

Catholic Record.

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

VOLUME XIII.

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EDITORIAL NOTES.

THE Toronto Mail editor bears feelings of a most intense bitterness towards French Canadians. His aversion, however, varies as regards the different classes of the Lower Canadian popula tion. The average habitant he treats with contempt, mingled with a shade of Orange pity. The French politican he holds in abhorrence because of an alleged dishonesty of purpose, while the cure comes in for savage thrusts on general principles. But to vitness the editor in all the trappings of tremendous hate point him out a French Jesuit. He fairly rears in his editorial chair and his cheeks assume a 12th of July hue. And yet, most extraordinary to relate, his English is beautiful and faultless in style. All his bitter, poisonous pills are sugar coated in the choicest terms.

LAST Saturday's paper made reference to some elections which recently took palians who celebrated it. place in Quebec Province, and here is a sentence which we find therein ;

"How does it come that counties in which at the last Dominion general elec-tion and at the recent Provincial gen eral election returned Liberals and Nationalists should at the Federal bye. elections go strongly Conservative ? I is stated that money worked the oracle.'

The above extract shows very clearly the unfairness and inconsistency of the editor. It will be remembered that in the local elections of Ontario in 1886 the Province sustained Mr. Mowat by a large majority. A few months afterwards the general elections for the Dominion House were held and they returned a considerable majority of Conservative members. Will our contemporary claim that in that case "money worked the oracle ?" Why does he propound his "How does it come ?" as regards an occurrence in the Province of Quebec when he has had a "How did it come ' at his own door? Why, too, does he advance this serious charge in the usual cowardly fashion : "It is stated," Who stated it ? When and where was it stated ? Where are the proofs ?

THESE who wish to go back a few years in the history of our own times in the Province of Ontario will read that a certain newspaper manager formed one of a syndicate whose purpose was to buy up the Ontario legislature. The attempt was made with \$100 bills, and the actors were caught, but through some legal trick, escaped imprisonment. Can it be believed that this same newspaper manager is now preaching political purity to the people ? Such is the fact. We can, however, place but little confidence in his sincerity. His daily utter. ances breathe the spirit of devilish hate and tend to create discord in a commun ity where peace and good-will ought to prevail. The Mail is an Orange organ- Jews by people of Germany, who are an simply that and nothing more-first, last

as delegates to the General Conference IT HAS been discovered that an Italian of that body. The mejority in favor of lady, lately deceased, la Signora Aldimina their admission as far as heard of reaches De Meis, made her will in favor of the seven thousand, and it is not considered likely that later returns will change the result. Penneylvania was against the

the office.

Bishop Coxe pretende.

proposal, and New York was very evenly divided, but the New England States were strongly in favor of it, and so decisive was the majority in these States that Pennsylvania was outvoted. We shall probably soon hear of the election of some strong-minded lady as member of the United States Methodist Episcopacy. It is understood that there are already some candidates in the field for as these that the Infidel Italian Govern.

THE celebration of Christmas day was ment persists in despoiling the Church. so distasteful to the Puritans of New England that it was decreed, in the THE bogus Banedictine monk, who is early days of its settlement, that those known in Anglican circles as Father who would observe it as a holiday should Ignatius, is now preaching an Advent Misnot be allowed to eat on that day, and not sion in Cooper Union and Chickering until the reign of William the Third was Halls, New York. Bishop Paddock, of any celebration of the day permitted. the Protestant Epiecopal diocese of Even then the sour Puritans threatened Boston, refused to accord him perdivine vengeance against those Episco mission to preach in that diocese, as the

BISHOP ARTHUR CLEVELAND COXE, of the Protestant Episcopal Diocese of Western New York, who has always been notori ous for the readiness with which he retails lving stories about Catholics, has been their churches, and he is obliged to hold brought to task by Mr. Price, a gentle. his missions in the public halls. It is a man who is a native of Hayti, for stating before his congregation that the Catholics land minister in the garb of a monk of of Hayti are addicted to devil-worship and Voodoolsm. The letter of the Haytian correspondent appeared in the New York ings of the Ritualistic and Evangelical sec-Sun of the 25th ultimo, and the writer, tions of the Church, so that this inconwho, besides being a ustive of Hayti, was gruity is scarcely a matter for surprise. a resident of that country for fifty years, In the so called Benedictine Convent totally denies these and similar stories which Father Ignatius has established at concerning the still surviving heathen Llanthony in Wales, there are thirty-five practices of the blacks of that country. monks and about fifty nuns, and a life. These stories have been invented by Prosized statue of the Blessed Virgin is testant missionaries in order to draw placed at the entry to the chapel, and is money from the pockets of their dupes respectfully saluted by the monks every towards supporting their missions. Voonight before they retire to rest. docism is rampant among the negroes of

THE Rev. W. W. Carson, a well known Georgia and Alabama, where they have only such religious instruction as was im Methodist minister of Kingston, has accepted a position as a Presbyterian minisparted by Protestant missionaries, but among the Catholic negroes of Hayti there ter in Detroit. His objection to the is neither Voodooism nor cannibalism, as Methodists is that the three years' term to which the Methodist clergy are limited to remain in one place, obliges them to leave their congregations just when they A JEWISH RABBI, Leon Harrison,

recently lectured before the Jewish conhave become acquainted with their flocks. Bat it does seem strange that for gregation of Temple Israel, in Brooklyn, such a reason as this the anti-Calvinistic and he strongly insisted on the necessity creed of Methodism should be laid aside of teaching morality in the public schools in order that the Westminster on the basis of religious bellef. He ridi-Confession should be taken up with culed the idea of teaching morals in homeopathic doses : and to show the effect all its barsh doctrines of Predestinarof education without religion he instanced ianism and Reprobation. Bat we presume the reverend gentleman intends to the fact that some of the greatest scounexercise the liberty of believing as much drels on record have been educated men. or as little of the Confession as he thinks Some Lord High Chancellors, he said, have been most villainous thieves ; and proper. This is a liberty which many Presbyterian clergymen exercise even now statesmen, poets and sages have foully when they are bound to subscribe to the wallowed in the worst mire of corruption. doctrines of the Confession of Faith, and He instanced also the persecution of the we presume that the newly-made Presbyeducated nation, and yet have not learned terian minister expects to have all the and always. Those who believe the to treat the Israelites in accordance with privileges enjoyed by his seniors in the ministry.

THE PARNELL TROUBLE. EXCITING TIMES IN INELAND-THE LATE LEADERS LOSING GROUND.

De Meis, made ber will in favor of the Holy Father, by which a legacy of nearly \$1,000,000 was bequeathed to him. She died recevity, but her will has been sur-reptitionely removed and it cannot be found. As she has no heirs, the property will be claimed by the State, and this gives rise to the very natural suspicion that the will has been carried away or destroyed under instructions from the destroyed under instructions from the such a course would have left every man Government. An effort is to be made to of us a traitor to his country. Mr. Par-Government. An effort is to be made to discover what has become of the will, but it is expected that the Government will throw every possible obstacle in the way of its discovery. It is just by such means

hangs on the issue, and the signers will abide by that judgment, they being the nation's servants. They coumerate the charges against Parnell as follows: (1) He speaks as if he were the interval of the carriage occupied by Parnell, who term a hat rack from the side of the carriage and prepared to defend himself. Mal-low is the birthplace of Mr. O'Brien. On Mr. Parnell's arrival at Mailow, an address wes presented by the man Bishop says he has not papers prov-ing him to be a minister of the Caurch of Eagland, but Bishop Potter, of New York, gives him the required liberty in the dio-cess of New York. Notwithstanding this, the alarge is a single to the operation with the O Shea case, but the alarge is a single to the action of the present deplorable situation. (2) the alarge is a single to the operation of the present deplorable situation. (2) the alarge is a single to the operation of the present deplorable situation. (2) the alarge is a single to the operation of the present deplorable situation. (2) the alarge is a single to the operation of the present deplorable situation. (2) the alarge is a single to the operation of the present deplorable situation. (2) the alarge is a single to the operation of the present deplorable situation. (2) the alarge is a single to the operation of the present deplorable situation. (2) the alarge is a single to the operation of the present deplorable situation. (2) the alarge is a single to the operation of the present deplorable situation. (2) the alarge is a single to the operation of the present deplorable situation. (2) the alarge is a single to the operation of the present deplorable situation. (2) the alarge is a single to the operation of the present deplorable situation operation of the second operation when the time came to do this he re-mained silent. (3) He does not hesitate insmed enert. (3) he does not negative sterred to his secure of Onice Treams to, rehounce and denounce the multi-ins outrageous tyranny, and wound up index of English friends of liberty as English wolves. (4) But the English would fight him to the death. The adgreat anomaly to find a Church of Eng- English wolves. (4) But the English land minister in the garb of a monk of St. Benedict, but the Church of Eugland has many anomalies between the bicker-ings of the Ritualistic and Evangelical secster re election was the most ungener-ous taunt ever uttered. The effort to sustain Mr. Parnell without playing Ire-carriage in which he sat. Attempts land false is made a cause of attack, whereas it ought to be a viadication. Tae siguers' petition before Ireland is dwelt upon at length. They set forth that Parnell's re-election was due to gratitude for past services, and his deposition to the fact that if he con-tioued as leader the struggle might have

been abandoned. The manifesto says : "He (Parnell) must be aware that his personality obstructs the efforts for free dom, and leaves Ireland with nothing for many years but the abominable system imposed by the present Givern-ment. If he is re elected, the Tory Government will resume coercion, 10 eive a new lease, and the struggle for Home Rale be lost to the living genera. tion. The first question which rests with the Irish nation is, 'Lose all for Parnell or win all without him?' Home Rule with G'adstone is safe."

Classione for Parnell or to insist upon the Liberal leader revealing his plans, which, they say, would be foolishly to give advan-tageous opportunities to Ireland's foes. The simer refers to believe advantageous opportunities to believe advantageous opportuni The signers refuse to believe that Glad stone desired to dictate. He was bound o publish his conviction that the retention of Parnell in the leadership of the Irish party would wreck Home Rale. Why should a man of eighty one waste the brief remnant of his life in a strungle force-doomed to failure? The eigners offered Descell the structure of the Parnell an opportanity of temporary retirement with a view to his eventful rein. statement, but he never gave the faintest chance of a cettlemen'. His fatal mantchance of a settlemen'. His fatsi mani-festo was an appeal to the hatreds between the people of Great Britain and Ireland, and makes it impossible for him hereafter to co-operate with the Liberal party. to co-operate with the Liberal party. The manifesto concludes - "Fellow-

from Cork says : Parnell's start on a wave principled and upparticite sation it is of day at the beginning, but it cannot last. Lague bratches of this diocesr. The Parnell's apparent success is a flash in the pan. His reception in Dublin was to be expected. The publicans are for Par-nell, the priests for the Healyties. The Dablers ought to assemble the members and explain the necessity of withdrawing from the control of the central League at Dablin."

publicans, with the unthinking and par-ticularly the young, may make a loud noise and much show; still they are only a small various it is a start of the start a small portion of the population of Dub lin, although headed by the Lord Mayor. McCarthy's supporters are quiet. They are yet without headquarters and an organ, but will soon have both. For a couple of weeks or more, perhaps more, Parnell will bave his own way.

PARNELL MOBBED AT MALLOW. Dublin, Dec. 12.-Before the Parnell position, the ind into a conflict when whelm her and cause her present fair prospects to disappear for ever. It is the duty of Irishmen now, irrespective of alt considerations of feelings either for Mr. Parnell or those differing from him, to adopt a course that will tend to trained from destruction." Trained from destruction." Trained from destruction. Trained from destruction.

with infinite disgust." The address re ferred to his seizure of United Ireland

energy. A man called out, "Ab, you ruffian, you did what Balfour weuld not carriage in which he sat. Attempts were made to pull him cut of the carrisge, and they would have succeeded but for the interference of those with him, assisted by some outsiders. The train left Mallow amidat a storm of

groans MR. GLADSTONE ON THE SITUATION.

London, Dec. 12 - An immense crowd gathered at Retford, when the train conveying Mr. Gladstone to Hawarden halted. The ex Premier appeared in nated. The ex Premier appeared in the best of form, and was received with loud and prolonged cheering. Mr. Glad. stone, in his address, declared in em-phatic terms that further continuance of Parnell in the leadership of the Irish Nationalist party would have been a blunder fatal to the cause of home rule, not in Ireland alone, but in England, Scotland and Wales as well. Parnell Arnell or win all without him? Home ane with G adstone is safe." Tassigners say they refuse to abandon the right and justice of the Irish party enjoyi g accoute and unmanpered in-dependence of political action. That party, he said, ought to exercise a poten-tial influence in the consideration and settlement of the question of home rule, but there was something above and be-yond any and all considerations of purely lrish politics. There was the great rish poilues. There was the great cause of Liberalism in England, Ireland, Scotland and Wales. Mr. Gladetone, in referring to the relations of the Liberal party of England and the Irish National ist party, said that the confidential communications which had passed becommunications which had passed be-tween the two parties, as well as the conversation had between himself and Parnell in Hawarden in November, 1889,

IRISH FASCINATION

London, Dec. 13 - The Star (Home Rate) this afternoon publishes an article denying that Ireland has declared for Parneil. The Irish people, it says, may be for the moment in the grip of the fascinator the moment in the gdp of the fascing-tion to which all yield in their almira-tion of strength, whether bad or good. The fasting which even his oppoents cherish for the rade masterfalness of Par-nell is akin to the admiration entertained for Milton's Stan. Ireland in time will exorelse Parnell and vindicate her right of self-government without parfil

self-government without confiling her

solf-government without confilling her destiny to great personality. THE LEAGUE FUNDS. Dublin, Dec. 13 — The Freeman's Jour-nal says that Mr. Francis Xavier O'Brien, treasurer of the N tional Langue, refused to pay the salaries of the league of sight to pay the salaries of the tesgue officials on the ground that they are not neutral. The dispute in regard to the right of drawing upon the funds of the N ational League has caused the bank in which the league's moneys are deposited to order its branches not to honor cheques sent to evicted tenants by that organiaction. In consequence of this action many families are deprived of the sus-tenance that they have received weekl from the league, and they must eithe suffer greatly or go to the poor-house. DAVITT IS CONFIDENT. Dablin, Dec. 13 - In an interview at

Kitkenny to day Mr. Davitt expressed the belief that Sir John Pope Hennessy, the anti Parnell candidate for Parliament the anti Parnell candidate for Parliament from Kilkenny, would receive a majority of at least 1,500, and it might possibly reach 2,000. Mr. Davit said he had addressed three meetings during the day, at each of which much enthusiam was shown. The miners, he declared, would write for Harmania almost to man. Ma shown. The miners, he declared, would vote for Hennessy almost to a man. Mr. Davitt said he would not have taken any part in the fight against Mr. Parnell had the latter not seiz d United Ireland, which was as much his property as it was Mr. Parnell'a. TELEGRAM FROM DAVITT.

The anti Parnell faction held a meeting to day at Tipperary at which about two thousand persons were present. Tele-grams were read from Messrs. Hosly and Sexton, both of whom apolog'zed for not attending the meeting on the ground that attending the meeting on the ground that their presence was required elsewhere. Mr. Davitt telegraphed : "Impossible to leave Kilkenny. The fate of Home Rule leave Kilkenny. The fate of Home Rule depends upon the struggle here." Canon Cahlii's taking the chair was the signal for a band of fifty Parnellites to start cheering for their leader. This was responded to by the anti-Parnell men, and the cheer-ing was kept up by the two fac-tions for fully an hour, making it im-possible for the speakers to be heard. Father Humphreys and others tried hard to pacify the opposing crowds, but in spite of their efforts stones were thrown and of their thrus stones were thrown and sticks were used freely, and a scious con-flict was averted only by the withdrawal of the Parneilltes. Speeches were made by Father Humphreys and Messra. Condon and Patrick O'Brien, Nationalist members of Patrick O'Brien, Nationalist members of Parliament, and a resolution was carried in support of Mr. McCarthy and his followers.

A BEAUTIFUL BOOK.

Catholic young men and women who are out of employment would do well to com-municate with Mr. Wm. H. Hughes pro-prietor of the Michigan Catholic, 11 Row-land street, Detroit That beautiful work, were equally satisfactory to both parties, Speaking of the divorce proceedings, Mr. on at Baltimore, which he has

editor has become a Joe Hess are griev. ously mistaken.

PRESIDENT E. B. ANDREWS, in the Arena for December, discusses the question of "Patriotism and the Public Schools." He says : "There are Protestants who would deny Catholics their rights, because blind to the fact that this is not legally any more than it is religiously a Protestant land ; and there are Catholics whose zeal for their Church would lead them to neglect the public and civic elements in the proper education of their youth." Further on the writer states : "There is not another thoroughly civilized country under the sun whose cities are so ill ruled as ours." If we grant this contention-and we fear it is but too true-in what way can such a deplorable condition of civic administration be accounted for? The Pablic school system has been fairly tried in the United States-more than one gen eration have grown up educated after that fashion at an enormous expense, Money was and is lavished on those institutions, and they have become, as the editor says, a sort of fetich worshipped by the American people. In view of his statement in regard to the government of citles-and he even goes so far as to state that corruption permeates every nook and corner of the body politic-how can we be made believe the Public school methods are those which will bring glory and honor and true prosperity and happiness to the nation ? The tree is known by its fruit, and bitter, indeed, it would appear, is the fruit of the schools from which God has beep banished.

THE Methodist Churches of the United is very likely to come up again as a rea-States voted during October and Novem. son for restoring the temporal independber on the question of admitting women | ence of the Pope.

the obligations imposed by civilization An incident which occurred recently at Rome is very likely to bring more prominently forward than ever the question of the independence of the Holy See. The Julia Burns, of Hamilton, wite of Mr. T. incident is one which puts Signor Crispi J. O'Meara, of the post office depart into a ludicrous position, but he could bear ment, London, which was made on last It if it were only ludicrous. What is worse Monday, brought grief to the hearts, not is that it shows the reality of the Pone's alone of her immediate relatives, but to imprisonment in so strong a light that hundreds of friends in this city and the Catholic powers, and even Protestant elsewhere. The spark of a beautiful life powers, cannot much longer close their has taken flight to the bosom of our eyes to the fact. There is no great power Redeemer. Another and very startling Redeemer. Another and very startling proof of the uncertainty of life is this sad occurrence. Truly the grim vis itor appears when least expected, and oftentimes, as in the pres-ent instance, makes choice of the fairest and purest. Fair and pure and lovely, indeed, was the one whose voice is now silent. She was richly en dowed with all that contributed to make womenhood public and helved. She was which can really wish to see the spiritual ruler of millions of its own subjects a subject of an unscrupulous king. While the Empress of Austria was in Italy recently. travelling as a private person, she proposed to pay a visit to the Holy Father, and as soon as her intention became known it became the subject of a diplomatic correswomanhood noble and beloved. She was pondence by telegraph between Rome and true type of the Catholic matron - one Vienna. The upshot of the matter was that of those whose characters in all ages have erved to ennoble human nature. Her ife work was modelled after the beautithe Austrian ambassador had to go to Civita Vecchia to induce the Empress to desist ful Mother of Him whose birthday we are from her intended visit. This she was about to celebrate. It was allfe of sweet ness and sunahine and loveliness - made all with difficulty persuaded to do, after a the more lovely because velled with a holy stormy interview with the embassador, modesty. The angel of a happy hom has taken its flight to celebrate Ohrist who did not even succeed with the Empress until telegrams were received from mas in beaven-the soul of a wife, true the Emperor himself stating that for and good and loving, has been borne away to the bright home above - the mother of innocent and dearly loved political reasons it was expedient she should give up her intention. She there. children has been transferred to tha fore wrote to His Holiness expressing her mansion of eternal joy and rest, from regret that she was unable to make the whence she may, we would fain hope, be yet permitted to guide their footsteps intended visit, as political reasons put an obstacle in the way. Catholic kings and Emperors will scarcely endure it long that

as of old, in the path of truth and boliness of life. Human nature will grieve and lonely hearts well nigh they and their families are to be prevented break with sorrow; but it is wise, after all, to take consolation in the reflection that this world is from having free intercourse with the head of the Church, and the whole matter to be our dwelling place but for a few short years, and that the bitterest partings will be followed by re-unions and joys and gladness that will endure forever.

countrymen, the issue we submit to you is DEATH OF MRS. T. J. O'MEARA. one upon which the fortunes of our coun ry must depend. May God defend the The announcement of the sudden death of Mrs. T. J. O'Meara, nee Miss

There are forty-seven signatures at-tached to the manifesto, heided by Justin McCarthy. PPOSITION EMPHASIZE

The Irish envoye in the United States have issued another manifesto defining their position and accentuating their opposition to Parnell. It is signed by all the eavoys except Harrington. WAGONLOAD OF NEWPAPERS DESTROYED Dublin, Dec. 12 - A wagon loaded with optes of the anti Parneli edition of United

Ireland was driven to the Kingebridge ratiway station to be sent to Southern Ireland. As the wagon drew up at the ual. station two men, one marked and the othe Attach two men, one makked and the other flourishing a revolver, sprang upon the vehicle and compelled the driver to pro-ceed to the island bridge, where the men flaug all the papers into the river. "PARNELL OB HOME RULE"

Dablin, Dec. 12 - The Parnellites to-day secared an injunction restraining the publishers of the Nation from issuing the anti-Parnell edition of United Ireland. Las forbidden edition, however, has appeared. It contains an article addressed in Wm. O'Brien's name to every true lover of Ireland the world over, declar ng that the sole alternative now is Par nell or Home Rule, and that Home Rul is impossible under Parnell's leadership. A Parnell edition of the paper was also issued from the regular office

MINOUS FOR THE PARNELL CANDIDATE Dublin, Dec. 12.-A meeting of the Municipal Council of Kilkenny was held yesterday, at which a resolution was adopted rescinding the vote of confid-ence in Parnell recently adopted. An amendment was submitted to the meeting that an adjournment be taken unti next week to allow of discussion on a resolution signifying their adherence to the McCarthy faction. This amendment

vas not seconded. An anti Parnell edition of United Ire-and is being printed in the office of D.

Gladstone expressed his belief that they were of a nature calculated to destroy that moral force needed in Ireland by any one who aspired to be the leader of the Nationalist cause. The Liberals felt that in granting their adhesion to the cause of home rule they would constitute an Irish leader the constitutional ruler of Ireland. They were unwilling, in view of what has been developed in the Divorce Court proceedings, and what now appeared in the private and pub-lic life of Mr. Parnell, to make him the

constitutional governor of Ireland. Mr. Gladstone subsequently addressed an audience of fire thousand persons at Worksop. He counseled his hearers not to abandon Ireland on account of anything that had happened to an individual. The determination of the Liberals was irrevocable; they could not under ation of the Liberals take effectually to support the cause of home rule at the next election in con-

nection with one particular name. He pointed out the importance of continu ing the struggle for Ireland, declaring that legislation for England could not be obtained until the country had gos rid of the home rule question.

