### What My Clock Says.

Hold fast, dreamer—do not fret!
Everything will come right yet.
Life holds nothing worth regret—
Let the sun rise—let it set.
I have seen the young grow old;
Seen the fond turn stern and cold;
Seen the selfish, vain, and prood
Feed the worm, and crease the shroud.
Do not cry
All will come right by and by.

Pearls, and gems, and jewels fine, Fished from sea or dug from mine, Silken raiment, filmy lace Vanish all, and leave no trace. Those who walk and those who ride Yet must lie down, side by side, When their cruel master, Death, Seals the eyes and steals the breath Do not sigh, Do not ery; All will come right by and by.

I have seen the high brought low, Seen the seasons come and go; Fields of bloom and wastes of snow, Sunny skies and winds that blow— And I mark out all the hours Whether there are frosts or flowers Night and day and day and night Feeling sorrow nor delight. Do not cry,

Do not cry, Do not sigh; All will come right by and by.

All will come right by and by.

Some days come, and shadows bring;
Then come joys, but they take wing;
Nothing matters, here, to me;
Time drifts to eternity,
And like streams that southward run,
Mingling in the sea as one,
So tend all things—every way—
To oblivion and decay.
Do not sigh,
Do not cry;
All will come right by and by.

I have seen the pure and sweet
Smirched with mire from the street;
Seen Sin and her daughter Vice
Look as chaste and cold as ice;
Seen the hungry and the poor
Beg for bread from door to door;
Yet—for all the rich man's load—
God widens not the Narrow Road.
Do not sigh,
Do not cry;
All will some right by and by.

Nothing matters! Nothing can
In the destiny of man.
Vain, alas! all tears and sighs;
Vain, reproaches—vain, replies.
Silence and decay must fall
Like a shadow on you all;
And He who made your life a span
Will judge as never judges man.
Do not sigh,
Do not ery;
All will come right by and by.

—Netly Marshall McAfee.

### "THE HOLOCAUST."

An Article Which Caused its Pub

Apropos of the anniversary of the hanging of the Manchester martyrs, Allen, Larkin and O'Brien, which was observed Monday, the following article, which appeared in a special edition of the Irishman, on the morning of Nov. 23, 1867, and is, perhaps, one of the ablest literary works which ever adorned the columns of an Irish news-paper, is printed. For its publication the editor was sent to juil, and the paper, is printed. For its publication the editor was sent to juil, and the Attorney-General, who prosecuted, said of it at the trial, that "it was written by no ordinary pen," and he told the jury—"Perhaps he may live many years—you may drink deep of the prosecution of literature but I believe you stream of literature, but, I believe, you will seldom meet in your reading an article of more power, or more vigor, of more stirring eloquence, than that article 'The Holocaust.'" It was at first attributed to the glowing pen of the illustrious Isaac Butt, but it is believed to have been written by one who still lives, and whose pen has frequently rendered splendid services the cause of Ireland-the learned

ous, spurning alike the argument of the just and the prayers of the merciful, the Government of England has this day done a deed of blood which will overshadow its name before the whole

Nothing can account for its perpetration, against all the urgings of states manship and humanity, save alone the blindness which falls from heaven upon

overweening pride. Clouds of passion and prejudice have wrapt their councils round; thick and gloomy, and terrible as ever fell the black night of darkness upon the Egyptian land "because," said the Lord God Israel, "ye would not let my

Hapless people! Fortunate only in the protection of one sovereign—The King of Kings, the Judge of Judges,

THE AVENGER OF OPPRESSED innocence, who shall surely mete out to all offenders, retribution with interest to the uttermost farthing.

Hapless people! They have been required to build without stones, to make brick with straw; and when their task masters have found the task not completed, the lash has been laid unsparingly on their backs.

For they were deprived of their lands, and punished for being poor; deprived of their liberty and scourged being serfs; deprived of their teachers, and slain alike for learning and for being ignorant.

Those days, they explain, have passed and gone away. We have long desired to govern you mildly and well. Thus they cry out. And since when,

we ask, has the change been shown?
Was it in the Relief Act? — granted merely through fear of civil war? Was it in the prosecutions of the tri-

bune who won it? Was it in the famine, which slew its

millions under their fiag? Was it in the exile of those gallant men whose counsels would have guided

them to avert the popular death

not be hid from the nation. Was it in the mouthing of the

that Ireland was proper only for brute

Was it in the millions' exodus flee-ing from all ports, before his fiat, to the uttermost ends of the earth?

Was it in the refusal to this day to change a system of land laws which plunders them of their hard-won earn ngs, and drives them out bare and miserable, sick and dying, in the heat of summer, and

IN THE ICY CHILLS OF WINTER, from the homesteads of their fathers, from the native land of their race? Let it be shown to us this change

which should make us glad. Is it to be found in the benignity of rulers whose faces we never see, bu whose swords we have often felt?

Is it to be found in a denial that we have a right to a voice in our govern-ment—like Hungary, like Australia, like Canada, like any colony soever of the empire, however small, provided it be not Ireland?

Finally, the wrongs and grievances of the country are admitted. English statesmen have denounced them in the harshest terms. The present Chancellor of the Exchequer has declared them sufficient cause for revolution. young men know this — when young men hear this — when, too, they see those statesmen not only justify revolution at home, but foster it abroadthen, stung into desperation and madness, should they act upon the lesson taught, where is the exoneration, where is the mercy?
On a vitiated verdict; on tainted

testimony; on evidence which has admitted that of false swearers or perjurers — on a verdict avowed to be flawed with error — two men and a -in the eye of the law an infant are done to a cruel death.

Behold England's justice in the conviction and condemnation — behold England's mercy in the sentence and execution of the political prisoners— Allen, Larkin, O'Brien!

There, indeed, written large and deep, written in letters indelible—written in letters of blood—read the mercy and justice of England!

They died FAR FROM THE LAND THEY LOVED -far from the nation they would fain have served-foully slandered by the organs of a sanguinary aristocracy, in the midst of five thousand bayonets It was said as an excuse they were offenders against society; but an army had to interfere between them and the people to prevent a rescue. It was people to prevent a rescue. It was said as an excuse they were non-political criminals; but they offered their lives to save those of two fellow-men, and they died with their faces

men, and they died with their faces turned to the West, with trust in God in their souls, and on their lips the patriotic cry—"God Save Ireland."

DEAD, DEAD, DEAD, But there are those who think that in death they will be more powerful wan in life. There are those who will read any their towns the presert for an avenge, to tombs the prayer for an avenge, to pring from their bones, exoriare altiquis ex ossibus ultor, and we foresee troubles and trepidations, which might have been averted by a humane policy, which we would fain have averted, Dr. Sigerson of Dublin. It was headed "The Holocanst," and read as follows:

Deaf to all warnings, however ominhave been, they shall be remembered in their native who have gone before them; nor shall their deaths shake her desire for legislative independence, nor her trust in

its speedy consummation, From the morning watches even to the night, Israel shall hope in the

Because with the Lord there mercy; with Him there is a plentiful redemption,
And He shall redeem Israel from all

who work in inquity.

## Archbishop Walsh Pleads For Peace.

The appended letter from the Most Walsh, Archbishop of Dublin, to the editor of the Evening Press might have been heeded by both parties with advantage to Ireland: Archbishop's House, Dublin,

Dec. 7, 1891. DEAR SIR-I have no desire in any way to mix myself up in the deplorable political conflict by which the Nationalist forces of Ireland are now, as it seems to me, ruinously, and all but hopelessly divided.

