principles and laws, and eptions. Like the operaathematical machine with og, the conclusions of the s described by the lay e not to be taken into con He should leave the probo be worked out by normal levote his delicate head to asks - lecturing, for in-

of the agnostic's state of y preacher says: ortality and heaven, of a vill continue to exist, of a something more than eter-

### NOVEMBER 24, 1894.

RELIGIOUS FADS. only reality. Whither is the Intelligence of the Present Age Drifting?

The complete satisfaction of mind do communicate with the living, especand heart, experienced by those who have accepted the doctrines of Holy ally through the agency of a person particularly susceptible to spiritistic influence. And their doctrines and theories are founded on this belief. Mother Church, and model their lives thereon, cannot be understood nor appreciated by our separated brethren. The unity in faith, morals and government, the certain reliance upon an authoritative teaching body divinely years in different parts of the world in its modern form it originated in the commissioned, leaving to the most humble as well as to the most intelli-State of New York in 1848, and since that time has extended over the United gent Catholic mind a sense of security, States and Europe. The mediums, or persons susceptible to spiritistic inand to the heart a thrill of happiness almost inconceivable here below.

It is not difficult to understand how this satisfaction cannot be realized elsewhere. The very fact of division, disunion and dissention existing in the separated churches, the individual interpretation and application of doc-trine, the absence of unity in any shape or form, necessarily create a wavering in belief and at the same time a longing in the heart for some thing that will give it more stable happiness. And the more cultivated tendencies. and enlightened the mind, so much the more repugnant will this instability become, although mediocre minds may

rest content with sterile religious nourishment. Hence, it happened that when a form of belief or worship is breathed upon the intellectual atmosphere, be its shadows darksome and abhorrent. or bright and fantastic, it is eagerly grasped with the hope of draining therefrom some meagre drop of satisfaction and happiness. In this way have the religious fads now in vogue originated and hold their sway, each to the better part of man, claiming to in succession until something later

and apparently better shall have been introduced. SOME OF THE FADS. The word "fad" has been interpreted to signify a hobby. The definition given by one of the best authorities of

the day, the Century Dictionary, is : "A trivial fancy adopted and pursued for a time with irrational zeal; a piness will be attained by the commun matter of no importance, or an important matter imperfectly understood, taken up and urged with more zeal than sense ; a whim ; a crochet, a temporary hobby.' So much for the definition of the word fad. And, indeed, it seems almost ridiculous to prefix "religious" to any one of these terms. Can it be a matter of no importance, a whim or a crochet? Truly the word implying even in its most ancient signification something sacred, seems out of place in the connection. But perhaps it from one form of belief to another may mean a fancy or an important which his soul was craving, he was led matter urged with irrational zeal or with more zeal than sense; here we

may possibly understand a religious fad, bearing in mind that the prime ligence of this country. movers and those who follow the lead have been forced to the action by the insatiable cravings of their intellects and hearts. Once launched upon the current of

the movement, they are carried along with a zeal which is so blinding that with the unknown. But his large mind was not long satisfied with the the most magnificent powers of their results of the movement. Dr. Brown-son carried his search further and souls are darkened, the greatest genius is befogged, and reason is it-self for a time dethroned. Hence the found rest and perfect happiness in the bosom of the Catholic Church. extravagant assertions of the devotees, Perhaps one of the most ludicrous their contradictions and inconsistand at the same time pitiable, examples encies, their pretended attainment of of the results of this fad was Lawyer an ideal happiness unsurpassed even Moss, a gentleman of culture, intelli in the celestial abodes. But are these gence and refinement, residing in New York City. So completely dephases lasting? In our own time we have witnessed the fad of materialism luded was he by the supposed medium. Dis Debar, that he expended a fortune, gave up a flourishing business and behold large number of men in its gloomy dominion. Its decline came with cer-tain steps. The faith of Spiritism dawned on the horizon, and at its approach materialism waned into sig-In its turn Spiritism now finds its domain disputed by its offspring, the osophy, while Buddhism claims a number of adherents. The ascent from materialism to spiritism was as great as the coming from the most loathsome So are the dupes of the fad deluded, so are they swayed by the so called meddarkness into the most dazzling light. Each of its kind is an extreme, and each has been and is carried on with their bodies succomb to the unwhieoan irrational zeal bordering upon frenzy. But an incontestible fact some influence of a zeal as inconsistent as it is irrational. which will bear investigation is that nowhere in connection with these move a hold upon a portion of the people, an offshoot has appeared, and as a fad ments will there be found one who has enrolled himself under the standard of the Holy Catholic Church, and lives up

spirit realm, claiming that spirit is the Middle Ages. As a religious belief it is essentially patheistic inasmuch as it inculcates the doctrine that the WHAT IS SPIRITISM? Spiritists affirm as the basit of their elief that disembodied spirits can and livine essence is inseparably connected with the phenomenal universel. As a fad existing in our own enlightened age, theosophy holds within its grasp the minds of many intelligent men who, if asked to accept a form of belief far less extravagant and illusionary, Although in one form or another this would repel the idea as unworthy of peculiar creed has existed for many their genius.

In proof of this I might cite a cir-cumstance which took place within the past month at Washington, D. C. The learned Prof. Hensoldt, explorer of Thibet and the vale of Cashmere, lectured under the Blavatsky branch of

fluence are of various kinds, no fewer the Society of Theosophists. Prof. Hensoldt is a profound scientist and scoffs at the idea of a miracle or anythan twenty four classes being men-tioned. The chief methods of communication are rappings, table tap-pings, writing and speaking. In the thing which cannot be explained according to the specific laws of science. In the course of his lecture he spoke of Ceylon, the paradise of the Eastern religion. He said that it is claimed that here the Garden of latter forms the medium is supposed to be fully possessed by the spirit for the time being. The movers of this belief contend that these spirit communica-Eden existed and tradition points to tions are providential for the purpose of inculcating the doctrine of immorthe print of a man's foot on two of the mountain tops, asserting that Adam tality and counteracting materialistic stepped across the valley leaving the impression of his foot in each of the A glance at a brief exposition of the above theories satisfies the mind that nountains. Now the professor con-

tended that this tradition was absurd, spiritism deserves to be classed under and argued that according to the laws of specific gravity there could not have the head of fads, in that it is calculated to carry the unwary enthusiast been a man of such colossal propor-tions. A little later in the evening, to most irrational conclusions, awaken a zeal, real or supposed, which during the same lecture, he asserted will be almost limitless in its results. Playing largely upon the imaginative that he himself had witnessed a man part of the intellect, its fascinations pass from one mountain to another in enthral the most sound minds and the mid-air. This occurrence was presumably explained by the laws of thegreatest geniuses. But, unlike its opposite, materialism, its effects are the osophy. The prime mover of this fad was more disastrous, as it appeals entirely

Mme. Blavatsky, who died during the last year. England was for a time elevate him from earth to live wholly the main seat of the belief, and many and entirely in an atmosphere peopled with pure disembodied spirits. As a religious fad, while it has no persons of intelligence and position subscribed to it, notably Mrs. Besant. formal system of theology, it contends In this country theosophy has follow-to be not of necessity inconsistent with ers among the advanced spiritists, formal system of theology, it contends Christian faith. Therefore, many outalthough it is difficult to say who holds

the position of Coropheus. side the Church are drawn into its nets, believing that their highest hap-Rumor has whispered that it is justified by fact, and that others may be brought to see the gravity of their error, to behold it in the lurking forms ication with the spirit world. And while as Protestants they reject the of ignorance; superstition and credu doctrine of the Communion of Saints, lity, together with its absurdity and contradiction. The fact that it has they do not hesitate to attend the seance, accepting without a shadow of been and is practiced by barbarous peoples, that its stronghold has been doubt the communication delivered by the medium from a dear one who has ong since passed beyond the bourne. among the illiterate fakirs of the East, should be a sufficient reason for the One of the greatest lights of spirit. dethronemeut of theosophy as a religism in the age was Dr. Orestes Brownson, a man possessed of the most bril-liant intellect of his time. Drifting ious fad from the minds and hearts of all intelligent, civilized men.

#### BUDDHISM AS A FAD.

without finding the contentment for This form of belief is essentially Indian in origin, having been founded to join the movement of Spiritism at by Buddha in India. Its principles are that man is under the operation of the time when it was producing the most lively impression upon the intelcertain inflexible laws from which he can neither escape nor be delivered. In his celebrated work, "The Spir-itrapper," he details the wonders of the Existence under them is an evil, priestly rites and sacrifices are unbelief and portrays in realistic colors availing, death itself offers no escape, the possible heights to which the spiritbut only a transmigration to another ists may ascend in his communication form of existence. Obedience to moral laws insures a sojourn in heaven, followed by a higher existence on earth. Disobedience insures a punishment in some of the innumerable hot or cold hells situated in the interior of the

earth or its furthermost verge followed by a lower state of existence on earth. The supreme felicity to be obtained by perfect obedience is the suppression of every passion, and eventually the unconscious existence — annihilation. Transmigration of souls, temporary reward or punishment, fatality, annihilation as the ultimate goal constitute the sum total of the doctrine of Buddhcame almost demented on the subject of the "Spoon Pictures," which she claimed to produce. Everyone is fam-illar with the newspaper accounts of ica. In London, Paris, New York,

if they descry the barque of Peter as she sails majestically on the flood. There, and there alone, will the discon tented intellect, the unhappy, cheerless heart find true peace and joy. And while the subject is under discussion it may not be out of place to venture the prophecy that the next age will witness the abolition of all religious fads and the concurrence of the restless and weary into the Holy Catholic Church, whose doctrines they will accept, not as

a fad, but as a heaven-inspired and heaven taught creed bringing the long desired and long-sought for happiness .- Edw. C. Kane in Catholic Mirror.

A BISHOP'S PREDICAMENT. Pins IX., of Blessed Memory, Could not Resist the Ridiculous Elements of a Trying Situation.

James R. Randall relates in the Mirror the following narrative of a Protestant friend. I happened to be years ago in the Eternal City, in the time of Pius IX., of blessed memory. On one occasion an Irish Bishop, assigned to a See in our so called new world, entered the Propaganda when I happened to be there, in utter distres and dishevelment. He was a wretched and dishevelment. He was a wretched spectacle, and, when questioned as to his sorry plight, told us a curious story. It seems that he was at Civita Vecchia, on the way to Rome, when custom house officials were ransacking the trunks of an English milord who, with his daughters, was bound in the same direction. The British radius of the trunks of the trunks of an English milord who, with his daughters was bound in the with his daughters, was bound in the same direction. The British nobleman, who did not speak or understand a word of Italian, was furiously de nouncing this transaction in the language of his country, and threatening to expose it to the *Times* newspaper and to Her Majesty, the Queen. Italian officials were retorting, in kind and as neither understood each other, the situation was at once embarrassing and ludicrous. The Bishop, who was a

master of both tongues, offered his services, and soon brought order out of chaos. He proposed that the English party should journey in the diligence to Rome under his episcopal protection, as banditi, like our own train-robbers were still in vogue. This proposition was accepted and the party, a noctur nalone, went on their way in high spirits and perfect confidence. About daylight, when nearing the city, just as the party had fallen asleep, there was a sudden jolt, a terrifying shout, and a complete halt of the vehicle. The bandits appeared, and in traditional fashion, at the points of their pistols, demanded the money or the ives of the passengers. The Bishop bade his companions compose them-selves while he parleyed with the robbers. He assured the leader that he was a high functionary in the Church. and, taking his official ring from his inger showed it to the descendant of Rinaldo Rinaldina. The bandit chief reverently kissed the jewel and put it in his predatory pocket. The Bishop pointed to his pectoral cross of gold. The chief displaced it from it abiding place bisned it showed its abiding place ; kissed it also, and pocketed it. Then, without more ado, the gang literally "went through"

the wayfayerers, even removing the ladies' stockings, while complimenting their feet in more or less choice Tuscan. After the travelers were stripped of their portable prop erty and their trunks rifled, the bandits vanished, leaving their victims in the cold and mud. The 'milord 'and his daughters were vociferous in their wrath against the Papal system and threatened the vengeance of the British empire. They anathematized Catholicity and even hinted that the poor Bishop, a fellow sufferer and disconsolate, had some hand in the misadven ture. Arriving at Rome, the travel lers separated in different frames of mind. The Englishman, full of wrath and indignation, sought sought a hotel. The Bishop went sorrow-fully and humbly to the Propaganda, where I saw and heard him. Monsignor Barnabo was greatly excited and had armed constabulary scouring the country, but the birds of prey, had flown. An audience was arranged at once for the Eishop with the Pope. He was duly presented and told his story. His Holiness could not conceal a smile when he heard how the handits had kissed the Bishop's cross and ring before appropriating them. He said : "At least, they showed some latent piety." When the narrative was ended, the Pope laughed heartily and ejaculated : "Tell it again ! tell it again !" Resuming a serious mood. the Holy Father gave instant commands that the English party should be sought, placated, given many times the amount of their losses, and afforded a freedom of the city such as as only princes can obtain. The 'milord' and his daughters were charmed. They had nothing but eulogies for the grand Pope, and the Times newspaper and Her gracious Majesty the Queen probably had flamboyant accounts of the city and the Pontiff. The Bishop, who was so roughly handled and subjected to such unmerited reproach from John Bull's subjects, had his reward. He was, not long afterwards, promoted, and likely, for many years afterward, told this story as an illustration of how all's well that ends well for men of good will, at the hands of those entirely

Many a Young Man.

## Old Times! Old Times!

BY GERALD GRIFFIN. Old times ! old times ! the gay old times ! When I was young and free, And heard the merry Easter chimes Under the sally tree. My Sunday palm beside me placed— My cross upon my hand— A heart at rest within my breast, And sunshine on the land ! Old times ! Old times !

It is not that my fortunes flee, Nor that my check is pale— I mourn whencer I think of thee, My darling, native vale ! A wiser head I have, I know, Than when I loiter'd there : But in my wisdom there is woe, And in my knowledge care. Old times ! Old times !

I've lived to know my share of joy, To feel my share of pain— To learn that triendship's self can cloy. To love, and love in vain— To feel a pang and wear a smile, To tree of other climes—

To tire of other climes — o like my own unhappy isle, And sing the gay old times ! Old times ! Old times ! And sure the land is nothing changed, The birds are singing still; The flowers are springing where we ranged, There's sunshine on the hill ! There's sunshine on the hill ! The sally, waving o'er my head, Still sweetly shades my frame-But ah, those happy days are fled, And I am not the same ! Old times ! Old times !

## Outside the Church.

In studying the inner life of noble ouls outside the Church, it seems passng strange that in so many important matters they are with us heart and nind. Tennyson, Longfellow, Edwin Booth, and many another seemed at times to have been upon the very threshold of the Church. The lat John Addington Symonds was another " half Catholic." If the man be reflected in his work, his was a singularly lofty character; and nowhere is it more strikingly revealed than in his admirable "Life of Michael Angelo. Throughout the work, his attitude toward his subject and its environment is essentially Catholic; and, while giving a perfect picture of the great Italian, he has extenuated nothing n set down aught in malice. Th Symonds was a believer in the pivot doctrine of the Real Presence seen evident from the following passage Treating of the Sistine frescos, he has expressed regret that nowhere in th chapel is an adequate representation of Christ the Redeemer. But in the appendix to his monumental work l remarks: "I have alluded in my te to the absence of any representation of the Crucifixion as singular ; but I did not think it necessary to publish : suggestion which has often occurred to my own mind - namely, that the crowning act in the drama of man's redemption, the sacrifice of Christ, was continually repeated in the consecration of the Host upon the altar."-Ave Maria.

## No "Escapes" Wanted.

How is it we have no "ex-ministers" n the Catholic Church as parallels to the "ex-priests" of the Protestants Not because there are no ex-ministers. for scarcely a week goes by without a protestant clergyman joining the Catholic Church. The Boston *Pilot* gives the reason: "There is not a Catholic society, much less a Catholic church, in all the country, which would give a moment's attention or patronage to any convert from Protes-tantism who sought to curry favor by insulting the feelings of his former brethren. We have no use for 'es-



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suffering from what is known as sense for five years, and for days at a e been unable to straighten myself in bed for three weeks; during that are I had leeches applied and derived no b t. Seeing Hood's Sarsaparilla advertised he papers I decided to try a bottle. I fo tle. I found





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of a Providence which d guides our destiny, temvind to the shorn lamb, he ic) simply says, 'Not

"Not proven," it is to that he says so because he t is not proven. And if it is not proven he cerves something, and if he be can believe. What then your definition, that an agwho would like to believe, The fact is the agnostic e than he gets credit for, rickety motives of credielieves in himself. With nsistency he is a dogmatist ts. - Philadelphia Catholic

hot weather impurities in the ously annoy you. Expel them ood's Sarsaparilla, the great

auf, Florence, writes: "I have e in testifying to the good I have experienced from the op & Lyman's Vegetable Dis-syspensia. For several years ids of food fermented on my at after eating I had very dis-tions, but from the time I com-ise of Vegetable Discovery I "

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has found its way into many intellectual circles. I refer to THEOSOPHY.

to her doctrines. THE FAD OF MATERIALISM. Prior to the celebrated Belfast ad-Advancing a step higher than spiritism, theosophy claims a special in-sight into the divine nature. It differs dress of Prof. Tindall, about twenty years ago, materialism was the watch word of the so-called advanced minds from most philosophical systems in that they start from phenomena and deduce outside the Church. They abhorred the idea of spirit life, holding that matter therefrom certain conclusions, whereas was the beginning and end of all theosophy starts with an assumed things, hence denying the existence of knowledge of God, directly obtained God and the future life of reward and through spiritistic intercommunication, and proceeds to a study and expunishment. Apart from the intellectual absurdity of the theory, its planation of phenomena. It is in this influence upon the moral nature of that its likeness to spiritism is apparman can readily be conceived. The ent, that in both there is the commun-

present life was to complete the scope | ion with the spirit world. of his existence and happiness. There Apart from this it claims a direct less, unsound minds outside the pale of divine communication and is distin- the true faith. These minds, great reward to be attained, no punishment guished by this from speculative the and magnificent, framed by the omnip to be feared ; hence, as far as his mere animal appetites were concerned, he could satisfy and revel in the pleasures with the pleasures with the pleasures of the pleasures of the pleasures were concerned, he with the pleasures were concerned in the pleasures were concerned to the plea

and happiness derived therefrom. Happiness drived therefrom. Happiness arising from the material pleasures is necessarily transient; for the soul, created to enjoy the everlast-the soul derived therefrom. Happiness derived therefrom. Happ ing bliss of heaven, soon detests the endeavors to deduce the phenomenal enchained by the fancy of the hour; the husks of earth, animal gratification universe from a play of forces within crochet of some one inferior to thempales upon it, and it seeks to break the the Divine Nature itself." fetters which hold it down. Hence, the revolt from materialism, which re-says: 'Theosophy is but a recrudes-quired only the voice of a leader to cence of a belief widely proclaimed in carried away into unknown depths, suggest. The so-called scientists and the twelfth century and held in some where, left alone and unaided, they the great minds of the day halled the form by many barbaric tribes." may or may not reach the haven of emancipation; but in their eagerness In plain, simple language theosophy rest.

form by many barbaric tribes. In plain, simple language theosophy rest. Well for them if they behold on the we be advancing to the extreme of the ancient practices of magic, which denied the existence of matter prevalent among the oriental nations, tering in transcendent splendor bid and introduced into Europe during the ding their cold hearts to cheer. Well

the celebrated trial of this famous im-Boston and other cities, circles of poster, the pathetic scenes in the courtroom when the pictures were pro-devotees are as firmly convinced of the devotees are as firmly convinced of the duced, and the feeble old man, a wreck sacredness of their worship as is the of his former self, weeping like a child. lowest Pariah of India.