MR. SEXTON ILL

London, December 14 .- Mr. Sexton is ill, and has cancelled his engagements to speak in Tipperary. Mr. Davitt will re-place him.

BISHOP BROWNBIGG'S ADDRESS

Klikenny, Dec. 14 -The Bishop of Os. sory, whose diocese includes Kilkenny, has issued a strong address against Parnell. He reminds the electors that even a small minority in favor of Parnell will encour age him to pursue his "fell work of divid-ing the Irish nation "

DENOUNCED FROM THE ALTAR Dublin, Dac. 14 — At Westport, County Mayo, to day, Mr. Parnell and his followers were denounced from the altar. In many other Catholic churches eimilar denunciations were uttered. The Nationallet League branches in

South and East Down have voted against the Parnellites. At Middleton, Cork, the local League branch voted forty-four to

Au anti Parnell edition of United Ire-land is being printed in the office of D. Sullivan's paper, the Nation. A FLASH IN THE PLAN. A special to the Naw York Herald

nial celebration at Baltimore, which he has published, sells readily. It is a book which should be in every Gatholic home. On reading it over our people will be more than ever impressed with the conviction that it is a proud and glorious privilege to belong to the true fold of Christ. The second edition of the work has just been issued and contains nearly one thousand beautiful half tone portraits and engrav-ings, including the portraits of the thitteen Canadian Prelates who attended the Cen-tennial exercises, and two handsome groups tennial exercises, and two handsome groups of the delegates of the Catholic Congress. A Favorite Annual

> Benziger's Catholic Home Almanac for 1891 has been issued. It has a beautiful frontispiece of the Sacred Heart, in colors. The illustrations are of a very fine order, while the best writers in the country were employed to supply matter that render the volume a treasure in every Catholic home. The price is twenty-five cents. Orders sent to this office will be promptly filled.

The Rev. Father Nicholas Ballies, pastor of St. Francis' Catholic Caure of Brooklyn, is one of the oldest priests on this continent. On Sunday, 30 th of

November, he celebrated his eighty second birthday, and on Thursday, the eighty 27 ult, he celebrated the 59 th, anniversary of his ordination to the priesthood, which took place at S dzburg, Austria, in 1831 Father Ballies was pastor of St. Francis Caurch since 1866, and he is still sctively engaged in the work of the hol ministry.

Miss Kate Drexel, who has already spent over \$600,000 for the religious in-struction of the ladians of the West, is now at Washington informing herself regarding the education of the Indians and colored people, while her institution for training missionaries to labor among these people is in process of erection a Andobasis, near Pailadelphia. also build a school for colored children

THE CATHOLIC RECORD.

A Sister of Mercy. [Died October 18

BY MARY FURLONG.

"He giveth his be oved s'eep." thus said The Holy scripture. Ah, indeed, 'twee weet words a message sweet might If the To aching hearts, and raise their drooping Faith In the Lord's love-to be a blessed token Of love, and hope unto a heart most broken

Like to a lily or a dewy rose Was this young life, a lily snowy white In its virginity; a red rose bright In its warm love, the warm fresh love tha Choke No earthly lover but the King of Heaven, This wise, young Virgin like the blesse seven.

Lifting her thoughts to higher things above Bhe fied the joyous world, above each ear Set linen hauds that are might never hear The earthly music of an earthing love. Her small feet chose the path that leaded bigher Unto the Throne of Him, her soul's Desire.

To train Christ's little ones in ways of grace This young nun lived; to shadow in her

name Sunshine she brought to many a darksom blue eyed girl who wore an ugly To whom was never written ode or sonnet.

It hath pleased God that swiftly should the

Cross Be changed into a crown of shining gold, Ah me ah me, but how shall it be told The dep'h, the dark ness of the mother's loss; The sche that lieta long, but yet, poor wher, avest her to God, not any other.

So from thy daily life, four years ago, This dear child weat. Ah now, of thon mightest say, "She hath but higher gone, and some fair

day The well-beloved, in raiment white as snow, And I shall meet to live once more together In undreamt bliss, in Goa's own summer weather."

MOONDYNE.

BOOK FIRST.

THE GOLD MINE OF THE VASSE,

BY JOHN BOYLE O'REILLY.

VIII.

THE KING OF THE VASSE.

eside the bright fire of mahogany wood, and slowly advancing to meet th strangers, was a venerable man-an abori gine, tail, white haired, and of great dig nity. It was Te mana roa (the lorg-lived), the King of the Vasee. Graver than the sedatences of civiliza-

Graver than the sedateness of civil zi-tion was the dignified bearing of this powerful and famous barbarian. His erret stature was touched by his great age, which outran, it was said, all the genera-tions then living. His fame as a ruler was known throughout the whole Western was known throughout the whole western country, and among the aborigines, even of the far Eastern slope, two thousand miles away, bis existence was vaguely rumored, as in former times the European people heard reports of a mysterious oriental potentate called Prester John. Behind the sged king, in the full light gold.

Behind the sged king, in the full light of the fire, stood two young girls, dark and skin ciad like their elder, but of sur-passing symmetry of body and beauty of feature. They were K no and Tapalru, the grandchildren of To mans ros Startled, timid, wondering, they stood together in the intense light, their soft fur bokas thrown back, showing to rere effect their rounded limbs and exquisitely curved bodies. curved bodies.

old chief welcomed Moondyne with few words, but with many signs of pleasure and deep respect; but he looked with severe displeasure at his companion.

A long and earnest conversation fol-lowed; while the cunning eyes of the sergeant, and the inquiring ones of the young bushman and his sisters followed every expression of the old chief and idyn

It was evident that Moondyne was telling the reason of the stranger's presence —telling the story just as it had happened —that there was no other hope for life and he had promised to show this man

Te mana-roa heard the story with a troubled brow, and when it had come to an end, he bowed his white head in deep

feed something unknown to such as he. On them at that moment lay the great but acceptable burden of manhood — the overmastering but sweit allegiance that a

The word of the Moondyne must

stood beside a stone trough or basin, fil

overmastering but sweit allegiance that a true man owes to the truth. It does not need culture and fine association to develop in some men this highest quality. Those who live by externals, though steeped in their partor learning, are not men, but abells of men. When one turns within his own heart, and finds there the motive and the master, he sp-proaches nobility. There is nothing of a men but the word, that is kept or broken --acred as life, or unstable as water. By this we judge each other, in philosophy and practice; and by this test shall be ruled the ultimate judgment. Moondyne had solemnly promised to lead to the mine a man be knew to be a villsin. The native chief examined the bond of his friend, and acknowledged its force.

and flashing of eyes, about the emu's nest in the valley beyond the lake, and other such things as made up their daily life. Their steps were light about the camp that morning. — At an early hour the old man entered the gold mine, and did not retarn. To look after the horse, Moondyne, with the girls, crosed the valley, and then went up the mountain toward the emu's nest. — The sergeant, with bloodshot eyes from a deepless night, had hung around the camp all the morning, feeling that, though his presence seemed unheeded, he was in the deepest thought of all. — Whatever his purpose, it was settled now. There was dark meaning in the look that followed Moondyne and the girls till hey disappeared on the wooded mountain. When at lest they were out of sight and hearing, he arose suddenly, and moved toward the mouth of the mine. At that moment, the young bushman from the outpost emerged from the pase, and walked rapidly to the fire, looking around in quiringly for Moondyne and the girls. — As the sergeant explained in dumb stan youder, there rose a glean of bideous satisfaction in his eyes. The danger he had dreaded most had come to his hand to be destroyed. All through the night he had heard the whirr of a spear from an

The word of the Moondyne must be kept to sight. To morrow the fate of the stranger would be decided. They proceeded far into the interior of the mountain, until they seemed to stand in the midst of a great plain, with open eky overhead, though in truth above them rose a mountain. The light was reficted from myriad points of spar or crystal, that shone above like stars in the blackness. The air of the place was tremulous with a deep, rushing sound, like the sweep of a river; but the flood was invisible. be destroyed. All through the night he had heard the whire of a spear from an unseen hand, and he shuddered at the danger of riding through the pass to eccape. But there was no other course open. Were he to cross the mountains he knew that without a guide he never could

was invisible. At last the old chief, who led the way, reach the penal colony. Had the sage Te maus-ros been present he would at once have sent the bushman back to his duty. But the youth had drawn his spear from the tuad tree at the outpost, and he proceeded to harden again its injured point in the embers of with long pleces of wood standing on end. To these he applied the torch, and a fisme of reshous brightness swept instantly over the pile and licked at the darkness The gloom seemed to struggle with the light, like opposing spirits, and a minute passed before the eye took in the sur-

the fire. The sergeant, who had carelessly saun-tered around the fire till he stood betind the beshman, now took a stride toward him, then auddeuly stopped. Had the native looked around at the

rounding objects "Now," said Moondyne to the sergeant, raising his hand and sweeping it sround— "Now, you are within the GOLD MINE OF THE VASSE" moment, he would have sent his spear through the stranger's heart as swiftly as THE VASSE " The stupendous dimensions of the vault or chamber in which they stood op-pressed and terrified the sergeant. Hun dreds of feet above his head spread the he drove it into the tuad yesterday. There was murder in the sergeant's face

There was murder in the rergenit's face as he took the silent stride, and paused, his hand on his pistol. "Not with this," he muttered, "no noise with him. Bat this will do." He stooped for a heavy club, and with

dreds of feet above his head spread the shadow of the tremendous roof. Hun-dreds of feet from where he stood loomed the awful blackness of the cyclopean walls. From these he scarce could turn his eyes. Their immensity fascinated and stupefied him. Nor was it strange that such a scene should inspire awe. The vastest work of humanity dwindled into insignificance beside the immeasurable dimensions of this mysterious cavern. It was long before consciousness of his purpose returned to the sergeant; but at length, withdrawing his eyes from the He stooped for a neavy club, and with a few quick and stealthy paces stood over the bushman. Another instant, and the club descended with crushing violence. Without a sound but the deadly blow, the quive g body fell backward on the

Rspld.y he moved in his terrible work. He crept to the entrance of the mine, and far within saw the oid man moving belength, withdrawing his eyes from the fore the flame. Pistol in hand he en tered the cavern, from which, before many minutes had passed, he came forth gloomy stretch of iron-stone that roofed the mine, bis glance fell upon the wide to wall, were heaps and masses of yellow metal- of dust and bars and solid rocks of white faced. As he stepped from the cave, he turned a backward glance o fear

ful import. He caw that he had left the light burning behind him. Warily scanning the mountain side, he dragged the body of the youth hadde the nouth of the cavern, then, seating bim self by the fire, he examined his pistols, and awaited the return of Moondyne and

A DARK NIGHT AND DAY. The old chief led the way from the gold mine; and the strangely assorted group of five persons sat by the fire while meat was cooked for the travellers. The youth who had eccorted the white men from the outer valley was the grand-son of the chief, and brother of the beau the girls. In the sweet peace of the valley, the livid and auxious wretch seemed the imnvia and auxious wheth seemed the im-personation of crime. He has mediated the whole night on his purpose. All he feared was partial falture. But he had provided for every chance; he had more tiful girls. Savages they were, elder and girls, in the eyes of the sergeant; but there was a thoughtfulness in Te manathan half succeeded already. Another hour, and he would be sole master of the treasure—and with the sisters in his power,

there was no fear of failure. It was a terrible hour to wait; but at last he saw them coming, the lithe figures of the girls winding among the trees as

there was a thoughtfulness in Te mana-roa, bred by the trust of treasure and the supreme confidence of his race, that ele-vated him to an exalted plane of manhood; and the young people had much of the same quiet and d'gnified bearing. The revelations of the day had been too powerful for the small brain of the cun-ning trooper. They came before his memory plecemest. He longed for an opportunity to think them over, to gat them into grasp, and to plan his course of action. they crossed the valley. But they were alone : Moondyne was not with them !

They came with bent faces, as if think. ing of pleasant things ; but they started with effight, and drew close together, when they saw the stranger, alone, ris from the fire and come toward them.

With signs, he asked for Moondyne, and they answered that he had gone across the mountain, and would return when the sun had gone down. The turned from the pisce, hot toward the pass, but toward the mountains, and walked from the valley with an simless porpose, and a heart filled with ashes. For hours he held steadily on, heedless

flaming basin, loaded himself with bars and plates of gold. Again and again he returned, till the horses were laden, with treasure. Then, mounting he called the dogs; but they had gone with Moondyne. Once more the chill of fear struck like an iddle through his heart at his utter loneliness. Leading the spare horse by the bridle, he rode headiong into the ravine and disappeared.

ON THE TRAIL

It was evening, and the twilight was grey in the little valley, when Moondyne reached the samp. He was surprised to find the place deserted. He had expected a welcome-had been thinking, perhaps, of the glad faces that would greet him as he approached the fire. But the fire was black, the embers were cold. He looked and saw that there was no light in the mine.

A dreadful presentiment grew upon him. A glance for the soldles, and an-other across the valley, and he knew that the horses were gone. Following the strange action of the dogs, he strode to-ward the cave, and there, at the entrance,

The sight struck this strange convict like a physical blow. His limbs failed him, and his body sank till be kneit on the sand at the mouth of the mine. He felt no wrath, but only crushing selfaccusat "God forgive me !" was the intense cry

of heart and brain : "God forgive me fo this crime !" this crime !" The consequence of this fatal selfishness crushed bim; and the outstretched arms of the old chief, whose unconscionness, for he was not dead, was fearfully like death, seemed to call down curses on the

destroyer of his people. The years of bis herople. The years of bis life went miserably down before Moondyne till he grovelled in the desolation of his diemai abasement. A ban had followed him, and blighted all

he had touched. Years were pressed into minutes as h crouched beside the maimed budies of his down friends. The living man lay as motion-less as the dead. The strong mind brought up the whole scene for jadgment. His hast sugested, there was only one in Inward eye saw the fleeing murderer; but purcuit—to lead him farther aud farther he felt more of pity for the wretch than of vergeance. The entire sensibility of track and died. Moondyne was concentrated in the line of

his own conscience. Himself accused him-self-and should the criminal condemn another When at last he raised his face, with new thought of duty, the trace of the un-utterable hour was graven upon him in

deep lines. deep lines. Where were the sisters? Had they been sacrificed too? By the moonlight he searched the vailey; he entered the cave, and called through all its passages. It was and called through all its passages. It was past midnight when he gave up the search and should alone in the desolate place. In the loose sand of the valley he scooped a grave, to which he carried the body of the young bushman, and burled it. When this was done he proceeded to perform a like office for Te mana ros, but looking toward the cave he was startled at the sight of the siture, on a of whom Kare

the sight of the sisters, one of whom, Koro, stood as if watching him, while the other, aided by an extremely cld woman, was tending on the almost dying chief, whose

consciousness was slowly returning. Benumbed and allert, Moondyne ap-proached the cave. The girl who had watched him shrank back to the others. Lepairu, the youngest elster, rose and faced the white man with a threatening aspect. She pointed her finger toward

the pase, "Go!" she said, sternly, in her own

Moondyne paused and looked at her. "Begore !" she cried, still pointing ; and once again came the words, " begone,

cursed !" Kemorse had strangled grief in Moondyne's breast, or the sgony of the girl, uttered in this terrible reproach, would have almost killed him. Accursed she said.

and he knew that the word was true. He turned from the place, not toward he did not seem to need rest of direction. He marked no places-had no thoughts-only the one guawing and consuming presence of the ruin he had wrought. The dogs followed him, tired and spirit less. The moon sank, and the sun rose and still the lonely man held his straight and aimless road-across mountains and through ravines, until at last his conscious ness Was recalled as he recognized the val ley in which he stood as one he had conscious.

sense more physically real, is the knowl-ge ever present that a relentless human because more physically real, is the knowl-edge ever present that a releaties human enormy is on our track. Through the silent passes of the hills, his beart a rorm of fears and hopes, the sergeant field toward security. Every mile added to the light abead. He rode wildly and without rest—rode all day and into the night, and would still have harried on, but the horses failed and must have rest.

have rest. He fed and watered them, watching with He rea and watered them, watching with feverish eyes the renewal of their strength : and as he watched them est, the wretched man fell into a sleep, from which he started in terror, fearful that the pursuer was

upon him. Through the day and night, depending

Through the day and night, depending on his great strength, Moondyne followed. While the fugitive rested, he strode on, and he knew by instituct and observation that he was gaining in the race. Every hour the tracks were fresher. On the morning of the second day, he had found the sand still moist where the horses had drank from a stream. On the evening of that day he passed the burning embers of a fire. The murderer was gain-ing confidence, and taking longer rest. The third day came with a revelation to Moondyne. The sergeant had lost the way-had turned from the valley that led toward the Sittlement, and had sealed his doom by choosing one that reached toward

doom by choosing one that reached toward the immesurable deserts of the interior. The pursuer was not stayed by the dis-covery. To the prison or the wilderness, should the track lead, he would follow. At first the new discribution was pleased.

At first the new direction was pleasant

At nest the new direction was pleasant Dim woods on either side of a stream, the banks fringed with verdure and pranked with bright flowers. But like the pleas ant ways of life, the tempting valley led to the desolate plains; before night had closed, pursuer and pursued were far from bills and stream; in the midst of a

treeless sea of sand. Nothing but fear of death could drive the sergeant forward. He was bushnan enough to know the danger of being lost on the plains. But he dare not return to meet him whom he knew was hunting him

There was but one chance before him. and this was to tire out the pursuer-if, a

It was sore travelling for horse and ma under the blazing sun, with no food nor water save what he pressed from the pith of the palme, and even these were growing scarce. The only life on the pains was the hard and dusty scrub. Every hour brought a more hopeless and grisiler deto. lation.

How was it with Moondyne? The strong will still upheld him. He knew he had gained till they took to the plains; but he also knew that here the mounter man had the advantage. Every day the track was less distinct, and he suffered more and more from thrist. The palma he parsed had been opened by the sergeant, and he had to leave the trail to find one untouched. The sun flamed in the bare sky, and

the sand was so hot that the air hung above it in a tremulous haze. In the woods the dogs had brought him f but no living thing was to be hunted on the plains. He had lived two days on the pith of the palme.

On the third day Moondyne with difficulty found the sand trail, which had been blown over by the night breeze. He had elept on the shelterless desert, and had dreamt of sweet wells of water as the

light dew fell on his parched body. This day he was quite alone. The dogs, suffering from thirst, had deserted him in he night.

He began the day with a firm heart but an unsteady step. There was not a palm in sight. It was hot noon before he found s small scrub to moisten his throat and

lips. But to day, he thought, he must come face to face with the villain, and would kill him like a wild beast on the desert ; and the thought upheld him. His head was bare and his body nearly

naked. Another man would have fallen senseless under the cruel sun ; but Moon dyne did not even rest-as the day passed DECEMBER 20, 1890.

an agony of thrist and imprisonment. Beside the dead horse, almost buried in sand, as he had fallen from the saddle, lay and, as he had fallen from the saddle, lay a man, esemingly dead, but whose glasing eyes turned with bideous suffering as Moondyne approached. The wretched being was powerless to free himself from the fallen horse; and upon his body, and all around him were scattered heavy hars and plates of gold. Moondyne loosed the chain from the suffering horse, that struggled to its feet. ran forward a few yards, and feil dead on the sand. The men's eyes met, and the bilstered lips of the sergeant—for it was he—moved

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lips of the sergesnt-for it was be-moved in pitcous appeal. Moondyne paused one stern moment, then turned and ran from stein moment, then turned and ran from the place—ran toward the paim near which he had slept. With hasty hand he tore it open and cut out the pith, and sped back to the sufferer. He knelt down, and squeezed the precious moisture into the mouth of the dying man—the man whom he had followed into the desert to kill like

he had followed into the desert to kill like a wild beast. Till the last drop was gone he pressed the young wood. Then the gally wretch raised his eyes and looked at Moondyne —the glz ad eyes grew bright, and brighter, till a tear rose within them, and rolled down the stained and sin lined face. The backed line moved and the weak bands baked lips moved, and the weak hands were raised impioringly. The sergeant fell back dead.

Moondyne knew that bis last breath was contrition, and his last dumb cry, " Pardon."

Then, too, the strength faded from the limbs and the light from the eyes of Moon-dyne-and as he suck to the earth, the great Thought that had come to him filled his heart with peace—and he lay uncon-scious beside the dead. The sun rose on the desert, but the elseper did not move. Before the day was

elseper did not move. Before the day was an hour old, other forms rapidly crossed the plain—not wanderers, but fierce, skin-clad mer. In search of vengeance. They flaug themselves from their horses when they reached the scene; and one, throwing himself upon the body of the sergeant, sprang back with a guttural cry of wrath and disappointment, which was echoed by the save nerty.

of wrath and disappointment, which was echoed by the savage party. Next moment, one of the natives, stooping to lay his hand on the heart of the Moondyne, uttered an excited call. The spearmen crowded around, and one poured water from a skin on the face and body of the secretes man. They raised him to the arms of a strong rider, while another took the reins, and the wild party struck off at a full gallop towards the mountains. When Moondyne returned to conscious-nees, many days after his recene, he was

ness, many days after his rescue, he was free from pursuit, he had cut for ever the bond of the Penal Colony ; above him bent the deep eyes and kind faces of the old chief and the sisters, Koro and Pepairu, and around him were the hills that shut in the Valley of the Vasse Gold Mine.

the Valley of the Vasse Gold Mine. He closed his eyes again and seemed to sleep for a little while. Then he looked up and met the face of Te mana rea-kindly watching him. "I am free!" he only said. Then turning to the sisters: "I am not accursed;" and Koro and Tepairu answered with kind smiles.

TO BE CONTINUED.

SPECIMEN AMERICANS.

I recalled the incident a few days ago, says a writer in the New York World, as I sat in Trinity listening to Phillips Brooks' noontime talks. It happened in the Spring of 1883. The four of us had gone to Europe together—Dr. McVickar, of Philadelphia, Phillips Brooks, and Mr. Robinson, the builder of Boston Trinity Church. Robinson stands 6 feet 2 inches in his stockings, Dr. McVickar measures 6 feet 4 inches, and Brooks exceeds 6 feet in height. Robinson is sensitive about his length, and suggested that in order to avoid comment the three tail men avoid being seen together. Arriving in Eag-land, they went direct to Leeds, where they learned that a lecturer would address the working classes on "America and

the working classes on "America and Americaus." Auxious to hear what Englishmen thought of the great Republic they went to the hall. They entered They entered

2

his face, and looked long and severely at the sergeant, who grew restless under the piercing scrutiny. Still keeping his eyes on the trooper's

face, he said in his own tongue, half in soliloquy, and half in query : "This man cannot be trusted ?"