I therefore abstain from expressing any opinion as to the wisdom of the course of political action suggested by Mr. Davitt, and discussed in the lead ing columns of to-day's National Press, in reference to the postponement of ar electoral contest in Waterford until

after the general election. But I would venture to suggest that something should be done to secure that Ireland may, at all events, be allowed to spend the Christmas time in peace.

We are now within little more than a fortnight of Christmas Day. time last year all Ireland was in a fer ment of excitement over the events of the contest in Kilkenny. Surely it is not desirable in any interest that at such a time of year the country should

be plunged into another such ferment. I venture, then, to suggest that When and where can we behold this whatever steps may be deemed neces-beneficent change of policy? Let it sary should be taken to bring about an honorable truce, so as, at all events, to stave off the Waterford contest until

main, dear sir, most faithfully yours, †WILLIAM J. WALSH, Archbishop of Dublin.

# A CANDID PRESBYTERIAN.

The Rev. William Wilkinson, Presbyterian clergymen, who has been lecturing on "Catholicism as I found it in Rome," among other things said these words, which are well worth

chronicling:
"I had not and have not the slight est intention of ever becoming a Roman Catholic, Iam perfectly satisfied with the religious views I hold, but this shall not prevent me doing, to the very best of my ability, ample justice to every man, whatever faith he holds, and to every creed as I understand it. When we put aside prejudice, there is to-day no part of the Church of God which can with more reason ask at the hand of all, as an act of simple justice, a calm consideration of those principles which have for sixty generations made it a power, and which have charmed and captivated some of the choicest minds known to fame. There is no delusion more absurd than that which is held by many persons that education is sure to lessen the power of this branch of the Church. In literature, in art, in scripture, in architecture, in music, in science and in letters for a thousand years the members of this Church held power which was almost absolute. And to-day it probably has 200,000,000 members of its communion, 8,000,000 of whom are our fellow citi zens on these shores.

"A Church which can through more than 250 Popes show an unbroken chain of work does not need to speak with un due abjection when it says: 'Gentle-men, we ask you to consider our his We admit it is not perfect, but in its sanctions millions of men have sweetly lived and without a single fear have died, some of whom have done service for the world which has made it their debtor forever.

"It was with these and other feelings that I entered Rome in July. knew there could be no effect without a cause. So I looked with studious care to find in present men and actions things which, if practised by men in other days, would give the historic results we know to have taken place. I was not disappointed. I met Mgr. O'Connell, the Rector of the American College in Rome. A man he is of vast reading and accurate observation. If for an instant you admit his premise you must his conclusion. I can well understand how such a man as he is finds rest in the faith of an infallible Pope, which doctrine settles for him many doubts and vexed questions. I had three long interviews with the Americans have given more Rector. Americans have given more than \$100,000 for the work of endowing the College. So it may go on to the end of time, training young men for the American priesthood.

Rome knows how important it is that her teachers shall, on the one hand, kny, perfectly, and love, tryly, the Church, and on the other, be well informed in by genius of the people formed in wa genius of the people among whom they are at work. We among whom they are at work. We have in our midst Staring examples of both these facts in the send of the Roman Catholic Church in the State. Roman Catholic Church in the State.
So every nation has its college in not run this risk. Churches are not run this risk are not run this risk. Churches are not run this risk. Churches are not run this risk. Churches are not run this risk. sand students for the priesthood there all the time. Each year as they end their student days they are sent to any all the time. place to work where authority appoints for purpose of Propaganda. This is for purpose of Propaganda. a vast power, and it has again and again shown what it is capable of, for in the new world with comparative ease amongst its own people, it repeats in complicated conditions its old-time Middle Age triumphs.

"These are not accidental coincidences. They are the result of wise, deep and far-seeing design, and of a conviction amongst priest and people that they work for eternity and for God. It is a popular mistake to think that the Catholic Propaganda are out of sympathy with the nations in which they work; that they are in profound ignorance of what is being done and said by Protestants; for the contrary is the case. The Rector of the American College at Rome knows what the scholarly Baptists like Professor Harper are writing and planning, as well as the Baptists here know it.

"The same is true in regard to Professor Briggs, and the German Rationalists, and the English Churchman, Dissenters, and Atheists. In Rome soon found out that the loss of the English people in Reformation times is looked upon as one of the greatest the Roman faith ever had. celibacy of the priesthood, the concentration of power, the obedience to authority, the splender of church architecture, the magnificence of its liturgy and wonderous song would not have availed to make it the power it is had it lacked other qualities. Whatever may be said to the contrary, the great historic churches of Christendom, the Greek, the English, have never denied to the Church of Rome the claim of a true Church with valid ministry and sacraments. They have said much about its traditions and assump-They have said it was a 'noble faith spoiled,' and the like. That it has principles which are deep in the heart of God has never been denied except by fanaties. The grandeur of vicercy, who incessantly proclaimed after the feast of the Epiphany. I red the churches throughout Europe are

owing to the truth that those who trust them did believe in God. He was very near and very dear to them. Law was impervious, sin terrible. Christ a mighty Saviour, judg-ment at hand, purgatory, hell and heaven not myths. These things lent impetus to missionary enterprise and sometimes led to which are not to the honor of the Church, as zeal without discretion is at all times dangerous. We must not judge men of other faiths and olden times by our enlightened days, or we shall err. In Rome learned, as I have never before, to think that the faith which saw the very inception of the highest civilizations which flourish to-day would not be abolished by the designs of men of our own times. For good or ill, the Roman Catholic Church is here stay.

### STAR PREACHERS.

Apropos of the question, what would of the Brooklyn Tabernacle. should Mr. Talmage die, a Philadel-phia paper remarks upon the fleeting character of the influence of churches erected for some celebrated preacher rather than for the service of God. The Tabernacle is essentially a build-ing of this type. It was built at great cost as a suitable place for the display of Mr. Talmage's talents as a platform speaker, and is sufficient to accommo date the vast crowds of strangers, curi osity-seekers and lovers of sensation who go to hear him every Sunday.

Mr. Talmage, as a star preacher, is worth the large salary he draws. There are few men more entertaining on the public platform, and his mons are even more attractive in their way than his lectures. He is dramatic startling, pathetic and amusing by turns. Alternately his listeners laugh and weep. He has great command of language and acts out every part of his subject. Once he was travestied by Howson, in a comic opera; but How son, though mirth-provoking, was no

half as droll as the original. Of course there is no denying that public entertainer of this sort is worth money, and Mr. Talmage commands it. And, as he requires a hall of his own where his talent as an actor may be dis played to the best advantage, his congregation have liberally provided him with one. "But," as the Philadelphia Press remarks, "should Talmage die what orator is able to summon these theoremed and other from them the thousands and obtain from them the financial support necessary to sustain so splendid and expensive an edifice?" Star performers of this class are dfficult to find, and usually, when they disappear from the scene, their congre-

gations sink into obscurity or go to Who hears a word about Plynowadays? Yet not many pieces. mouth nowadays? Yet not many years ago Mr. Beecher attracted as large audiences as Mr. Talmage does at present. The present pastor of Plymouth is an estimable gentleman, but a dull one, and he is one of the last ersons a stranger in New York, look ing for Sunday amusement, would

seek out.

The *Press* observes that "there is a great tendency in these days to make our churches ecclesiastical club houses. The Catholics, however, he adds, do worship of the living God. The writer further proceeds to say that "if cathedrals had been simply created to ttract attention to some rapt, brilliant the mides ages, preaching his faith the mides ages, preaching his faith, they would long stue have gone into abandonment and docay. They were built for the faith. Whether the men lived or died, whether the men lived or died, whether the eloquent or silent, the cathedral stood and God was worshipped.'