Surely there is liltle in the fad to bring satisfaction to the mind or heart iums, until not only their minds qut When I consider myself the victim of an unchanging law from which I can only escape by transmigration into another existence, where is my happi-But while spiritism continues to have

ness? Certainly the sword which hung over the head of Damocles, ever threatening his destruction, was not more terrible ! Why shall I be honest, charitable, temperate or just if in reward I am only permitted a brief sojourn in heaven, the place of exquis-

ite delights? And why should I refrain from the indulgence of every passion when the punishment is so slight? The end of it all is the same as that of naterialistic annihilation.

Assuredly this is not an improvement upon Theosophy or Spiritism rather a falling off from both, as show-ing that neither offered the satisfaction ever sought and never destined to be attained.

THE END OF FADS.

And so they will proceed, these rest

selves, perhaps, intellectually enthrals The American Journal of Psycology them, and with more zeal than prud When from over work, possibly assisted by an inherited weakness, the health fails and rest or medical treatment mus be restored to, then no medicine can be employed with the same beneficial results as Scott's Emulsion.

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London, Saturday, Nov. 24, 1894. RELIGIOUS vs. SECULAR EDU-CATION IN THE STATES.

The number of divorces obtained in the United States during 1892 is offic ially reported to have been 40,350. In addition to this there were 7,357 murders, 3,680 suicides, 230 lynchings and 82,000 committed to prison.

These numbers certainly indicate a very great increase in immorality, notwithstanding the boasted progress of the country in civilization, education and general prosperity.

We have been accustomed to hear it repeated as if it were an undeniable fact, that as education progresses, so crime disappears ; but these figures tell us a different story. It certainly ought to be the case that as the people become more intelligent, crime should But it will be impossible, after the law decrease, for crime is unreasonable, and intelligent people might be ex. pected to avoid it ; but we are compelled by the facts to recognize that there is a kind of education which does not result in the decrease of crime, and · this must be the kind of education which is prevalent in the country. Wherein, then, does the defect lie in the character of education given? Why is it that while the people are more universally educated than ever before, the amount of crime has increased to so alarming an extent? We do not hesitate to say that this is the result of education without religion.

At the Catholic parochial schools religious education is satisfactorily imparted, but, outside of these, there is practically no religious belief taught. It may be, and we do not doubt it is, the case that most of the teachers, even in the secular schools, are fairly moral. It is generally the case that trustees or school inspectors require that the teachers they employ should have a good moral character, but as a rule they are not allowed to inculcate religious principles upon their pupils. They cannot do so under the existing laws; for although, no doubt, in some places there is some vague sort of disguised religion to be found in the teaching, amid the variety of sects, and the absolute opposition of unbelievers, it is generally impossible to depart from the purely secular standard of Public school education.

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Some kind of morality, too, is perhaps pretty generally inculcated, but it is purely a natural code thereof, not based upon religious principle or dogma, and it cannot take that deep root in the minds and hearts of the pupils which only a morality founded upon religion can produce. A child who is taught to reverence and obey its parents, because those parents have fed and clothed it, and have made great sacrifices to give it a good education, is not nearly so strongly impressed with the importance of this obligation as another would be before whom these same reasons are laid, to gether with the moral obligation arising out of our duty to Almighty God, our Master and Sovereign Lord, together with the reward of virtue and punishment of sin : and it is to the absence of these religious motives in teaching morality that the increasing prevalence of crime must be attributed. It was said by the Duke of Wellington in his day that education without religion makes men clever devils, and there is truth in the saying. There is, therefore, no room for doubt that the increase of crime shown by the statistics to have taken place is the direct the absence of religious consequenc hools, or at least the teaching in absence of a unicient motive for the obligation of morality. It does not appear, either, that there is at present very much prospect that this state of things will be remedied. We have had hopes in the past that public senti- that real Christianity has not so much ment was veering round towards the to fear after all. encouragement of religious teaching, but at the recent elections in the United States, evidence was given that in and so has Unitarianism, which, under New York State, at least, the change many names, especially in the forms of sentiment has been in the wrong commonly called "the Higher Critidirection.

tutional Amendment Convention a con- years, sapping the belief in the divinstitutional law was drafted prohibiting ity of Christ, man's Redemption, and forever the apportionment of public the inspiration of Holy Scripture. But monies for any educational or charitable institution which is subject in any way to religious or denominational control. It needs no argument to show that under such a law it will be less possible than ever to give religious instruction in the schools.

This law was aimed chiefly at the Catholics ; but it is easy to see that it will affect Catholics but little, as far as It is a common mistake education is concerned. The evil effects will be more felt by Protestants; and yet it was, undoubtedly, by means of the dominant Protestant vote that this amendment was ratified by the people at the recent elections, when the Constitutional amendments were placed before them.

The Catholics will not be affected to any extent, for the reason that the parochial schools are already sustained by Catholics independently of State aid

work.

the matter.

into the furnace."

ant press are much alarmed at the

present progress of the Catholic

Church, and the alarm is not so much

lest Christianity itself will succumb,

but lest Protestantism will become

absorbed by Infidelity or Rationalism

under some of the forms which it has

lately assumed, and that Catholicism

will remain as the only form of Chris-

tianity. As matters look it is not at

Special fear of Judaism has been ex-

ressed in this connection, that "There

is to be a development of anti-Christ

that will yet surely try the Church,

though it does not appear from what

quarter the anti-Christ will come, and

suggestion that inasmuch as the Jews

crucified the Head they may also be

the instruments in casting the body

It does appear somewhat strange to

hear such a fear as this expressed in

the end of the nineteenth century of

the Christian era, when the faith of

Christ is being preached by zealous

missionaries in all parts of the world,

whereas Judaism has remained limited

to the one nation which originally held

it as a religion. But the disintegrat-

ing doctrines of Protestantism, which

sects, with dogmas of every possible

MARRIAGE AND DIVORCE.

fifty is the number of divorces granted

by United States Courts during the

year 1892, according to the official re-

posed that each of the divorced parties

Forty thousand three hundred and

There are a few instances, as at Poughkeepsie and some other towns, where an arrangement was made by which Catholic schools were incorporated into the Public school system, and received aid under the law ; and the new amendment will probably upset these arrangements. The Catholics will undoubtedly return to the par- all unlikely that this may be the end of tion of the population. ochial system in these towns, and the Catholic children will continue to have a religious training as heretofore. comes into force, to give any adequate moral instruction in the Public schools attended by Protestant children ; and the consequence must be a more rapid advance in crime during the next generation than ever before.

We may well ask, "Who is response The ible for this state of affairs?" answer is not difficult to fund. The responsibility lies chiefly with the A. P. A., which raised the agitation for the passage of this amendment, in the hope of inflicting a severe blow upon Catholics. They have overreached themselves, and the next generation of Protestants will reap the | terrible consequences of the Apaism of to-day, when Apaism itself will be a thing of the past. As they have sowed, so they must reap.

It may be imagined by some that the Sunday schools will be a sufficient barrier against the monstrous evil we anticipate. Such will not be the case. far as Protestantism is concerned. The Catholic children throughout the Upited States attend their Sunday schools faithfully, as a rule, but the Protestant children do not. Only about 50 per cent. of the Protestant or nondarkness will beat in vain fury. Catholic children attend Sunday school, and these not very regularly. But even those who attend Sunday school receive their religious and moral instruction only once a week, whereas the Catholic children will continue as before to receive such instruction six days out of the seven. It is easy to port. This to say, that in every vil see which species of religious instruclage of 1,700 inhabitants, there is one divorce annually. As it may be suption will be most efficacious.

THE FUTURE OF CHRISTIAN

be overturned by such trivial and fanciful reasons for divorce which the the Catholic Church is almost wholly State may invent or regard as sufficunaffected by such 'isms, and never ient reason for divorce. were faith firmer and the Church more vigorous than at the present day. The Catholic doctrine of the indis-This is virtually admitted by Mr. Star.

solubility of marriage is so reasonable buck, in the very fact that he enumerthat even among all the changes which ates "Jesuitism" among the foes to Protestantism made in so-called Chriswhich Protestantism is likely to tian doctrine, no change was made give way. By Jesuitism, it is originally in this respect. Marriage evident, he means, Catholicism. is theoretically for life in the rituals of all the Protestant Churches, but the of Protestant writers to confound thus a State, acting on the laxity of Protest comparatively small section of the ant belief, has assumed the authority Catholic body with the whole Church, to grant divorces, and, strange to say, a single religious order with the notwithstanding the strong protesta-Church universal. The Jesuits are, sions of the Churches that marriage is indeed, a zealous body of priests, but of Divine institution, indissoluble, except by death, they have all accepted they are but one of the means by which the Church does her missionary State laws overriding the law of God. and permitting divorce for the most It is clear from this that the Protest

petty reasons. The more than forty thousand divorces of the United States in one year were not granted to Catholics They were confined to the fifty-five million of non . Catholic population, so that the figures we have given above regarding the breaking up of families would show a much larger percentage of this evil if we were to compare it with the non-Catholic por-

With the Catholic, the marriage of a couple is not a mere civil contract from which the parties are at liberty to withdraw at will. It is a religious obligation from which neither party can withdraw. The Protestant idea of marriage is very different from there is a show of probability in the this. It was originally identical with the Catholic idea, as the Church of England form of solemnization of marriage, as above quoted, shows conclusively; but this idea has most materially changed. Perhaps the foolish and mischievous literature issued by such writers as Eugene Sue and Ouida, so extensively read now-a-days, is partly responsible for the change of view ; but the varying | character of Protestantism is undoubtedly greatly responsible for it.

All these causes, together with the laxity of the marriage laws, have contributed to strip marriage of any sanchave been the cause of its splitting tity in the eyes of Protestants, and into perhaps five hundred warring the consequence is the present deplorable condition of affairs. There is, shade, make it not improbable that Mr. however, a movement now, the object Starbuck's forecast may be correct, as of which is to correct the evil. There has been for some years in existence The Catholic will entertain no such in the United States a "Divorce fear, for the Catholic Church is built Reform League," composed entirely upon a rock against which the waves of Protestants, the aim of which and the winds raised by the powers of is to have all causes of di-

vorce abolished except adultery. If the object of the League were attained, the extent of the evil would be confined within much narrower limits than at present, but the real solution of the difficulty would not be reached which is to make marriage once more a sacred contract such as it has always been held to be in the Catholic Church: a contract, the terms of which are con

tained in the Divine law : What God hath joined together, le

It is here declared that marriage is and it were useless labor to repeat it. a Divine ordinance. If so, it is not to But now and then comes forth a pamphlet proving, what so often has been demonstrated as false, that Napoleon secured from the Pope a divorce from his wife.

> The facts of the case are as follows Napolean married Josephine de Beauharnais on March 9, 1796, and such a marriage, contracted without the presence of the pastor of one of the officiat ing parties, was, according to canon law, null and invalid. Josephine was aware of the fact that her union was sinful and that she was but the concubine of the man of destiny. The Tridentinedecree on matrimony, which holds in France, brands any union not sanctioned by the Church as adulterous.

When Pius VII. came to Paris for the consecration of Napoleon as Emperor of the French, Josephine confided to him her sad secret and besought him to release her from her ignominious and degrading situation. Napoleon was enraged when told of Josephine's action, but forthwith he manifested his desire to do all required by the Church. This was done to allay the just indignation of the Pontiff. He understood that the marriage should be contracted in the presence of the parish priest and witnesses, but he trusted to his astuteness to prevent him from complying with these essen tial conditions. Accordingly he so licited the assistance of his uncle, Cardinal Fesch. He asked him to perform the marriage ceremony, but the Cardinal, who was not the parish priest of Napoleon or Josephine, refused to have ought to do with such an outrageous mockery. The Emperor, however, implored the Cardinal to release him from the dilemma, and at last he sought Pius VII., and obtained the permission to perform the ceremony without the formalities prescribed by the Council of Trent. The marriage was therefore valid, inasmuch as the conditions otherwise essential were by the dispensation of the Pontiff deprived of their obligatory force. From that day Josephine was a lawful wife, and the tribunal that granted a divorce to her imperial husband did so without the sanction of Rome.

That tribunal was ecclesiastical, but it was without authority. Sycophantic and time-serving, it was but the mouthpiece of Napoleon. It was there to follow blindly its master's instructions, and faithful was its obedience. The judges knew the infamy of their action, but the gaudy toys of place and promotion lured them away from the path of principle and made them recreant to their duty.

To say, therefore, that Napoleon was, by the Pope's authority, divorced from Josephine is to give utterance to a vile calumny. A divorce in the case of consummated Christian matrimony can never be granted by the Catholic Church.

EDITORIAL NOTES. THERE has been another exhibition NOVEMBER 24, 1884.

ne fact that at a recent "patriotic" meeting at the "People's Temple," the A. P. A. Triumphal March was sung in chorus, one stanza of which is as follows :

"We'll drive the Roman traitor from town and city hall Police up to President, we'll oust them one and all, Banish all the Jesuits, the press to freedom While we are marching to vict'ry. Chorus."

The Outlook remarks: "Comment is unnecessary ;" but we cannot refrain from drawing the natural inference that Apaists are confirmed liars : still we did not need Dr. Dunn's statement of the case to convince us of this.

SENSATIONAL journalism is the bete noir of some estimable persons. Why do they not then refrain from purchasing such papers? Some time ago the editor of a leading New York daily declared that a paper opposed to the printing of sensational items is doomed to non-appreciation, and, consequently, to failure. The supporters of such journalism are approvers of its transgressions against decency and good taste.

THE scientific world is just beginning to appreciate the work of De Rossi, the tireless and learned archaologist. We do not imagine that it realizes the wealth of De Rossi's contributions to archæological literature, but when the madness for showy scientific speculation leaves its faculties in normal condition it will estimate his work at its proper value. De Rossi labored long and diligently. He was in love with his subject. The Catacombs were for him a living picture, showing forth the doctrines of Christianity and demonstrating that the truths enunciated to-day in Catholic pulpits are the same for which the early Christians suffered and died. Noisy controversialists are struck dumb when confronted by the quaint symbolism of the Catacombs. There may be seen that dogma of the Blessed Eucharist, etc., are divinely taught and not human inventions.

THE New York Examiner, a Baptist organ, complains bitterly of the persecution to which Baptists are subjected in Protestant Saxony. The Baptist Church in Dresden petitioned lately for freedom to worship God, and on the case being brought before the Court of Appeal, the decision was that the Baptists are not recognized by law as a religion, and that they are only a gathering of persons whose acts are null and void in the eyes of the State, in consequence of which they can meet only in the homes of members under special license given by the police, specifying distinctly the rooms in which they are to assemble. Sunday schools are not allowed them, nor can their pastors conduct a funeral service, either in the house or at the grave ; neither can they perform a lawful marriage ceremony. Even the limited privileges here accorded them may be revoked at any time at the pleasure of the police. The Examiner admits that Catholic Spain is more

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At the recent meeting of the Consti

ITY.

Mr. Chas. C. Starbuck, of Andover, Mass., in a recent article on the Future of Christianity, expresses the fear that Christianity is destined to be overthrown by the many opposing forces which are at this day undermining it. The forces he enumerates are "Mormanism, Spiritualism, Jesuitism and Jewism." These enemies, he says, are not in themselves strong, but they have only a nerveless Christianity to withstand them: a Christianity which "hesitates to use the name of Christ in the proclamations of a Christian land.' It is not so much Mr. Starbuck's own opinion of the prospects of the Christian religion which is remarkable, but several of the thoughtful Protestant religious papers are much startled and very

fearful at this plain presentation of the case, -a fact from which we gather that they have very little confidence in the promises of Christ that His Church shall endure to the end of time ; for "Behold I am with you all days, even to the consummation of the world;" and "Upon this rock I will build My Church, and the gates of hell shall not prevail against it."