Every eye in the group was now centred

on the sergeant's face. After a pause, Moondyne simply re-peated the words of the chief :

"He cannot be trusted."

"Had he come blindfolded from the Kosgulup," continued the chief, "we might lead him through the passes in the night, and set him free. He has seen the hills and noted the snn and stars as he came : he must not leave this valley." The old chief uttered the last sentence

one glving jadgment. Ngaru," he said, still gazing intently

on the trooper's face. The young bush-man arose from the fire. "He must not leave the pass, Ngaru."

Without a word the young and power-ful bushman took his spears and wammara, and disappeared in the mouth of the

gioomy pass. Te mana-roa then arcse slowly, and, lighting a resincus torch, motioned the sergeant to follow him toward a dark entrance in the fron stone cliff that loomed above them. The sergean obe; ed, followed by Moondyne. The men stooped to enter the face of the cliff : but once inside, the roof rose high, and the way grew spacious.

were black as coal, and drip. ping with dampness. Not cut by the hands of man, but worn perhaps in sges past by a stream that worked its way, as patient as Fate, through the weaker parts of the rock The roof soon rose so high that the torchlight was lost in the overhanging gloom. The passage grew wide and wider, until it seemed as if the whole interior of the mountain were hollow. There were no visible walls ; but at inter vals there came from the darkness above a ghostly white stalactite pillar of vast dime sions, down which in utter ellence streamed water that glistened in the torch. light.

A terror crept through the sorgeant's heart, that was only strong with evil in-tent. He glanced suspiciously at Moontent. He glanced suspiciously at Moon-dyne. But he could not read the faces of which was not guttural on their lips. the two men beside him. They symbol-They told him, with much earnest gesture

as she bent over the fire, suggested a scheme, and before the meal was finished, suggested a

ne of the pirls.

action.

the sergeant had worked far on the road of success. The chief and Moondyne talked long in The chief and Alcondyne taked long in the native language. The sisters, wrapped in soft furs, sat and listened, their large eyes fixed on the face of the Moondyne, their keen senses erjoying a novel pleasure as they heard their familiar words strangely sounded on his lips. To their simple minds the strongly

The splendid secret must be his own, and he must overreach all who would to-

morrow put conditions on his escape. While meditating this, the lovely form of

eve

IX.

A DARK NIGHT AND DAY.

marked white face must have appeared almost superhuman, known as it had long Leen to them by hearsay and the unqual ified affection of their people. Their girlhood was on the verge of

delicious joy in listening to the deep musical tones of the Moondyne. They had long heard how strong and brave h was ; they caw that he was gentle when he spoke to them, it seemed that the same thrill of pleasure touched the hearts and

lighted the faces of both sisters. "One outside, and two here," was the dread burden of the sergeant's thought. 'Two days' lide - but, can I be sure of

the way ? Again and again his furtive eyes turned

Again and again his furtive eyes turned on the ardent faces of the girls. "Ay, that will do," he thought, "these can be used to help me out." The sisters retired to a text of skins, and, lighting a fire at the opening to drive

and, lighting a fire at the opening to drive off the evil spiri, lay down to rest. Sleep came slowly to every member of the party. The old chief pondered on the presence of the strauger, who now held the primal secret of the native race. The sergeant revolved his plans, going carefully over serve detail of the next

carefully over every detail of the next day's work, forseeing and providing for every difficulty with devilish ingenuity. The sisters lay in dreamy wakefulness, hearing again the deep musical voice, and seeing in the da kness the strange white

face of the Moondyne. Before sleeping, Moondyne walked into the valley, and, lifting his face to heaven, in simple and manfai directness, thanked in simple and manfui directness, thanked God for his deliverance ; then, stretching almself beside the fire, he fell into a pro-

found sleep. In the morning, Moondyne spoke to

Tois was an ominous disappointment but the sergeant knew that his life would not be worth one day's purchase with such an energy behind him. He must wait. He retarned to the fird, the girls keep ing distrustfully distant. He feared they might enter the mine, and too soon dis cover the dreadful secret; so, getting be-tween them and the rock, he lay down at

he entrance. Like startled deer, the girls looked around, instinctively feeling that danger was near. The evil eyes of the sergeaut never left them. He had not foreseen this chance, and for the moment knew not

how to proceed. The sisters stood near the fire, alarmed alert, the left hand of one in the right of the other. At length their quick eyes fell upon blood on the sand, and followed the track till they met again the terrible face at the mouth of the mine. Ard, as they looked, a sight beyond the

prostrate man, coming from the dark en-trance, froze their hearts with terror.

trace, froze their hearts with terror. Toe face of the aged chief, his white hair discolored with blood, appeared above the dreadful watcher, and looked out to-ward the girls. The old man, who had dragged his wounded body from the cave, rose to his feet when he saw the sisters, tottered forward with a cry of warning, and fell across the murderer.

Paralyzed with horror, the sergeant could not move for some moments. Bat soon feeling that he was not attacked, be pushed aside the senseless body, and spring to his feet with a terrible maledic tion. In that moment of his billind terror,

the girls had disappeared. He ran hither and thither searching for them; but found no trace of their hiding-place or path of escape. At length he gave up the search, a shivering dread place or path of escape. At length he gave up the search, a shivering dread growing upon him every instant, and hast-ened to catch the horses. He began to realize that his well-laid plan was a fail ure.

There was now only one course oper He must take his chance alone, and ride for his life, neither resting nor sleeping. The girls would run straight to Moondyne ; and he must act speedily to get be-

yord his reach. In a few minutes the horses were ready, the arew minutes the nortes were ready, with they had and show us the death's- On the sand lay two horses, chained at The sergeant entered, and, passing the head. But more terrible than these Fates, the neck, - one dead, the other dying in

travelled two days before, on the way to the gold mine. Siretching his exhausted body on a shel-tered bank beside a stream, he fell into a

leep sleep that lasted many hours. He swoke with a start, as if a voice had called him. In an instaut his brow was set and his mind determined. He glanced at

the sun to settle his direction, and the walked slowly across the valley, intently observing the ground. Before he had taken a hundred paces he stopped suddenly, turned to right angles down the valley, and strode on with a purpose, that, though rapidly, almost instantaneously formed, had evidently taken full possession of his will. lept.

How sweet it was to wake up and see Sometimes persons of keen sensibility the wide sky studded with golden stars-to feel that there were no bonds any more, lie down to sleep with a trouble on the mind and an uncettled purpose, and wake in the night to find the brain clear and the nor hopes, nor heart-burnings. The Divine Thought that had come to problem solved. From this process of unhim the day before was with him still-grave and kindly, and now, they two were conscious cerebration Moondyne awoke

with a complete and settled resolution. There could be no doubt of the deter-mination in his mind. He had struck the

treil of the murderer. There was no more indirection or hesi-tation in his manner. He settled down to the pursuit with a grim and terrible earnestness. His purpose was clear be-fore him — to stop the devil he had let loose - to prevent the escape of the assas in - to save the people who had trusted and saved him. He would not turn from this intent

though the track led him to the prison gate of Fremantle; and even there, in the face of the guards, he would slay the wretch before he had betrayed the secret. to wath the world sound. He saw by the moonlight a dark object on the sand. The long weak cry hurried him on, till he stood beside the poor throat whence it came, and was smote with pity at the dis-mal sight. Death is on the trail of every man ; but we have grown used to him, and heed him not. Crime and Sin are following us -will surely find us out, and some day will

lecturer, after come uninteresting remarks, It was strange how pleasant, how like a said that Americans were, as a rule, short, dream, part of that day appeared. Some times he seemed to be awake, and to know said anat Americans were, as a rule, suort, and seldom, if ever, rose to the height of 5 feet 10 inches. He did not know to what cause he could attribute this fact, but he wished he could present examples that he was moving over the sand, and with a dread purpose; but at these times he knew that the trail had disappeared that he was blindly going forward, lest on the wilderness. Toward evening the cool breeze creeping over the sand dispelled the dreams and made him mercilessly

but he withed he could present examples to the andlence. Phillips Brooks rose to his feet and said : "I am an American, and, as you see, about six feet in height, and sincerly hope that if there be any other represen-tative of my country present he will rise." After a moment's interval Mr. Robinson present said. "I am from America to The large red sun was standing on the horizon of sand, and an awful shadow seemed waiting to fail upon the desert. When the sun had gone down, and the rose and said : " I am from America, in which country my height-six feet twois the subject of no remark. If there be any other American here, I hope that he will rise." wanderer looked at the stars, there came to him a new Thought, like a friend, with a grave but not unkind face-a vast and solemn Thought, that held him for a long The house was in a jolly humor. Waiting until the excitement could abate time with upraised face and hands, as if it

had been whispered from the deep quiet sky. Slowly he walked with his new communion, and when he saw before him in the moonlight two palms, he did not the monotonic of the state of the state of the second beside them smiling. Opening one, at length, he took the morsel of pith, and ate, and

in some degree, and the lecturer gain con-trol of his chattered nerves, Dr. McVickar slowly drew his majestic form to its full height, and exclamed : "I am anheight, and exclamed : "I am an____" he got no further. The audience roared and the lecturer said no more on that subject.

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Just why so many people suffer pain Just why so many people suffer pain when a remedy of known and certain effect like Hagyard's Yellow Oil may be had at every drug store, is not very clear. This peerless pain soothing remedy is a prompt and pleasant cure for sore throat, croup, colds, rheumatism, lame back, etc. Price 25 cents. It was clear and near and full of suffer-ing. Surely, he had heard — he had not dreamt of such a cry. Again - Gid ! how near and how keen it was - from the 25 cents.

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NATIONAL PILLS are a mild purgetive, active on the Stomach, Liver and Bowch, removing all obstactions.

DECEMBER 20, 1890

AN ADVENT PREACHER.

ROME LISTENING TO PERE MON-SABRE, THE DISTINGUISHED DO-MINICAN.

Written for the Republic. One of the highest oratorical honors which can befall a Catholic priest is to be chosen to deliver a course of Advent or Lanten serverse chosen to denver a course of Advent or Lenten sermons in may one of the many framous churches of the Eternal City. Prelates, no less than prieses, have always regarded such an appointment as an especial distinction, and before any visat an expect for such a subsidia has priest can expect for such a selection he must have won, as it were, an inter-national reputation not alone for pulpit elequence, but also for emiuent platy. This year the distinguished French Dominican, Pere Jacques Mousabre, who for twenty years held the post of Lenten precher in the famous Cathedral Church of Notro Dame at Paris, which he vacated at the close of last spring's conferences, has been chosen the Advent preacher in the church of Sant'Andres della Valle, and the fame mich he more della Valle, and the fame which he won in the gay capital is pretty good guarantee that the Romans, who will have the pleasure of listening to his advent sermons, will hear cloquent presentations of the religioue topics which the distinguished Dominican may diecuss.

Pere Didon is, so it is commonly asserted. to be the successor in the pulpit of Notre Dame, at Paris, of that other elegent Dominican Pere Monsthe when all Dominican, Pere Moneabre, whose splen-did orstory, as displayed in his Letten and Advent conferences, has charmed Catholic Paris for fully two decades of years, and proved its possessor a worthy years, and proved its possessor a worthy successor of the great preachers who gave Notre Dame its renown. It was in the early thirdes that Archbishop de Quelen, who was then the incumbent of the Paris ian See, was besought by Frederic Ozanam and some other young Catholics to permit Pere Lacordaire, whose sermons at the College Stanislas had then stamped him as an orator of extraordinary force and bril. liancy, to deliver from the pulpit of Notre Dame a series of sermons in refutation of the many repeated and public attacks which

CERTAIN NOTED FRENCH ATEEISTS were then directing against Caristianity. After a good deal of hesitation the Arch-After a good deal of hesitation the Arch-bishop, who doubted the wisdom of noticing those attacks from his pulpit, consented, and Henri Licordaire was named the Lenten prescher, and acquitted himself so well of his task that, at the close of his conferences, the Archbishop publicly thanked him from the pulpit for the services his conferences had rendered the Courch, and at that time he appointed the preacher an honorary canon of the cathedral. Lacordaire's first series of concathedral. Lacordaire's first series of con-ferences covered two years, and they drew the attention of not only Catholic France, but also of Caristian Earope, to the pul-pit of Notre Dame. The great confer-ences frightened the pious preacher, how-ever, who feared lest the applause which was so unstintedly bestowed on him should an to force this related up duties and

cause him to forget his pilestly duties, and one morning Paris was startled by the an one moment that is greatest preacher had quitted his pulpit and gone into a Domin-ican convent, with the avowed intention of entering that religious order and thus separating himself from the world more

effectively. The Lenten conferences which Lacor-

Licerdaire," After finishing his novi i. the Fra M masbre did missionary duty in various parts of France, and his fame as an eloquent preacher soon attracted pub-lic notice. He went over to Ergland on year and delivered a course of Letten semmons in the French Courch of the Annuncisiton, which stands near Portman rquare, in London, and in 1870, after Pers Hyacinthe's defection, Monsignor Darboy, then the Archbishop of Paris named him the Lenten preacher of Notre Dame. The breaking out of bostilities that year between France and Germany interrupted his conferences, but did not stop his preaching; and, in 1871, his ser-mons at Metz created such a popular forore that the French citizens will became enthusiastic over his patriotic

the Jesuita, or more probably fears the influence of their zeal or example, from the persistent manner in which he endexy. became enthusiastic over his patriotic utterances, carried him in triumph through the streets of that city, which act, on their part, compelled him to hurriedly quit the ours to besmirch them. He points to their records in France as testimony against them. To the dispassionate stutown, in order to escape the attentions of

town, in order to escape the attentions of THE GERMAN AUTHORITIES. Of his elsquence a writer who had listened to some or his Lenten sermons said : "It is not only that the words of Pere Monsa bre, as they fall from his lips, are listened to by church-going Catholike; in their pamphict form they quickly circulate through Paris, and are discussed in various classes of society. The truth is, Pare Monsabre is a power. Steeped in the lore of schoolimen, the essence of his teaching. dent, these records are to the everlasting honor of the fraternity, and proud illus trations of its courage and justice. The enomies of the Jesuits in Fance in the ast century were the Marquisede Pompa and century were the Marquiseds Fompa dour, because they would not counten-ance her immoral relations with Louis XV; Voltsre, bicause he was a fre-thicker; and the Duke de Cheiseu', whose blundering policy forfeited the Causda they had evangelized. But the Archbishop of Paris and the bulk of the member derow were at their adde of schoolmen, the essence of his teaching, as might be expected, is drawn from St. Thomas Aquinas. But his ideas are con veyed in such an attractive, and, at the secular clergy were at their side. Principal Grant alleges that the public same time, so modern a form, that his hearers know they are listening, not only sanction and endowment given to the

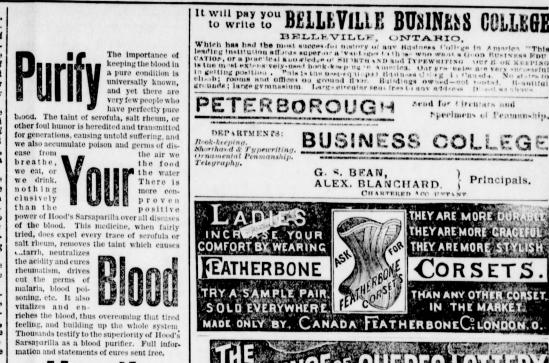
Jesuits in Quebec is a challenge to the Protestant Caurches, which those who I ve fighting will be glad to take up But personally he is displeased; he yearns for to a well versed theologian, but also to one who is in the van of moder thought. Tois accounts for the number of men of letters and of science who each year take personally he is displeased; he yearns for peace, and he shows the sincerity of his affection for it by misrepresenting the Jesuits. Logically, he holds, they and the Catholic Courch are the same, practically they are different. Oatholic ecclesiastics, he continues, dread and dislike the Order. If they do—which we take the liberty of doubting — it is so much the worse for them. There may be isological their their places round his pulpt. To the doctrinal value of his teaching, his sermons in their printed form bear testi mony; while for proof of the practical efficacy of his work we have only to look at the paschal communions at Notre Dame," It was not until last year that this eloquent Dominican declared that he would, at the close of his Lenten conferences, re-tire from the pulpit he had filled almost uninterruptedly since his first appoint-ment theret; in 1870 Rumor has aready them. There may be jealousies at their unrivalled crudition, but there can be but one sentiment as to their uprightness aud tenacity, the single mindedness of their fidelity to their Church and named as his successor in Notre Dame, Pere Didon, another Dominican, whose their devotedness to the advancement of its interests. There have been greater benefactors to society and river scholars among them than ever fame as a brilliant orator has constantly in creased during the ten or twelve years that he has been before the public; and Principal Grant can claim to be. whose literary attainments are sufficiently proven by the praises which are just now learned Bellarnin was a Jeanit; John Casimir, King of Poland, was a Jesuit; Bollandus, founder of the modern school being bestowed upon his latest work, notice of which appeared in the last issue of the *Republic*. Pere Didon has not yet of hagiographers, was a Jesuit. Lalande, the renowned astronomer, described their passed his fiftheth birthday; he is tall, robust and commanding in appearance, and one Paristan has said of him that if he had his cassock off he would be taken

euppression by envious opponents in France as "the destruction of the finest work of man, unrivalied by any human institution." And it is this body which conciliated the support and won the ap proval of Frederick the Great of Prussia, For A CAVALRY OFFICER by ten people to the one who would de-clare him a priest. He first came into prominence as a prescher about 1880 when occupying the pulpit of a somewhat obcure church in Parts; his sormons, nevertheless, were all the rage, as the say ing is, and the one topic of religious circles. The little church where he held forth was specify growded, and soon and Catherine II. of Russia, that a hair-splitting casulat from Orange Kingston ventures to warn his fellow countrymen agalaet.

The

Principal Grant advocates peace. and maintains that we must spree to differ in the hope and prayer that the "head of the Church" will find a way of uniting "the Church" will find a way of uniting "the two great historic confessions of Obristian-ity." By the latter phrase he evidently means Catholicity and Protestantism, but what does he mean by the head of the Church? The Queen is the head of the Protestant Caurch, as the German Em-peror is of the Lutheran, and the Cz x of the Greek Church; the Pope is the head of ours.

The Lenten conferences while and rendered so itree had inaugurated and rendered so inccessful could not be dropped, however, and the Archblehop found it necessary to hoose some other orator to fill his pulpit. His choice fell on the Jesuit, Pere Ravie and filed it so acceptably that when, sub sequently, the latter preacher returned to Notre Dame, this time in the garb of a Dominican monk, he was unwilling to displace his successor, and compromised matters in such a manner that while he, Lucordaire, dellevered the Advent dis-trate returned to the security of the securities of the assertions of the secure along with him by apparently mak-tace along with him by apparently mak-ting acce along with him by apparently mak-ting acce along with him by apparently mak-tion, Pere Didon is thought by may to the sequently in a church in any lend than when higher in a church in any lend than whe and get off the fence. We don't want guides who praise the habitans (the settlers of French race in Canada) at one corner of their mouths and prattle of them as the victims of political intrigue at the other. We don't admire the ostentatious liberal. ity that parades gentleness towards Cath-olics and spits on the black robes they respect, and we must turn our backs on the insidious insulting breggart who boasts of a "workable Pope in his own Bible and his own breast." - E Walsh, Acadie Mines, N. S., in London Universe





THE CATHOLIC RECORD.

Specimens of Pennanshin.

Principals.

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PETERBOROUGH send for threaters and

G. S. BEAN, ALEX. BLANCHARD.

DEPARTMENTS:

tive effects of eloquence, the words then listened to bore fruits in the hearts of listened to bore truits in the nears of thousands; and they confinue to bear fruits in the traditions which to this day cause the thoughts of multitudes to be turned at this season to the pulpit of Notre Dame." Lacordairs remained the Notre Dame." Incoraire remained the preacher of the cathedral church up to 1851, when he bade its pulpit a second and a final adieu. "O alses of Notre Dame," exclaimed he in terminating his last conference in the church ; "you who have borue my words to so many hearts and minds until then without God, I shall and minds until the window over the separated from you in thought. At the memory of what you have been to me, I do but pour myself out before you now as the children of Insel poured themselves out when in exile they thought of Jerusalem." Pere Lacordaire's successor in Notre

Pere Lacordaire aucossol in Active Dame was Father Felix, an eloquent Jesuit, who, during his occupancy of the metropolitan pulpit, worthily upheld its reputation and won the name of a modern Bourdalone, so eminent did he show him Bourdaione, so eminent and ne show him self in oratorical gifts. From him the honor of being the Lenten preacher of Notre Dame passed to the unfortunate Pere Hyacinthe, of whom the world has already heard too much, and who doubt less, in his present degradation, remem-hore with the knemest reprets the days less, in his present degradation, remem-bers with the keenest regrets the days when he wore the frock of a Carmelite friar and was halled by Oatholic Paris as another Licordaire. After his lamentable defection from grace the Archbishop of Paris turned anew

TO THE DOMINICAN CLOISTERS in his quest of a Lenten preacher, and the man of his choice proved to be Pere Mon-

have yet to reach the zaulth of his fame and oratorical powers, and for that reason great things are expected of him in case he is chosen the successor of Pere Mon-sabre in the pulpit of Notre Dame. Be sides Pere Didon, Monsignor d'Hulet, the distinguished Parisian occlesiastical litter-steur, has been mentioned in connection with the famous pulpit, but it appears to with the famous pulpit, but it appears to to be generally conceded that the Domini-can stands the best chance of succeeding Pere Monsabre.

FOR A CAVALRY OFFICER

forth was speedily crowded, and soon proved inadequate to hold the crowds who flocked to listen to the elequent

young Domincan. Pere Didon, at this date, was a member of the Dominican

A PLEA FOR THE JESUITS.

An address, labelled as "famous," has been delivered before the National Club of Toronto by a certain Principal Grant on the position and political prospects of Canada. Fame is a relative term, and utterances and individuals famous by the the Thances and Individuals ramon by the shores of Lake Ontario may be obscure by the Thames. This, we premise, by way of excuse for not having heard of Principal Grant before. We have read his address, which im-Powder.

presses us as clever and eloquent, but very much that of a man who, in the expressive

American location, is "on the fence." Patting aside his silusions to the stand-ing and future of Canada, which is a quesing and future of Canadia, which is a quest-tion for Canadians, we come to an attack on the Jesuits, slily insinuated under cover of a love for Catholics and a desire for Christian union in the domialon. Just as a vindication of tolerance he would fain have the Order expelled from Quebec !