Nothing could be more true than this; but many things have changed. The whole world was Catholic the great cathedrals to which he alludes were built. We are now, however, at the end of the nineteenth cer-There are thousands and tens of thousands who do not go to church to worship God, but for entertainment. They go, not to hear the word of God, but "to hear Dr. So-and-so," a different thing. When a platform orator like Mr. Talmage dies. the hall where he was in the habit of appearing is useless. Such a man has no influence beyond the present, any more than the actor on the boards. The spirit of the living truth is not there; having served to amuse an hour the mission of such an individual is ended. - Baltimore Mirror.

## The Defeat of Davitt.

The election of John Redmond to represent the city of Waterford will not tend to promote harmony in the ranks of Ireland's parliamentry repre sentatives. On the contrary, it will increase the factional spirit which has long menaced the cause of Home It demonstrates the sad fact that the unhappy division among the laders has taken root with the people This is to be regretted, but it cannot by helped now. The efforts made some time ago by

Archbishop Walsh and other distin guished prelates in the direction of larmony have failed, and the crushing defeat of Davitt will not be apt to improve the prospect of a truce. The lumiliating feature of this last contest thoughts into human language.—Hawthorne, Marble Faun.

is the unconcealed glee of the Tories and Orangemen over Redmond's vic-

Instead of a united people concentrat-ing their whole energies to elect a solid home rule delegation to the nex Parliament, there will be witnessed the sad spectacle of two hostile divisions fighting each other at every point and giving to the coercionists and Orange men the opportunity to steal away several seats which would be surely Nationalist with a solid, undivided party. Such a fight must not only be detrimental to the cause of Ireland, but needlessly expensive. Duplicate organizations must be maintained duplicate canvassing committees will pressed into the service. All these luxuries will cost money. And the people of Ireland and their friends

abroad must pay the bills.

We sincerely trust that the factional leaders will come to their senses and realize the fact that they are jeopardizing the best interests and brightest hopes of their unfortunate country. The time for union has not passed yet. -Boston Republic.

#### PURGATORY AND PRESBYTER-IANS.

If the Presbyterians would only have the good sense to believe in purgatory they would be much happier and have less theological bickering. They need have no difficulty in understanding our doctrine that God has given some reve lation to man which is not contained in the Holy Scriptures. All that is there contained is revealed doctrine, but no plausible reason can be alleged for supposing that the Scriptures contain the whole of revelation. Of course, if it be claimed for any statement that it has been revealed by God, the burden of proof is on him that makes the claim; burden which the Catholic theologian is prepared to bear. It follows that the mere silence of Scripture on any point of doctrine is not conclusive against the truth of the doctrine. We might, if necessary, freely grant that there is no trace of the doctrine in the written Word, and nevertheless be able to show conclusively that this doctrine is part of the deposit of revelation. The mere silence of the Scripture is not equiva If anyone do not admit lent to denial. this, the burden is on him to show that silence is equivalent to denial—a burden which is too heavy for the broadest Protestant shoulders.

But it is a different thing if the Scripture appears to contradict the doctrine. In this case the matter must be investigated, and if the contradiction turns out to be real, the doctrine must be abandoned, for the Scripture are certainly the word of God, who cannot contradict Himself. He cannot have said in one place what is contrary to that which He has said in another But if the doctrine be part of the teaching of the Church, it will always turn out on examination that the contradiction is not real, but merely apparent. The text will be found to admit two omenal fleeting eloquence, but for meanings, one of which—perhaps the more obvious-is opposed to the doc trine, while the other is consistent with it. When this is so, there is no sure contradiction, and the text must be put aside as having no clear bearing on

the controversy. It will be found that there are comparatively few cases where a text is clear and unambiguous. It is very hard to be sure that we see the full sense of a text; careful investigation is needed before the text can be quoted as decisive

We have been led to make these remarks by noticing that many popular writers seem to consider that the Cathwriters seem to consider that the Catholic doctrine of purgatory winconsistent with various passages of Holy Scripture, which teach that many eternal destiny is determined unalterably at the instant of his death. This is beyond doubt the doctrine of the Scripture: it is conveyed, for instance, in the passage of Ecclesiastes ii., 3; "If the tree fall to the south or to the north, in what place soever it shall fall, there shall it be." When a man dies, he either has the grace of God abiding in his soul, and he is sure of a happy eternity, enjoying the sight of God; or he has not this grace, and he will never be admitted to this blessed vision. But in face of this tremendous distinction it is effect of the catholic their death, or is delayed for a time. All time is short and insignificent compared with elernity. The text quoted, and all others to the same effect, are silent on the point, for it was not to the purpose. They therefore do not contradict the teaching of the Catholic Church that there is a purgatory, where some of those who depart this life in the grace of God suffer for a time on account of their sins. The proof of the doctrine must be sought

To my mind music is an important section. olic doctrine of purgatory is inconsist time on account of their sins. proof of the doctrine must be sought elsewhere, but we hope that we have established the futility of one common objection raised against it.

## The Pope's New Year's Greetings.

and Orangemen over Redmond's victory. It is not that these enemies of Ireland have any-love for Mr. Redmond, but because they see in his triumph a prospect of continued strife, and continued strife means a new lease of coercion.

In view of the near approach of a general election the perpetuation of the factional quarrel is to be deplored. Instead of a united nearly general real process. The stopes sew tears treetings. A Rome despatch say the Pope on the 1st received the various diplomats in Rome who called upon him to express the customary New Year's greetings. His Ioliness deviced an hour to the audience, and extended a most cordial reception to his visiters. He enquired of Count Lefevre de Echaine, concerning the health of President Curnot. All the diplomats remarked the health of president Curnot. All the diplomats remarked the health of president Curnot. All the diplomats remarked the health of President Curnot. All the diplomats in Rome

#### Home Rule For India.

At a meeting of the Indian National Congress, at Nagpur, a resolution was adopted declaring that it is necessary that a legislature shall be established in India, to which the people of India shall elect representatives. The resolution also says that it is imperative that reductions be made in the expenditures of the army of India. The destitution of the masses in certain sections is greatly due to the fact that they have no parliamentary representation, and that, consequently, they are unable to control such expenditures. The congress sent a despatch to Mr. Gladstone, upon the occasion of his eighty-second birthday, expressing the hope that many years of his life of usefulness may be vouch-safed to him.

#### HARTINGTON'S VACANT SEAT.

No by election during the existence of the present Government has approached in interest and vital importance the coming contest for the Rossendale seat, vacated by Lord Hartington. Both parties are fully alive to the fact that the loss of the seat will be accepted throughout the country as an almost decisive test of the fate of the ministry in the coming elections, who will strain their resources in money and local influence, and be alert in the use of every known electioneering art in order to compass a triumph. Lord coming elections, who will strain their resources in money and local influence, and be alert in the use of every known electioneering art in order to compass a triumph. Lord Hartington held the seat parily in family interest, partly on account of personal popularity, and partly on account of personal popularity, and partly on a Count of the vote will decide whether the electorate, which is fairly representative of the whole of Lancashire, is on purely political grounds Gladstonian or dissident. The dissidents will throw their full strength into the contest. Sir Thomas Brooke, the dissident candidate, is Lord Hartington's own choice. Joseph Chamberlain, Sir Henry James, T. W. Russell, Mr. Bright and a number of other Unionist members of the House of Commons will speak in the canvass of electors. The Gladstonians already muster twenty-five members of the House of Commons working for their candidate, Mr. Maden, who is a young and fluent speaker, almost an orator, with strong family connections in the district. Mr. Schmadhorst will reinforce his twenty five speakers by Mr. Broadhurst, M. P., the trades union wire puller, and Mr. Bert, M. P., the miners' member, besides selected factory delegates. Lord Hartington's valedictory to the electors has no special bearing on the contest. He says that he does not regret the rupture with his old Liberal colleagues, as it saved the country from a violent constitutional change, that the statesmen whom the disription of the Liberals placed in power have proved to be able and vigorous administrators, passing practical and beneficent measures, and that he trusts that Rossendale will continue to support the dissident party. In reality the Unionists dread the issue, a rapid canvass of the district already made having disclosed a surprising Gladstonian bias.