There is no fear that the actual Church of Christ will succumb to any force which the powers of darkness may bring to bear, and when the foes mentioned by the gentleman we have named are considered it will be seen

Mormonism and Spiritualism have considerably shaken up Protestantism, cism," and "Progressive Thought," has made great progress during recent will."

ould live at all events s years after divorce, we should find in every hundred of the population about two divorced persons, a man and a

woman ! This means that in every one hundred persons in the United States there is one family averaging three, four or five persons, which has been broken up by the lax divorce laws which prevail throughout the Union. There are ex-husbands without wives, exwives without husbands, and practically children without one or both parents, though father and mother may be alive.

Is this a desirable state of affairs? Is it in accordance with the divine intention in instituting marriage? No one with a spark of religion, or even with the natural sentiment of the fitness of things, will assert that such is the case. Marriage is by its nature an indissoluble contract. It is in the nature of things that husband and wife should bind themselves in perpetuity; and even in these countries where divorce is made possible by law, neither the man nor the woman dreams of the future possibility of separation when they plight their troth, in the usual form even of a marriage among Protestants with whom the agreement is made, according to the Anglican form of marriage in the following terms :

"Then shall the Curate say unto the man : Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony : Wilt thou love her, com-fort her, honor and keep her in sickness and in health ; and forsaking all other keep thee only unto her, so long as ye both shall live ?"

"And the man shall answer, 'I will'." In like manner the woman is ques- alone would render them immortal for tioned, and the answer is also : "I all future ages.

no man put asunder."

The Episcopal Church of the United States has to some extent endeavored to make marriage indissoluble; but without success. A Church which from the beginning was the creature of the State could not be expected to be able to say to the State to-day : "Thus far shalt thou go and no further.' Hence no attention has been paid to its expostulations on the subject, and even its own clorgy have not had the boldness to refuse to celebrate the new marriages of divorced persons who presented themselves before them to have their polygamous unions blessed by "the Church."

If there is to be any salvation to the country from the evil which is threatening it in the frequency of divorce, it must come from the Catholic Church, or at least from a return of the people to the Catholic principles which they have hitherto rejected.

NAPOLEON AND DIVORCE.

We have no desire to reiterate a statement that our readers have heard so often, viz., that the Catholic Church has stigmatized divorce as legalized adultery and that the Roman Pontiffs have never penned a document permitting a husband to repudiate his lawful wife and to espouse another. This we know, and we are certain that the Protestant Von Muller was impartial when he said that if the Popes could hold up no other merit than that which they gained by protecting monogamy against the brutal lusts of those in power, notwithstanding bribes, threats, and persecutions, that fact

This is as it were a first principle,

of savagery in one of the Protestant colleges of Maryland within the last few days. This time the offenders are the students of the Maryland State Agricultural College, who in hazing a freshman, Mr. Edwin J. Gott, procured a rope and hanged him for some minutes. He is not dead, but it is scarcely

hoped that he will recover. The young barbarians who perpetrated the outrage have been arrested, and it is to be desired that they will be punished according to their deserts. They are probably accustoming themselves to the art of hangman in order to be able to take a hand in future lynchings ; but if there is any law or order in Maryland they may suddenly discover that they are more likely to have the rules of the art applied to themselves at some future time than to put them into practice upon others.

Owing to the paucity of Anglicans in the county of Meath, Ireland, it has been determined finally by the Church authorities that many of the parishes cannot be kept up, and in consequence of this, there is to be a general redistribution in such a way that in many cases two or three parishes shall be united into one. The prime cause of this is, of course, the fact that the Church was disestablished in Ireland, so that it is not now supported by a tax upon Catholics and Non-conformists.

DR. DUNN, of Boston, secretary of the Anti-Catholic Committee of One Hundred, recently made a statement concerning the aims of the A. P. A., and He then reminded Protestants that he declares that "No one objects to they have frequently shown the spirit Roman Catholics taking an active part of intolerance, and that their Apaism in politics if they will do so as Ameri- is an instance of it. The eloquent can citizens, ;" but the Outlook in pub- preacher shows a fairness which is sel-

tolerant than Protestant Germany, as there are in Spain few or no restrictions placed upon attendance at Baptist chapels. Until recently, adds the Examiner, "Norway, Sweden and Denmark were more rigorous than Germany." These are all Protestant countries."

DR. LYMAN ABBOT, of Plymouth church, Brooklyn, read in his church, a couple of Sundays ago, the oath of the A. P. A., whereby the members of that association pledge themselves not to employ a Roman Catholic servant. Commenting on this he said :

"I would rather combat the intolerance of the nineteenth century than combat the intolerance of the dead Popes of the fifteenth century. Combat intolerance whenever you find it. Combat intolerance in your own hearts. Combat the intolerance that sneers at the black-robed women who have devoted their lives to the care of the sick and poor, who have cared for the wounded on battlefields. Combat the intolerance which manifests itself in your heart at the sight of a man who wears a cross on his heart."

He said further that "there are pages of the history of the Roman Catholic Church which are written in blood, and yet there are other pages luminous with light and noble things. Let us commend the good that has been done and condemn the evil." He added that "It is very easy to pass judgments on this and that creed, to pass judgments which place all virtues on one side and all evils on the other side, but such judgments are false." lishing this statement calls attention to dom found in the Protestant pulpit,

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### EMBER 24, 1854.

t at a recent "patriotic" he "People's Temple," the riumphal March was sung one stanza of which is as

he Roman traitor from town and resident, we'll oust them one and e Jesuits, the press to freedom marching to vict'ry. Chorus." ook remarks: "Comment ary ;" but we cannot redrawing the natural infer paists are confirmed liars : not need Dr. Dunn's statecase to convince us of this

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w York Examiner, a Baptist mplains bitterly of the perto which Baptists are sub Protestant Saxony. The urch in Dresden petitioned freedom to worship God, and e being brought before the ppeal, the decision was that ts are not recognized by law ion, and that they are only a of persons whose acts are void in the eyes of the State, quence of which they can v in the homes of members ecial license given by the ecifying distinctly the rooms they are to assemble. Sunis are not allowed them, nor pastors conduct a funeral ither in the house or at the either can they perform a arriage ceremony. Even the rivileges here accorded them revoked at any time at the of the police. The Examiner hat Catholic Spain is more

### NOVEMBER 24, 1874.

#### though his reading of history's pages now sacred his office, no matter is not entirely correct. how irreproachable may have been

IT HAS been said that a country lad his former life-is liable to fall. He -and experience will do much to confirm it - will succeed where a city lad holier than David. will fail. It may be that he has more tenacity of purpose, more love for earnest and persevering labor, or it was disregarded. Ignorance prevailed may be that his intellect, unhampered by useless knowledge, is better able to see and to take advantage of an opportunity. He may be a stranger to the educational tacilities of the age, but he has a healthy and vigorous brain. Our educational system is defective and we hold it responsible for many failures of life. There is too much cramming, and hence superficiality. Competition is so keen that the thorough man alone can make his way, and the dabbler in all things knowable must keep ever in the struggling rank and file. And again the average boy and girl leaves school with such a distaste for study that the newspaper will for all time to come supply them with mental pabulum.

Young, of the Paulists, is engaged upon a work that will be of invaluable assistance to teachers and to all who are conbating error. It will give statistics of morality and instruction, etc., in the various countries of the truth is the oft-repeated statement that Catholic countries do not in point of morality and education compare favorably with those inhabited by Protestants.

JOHN BOYLE O'REILLY speaks some where in his poems of the "charity scrimped and iced, in the name of a cautious, statistical Christ." He, doubtless, had in mind the ministration of some charitable societies who weigh long and deliberately the character of any applicant, and when his respectability is fully established lay upon him their merciful hands.

CATHOLICISM in Mexico has been for years the object of many a jest and slanderous utterance, and too frequently do we read in magazines, assertions that reflect scant credit upon the writers' veracity. It is pleasurable, therefore, to read the following remarks of a writer in the Boston Herald :

"" What is the effect of the religion of these people on their lives and conduct?' is a question frequently asked me by my compatriots. Regarding its work in the formation of the character of women, in rendering them both happy and useful, the Catholic faith needs no tribute. Nowhere in the wide world can women of more lovely whe world can women of more lovely lives, of sweeter character, be found than in this pleasant land of Mexico. True in all relations of life — good wives, excellent mothers and faithful very bitter Protestant to deny these Catholic, but merely record what I see

must say I am not stronger than Samsom, nor wiser than Solomon, nor The people waxed among the clergy. The people waxed cold in faith. For, as the priest is, so are the people. The Gospel was rarely dispensed, and the people heard it with indifference. And it is a bad

sign when the laity show an aversion for the word of God. "Ye are not of God," says "Our Lord, "because ye hear not the word of God." St. Charles took a leading part in the moral reformation of the Church. He began the good work within His own breast, for, as the Apostle savs 'Judgement should begin at the house of God." He knew well that no man can purify the hearts of others in the fires of the Holy Ghost, unless his own heart is filled with the divine flame. "Let your light so shine before men," says our Lord to His disciples, "that they may see your good works and glorify your Father in Heaven." He

voluntarily renounced, as far as circumstances would permit, the pomp and retinue that usually surrounded WE understand that the Rev. Alfred the courts of Princes of the Church in these days, and led a most simple, abstemious and mortified life. He then set his own house in order that it might serve as a model to the homes of the clergy of his diocese. He enjoined on the clergy the duty of preaching etc., in the various countries of the world, and will thereby afford the unprejudiced reader an opportunity of seeing what a palpable perversion of ious laws were enacted for the main tenance of healthy Church discipline. But St. Charles did not restrict the work of reformation to his own diocese His efforts extended to the universal Church. He took early steps towards

promulgating and enforcing the de-crees of the great Council of Trent, which had been held a short time before. I may remark that the principal labors of the Council of Trent were directed towards the correction of abuses and disorders that had spread through the Church. It is much to be deplored that Luther

and Calvin and the other leaders of the Reformation did not imitate the example of Charles Borromeo by fighting iniquity within the Church, instead of turning their weapons against her. There is no weapon which they could

employ against vice outside the Church that they could not wield with ten-fold more influence in fighting under her authority. The weapons of an Apostle and a reformer at all times, are per-sonal virtue, prayer, preaching and the sacraments.

If men desire to reform our political government, what method do they adopt? If the municipal government of Baltimore is badly administered, the reformers do not set to work to at olish the Mayorality and City Council : which would be a drastic measure. If there is corruption in our State government, the advocates of reform do not try to abolish the office of Governor and the Legislature. If there is mal administration in the general government, they do not endeavor to abolish the Presidency, and put an end t both Houses of Congress. They would not attempt to pull down the noble They would guardians of their household — they are unexcelled. One must needs be a up another in its stead. But they try to "turn the rascals out"-to us palpable facts. And I who am not a political phrase-and put good men in their places.

all about me, am glad to pay this

exalted his official station, no matter faith. Separation is estrangement : have about ten thousand children in boys who are brought up by the Jesuit faith. Separation is estrangement i have about ten inovasian cuntulen in boys who all blog in the provided by the basic constant of the provided b The conditions of re-union are tures and concerts in the season ; they easier than is generally imagined. Of course there can be no compromise on faith and morals. The doctrines and moral code that Christ has left us must remain unchangeable. We cannot improve on the work of Christ, but record one rather striking instance The High School some years ago re the Church can modify her discipline ceived from a family of the city to suit the circumstances of the times. If there are any within the hearing of my voice who would wish to share union I would affectionately speak to them as to the losses and gains which this union would involve. You lose nothing that is worth possessing. You do not surrender your liberty, or inde-pendence or moral freedom. The only lish a scholarship in this school.

pendence or moral freedom. The only restraint imposed upon you is the restraint of the Gospel, and to this yoke no reasonable Christian can ob-loat. Take upon you My yoke. My ject : 'Take upon you My yoke. yoke is sweet : My burden is light. You do not give up one jot or tittle of the positive truths of revelation you already possess In coming back to the Church you

are not entering a strange place, you are returning to your Father's house. The furniture may seem old to you ; but it's just the same as your fathers left three hundred and fifty years ago. You worship as have your fathers wor-shipped. You kneel before the altar shipped. at which they knelt. You receive the sacraments which they received. You listen to the same Kyrie Eleison which excited them to repentance. You listen to the same joyous anthem, the Gloria in Excelsis Deo. You listen to the same unchangeable and everlasting Creed. You hear the notes of the same Preface - that masterpiece of musical composition, so simple, yet so sublime; so familiar, yet so majestic. You come back like the prodigal to your Father's house, and the garment of joy is placed upon you, and the banquet of love is set before you, and you receive the kiss of peace as a pledge of your filiation and adoption. You can say with the Apostle : · We

are no longer strangers and foreigners, but fellow citizens of the saints. One hearty embrace of your tender Mother will more than compensate you for all the sacrifices you may have made, and you will say with Augus-tine: "Too late have I loved, O of maintaining their citizen rights. Beauty ! ever ancient and ever new too late have I loved thee."

May the day be hastened when the scattered hosts of Christendom will be reunited ; then, indeed, they will form fecting public calamity." an army which Infidelity and Atheism cannot long resist ; and they would soon carry the light of faith and Chris tian civilization to the most remote and benighted parts of the globe Then we can exclaim with the Prophet: 'How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel !

May the day soon come when all who profess the name of Christ, may have 'one Lord, one faith, one baptist,' when all shall be in "one fold, under one Shepherd.'

## THE EVILS OF RELIGIOUS DIVIS-IONS.

The Rev. W. B. Hale adventures further into the vein of thought opened by Mr. Justice Mason, in the Forum for March last, in an article in the November issue of the same publica tion, entitled, "Impotence of Churches like in a Manufacturing Town."

Mr. Hale picks out for his study as a typical manufacturing town, the City of Fall River, Mass. It has a such co-operation, population 90,000 souls, one-half of whom are Catholics : the other half whom are Catholics: the other half being made up of Protestants and effect religious unity the sects must rebay this example lics does and governor hold this position in the bay and governor hold this position in the those who profess no religious faith. The Protestants are divided into fifteen denominations, and how no total of the main body.—Boston Pilot. municipal and State governments ; the twenty-eight clergymen, with fifty President is the head of the Republic, places of worship. The sum total of attendance at the Sunday services of the Pope is the head of the Church. The Papacy is as necessary to the these churches is, according to the Church as the Presidency is to the Re-Ministers' Meeting report, about 5,000. The churches are, for the most part, poorly located. All charitable and The leaders of the Reformation, on missionary effort with a distinctly Protestant tinge fails, or achieves absurdly small results, as no single Protestant body is strong enough to carry on a work of adequate propor tions alone ; and, says the Rev. Mr. Hale, "the testimony of those who have tried to enlist the Protestant denominations in united undertakings is that one who looks for any spirit of unity in Fall River is fated to look in

brings out two or three of her most Protestants of the city with evidences of their prosperity and charity. I for the employment of the poor Chinese women by and with whom they are thus brought into contact, that the Sisters have opened the work-rooms and established a gift the school of embroidery. The extra-ordinary imitative skill of the Chinese to which was attached the condition that the family should have a veto makes it easy for them to copy the power over appointments to its teachmost elaborate and intricate patterns, ing staff. This has always been understood as intended to exclude Roman and their reproductions of old Italian Catholics. Last year an effort was embroideries as well as their modern made by Protestant gentlemen to estabwork are beyond all praise, whilst the The prices asked are beyond all comparieffort failed, but as soon as it had been on lower than those demanded by European workers. But the Sisters abandoned the scholarship was founded work is not inside the walls of their by the subscription of Roman Catho convent and orphanage but in the

crowded streets of the native town and But these religious-minded, gener in the wretched villages of the surous and education loving Catholics are almost entirely of the "operative" class; and between this class and that rounding country-wherever, in fact, there are souls to be saved or deeds o charity to be done. Taking a couple of native Christian women with them other which includes owners, agents and superintendents, there is a great gulf fixed. The Catholic Church has to serve as interpreters and assistants no influence with the rich, declares Mr. Hale ; then inconsistently enough, they make long expeditions in boat up the rivers, landing at the different he censures her for not exerting it! And villages, where they speedily make friends with the villagers, prescribe in the face of his own statements about for their ailments, and baptize the Catholic Church work for the peopledying children. he forgets the two orphanages, by the way-declares that her fear of antag-The people usually receive us with

whom they are surrounded

onizing the corporations prevents her from doing her duty to the poor. open arms, have blind faith in our medical abilities, and all crowd around Mr. Hale wants chiefly to show the proclaiming their various maladies evils of religious division, intensified and expect an almost instantaneous by social division to such extent that the people can neither work together Meanwhile our women hunt cure. through the village to make sure that for the relief of those human miseries no sick or dying baby has been left which are common to all, nor vote thrown in some corner or hidden away. together for the reform of those politi Over three thousand babies have re cal abuses whose existence all recog ceived baptism in this way before death during the last year. Happy little nize and suffer from, nor end a strike where the point in dispute is easily susceptible of settlement, till the unmites ! It is strange how often Providence makes us arrive just in time to fortunate operatives are made to yield save the children's souls. Over and by the pangs of hunger. over again apparent chance leads us He gives a harrowing picture of the miseries of the operatives during the latest of these strikes some out of the way nook to find a child.dressed out in its smartest clothes. -ended in the usual way only last