The followers of Loyola are beloved in The followers of Loyofa are beloved in the French province, nor is it hard to dis-cover why. History enlightens us on the cause—history even as related by a Pro-testant. We need only cite "The Jesuits in North America," by Samuel Parkman. Seventeen years after the colony had been founded by Champlain, the Jesuit mis-sionaries arrived there and began preach. in his quest of a Lenten presenter, and the man of his choice proved to be Pere Mon-asbre, who recently resigned the pulpit, after having brilliantly occupied it for a score of years. This Dominican, who was born in 1827, began his ministry as a secular priest in the diocess of Biois, and he had attained his twenty-eighth year habit possessed him. He entered the novitiate at Chalais in 1855, and of that act of his life he has said: "I became a Dominican to seek perfection and make sure of my salvation. I am not aware that I had any talent as a preacher when I was a simple vicaiva at Vendome. I owe all the eloquence I possess to St. Thomas, to our illustrious order and Father

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GENTLEMEN.—I have used Hagyard's Pectoral Balsam for a bad cough, and was cured by one bottle. My babe only two months old also had a cold and cough and on giving him some it helped him very much. MRB E. J. GORDIER, Florence, Ont.

I was up night and day with a bad arm, and could find no cure from doctors' medi-cine, so I took two bottles of B. B. B., which cured me. MISS GERTIE CHURCH, Alymer, Ont.

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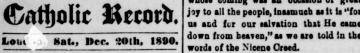
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ertion. ved by the Archbishop of Toronto, commended by the Archbishops of liface, Ottawa. Ringston, and the of Hamilton and Peterborough, and Catholic Clergymen through, ut the so great and so numerous.

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traona writing for a change of address ild invariably send us the name of their ter post office.



TO OUR FRIENDS.

We have mailed to all our subscribers who are in arrears a statement of their accounts. We need scarcely say that it requires a large cash expenditure each week to produce a newspaper. Our subscribers are surely aware of this already. and they must, on reflection, arrive at the conclusion that it is upfair to over. look the duty of squaring their in. debteduess at least once a year. Many subscribers postpone payment until the agent calls, and pay promptly and cheer. fully when he makes his appearance. For this we sincerely thank them. It able, pursuing good works." would, however, be much better for us were they to make remittance to the celebrated this festival from the earliest office, thus giving us the use of the times, though it cannot be said that money in the meantime as well as saving there was complete uniformity in regard the time of the agent. It costs but two to the very day on which it was cele. cents for a money order and five cents brated. Pope Julius the First, whose for registration. Either of these methods pontificate was in the first half of the should be employed. The money order fourth century, made close inquiry into system is, however, the best as well the records of Judea, which had been as the cheapest. With the money or brought to Rome by Titus after the money order all that it is necessary to send destruction of Jerusalem, and in a letter is the name and post office address. Rewhich he addressed to the Bishops of ceipts are seat immediately, and if not re-Jerusalem, in answer to enquiries made ceived in due time a card should be sent on the subject, he states that the proper to the office giving date when remittance day for the celebration of the nativity of was made. A very common custom is to Christ is the 25th of December, and this fancy that the publisher will not miss the is the date on which it has been celebrated in the Western Church, though sabscription of any one individual. We would not indeed miss one nor a couple of the practice in the Eastern Church was dozen subscriptions, but the fact is that then to celebrate it along with the Epiphthousands act on the principle alluded to. any on the 6th of January. After the We hope all our kind friends will begin time of Pope Jailus, however, the Eastern the New Year with accounts balanced for Church accommodated its practice to that their Catholic paper. of the west, and St. John Chrysostom in

THE FESTIVAL OF CHRIST-MAS.

The great festival of Ohristmas, which the Church is to celebrate next Thurs. of December, though owing to the differday, is justly considered to be one of the two greatest festivals of the year, both on account of the importance of the new styles, the 25th of December lingthe event in itself which is thereby commemorated land because of the benefit conferred on mankind by the mystery which was accomplished on that day.

"Old Christmas day." It will be borne in The importance of the mystery of the mind that owing to a few minutes differbirth of Jesus was recognized in heaven ence between the actual time of the earth's itself, for a Redeemer had been promised revolution around the sun, and the length to mankind when our first parents were of the year as observed under the calendar

THE CATHOLIC RECORD.

WHAT IS IN A NAME? the signal that the work of Redemption A valued friend of ours, a merchant in was about to begin, which was to restore flourishing Canadian town, in the course the human race to that high destiny for of his business, became possessed of a large number of pigs' heads, which being a usewhich it was created, but which through sin had been forfeited. No stonement fal article for purposes of domestic econ which man could offer for the sins of four omy, he desired to sell at a low price. As thousand years could suffice to satisfy the his customers came in he informed them divine justice which demanded that an in the course of trade that he had pige adequate sacrifice should be offered to the heads which he would sell cheap, but to adorable triune God in estisfaction for the his discomfiture he could find no buyers. many enormities of which the world had A happy thought hereupon strack him been guilty during forty centuries : and it He would give the pige' heads a pleasant was only the infinite wisdom and mercy name, and would again try his luck. He of God which could find a remedy for evila begen to tell his customers that he could sell jowle cheap, and as soon as they saw The coming of Christ into the world wa what the jowls were, his stock of pige

heads was rapidly disposed of. could be made, and it was for this purpose The Methodists have the idea o that Christ was born. It was for this rea. holding a general meeting of representason that He is announced as the Savious tive Methodists from all parts of the whose coming was an occasion of great world. It is well known that Methodist Conferences are rather tame affairs in the us and for our salvation that He came matter of religious results, rather devoting themselves to the discussion of such questions as, how many cigars or pinches of

As our future Redeemer, a Saviou snuff a brother may lawfully make use of was expected and announced by the in a day, than to any practical religious Prophets who preceded our Blessed questions. With a happy thought some-Lord. To Him were applied those words what like that of our merchant friend of Issias : "Rejoice and give praise tothey have decided to call their coming gether. O ve deserts of Jerusalem : for conference by an attractive name. It the Lord hath comforted His people, He shall not be an ordinary conference. That hath redeemed Jerusalem." (Isaias 52.) would be somewhat flat : so it has been The fulfilment of this prophecy is an dubbed "an Ecumenical Council," and by nounced by the Apostles of Christ in this name the intended gathering of many forms, among which we may par-Methodist Fathers of the Church is seri ticularize the words of St. Paul to Titus ously spoken of by its promoters.

(ii, 14 :) "He gave Himself for us that Arrangements are now being made for He might redeem us from all iniquity holding this conference, and in order to and purify unto Himself a people acceptselect a place for the meeting, and to

It is certain that the Christian Church

one of his sermons delivered in Antioch

on the 25th of December speaks of that

date as being the day universally observed

as our Saviour's birthday. The Eastern

Church, the Schismatics, as well as [the

Catholics, coiebrate the festival on the 25th

settle other matters of detail, a preliminary meeting was held recently at Philadelphia at which representatives were present from all the American Methodist churches, including those of Canada. It was decided that the conference should take place at Washington, in October 1891, and the number of delegates who are to be present was fixed at five hundred, of whom three hundred will represent the Western or American section, and two bundred the Eastern of European section. Canada will have twenty-four delegates.

There is something extremely ludicrons in the application; of the term Ecumenical to this coming conference. An Ecumenical Council is a council of the authorized teachers of the whole Church of God on earth, and as such it has supreme authority to define matters of faith, and to settle the discipline of the Church. It has always been held that the decrees of such a council in matters of faith are obligatory on the whole Ohurch, and that they must be accepted as the voice of God. The Church'is described in Holy Scripture as the pillar and the ground of truth, and as Esumenical Councils with the Head of the Church presiding in person or by his delegate represent the authority of the Church, their decrees of faith have always been hold as infallible.

ence in the calendar, between the old and Thus the great ecclesiastical historian Socrates, speaking of the Council of Nice, old style used in the east does not occur says that the Fathers present "could not until our feast of the Epiphany, January by any means err from the truth because 6th, which is on this account often called they were enlightened by God ; and by the grace of the Holy Ghost. St. Gregory the Great says of the five Ecumenical Councils which had been held up to his time, that he "receives and venerates as the four books of gospel." St. Ambrose esid that "not death nor the sword could separate him from the Council of Nice," and Lao I. called also Leo the Great, declared repeat. edly that the faith of Nice and Chalcedon is a first principle from which neither he nor any one else is permitted to swerve ; and the Connell of Chalcedon itself declarad the Creed of Nice to be unsiterable St. Augustine and St. Vincent of Lorius declare that future Councils must build their decisions of faith upon what has already been decided by previous Counclis. It is because the authority of the body of the pastors of the Church is to be received with unquestioning faith that the holy Apostle St. John says : "We are of God. He that knoweth God heareth us. He that is not of God heareth us not. By this we know the spirit of truth and the spirit of error." (1 John, Iv., 6.) The early Fathers who wrote so strongly lefining the authority of General Counc is to be indisputable merely propound what the universal doctrine of the Church was in their day, and a truly Ecumenical Council has to-day the same authority as it had when the Councils of Nice, Chalcedon, etc , were held, and for the same rea. But will the proposed Methodist Emenical Council have any such authority ? Can it decide between the Calvinistic and Arminian doctrines, which are just now so hotly debated among the Protestant denominations, each doctrine having its supporters among Methodists as among the others? Every one is aware that it will possess no such authority, and that it will carefully avoid any such decision. What then is its purpose? Can it insist that

would be listened to with laughter. as a "weird pro Those who will assemble are perfectly aware of this, as the Anglican Bishops who met at the Pan-Auglican Coupcils, and the Presbyterians who assembled at the Pan Presbyterian Councils were sensible that they also were destitute of as to give uninterruptedly what is unauthority. They did not attempt to doubtedly the truth of the description. exercise authority, and neither will the General Council of Methodiam, though Christ certainly, gave authority to the Church which he established, and declared those to be as heathens and publicans who would reject her decrees. Taese facts prove indubitably that neither the Methodist, nor the Presbyterian, nor the Anglican Church, is the one which Christ instituted, if such a proof be needed. The future Methodist

Ecumenical Council will not dare to say with the Apostle St. John : "He that knoweth God heareth us. He that is not of God heareth us not. By this we know the spirit of truth and the spirit of error." It is only the Catholic Church which can speak with Apostolic author ity, and which can say as did the Apostles in promulgating their decrees : " It bath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things." (Acta xv.) And in similar terms does the Caurch issue her decrees to this day.

We presume there will be much self. gratulation indulged in at the coming convention, and many declarations of good will indulged in, and it may be productive of some friendly feeling be ween the members, but as an authoritative body, legislating for the Caurch or deciding questions of morals, it will be a farce. It is much more likely to ful minate a decree against the use of cider and snuft than to explain the Christian doctrine, or to establish uniformity of discipline, as regards, for example, the extent of the authority of those minis ters to whom some of the Methodis Churches have thought proper to apply the name " Bishops." But at all events it is evident that the promoters of the coming Council will succeed in attract. ing public attention to their proceedings, if, like the jowl dealer, they can persuade

that something peculiarly valuable is offered to them because it is given under an attractive name.

RELIGIOUS ITALIANS.

A despatch to the New York Times from St. Louis was extensively published in the papers last week respecting a celebration of the feast of the Immaculate Conception by the Italians in St. Louis. The celebration was interesting as an evidence of the fervent faith of those who took part in it, but it was by no means an extraordinary occurrence. as a careful reading of the dispatch will show. Yet by highly coloring it the ninny hammer who furnished the item to the papers makes it sppear to be something in the style of the Voodoo orgies of the Protestant negroes of Geor. gia and Alabama, or perhaps, rather the more lucrative and polished abaurdities of the astute spiritualistic demon wor.

shippers which have been so popular with New York and Toronto audiences from time to time. Here is the manner in which the news

bered, in a recent onger introduces his descript

cedented character.

But where we have marked the histus in the newspaper correspondent's account of the matter, there is a sentence which we purposely leave out there, so We must insert here the part omitted above, as it is probably the "weird " part of the demonstration to which the writer refers. He says :

"The procession stopped several times in the Italian quarter, where the image of the Virgin was lowered and wor-shipped by crowds of Italians." Every one will know at once that this

part of the story is a misrepresenta. tion. Those poor, perhaps, but religi cus Italians know their religion too well to offer to a plaster of Paris statue the onor which belongs only to God. They know better how God is to be worshipped than does the scoffing, and probably infidel writer who furnishes this bit of news. The little Catechism which all our Catholic children learn, and which. we venture to say, every one of those Italians knows by heart says that we are by no means to pray to the crucifix or to the images of the saints "for they have neither life nor sense nor power to hear or help us." It tells us

also that we are not " to give to any creature the honor due to God alone." but that we should honor the saints of God as "God's special friends and faithful servants." Also "of God alone we beg grace and mercy, and of the Saints we only ask the assistance of their prayers." That this is lawful and useful is evident from the fact that we are recommended to ask the prayers of our fellow creatures on earth and to pray for them. If the prayers of the Saints of God on earth are beneficial to us, there can be no reason why those prayers should be less powerful to benefit us when they are offered for us by the for the last five years, has had Ireland in Saints in heaven.

The St. Louis Italians, no doubt, asked the Blessed Virgin to intercede with her Ireland with full restitution to the Irish divine Son for her children on earth, people for all the wrongs and confications but they did not ask the prayers of the of past legislation-Parnell sees all these plaster statue. Nevertheless, they showed respect to the image of Mary be. cause it represents her, just as we might show marks of respect to the image of the Queen if it were exhibited on the

Queen's birthday in a transparency at a pocession in her honor. Taere is noth. ing more weird-that is to say, witchlike or superstitious-in the procession of the Italians in honor of the Immaculate Conception than there is in any celebration of the Queen's birthday which we have ever witnessed.

It gives us pleasure to know that no all the Italians have lost faith in the power of religion, as have done the folowers of Signor Crispi and his colleagues in the Italian Government ; and the early hour at which these Italians began their devotions, before going to their work, shows the earnestness of their faith, for which we thank God fervently.

REV. MR. HAGAR. Rev. Mr. Hagar, of Kingston, has car-

tainly placed Archbishop Cleary on his about still greater changes, and in the long bered in a recent and in will be remem- run show still more wonderful reality clergymen as "poor little Sut Mr. Parnell was not alone in the "hierarchicker as "poor little wretched ministers," poisonous pastors," "hireling pastors," and "leaders of in-fidels." Mr. Hagar quotes to the Arch-bishop passeges of Scripture in which Christians are enjoined to love one another. He also refers his Grace to such texte as these : "Speak not evil one of another, brethren."-James iv., 2. "If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's relig. "But whoseever shall say to his brother then fool, shall be in danger of hell fire."

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town to town and from platform to platform all through the Province.

Archbishop Cleary is no bigot. All those who know him socially or otherwise in Kingston entertain the deepest respect for him as a very ripe scholar, a deeply learned theologian and a perfect gentleman. To the unscrupulous reporters of the Toronto press must be attributed all the harsh and un-English expressions for which Archbishop Cleary has been so unjustly pilloried ; and, in spite of all ex. planations is still held up day after day In the columns of the Mail to the unjust criticisms of a too easily duped Protestant public.

THE SITUATION.

Our first pronouncement on the queztion of Mr. Parnell's guilt or innocence. of the independent stand he assumed, was all in his favor. We believed in his reserved power, in his capability of some day and very soon proving himself guiltiess, and satisfactorily demonstrating that the O'Shea scandal was a trumped up case of diabolical forgery, in which Capt. O'Shea and his servants were filling the roles of Le Caron and Pigott. We believe that British gold and Balfour's unscrupulous methods could be proved, as by many they are held to be accountable for the disgrace brought home to Parnell's door, and to Ireland wounded in her chieftain's honor. A new feature is now given to the situation. Mr. Parnell declines positively to make any explan. ation. He sees all Puritanical Scotland shocked at the revelations of the divorce court, the city of E linburgh withdraw. ng he honors of citizenship she had in admiration of his patriotism conferred upon him. He sees all the masses of the English people with their leaders, Morley, Harcourt and the grand old Man, who, his day dreams, and for declared policy the reversal of England's conduct towards grand results of his and his colleagues' work for the last ten years float away before him on a wave of calumny that one word from him could arrest. He sees those grand results-more extensive knowledge of and sympathy for the Irish people, a general uprising all over England and Scotland in favor of Ireland's claims to self-government, statesmen, peers and commoners all equally enlisted in the cause of Ireland's prosperity and regeneration. All these magnificent and hitherto unex. pected results, the fruit of twelve years' hard struggie against coercion, are borne in on the rock of scandal and crushed out of sight. We ask how is it, in the nature of any man, as it must be in the nature of Mr. Parnell, to view such mighty ruins unmoved and undismayed ? Mr. Parnell may allege that those wonderful changes in British opinion and among English statesmen are the natural outcome of the independent policy he

devised, and, being his own handiwork, he can let it perish, that he may bring run show still more wonderful results.

the advocates of the godless, system from

yet in the garden of Paradise, that is to used down to the sixteenth century, there was st that time a variation of ten days say, before God punished them for the disobedience of which they had been between the date of the actual vernal guilty, by driving them from that happy equinox and the date on which it occurred when the old or Julian calendar was inabode, condemning them for the future to earn their living by the labor of their stituted in the year 45 B. C. The vernal equinox in 1582 occurred on the 11th inhands. During the four thousand years stead of the 21st of March, and in that year which elapsed between the fall of our Pope Gregory XIII. ordsined that the 5th first parents and the birth of Christ the of October should be called the 15th of world was by the will of God in a con. dition of providential preparation for this October. Since that time the discrepancy has reached twelve days, so that the great mystery of the coming of Jesus orientals now observe Christmas day while Christ. The old law which God gave to the Jews was itself a part of this prewe are celebrating the Epiphary. vidential preparation, all its sacrifices

The season of Advent was instituted and religious ceremonies being but a by the Caurch for the purpose of preparing for the great solemnity of Caristfigure of what was to happen during the period of Redemption which was inmas, and as the best preparation which can be made, in order to falfil the puraugurated by the incarnation of Christ the Son of God ; and when the time pose for which the feast is to be ob arrived for His coming into the world His served, is to be in the state of grace, the birth was announced by angels to the Church strongly recommends all Catho shepherds of Jadea as most joyful news. lics during this holy season to make We are told in Holy Scripture that the their peace with God, and to receive worthily the two Sacraments of Penance "brightness of God shone round about them" so that they were filled with and the Holy Eucherist, for it is of the great fear, whereupon "the angel said to last-named sacrament that our Blessed them : "Fear not, for behold I bring you Lord says : " Unless you eat the flesh of the Son of man and drink his blood you good tidings of great joy that shall be to all the poople, for this day is born to shall not have life in you." (St. John vi.) At this time, therefore, all good you a Saviour who is Christ the Lord, in Catholics should prepare themselves carefully for the fulfilment of this sacred duty.

HERR WINTHORST, the leader of the

Centre or Catholic party in the German

This news was a source of gladness to these pious shepherds, because the coming of the Obrist, the Meesias, through whom man was to be redcemed, had been long expected as the precuseor of a new era of Reichstag, carnestly supports the Governpeace to man. It was on this account that ment. His relations with Chancellor Von a multitude of the heavenly army praised Caprivi are most cordial, and it is confi-God for the accomplishment of so desirable dently stated that the Chancellor is in an event, chanting the hymn of joy : accord with Herr Windthorst on the ques-"Giory to God in the highest, and on earth peace to men of good."

the city of David."

tion of repealing the laws under which the religious orders were expelled from Ger-many. The Bundersrath is less favorably An era of peace was indeed then inaugurated, for there could be no true peace inclined towards the Catholic Church than augurated, for shife of the sine of man-until the sad effects of the sine of man-kind were repa'red by the work of R:demption, which could be accomplished all obnoxious penal laws which were only through the incarnation of the Son passed under Bi marck

the Methodists of the Southern States shall regard the colored Methodists as fellow. men, having, before God, equal rights with their white brethren ?

It can do nothing of the kind. It will be a convention absolutely without authority, and should it attempt to assert

New York, Dec. 9 -"A St. Louis despatch to the Times saya :- A weird procession such as was certainly never seen before in this city and probably not in any other city in the United States took place between 2 and 6:30 yester day morning, the occasion being the celebration of the feast of the Immaculate Conception by the Italians.'

And in what did the weirdness of the ceremony consist? We will let the despatcher describe it himself :

"Half a hundred torch-bearers were in front. Then followed a bugler, who at intervals sent his clarion notes reat intervals with its clarical notes to sounding along the well nigh deserted thoroughfares. Behind him came a dozen stalwart Sicilians bearing on their shoulders a wooden platform. On this rested an image of the Virgin Mary, decorated and adorned with gold and silver and precious stones and surrounded with wreaths of fruit and flowers. On all four sides candles burned, the reflection of which sent dazzling glares of light from the diamonds which bedecked the figure The image was of plaster of Paris, and was moulded in this city. * * * Just as the day was dawning the carriers deposited their burden in a

niche in a corner of a room at 85 Essex alley, where the image will remain for the next eight days. The room has been gorgeously decorated with bright colored tissue paper. flowers and truits one tissue paper, flowers and truits, one corner being arranged to form an altar Here every evening of the present week the faithful will gather to repeat their prayers to the Virgin."

A very beautiful mode the participants took of testifying their devotion to the Mother of God, who was addressed with respect by the archangel who brought to her a message of good tidings to all man. kind, a message from the adorable Trinity. The archangel does not hesitate to acknowledge the glorious privileges of Mary, "full of grace, and blessed among women ;" and why should we or the Italians of St. Louis be in doubt about our duty in this regard ? But though the adornments of the Italians were, no doubt, as handsome as they could afford to make them, there is nothing to justify

-Matthew v., 22. Having made these extracts he asks the relate if he thinks the terms " poor little wretched ministers," "poisonous pastors, "hireling pastors," and "leaders of in-"hireling pastors," and "leaders of in-fidels," are justified by Scripture, to eay nothing of courtesy. The expressions were certainly unfortunate. It is difficult to suppose that the Archbishop in his cooler moments would use them. Bat, of course, His Grace will explain.—Toronto Mail.