## CHRISTMAS IN INGERSOLL.

The feast of the Nativity of our Lord was celebrated with more than usual solemnity at the church of the Sacred Heart, ingersell. There was a large attendance at all the services and a great number approached the holy sacraments, thereby showing that the congregation heartily co-operated with the carnest endeavors of their good pastor to make the festival both holy and happy.

The altars, decorated with beautiful natural flowers and illuminated by various colored lights, showed the excellent taste of the good lights, showed the excellent taste of the good lights, showed the excellent taste of the good sisters of St. Joseph. Masses were celebrated at 6 and 19:30 a, m., Rev. Father Molphy, P. P., officiating and preaching a sermon appropriate to the occasion in his usual elequent manner. Paschal's Mass by Lambillotte was rendered by the choir, with orchestral accompanient, in good style,

usual elequent manner. Paschal's Mass by Lambillotte was rendered by the choir, with orchestral accompaniment, in good style, and reflected great credit on the organist, Miss Allan. The solos were beautifully sung by Mrs. Dunn, Mrs. O'Neill, Miss Everett, and Messrs. Stacey, Daly and McAull.

In the evening Rev. Father Molphy officiated, and Rev. Father Brady, P. P., of Woodstock, delivered a very suitable discourse on the birth of our Lord. The choir sang the musical Vespers very effectively. Miss Keating sang the O Salutaris, Mr. McAull the Adeste Fideles. The Tantum Ergo, with violin accompaniment, was given with exquisite taste by Mrs. Dunn. The singing was ably sustained by Messrs. Stacy, Molten, and Daly with clarionet, violin and violincella, and it is needless to say that the music throughout was of the finest order.

After High Mass, at the kind invitation of the pastor, the choir met at the pastoral residence, where a very pleasant half hour was spent; all wishing their good parish priest long life and many pleasant returns of the day.

## Peel Items.

To my mind music is an important part of education, where boys have a turn for it. It is a great resource when they are thrown on the world; it is a social amusement perfectly innocent, and, what is so great a point, employs their thoughts. - Cardinal Newman.

The importance of keeping the blood in a pure condition is universally known, and yet there are very few people who have perfectly pure.

breathe, we eat, or we drink. nothing clusively than the power of the street the food the water the result of the street the food the water there is more comprove a positive

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Life on earth is all a warfare—
Foes within and foes without.
"Jesus! Jesus!" Lo! the tempt.
Flees before the battle shout.
In the flerce, unceasing combats,
Let our tranquil war cry be,
'Omnia pro Te, Cor Jesu!
Heart of Jesus. All for Thee.

MAN II. This will dry the tear that steals,
This will dry the tear that steals,
This will soothe the wasting anguish
That the heart in secret feels.
Ever in my heart 'twill slumber,
Often to my lips twill start,
'Omnia pro Te, Cor Jesu!
All for Thee, O Sacred Heart."

III. Ah! not thus, not thus, 'twas always;
Sinful dreams, begone, depart:
Jeaus shed His Heart's blood for me—
Heart's hold for me—
God's pure eye, that restet hon it,
Written in that heart shall see:
"Omnia pro Te, Cor Jesu!
Heart of Jesus—all for Thee!"

IV. All things—all things—hard and easy, High and low, bright and dark— Naught too poor for me to offer, Naught too small for me to mark; Health and sickness, rest and labor, Joy's keen thrill, and grief's keen sma 'Omnia pro Te, Cor Josa! All for Thee, O Sacred Heart."

All—yes! all—I would not pilfer
Fron this holocaust, a part;
Every thought, word, deed and feeling,
Every beating of my heart.
Thine till death and Thine forever,
My heart's cry in Heaven shall be;
"Onnia pro Te, Cor Jesu!"
Heart of Jesus!—all for Thee!

## LILY LASS.

By JUSTIN HUNTLEY McCARTHY, M. P.

CHAPTER XIV.

BRIAN FERMANAGH. I had a conversion once, or rather a fragment of a conversation, with General Fermanagh on the Young Ireland movement. He hardly ever spoke of that movement of his hot youth, but he did talk of it this once to me on a fine summer evening when we were going into action next day and our chances of coming out of action seemed poor enough. He was talking of his town,

and his river, and his youth.
"The dear old river," he said, "how we loved it, we lads, ay, and the lassies too, who used to go boating with us in the sweet days when we were all young together. Yet, young as we all were, we were not so young that we looked upon life merely as pastime. We would talk together of our land, and its suffering, and its sorrows, and promise each other that our motherland should yet be free, and that with the blessing of Heaven we should help to free her. We thought we could free our country by force of arms, and the fancy was not so mad as it is sometimes seems to the student of the times. am older, and perhaps wiser, and I believe that in the end the regenera tion of my country will come to pas

through the united efforts of Englishmen and Irishmen. We were young at the time, most of us were under twenty, few indeed had passed their twenty-first year, but we were de termined, and hopeful, and sincere We had good reason to be hopeful There were few young men in that ers, and we were all ready to rise every man and every boy of us, when the signal should come from our lead Well, you know what happened Mitchel was arrested, tried, sentenced transported. I shall never forget th day when the news came in. It was brought to our little knot of rebels, at a meeting in our club-room. One of us, Barry Luttrell, when he heard that Mitchel had been transported, asked eagerly, was there no attempt made to shrugging his shoulders, 'Bravo, my country, you'll be a nation by-and-by,' he said, and then left the platform, the hall, and the cause for ever. From that hour he refused to have act or

part in the business. For him the

struggle was over when the Irish people allowed Mitchel to be sent into exile without a struggle." But if that was Burry Luttrell's way it was not the way of his fellows; leas f all was it Brian Fermanagh's way -Brian Fermanagh was only second to MacMurchad in those days. handsome; he was clever; he was poor, and many of the young rebels who were poor too were proud of their poverty, because they had so much, at with Brian Ferleast, in common with Brian Fer-managh. He had very little money, which he tried to make more by writfor the local newspaper, which wa National as we have seen, and he wrote verses which appeared in the Nation and which his friends thought as fin at least as Davis's; and he mad speeches which they rather preferred, if not to MacMurchad's at least to Meagher's. He lived in a rather humble part of the city, on the outskirts, with his mother, a gentle old lady, who in her childish days had known much by hearsay and something by sight of the horrors of '98. Here those who knew him best would some times come to tea, and talk to Mrs. Fermanagh of her girlish recollections, and then perhaps go out for a pull on the river or a stroll in the meadows with Brian, and listen to him while he counselled and advised them. There was a walk by the river-is so still, I suppose, Fermanagh often described it to me—a long and stately avenue of trees, with quaint, old-fashioned houses on the one side and the placid river on the other. Here they loved to walk of summer evenings, those who were Young Irelanders, with Brian Ferman-

The best anodyne and expectorant for the cure of colds and coughs and all throat, lung, and bronchial troubles, undoubtedly, Ayer's Cherry Pectoral. Ask your druggist for it, and, at the same time, for Ayer's Almanac, which is free to all.

agh in their midst, planning and dreaming and hoping.