according to the Chinese fashion, simply waiting, as it would seem, to die until the waters of baptism had flowed over its head. These simple, week ; and denounces bitterly the work of the A. P. A. in local politics, which obliges the Catholics to solidify and quiet country folk are not the least like sink all other issues in the supreme one he turbulent race on the Yangtse river, and the disturbances of two or He sums up the evils of the miniathree years ago seem to have done more good than harm among the better ture divided Christendom of Fall River class of people here. The Bishop has in "religious division no longer merely just been making an eight months resulting in religious disaster, but efvisitation through the vicariate, with What is the remedy? "A united Bhurch," says Mr. Hale. He does not the most satisfactory results. On all sides catechumens are begging for instruction, and in places where there seem to insist on doctrinal unity although apparently he realizes that was formerly not a single Christian, on short of this, united work for the betwhere no priest has ever set foot, the people are coming in by the hundreds, terment of the oppressed wage-earner, temperance and other moral reforms, is and in real earnest too. In order to become Christians they have to give difficult, if not impossible. The lesser up many customs very dear to every Chinaman's heart and suffer a certain of the Catholic unity which he freely concedes, is lost on him ; though he declares, as a Catholic might-that "The amount from their neighbors. Ever the priests do not, on principle, make Church was founded to stand as a type and a prophecy of what the race should it easy for them, so as to ensure having converts with sufficient stuff in them to Catholic priests, Catholic people, while maintaining their own doctrine stand persecution, and they are pu through really severe ordeals before and discipline, which make their ad-herents only the better men and the they are admitted to baptism. Th priests are so few that they can only visit their scattered flocks about once better citizens, are perfectly willing a year, and the catechists have some to work with people of other creeds in times five or six villages to look after philanthropy, political reform and the a day's journey from each other. In

one place a catechist is alone at the head of two thousand catechumens in-But Mr. Hale himself testifies im plicity to the general Protestant dislike, suspicion and jealousy, which hinders structing, gathering them together on Sundays, praying, preaching, etc. On the four great feasts all the people He admits that there must be One go up to the principal church of their Church, but when he sees her he does district, often several days journey the father of the family walking with a pole across his shoulders and a baby balancing in a basket at each end, the mother and the elder children follow-

small island off the coast went on a support some ten boys' clubs, all well promising girls to choose from. It is visit to a neighboring island when he housed. They frequently astonish the for the benefit of these girls as well as came across a Christian catechist, and after a time became a catechumen. Shortly afterwards he had a terrible His eldest son was killed in a trial. uarrel. In China the eldest son, the ko as he is called; is the idol and hope of the entire family, and all his neigh bors urged the unfortunate father to avenge himself in the customary way by ruining the family of the murderer and knocking down his house. But the man refused. He was a Christian, he said and would not seek vengeance. He would leave the matter in God's hands A few days after the eldest son of the murderer was killed by an accident : soon afterwards his second son met with the same fate, and his third and last son was brought to death's door by a violent fever. The school-master-doctor was asked if he would come and try to save the only remaining son of his enemy. "Of course, he replied, "I will come and cure him." And so he did. The pagans are so astonished at this conduct that nearly the whole island has become Christian, and our friend the school-master has just arrived here for final instructions be fore baptism. But the cry on all sides is for priests. The catechists are doing wonders : but what can this mere hand

Sometimes there are striking examples

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ful of priests - nineteen all told - do when the catechumens alone number between five and nine hundred. Each man is doing the work of five, but death is busy among them. One re ceived extreme unction to day, and three or four more seem to have one foot in the grave, but still remain at their posts. They always have to prepared for death, as a confrere will often have several days journey before he can reach a sick priest. M. Birzzi died the other day with his Christians round him, suggesting the ejaculations he had generally used when attending their dying friends. Mgr. Renyaud, the Bishop, does not know which way to turn to meet the calls made upon him and priests on all sides, and would welcome any who would come to his assistance. It is a glorious work for those who hunger and thirst after souls : they have but to come to and gather in the harvest now that others sowed long since in sufferings and disappointments of every description.

#### On His Own Death.

FROM THE LATIN OF THE HOLY FATHER.

The setting sun at this thy close of day, On thee, O ! Leo, sheds its parting ray. Within thy withered veius, thy wasted frame, Slow, slow burns downward life's expiring flame.

Death's arrow flies, the funeral veil enfolds The cold remains, the grave her conquest holds.

But swift the parting soul, her fetters riven, Spreads her free wings and seeks her native heaven. Thy long and toilsome road, has reached its

end-Thy Holy Will, my Saviour, I attend ; And, if so great a grace Thou canst acco Receive my spirit in Thy kingdom, Lord

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The Secret of the Confessional. A true story.
The Secret on the Confessional. A true story.
A proban Rosary. An Amstralian story by

## THE CATHOLIC RECORD.

han Protestant Germany, as in Spain few or no restriced upon attendance at Bapels. Until recently, adds the er, "Norway, Sweden and were more rigorous than " These are all Protestant . "

YMAN ABBOT, of Plymouth Brooklyn, read in his church. of Sundays ago, the oath of A., whereby the members of ciation pledge themselves not y a Roman Catholic servant. ting on this he said :

uld rather combat the intolerthe nineteenth century than the intolerance of the dead the fifteenth century. Comerance whenever you find it. intolerance in your own hearts. the intolerance that sneers at k-robed women who have deeir lives to the care of the sick or, who have cared for the d on battlefields. Combat the nce which manifests itself in art at the sight of a man who cross on his heart."

aid further that "there are f the history of the Roman Church which are written in nd yet there are other pages s with light and noble things. ommend the good that has been nd condemn the evil." He hat "It is very easy to pass nts on this and that creed, to gments which place all virtues ide and all evils on the other it such judgments are false.' a reminded Protestants that ve frequently shown the spirit rance, and that their Apaism instance of it. The eloquent r shows a fairness which is seland in the Protestant pulpit,

nerited tribute to the of what the faith of the Catholics do for that portion of our race which bears the heaviest burden in life."

## ST. CHARLES BORROMEO. Cardinal Gibbons' Sermon on the Re-

## union of Christendom.

Pope, Pius IV.

tions are

the contrary, sought to abolish the Papacy, which had existed for sixteen His Eminence, Cardinal Gibbons, centuries. They endeavored to abolish some of the organic laws of the ancient preached last Sunday at the Cathedral on "Christian Unity." It was one of the most forcible sermons delivered by His Eminence, and clearly states the When the City of God was Church. set on fire by the passions of men, in stead of helping to put out the flames, they fled from the city, and returned Catholic position in regard to the widespread desire for reunion among Chris with faggots in the hand, to increase tians. We give the sermon in full : the conflagration - to augment the confusion. Instead of laboring to lop THE CARDINAL'S SERMON.

public.

We celebrate to day, my dear breth off some of the withered branches, they ren, the Feast of St. Charles Borromeo, set to work to cut down from the roots Archbishop of Milan, and the great the good old tree that had sheltered reformer of the sixteenth century their fathers for centuries, and nour St. Charles belonged to one of the mos noble and illustrious families of Italy ished them with its spiritual fruit They overthrew the altars before which he was the nephew of the reigning they and their forefathers had wor-He was a Cardinal shipped for centuries. They rent Prince of the Church, he ruled a most asunder the seamless garment of Christ. important diocese, and was possessed of virtues of an exalted character. They dismembered the Christian flock. They scandalized the Gentile world by All these circumstances were calculated the dissensions which have prevailed to augment his influence, and to make and have retarded the onward march him the standard-bearer in the great

of Christianity. But-thank God-a brighter and hapwork of moral information. It cannot be denied that lamentable pier day seems to be dawning for us. abuses had crept into the Church in There is a yearning desire for the re-union of Christendom among many noble and earnest souls. This desire the fifteenth and sixteenth centuries. The age was sadly in need of moral reformation. We should always disis particularly manifested in the Engtinguish between the infallibility of lish-speaking world. It is manifested Church when she teaches faith and in England and in the United States morals, and the personal peccability of I, myself, have received several letters her teaching body. These two ques-tions are too often confounded. from influential Protestant divines, expressing the hope of a reunion, and in-The Church has always claimed to be quiring as to the probable basis of a infallible in her doctrinal and moral reconciliation. This reunion is the great desire of my heart. I have teachings. This prerogative she claims great desire of my heart. I have longed and prayed and worked for it, by virtue of the promises of Christ, who says that the "gates of hell, or to the best of my poor ability, during error shall not prevail against her. the three and thirty years of my min-"Behold," he says, "I am with you all days even to the consummation of istry. I have prayed that as we are bound to our separated brethren by the world." But no teaching member of the Church is exempt from the liability of falling from grace. Every member of the Church-no matter how

vain. How do the Catholics compare with the disunited and little effective Protestant community? We shall let the Rev. Mr. Hale answer, wondering, however, that with the testimony to the contrary, which he himself unconsciously renders in the figures and facts appended, he can state sweep. ingly that Catholics are inferior to the neighboring lake or on the banks Protestants in education :--

make is much to the embarrassment of the Protestants. Inferior to them in wealth and education, Roman Catholics, because united, are far in advance in every Christian activity. Their have charge of a native hospital and churches are the most conspicuous objects in the city. At least two of them every Sunday contain each as many worshippers as are present in all cipal work. Protestant churches combined. the They have at present fifteen churches, and they are building on magnificent sites two more which will be larger churches thirty two Masses are said on China, especially where there are too seeking and preaching that has to be every week day, and between thirty-five and forty every Sunday. The most prominent hill-top is crowned five of her children. We put the mites with a group of Roman Catholic char- out with nurses for two or three years, commercial ties so may we be united with them in the bonds of a common a college and several convents. They able age. Many of them marry the heaven are succeeding right well.

MISSIONARY WORK IN CHINA. BY LADY CLARE FEILDING

In the midst of the weariness and discouragement of much of our work for souls at home, with its constant leakage undermining our best efforts, and its almost fruitless struggle against indifferentism and neglect, it is refreshing and invigorating to turn to an account of magnificent achievement and splendid promise such as I now crave your permission to lay before your readers in the following sketch of missionary labor in China. Thanks to the kindness of Mr. Berkeley, of Spetchley Park, I have been written to from time to time by his daughter, who, for some years past, has been working as a Sister of Charity on the

Chinese mission, first at Kiu-Kiang, and latterly at Ning-po ; and it is from these letters, written in spare moments snatched from the care of her sick in the hospital or amid the lurchings and rollings of a punt during some of her many expeditions to the shores of of the rivers which intersect the coun-"A comparison of this showing with that which Roman Catholics are able to taken. The convent at Ning polis, the oldest in China, having been founded in 1847, and, besides the large Orphanunder their management, the Sisters

ing. The catechumens stop for a few weeks to study, and the rest return home after the feast in the same fash ion. As many of the national customs

as possible are Christianized, anceston worship, for instance, being turned into devotion to the souls in Purgatory, but it is the superstitious and diabo lic practices which prevail that render so difficult to make headway into this country. Much of the national religion consists in propitiating the infernal spirits, and no wonder the people are so afraid of the devil. He has most extraordinary power out One bonze refused to believe here. in the power of an old witch and declared that being then in perfect health, if he were struck with sudden headache he would no longar be incredulous. "Not only shall you have a headache," said the old lady, but you shall vomit blood by basin Master, master, come!" Hardly fulls. had she pronounced these words when the unfortunate bonze began to do as she said. Among the number of witnesses was a catechumen. "In the name of the Father and of the Son, etc., began the honest fellow, and instantiy the woman, to her great indignation, lost all power. At present, however, we can only be full of thankfulness. age of the Holy Childhood, which is People are crowding into the Church, all drawing in one another or rather being drawn in by a most wonderful have lately established a school of art grace. It is striking to see thousands embroidery for girls and women. The clamoring for instruction, and that with scarcely a Christian among them Holy Childhood is, of course, the prin-cipal work. "The children," writes to tell them what Christianity means. In one town where formally there was Sister Berkeley, "are brought to us In one town where formally there was often when only a few hours old, hardly a Christian, over 3,000 are usually because parents are too pcor studying, in another 700 have de-to rear them and do not quite care to stroyed their idols and are inscribed as kill them, a very common practice in catechumens-and this without the to carried on in most pagan countries Where the faith is spreading fastest is crowned five of her children. We put the mites in districts where missionaries now dead had spent their lives in most unitable institutions. They support an and then bring them into the house grateful toil without any apparent re-

The velocities sound it was a sound of the s

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Section and more

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#### LUCIFERIANISM - FREE-MASONRY.

#### For the CATHOLIC RECORD.

Luciferianism recruits itself almost exclusively from the ranks of Free masons of the highest degrees. Free masonry seeks its recruits only among the better classes, who can afford to pay liberally for initiations and as ments and give prestige to the order. It cares little for political opinions of its members, except where it endeavors to give politics a certain direction -as, for instance, in France, towards radical republicanism. The proof of this is the fact that Adrian Lemmi, the present Supreme Political and Dogmatical Head, is a condemned crim-inal, in having been condemned to year and one day in prison with hard labor and five years of police surveillance for theft committed in Marseilles, France, in 1848. Still less does it care for moral worth, although in its constitution, rituals, and initiatory addresses it talks constantly of virtue, morality, honor, etc. In re-gard to religious opinions, they are not very particular, but Catholics they always mistrust. However, the whole system of initiations, association and trend of thought and discussion is sure to destroy gradually but surely every vestige of Christianity among its membors. Those who continue to adhere somewhat to Christianity are certain not to advance far in the order.

Having tound a desirable individual. they use every means in their power to entice him into their ranks. Solicitations, opportune and inopportune threats ; promises of support and advancement in business and politics ; more states and the second sec etc., etc.; all these are made use of according to circumstances and the dispositions of prospective recruits. Catholics are told that, far from being anti-Catholic, Freemasonry does not interfere with religious convictions of its members, but holds the same prin ciples - so much so that even Popes have given them their paternal bene-diction; and that the order has its best points from the Jesuits, who only turned against the order when they saw that they could not control it at will

The initiation ceremonies, questions and addresses of the lower degrees are so arranged that good-natured candidates can scarcely notice or suspect any anti-Christian tendency. Only as they advance they hear more and more about the superstition, usurpation and This attack tyranny of the Church. on the principles of Christianity is so covered and yet so continual and systematically progressive that candidates who still holi Christian views are gradually, perhaps imperceptibly, led away from them. The measure of success in this direction forms the basis for promotion to higher degrees. the candidates are docile they will gradually rise to the highest degree and receive corresponding revelations of their secrets; if not, they will not advance. Only when they have a candidate whom they consider as useful to give power and prestige to the order, on account of his social standing of position, but whom they do not trust, they give him the degrees, even the st, but not the real secrets. For high such they even have a sign-a ringby which the really initiated, the per fect, can see at once that the wearer of the ring is only a High Mason in appearance, not in knowledge.

A perusal of the initiation ceremonies, as given in Taxil's Les Freres Trois Points, will prove this con-

they could not be hood winked by them While the candidate is busy answering the questions and making his will, the brothers are busy in the lodge-room with blue hangings (red in the Scotch Rite). The Temple is a large oblong square, the sides of which bear the names of the four cardinal points. On either side of the entrance s a Corinthian column, the capitals of which are decorated with these great ades each : On the top of the right-hand column is the letter B; on the left hand one J. Before the right-hand column is a triangular desk for the first Inspector; before the other a similar one for the second Inspector. These officers have a hammer in their hands. In the middle of the room, on the floor, is a painted sheet, called the painting of the lodge, which is held in the highest honor. This represents the steps of a ladder; the columns B and J, the same as at the entrance ; at its top an open compass, with points turned upwards; on the left of the column J is a rough stone; on the right of column B a cube stone surmounted by a pyramid ; on the top of column J is a plumb-line; on the col-umn B a level; below the rough stone a mallet and chisel crossed ; below the cube stone a grated window ; in the middle of the upper part of the canvas is a square surmounted by a second grated window; above the cube stone is a third grated window ; above the rough stone is a paralellogram containing the secret alphabet of the symbolic degrees ; on the very top to the right is a radiant sun with a face, and on

the opposite side the moon, surrounded by clouds, with stars scattered here and there. The whole is surrounded by heavy cord, having seven double knots and two drops at the end. "At the end of the room opposite

the entrance is a platform elevated three steps above the floor and enclosed by a railing. This is the Orient, or East. On this platform four steps higher on another smaller platform is the Altar or desk of the Venerable President, whose seat is called the Above it is a dais of blue silk. throne. decorated with silver stars and fringes of gold. At the back of this dais is a triangular transparency, the Sacred Delta, in the centre of which is the Hebrew name of Jehovah. On the left of the dais is another transparency representing the sun; on the right another representing the moon. The The desk, or altar, is covered with a blue cloth, with gold fringes. On it is placed a square, a mallet, a compass, a sword, bent zig-zag, called *Flamboy-ant*-a symbol of the Grand Master's power; the constitution, the ritual and a chandelier with three branches. The standard of the lodge is also erected

on the Oriental wall.