It has been explained over and over again that Archbishop Cleary never made

use of such expressions. It was the Mail's own reporter that m'sreported and foully misrepresented the Archbishop's words. The Archbishop has proved himself a mas ter in the employment of sound Anglo-Saxon terms, and should not be suspected even of saying " poisonous pastors." What he did say was : that men of no faith wanted to lead the lambs of his flock into

" polsonous pastures." He referred to no ministers except to those " poor little fellows" calling themselves Equal Righters, who stumped the country at the last elections and had one man elected, the member for East Darham, who, last week, was unseated by judicial authority at Millbrook-Hon. Justices Maclennan and Falconbridge declaring his election void. And, strange to say, Dalton McCarthy acted as lawyer for the petitioners who asked to have Mr. Campbell unseated. The "hireling pastors " and " leaders of infilels" were the very few ministers who shouted "down with religious educaauthority, and should it attempt to assert the news-furnisher in styling the event tion," and who accompanied or followed internecine struggle, I am still anzious

formation of the Land Lesgue and of the obstructive policy that forced the House of Commons to the serious consideration of Ireland's claims to self government. Michael Davitt is the father of the Land League. To him especially is Mr. Parnell indebted for the bold and independent policy of passive resistence that broke the power of landlordism. Mr. Parnell had able and self-sacrificing colleagues in John Dillon, Wm. O'Brien, Justin McCarthy, Thomas Sexton, Timothy Healy and others. All these he has been willing to sacrifice, that he, with a few others, may escape. And yet it must be admitted that, while under plea of illness he was enjoying himself at the seaside, John Dillon and Wm. O'Brien were in the thick of the fight, defying Balfour's janisaries or en. during the borrors of solitary confine. ment on penitential hard tack and the plank bed. It is our humble cpinion that some

such considerations should have weighed with Mr. Parnell before he flung his banner of self-willed independence to the breeze. He certainly should have hesitated before he broke with Gladstone, and treated so grand and noble a figure in history with contumely and the reproach of garrulousness and deceit. He should have hesitated before he telegraphed his ultimatum to his oft-tried. lieutenant, Wm. O'Brien, the noblest Roman of them all, and pronounced the fatal words : "Too late." Naught, however, is "too late" or too difficult of attainment or solution for the intrepid O'Brien. He is now speeding his way over the ocean in the midst of winter's raging billows, to attempt, if possible, the allaying of the storm that has already burst upon unhappy Ireland. The tone of your reply," he wired to Parnell, "leaves little ground for hope, but, having regard to the horrible con

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THE CATHOLIC RECORD.

ees.

Ste. Gregory of Nazlanzam, Cyprian "and

Ambrose do the same, thus proving that

they have always been regarded by the

We might further quote those many

texts which prove there is a middle

state, wherein some souls are detained in

prison before being admitted into heaven ;

but we shall content ourselves with point-

ing out that the people of Israel fasted

seven days for Saul when he was slain. 1

Ki. (Samuel) XXXI., 13. David and all

lerael mourned and wept and fasted both

12. David did similarly after the death

Fasting is a form of preyer. Its use, as

manifested in Holy Scripture, is a suppli-

cation to God. It is therefore a prayer in

action, and these passages fully justify

USEFUL DISCOVERIES.

A recent discovery has been made at

Luxor, Egypt, which throws new light

upon the history of the Jews in that

country, and which goes far in vindicat-

ing the claims of the Old Testament to

be a true and authentic record of the

No part of the Sacred Scripture has

been so violently assailed as the Penta.

teuch, or first five books of the Old

Testament, penned by Moses, the deliv-

erer of Ierael from Egyptian bondage,

They have tried to make it appear that

these books were written by some forger

who lived "hundreds of years after

Moses was dust and ashes," to use the

words of Bob Ingersoll. Whatever,

therefore, throws light upon the history

of Egypt during the time while the

people of Israel were in that country,

the period of which Moses writes in

Genesis and Exodus, must be deemed of

great interest and importance to all

The article found at Luxor is a tablet

which describes that the Nile for seven

years failed to overflow its banks, and

that thus a famine was caused.

Christians.

AND

SOME INTERESTING

of Abner. Ch. 3.

prayers for the dead.

facts which it narrates.

Church as the inspired word of God.

to have an interview, and will start for France on my way to Ireland."

That Parnell can face so many diffioulties without alarm - that his genius and indomitable pluck can rise superior to the formidable opposition of friends and foes, of former allies and new made issues, stamps him as a man of singular mould, as one of those great charac ters that appear but once or twice in the history of nations. He will certainly rank as a great character, but will it be for the future glory or the prolonged agony and misery of his country ? This time alone must determine.

A WATERLOO FOR BOSTON BIGOTS.

After two years of triumph, which we were all along confident would be only temporary, the bigots of Boston have had a severe lesson administered to them at the polls. The committee of one hundred, who constituted themselves into an organization especially for the purpose of managing the affairs of the city by estracising Catholics and liberal - minded Protestants, came to the same conclusion, which was reached last year, that Republicans would best carry out their views, and, indeed, the Republican wire pullers agreed to the terms proposed by the hundred. They had placed at first two Catholics on their school ticket, but, on the remonstrance entered against this flagrantly un Protestant act, the explanation was given that some Catholics must be put upon the ticket in order to secure Catholic votes for the mayoralty. However, as the canvass proceeded one of the Catholics was shelved, and, on the eve of the election, the other resigned, so as to give the fanatics every chance to have a board to their liking.

The result was that the Republican candidate for the mayoralty was defeated by a majority of 12,566, and nearly two thirds of the new aldermen and city councillors are Democrats. On the School Committee the fanalics were somewhat more successful, but one half of the committee elected are either liberal Protes tants or Catholics sgainst whom the fana tics directed all the force of their artil lery.

All the Catholics, three in number, whose names were on the Democratic ticket, have been elected, and one Protestant gentleman against whom the shafts of the bigots were specially aimed. It is evident that Boston is tired of the reign of fanaticism, and we doubt not that in the lapse of another year matters will come back to their normal condition.

THE REV. HUGH JOHNSTON.

Rev. Hugh Johnston, of Toronto, is one of the great guns that, during the agitation on the Jesuits Estates Act, played most havec on the credulity of sincere and fair minded Protestants. His violent appeals to bigotry, his constant, unscrupeloas and savage attacks on the fair fame of the Jesuit Fathers, were only equalled by the feroclous philippics of the Bond s reet, howler who in the pulpit stated that no man could be punished in this country for the crime of shooting down a Jesuit. This same Hugh Johnston preached here in the Wellington street Mathodist church on Sunday last to a very large congregation. His subject, 'The House God," did not seem to offer excuse for any display of bigotry, especi ally when the preacher stated that "wherever a man buildeth a temple God has promised to dwell therein." This liberality on the part of God ought to have taught a lesson of toleration to the Rev. H. Johnston. And it would appear that in the opinion of the latter churches may be erected everywhere and by every one, from Swedenborgh to Brigham Young, with acceptance from God and a promise of His dwelling there. in. Not to the Catholic Church, however, where it was said God does not reveal Himself through lack of the Scriptures. Rev. Hugh Johnston put it thus : " Brethren, keep fast by your Bibles ; the lack of the Scriptures was the source of the corruption of Romaniam." It ought to did not write his inspired words without surprise the world, and Mr. Johnston among the rest, how it is possible for a corrupt thing to last so long. A rotten tree would soon cumber the earth ; a corrupt Government or institution of any name, known or felt to be corrupt, would very soon be pulled down or would redeemed and thereby become co fall like the old Pagan Empire of Rome under the weight of its own greatness or rottenness. How the Catholic Church even since the days of Noe." institution can be corrupt and live on for two thousand years as young and vigorous as at the start should be proposed as a problem to Mr. Johnston's Sunday school children. Another difficulty to solve would be the assurance of all Catholics. priests and people, in stating as positively certain that their Church will be just as young and powerful for good at the end of the next two thousand years as she is to-day. It must be very evident, then, to any thinking person, that there cannot be very much corruption in Roman. ism. Were she built on the sand of corruption, long since would her ruins be strewn o'er the earth.

her unwillingness to tolerate any corrup- St. Paul for Onesiphorue, (2 Tim. 1, 16, are drawn "out of the Hebrew Scriptures," on which Infidels like Ingersoll rest their tion either of faith or morals. Other churches or religious institutions, socalled, may advance with the corrupt age in which we live, and may admit and embrace its latitudinarian principles of belief and of practice, but the Catbolic Church was founded, and is upheld, by Him who said : "My kingdom is not of this world." It has been the work of her Popes and her councils in every age to seek out corruption and denounce it publicly, and then blast it with its anathemas. For this reason the Catholic Church has been assailed with charges of

intolerable tyranny by the very men who accuse her of tolerating corruptions.

Consistency thou art a jewel ! But there is neither consistency nor argument nor history in Rev. Hugh Johnston's attack on the corruptions of Romantem. These corruptions, he says, are owing to lack of Scriptures in the Catholic Church. Who saved the Scriptures ? Who handed them down to us and placed them free from King James' corruptions in the bands of Protestant ministers? Who but Catholic monks, priests and bishops ? Did Rev. Hugh Johrston ever attend Catho. lic service and notice any part of its worship that was not expressed verbatim in the words of Holy Scripture? But the charges are too senile. They were met and refuted so often they are now stale, flat and unprofitable. Only ranters of Rev. Hugh Johnston's calibre are capable of dragging them out of the ashpit to which they were consigned many years ago.

WHY PRAYERS FOR THE DEAD?

II. In a former issue we made some

comments upon an article which appeared in a recent issue of the Church Review under the above title. We showed that prayers for the dead are fully authorized by the usage of the Christian Church from the time of the Apostles. We propose now to show that the doctrine of the util. ity of prayers for the dead is found in holy Scripture.

The Review maintains that there is no Scriptural authority for such prayers : "The absence of Scriptual support for prayers for the dead is further shown by

those who find it in confessedly obscure texts; for example, 1 Peter iii, 19, which is specially applied to the times of Noah, and the conclusion from which is the great benefit of Holy Baptism."

The text in question is as follows : V. 18: Because Christ also died once for our sins, the just for the unjust, that He might offer us to God, being put to desth indeed in the flesh, but enlivened in the spirit. V. 19: In which also coming He

preached to those spirits that were in V. 20: Which had been sometime in-

credulous, when they waited for the ratience of God in the days of Noe, when the ark was a building : wherein a few, that is, eight souls were saved by water. V. 21 : Whereunto baptism being of the like form saveth you also, etc.

No doubt, the last part of the text refers to "the great benefit of Holy Baptism," as the Review says ; but are we to infer that the preceding words have no meaning, as that journal would have us believe? It is not very consistent for one who

meaning, and the Church to whom they

were addressed understood them. To the

meaning. Briefly stating the case, the

ancient Church thus interpreted them :

"The Lord give mercy to the house of Onesiphorus. The Lord grant unto him to find mercy of the Lord in that day." The Review says that Onesiphorus was probably absent from home, and that this is the reacon why St. Paul salutes his household in iv , 19, and why in the pas-

sage here quoted he prays in different form for Oaesiphorus and his house, but the touching words of the the Apostle in the whole passage, which should be read, sufficiently imply that the difference between the two cases arises from the fact that his prayer for O sesiphorus is a prayer for the dead, while that for his household is for the living. As we showed in our former article on this subject, a prayer for Olesiphorus departed would be in perfect accordance with the usage of the Church from the time of the Apostles nevertheless as so little is known about the

life of Onesiphorus, we need not urge this matter. The Review writer is mistaken in supposing that it is merely on this prayer of St. Paul that the practice of the Catholic Church is founded. The well known passage in 2 Mich x!!. 40, 46, relates that Judas Machabeus sent to the temple of Jerusalem 12 000

drachms of silver "for sacrifice to be offered for the sins of the dead," that were slain in battle; and the inspired writer adds : " It is therefore a holy and wholesome

thought to pray for the dead, that they may be loosed from their slos." Tae writer in the Review acknowledges, as we mentioned in our last article on this subject, that the Jews prayed for the

dead, but he says that Judas Machabeus did not know "the grace and truth which | for Saul and Jonathan. 2 Ki. (2 Sam) came by Jesus Christ." He overlocks the fact that the religion of the Jews was a divine revelation, and was therefore true. If, therefore, some souls were detained in the time of Judas Machabeus, from immediately entering into heaven, and that it was then a holy and whole. some thought to pray for the dead, it is so still, unless Christ decreed that there should be no longer a middle state. But

there is no such decree. Prayer for the dead is therefore still a holy and useful practice. So far from decreelag that sin shall no

longer be remitted in the next life, our Blessed Lord confirms the bellef of the Jews in Matt. xil., 32, saying, "and whose ever shall speak a word sgainst the Son of Man, it shall be forgiven him ; but he that shall speak against the Holy Ghost it shall not be forgiven him neither in this world nor in the world to come." "This is equivalent to an express assurance that their beilef that some sins shall be for-

given in the world to come is correct and the natural consequence is that which the inspired writer of the Machabees draws, that we should charitably pray for the dead to hasten the day of their deliver. ance. Sts. Augustine and Gregory agree that this is the meaning of our Saviour's words, and they inform us that this has always been the teaching of the Church from the days of the Apostles.

The Books of the Machabaes are not received by Protestants as part of Holy Scripture on the plea that they were not so received by the Jews of Palestine. Bat

or, as he says further on, they are " concase, tained in our records . . . without adding anything to what is therein contained, or taking away anything therefrom." The twelfth book

e. The little town ... e on the spot where existent most magnificent cities of socient time the city which was called by the He-brews No or No-Ammon, and by the Greeks Thebes or Thebs, and Diospolis. Greeks Thebes or Thebs, and Diospolis. I to have been seventeen miles and the ruins of an-of the Nile as this of the Antiquities is drawn almost entirely from the books of the Macha-We may therefore infer that though these books were not in the Canon of the Jaws, which was framed by Esdras, they were nevertheless regarded as sacred secords which required only that an day by their grandeur. anthority equal to Eidras (or Ezras), This recent discovery is only one of

should pronounce upon them that many which have been made throwing they should be fully received into light upon Biblical bistory. We cannot the Canon. A greater than Esdras is our forbear to mention here another which Lord, and even the Apostles and their is even more actonishing than the pressuccessors were invested with more than ent. A few years ago Mr. George Smith, the authority of Esdras. The Church the celebrated Orientalist of the British established by Christ is called in Holy Museum, discovered in a tablet which | Scripture the pillar and ground of truth. had been brought to the Museum from She has declared the books of the Mac. Babylon, and which was written in cruci habees to be Scripture, and they must form characters an unexpected reference therefore be regarded as equal in author to a ship which rested on the mountains ity to any other portion of Holy Writ. of Nizir, and that a dove was sent forth We quoted already in our former article which found to resting place and rethe words of St. Augustine, wherein that turned. Doctor speaks of them as being Scripture. He states that he at once recognized

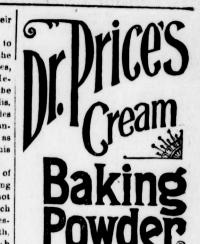
from this that he had found part of the BUSINESS COLLEGE from this that he had found part of the accient Chaldean account of the deluge, and this gave him the idea to prosecute further researches on this point. D ffi-cult as was the task, he succeeded. The discovery was made in the palace of the Assyrian king, Assur-banipal, who is described in modern books under the name Sardanapalus. Among the things found was the library of the king, written on bricks, or we might call them tiles. Among the books he found a bistory of the creation, another of the flood, and a third giving a history of the building of the tower of Babel, and the dispersion of the human race.

These bistories are very much mixed up with the absurd mythology of the Chaldeans, but the salient features co incide with the narrative of these events as they are described by Moses.

Tae history of the flood, especially bears a close resemblance to the history which is given in the Bible. But when were these histories written? Mr. Smith gives most estisfactory proof that they were originally written at least two thousand years before Christ, and there fore before the time of Joseph-long before the days of Moses-in fact but ; short time after the events described therein actually occurred. The tablets of Sardanapalus are not precisely of so early a date, but they are declared to be copies of books which were then badly worn out on account of their age, and which were thus placed in the king's library in order to preserve the narratives therein contained.

The inference to be drawn from these facts is that, at that early age of man's life on earth, while the first traditions of the human race were preserved, the substance of the history of mankind was preserved by other nations beside the Jews, and that these histories are derived from a common source. Long before Mr. Smith's discovery it

was known that the Assyrians and Chal deans had preserved the history of the flood, for their earliest bistorians, Alexinder Polyhistor and Berasus, have left accounts of events which accord in their principal features with the accounts given by Moses; but the late discoveries.



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TEACHER WANTED. FEMALE, HOLDING A FIRST OR SEC-ont class certificate, for catholic separ-ate school, Tweed, Oat., for 1881. Applica-tions, with testimoualis, will be received up to Dec 20, 1890. Applicant to state selary required. None bat as experienced teacher need apply; one expable of conducting a cheft preferred. Address, REV JOHN FLEM. ING. Sec -Treas, Timest, Ont. 633 2m

TEACHER WANTED.

ALE OR FEMALE, FOR UNION S. B. No. 1, McKiltop, holding 20d or 3rd scrifficate; duties to commence Jan. 91; state calary and qualifications M 1. 1891 DEVEREUX, Sec. iraas 634 2w

maintains that private or individual judgment is sufficient for the elucidation of all independently of their divine authority. they stand as a historical testimony to the Christian doctrine, to set aside Scriptural constant belief of the Jews and inform us texts, as the Review does, on the plea that of their religious belief. If the Protestant they are obscare. In St. Paul's Second rule were to be adopted as our guide in Epistle to Timethy we read (ii, 16.): " All forming the Caristian canon, the book of Scripture inspired of God, is profitable to Job should also be rejected, inasmuch as it teach, to reprove, to correct, to instruct is rejected in the Talmud as uninspired, in justice." Protestants even quote this and the Talmud even casts doubt on the passage for the purpose of proving, what existence of Job at all. it does not prove, that every individual has the right of interpreting all Scripture for himself ; but it does prove that there is an authority which has the right of inter pretation, and the right to use Scripture for the purpose of teaching Christian doc trine. That authority is the Church of God -the Catholic Church ; and it is the height of aburdity and inconsistency for a rev. Protestant journalist to sweep aside a text which has a meaning which has been recognized for ages, with the flippant

It is to the testimony of the Christian Church we must look for the Christian canon of scripture, and the Christian Church has always received these books as of the same value as the rest of Holy Scripture. The Protestant objection to the books of the Machabees might have some force coming from the mouth of Martin Luther, for he maintained that the book of Job is " but a fable written to give an example of a patient man," but coming from the Protestants, with whom assertion that it is "obscure." St. Peter we have to deal in this country, it is but a device for propping up a bad cause. The truth is every one deals with Holy Church, therefore, we must look for their Scripture as his whims dictate. Without the authority of the Church there is no knowing which books are really canon ical, and which are Apocryphal.

V. 18: "Christ died that we may be It may be said that Job is spoken of in with Him, that by mortifying our flash, our souls may live. 19: So Christ's Ezechiel xiv, 14, and St. James v, il. We our souls may live. 19: So Christ's spirit descended to preach to and liberate acknowledge that there is force in this ; but we have evidence of the same kind in he souls that were detained in prison, favor of the books of the Machabees, for Such is the interpretation of Sts. we read in St. John x, 22, 23, that Jesus

Augustine, Cyril, Epiphanius, Gregory of kept the feast of the Dedication at Jeru-Nezianzum, Justin Martyr and others. salem in winter. The winter feast of the There is, therefore, a prison where some Dedication is that which was established by Judas Machabaus under the name souls are detained before being admitted into heaven ; and just as it is God's will "the Dedication of the altar." (1 Mach. that the prayers of the just on earth are iv, 56, 59) If, therefore, we should re powerful to obtain favors for themselves | ceive the book of Job because the holy and for all men, so plous prayers for the man Job is spoken of by an Apostle souls of the dead who are in prison are much more should the books of Machauseful to them also. This is "why " we bees be received since our Lord Himself offer "prayers for the dead," and it is a kept a festival the institution of which is sufficient answer to the question put by recorded only in them.

the Review. It is the will of God in His We may add here that Josephus, who bounty that our prayers and good works being high pricest of the Jews, could one of the accusations brought against benefit others, whether living or dead. speak with authority concerning the iar with them, as Moses, was. A fact like the Church is her "non-progressivenes," The Review also refers to the prayer of Jewish belief, states that his Antiquities this scatters to the winds the difficulties

By comparison of the dates at which the various kings of Egypt are known to have lived at that early epoch, the finder of the tablet estimates, purely from the evidence which Egyptian history itself affords, that this must have occurred about nineteen hundred years before

Christ. Now, if we turn to the book of Genesis, and read from the 40th to the 47th chap. ter, we shall find described a full history of just such a famine as that which is recorded upon the stone. According to the Bible this seven years' famine was foretold by Joseph and was the occasion

which caused his elevation to the post of Governor of the country. It was durng this famine that Joseph's brothers same to Egypt to buy corn, and that afterwards their father as well as themelves and families settled in Egypt.

The date usually assigned to Joseph's assuming the governship of Egypt is cenerally supposed to be about the year of the world 2 289, but it must be borne in mind that this date, which would be according to the same authorities, about one thousand seven hundred and fifteen years before Christ, is not at all believed to be absolutely sure. The Holy Scripture does not give all the information necessary to enable us to fix the date so precisely, and men of science have the very best grounds for believing that Joseph's assumption of the government of Egypt was about one thousand nine hundred years before Christ, which makes a wonderful accord between Scripture and this new discovery.

A seven years' famine is an extraor dinary event in the history of a nation, and the Biblical account of it, thus confimed by a witness just dug out of the earth, is a valuable testimony to the fact that the Pentateuch was written by one who knew the history of E ypt, while the records of the country were accessible to him-by one who was familof which we have spoken here, will thro are dispelled. The monuments which have been dis-

covered during this century are very numerous, and the tendency of them all numerous, and the teneases of the states is to confirm the faith of Christians; while on the other hand not a single statement of Holy Writ has been overturned or enfeebled by them Real science is truth, and so is Revela.

tion. One will never contradict the other when both are properly understood ; so we say we should be glad to see the antiquarian researches prosecuted which will throw light on ancient bistory.