CHAPTER XV.

MARY'S REFLECTIONS. Mary O'Rourke lived in one of the prettiest of the many pretty little houses that look out upon that long avenue skirting the river of which I have just spoken.

A graceful garden ran down from the door of the house to the avenue, and commanded a charming view of

the rapid, murmuring river, and the quiet, peaceful town beyond.

The side of the river on which Mary O'Rourke lived was the least built upon in the town, and, indeed, was almos part of the country.
One evening, about a week after the

events which took place at the meeting in the Desmond Confederate Club Mary O'Rourke was sitting in her window working, or affecting to work, at some dainty needlework in which soft stuff and brilliant colours were blended together.

But although Mary O'Rourke's fingers appeared to be busy with the needle, although she seemed to be occupied entirely in drawing the gaily coloured threads of silk through the yielding fabric, her mind was occupied with far other thoughts than following the pattern which lay before her, and the of her fingers was purely mechanical.

She had many things to think about and her thoughts were not at all pleas-

Her life up to this time-she was no yet twenty years old — had been a strange and, in some respects, a lonely

Like Murrough MacMurchad, whos far-removed cousin she was, she had lost her parents at an early part of her life, and most of her youth had been passed in the house of a sister of her mother's a kindly, well-to-do maiden lady, who had gladly adopted the little

Under her aunt's care Mary had passed from childhood through girlhood into womanhood, a peaceful, happy life enough. She had been well and carefully educated; the friends that her aunt had chosen for her had all been well chosen; and if her life had been in a measure uneventful, it could not have been called uninteresting. loved her books, she loved her flowers. she loved the accomplishment of those daily household tasks which, in spite of the wisdom of some of our advanced philosophers, must always remain the fairest and fittest duties of woman; and she was perfectly happy in the somewhat narrow circle of her exist-

One reason, perhaps, for her complete happiness lay in her intimacyher life-long intimacy-with Murrough

The lonely boy and the comparatively lonely girl had been thrown by their relationship, and by something simi-lar in their situations in life, much ogether in their childhood; and their childish affection had been carried into the later and maturer years of life.

There was something of the clos intimacy and warm affection of brother and sister existing between them. Neither had any secrets from the other MacMurchad confided to the young girl all his boyish hopes, dreams, and ambitions; the young girl always shared with the handsome, dark-haired young chieftain her ideas and her aspirations.

Unfortunately for Mary, however, as she grew older, as she became more rescue him. Our informant shook his head. Luttrell gazed at him for a moment in mute amazement. Then shruzging his shoulder. (Park tion and sympathy. With the dawn of womanhood she felt new emotions rising in her soul which she was no quite able to comprehend.

She found herself waiting more anx iously for MacMurchad'sdaily visits; she found her heart beating more quickly

when he came; she found her same growing more melanchety when he left. Like the girl is the beautiful tragi-comedy of Beaumont and Fletcher, she did not at first completely recognize the full force of the new emotions that invading her soul; but when "she grew acquainted with her heart, and asked what stirred it so; alas! she found 'twas love!'

Unfortunately for herself, her girlish affection for MacMurchad had grown into an all-absorbing love such s she could neither conquer nor exor-

Unfortunately for herself, because that love was evidently not returned MacMurchad did not seem to be aware-and was not aware-of that warmth of affection he had inspired in

As a boy and as a young man be had oved her cordially; but only as a brother loves a sister. It had never occurred to him to cherish any other or more passionate feeling for the beautiful girl whose friendship was so dear to him; and whose friendship

and advice he always found so precious He loved her indeed warmly, but only with a brother's warmth; and he never thought for a moment that she could cherish any other feelings towards him than those he entertained towards

She was a part of his life, as a sister would be part of his life; and though it occasionally crossed his mind that ome time or other she would probably ove and be loved, and pass away from his existence to make some good man

An old smoker declares that he has been using "Myytle Navy" tobacco ever since the second year of its manufacture and that during that time he has never suffered from a blistered tongue or parched tonsils or any other of the unpleasant effects which most tobaccos will leave behind them. His experience, he says, is that no other tobacco which he has ever tried is quite its equal and that in value for the money" no other comes anywhere near it."

happy, he only regarded this possibility as an event of the distant future to be perhaps somewhat selfishly regretted when it came, but which was inevitable.

and indeed desirable.

It was not that MacMurchad loved any other woman better than Mary

He had never loved any other woman. He had, indeed, known few women. Mary was the only woman with whom he was on anything like close terms of His life was so entirely friendship. occupied and all-absorbed by his ceasestruggles and labors for the national cause that he had little time to seek out the society of women or to spend much of his scant leisure in their company.

He was so engrossed in the work of his cause that he noticed no want in His friendship with Mary was enough for him; and until now he had asked for no more-had thought

Mary O'Rourke knew well enough the state of MacMurchad's mind, and the full extent of his feelings with regard to herself. She knew well enough that MacMurchad did not care for her as she cared for him.

She knew too, with the quick appreciation of woman, that Brian Fermanagh did care for her, with a love which it would be impossible for her to re-

She was thinking of all this as she sat there working, or seeming to work, at the open window, while the soft air of the summer evening wafted in upon her the dreamy, heavy perfume of the July roses, and the sunlight floated in fantastic chequered patines of bright gold upon the floor of the room.

She was thinking of all this more bitterly and more sadly than she had thought of it before; for within the week much had happened which had forced her into these reflections.

Since the day of the meeting, when MacMurchad was first introduced to Lilias Geraldine, a curious intimacy had sprung up between the young Irish rebel and the English strangers MacMurchad was now incessantly visiting Mr. Geraldine and Lilias, and much of his time was spent in their room at the Crown, or else in company with them, directing and finding ex peditions for them to places of historic

interest in the country about. For the moment a kind of quiet seemed to have come over the whole political agitation. The transporta tion of Mitchel, unaccompanied by any effort at rescue, seemed to have flung the country, for the hour, back into a position of apathetic repose.

In MacMurchad's own city the move ment, to all outward eyes, had fallen asleep as well. MacMurchad and his friends appeared to have recognized the impossibility of any immediate action, and to have reconciled themselves resignedly to a quiet acquies cence in the existing order of things

Authority, observing MacMurchad busily engaged in entertaining and amusing Mr. Geraldine and his supposed daughter, wisely assumed that the young man had abandoned his rebellious dreams, had seen the folly of his desire to cope with the Government, and was content to occupy himself a once more pleasantly, more peacefully

Mary O'Rourke knew, of course well enough that MacMurchad was do ing nothing of the kind. She knew that under his air of indifference and apparent acceptation of the situation his brain was busier than ever with schames of insurrection. She knew schemes of insurrection. She knew that he was working, and that his friends were working, more strenuously than ever to be in readiness for the fittest moment to strike a blow for their principles.

It was no fear, therefore, for Mac-Murchad's political apathy which

troubled Mary's mind. But she knew well enough that MacMurchad had become strangely captivated by Lilias reraldine.

She knew well enough that the feelings which MacMurchad already enter tained towards the fair girl from England were very different from thos which he felt for herself.

During the week which had passed since the meeting MacMurchad had come to see her far less frequently than was his wont.

He had excused himself on the ground of his many occupations; but she knew well enough that the probable cause which kept him from her side was the bright eyes of Lilias Geraldine.

> CHAPTER XVI. A YOUNG IRELANDER'S WOOING.