"On the platform, near the railing, are the desks of the Speaker (to the right, or south) and the Secretary (to the left, or north). Below the Speaker, outside the railing, sits the Treasurer below the Secretary the Almoner, or Hospitaller. Beside the columns at the entrance there are ten others all along the walls. The frieze over the columns is decorated with a cordon, having twelve knots ending in two tassels on the columns B and J near the door. The ceiling is vaulted and scattered with stars, representing the heavens from above the platform on the ceiling spring three rays, representing the sun rise. On either side of the room are several rows of benches. right side is called the column of the South, the left the column of the North. The Apprentices are stationed on the north, the Companions on the south, the Masters on either side. On the Orient side are two circular benches for Masons of high degree and visitors clusively. But a detailed account of distinction. Before the Hospitaller would take a volume, instead of a few is a folding chair for the Grand Expert, and another before the Treasurer for the Master of Ceremonies. xperts are near the Inspectors. The Guard is near the entrance. "The vestibule of the lodge is called Lost Footsteps. A brother is on duty. Here is the register, in which the mem bers enter their names on the left and visitors on the right hand page. The Apprentices wear a white leather apron with drawn up bib. The Companions wear the same apron with bib hanging down. The Masters' apron is of white satin, with blue borders and black lining ; they have also a blue cordon worn like a scarf from right to left, at the end of which the Jewel, a compass and square crossed. Each degree has its own distinctive Jewel.

door, and, placing the point of his sword on the breast of the candidate, asks loudly: Who is this audacious man that dares to disturb our work? The *Terrible Brother* guiding the can-didate answers that there is no danger, but that the disturber desires to receive light in our lodge. The door is closed, and a long ceremony of questions and answers, etc., gone through inside. Finally the candidate is led in. With the point of the sword again on his breast he is asked : What do you see? Answer: My eyes are covered, but I feel the point of a weapon on my breast. The Grand Master: Sir, this steel, always raised to strike the perjurer, is the symbol of remorse that will tear your heart if you should turn traitor to the society which you desire to enter. Pause. Grand Master : Sir, the qualities which are required for admission are: The most open sincerity, absolute docility, and constancy above every trial. Then he is minutely examined regarding his business, antecedants, motives, intentions, etc. also about the answers he gave to the three questions in the ante-room and about his will. If the candidate does not answer to the point, the Venerable G. M. makes his explanatory remarks. Then he asks : You have to undergo terrible trials. Have you the courage to brave all the dangers awaiting you Yes. (If no, the initiation is not pro-ceeded with.) The G. M.: Terrible Brother, take this profane out of the temple; lead him all over where every mortal must pass who desires to know our secrets. The candidate is seized, turned about himself, let into the room of the lost footsteps. There he is again turned violently-led back to the open door of the temple. A little inside the door is a large frame filled with stiff paper—something like a hoop in a circus to jump through. The G. M. : Introduce the profane into the cavern ! Two strong brothers seize the candidate and hurl him on the frame, falling through upon a mat tress; the door closes noisily and a noise made as if it were heavily barred several times. Silence. A heavy stroke of the G. M.'s mallet ; he says : Raise the profane ; bring him to the second Inspector and make him kneel. Then a long, pious prayer is addressed to the Grand Architect of the Universe. All answer Amen !

"G. M.: Do you still persist? An swer: Yes. G. M.: Then give your hand to your unknown guide. He is led towards the middle of the room and subjected to a new examination re garding moral principles, after having been given a seat on a stool bristling with nails and lame in the legs. See here some of the questions: What is ignorance, stubbornness, fanaticism, superstition, error, prejudice, a lie passion, manners, morals, morality law, virtue, honor, barbarism, vice, hypocrisy? The Grand Master, hav ing received the candidate's answers, makes a long dissertation on each of the questions as answered. And in these explanations the cloven foot can easily be detected by any one who has judgment. See, for example, what the Grand Master has to say about fanati-cism and superstition : Fanaticism is a foolish religion, a sacred error ; a religious exaltation perverting reason and urging on to damnable actions under the plea of pleasing God. We say: Fury of fanaticism. This is a moral turpitude, a mental disease that is contagious. Fanaticism, once root ed in a people, takes the character and authority of a principle, in the name o which its furious partisans have caused thousands of innocent people to perish in their anti-da fes (trials of heretics, etc., in Spain). . . . Let us com-bat blind religious fanaticism. Super-

he is made to climb the endless ladder. consisting of two parts, both movable up and down, so that, while climbing the one going down, the other is raised alternately. He climbs and climbs until he is worn out; but still he must alternate the state of the still he must climb. At last, completely exhausted, he is told that he is 1500 metres above climb. the sea level, and commanded to leap into space. If he hesitates he is thrown down and falls on the mattress that was under the paper frame.

"Then sheet - iron cylinders, containing fine gravel, turning on their axes, other cylinders rubbing against stretched silk, an immense sheet-iron plate on the ceiling, etc., etc., brought into motion by hand, are used to imi-tate storm, hail, and thunder and lightning. At the same time the members moan, cry, shriek, stamp and use every means in their power to create unearthly noises. Then the candidate is given a strong electric shock from a Lyden's jar and receives also a good mallet stroke from the Second Inspector on his breast. This is the first journey. New examination, further instructions of a similar kind and about a Supreme Being, Deism, etc., follow. Then begins the second journey around the hall, while the members strike their swords against each other. No obstructions or trials are connected with this. Another examination and sermons, a third journey around the room without obstructions. Then the candidate receives three light satire strokes on his shoulder from the Grand Master, and is ordered to go through the purifying flames produced by some tricky mechanism. Another sermon. Now he is asked to allow himself to be bled, to prove that he is ready to shed his last drop of blood if so commanded. His arm is scratched with a tooth-pick or pin, and a slight stream of tepid water is slowly poured on the arm, runs around it and drops into a vesse held below. Then the arm is bandaged and hung in a sling to his neck. Still another trial-to be sealed with a red hot iron seal on the face of the body indicated by the Grand Master. This is done with the hot end of a lighted candle or the foot of a small heated glass, etc. Now, to show his charitable spirit, he is required to contribute a gift to a poor widow with a lot of There is, of course, orphans. n vidow or orphans who receive this;

neither do they ever receive what the candidates are obliged to contribute for that purpose, according to statute (10 fres. in Taxil's case). "Then new questions from any and everybody at will—and some most silly The candidate is led out again ones to give the members a chance to dis-

cuss his reception. Now he is reintroduced, taught to make the final steps of an Apprentice, and then led to the Grand Master. He receives a weapon with one point touching his breast near the heart, places his right hand on the statutes of the order lying on the altar, having a square and sword on it. Now he is required to repeat the oath: 'I swear and promise before the Grand Architect of the Universe and by this sword, symbol of honor, to keep inviolate all the secrets which shall be made known to me by this lodge, as well as everything I have seen and heard therein, and never to write about them without its express permission. I promise and swear to love my brothers and to help them according to my means. I further swear to conform to the general statutes of Freemasonry and to the particular regulations of this lodge. I consent to have my throat cut if I should ever be guilty of betraying the order by

"Then the members surround the candidate, pointing their swords as close to his breast as possible. Being asked, the Inspector answers that the candidate wants to see the light. 'Let there be light,' says the Grand Master. He gives three slow strokes with his mallet. The bandage is taken from the eyes of the candidate, and at the same moment, by means of a chemical

revealing its secrets.

NOV AMI ER 24, 1894.



#### THE CATHOLIC RECORD.

ages; secondly, as referring to that gift of her made to us by her Divine Son on the cross, by which she became our Mother, and watches over and defends us with more than a mother's love. But there is another sense still in which her maternity, or motherhood, may be taken. And this seems to be especially conveyed in the lesson read Mass for this feast, the words of which are applied to the Blessed Virgin by the Church. "I am the mother," we read in this lesson, "of fair love, and of fear, and of knowledge, and of holy hope." By which it would seem, evidently, we are to understand that it is she who brings forth in our hearts those virtues of the love and fear of God, of hope in Him, and of the know! edge of His will. And if we read still further, we shall find even more.

"In me," the lesson continues, "is all grace of the way and the truth ; in me is all hope of life and of virtue." Now, our Lord expressly tells us that He Himself is the way, the truth and the life; if, then, indeed, it is true that our Blessed Lady is all grace of the way and of the truth, and all hope of life, it would seem the same thing to say what some of the saints have said of her, that all the graces of our Lord, who is the way, the truth and the life, are distributed to us through His Blessed Mother, who thus becomes really the mother of grace in us ; and that not only the virtues named, but also all others, come to us by her inter But however this may be, it is very

FIVE-MINUTE SERMONS.

Maternity of the Blessed Virgin.

This maternity, or motherhood, is

usually taken in one of two senses

first with regard to the glorious privi-

lege by which she was selected to be the Mother of Him who was and is God

of God. Light of Light, true God of

true God, born of the Father before all

certain that the Church does wish us to understand, at this feast and a all times, that devotion to the Blessed Virgin is not merely an ornament to the Christian religion, but that it enters into its very substance. should not have had our Lord Himself. except by means of His Blessed Mother As her co-operation in the work of our redemption was absolutely indispense able, so we may safely say that her co-operation is practically indispensable in the application of the fruits of that redemption to our souls. Practically we should not have the superabundan graces which we actually have, and by means of which we are saved, did she not by her loving intercession obtain them for us. No doubt we should have enough in any case by which to be saved if our will is good enough to make use of them. God loves us, and wills to save us ; but the fact is that, though His goodness and love for us is unbounded, He has chosen to put a great deal of the richness of His treas-ures in the hands of His and our Mother, that she may give to them liberally to those that ask.

How foolish, then, should we be if ve should put aside devotion to the Blessed Mother of God as something for which we have no special attraction which is, no doubt, profitable to others, but without which we can get along very well. "No man," says our Lord, 'cometh to the Father but by Me ; and though we cannot say with truth that no man cometh to our Lord except by His Holy Mother, since He is, no doubt, always ready to receive all that seek Him in any way, still there can be little question that the way He prefers we should come to Him is in her company, and that those who seek Him

in this way get nearer to Him than

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newspaper columns. Hence, the salient features of initiations to one or two degrees can only be given, showing not only this anti-Christian tendency, but also the incredible barbarity and foolishness of many of the trials which new candidates have to undergo.

Taxil gives the description of his own initiation to the first degree of Apprentice in the French Rite :

"The place was The Temple of the Friends of French Honor. After pre-liminaries had been settled, I was led into the library of the Grand Orient. From there I was conducted into the partment, with black walls decorated with skeletons, skulls, cross bones and awful inscriptions. One small jet of gas gave a dim light-just enough to show a small table and a stool. On the wall against which the table stood a rooster and an hour-glass were painted with the words Vigilance-Perseverence under them. On the table are a skull and cross-bones, an inkstand, pen and a sheet of paper with these questions on the top and space for answers belo

"What are man's duties towards his country h

'What are man's duties towards himself?

"What are man's duties towards his like?

"Then follows a thick black line, and under it the word TESTAMENT in large capitals and a blank space below. My guide said to me: 'Soon you will pass into a new life. Sit down there, answer those questions and make your will.' Simple minded, impressionable people are taken into a room with inscriptions and mechanisms for all kinds of terrifying, bloodand thunder scenes. For instance, a head, apparently recently cut off, is placed on a table covered with a white bloody cloth. A hidden voice ex-claims: 'Tremble, you profane! You see the head of a perjured brother. Thus we punish traitors.' But candidates of a wide-awake nature are not against the lodge - door two or three

"At the hour fixed for opening the meeting the Venerable requests all to take their respective places, and gives one stroke with the gavel ; the two In-spectors repeat it. Silence prevails. The Guard closes the door ; everybody stands in his place. On the benches are toy swords.

"After a long, tedious series of opening ceremonies, the reading and adopting of minutes of the last meetthe meeting is open for visiting brothers, who are introduced with an-other interminable string of ceremonies. Then the merits of new candidates are discussed at length, and his answers to the questions proposed to him, with his will, are brought in.

"The Terrible Brother is sent out to prepare the candidate. He takes from the candidate his hat, his coat, and left shoe, for which he receives a slipper. His pantaloons are turned up to the knee on the right, his left arm and breast are bared, and then he is blind folded by means of a mask with-out eye holes. In the lodges that adhere strictly to the letter of ancient traditions the candidate is stripped entirely. Thus prepared, the candidate is quickly turned awhile and then led through a labyrinth into the room of the lost steps. There he is pushed subjected to these silly scenes, because times. The Guard quickly opens the

-a cult ill under stood, full of vain terrors, against reason and common sense.

Superstition is the religion of the ignorant, the timorous, who do not dare to throw off the yoke of habit. Most religions are superstitions, born of fear and leading to fanaticism. Superstition and fanaticism are the two greatest enemies of people's 'happi-ness.' A stupid Christian may see nothing wrong in this. But knowing, as we do, that Freemasons are contin ually crying out against the Church as superstitious, fanatical, etc., etc., the tendency of such explanations is clear to those who wish and can see.

"This long examination and instruction ended, the candidate is repeatedly asked whether he still de-sires to become a Mason. Then he is required to swear. He receives a cup with two compartments, turning on a pivot. One side of the cup contains water, the other a very bitter mixture. The Grand Master : Profane, repeat the oath : 'I bind myself upon my honor to observe the most absolute silence regarding all the trials which I have to undergo (he is made to drink of the pure water in the cup); and if I ever violate my oath I consent that the sweetness of this drink become bitter and deadly poison to me' (he is made to drink of the cup turned around, and of course gets a gulp of

the bitter mixture). The Grand Mas-ter: 'What do I see! Does your con-science belie the assurance of your tongue? Has the sweetness of the draught turned absorb inter bits. draught turned already into bitter-ness? Remove the protane !' This is done, and a severe lecture is given him. A stroke of the Master's mallet : 'Terrible Brother, cast the profane into the room of reflection !' The candidate is rudely pushed into a kind of a rocking chair. After a few minutes After a few minutes of deep silence the Grand Master commands that the candidate be led to his first journey if he still persists in advancing. He is led around the room -first slowly-then quick - pushed --jostled-over all kinds of obstructions, under imaginary vaults, etc., over balls, traps, over a see saw, etc., etc. Then

preparation, a glaring flash is pro-duced right before him. "New instructions; repetition of the oath made on his knees, with this addition : 'I swear to obey the chiefs of the order in everything they command me in conformity and not oppos-ed to our secret laws.' Another sermon, embracings and fraternal kisses. Now the candidate receives Masonic dresses, emblems, etc., with another dose of instruction for each, and after wards the signs, passwords, etc., with long explanations of their meaning ; is shown his place in the hall ; receive and puts on his own clothes. Another long sermon on the earth, air, water, Another long prayer to the fire Architect of the Universe ; some more ceremonies, and the ordeal is at last

over. The new Apprentice can go and learn his Catechism of signs, steps, passwords, etc., necessary in and out of meetings. This is given him be-fore he leaves."

ERRATA.—In the last article on this sub-ject it was stated that *Berne* was the place of residence of Adi an Lemmi. It should have read *Rome* (Italy).

A cup of muddy coffee is not wholesome, neither is a bottle of muddy medicine. One way to know a relia ble and skilfully-prepared blood puri fier is by its freedom from sediment. Ayer's Sarsaparilla is always bright and sparkling, because it is an extract and not a decoction.

Try II. The decorrison. Try L. L. twould be a gross injustice to confound that standard healing agent – DR. THOMAS' ECLECTRIC OIL with the ordinary unguents, lotions and salves. They are offentimes inflammatory and astringrent. This Oil is, on the contrary, eminently cool-ing and soothing when applied externally to relieve pain, and powfully remediat when swallowed.

Catarrh-Use Nasal Balm. Quick, posi-tive cure. Soothing, cleansing, healing. Minard's Liniment Cures Diphtheria.

others.

It is, indeed, true that our Blessed Mother will pray for us and try to bring us to her Son, even if we do not ask her, and that we receive many graces unawares for which we have her to thank ; but it is equally true that we shall receive many more if we make ourselves her loving and devoted children ; nay, even so many more that our salvation will be practically secure.

That Tired Feeling

Is a dangerous condition directly due to de-pleted or impure blood. It should not be allowed to continue, as in its debility the sys tem is especially liable to serious attacks of illness. Hood's Sarsaparilla is the remedy for such a condition, and also for that weak. ness which prevails at the change of season, climate or life.

HOOD'S PILLS are purely vegetable, care folly prepared from the best ingredients,

There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Mother Graves' Worm Exterminator. It is safe, sure and effectual. Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail.



It will save your clothes and hands.

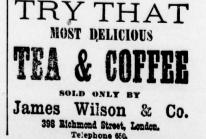
It will do what no other soap<sup>°</sup> can do,

It will pay for itself many times over.

Should be used, if it is desired to make the Finest Class of Gens-Rolls, Biscuit, Pan-cakes, Johnny Cakes, Pie Crust, Bolied Paste, etc. Light, weet, anow-white and di-gostible food results from the use of Cook's Friend, Guaranteed free from alum. Ask your grocer for McLaren's Cook's Friend.

-OBJECTS OF THE-

New York Catholic Agency The object of this Agency is to supply, at the regular dealers prices, any kind of goods in Dealer of manufactured in the United States. The advantages and conveniences of the Agency are many, a few of which are: The first situated in the heart of the whole-start advantages with the leading manufac-tures and importers as enable it to purchase in any quantity at the lowest wholescale rates, the such arrangements with the leading manufac-tures and importers as enable it to purchase in proters or manufacturers, and hence--The No extra commissions from the in-porters or manufacturers, and hence--The software manufacturers, and hence--and. No extra commissions are charged its patrons opurchases made for them, and giving the besides the benefit of my experiace and accilites in the actual prices charged. The Software of goods, the writing of only one letter of thes of goods, the writing of only one letter to this Agency. Will insure the prompt and cor-tise of goods, can get such goods all the are the experise of houses of houses. The Clergymen and Religious Institutions and the rade buying from this Agency. The Marks of this Agency, will be attention of the soft ends, entrusted to the attention of the soft ends, entrusted to the attention of the soft ends, entrusted to be your giving the dense of goods, entrusted to the attention of the soft ends as your agent. Whenever the MARS D. EGAN, Catholic Agency, & Barciag Rt. New York, MEWYORK. New York Catholic Agency



#### **NOVEMBER 24, 1894**

## TRUE TO THE END. CHAPTER IV.

William O'Donnell's nature was one of those calm and trustful ones which are not easily disturbed. He said nothing to Ellen of what had passed, not even when she told him of the stormy scene she had had with Richard a few days after her engagement. He had insisted she should break it off, and accept him in Frank's stead ; and treated her declaration of affection for Frank with such contempt that Ellen, thoroughly roused, had given him what she called "a good setting down"; since which time he had not molested her, nor did he appear on the scene again. As the months fled by his visits to the family were brief and rare, and he never entered the O'Donnells' house. Neither did he appear, like the hero of a sensational novel, looming darkly in the distance on the wedding day. The wedding took place quietly and happily in the old whitewashed village, chapel, where Ellen and Frank had been baptized and made their first Communion. The weddingfeast was gay and merry, and though Margaret Murphy's heart strings were rent when she parted from her child and companion, her sorrow was a happy one, and she felt that her heart's desire was fulfilled. The newly married pair took up their abode in Dublin, and seemed to enjoy as fair a share of happiness as often falls to the lot of mortals just in time to enable him to baptize

from his hands.