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FEMALE TEACHER, HOLDING SED-one or tand class certificate, for Pene-ueguismene school, second ouvision (there are three divisions). Apply, stating qualif-culton, references, experience, salary avare investigation, references, experience, salary ex-cation, references, experience, salary ex-pected, Rev. FATHER LABOUREAU, Pene-cation, references, experience, salary ex-

TEACHER WANTED

TEACHER WANTED FOR R. C. SEPARATE SCHOOL SEC-TTON NO. 3 A, Malten; one who can tesch both English sna French preferred; duttes to commence Jan 1, 1801; sinte salary required and send testimonials to A. J. BONFORD, Sec. Freas, Amberstburg: 635 3w

TEACHER WANTED

MALE OR FEWALE, FOR CATHOLIC Marmora, holding sec and or "hird class carlifeder; duties to commence January 3 1801 State subary and qualifications. Joins O'CONNOR, Sec. Trens., Deloro, Ont. 651 99

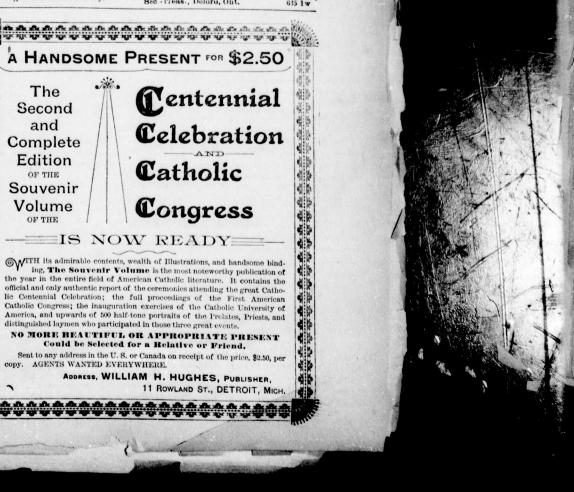
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IS NOW READY

Could be Selected for a Relative or Friend,

ADDRESS, WILLIAM H. HUGHES, PUBLISHER,



THE CATHOLIC RECORD

INTERESTING MISCELLANY.

8

Say not what one woman can do, but my what could all true women do. Your influence, your action within your homes and outside; on your servants, on the poor and sick, ou your own daughters, on all minde, sud hearts that come within your goodly deeds — all this will help to heal the wounded bearts into which the hatred of the sich of the Church of reliden. of of the rich, of the Church, of religion, of God Himself, is every day sinking deeper.

COUNT STOLBERG'S ANSWER. The King of Prussia remarked to Count Stolburg: "I do not like people who charge their religion." The count replied: "Neither do I like them, sire. If Luther had not changed, I should have no occasion to do what I have done ; I have only returned to the first Church." St. Augu-time says : "It is a shame to charge one's opinion if it is right and true ; but to change a false and dargerous opinion is preisworthy and useful." — St Aug. Epist ad Celer. Sir Walter Scott in a materialistic spo was a Christian; he died with the dies har

on his lips. And his only descendant is a devont Catholic. Lord Byron at times seemed touched by the beauty of our holy religion. To day, happily, his daughter is a Catholic.

UNGRACIOUSNESS.

Ungraciousness is wholly opposed to all our toess of good breeding. An ungraci-ous person will never come up to our standard of a true gentleman or gentle-woman, although possibly well born and well educated. The sensation of insecurand of being on the look out for some ill judged speech dissipates that rafe and calm atmosphere which surrounds the truly refined. There is always a pervous dread of what may come next, and a feel-ing of constraint is generated. Persons who are much in the society of the ungracious foster insensibly a guarded care-fulness as to topics likely to call forth a show of ungraciousness, and a cautious manner of feeling their way on a subject, so to speak, very trying to those having to practice it. Yet, with every care taken, the failing will appear, and almost always when least expected, and on occasions when least expected, and on o

CONVERSATION.

Benjamin Franklin, in his autobio. graphy, lay down a canon of good-breed-ing in conversation which is worth keep ing in mind. He says that he formed the habit of expressing himself "in terms of modest diffidence," never using the words modest diffuence," never using ine words "certainly, undoubtedly, or any others that give an air of positiveness to an opinion," on subjects that may possibly be disputed; saying, rather, "It sppears to me," or "I should think it so," or "If I am not mistaken." This habit, he said, I am not mitsaken." Inis habit, he said, was of great advantage to him in per-suading people to adopt his views, and also helped him to gather much valuable knowledge which otherwise would have hear withold. been withheld. For, as a rule, people do not care to impart information to one who is firmly intrenched in his own who is firmly intrenched in his own opinions. Young people are very apt to have a positive dogmatic way of express ing themselves, and should be trained to a moderate, as well as graceful, use of isn-guage. The use of slang has a tendency toward the error which Franklin tried to avoid.

FIGS AND THISTLES. The man who expects to die like a beast

will live like a basst. To hate is the most terrible misfortune

that can befall a soul. that can be fall a soul. Love never has to be watched to see that it does a full day's work. The religion that only breaks out in spots is not a good kind to have. Not to go to church to worship God

means to go away disappointed. If you don't want to get your fingers burned, never shake hands with the devil.

The man who does not work with his heart will not accomplish much with his

When we get to beaven we will had that we have all had something to do in building it. A man's true name before God is what yonder?"

some shelter from the scorching glare that seemed to set the very sky on fire. But rearcely had we washed the dust from our hands and faces and refilled our skin bags with the waier which was to last na titl

hands and faces and refilled our skin bags with the water which was to last us till the next halt, when a group of strange and startling figures suddenly appeared on the opposite bank. It may sometimes be awkward to find one's self alone in the desert, but it to one's self alone in the desert, but it is often quite as unpleasant to meet other men there, especially when you know that the other men are ready and willing

to rob and murder you whenever they get the chance. The moment we caught sight of those brown, bony, slouching forms and flit, narrow eyed, greenish gray foces (half burled in buge sugar-loaf-caps of black +beepskin), I felt for my revolver and my Tartar for bls aze. It was true that these hobgoblins were seven against two and that every man of them had a long gun upon his shoulder and an enormous knife in his belt; but I

and an enormous white in his beil; but i counted much apon the advantage given to us by the possession of the revolver, always an object of terror to these ignor-ant savages who believe it to be an en-chanted weapon which when once set agoing keeps on firlog till you tell it to stop, and kills a man with every shot. However, I had no wish to be delayed by a fight (and possibly a wound as well)

just when we were hurring to our ut-most speed across the desert to join the Russian army on the other side ; so I told

"Insh' Allah amsun ust" (Please God it is pesce), answered one of the Tartars, who seemed to be the leader of the band. I had heard these two salutations ex

change so often during our desert journey that I understood them at once; but the few words of Tartar which I had learned from Mured did not help me to under-stand much of what followed. I could stand much of what followed. I could gather, however, that my Aslatic 'man Friday' was describing me as a powerful magician whogcould do great woulders. I had little doubt that he would give his new friends a thrilling account of my power of writing five letters at once with out ink just by touching the paper with a stick, which was his explanation of the

agate pencil and black copying sheet wherewith I made copies of the letters that I was then sending to the newspapers from the seat of war. "Master," said Murad at length, turn-

ing to us as the foremost of the Tartars began to wade across the stream, "I have told them that you are a mighty en chanter and the chief is coming to behold the wonders that you can do.'

This was rather embarrassing, for I knew that unless I could frighten the robbers thoroughly it might go ill with us both. I began to regree that I had not learned a few tricks of parlor magic, which would have come in very handily just then. But all at once I caught sight nds. When we get to heaven we will find sky line far away to the eastward, and a

bright idea struck me. "Men say that a Tartar's eye is keen," Id I. "What does my brother see

hearts of these unbeltevers," said the caliph with a grim smile as he saw how boldly the Persian prisoner faced him. "Well, friend, were all the Persians like thee we should not have conquered them so easily. I cannot let thee live to slay more of my warriore, but for thy courage I will grant thee one request before we kill thee." "For two days," answered Harmosav,

"For two days," answered harmoan, forcing the words with difficulty through his parched lips, "not a drop of water hath cooled my torgae. Give me one cap of water to quench my thirst and then do with me weat ye will." The caliph clapped his hands and in-stantly one of his attendants brought for-mend a head filled to the hum with each

ward a bowl filled to the brim with cool sparkling water, a tempting sight indeed to the eyes of the worn and thirsty cap ing some mischief. "What now, man?" cried Omar

"Dost thou fear poison or treachery? Fear neither, for we Arabs need no such foul tricks to aid us in destroying our bis countrymen and ask what they wanted. "Amaun ust?" (Is it peace ?) should the last drop."

cup on the ground. "Caliph Omar," cried he, looking full in his enemy's face with a definant smile. thon hast said that I shall not die till]

have druck that water-bld them thy warriors gather it up from the sand !" Then the Arabs, seeing how they were

tricked, drew their swords; but waved them back with one hand, while he laid the other protectingly on Harmosan's

shoulder. "Let him live!" he shouted with the full strength of his mighty voice. "Let him live! An Arab's word is sacred, and there will at least be one more brave man left in the world."—The Cosmopolitan

"THE IRISH COLLECTIONS."

To the Editor of the Churchman :

I desire to enter my protest against the sentiment of your editorial on "The Irish Collections." I feel the more strongly Collections." I feel the more strongly moved to do so because of the high estimate that I make of the value and force

right and its avectory wish to undertake a de I certainly do not wish to undertake a de fonce of all the acts of the Irish politiciars or of the Irish people. But I do not wish to assert, with the strength of the fullest conviction, that in the issues now pending between Ireland and its landlords, Ireiand is substantially right, and its landlords are

TWO STORIES OF THE DESERT. CLEVER RUSE OF A WAR CORRESPONDENT-WHAT WAVED HAR-NOSAN. By Daid Ker. My three camels dramk as if they would burst the waster of a now was now heating read bot the dismal water of and, gravel ing in the Sahara desert on in the sand, wate of northwester a I dis is program work, and keesen daw. Ty servant and I, bilstered as we were while heat, and actually grist wate read bot for the trank and be finaled basten down was now heating read bot for the dimensi weit, but and bast and the brave general made place were not the brave general made place were not the brave general made place were not the brave general made the state and the brave general made place were not the brave general made place were and he binneelf beaten down une the world like the genet Tarter or the brith of the stream, which of freet areacely had the dust of foot, were very glad to the state of foot, were very glad to the state of the travel mater, for they all the work the state of the travel model of the state the first model. The state of the stream, which of freet areacely had we washed the dust from une the state of the threet will be the case, and like the genet blace were by like. " To take the head his mone must have sufficed the state of the there will be the the food in mone the state of settime the state from the place from the place from the place were beat the the state from the state from the secording glare that the the dust the were b

palpable to the materialist and the econo-mist. The people must have land in order to live, and in a populous country like Ireland it is demonstrable that they will bid against each other higher and higher rentals clear up to the dead line.

the starvation point - for the sake of securing the tenancy and use of land. So it has been in this case as all the world knows. The most virile part of the Work knows. In the set of the set of the set of the set of the set worthless landlords, the aged have starved even while the country exported vast stores of provisions to feed the luxury of allea masters, and if the remnant should prove to be not the most virtuous and prudent of maukind, that ought not

to be matter of surprise. I believe, in the light of these considerations, that the envoys of Irish patriotism now with us, are, in the crusade which they have undertaken, following the Cross

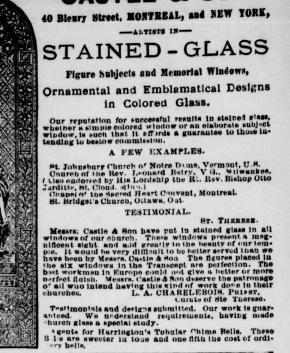
of Christ ; I believe that the Irish people do wrong to themselves, their children, and their country in sending their bread abroad to glut the avarice of those whose only claim is that they are the legal heir to the eves of the worn and thirsty cap-tive. But to everyone's amizement Harmosan, instead of draining the gobist at one draught, held it doubtfully in his hand, and eyed it saspiciously as if fear-transfer and even it saspiciously as if fearbe a long step of advance" toward the doing of God's will on earth "if society now accepts the principle enunciated by

Cardinal Manning that in every civilized society the man who is willing to work has a right to "work or bread." Far in this dictum is bound up the truth that the land belongs by right, and should be-long by law, to the workers. CHARLES FERGUSON, Rector of Holy Triaity Church. Westnort, Cann.

Westport, Conn.

HORSE COLLARS AND RELIGION.

The Presbyterian of a recent date contained this significent advertisement: "We know of an excellent opening in Illinois for thirty horse-collar makers. Must be good workmen and members of the Presbyterian Church. Address," etc. Our esteemed contemporary, Christian Register, thus comments upon the strange commingling of business and Cal-vanishi loyalty which is disclosed in the notice quoted: "The eract relation bu-tween horse collars and Presbyterfacian so imperatively set forth in this advertise ment is not evident to the general reader. The horse, though figuring as a religious animal in the Bible from Genesis to Reve lation, is not known partial to Presbyten ianism, nor does it appear that Presbyter ianism is an essential ingredient in horse collars. Neither in the noun nor the mate that I make of the value and force of the Churchman. If your paper is in error, the error is of consequence, and I am confident that in this matter of the "Irish Question" you are in error. It can never be said of either party to a complicated and protracted international complicated and protracted international controversy, that that party is wholly right and its adversary wholly wrong; and I certainly do not wish to undertske a de State prisons. Yet we doubt if more



DECEMBER 20, 1890.

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NOBLIZZARDS, CYCLONES, THE FINEST, RICHEST NOBULIZZARDS, CYCLONES, THE FINEST, RICHEST In the world BEST PAYING MARKETS right at the door tor farmers SOIL in the world BEST PAYING MARKETS in Michigan. How to get a FARM CHEAP, long time, casy payments, and full information, address FARM CHEAP, long time, casy payments, and full information, address O. M. BARNES, LANSINC, MICH.

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tions. The Best Family Reading for Winter Nights.

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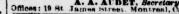
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BLIZZARDS, CYCLONES, THE FINEST, RICHEST

illy; not what the ne "Surely it is a camel," answered the "Surely it is a came, Auswered the chief, looking fixedly where I pointed. "A came!!" I cried. "Does my brother see no clearer than that? I see (looking through my field glass as I spoke)

says about him. Every Christian is called to be a preacher of some kind, but only a few are ent into the pulpit. The good of the land means the best

four camels and six men." The chief took the glass, gave one that God can give. This is what His children are to have. One of the greatest mistakes that any

glance through it and then dropped it so hastily that I had barely time to save it Christian can make is to think that God Christian can make is to such that the services. You can never go back to where you were this morning. The wheels of time from falling upon the stones. "Badga" (children), cried he, "this fraagi (stranger) is indeed a great ma glclan! Yonder camels are at least three

only turn one way. farsakhs (leagues) away and he brought them so near that they seemed coming to

MAKING AN HONEST LIVING. From the Light, Worcester, Mass.

It - a woman senamed or naving cone honest work when poverty left no alter-native save dishonesty. It is a sad thing, and a monstrous thing, too. The people whose evolution from poverty to riches

and honor has been due to faithfulness in small beginnings are legion, and most of them are proud of it. Worcester has such

people. One of its honored citizens to day is a man who, when a boy, walked into Worcester with his brother. They

had tramped all the way from Maine. They founded one of the most famous

is known wherever civilization has ex

tended the bounds of trade. One is dead

now; he died honored and respected. The other still lives and is active in his

business. He has represented his ward in the legislature ; he has been an alderman ;

erprises of the world and their name

blte me! bits me! Such a mirscle was quite enough for the worthy brigands, and when we parted au hour later they took leave of me as reverently as if I had been the prophet It is said that Mrs. Bonauza Mackay i advertising rewards for the detection of the person who circulated the infamous story that she once took in wasking in Mahomet himself. Oue comes to appreciate in the desert order to make an bonest living. There are lots of people like this. But think of it — a woman ashamed of having done

the value of water as nowhere else in the world, and many are the stories told in which water plays an important part.)ne that is a favorite with the desert bred child runs in this way ;

In the days when the Arab Mahom-stans were conquering Perels and carrying all before them there and everywhere el they laid siege to a very strong town which was defended by a great Persian general named Harmosan. This Har-mosan was one of the great officers called atraps-who were in Persia very much what a governor of a State is among us and his name was renowned far and wide as the best general and the bravest soldier in the whole kingdom. So when the Arabs who had come up sgainst the town heard that he was in command of it they knew that they were going to have some hard work.

and the second

he has done good with bis money. He, too, is honored and respected. Oace he had not money enough to pay his fare into the And so they did sure enough. The great satian seemed to be everywhere at great satiap seemed to be everywhere at once — never thred, never discouraged, never at a loss. Wherever the Arabs mede an attack, there was Harmosan with his best men at his back all ready to beat them off. When food began to run short city. Worcester gloiles in the sport boys like these and so does every true American. When a woman like Mrs. Mackay thus advertises herself as having resched the pinnacle of snobbery, it dis-gusts decent people and outrages the idea of the republic. in the town he shortened his own allowance like the rest and kept no more for himself than what was just enough to make him fit for duty. However hard he might have worked during the day he always took his turn of watching after

Catarrh indicates impure blood, and to cure it, take Hood's Sarsaparilla. which purifies the blood. Sold by all druggists. dark like any private soldier, and very often in the dead of night when all was Minard's; Liniment for sale every-

substantially wrong. There are at least two ways of telling

every story, and it would be easy to make out a very formidable indictment against every good and righteous cause in history, by detailing a list of the deeds of

wantonness committed in its name, and Irishmen are not on the average more wise or continent than Englishmen, French men, Germans or Americans. But on the whole I think that the verdict of history while a think that the verdict of history will be that it was not the mass of the Itab people, not the propaganda of the Land Lesgue nor the speech making of Meesrs D.lion and O'Brien that has turned Tipperary "into a Sahara." I ap

prehend that the next generation will have to tax its ingenuity to understand the position taken in this matter by the good men of this era who can see nothing wrong in the ownership of the whole of a

nation's land by a few individuals, largely absentees, and who speak of the refusal to

Illinois, because they happen to be Meth-odists, Baptists or Catholics ? This advertisement shows the peculiar commercial form which the doctrine of election may sometimes take." To all of which we cheerfully subscribe. - Boston Republic.

Easily Caught.

CROUP, colds, sore throat and many pain-ful aiments are easily caught in this changeable climate. The never failing remedy is just as easily obtained in Hag-vard's Yellow Oil, which is undoubtedly the best of all the many remedies offered for the cure of cold or pains for the cure of colds or nains

There is nothing equal to Mother Graves Worm Exterminator for destroying worms No article of its kind has given such satis-

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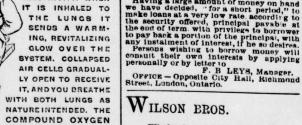
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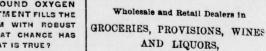
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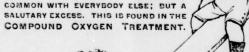
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HOW A SCHOOLMASTER BECAME A CATHOLIC. We especially recommend its perusal to our Protestant friends, whom we hnow to be sincere, but in error, as was ourself at one time.-Western Catholic News, Chicago, The work may be had by addressing fros Confoy, CATHOLIC RECORD Office, London. ring. To int O., 112 Y







DECEMBER 20, 1890.

3 he Cheerful Beart. "The world is ever as we take it, And life, dear child, is what we make it." So spoke a grandam bent with care, To little Mabel, flushed and fair, But Mabel took no heed that day Of what she heard her grandam say. Years after when, no more a child, Her path in life seemed dark and wild, Back to her heart the memory came of the quaint utterance of the dame : "The world, dear child, is as we take it, And life, be sure, is what we make it." She cleared her brow, and smiling thought The even as the good soul taught. And half my woes, thus quickly cored, The other half may be endured. No more ber heart its shadow wore ; She grew a little child once more. A little child in love and trust, She took the world (as we, too, must) In happy mood ; and lo! it grew Brighter and brighter to her view. She made of life (as we, too. should) A joy, and lo! all things were good And fair to her, as in God's sight, When first He said," Let there be light."

FIVE-MINUTE SERMONS FOR EARLY MASSES. BY THE PAULIST FATHERS.

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New York Catholic Review. SECOND SUNDAY OF ADVENT

In to-day's Goepel Our Blessed Redeemer bids us learn a lesson of constancy and she one of self a lesson of constancy and she one of self denial, from St. John the Baplist. "What went you out into the desert to see i a read shaken with the wind i" This form of putting a question about what everybody knows to be beyond question is here used by our Lord of express a fact universally achment to express a fact universally acknowl-edged. St. Jo'n the Baptist was the very reverse of a man who is shaken and tossed about by every wind that blows. He was a determined man. He was constant in his purposes He was of a positive dis-position. St. John the Baptist never swerved a hair's breath from what he knew to be the right path. What an ex ample he is to us, my brethren, since so many among us are as ficle as any reed shaken by the wind, fickle and cowardly and inconstant. How often have you not profinised God to keep away from bad company, and gone back to it before a week was out? Are there none here this merning who cannot refuse an invitation to go to the saloon ! And is it not true that what we know to be dangerous in the newspaper we often read from a silly words well selected by the Holy Church for this season of Advent, which is that of good resolutions. In Advent a red to rive up from our creeping posture and stand erect like men courageour, stead fast and true. We need to emulate, or at least imitate that most manly figure whom our Saviour places in the foremost ranks of human greatness, saying : "Amen I say to you, there hath not risen amorg

tesy to you, there hath not risen amorg bem that are born of women a greater ren Jobn the Baptist." Take him for your model, my bretbren, when you pre pare, by a good confession, for your Christmas communion. Let your mind be made, simply set and determined, against all sin and all occasions of sin, to be hated and shunned finally and forever. And St John is mointed to be our Lord

And St John is pointed to by our Lord as a model of self denial. "But what went you out to see? a man clothed in soft garments?" There is, in fact, no saint so conspicuous an example of the virtue of self restraint as our Lord's pre cursor. He lived in the d sert, fasting and watching, from childhood, clothed in no soft gaments, but, like Adam and no soft gamente, but, like Adam and Eve when driven out of Paradise, dressed in the skins of beasts. Yet he was not a penttent. He had never committed a strate size and be ban hever committed a strate size and . Why, then, such self-denial? Because, in the first place, he was a mar, and he wanted to be master of his ap-yetites. He aspired to rule his passions and he is appendix to be here a self and here and here

EVICTION HORRORS. GRAPHIC ACCOUNT OF THE RECENT

SCENES ON THE OLPHERT ESTATE. BUENES ON THE OLPHERT ESTATE. The following graphic account of the evictions on the Oinhert estates in Done gal is taken from the letters of a corres-pondent of the Dubin Freeman's Journal: The opening dsy of the now eviction campaign on the Olphert estate was unhered in by as fierce a storm as over awept the wild ard desolate hills of Done-eal. All through Mondaw night, Now, 10. zal. All through Monday night, Nov. 10, the winds reared in a dismal chorus and the rain came down in torents, flooding the fields and the blighted potsto gardens of the wretched peasantry. The storm abated during the morning, but the hill were shrouded in mist and a biting wird was blowing when the sub sheriff, Mr. John S. McCay, and the agent of the pro perty, Mr. Hewson, and their party started at 9:30 from Falcarragh. The evicting forces consisted of one hundred and fifty constabulary -one hundred batonmen and fifty men armed with rifles-under the direction of County Inspector Milling, and accompanied by their surgeon, Dr. Joyce. Captain Siacke, R. M., was in command of the expedition, and Mr. Ulick Burke, R. M, was present in his capacity in case any arrests were made during the course of the proceedings. Half a de zen police care accompanied the evicting forces. The evictions were witnessed by a large party of sympath'zers. After a stiff march of an hour and a half over the mountains, through lards already evicted, passing on the way a Land League village where a large number of tenants are comfortably housed in newly-crected cottages, we arrived on the townland of Ardsbeg, the scene of operations The first house visited was that of Neal Ferry and his wife and five children. A cordon of police was drawn round the house at a distance of bout two hundred words and enther about two hundred yards, and another cordon immediately surrounded the house.