Brian Fermanagh walked slowly

along the pleasant avenue by the river. He was thinking deeply, and his fair

young face was gravely set, as if the political problems which were then agitating Ireland were proving too difficult for his solution.

It was, however, of no politi-

cal problems that Fermanagh was thinking just then. His mind was wholly directed to the gracious image of Mary O'Rourke, and his brain was busy with the winged words which he always longed and had never yet dared to address to her. Slowly, slowly he paced along the poplar-shaded path, the grave inten-

sity of his countenance deepening as he walked, until he came to an undecided pause at the gate of the garden which led up to Mary O'Rourke's home The little gate swung invitingly on its latch, and the young patriot placed

At this season of the year the effects of catarrh and cold in the head are most likely to be felt, and danger to life and health will result if not promptly treated. For this purpose there is no remedy equals Nasal Balm. It is prompt in giving relief and never fails to cure. Beware of imitations and substitutes. Sold by all dealers, 50 cents a bottle.

his hand hesitatingly upon it. yielded to the touch, and yawned wide as if summoning him to enter the en-

chanted precincts.

Looking along the narrow path which led up through a thicket of congregated roses to the door of the house, Brian saw Mary sitting at the window

and working.
That sight decided him. He entered the garden, latched the gate softly be-hind him, and made his way quietly up the path between the sweet-scented, many-hned roses which made the place a very wonder of glowing colour and exquisite odour. He made his way so gently that he was actually at open window where Mary sat before the girl, hearing a footstep, looked up and recognized him.

She welcomed him with a smile that had something of sadness in it.

"How quietly you came, Brian," e said. "A little more, and I shall she said. believe that you have borrowed of the fairies their gift of fernseed, that you may approach unsuspecting mortals

Brian laughed. "The good people and I have had no dealings, I regret to say, or I should wish for wonders. I have not even the four-leaved shamrock,

though I perceive that you have. He pointed to the needlework she was engaged upon. Part of the design consisted of shamrocks, one of which Mary had represented with those four petals so dear to poets and so vainly sought for by eager, childish fingers

"Perhaps this means," Mary answered, "that we must make our fortunes for ourselves, not seek them from the fairies.

Brian's reply to this allegory took the form of a question. "Mary, may I come in?" he inquired.

Mary nodded. Brian went round to the door, which stood ajar, and in another instant was by Mary's side in the dainty little room.

His face slightly fell when he perceived that she was not alone. Her aunt, Miss O'Rourke, was seated in the farther corner of the room knitting, an occupation of which that most estimable of elderly maiden ladies appeared never to tire.

Fermanagh need not have been alarmed, however. It was one of Miss O'Rourke's fixed opinions that her neice ought to and would marry Brian Fermanagh. Any idea of Mary's caring for Murrough MacMurchad never for a moment entered Miss O'Rourke's well-regulated mind. If Brian Fermanagh was poor, he came of a wealthy family, and might one day be wealthy himself. MacMurchad was as poor as Job himself, and Miss O'Rourke's respect for the last of an ancient Irish house did not take the form of desiring to see her niece reign

in the Red Tower. So, after shaking hands with Brian. Miss O'Rourke uttered something unintelligible in the way of an excuse, and glided from the room in a great state

of self-congratulation at the discretion of her little strategy. Mary frowned slightly, for she saw he drift of her aunt's intentions, but Brian was conscious of nothing but a sense of grateful relief at Miss

O'Rourke's absence.

He moved over to where Mary was sitting, and, taking a place beside her, sitting, and, taking a place beside her, devoted himself for a few minutes to ritical inspection and admiration of

her handiwork. Mary asked him a few questions about the political situation, and then the conversation languished. Brian had much to say, and did not know ment to strike a blow for how to say it, while Mary's heart was too sad not to love silence better than

But after a moment or two, when he silence had become embarrassing.

Mary spoke. "Those last verses of yours were very charming, Brian. I was singing them over this morning, and they go to the music admirably.

She spoke of some verses of Fermanagh's which had just appeared in the National newspaper. Brian's face flushed with pleasure.

'Do me a great favour," he pleaded Sing them to me again now.

Mary smiled consent, and, rising, went to the piano. She played over softly the opening bars of a beautifu old Irish air, familiar in many parts of the country, under 'The Gorey Caravan, "and then begar to sing the words which Brian Fer

managh had newly wedded to the old

Master Francis Osbaldistone in Rol Roy has declared that the lover knows few higher joys than hearing his own verses repeated by the lips of his mis As Brian Fermanagh listened to Mary's sweet, pure voice singing the words he had written he would not have changed his fortune to become Emperor of the East. Poor Brian!

This was the song that Mary sang: "By a cabin door on an Irish hill
He from his love did part;
As she said slan lath, she strove to smile,
To hide her breaking heart;
My prayers are with our cause, my dear,
Please God, you soon may stand
In victory's pride here by my side
In holy Ireland.

"He had cast his lot with these gallant hearts
That beat in Ninety-eight
For their country and their father's faith:
Alas! he shared their fate!
His fees have sent him o'er the sea,
One of an exiled band,
Far from his heart's dear love, and far
From holy Ireland.

"In a stranger's land with a weary heart
He longed for death to free
His soul from tears and loneliness
And end his slavery:
And in his strief he cried, 'Ah, love!
That I but once might stand
And strew the shampocks on your grave
In holy Ireland."

The song died away in silence. Mary looked up at Brian with a gentle smile. Her thoughts were very kindly smile. Her thoughts were very kindly to the young man at that moment, for she was wishing that her fate had been Hood's Pills. Unequalled as a dinner pill.

otherwise, and that her heart could have beat responsive to his gallant heart instead of throbbing out its life in vain and hopeless passion. Brian murmured some words of thanks. He was deeply moved, and Mary, seeing his agitation, hurriedly questione

him,
"Have you written nothing since?"
Her cagerness Mary asked, eagerly. Her eagerness was not solely to learn the result of poor Brian's latest tribute to the Muses, It was partly an intense desire to prevent him from saying that which she feared, with a fear that made every nerve in her body tingle, he was ab to say.

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Alas, for the vanity of authorship! alas, for the easily flattered pride of poor humanity in its artistic productions! Brian Fermanagh was not content with the good impression that one specimen of his verses had produced, and must needs attempt another.

most unhappily.
"I have another little thing here," he said, obeying the apparently invariable instinct of youthful poets to describe each of their productions as "a little thing." "May I read it to you?" Mary nodded prompt acquiescence.

It was not from any impassioned desire to hear Brian's verses, though she liked his work well enough. It was from the agreeable conviction that so long as he was reciting his poem he could not possibly make love to her, and that thus the inevitable was staved off for another few moments.

Brian, serenely unconscious of the thoughts which were passing through Mary's mind, put his hand to his breast-pocket and drew out a folded sheet of manuscript.

"You will understand at once what they mean," he said, half apologetic ally, as all poets do when they are about to declaim their verses. fancy they would run to the air of The Green above the Red.' he began to read in his soft, strong voice:

"There is a grave in Dublin town, whose sad and silent stone, No name of him who sleeps beneath, no eulogy makes known; No prayer for the departed soul, no monumental bust Adorns the voiceless sepulchre that shrouds a martyr's dust.

"'Tis the grave of Robert Emmet, it obeys the latest breath Of his bidding to his country on the day he met his death: 'My epitaph,' he ordered, ' let no loving fingers Till with the nations once again my country takes her place.'

But all who love their country love that melancholy grave,
where the gallant bedy moulders of the bravest
of the brave.
Tis a nobler bed for such a sleep, with its
epitaph unsaid.
Than the proudest tomb men ever raised to the
venerated dead.