EMI ER 24, 1894,

HARDLY WALK

UMATISM

P. H. FORD

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ably Beautiful Frontispiece in Gold and colors. ree by Mail, 25 cents. 2.09; per dozen by mail, \$2.35. lers. The Best Illustrations. st Family Reading for Winter Nights.

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uvenir ; or Diary. With a Meditation or a Prayer for y in the Year. With ruled nemoranda. Cloth, gilt. 50 cts AY BOUQUET. Culled from 

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tance.

the fire.

and informed that they were about to promote him to the post of second con-The wedding took place

Willie was made priest their first-born son, and in the course of a few years various little brothers and sisters claimed the same office

He was stationed in Dublin, in the midst of a dence and poor population. His church was not a pretty one, with going now." Gothic arches, and stained windows, and beautiful ornaments ; it had been roughly built in troublous times, and bore many marks of age; and it was so incessantly filled by a dense mass of poor, that it could never be very clean. Here he patiently labored among his people all day, and often with the sick half the night. Here, though he was little known and little thought of, he welcomed with real cordiality, and her did the work of an apostle, and lived the life of a saint. Ellen seldom saw nature was so naturally trustful that him, his church was too distant for her her good graces, no further suspicion to frequent it often ; sometimes she ever crossed her mind. And Frank and Frank gave themselves the treat of going to hear him preach, and listened to one of the short, simple was so happy ! Not only did the in-crease of income lessen his cares, but the employment was more congenia sermons that he was wont to deliver : to him : he felt himself of use and a sermon with little natural eloquence, value to his employers ; his work was but given with such earnestness, com-ing so evidently from the heart, that no longer mere dry mechanism ; he was required to think and to judge, to it went insensibly home to the souls of be in his employer's confidence, and to

the listeners, and bore its fruit. Now know some of the wheels within wheels and again he gave himself an hour's on which the business of the firm recreation, and spent it with his sister and brother and their children. turned. And happy indeed were the little ones as they climbed on his knee and nestled on his breast, for he had that great natural attraction for children which they always instinctively under-

stand, and enjoy accordingly. But he could seldom spare the time, and almost the only trouble Ellen had was to see him, as she thought, wearing himself out. He sat long hours in the close confessional, listening to the sorrows and the sins of a miserable crowd, generally squalid, diseased, and dirty, but with whom for a flock

he was well contented. She feared to see him cut off before his time by hard work, but had she been able to look into the future she would have known that a sharper death was to be his lot.

CHAPTER V. For some years Richard Dunne

asked his wife presently ; "let me For some years Richard Dunne never crossed the path of his early companions. Frank was a clerk in the same banking-house, but their departments were different, and they rarely even saw each other at a discussion of the same of such objection that Ellen in a tone of such objection that Ellen the same banking-house, but their departments were different, and they rarely even saw each other at a discussion to be added as the same of such objection that Ellen in a tone of such objection that Ellen the same banking-house, but their departments were different, and they rarely even saw each other at a discussion to be such objection that Ellen the same banking-house, but their in a tone of such objection that Ellen the same banking-house, but their in a tone of such objection that Ellen the same banking-house, but their in a tone of such objection that Ellen the same banking-house, but their in a tone of such objection that Ellen the same banking-house, but their in a tone of such objection that Ellen the same banking-house, but their in a tone of such objection that Ellen the same banking-house, but their in a tone of such objection that Ellen the same banking-house, but the same banking-house, but the same banking-house, but their in a tone of such objection that Ellen the same banking-house, but their in a tone of such objection that Ellen the same banking-house, but the same banking-

'Have you lost anything, Frank ?"

When

and make him happy !"

Frank.

treasures in the nursery, and Willie wife when the story had been told, I am not writing my owe history, and administered one of his gentle scold-ings, as Ellen called them, to his sister, for a strong outburst of dislike and what were the numbers of the notes? Cannot they be stopped ?" "O Nellie! that is the worst. I did

THE

not put them down. I ought to have done so ; it was an act of great neglidistrust of Richard in which she indulged when they were alone. She promised faithfully she would try and get rid of the feeling, which she owned gence on my part anyhow, and now that they are lost it tells terribly had no real foundation to rest upon. against me." While they were talking over the matter, Frank burst in with radiant

"Tels against you, my dearest Frank? You don't mean to imagine that face to tell his wife that he had been for one instant you are suspected ?" called into the partners' private room "Ah, Ellen! you don't know how soon a man's reputation may be gone

in business life. Suspicious circum-stances, unproved guilt, are often as fidential clerk, with nearly double his present salary. They did this at the earnest solicitation of Mr. Richard Dunne. "Is not he a glorious fellow?" ruinous as if one had been condemned by a jury." "What do the partners say?" said

we were rivals, and I was successful ; and if he had entertained a grudge against me, small blame to him; but to be such a friend as this, to heap can't say they are not ; but of course it is an uncomfortable state of things. benefits upon us, is so truly noble !" Ellen was shedding tears. "Yes, I Richard, indeed, is most kind ; blames himself so bitterly for having hindered my going to the bank yesterday. We am ashamed of myself," she said ; will never have another unkind thought about him. May God bless are waiting now to find out the num-ber of the notes. Mr. Brown will know them ; he went to Cork, you know, two him and reward him for his goodness, days ago; we have telegraphed to

"And so he is going to be," cried 'rank. "He's going to be married him." "Mr. Brown ? that is the clerk above himself. So, you see, you didn't quite break his heart, Nellie, after all." you ?

"Yes," said Frank, sighing ; " and "To be married !" exclaimed Ellen. "Who is the lady ?" "I don't know, Mrs. Curious," re-turned her husband. "He told me as the only one above me, until now. Ellen, unless this matter is cleared up, I shall certainly be sent back to my old place in the bank !"

secret, only to be confided to us three. allow that," answered his wife. "Perhaps not," said Frank wearily, "I would rather not mention her name, Frank," he said, "but I believe

I have won as great a prize as you have, and I am indeed a happy man." "but it will be entirely through his influence if it does not happen; my only hope is in him." "Thank God !" said Willie fervently, as he rose to leave. "I must be

"And now, Frank dearest, come and dress, and then have some dinner; And the united entreaties of brother you will feel better and more hopeful and sister that he would stay and dine afterwards ; and we will have a good you i could not prevail on him to leave his sick people and his night school. They hunt over all your papers, and be able to look the matter calmly in the face. could do nothing more than exact a Let us put our trust in God, dearest, promise that he would come the follow murmured his wife, leaning over him and kissing his hot dusty forehead. ing day and talk over the good news From that day forward Richard Dunne found a marked difference in "He has been good to us all our lives, and if it is His will to try us, must we Ellen's manner towards him : he was not be content ?"

"My precious wife, my life's comfort !" was Frank's reply, as he folded when she had once taken him into her in his arms.

TO BE CONTINUED.

FOOTSTEPS IN THE WARD.

A True Story. (FROM THE MONTH.)

III. -CONTINUED.

At last after what seemed an age of

waiting (though in reality it was scarcely twenty minutes), I heard the welcome sound of the porter's key in the latch, and Father James stood be-And so the months flew on. There was a pleasant visit paid to the home of Frank and Ellen's childhood, where fore me. His hand was hidden within Margaret delighted to hear the voice the breast of his coat, and something and watch the gambols of her children's in the quiet gravity and dignity of his children. Then the party returned mein-usually so bright and cheeryto town, and soon the winter drew on. told me at once that he had brought the Holy Sacrament of his Church to with its short days and dull leader skies. Ellen was not very well, and the dying man ; so I wasted no words, had to keep much at home, and rest on but in a low voice told him briefly the the sofa, while her fingers, which could circumstances of the case, how I had never bear to be idle, employed themonly just discovered that the patient selves on sundry tiny articles of wear was a Catholic, and I feared he had a very short time to live, and so I hoped he would excuse my sending for him One day Frank came home, looking pale, worn and harrassed. After a at such an hour.

hasty kiss to his wife, he went to a writing table, containing various "You did quite right," he answered, "take me up at once." As he spoke he gave a searching glance, but I said drawers, kept expressly for his own use, and made an eager search among no more, not wishing at that moment to say anything about the footsteps, or how frightened I had been, and he followed me upstairs. I remember how

this is only by the way. After the anointing was over Father James prepared to administer the Holy Communion, and I retired to a little distance and knelt down ; I heard the solemn words of the Ecce Agnus Dei, and bowed my head, but at the whis pered, thrice repeated Domine, non sum dignus, I ventured to look up. I

saw a wonderful sight : the poor man's face seemed quite changed ; the drawn haggard look was gone ; that question-ing, troubled gaze which had so distressed me, had given place to an expression of peace and joy that was beautiful to see. The tears were running slowly down his white cheeks, and his hands, now damp with the dew Ellen, swallowing down the sobs that were rising in her throat. "They are kind," said Frank, "I made me a sign to come and raise him made me a sign to come and raise him slightly, and then I saw the look of love and tenderness and awe, with which he received his Lord. It was a scene never, never to be forgotten, and I felt that from that moment I was,

in heart at least, a Catholic. We laid him gently back on his pil-low, and he lay quite still with his eyes shut, while the priest pronounced the final benediction, and I heard him try to whisper the Amen. But his strength was fast ebbing away, and he never spoke again. Father James put up his things and

1603.

CHATHAM, ONT.

THOROLD, ONT.

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

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The search and the second second

I went down to the door with him. As we stood in the hall I tried to tell him how glad I was he had been in "I don't think Richard Dunne will time, but words seemed to fail me, and the kind old man looked at me rather anxiously. "Something has upset you, Sister

has it not?" he asked. "You were looking as white as a sheet when I came in, but I could not stop then to talk, and now I see you are all of a tremble. Can I do anything for

And then I took courage, and told him all about those mysterious foot-steps, and how they had haunted and troubled me all night, and how they had suddenly ceased when he came in. "And Father," I added, "I can't help connecting them, somehow or other, with that poor soul upstairs." He had listened to me intently, but

without making any remark, and when I had finished, he still stood silent, as if considering something in his own mind. Then he turned to me with a grave sweet smile, and said : "Those steps will not trouble you any more, I think. God bless you, my child ; you have done a good work thi night;" and raising his hand he touched me lightly on the head, and turned to go, and as the gaslight over the door shone on his face, I saw there were tears in his eyes. He spoke truly ; I have never heard

those steps again, and as, an hour afterwards, I reverently laid out the dead body of my unknown patient, and saw the look of peace and happi-ness that still rested on his worn fea-tures, I felt that I had done a good work that night, and that God, in His mercy, would perhaps in return, remember me at the hour of my death. I have written the story of that strange night as it happened; I do not attempt to explain it. Once, long years after, I referred to it when talk-Once, long ing to Father James, who had received me into the Church, and who was always my fast friend, but he did not give me any encouragement, or follow up the subject at all. He only said ; "Yes, it was very wonderful. You ought to thank God, my dear child, for having vouchsafed to make you His in-strument in the salvation of a soul And let it make you never forget that 'God's mercies are above all His works;' that, 'His ways are not as



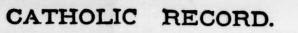
7



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its or commissions from the im-itacturers, and hence-"commissions are charged its hases made for them, and giving he benefit of my experience and actual prices charged. A patron want several different a thron want several different is, the writing of only one letter will insure the prompt and cor-uch orders. Besides, there will outside of New York, who may ddress of houses selling a partio-ods, can get such goods all the base of freight charge. I outside of New York, who may ddress of houses selling a partio-ods, can get such goods all the baying from this Agency are ular or usual discount." I matters, outside of buying and entrusted to the attention or of this Agency, will be strictly ougly attended to by your giving of a syour agent. Whenever ASD, EGAN, CY, 42 Barclay St. New York.

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rarely even saw each other at a diswas instantly at his side. When Frank had been married

ing apparel.

his papers.

"What is it, dearest ; what am I to about five years, one of the partners of the house died suddenly-a piece of look for ?"

To her intense surprise, Frank, great good fortune for Richard, who instead of answering, flung down the at once became junior partner. Now mass of papers he was examining, let Frank did come in contact with him, his head fall on the desk, burst into and always was treated by him with tears and sobbed aloud. Ellen had one great civility; he asked after Ellen, moment of dismaved silence, and then. and soon after came to call. His visit was repeated, and various little atlike a true woman, the sight of his grief gave her courage. tentions, in the shape of presents to

Gradually she drew the truth from the children, were sent from time to him. A bundle of notes had been lost, time. Frank was pleased, and pro which had been given to him to pay into an account at another bankingnounced him to be a very good fellow. Ellen shrank back, wished he would house in the city. He had, he was not come, and felt much inclined to certain, placed them in his pocketput his presents for the children into book, buttoned it up in an inside When her husband reasoned pocket of his coat, and was preparing with her about it, and wanted to know to go out, when Richard Dunne came in with a bundle of letters requiring why she could not let by gones be by gones, she had only a woman's answer answering and consultation. to give, i. e., that she didn't know. Her instinct bade her be on her guard, Frank stated the business he had in hand, Richard bade him "never but she could not put her reason into mind it" for that day ; but lock the

notes up in his private drawer at the banking-house. This he had done, he was positive he had done it; he had Willie never happened to meet him at his sister's house, but once he had occasion to intercede for one of the staved talking over matters with servants belonging to the bank, who Richard till long after the bank had had been dismissed for some trifling closed. The next morning on looking offence. He wrote courteously to in his private drawer for the notes, Richard, and received a most civil they were not there. The lock had not been picked, nor was there reply, granting his request. It was not long afterward that on

a single paper in the drawer disentering Ellen's house, Willie one day found Richard seated in her drawingturbed; it was impossible it could be the work of a robber. The only room, playing with two of the children solution of the mystery was that he had who were delighted with a packet of not put the notes into the drawer, but magnificent toys, which the kind visi had, in the hurry of talking, thrust them into his pocket. Frank, however, ter had brought with him. They ran eagerly forward to show them to their felt certain, and maintained that he had put them in. He remembered uncle. As he stooped to caress them, Ellen, who happened to look at Richard, every circumstance; he had taken saw an expression of either intense them out of his pocket, placed them in anger or pain pass over his features ; it was gone in an instant, and Ellen a thick, blue envelope, put them in the drawer underneath an old red pocketthought her eyes must have deceived her, as she witnessed the cordial greetwhich Richard accorded to her After a short conversation key and put the bunch of keys into his brother. on desultory subjects, Richard took his | pocket.

leave, the children ran off to show their ' 'And Frank, darling," said his my conversion to the true faith. But

The footsteps had accompanied us up the stairs, just as they had followed

me down, but as the priest passed through the door of the ward they stopped ! The sudden cessation of the strange monotonous sound that had followed me about all through the night struck upon my heart with a thrill almost as great as their hearing had occasioned, and for a moment the unexpected silence turned me sick and giddy. But I could not stay to think or wonder; the time was too precious, and indeed the scene before me soon occupied all my attention. Joe drew back as we approached, and I did not go up within earshot, so that what words passed between the two I could not tell, but ] saw the poor dying fellow's face color with a strange flush as the priest drew near, and his two shaking hands go out as if in supplication while Father James bent over him, and taking both hands in one of his own, made the sign of the Cross over him with the other and then laid it in benediction on his head. Somehow or other the sign quite overcame me, and I knelt down

by an empty bed and hid my face in my hands and cried. I saw Joe knelt too, and then for five or ten minutes there was silence, broken only by the low murmur of voices, and I knew he was making his confession. Then Father James stood up, and prepared to anoint the sick man. He beckoned to me to come and help him, which he He beckoned sometimes let me do : I never ventured to offer, but I was always very glad when he asked me, for there strange peace and solemnity about the ministrations of the priest at a Cath olic death-bed which even in my most Protestant days, always touched and awed me, and at the same time brough comfort to my soul in a way I could not have explained. I have sometimes book containing some papers, and then locked the drawer with his own the prayers of those who during many years I was able thus to assist at their

last moments that I owe the grace of

And with that I must be content till the time comes when all secrets shall be made known and all hearts shall be revealed, and I shall, I humbly hope meet that soul in the light of glory be fore the throne of God.



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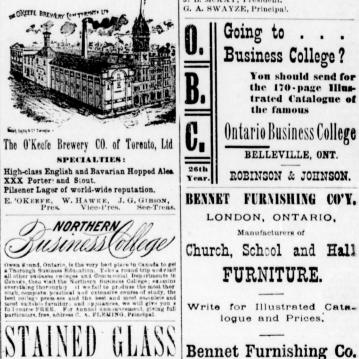
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## C. M. B. A.

U. M. B. A. St. Gregory's Hall, Picton, Nov. 10, 1894. At a regular meeting of St. Gregory's Branch, No. 90, held in their hall, the follow-ing resolution of condolence was moved by J. R. Mulligan and seconded by Wm. Tooher: That whereas it has been the holy will of God to remove from this life James Goodwin, Eaq., the very respected father of our es-teemed President M. Goodwin, and whereas Brother Goodwin in the capacity of chair-man has demonstrated very clearly that the branch was viae in selecting so competent an officer to preside over the affairs of the branch was viae in selecting so competent and brotheres, and we fervently hopp Divine consolation will be granted to them in their sorrow and brevenent. Be it turther

in their sorrow and beforeaction further Resolved that a copy of this resolution be forwarded to our official organ, the CATHO-LIC RECORD, of London, for publication. Yours fraternally, J. R. MULLIGAN.