The people in the case of every eviction were kept outside the outer ring, but the members of Parliament, THE ENGLISH VISITORS

and the members of the press were admitted inside, and were able to see through the inner cordon the incidents of each eviction. Six emergencymen now arrived on the scene with a cart containing scaling ladders, crowbars, hatchets and other implements of evi tion, and proceeded to remove the furniture from the house. When the household goods had been flung on the roadside, some wooden laths were nailed across the doorway by the bailiffs, the sheriff pulled a straw from the roof of the thatch and handed it to Hewson, the agent, and with this formula the evic-tion of Neal Ferry was completed. By the next eviction an old widow name Herraghty, her son Hugh and his wife and eight children were rendered home less. During the removal of the furniture from the cabin we could see Hugh

IN A DELIROUS FEVER on a few sacks in the hovel, while the doctor, the agent and the sheriff dis-Herraghty at the door gesticulating wildly, and shouting in Irish, in which the word "soggarth," or priest, could be distinguished. "He wants me," said Father Boyle, one of the priests of the cussed his fate. He was born in 1785, three years after the independence of Ireland had been established by Grattan and the volunteers. He was fifteen parish, as he left our group, and rushing through the inner cordon he reached the house, when he was seized by two con stables, and despite his protests that somebody ill inside needed his ministrasomeobay in inside needed his ministra-tions, he was removed outside the cor-don sgain, by orders of County Inspec-tor Milling, who kept shouting: "Turn him out." As a matter of fact the wife of Hugh Herraghty was in bed in the cabin, wesk and ill after a confinement. Dr. Jowes, the police surgery was sent

ending to such a life ! Wild weather prevailed on the 14th and detained the crowbar brigade in Fal-Dr. Joyce, the police surgeon, was sent for by the sheriff. He certified that the carragh. The rain fell in torrents, and a woman was well enough to be removed, and removed she was forthwith with her gale strong enough to blow a horse and vehicle off one of the roads raged over the desolate bogs and hills that com baby, a month old. After the police had left the place the mother and child were prise the Olphert property. It was an-nounced that despite the storm the found lying on a few sacks in the shel-ter of a gable of the house. The poor agent, Mr. Hewson, a young and active man, insisted on the sheriff and his woman was pale and emaciated, and wept bitterly. The ladies remained be-mained behind for a time to give her brigade continuing the evictions, but comfort, and Sir John Swinburne, who was deeply moved by the scene, said if he had perpetrated but one tenth of that cruelty on his estate in Staffordshire, he would have been strung at his grant Couaghan, the estate bailiff, o'jected. Without Conaghan it was impossible to proceed. He is the only man in the service of Mr. Olphert who can identify proceed.

THE CATHOLIC RECORD.

before the present campaign ends. Then lock at the land they are expected to till and pay for. It is extremely prolific of boulders of rock. If there was a mar ket for limestone in this district the

Ret for innestone in this district the PEASANTS CF WESTERN DONEGAL would be rolling in riches. The evic-tions effected on this day were carried out quietly and without any demonstra

tion whatever. There were never more

than a hundred people present, and these were always rigidly kept outside

the outer cordon of police, and about two hundred yards from the cabins. The evictions were continued till 2

the sun shone brilliantly on the scene

geance. The evictions, owing princi pally to the removal of the furniture

from the houses by the tenants them selves before the advent of the bailiffs,

octogenarians, the feeble, the halt and even the blind. In one of the houses

an old woman totally blind was among

the occupants, and she, like the rest, was put out. One widow, who bore the name of the landlord, Olphert, was

lying in her bed dangerously ill when

If the sheriff arrived, and Dr. Joyce, the constabulary surgeon, advised that the woman was unfit to be removed, and, the eviction being completed, she was allowed the shelter of the house with her

son as caretaker. In another of the

covered. His case was a peculiar one. He was evicted in June last from a little

holding on the property, and was hospi-

tably received under the roof of E iward

Docgan. To day Edward Doogan was evicted, and as Darby Curran was too

feeble to be removed the farce of ap.

pointing him caretaker was gone through

by the agent. The old man was lying

four in the year of Catholic emancips

To day Edward Doogan was

room, the walls and floors of which are OUR BOYS AND GIRLS. of cisy, a bed in a corner beside the hearth, and a few articles of furniture, THE CONVENT KEYS. such as a pot, a table, two stools and a "dresser," containing a little delph. It is from humble and miserable homes of this cort that

The CONVENTRETS. The Abbess of Lechtenthal assembled her Community in the Chapter room. Every face among them was sorrowful, for evil times had fallen upon the fair this fort that nearly two hundred and fifty families have now been driven by Mr. Wybrant O phert, and from which one hundred more will be turned out

abbey. It was in 1869, and war devasiated the

country round. "My daughters," said the Abbess, " our peaceful days are over, and it is not our Lord's will that I at least should die as my predecessors have in the midst of that peace which I sought in the shadow of peace which I sought in the shadow of the Tabernacle. Heavy clouds are passing over us; let us humble ourselves, and, by earnest prayer, seek to make reparation to our off-anded God. Let us trust in His mercy, which never forsakes us even when the sword of His justice is un sheathed. If we could die on the altar steps I would let you remain, but it is my duit to guard you in anfett dar flock steps I would let you remain, but it is my duly to guard you in safety, dear flock, whom the Master has given into my care. The army is advancing and its trumpets break in upon our prayers. Children, we must fi.f. Fear not, the Lord will send His angels to guard you" The weeping religious knelt for their Mother's last blessing. "Let us go into the chapel," said the Abbess, "for it will be long, probably, ere we can again assist at the Holy Steri-fice."

The evictions were continued the z o'clock, when the weather got so dread-tully inclement that further progress over the hills became impossible, and operations were suspended till to morrow. The elements were not so rough on the 13th. A few heavy showers fell at intervals, but these apart, the weather

was favorable enough at times. Indeed and, adopting the advice of the old pro-verb, the evictors made hay with a ven fice."

The Mass was finished, the tabernacle was empty. The Blessed Sacrament, in a silver pyx, rested on the chaplain's breast; the Abbess, with her own hands, extin the Abbers, with her own hands, extin guished the sanctuary light. The nuns, prostrate on the ground, recited the Mis were got through with astonishing rapid ity. When the sheriff had, in accordity. When the sheriff had, in accord-ance with the statute, ceased his labors "Weep not," said the Abbess, "all is not lost_the protection of Mary is still ours." at 3 o'clock, he had conveyed over thirty At 3 O'clock, he had conveyed over thirly houses and holdings from the tenants to the agent. The proceedings were almost entirely devoid of interest. The evicted to day included babies in arme, She went towards the image of Oar Ladw, taking with her the convent keys "Oa, my Lidy," she said, "I confide these to thy care. This house is thine; defend it from stain and sacrilege-thou

art more powerful than an army in battle array; do thou put our enemies to flight. Tower of David, from which fliats the standard of victory ; Tower of Ivory, con taining heavenly weapons! Most power ful Virgin, House of God! keep thi dwelling in which thy praises have been so often sung ? Protect these cloistered

walls which have sheltered the innocent consecrated to thee !" Then the Abbess laid the keys in the hand of the statue, and the nuns slowly cabins a man named Darby Carran, who left the chapel and convent, singing th

had reached the extraordinary age of litanies as they went. one hundred and five years, was dis They had bardly reached a safe refuge in the mountains, when a band of troops arrived at the convent door. They were in high spirits, for rich plunder was expested-the ornaments of the chapel were numerous and precious. They broke into the place and rushed to the chapel

The door was shut. They stepped back in order to rush with all their united force against it, when suddenly it opened

f its own accord. A lady, around whom shone a splendor before which royal magnificence grows pale, stood on the threshold, holding in

her hand the Abbess's keys. The soldiers, overwhelmed with terror, took to flight, falling over each other in their haste; nor did they draw breath till ther mane for over four low breath till when the union was carried, eighteen when Robert Emmet was hanged, thirty they were far away from Lechenthal When they were gone the chapel doors were closed sgain.

tion, sixty two during the awful famine of '46 and '47, and having spent a cen-tury on the Donegal hills is evicted at the age of one hundred and five years by Mr. Wybrant Olphert. What an The Abbess and the nuns returned to the abbey ; they found all their property antouched, From that day forward Our Lady of

THE GREAT CENTENARY OF 1898.

Rev. A F. Messchelein, author of "The Key to the Gregorian Calendar," calls attention to the year 1898 as being the 18th year of the Matonic Cycle, and also the 100th recurrence since the birth of Christ. Tae reverend gentleman writes as follows : Christ was born on the 25th of December

In the 18th year of the Metopic Oycle, and the year 1898 will be likewise the 18th year of that cycle, and will be the 100 h recurrence since the time of the birth of



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man can be sure of success in that except by actual conflict and real victory—often repeated victory. The supremacy of rea-son over appeite, of the man over the autmal—that was the aim of St John, and

resson.

But he also practiced self denial out of sympathy with us poor sinners, who must do it not only for manhood's sake, but for justice' sake, because we have sins to atone for. S'. John was our Lord's forerunner, and began his mission by calling the people to penance: "Do penance," said he, "for the Kingdom of Heaven is at hand." We know that a Kingdom of Heaven made up of einers must be a kingdom of penance. Let us all lay our Lord's lessons, drawn

from the Baptist's life, carnestly to heart, and by constant prayer, fasting, abstinence, and bodily mortification of all kinds, win for ourselves an interior sorrow for sin and a fervent love of God.

HE SUFFERED IN SILENCE.

"Monsleur Vincent," said the Queen of France to St. Vincent de Paul, one dey, "have you heard what is being said of you?" "I am, indeed, a great sinner, you 7" "1 am, indeed, a great sinner, medam." "Nevertheless, I think that you abould justify yourself from these charges." "Ah, madam!" replied the eaint, "mightier accusations than these were brought against my Master, and He opened not His mouth."

Member of the Legislature.

In addition to the testimony of the Gov-ernor of the State of Maryland, U. S. A., ernor of the State of Maryland, U. S. A., a number of the Maryland Legislature, Hon Wm. C. Harden, testifies as follows: "746 Dolphin St.. Balto., Md, U. S. A., Jan. 18,'90. Gentlemen: I met with a severe socident by falling down the back stars of my residence, in the darkness, and was bruised badly in my hip and side, and anfired severely. One and a half bottles of St. Jacoba Oil acompletely curred me suffered severely. One and a half bottles of St. Jacobs Oil completely cured me, Wm. C. HARDEN " Member of State Legislature.

A Friend's Face.

A Friend's Face. Thomas Electric Oil, but have failed and we that have failed and we that for a failed a for heather. A Friend's Face. Thomas Electric Oil, but have failed and you is failed and you find, is a rais, a single Thomas Electric Oil, but have failed and you find, is a rais, a single Thomas Electric Oil, but have failed and you find, is a rais, a single Thomas Electric Oil, but have failed and you find, is a rais, a single

would have been strung up at his own would have been strong up at his own door by his tenents, and the country would have said, "Serve him right." That was a very hersh case, but a case of still greater hardship was the eviction of the widow Kate Gallagher and her the secured it by the one only way cf family. This poor woman had actually mortification of the flesh. another piece of land as sub tenant to James Dugan, and in forwarding the rent of her residential holding to the agent she by mistake enclosed the evic-tion notice she had received in respect his sub tenancy. The agent finding the amount forwarded was far in excess of the debt due by Mrs. Galiagher as subtenant to Dugan, applied it to wipe out the arrears of Dugan, who was also under

notice of eviction, and sent Dugan A CLEAR RECEIPT.

Mrs. Gallagher, on discovering her error, waited at once on the landlord, and he promised her that everything would be made right by the agent. The way the agent made things all right was evicting the old woman. Thus ended the first work.

On the 12th the evictions were resumed. The rain poured in torrents all day, the wind came in terrific gusts

from the Atlantic, and at times blew a regular hurricane. The work of evic tion was taken up at the point at which it was left off on yesterday. The district known as Derryconner lies on a very remote point of the seaboard. Ac it was found extremely troublesome.

The cars accompanying the expedition had to be left on the roadside, and strik ing a rough bridle path, we pursued our way on foot in the wind and rain for miles through tracts of bog and over rocky stretches of mountain. It was 10 o'clock before the cry "halt" was heard. We had reached the first of the house to be evicted. It was a small hovel, built of rough, unhewn stones, placed on each other higgledy piggeldy fashion, with the interstices filled with clay. On the walls thus erected, to a height of

house; she applied the Oil, and in twenty-four hours was entirely cured.' A. D. Noyes, Newark, Michigan, writes: 'I have enquired at the drug stores for Dr. Thomas' Electric Oil, but have failed to find it. We brought a bottle with us from about six feet, were placed some sticks in the usual slanting fashion to form the Quebec, but it is nearly gone and we do not want to be without it, as my wife is troubled with a pain in the shoulder, and

he houses of he tenants un of eviction, and he is, therefore, a lamp to the feet of the evic-tors, and a light to their path. He is a magnificent specimen of the Irish bailiff, as we know him in the dramas of Dion Boucieauit and the stories of Carle ton. Misshapen in figure, he limps, drags one leg after him, and the features of his face are scarred and battered after according to the so-called Julian year was born in the year of Rome 751. Ju many a quarrel. All through these evic tion campaigns he has headed the forces Cæsar, in his pride, deprived the Metonic year of the eleven days which immedi ately followed the winter solstice, relegatof the sheriff, and brought them up hill and down dale to the homes of the tenants to be evicted. On yester-day it was his fate to bring the brigade to the cabin he himself was born in. He sold the interest in the log them to the end of the previous year thereby to secure to himself the honor which was due to the fimous Greek astronomers, Meton and Calippus.

the following week.

If Your House is on Fire

Jacob H. Bloomer, of Virgil, N. Y., writes : 'Dr. Thomas' Electric Oil cured a

badly swelled neck and sore throat on my

place a few years ago for $\pounds 20 10_3$, and when he appeared at the door of the cabin WEIGHED IN THE BALANCE, Lut not found wanting. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure has been weighed in that just balance, the experi-ence of an impartial and intelligent public. on yesterday a chorus of execrations in Irish was raised against him by a number of women who had assembled on the spot. Both remedially and pecuaiarily it is a suc-cess. Its sales constantly increase, testi-mony in its favor is daily pouring in. The When the brigade had left the people used the laths which the sheriff's balliffs had nailed across the doorway of the cabin to ruestion of its efficacy in Dyspensia, Liver Complaint, Kidney Ailments, and for Blood Impurity, is decided. form crosses, which they stuck in the roof to mark the birth place of Conghan. The evictions were expected to last through

Was very bad with costiveness, and one bottle of B. B. B. cured me, would not be without it, says

MRS. WM. FINLEY, JR, of Bobcaygeon, Oat.

You put water on the burning timbers, not on the smoke. And if you have catarh you should attack the disease in the blood, not in your ness. Remove the impure cause, and the local effect subsides. To do this, take Hood's Sarsaparilla, the great blood purifier, which radically and permanently cures catarth. It also strengthens the nerves. Be sure to get only Hood's Sarsaparilla. Jacob H. Bloomer, of Virgil N. Y. FEVER AND AGUE AND BLOODS DERANGE-MEATS are positively cured by the use of Parmelee's Pills. They not only cleanse the stomach and bewels from all bilions matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

best results. Consumption Cured. An old physican retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for a speedy and per-manent cure of Consumption. Eronehitis Catarth Asthma and all throat and Lung Affactions, also a positive and radical cure for Nervon's Debility and all Nervous Com-plaints, alter having tested is wooderful urative powers in thousands of cases, has fering fellows. Actuated by this motive and a desire to refleve human ruffering, i will send free of charge, to all who desire it, this fering fellows. Actuated by this motive and a desire to refleve human. French or English, with full directions for preparing widt esting will send free of charge. No the stamp, maning this paper W. A. No thes, 50 Power's Block. Bookster. N. Y. son in forty-eight hours; one application also removed the pain from a sore to: my wifes foot was also much inflamel-so much so that she could not walk about the four-legged for six years. At last I have traded off two of them to Bell-Druggistfor four bottles Kennedy's Discovery. I an yours gratefully and unsolicited. J. B. Ivy. W. J. THCMPSON & SON, Opposite Revore House, London, Has always in stock a large assortment of overy style of Cariyees and Sleighs. This is one of the larg s' establishments of the kind in the Dominic n. None but first-large gork turned out. / less always moderate. nothing else gives relief. Can you send us

i Minard's Liziment cures Dandre"

contains the conversation. The Librar contains choice and standard works. Librar ary reminions are held monthly. Vocal an instrumental music form a prominent fea thre Musical solrees take place weekly evaluate the state of the state of the insuring subposed solar and intellectua do promote poysical and intellectua development, habits of neatness and econ omy, with r fluement of manner. Terms can be obtained on application to the Lady Superior. Christ. Carist was born in the year from the building of the city of Rome 752. Some of the early fathers of the Church place His birth in the year of Rome 791. Their differing arises from this: Accord-ing to the Metonic or natural year Christ was born in the year of Rome 752, and

Jallus

professional.

A DRIAN I. MACDONELL, BARRISTER Solicitor, Conveyancer, etc., Cornwall A Bolicitor, Conveyancer, etc., Cornwall Ont. P. O. Box 553. Collections and sgency matters receive prompt and personal atten

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We also make the best Native Claret the market. Send for prices and circular. The Messrs. Ernest Girardot & Co., or Sandwich, being good practical Catholica, we areatisfied their word may be relied on, and that the wine they sell for use in the Holy sacrifice of the Mass is pure and up-adulterated. We, therefore, by these pro-sult recommend it for altar use to the element of our diocese.

. Lots Concerned

I have kept a *crap Rook for a good many years of letters received from pa-tients; some are long-too long to pub-lish; some are short-short and good. Rainy days I sit down and read them, and have learned a good deal about the human hold from some poor sidly women or body from some poor, sickly woman or overstrained man. Here is one of them. I call it a good letter : TRENTON, TEXAS, Sept. 28, 1886. "To Kennedy of the Medical Discovery, Roxbury, Mass. I am proud of my recov-ery as to express my feelings in thanks to you. The KHEUMATISM has made me

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Annors, Filer, Bars, Bannes, Badges in Silk, Collars, Embiems, Barne, Ballot Bozes, Pins, Barne, Gavils, Budges in Gold, Medals, Wood Cuts, Electorypes, Mobber Constitutions (ushings Mamps, Letter Heads, Manuel, Minute Books. Designs and prices forbibed upon arpli- stion to T. P. FANEY, General Furchas- Eg Accout and Manufacturer of Association By Delies, 256 S. Martin Street, Monireal. Established May, 1884.	Marstan, Michael Ryan Guard, Paul Kelly Trustees, for two years, Rev. L Minihan and DF McCluskey Bpirlual Adviser, Rev. L Minihan. Bratch 14, Galt, Poiritual Adviser, Rev. E P Slavan Presienent, Edward Redigan First Vice-President, James Skelly Becond Vice-President, James Skelly Record Vice-President, James Skelly Record Vice-President, James Kelly Record Vice-President, James Kelly Becond Vice-President, Danis Caliaghan Tressurer, Oliver Cooper Recording secretary, Patrick Radi an
Branch No. 4. London, Meets on the ind and 4th Thursday of Perry month, at 8 o'clock, at their hall, Albion Block, Bichmond street. P. F. Boyle, President; Wm. Corcoran, Rec.	Activity Secretary, Barrot Marcha Ansistant Secretary, Bounard Marrot Pinan cial Secretary, Bennard Marrot Marbal, Charles Bart Guard. William Donohos Trustees, Richard Barrett, Charles Wol- stenborme, James Skelly, Dennis Callaghan and Charles Bart.
	I am much pleased to say that our Branch

O. M. B. A.

Reply to an Address.

I am much pleased to say that our Brano is doing very well and that everything i working very harmonioaxly, as of course i smould in every Branon. Our nomination c officers passed off very pleaseoily and a were elected without any opposition. Belleville, Ont., Nov. 21, 1890. Brother James Spearmau, late of Hailisz, but now reading in Belleville, lately sent the following reply to the complimentary address presented him on the occasion of his leaving the first bared eity : To the Officers and Members of St Mary's Branch, No. 184, C. M. B. A., Hailfar, N. S.: Branch 123, Dunnville. Chancellor. M J Cleary Freeloent, Rev. J E Crinion First Vice President, Jeremiah Barry Second Vice-President, John Flanagan Recording Secretary, M J Cleary Assistant Recording Bec., John J Corcoran Treasurer, James Barry Financial Iscoretary, Joseph Egan Arrahai, Wm. Barry Guard, R Sasse Trust.es. Joseph Bowers, James Sullivan and Joseph Hunter.

N. S.:

HANDSOME TESTIMONIAL PRESENTE

 To the Officers and Minort of St. Mary * Branch, No. 184, C. M. B. A., Haitfax, N.S.:
BBOTHERS-YOUR nestly executed address, couched in Kind and flattering words, is re-ceived, and I thank you sincerely for the ex pression of friendship and brotherly regard which its contains.
T beg to searce you that I am not fully deserving of the hish encombut what I could to establish our grand organization in 5 our midst, trusting that the Catholies of your members would in time appreciate its worth as its concents. I simply did what I could o establish our grand organization in 5 our midst, trusting that the Catholies of your members would in time appreciate its worth as its concents and workings the fact that without the shis assistance of some of your members my efforts would have been faile. and take this opportunity of thanking them for they timely coor operation.
The honoring me, a stranger, yon have been to be members of the C. M. B. A. In the Upter troyinces as well as the United States that you are taking mintenest in the Association by exhibiting one of the funda-mental principles of all good societies-barnely, Unitsista fellowship, which augurs well for the rapid advancement of the G. M. B. A. In the Maratime Provinces. An organisation is success is but thereflex of the individual members' of the science. A so that it behooves each one to give the principles of our constitution to his neighbor and in-duce him if jost bie to loth our rank.
I sinceriv regret being compelied & leave in Branch so soon, as i would have liked in the baoner Branch of the Provinces with a the baoner Branch of the provinces its is the baoner Branch of the provinces with a the baoner Branch of the Province with a conclusion allow me, again to thank was the recipient of a very handsome testi montal on Monday afternoon on the occa-sion of his eightieth birthday. The demons' ration must have been very gratify-ing to the venerable priest, as the meeting at which it was presented, held in the city hall, Ottawa, was attended by repre-sentatives of all creeds and classes alike,

anxious to do him honor. The council chamber was crowded, among those pre sent being : Rev. Canon Campeau, admin latrator of the archdiocese of Ostawa

s pumerous off-pilg in the heighboring cities and towns In conclusion allow me again to thank you not only for your kind address but alko for the many courteles tendered me during my short sciourn amongst you, which i will always cherish in pleasant memory and which i will giedly endeavor to reciprocate if it should be my good foring to meet any of the members of Branch 1% in this part of the Dominion. I remain, yours fraternally.