Ah, lover, soldier, patriot, the time will surely come,
When that mute slab that guards thy rest need
be no longer dumb,
And when the children of thy race shall feel a
right to make
A fitting epitaph for him who died for Ireland's
sake.

Brian's voice died away into silence Mary said needing. She sat quite still, with her hands folded lightly on her lap, looking out with fixed, sad eyes cross the rose-haunted garden, across the still and silver river — nay, her gaze seemed to go beyond the city's roofs and spires, and farther, beyond the fair hills that formed its back-

ground. "Over all the mountains," a great poet once wrote, "is peace." But if Mary's thoughts floated beyond the mountains they found no peace there. Her face was very sad, and there were

tears in her bright eyes. With the same intent look still on her, she spoke at last, after a silence that seemed like a century to Brian waiting near her with his verses in his hand.

voice was tremulous as she spoke, 'glorious to love one's country and to be beloved by her like that. would rejoice to give my life for such a man. And she — she married, while her lover lay in his nan cless grave." She was thinking of Sarah Curran,

of the woman who was honored so highly in being beloved by Robert Emmet, and who yet consented to wear the name of another man. She sighed deeply, for painful thoughts were crowding in upon her.

Brian noticed her emotion, and misunderstood it. Something in the tone of his voice startled the girl from her reverie. turned hurriedly round and fixed her wide, melancholy eyes upon him, first wondering, then alarmed, for she saw

in his voice what was coming.

She half rose from her chair in the vain hope of averting the threatened sorrow, but it was too late. Brian spoke rapidly, passionately, implor ingly.

"Mary," he said-his voice trembled terribly, but he went on desperately— "it is not given to all of us by Heaven to be men like Robert Emmet. But I love my country even as dearly as he loved it, and I love you as deeply, as truly, as loyally as ever he loved Sarah Curran. No, let me speak "—for he saw that she had made as if she would interrupt him—"I have long dreamed of telling you this, and never dared to till now, and now you must hear me. have loved you, worshipped you for so long a time that I scarcely care to remember an hour of my life in which you were not the dearest thought in the world to me - the dearest after the cause to which we are both devoted.

have not much to say, after all; only

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Upon Hood's Sarsaparilla as a positive remedy for every form of scrofula, salt rheum, boils, pimples and all other diseases caused by impure blood. It eradicates every impurity and at the same time tones and vitalizes the whole system.

this, that I love you with all the love of my life, that I shall love you always to the end. Mary, Mary, has my love any worth in your eyes? If you can care for me at all; if I am not a mad, presumptuous fool to hope so highly, give me one word of kindness and bid

His voice faltered at the close, and his trembling hands crumpled up, unconsciously, the paper with the verses on it, which he still held. His eyes were fixed imploringly upon the upturned face of the girl, as she sat with her hands still crossed, looking up at her lover.

For a few seconds her face retained the same rigid expression of despair which it had worn all the time that Brian was making his appeal.

Then, suddenly, her firm lips trem-bled, her dark eyes shone with tears, and, covering her face with her hands, she bent her head in an agony of un-

conquerable sobbing.

Brian stood still, looking at her, dumb with pain.

Outside the fading sunlight seemed to flame with a stranger glory among the great lustrous blossoms, as if desir ous of dying like a king in greater

A soft summer wind stirred very gently among the flowers, rustling through the rose-leaves, and making the great glowing heads of the roses crimson and white and saffron, tremble beneath its loving kisses.

On its wings the perfume of the flowers stole in, and seemed to fill the little room with a deep, dreamy fra-grance, and across Brian's brain the odd fancy flashed that he had been dead for centuries, embalmed in the aromatic odour of those sleep-breathing

Strangely inappropriate and foolish thoughts will come into men's minds at moments of infinite gravity, of pain, and of danger. Brian, standing there with a dull

ache at his heart, was still conscious of the play of the sunlight among the rose bushes, of the heavily scented air that filled the room.

To the day of his death the scent of summer roses and the gleam of golden sunlight on their painted petals were an anguish to him.

I remember once, during the war when we were riding together down South at the head of our regiment one summer's eve—I remember seeing him shudder and grow pale and tremble like a sick man as we passed a little farmhouse with a long garden in front filled with roses, and an open window at which a girl sat sewing, who looked up with startled eyes as the troops

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tramped past.
Well, there was dead silence for quite a little while on Brian's part as he stood there watching the woman he loved best in the world sobbing as if her heart would break. His own heart seemed to be on fire, to burn within him as if the living, beating organ had been torn from his bleeding breast and a glowing ember thrust into its

place. For somehow, although Mary had not yet spoken, he knew, with a cruel sense of certainty, that his hopes were vanity, that all the dreaming and trusting and longing of his youth were washed away for ever, drowning help-lessly and hopelessly in the bitter flood

of a girl's tears. He would speak though, none the less. As the prisoner against whom the verdict has just been given is inspired by a ghastly curiosity to know the terms of his sentence, so poor Brian, his heart aflame and his hands crump-ling his unhappy verses, was impelled ek the exquisite agony of confirmation from Mary's lips of the meaning

of Mary's tears.

He stepped a little forward and rested his hand on the crouching girl's The touch was light as air, shoulder. The touch was light as air, but she shivered as she felt it, and a deadly chill seemed to pass into Brian's body and cool his fiery heart, as the wintry water cools the lava flood that races down the scarped mountain to its frozen embrace.

His hand dropped to his side and he spoke, quite quietly and firmly. Even then he was conscious of a kind of damb, half-pitying surprise at his own

composure.

'"Mary," he said, "Mary, my dear love, forgive me. I have loved you all my life, I shall love you all my life, but I should have held my tongue. Dear Mary, forgive me.'

For a moment the girl's sobs continued, then they ceased abruptly, as if by a determined effort of the will, and, lifting her head, she looked straight into Fermanagh's eyes.

Her pale cheeks were stained with the traces of recent tears; her eyes were still wet with their flow; she gazed at Brian with a kind of wild pity. Her lips trembled painfully when she tried to speak, and her tightly folded hands clasped and unclasped themselves incessantly with a nervous restlessness.
"Forgive you!" she said. "For-

give you, my dear! What have I to forgive? You have done me a great honour, Brian, and it breaks my heart that I cannot take you at your word, and thank you and tell you that I love you; but I cannot, dear Brian, I can-

With his thumb, a boy is said to have saved the Netherlands from inundation. Many people have been saved from the invasion of disease by a bottle of Ayer's Sarsaparilla. This medicine imparts tone to the system and strengthens every organ and fibre of the boby.

Minard's Liniment relieves Neuralgia.

say him nay. Think of my loss, Brian, and forgive me that when your Think of my loss, love is offered to me I cannot love you

There was dead, dreary silence for a noment between them.

Then Brian asked hoarsely: "Can you give me any reason? Can you give me no hope?"

"I can give no hope, of the hope you seek for," she answered him, very you seek for, she answered min, voy, quietly and sadly; "I can give you a reason if you wish for it. I am in love with another man. I am in love with your dearest friend!"

Brian groaned aloud in the bitter-

ness of his pain.
"God forgive me!" he moaned. "Has Murrough come between me and my heart's desire? The friend of my

my heart's desire? The friend of my youth—the friend of my youth."
"Hush," Mary pleaded, interrupting his passionate outcries. "Brian, Brian, he knows nothing of this, does not guess it, does not dream it. As you are my true and dear friend, Brian, let this be for ever secret beween you and me."