E. B. A.

E. B. A. The Emerald Beneficial Association gave a grand concert in the Massey Music hall last night. It was given under the patron-age of His Grace, the Archbishop of Toronto. His Honor, the Lieutenant Governor and Mrs. Kirkpatrick, Sir Oliver Mowat and His Worship the Mayor. The concert was at tended by a representative audience of over two thousand people, including many of the elergy and prominent laymen, among whom was noticed Sir Frank Smith. Four boxes were occupied—one by His Grace the Arch-bishop and another by the representative of the Mayor. The concert from an artistic programme did not include an inferior cdec-tion. The proceeds are to be devoted to the Industrial School recently erected by Arch-bishop Walsh. The entertainment reflected great credit on the committee, who had it in charge,—Empire.

## C. O. F.

U.U.F. Toronto, Ont., Nov. 18, 1894. The members of Sacred Heart, No. 201, Gatholic Order of Foresters, Toronto, held Chief Ranger, J.J. Moran, occupied the chair draing the regular business of the ccurt. A large number of the members was present. We would urge upon those who were not be present at our next meeting, that prepar-ations may be made for holding our annual concert at an early date. We would also urge upon officers to remember that part of their duy is regular attendance at the meet-ings; vacant chairs should never be found amongst those who should be occupied by officers. A number of applications for membership will be head at our next meeting, which will be held Thursday, Dec. 6, at 8 p.m. ANDREW KERR, Nec. Sec.

#### ARCHDIOCESE OF KINGSTON Father Murtagh, the New Pastor of

Marmora, Honored.

North Hastings Review, Nov. 15.

Marmora, Honored. North Hastings Review, Nov. 15. After the evening devotins in the Roman Catholic church on Sunday last, a number of delegates from the parish of Madoc and Queenshoro' met at the presbytery, where they presented addresses and souvenirs of regard to the Rev. Father Davis, but now pastor of the new parish of Marmora. Father Murtagh much appreciated the honors done to him and expressed his thanks in eloquent torms, dwelling feelingly and affectionately on the many happy days he had spent in the presbytery, which, as he said. "had ever hem his happy home since his first day in the parish." In concluding his reply, which was throughout complete with the genuine frish pathos and humor, he asscred his as sembled friends." He would carry with him to his new home warmest recollections of Madoc, to whose pastor and people of all denominations, he owed, a lasting debt of graitude tor the many kindnesses shown to him. T is seldom any clergyrean attains, in so short a time, to the measure of popular-ity as Father Murtagh, and this speaks you home since the would carry with him to appreciate trane worth in whomsover we find it. We only echo the universal verific of our people whan we say, -our Catholic fellow-citizens lose, in Father Murtagh, a priest and a gentleman whose daily life amongst us gave practical illustration of what the polication of the peeulia tenets of his Church, for which she is so justly renowned. His genial presence will be nuch missed from at to know he bears with him, to Mar. mora, the respect and best wishes of us all and results and be bears with him, to Mar. mora, the respect and best wishes of us all and to him to so much for their intrinsic values, as for a public recognition from a

earnel for you a debt of gratitude on our part, we can never hope to repay, and have earned for you, we know, on his part, his enduring love, respect and esteem. In making Marmora your future home, we rejoice we are not to alto-rether lose you, for we cannot but remard it, as in the past, an integral and important part of sense, our pastor also. We sincerely congratu-late you, that of the three separate and inde-pendent parishes formed out of our former parish of Madoc, yours is not the least desirable nor the least important. Dear Father and friend, accept this parting gift from a grateful of you, as a true priest and true gentleman, and as a public recognition of our universal appre-ciation of your honorable, your universal appre-curacy with him. Praying for you many happy years of benedictions of every kind in the grand and noble work before you, we are, Rev. dear Father, on behalf of our correspon-tion. A. McDonald, Patrick Marrin, Peter

tion, A. McDonald, Patrick Marrin, Peter Murphy, Archie Harvey, Thomas Neville, Robt. O'Riordan, Madoe, Nov. 11, 1891.

To the Rev. Father Murtagh, Pastor of Mar-

To the Rev. Father Murtagh, Pastor of Marners.
 To the Rev. Father Murtagh, Pastor of Marners.
 Rev. Dear Father Murtagh.
 Rev. Dear Father.
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 Rev. Dear Father.
 Rev. Dear Father.
 Rev. Dear Murtagh.
 Rev. Thomas Murtagh.
 Rev. Mar.

To the Rev. Thomas Murtagh, Pastor of Mar

To the Rev. Thomas Murtagh, Pastor of Mar-Mora: Rev. Dear Father Murtagh-We, the mem-bers of your catechism class of Madoc, desire on this occasion, to publicly express our grate-ful acknowledgment and high appreciation of the kindly interest you have always taken in our class, and our sincere recognition of your unitring yeal during the past months in prepar-ing us for the holy sacrament of confirmation. As a markief our esteem, and a tanglible proof of our gratitude, we beg you to accept the accom-panying marble clock. Our regrets and felici-tations are closely intermingled on this occa-sion. While we shall deeply feel your loss. Kev. Father, we cannot but rejoice that the true worth of one who has endeared himself to us has been so early recognized, and we pray that you may long be spared to labor successfully and happliy in your new field. Margaret McCarthy, teacher, May Feeny, Rose Murphy, Anne Delyea and Christsne Nevile.

## DIOCESE OF ALEXANDRIA.

#### A Kindly Tribute.

A Kindly Tribute. Father Ronald A. Macdonald, who acted as assistant priest at St. Finnan's Catheiral, Alexandria, for some time, and has been ap-pointed to take charge of the recently-formed parish of Greenfield, was taken greatly by surprise on Thursday evening, the Sth inst., when, just as he was about leaving the Bishop's palace for his new home, a number of ladies of Alexandria entered the palace, and, in presence of His Lordship Bishop Macdoneil, presented him with the follow ing address and a handsome purse, well filled: To the Rev. Ronald A. Macdonald: Fev. and Dear Father-The ladies of St. Finnan's parish take the opportunity of your appointment to the newly-erected parish of Greenfield to express to you their hearthist you were associated with the parish. Of a sering the comparatively short time that on user eassociation with the folved in and or Orcfathers, as that highly respected family to which you belong, and to be thus assured of the fast that we are to have be thus assured of the sat that we are to have be thus assured of the sat that we are to have be thus assured of the sat that we are to have be thus assured of the sat that we are to have be thus assured of the sat that we are to have be thus assured of the sat that we are to have be thus assured of the sat that we are to have be thus assured of the sat that we are to have be thus assured of the sat that we are to have be thus assured of the sat that we are to have be thus assured of the sat that we are to have be thus assured of the sat that we are to have be thus assured of the sat that we are to have be thus assured of the sat that we are to have be thus the represention the schemer the and our chiftere in those sublime truths which by the more of the sate the truth which by the more of the sate the grant to have be the onstitute our solvation we found and promaly regard as our own, to lastruct is and our chiftere in those sublime the truth which by the more of the sate the same the mere and

MISTAKES ABOUT NEWSPAPERS. The Imprint is a small and neatly printed periodical, published in Toronto and Winni-periodical, published in the printing craft. In number one, of volume two, it contains an article beaded "The Newspapers of Tor-onto." purporting to be a "condensation of the News' facts, figures and dates about news-paper matters generally in the Queen's Otty." This condensed article mentions the names of various newspaper published in the Town of York and City of Toronto, but over-looked the fact that there had been other newspaper', not referred to. The News' article is also mistaken as to the "first daily." For many years before the one referred to, there was a daily paper issued in November, 1836, but was short lived. In proof of this we copy from the Albion of Upper Canada, printed by John F. Rogers, dated 17th Sept. 1836, out was short lived. In settorial column, which reads as follows : "The south east corner of the Market Build-ing. Toronto," a paragraph in its elitorial column, which reads as slothe pleasure to acquaint the subscribers to the Albion, that he has entered into an engagement with the New Daily Paper (which Wil be published the first week in November next), for obtain-ing conjointly with them, able and faithful reports of the debates in the coming Parlia-ment, which will enable him to give to his readers proceedings of both Houses, in a way ished." We are assured that the New Daily Paper was issued about that time, but was short MISTAKES ABOUT NEWSPAPERS.

THE

CATHOLIC

in which they have never been hitherto published."
We are assured that the New Daily Paper was issued about that time, but was short lived for want of sufficient support; but, all the same, it was the first daily newspaper issued in Toronto.
The list of newspapers as given by the extract from the News is as follows, viz:

The Upper Canada Gazette or American Oracle." published in 1794.
The Upper Canada Guardian or Free man's Journal "-in opposition to above -by Joseph Wilcox.
The Canadian Canada Gazette on American Oracle." he Observer " appeared in 1820.
The Canadian Canada Gazette on Server Server (Server).

"The Canadian Freeman," by Francis Collins, in 1825.
 "The Patriot," by T. Dalton, in 1833.
 "The Colonist," by Hugh Scobie, 1839.
 "The Examiner," by Francis Hincks, 1, 80.
 "The Bunner" and "The Globe." by

"The Bunner" and "The Globe." by rge Brown, 1844 - (? see comment as to George Brown, 1814 - (7 sec "first daily.)" ". "The Daily Telegraph," by Robertson & 9. "The Daily Telegraph," by Robertson 1872

"The Mail," by T. C. Patterson, in 1872. "The Telegram," by John Ross Robert-10. 11.

10. "The Mail," by T. C. Patterson, in 1872.
11. "The Telegram." by John Ross Robertson, 1876.
12. "The World," by W. F. Maclean, M. P., 1883.
13. "The News," by E. E. Sheppard, in 1881.
14. "The Empire." by David Creighton, in 1887.
15. "The Star," (the youngest daily) by T. A. Gregg, in 1893.
16. "The San,"-of very brief existence-by E. A. Macdonald, 1883.
Here ended the list of Toronto newspapers, as published in the article referred to.
We now give the names of Toronto newspapers that have been overlooked or unknown to the News man, but thanks to Mr. M. Teefv, our postmaster (who, by the way, served an apprenticeship as a printer in the Patriot office in the years 1836 40, under the control of that genial and large-hearted old Tory, Thomas Dalton, Eaq.—father of the present dowager Lady Wilson), we have the carefully selected specimens of old newspapers us to call the actention of our readers to many newspapers published in Toronto, but which appear to have been forgotten. They are :j

1. "The Albion," 1836, before mentioned. 2. "The Courier of Upper Canada," by

urnett. 3. "The Christian Guardian," 1829. 4. "The Mirror," 1837, by Donley and Me

The Allocit, 1836, by Dollay and and Tavey.
 The Palladium," 1838, by C. Fothergill.
 "The Ganadian Correspondent," by Rev. Dr. OGrady, 1833.
 "The Leader," 1854, by James Beatty, edited by Charles Lindsay.
 "The United Empire," 1852, by Ogle R, Gowan.

Gowan. 10. "The Catholic Citizen," by Michael

B. "The Catholic Citizen," by Michael Hayes, 1854.
"The Canadian Freeman," 1858, by J. G. Moylan, editor, and Jas. Mallon, printer.
"The North American," by William Mc-Dougall & Co., 1859.
"The Star," by W. J. Coates, 1845.
"The Star," by W. J. Coates, 1845.
"The Star," or Message," 1853.
Not taking into account "Punch," "The Grumbler," "Momas," and others of that ilk. but of smaller calibre.
Wo much the foregating semands to the foregating semands.

ident my sincere thanks for the very prompt payment of Policy No. 4670 for above amount on the life of my late husband, Mr. Wm. Pearson. The Company has shown com-mendable liberality and despatch in the settlement of this claim; and, instead of hold-ing back the money until due, as they had a perfect right to do, have handed it over in thall just as soon as the necessary proofs were filed with them.

office here for some time, and has given general satisfaction to all with whom he has had dealings, received information to day from headquarters at Ottawa, that he had secured a first class certificate as exciseman at the recent examinations in Toronto. This is very creditable, as it was his first examin-ation.—Guelph Mercury.

RECORD.

NEW BOOKS.

NEW BOOKS. Benziger Bros., 36 and 38 Barclay street, New York City, have just issued "Hamon's Meditations." This has been a standard work in France for many years, and nearly 100,000 copies have been sold there. The present edition, we are confident, will be welcomed by Catholics in all English-speaking countries. These "Meditations" - by Rev. M. Hannon, S.S., pastor of St. Sulpice, Paris, author of "Life of St. Francis de Sales" and "Life of Cardinal Cheverus"-are for the use of priests, relig-ious and the faithful. The work bears the Imprimatur of the Most Rev. Archbishop of New York. It is published in five handy volumes, which can be conveniently carried in the pocket. At the beginning of each volume are Morning and Evening Prayers, and at the end of the last volume is a com-plete alphabetic index of subjects. Each volume has a steel plate trontispiece. 5 vols. 16mo, cloth, gilt top, \$500.

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A PROMISING ARTIST.

A PROMISING ARTIST. Referring to the opening recital of the week the *Glob* says: " The Conservatory Music hall was crowded beyond the doors last evening, many being unable to gain admittance, on the occasion of the opening recital of the season, which was given by the pupils of Mr. Edward Fisher and of Signor Mme. d'Auria. The programme was well selected and arranged, and in its rendering good musical ability, conscientions work, and careful training was displayed, the audience. Meride and arranged, and in its rendering good musical ability, conscientions work, and careful training was displayed, the audience. Meride and arranged, and in its rendering good musical ability, conscientions work, and careful training was displayed, the audience. Meride and arranged, and in the rendering good musical ability, conscientions work, and careful training was displayed, the audience. Meride and arranged, and in the rendering good musical ability, conscientions work, and careful training was displayed, the audience. Meride a belayer was Miss Aire Forhan, of Owen Sound, who has attained, and now occupies, a leading position in musi-cal circles in that town and vicinity. As soprano soloist she has appeared in Owen Sound, in musical and literary evenings, with such talented artists as Miss Nor-cench, violinist, and Miss Marguerite Duan, eloutionist. Miss Forhan, during her stay in Toronto attending the Conservatory, is a member of the choir of St. Basil's Church, which, under the able direction of Rev. Father Murray, of St. Michael's College, has attained and merited reputation, ane of the best choirs of the Queen City.

#### TAKING A FRIEND'S ADVICE.

Mr. Thomas Adams Tells the Happy Result That Followed—He was Suffering From a Severe Attack of Rheumatism — Would Have Given Anything to Secure Relief— How a Cure Was Brought About.

From the Brantford Courier.

17. "The Sorth American," by William Mc. Dougall & Co., 1850.
18. "The Star," by W. J. Coates, 1845.
19. "McKenzie Message ("1855.
Not taking into account "Punch," "The Grumbler," "Momas, "and others of that ilk. but of smaller calibre.
We submit the foregoing remarks to the readers of the Liberal as points of history in our newspaper literature; we consider they are worth remembering. — Richmond Hill Liberal.
Assessment System. Mutual Principle.
THE LATE CAPT. HARBOTTLE.
His Life Insurance Paid Twenty-six Days after his Death—Other Prompi Payments.
Nilestown, Ont., Oct. 30, 1894.
E. S. Miller, Esq. Set. Thomas, Ont.
Dear Sir: — Korking just received Cheque for \$2,000 permit me to express to The Provincial Provident my sincere thanks for the very prove attack of muscular rheumatism, which confined me to the houses for three works. and to just let myself fail into bed. which confined me to the house for three weeks, during which time I suffered the most excrucialing pain, being hardly able to move. I was so bad that I could not lie down, had to just let myself fall into bed. When attempting to rise I had to turn over upon my face and crawl up, there being only one position from which it was possible to rise. I would have given anything at this time in order to secure relief. My first hought was to call in a regular practitioner, so I pocured one of the best physicians in the neighborhood, but he did not seem to get control of the maday. After treating me for some time he left of his own ac-cord saying he could do nothing for me. About this time a friend of mine persuaded me to try Dr. Williams' Pink Pills. Finally, I decided to give them a trial. I soon exper-ing rapidly, the terrible pain left me, and I had considerable relief and was able to get around with the use of a crutch. After the further use of the Pink Pills I was so far re-covered as to be able to resume work, and since that time have been free from the com-plaint. I do not now feel any of the soreness and stiftness of the joints. I can get right up feeling of uneasiness whatever. I have every confidence in Pink Pills, and heartily recommend them. I believe them a good thing to take at any time to get the blood thing to take at any time to get the blood thing to take at any time to get the blood the wonder that their sales reach such enormous proportions, and that they are the favorite remedy with all classes. Dr. Wil-liams' Pink Pills contain the elements neces-sary to give new life and richness. They are fauchage specific for locomotor ataxia, neuralig, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They also effect a radical cure in all troubles arising ifrom mental worry, over-wer con sundred, and the public are ca-the heart, nervous prostrat

**Don't Forget** 

NOV AMBER 24, 1804.

Chatham, Ont.

Walsh, Ont.

Parkdale, Ont.

Them Flowers. JAMES WHITCOMB RILEY.

Take a feller 'at's sick and laid up on the shelf, All shaky and ga'nted and pore-Jes all so knocked out he can't handle hisself With a stiff upper lip any more : Shet him up all alone in the gloom of a room As dark as the tomb and as grim. And then take and send him some roses in bloom And you can have fun out o' him !

I WAS CURED of facial neuralgia by MIN-ARD'S LINIMENT. You've ketched him 'fore now-when his liver

and the set of the set

Tou see it's like this what his weakness is — Then flowers makes him think of the days Of his innocent youth, and that mother o' his And the roses that she used to raise ; So here, all alone with the roses you send, Bein' sick aud all trimbly and faint— My eyes is —my eyes is—ny eyes is—old friend– Is a leakin'- I m blamed of they ain't.