I remain, yours fraternally, JAS E PEREMAN.

Resolutions of Condolence.

Besolutions of Condolence. Westport, December 8,1897. Whereas it has pleased Almighty God in His infinite wisdom to remove froot our working Marchai, James Of Howier of our working the state of the James O'Hore and family our best fell con-delence in thir great still from. Resolved, That a copy of this semilation be sent to James O'Hore and also to the Cartho-Lic Record and Westport Journal. Multiville, Rec. Sec.

Rev. Father Noish then feat a jetter from His L ridship the Bishop of Alex-andria of a highly complimentary char-acter and appointing Father Dawson Hon orary Vicar General of his newly-created

Election of Officers.

Mr. Stewart then read an address, in the conree of which he said :

Election of UllCers, Branch I, Windsor. President, A J E Beilepercho First Vice-President, J & F Panet S-cond Vice President, Joseph De Gurse Tresaurer, J H Connelty Recording Secretary, P M Keogh Assistant Secretary, F Lucier Financial Neoretary, Simon Gignac Mar-hal, Danlei Cronin Guard, A Mitmesser Marshal, Daniel Cronin Guard, A Mitmesser Trastees, W J McKee, John Mooney and Thus. Kinsella.

Branch 10, St. Catharines.

Branch 10, St. Catharines. Apiritual Advisor, Very Rev. Dean Harris Chancelor, W J Flynn Presideut, M J McCarron First Vice-President, John McGinnis Hecond Vice-President. Exmund Hartnett Financial Secretary, J E Lawrence Trensurer, Thomas Darnin Recording Secretary, A McDonald Asistant Secretary, M Sullivan Markbal, William Nesbit Guard, George Bromebeck Trastees, W J Fiynn, C Garmaro and P isty.

THE CATHOLIC RECORD.

STADACONA.

Lord ! in Thy vineyard aged grown. ident, P MoHugh Recording Borretary, J Lynch Amistant Borretary, Dr. Moher Financial Borretary, Dr. Moher Marshal. W J Devin Geard, John McOrraneck Trustees, Thos. J Doris, Jes. Coughlin and Halpin Doth Earth's first leaders of the Spring A promise sweet of buseom bring 7 W no Virues, Genjus-doth combine Sweet narvest reads from sands of Time. Of wealth untoid-thy years foursoure New lustre shed on Sootia's lore !

lor. T J Doris I Advisor, Rev. P Budkins, P. P. Decemter 1, 1893.

Branch 85, Toronto.

without any oppor Branch 123, Dunnville.

FATHER DAWSON.

ON HIS EIGHTIETH BIRTHDAY-MADE A DIGNITARY BY BISHOP MACDONALD.

The Rev. Father Dawson, of Ottawa

appropriate words. Rev. Father Nolin then read a letter

December 1, 1893. The Rev. Father Dawsor, who spoke with much emotion, said words failed him on the present occasion, but he thanked them most cordialiy for their kind and complimentary address. He asked Mr. Mointrye to assure the Sisters that he accepted with much pleasure their offering, and the beautiful poem by the young suthor. He could not but allude to the address with a sentiment of neurling craft Branch 85, Toronto. President, Wm. Ryam First Vice-Prevident, B J Doyle Becond Vice-Preu, Rev. M R J Davis Treasurer, D J Walen Rec. Sec., N J Clark Fin. Sec., J J MoManns Assistant sec., T 6 Winterberry Marshai, Michael Ryan Guard, Pani Kelly Trustees, for two years, Rev. L Minihan ud D F McOluszey Bpiritual Advicer, Rev. L Minihan.

address with a sentiment of peculiar grati tude. It had been written with so much ruce. It had been written with so much pains, and set forth so many good things concerning him in detail in so very elegant and complimentary a manner that he could hardly fail to be otherwise than grateful for so magainent a proof of the gratian for so mechanisms a proof of the good will of his countrymen in O.tswa and throughout the neighborhood. (Ap plause). The address referred to many things connected with his humble labous in times past and made some allusion to he pains which he took to afford informa the pains which he took to afford informa-tion to the people of Ottawa long, long ago, concerning the Northwest. By lec-tures and by means of writing he did his best to make known that solitary region to the people, at a time when it was only known to a few explorers. (Appiance) The present father went on to place a re-The reverend father went on to give a re-cital of the efforts of the late Mr. Wm. Dawson, M. P. for Taree Bivers, to secure a railway through the Northwest territor-tes in order to place it in connection with

les in order to place it in connection with the eastern province; how the firm of Baring & Co. refused to give the necessary financial backing to the enterprise, which, however, was alterwards approved of by Baron Rothschild. "If," said Father Dawson, "the magnificent offer of Baron Rotschild had been accepted at the time, the rallway would have been built SCONER HAN IT was SOONER THAN IT WAS. It simost overcame him to think he

should be thought so much of, for the very little he had done as a writer. (Applause) In those days when he did write somewhat, he was so much engaged by the duties of his calling he did not have much leisure for reflection, resding, or any studies apart from those essential to his state of life. He again expressed his admiration for the elegance of composition and the fullness of detail of the address, It had only one fault. It was too com-

plimentary. (No, no.) After a humorous reference to the set After a humorous reference to the set of fars presented him, the ray, father went on its speak about the purse. "Gold is power," said he, "and do you mean to give me power by presenting this purce of gold? (Applause) Ab, take care, take advice, cousider whether this would be consistent with equal right, of which we have so maph?" (Lought) sont being: Rev. Canon Campeau, admin-istrator of the archdiocese of Ottawa; Rev. Father Nolto, of Ottawa uni-versity; Rev. Father Langevin, Rev. Father Chaboral, Rev. Father Forget, Rev. J. J. Begart, St. Alban's church ; Rev. W. T. Herridge, St. An-drew's church ; Rev. Wm. S Scott, Methodiat Courch ; Rev. F. W. Farries, Kaox Church ; Mr. McLeod Stewart, Pre sident of St. Antrew's Society : Mr. Sanhear so much." (Laughter) Gold would bind close and closer together the nations, the provinces, the colonies which consti tute this great empire. This had already eldent of St. Andrew's Society ; Mr. San-ford Fieming. C. M. G., Sit James Grant, Lieut. Col. Macpherson, Dr. Church, Ald. McLean, Ald. Berthwick, Ald. Heney, Ald. Binghem, Dr. Sweetland, Lieut Col. been accomplished to a great extent, but he hoped that in the course of time they would see a federation, or union of all portions of the empire. (Applause.) As a member of the Local Imperial Federa-White, Dr. McCabe, Principal Macmillan, and many others. Mr. McLeod Stewart occupied the chair tion Lagua he could assure them the and welcomed Father Dawson with a few

tion Dague he could assure them the members were decidedly of the opinion that the actual governments of the self-governing colonies should not be inter-fered with. (Applause.) When the different colonies were confederated what defence would they require? They had only to speak and the voices of war would be stilled. The rev. father concluded by again expressing his gratitude to those who had by their presence given evidence of their good will towards him. (Loud ap-

plause) Mr. Sanford Fleming announced briefly that he was there to extend the heartfei greeting from Queen's University, and asked for three hearty cheers for the Rev. Father Dawson, which were heartily given. Those present then stepped forward and each heartily shook hands with the venerable priest, wishing him many bappy returns of the day. The purse presented to Rev. Father Dawson contained \$400, whilst the set of

SUCCESS OF A COUNTY KIL-KENNY MAN.

furs cost \$180.

labors. Though we would rather men of his character and learning would remain at home to build up the shattered for-tunes of their country, yet we need not add that we admire his zeal, and wish him every happlices and success in the land of his adoption, where so many of his cour-trymen have siredy risen to fame and fortune, the fitting reward of industry and talent, but one which the benefact rule of England renders impossible for an Irishman to obtain till he becomes an attle from the land of his birth. The above is taken from the Kilkenny tues you could make but little progress. You have not chosen God, but rather He has chosen you ; therefore you should acknowledge the immense favor granted to you in preference to so many others who perhaps were more descrying of so great a blessing. "I have chosen you and sent you that you would bring forth fruit and that your fruit should remain." Let your souls then be filled with grati-tude and with low for the Futher ware tude, and with love for the Father who has chosen you as His representatives to the orphan and the poor of Christ,

Love Jerus, whose spouses you have chosen to be—and I have no doubt but He will give you grace to fight the good tight, std to have to the end that you "make auro your colling and your slee The above is taken from the Kilkenny Journal. The rev. gentleman referred to is a nephew of Rev. Father Brennan, of St. M .ry's, of this diocese,

DIOCESE OF LONDON.

RELIGIOUS RECEPTION.

RELIGIOUS RECEPTION. A very interesting coremony was wit-nessed on last Saturday morning in the chapel attached to the convent of the Sisters of St. Joseph, Mount Hope, Lon don. One young lady, who had finisned her years of novilisite, took the solemn vows of poverty, obedience, and chast-ity, and was admitted to the profession of the Order of the Sisters of St. Joseph. Her name in religion is Sister Alphonse. In the world she was known as Miss G.blio, of Dublin. Three young ladies were admitted as novices, and received the habit of the Sisters of St. Joseph, namely : Miss Lynn, of Goderica, who will be known as Sister Mary Adelaide ; Miss McShea, of St. Thomas, Sister Mary Christins ; Miss Phelan, of Stratford, Sister Mary Thecla ; and Miss Collison, of Lucan, Sister Mary of the Sacred Heart. His Lordship Bishop O'Connor offici-

His Lordship Bishop O'Oonnoo offici-ated, assisted by Rev. Fathers Tierman and Fiannery. There were also in the sanctuery Rev. Father Connolly, of Bid-dulph; Rev. Father West, Goderich; Rev. Fathers Gaban, Kennedy, Noonan, Meunier and Brennan, of the cathedra

New Fathers Gahan, Kennedy, Noonan, Meunier and Brennan, of the cathedral. Immediately before the reception and profession of the caudidates took place, Bishop O Connor delivered a very edify-ing and feeling discourse, of which the following is a brief synopsis: "But put ye on the Lord Jesus Christ.

(Roman xiii, 14) His Lordship addressed himself to the

young ladies who were about to receive the religious habit, saying that they were now about to clothe themselves in Jesus Carist, to profess most solemnly, before His altar, that henceforth they would practice the Heavely virtues of which Christ is the teacher and the model-He is the gate of Heaven. Only by Hum and through Him can we reach the joys of Paradise. The virtues of poverty, chestity and obedience were inculcated and practiced by Him in a most emineut and perfect degree. We can not hope to ever reach perfection while in this world, but we must ever strive for it. Our Saviour's all-sustaining grace, and the bright example of the good Sisters with whom you live and move, shall be powerful sids to stimulate you in the Simcoe, Oat., Dec. 10th. 1890. generous efforts you will make, dear chil dren, to put ou the Lord Jesus and clothe yourselves in every Christian adornment that constitutes holiness of

life. In keeping the vow of poverty you but imitate Him who had not whe lay His head. While you avoid all the snares and dangers of a wicked world. West. Providence will supply your every want and fill you with consolation, making you rise superior to all the sordid in-terests and vain longings that disturt and consume, but never satisfy the world's votaries. Self renunciation renders easy the practice of charity, which induces forgetfulness of one's own claims to consideration in the desire of being united with God in perfect love and of doing acts of kindness and benevolence to those with whom we are associated and with whom we live as members of one happy family. But to insure order and unity of purpose, without which no good results can be achieved, perfect obedience is necessary. In this where can we find a model so perfect as Him who was obedient even unto death,

ave, even to the death of the cross. True and perfect obedience is the mainsystem. Father La Goff a missi As in the world outside perfect compli-ance with the will of those in command Albert in the North West Territory, has published several volumes in the Mon is the secret of success, so in a religious community, obedience is better than all. tagnais ianguage, of which he has acquired a thorough knowledge through his missionary labors among the tribe. Among the books published there are a grammar To make sure and steady progress on the To make sure and steady progress on the road that leads to perfection, no virtue is so necessary as, in all things, obedi-ence to ruls and perfect compliance with the letter and the spirit of the law to of the language and a prayer book, which also serves as a hymnal and catehi.m. Queer world ! Queer people ! Here are men and women by thousands sufféring from all sorts of diseases, bearing all man-ners of pain, spending their all on physi-cians and "getting no better, but rather worse," when right at hand there's a remedy which says it can help them be-cause it's helped thousands like them. "Another patent-medicine advertisement," you say. Yes-but not of the ordinary which all are amenable, and which all without distinction must lovingly obey. "Another patent-medicine advertisement," you say. Yes—but not of the ordinary sort The medicine is Dr. Pierce's Goiden

DECEMBER 20. 1890.

MARRIED.

MARRIED. At Court d'Aleme, Idaho, on the éth of Dec., hy special discementation, Mr. Juseph Perruse Hesiy, oust trader at Fort Alerman, Idaho, was united in the bonds of holy matmoury to Miss Elis Kildes, acughter of Mr. Pacrick man was Right Rave. A. J. Gloreux, Bishop of appoints, Boise City, Id. The witnessaw were H. F. Whooly, Lieut. Ath Infaulty, U. 8. A. and Miss Teress Kildes, of Fingsl, vont. The Ricon tenders its hearty con-fervent winnes for their uncouded expry-ment of counnuls bills and prosperity for many sears to come. DIED

DIED

DIED Died, in London, on lith instant, John Me-Neil, aged seventy years Funerel took piece from St. Peter's Cathedral, on Friday, to Newbury, the famity residence, where a large number of friends met the cortego-Mr. MoNell was a native of Barrow, Reol-land, and came to this country about iniriy-five years sgo. He was much respected for his many good qualities

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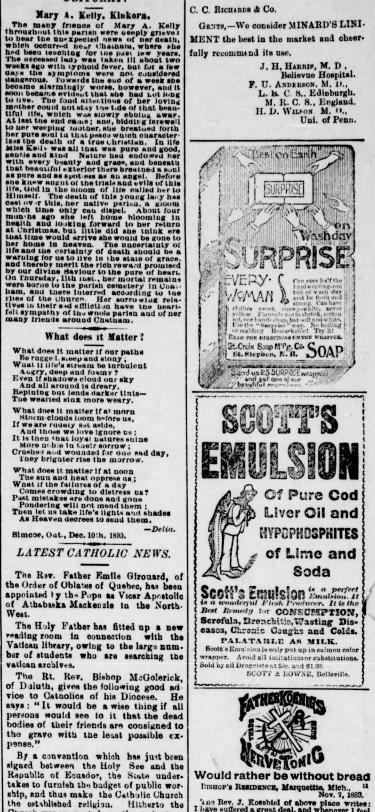
Mary A. Kelly, Kinkora.

tion '

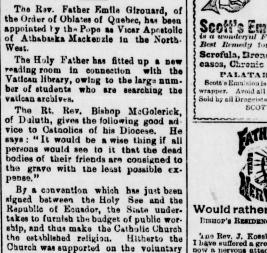
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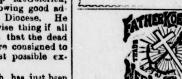
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Nov. 7, 1883. '109 Rev. J. Kossbiel of above place writes: I bave suffered a great deal, and whenever I feel now a nervous attack coming I take a doae of Pastor koenigs Nerve Tonio and feel relieved. I think a great deal of it and would rather be without bread than writhout the Twenter to





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Branch 28. Ottawa.

Branon 28, Ottawa. President, J C Eoright First Vice-President, & J O'Connor Second Vice-President, C O'Leary Tressurer, H Biguerty Recording Secretary, Thomas Smith Assistant Becretary, N J Edmonson Financial Secretary, E Connors Guard, W H Post Marsbal, H Mulin Trutesee, for two years, D J Harris an Trutsees, for two years, D J Harris and M White; for one year, J. Byrnes, T McGrail and M Clancy.

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Mr. Stewart then read an address, in the conres of which he said : "On the eventful occasion of the comple-tion of your eignificit year, your friends in the capital of Canada, of all religious beliefs, take especial delight in coming to-gether for the purpose of giving expression to the feeling of regard and attachment which they enterial nowards you, both as a Christian minister and their fellow citizea. More than a generation has passed since, in obedience to the call of your illustrioux kina-man, the Catholic Bishop of Upper Canada, a nitred statesman, the influence of whose loyal splrit and wise coursels will long pre-vation British America, you came to this contry in fulfiment of the duties of your sacred office. The little church edifice in Upper Town, appropriately named St. and rew S by the lace Venerable Bishop Guiges, in special compliment to you its drat Catholic pastor, its still standing among us, serving at once as a landmark of the city's onward progress, fand as an interesting memorial of your early ministerial labors in the New World * * You hava bow been dify-sity years in the active discharge of Yours DUTIES AS A PRIEST; a term of service exceeded by but very few-and while always laboring caelously for the advancement of the interests of your own terms of the most perfect amity with the mental and moral well-being of the con-turned, have at the same time lived on terms of the most perfect and the door the of thes most perfect and the door the so of the most perfect and the door the of the size years which should all your mental and moral well-being of the con-munity, and to the preservation of that particle of the societ of the con-munity and to the preservation of that the spiritual is proven hard found to do a the abust of your hard found to do a the abust of your hard found to do a the spiritual is proven here to day as woll as on that of the general public, that in all the relations in which you have ap-perised before your fellow citizson, whether as youl as on that of the genera natical st

Mr. MacLeod Stewart then presented Father Dawson with a purse and set of fars. Mr. A. T. MacIntyre then, on behalf of

nubily

the congregation of Notre Dame, presented Father Dawson with a portrait of himself, as a man of high esteem, in which they held him, and read a letter from the Sisters of the Notre Dame and Gioucester street Convent, also eulogistic of the Rev. Father. He then read the following acrostic written by a

YOUNG IRIGH LADY. To the Very Rev. Father . Encas Macdonnell Dawson, L.L.D. on the occusion of the celebration of his eightieth year:

From Scotla's fragrant heather brass And Deveron's clear and rippling waves The soll of France thy footsleps press'd H gh aims of youth within thy breast, E'en play'd thy part, when Charles France Retain'd the throne 'neath Bourbon lance.

And then Youth past-to Manhood grown Each purpose vow'd to God alone. Each purpose yow't to God alone. Nor Paris' gay and brilliant dreams E'er won thy heart from native scenes, As Deveron flows to Morav's sea So thy course turn'd to Scotia's lea.

Macdonnell ! fam'd in days of yore As "Lord of the Isle" on Scolla's shore, Uanadian soil reflects that fame Descendants proudly bear the name! Of Mitr'd sons of Catholic faith Now, ne who guides the Ship of State E'en thy rare pen of culture great. Long years of Labor hast thou known

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At the ordinations, held on the Feast of All Saints, in the beautiful little chapel of the Propaganda, Rome, among those raised to the dignity of the priesthood was the Rev. Philip Walsh, son of Mr. John Walsh, Feedown, and brother of Rev. Edward Waich, St. John's of Rev. Edward Waich, St. John's, Kilkenny. The young priest celebrated his first Mass the following morning at the tomb of St. Philip. The magnificent edifice presented a most imposing spectacle, being brilliantly a most imposing speciacie, being brillianty illuminated for the occasion. We can well imagine what feelings of holy joy and awe must have inspired the heart of the newly-ordained whilst off-ring in such a place, and amidst such sur-roundings, for the first time, the spotless saint in the Holy Sacrifice of the Mass. The rev gentlemage career as an each of The rev. gentleman's career as an eccles lant has been a marked succes He made his preparatory studies first in Waterford, and afterwards in St. Kieran's

College, Kilkenny, where his piety, his exemplary conduct and his in-dications of no ordinary intellectual

capacity soon won him the esteem and ad. miration of his superiors, of which they shortly found an opportunity of giving practical proof. Some vacanch students o courring in the Propaganda, the disposal of which lay in their hands, they unhesitatingly selected Father Walsh to fill one of them. And his brilliant career in the Eternal City reflects no small credit on the wisdom and prudence of their choice. In the bigher schools of philosophy and theology, in questions the most obstruse and profound that can occupy the human mind, in which he had to measure his abilities with men from all parts of the world, who crowd to Rome to drink in the doctrines of our holy religion at its fountain head, he was invariably to your own part. be found in the foremost rank, giving one be could in the foremost rank, giving one more poof, if proof were needed, that our countrymen, given a fair field for the exordion of their talents, are equal, if not superior, to any other people under the sua. Father Walch intends remaining in Four some months more that by good works, by the practice of those virtues which you embrace, and by constant compli-tor ance with every rule laid down in your holy constitution, you make sure your calling and your heavenly election. If you are humble there is no fear but God hour base of the superior of the

Rome some months more to complete his theological studies, when he will retart to real out to the full strength theological studies, when he will retart to the old country to visit his friends before departing for Sydney, Australia, which he has chosen as the field for his spottolical

without distinction must lovingly obey. But to insure perfect happiness, purity of mind and soul must permeate all your acts of devotion and accompany you in the performance of every duty to which innocence of heart lends a halo of heavenly brightness. "Blessed are the pure of heart for they shall see God." You will here find easy of accomplish-ment what is most difficult for worldlings. ment what is most difficult for workdings. You will learn, as no doubt you have been taught, to give up self love, and renounce all and every gratification of sense, knowing, as you do, that he who soweth in the flesh shall reap corruption, but that they who sow in the spirit shall obtain unfading crowns of glory in a better world, besides the reward of a peaceful and happy conscience all through life in this world. I will say to you, then, in the words of St. Peter: "Waerefore, brethren, labor the more that by good works you may make sure your calling and election." Only they who persevere shall be saved, but not all persevere ; nor can you promise to your. selves that you shall all through life be asfervent as you shan an through the oe asfervent as you feel this morning or as happily disposed towards giving all for Jesus, even your very selves. Your per-severation must be won by long and continued prayer for grace from above, and by determined and continued effort on Therefore must you labor the more that by good works, by

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