#### MARKET REPORTS.

Lon ion, Nov. 22-Wheat 51 to 55c per bushel ats 27c to 25c per bushel. Peas 48 to 51c pe

Lon ion. Nov. 22-Wheat 51 to 55c per bushel. Oats 27c to 25c per bashel. Peas 48 to 51c per bushel. Barley, 33 to 40 45c per bushel, Kyc 92 5c to 55c per bushel. Beel was dull, at 54 to 56 55 per cwt. by the carcass. Lamb 5 to 55c by the carcass, and 6 to 7c by the quarter. Dressed hoge 85 to 55 25 per cwt. Turkeys 6 to 8c a pound i 7c was the average. Geese 5 to 6c a pound for best rolls by the basket, and 19 3 pound for crock. Fresh eggs 18 to 20c a dozen. Potatoes 50c a baz. Apples 40 to 50c a bag, and 81 to 81.25 per bbl. Hay 88.50 to 89. Toronto, Nov. 22-Market quiet. Wheat --Holders firm, and what wheat there is is selling a 5c for white, north and wast freights ; a few having been sold to Ontario millers at that price; spring wheat is firmly held, and 55c was bid for it on the Midland; holders are asking oit for it on the Midland; holders are asking to for a flow. A car of choice straight roller sold west a 70c, and five cars sold east at 7l. Flour - A car of choice straight is die outside. Oats-28 je was bid for cars east with 25c. Oatmeal-Cars are offering at 35.5 hol outside. Oats-28 je was bid for cars east bid in the outside. Oats-28 je was bid for cars east bid is of cars are quoted at 31 co 32.5 hot solf west of white, and No. 2 is quoted at 40 bid to cutside. Oats-28 je was bid for cars east bid broken lots are quoted at 31 co 33.5 heas.Cars are quoted at 31 co 35.5 heas.Cars are quoted at 31 co 35.5 heas.Cars are quoted at 31 co 35.8 heas to 35.5 to 85.50 e for market heat per form at 35.5 heas to 35.5 to 85.50 e per hout wheat patents. 83.5 heas the store offer per at 35.5 heas to 35.5 to 85.50 e per hout weat patents. 83.5 heas to 35.5 to 85.50 e per hout weat patent 85.5 heas to 35.5 to 85.50 e per hout weat patent 85.5 heas to 35.5 to 85.50 e per hout weat patent 85.5 heas to 35.5 to 85.50 e per hout weat patent 85.5 heas to 35.5 to 85.50 e per hout weat patent 85.5 heas to 35.5 to 85.50 e per hout weat patent 85.5 heas to 35.5 to 85.50 e per hout weat patent 85.5 heas to 25.5 to 85.50 e pe

and broken lots are quoted at \$1.75, to \$3.80. Peas-Cars are quoted at \$1 to \$140 outside. Montreal, Nov. 22. - Flour active. Winter wheat \$5.51 to \$2.50, a pring wheat patents, \$3.55 is reliable to \$2.50, a pring wheat patents, \$3.55 is reliable to \$2.50, and \$2.50, an

## Latest Live Stock Markets.

Latest Live Stock Markets. TORONTO. Nov. 22.—Export Cattle.—Very little doing in export cattle, and prices were fully i off. Butchers' Cattle.—Prime well fuished beeves were in good demand to day. One buyer was open to take 50 head of the right sort at 33 to 34c. a lb., but very few offered, and these, brought high prices One bunch of three prime fuished heifers sold at 4c. a lb. and other sales of choice cattle were made at 33 and 33c. Sheep and Lambs. — Export sheep were in good demand at 32c. a lb. weighed off car, for were and wethers and 21 to 36c. for rams. There evens to be a fair demand at 34c. a lb. for good straight fat sheep. Lambs.—Some of to day's sales were: A bunch of 80 lambs, averaging 850 lbs. 82.45 a. W to ab unch of 240 lambs, averaging 82 lbs., sz 36 acwt.

bunch of so lambs, averaging sto lbs, s2, 45, a cwt; a bunch of 249 lambs, averaging s2 lbs, s2,25 a cwt. Hogs.-Long clear hogs of 169 to 229 lbs, weighed off car, sold at s1.9; to \$4.35, thick fars at s4.26, stores and light fats at 81 to 4.10, and stags at s2 to 32,50. Calves.-Good fair vels are quoted at 85 to 83. Mile Cows and Springers.-Sales of medium milkers were made at 85 and one choice at 849. Thin cows sold s5 nd one choice at 849. Thin cows sold s8 low as 830 East Buffalo, Nov. 22,-Cattle.-There was a fair supply of sale cattle for this late in the week. The marker ruled about steady, and about steady former prices prevailed for any-thing ift for the block. Hogs.-Yorkers, light to choice corn-fed, 84.50 to 84.55; mediums, 84.60 to 84.65; good heavy, 84.70 to 84.75; rough, common to choice, 85.90 to 84.15; intervals, 83.26 to 83.75. Sheeps and Lambs.-Sheep, choice to best ex-port wethers, 83.25 to 83.75. Sheeps and Lambs.-Sheep, choice to best ex-common to good, 81 to 181.50. Lambs, ehoice to fancy, quotable 83.50 to 83.89; fair to good iambs, 82.75 to 83.15.

Lined Kin Gloves Men's Underwear 25c. Men's All-wool Underwear

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I WAS CURED of painful Goitre by MIN-ARD'S LINIMENT.

Chatham, Ont. I WAS CURED of inflammation by MIN-ARD'S LINIMENT. MRS. W. W. JOHNSON.

BYARD MCMULLIN,

J. H. BAILEY.

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well Pleased. 1 Chicago, Ill., May, 1803. One of our sisters suffered from nervous-ness and sleeplessness and could not find any rest day or night. After taking Father Koenig's Nerve Tonic the sleep returned and the nerves were also quieted. SISTERS OF ST. FRANCIS. 573 Centre Ave.

Good Results. Good Results. New Orleans, La., Sopt., 1802. Convent, 56i Morris St. We used Father Koenig's Nerve Tonic and obtained very good effects from it. One of the sisters, who had suffered a good deal from pains in the leg day and night, and was so weak that she could hardly walk, was per-fectly cured by the use of only one bottle of theTonic. SISTER M. AUGUSTINE.

FREE Avaluable Book on Nervous Dis-dress. Poor patients also got the med-min remove has been prepared by the Rev. Father form, of form the prepared by the Rev. Father form, of form the conduct, since 1856, and is how under his direction by the

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street.

Sold by Druggists at \$1 per Bottle. 6 for \$5, Largo Size, \$1.75. 6 Bottles for \$9. In London by W. E. Saunders & Co.

C. M. R. A. C. M. B. A. Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. COLLINS, Box 356, Guelph, Ont.

Branch No. 4, London. Meets on the 2nd and 4th Thursday of every aonth, at 8 o'clock, at their hall, Albion Block, Richmond Street. P. Cook, Pres., P. F. BOYLE, Recording Secretary.

### SUN LIFE-ASSURANCE CO. -OF CANADA. Head Office-MONTREAL.

The prosperous condition of the Sun Life of Canada is doubtless due to its fair treat-ment of policyholders, its unconditional policy and prompt payment of death claims.

SUMMARY OF THE ANNUAL REPORT FOR 1893.

FOR 1885. New Life Applications received during 1883. Cash Income for year ending 31 December, 1892. Increase over 1892. Increase over 1892. Increase over 1892. Increase over 1892. Reserve for Security of Policy-Increase over 1892. Solution Statement Sta holders Increase over 1892..... Surplus over ati Liabilities, ex-cept Capitai Do and Capital Stock... Life Assurances in force 1st January, 1894 351,095 65 288,595 65 27,799,758 51 R. MACAULAY, President. T. B. MACAULAY, Sec. and Actuar, President. Sec. and Actan London Office-169j Dundas Street. A. S. MACGREGOR, District Manager.

Heavy Wool Socks, 2 prs.

First Door North of City Hall

All-wool Tweed Overcoats

Frieze Ulsters all Prices.

D. B. Beaver Overcoats.

PETHICK & MCDONALD

393 Richmond Street.

TEACHERS WANTED.

TEACHER WANTED, HOLDING A SEC-TEACHER WANTED, HOLDING A SEC-ond or third class certificate, for the R. C. Separate school sec tion No. 4, Raleigh, for the year 1885. Applic antis to state salary, qualifica-tions, etc. References. Duties to commence January 3, 1895. Address, M. GLEESON, Sec., Fletcher, Ont. 839-3

BROCKVILLE BUSINESS COLLEGE Graduates successful. Pernin system of Shorthand taught; learned in one-half time of any other. Send for "stepping Stones to Success," Cata-logue free. Address, Brockville Bus. C liego.

.75c.

to him to know he bears with him, to Mar-mora, the respect and best wishes of us all for his future success and happiness. The addresses and souvenirs were pre-sented to him not so much for their intrinsic values, as for a public recognition from a grateful people of his unselfish and zealous fulfillment of priestly duty. From Madoc he received the accompanying address, read by A. A. McDonald, barrister, and an elegant and costly easy chair. From Queensboro - address read by Mr. Lawrence Burkett-a very handsome complete bed room set, in maple, finished in the latest design. From the Catechism class of 1894- address read by Miss McCarthy, teacher — a magniticent marble eight day clock. After this part of the interesting ceremony was concluded the Rev. Father Davis, as a mark of his own personal love and esteem for his late curate, invited him and the gentlemen present to partake of a sumptuous supper given speci-ally for the occasion. The invited guests were : Tweed, Rev. Father Fleming, Mr. Thomas McCann. Marmora, Capt. John O'Neil, Mr. Chas. Clairmont, Daniel Dun-ley, John Dempsey, Loughlin Crawford, John Cook, James A. McDonell, M. Sullivan, M. Gillen, John Murray, Queensboro' L. Burkett, Jas. Murphy, Wm. J. McIlroy, M. Bruyierre, Martin James. Madoc, A. A. McDonald, Arch. Harvey, Peter Murphy, Pat. Gillen, John Stewart, D. Gillen, Pat, Marrim, Edward McIlroy, M. McIlroy, Tobias Forrestal, Robert O'Riordan, Amply, Totia Forrestal, Robert O'Riordan, Amply with them fondest memories of Madoc's pator and people. The tollowing are the addresses referred to : To the Rev. Thomas Murtach, Pastor of Mar-mari

To the Rev. Thomas Murtach, Pastor of Mar

to is devalued to the Episcopacy. He is the formation of the Episcopacy is the interval is the outline in the entry of the episcopacy is the entry of the entry entry is the please in the entry entry is the please in the entry entry is the please in the entry entry is the entry e

sacred and holy calling which is given to men to follow. We part from you now with regret, and yet we are at the same time gratified to see that your merit has been so apparent as to jus-tify our greatly respected Bishop in appoint ing you so soon to that important charge to which you have been transferred. Our regret at parting from you is further tempered by the fact that you go to a neighboring and adjacent parish, and we can thus confidently look for-ward to seeing you frequently amongst us. It occurred to us as frugal housewives that you will necessarily be at some expense in fur inshing your house and otherwise, consequent upon your removal; and to assist you to some small extent in so doing, we beg your accept ance of the accompanying purse, which we tender you, with renewed expressions of regret at your departure, respect for your office and esteem for yourself. Signed on behalf of the ladies of St. Finnan's parish. Tabel Macdonald (Greefield), Mrs, Dr. D, D, Mardonald, Miss Janet Harrian, Mrs.

estem for yourself. Signed on behalf of the ladies of St. Finnan's parish. Tasbel Macdonald (Greefield), Mrs. Dr. D. D. Macdonald, Miss Janet Harrison, Mrs. D. J. Macdonald, Mrs. Ancus Campbell, Mrs. D. B. Kennedy, Mrs. H. R. Macdonald, Mrs. H. J. Macdonald, Mrs. A. B. McDonald, Mrs. D. A. Macdonald, Mrs. A. B. McDonald, Mrs. D. A. Macdonald (Reeve), Mrs. A. G. F. Macdonald (Santield), Miss Mary H. Macdonald, Mrs. D. A. Macdonald (Santeild), Miss Mary H. O'Brien. Alexandria, November 8, 1894. Father Macdonald was much affected with the address presented him, which was to him a great surprise. He said that language failed him to give a due acknowledgment for their kindness and courtesy in treating him so generously on his brief stay with them. He felt, however, that it must have resulted largely from the high regard and etteem they had for their chief pastor, His Lord-ship's first-born son, as he was the first ecclesi-asitic ordained by the Reverend Bishop since his alevation to the Episcopacy. He would treasure the address as sentiments coming from the hearts of those heloved, and it would always serve him as an incentive in his labors in other places. He concluded by sincerely thanking one and all who joined in tendering him this expression of sympathy and esteem.

Assuring you of my appreciation, Yours truly, (S) ANNIE PEARSON, Beneficiary.

Mattawa, Ont., 5th November, 1894, E. S. Miller, E.q. Sec'y The P. P. I., St. Thomas, Ont.

Dear Sir :

pletion of proofs. The delay that occurred was in getting proof papers completed, and not in any way the fault of the Company or it's representatives. Thanking you for your promptness, and assuring you of my best wishes for the con-tinuel prosperity of the The P. P. I., Yours truly, (S) CATHERINE GRAHAM, Beneficiary.

Toronto, Ont., 7th November, 1894, I. Armbrust, Esq., General Agent of the P. P. I., City.

Dear Sir :-

Dear Sir :--Through you I wish to thank The Prov-incial Provident Institution, of St. Thomas, for their marked cheque, which you have just handed me, in full payment of the insur-ance, under Policy No. 1933, on the life of my late husband, Capt. Thos. Harbottle. The cost of this insurance was always very moderate, and the settlement of claim has been most satisfactory, the Company having paid immediately on completion of proofs, whereas it was not due for ninety days there-alter.

Thanking you for your courtesy and assist-ance in the completion of proofs, and the Company for it's business-like promptness, I remain,

Yours truly, (S) EUPHEMIA HARBOTTLE,

Beneficiary.

PASSED SUCCESSFULLY. - Mr. M. J. O'Donohoe, formerly of Brantford, and who has been stationed at the Inland Revenue

Church Opening.

The new Catholic church in this village will be solemnly dedicated by His Grace Archbishop Waish, on Sunday, Nov. 25, at 11 a.m. The music for the occasion will be turnished by the choir of St. Basil's Church, Toronto.—Richmond Hill Liberal.

that when you buy Scott's Emulsion you are not getting a secret mixture containing worthless or harmful drugs.

Scott's Emulsion cannot be secret for an analysis reveals all there is in it. Consequently the endorsement of the medical world means something.



overcomes Wasting, promotes the making of Solid Flesh, and gives Vital Strength. It has no equal as a cure for Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Scrofula, Anaemia, Emaciation, and Wasting Diseases of Children. Scott & Bowne, Belleville. All Druggists. 50c. & \$1



The undersigned will receive Tenders for supplies up to noon on MONDAY. DECEM. BER 3rd, 1894. for the supply of Butchers' Meat, Butter, Flour. Oatmeal, Potatoes, Cord-wood, etc., for the following institutions, dur-ing the year 1895, viz.:--at the Asylums for the Insane in Toronto, London, Kingston, Hamil-ton, Minico, Brockville and Orillia ; the Cent-ral Prison and Mercer Reformatory, Toronto ; the Reformatory for. Boys. Penetanguishene ; the Reformatory for acade and Dumb, Belle-ville, and the Bilnd at Brantford. Two sufficient sureties will be required for the due fulfilment of each contract. Specifica-tions and forms of tender can only be h.d on making application to the Bursars of the re-spective institutions. M. B.-Tenders are not required for the supply of meat to the Asylums in Toronto, London Kingston. Hamilton and Mimico, not to the Central Prison and Reformatory for Females. Toronto. The lowest or any tender not necessarily accepted. R. CHRISTIE. T. F. CHAMBERUAIN.

accepted. R. CHRISTIE. T. F. CHAMBERLAIN, JAMES NOXON, Inspectors of Prisons and Public Charities. Parliament Huidings. Toronto, November 19th, 1894. 840 3

Fletcher, Ont. 808, at. OLEBON, SC., 889, 3 WANTED, FOR S. S., NO. 6, STEPHEN, County Huron, a teacher, for 1895, holding a second class professional certificate, and capable of acting as organist and choir leader in the M. Carmel church. One having experi-ence preferred. Apply, stating salary and sending references, to P. J. BREEN, Sec., Mt. Carmel P. O., Ont. 858-tf FOR SEPARATE SCHOOL NO. 2. GRAF-T ton, Haldimand County. Applications re-ceived up to November 25th. State salary and experience. The lowest or any tender not necessarily accepted. Apply to DENNIS CAL-NAN, Grafton, Ont. 838 3.

ADY TEACHER FOR SCHOOL SECTION 1. 4, Gower Polut (La Passe), county Renfrew, for January, 1885, to teach English and French. Applicanis to state salary and certificate. Ap-plications received up to 20th Nov., by Rev. T. N. LEMOYNE, Gower Point. 885-20

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

FOR S. S. NO. 5, LOGAN, COUNTY PERTH, holding second or third class certificate of qualification. Duties to commence on 3rd Jan-uary, 1885. Address, stating salary and exper-ience, John Francis, Silsburg, Ont. 882.9

WANFED, A QUALITIED TEAD TEAD, T. K. T. teach in the R. C. S. School No. 3 (B), Andden. Must be capable and willing to teach ish. Salary 8300 per anim. Duites to com-mence 3rd January 1856. Address. JAMES BONDY, Sec. Treas. R. C. S. S., No. 3, Vereker P. O., Ont. Store