Brian bent down and took her hand very reverently.
"Dearest," he said, softly, "I told

you just now that I should love you all my life, and I told the truth. But the world shall end before I ever trouble you again with deed or word. Good-

He stooped and kissed her hand gently, and, turning, passed from her side, and out into the little garden, and so into the poplar avenue.

The girl watched him through the

roses and out into the road beyond, and then once more burst into a passion of ungovernable tears.

TO BE CONTINUED.

#### ANOTHER COLORED AMERICAN PRIEST.

Boston Pilot. Among the young men ordained to the priesthood last Saturday, in Balti-more, Md., by Cardinal Gibbons, was a young colored man, the Rev. Ran-dolph Uncles. He is the first of his race to receive sacred orders in the United States, but he is not the first American colored priest; for the Rev. Augustus Tolton, a full-blooded negro, and born a slave at that, was ordained three years ago at the American College, Rome, for the Diocese of Alton, Ill., and is now at St. Monica's Church,

Chicago. Father Uncles is a light mulatto, a native of Baltimore, and was born a freeman. Free colored people were numerous in Catholic Maryland long before Emancipation. This happy cir-cumstance made it possible to found a convent for colored nuns in Baltimore, and schools for the Catholic colored children, before there was an abolition

movement even in Boston.

Father Uncles is a graduate of the colored high school in Baltimore, and was for some years a very successful teacher in the colored public schools of that city. He made his studies for the priesthood at St. Hyacinth's College, Canada, at St. Joseph's and St. Mary's Seminaries, Baltimore, and finally at the Epiphany Apostolate College, Highland Park, where a number of other young men of his race are now preparing for the priesthood.

This ordination is creating a quite unnecessary stir, as if it were some-thing exceptional and extraordinary. is only in America that colored Catholic priests attract attention. Church knows nothing of race or color. Black, red and brown candidates for the priesthood study side by side with white in the great Missionary College of the Propaganda at Rome. It is the way of the Catholic Church in her a kind of hell, and we bring it upon evangelization of the nations to raise up as soon as possible a native priest-

What said Wendell Phillips before a Boston Protestant audience in 1842? "From a priest of the Catholic Church we might expect superiority to that prejudice against color which freezes the sympathies of our churches when humanity points to the slave. I remember that African lips may join in the chants of the Church unrebuked even under the proud dome of St. Peter's; and I have seen the colored man in the sacred dress, pass with priest and student beneath the frowning portals of the College of the Propaganda at Rome, with none to sneer at his complexion, or repulse him from society. I remember that a long line of Popes, from Leo to Gregory, have denounced the sin of making merchandise of men; that the voice of Rome was the first to be heard against the slave-trade: and that the Bull of Gregory XVI., forbidding every true Catholic to touch the accursed thing, is yet hardly a year old."

And none but the wilfully blind can fail to note the headway that the Catholic Church has made among the negroes in the South since the abolition of slavery. The *Pilot* congratulates of making a hell for itself even in this Father Uncles, and trusts that he will world, so that the language of Lucifer not long enjoy the distinction of being is not inapplicable: the sole colored priest ordained in

Member of the Legislature.

that I cannot take you at your word, and thank you and tell you that I love you; but I cannot, dear Brian, I cannot!"

She trembled again painfully, and the tears flooded her eyes once more "If there is any forgiveness to be sought for," she went on, "it is by me, who am offered the love of a good and gallant gentleman, and obliged to With his thumb a boy is said to have the sought for the LegIslature.

Member of the LegIslature.

In addition to the testimony of the Governor of the State of Maryland, U. S. A., a member of the Maryland, U. S. A., a member of the Maryland, U. S. A., a member of the LegIslature.

In addition to the testimony of the Governor of the State of Maryland, U. S. A., a member of the Maryland and the Maryl

## PUNISHMENT.

Catholic Review.

One of the striking characteristics of the liberal tendencies of the times, in religion, is the very general disposi-tion, not only to ignore, but to deny and repudiate the idea of future punishment. Indeed, there are certain so called religious papers which are accustomed to treat the matter as settled beyond possibility of doubt. The idea of hell, they say, is unreasonable and absurd, and they feel per-fectly justified in acting as if the idea of hell were a myth, one of those superstitions of a dark age which the superior light of this progressive nineteenth century has completely dissipated.

It is not a pleasant subject. In fact it is too awful to be either ignored or lightly treated. And this is true with out for a moment lending countenance to certain exaggerated Calvinistic features with which the subject was invested by the Puritan forefathers. No doubt it would be very agreeable to us all if we could be well assured that even the Scriptural representations of the subject were not literally true. But of this we believe no really intelligent and unprejudiced person, who understands the subject and is not bound by partisan views, can be

thoroughly convinced. We do not propose now to go into a labored Scriptural argument to prove the doctrine of future punishment. We simply remark that the amount of ingenious exegesis that is spent in endeavoring to explain away the plain language of Scripture is really surprising; and we must say it is generally as fanciful and far-fetched as it is They inconclusive and unsatisfactory. are much more consistent-we do not say more reasonable - who discard revelation entirely and argue simply on grounds of reason and common sense. If you admit a divine revelation you must admit the doctrine of future punishment. But what we propose now is to look at the matter in the light of reason—to take a philosophical view of the subject.

It is said, then, that the Scriptural doctrine of future punishment is contrary to the justice of God. The advocates of this view have formed to themselves a certain view of the character and attributes of God, and they do not hesitate to declare that the idea of future punishment is contrary to that character; they say that God could not and would not make people in order to damn them. That certainly is not the doctrine, the Calvinistic Confession of Faith of our Presbyterian friends to the contrary, notwithstanding. The doc-trine is simply that God has made us free agents and made our happiness or misery to depend upon our conduct. Life and death are set before us; if we choose life we shall be happy, if death, we shall be unhappy - miserable, and it will be our own fault. The only real and difficult question in the case is, has God made us free agents and placed our happiness or misery in our own hands? But this question is answered by our own consciousness. We know that we are free agents, and we know without the testimony of revelation, that our Maker has placed within us a monitor that indicates that some actions are right and others wrong. And we know from experience that when w do right we are happy; when we do wrong we are unhappy — miserable according to the degree of guilt in-curred. We know that when we violate our conscientious convictions we do ourselves, and there can not be any injustice in it on the part of God.

But it is said the idea of hell is con

trary to the goodness and mercy of God. It is impossible to suppose that so good and merciful a Being would inflict such fearful punishment upon His creatures. But this merciful Being has made us capable of suffering, and, as a matter of fact, we do suffer, and, as a matter of fact, we do suffer, intensely, in this world; and we suffer the consequences of our wicked actions. Bishop Butler's argument from analogy is unanswerable. The Christian dectains of factors. doctrine of future punishment for the incorrigibly wicked is in perfect ac-cordance with the dealings of Providence as manifested in the constitution and course of nature. If it be said that the Christian idea of punishment is disproportioned to the sin we see the same apparent disproportion in this world. In fact, God has so constituted us that, sometimes, from some slight indiscretion, some apparently small aberration from the path of duty, a whole life of wretchedness and misery is entailed upon the unhappy victim.

Then look at the consequences of deliberate and habitual indulgence of the appetites and passions. It would seem as if human nature were capable of making a hell for itself even in this

"Which way I fiv is hell; myself am hell; And in the lowest deep, a lower deep, I il threatening to devour me ojens wide, To hich the hell I suffer seems a heaven."

Yes, we have hells on earth, and the same reasoning that would do away with future punishment would, if consistently carried out, do away with the misery and wretchedness which constitute the hells of this world. But But these hells exist, and they exist by the permission of Almighty God; and although this argument from analogy may not prove the fact of future punishment, it is a full and conclusive answer to the objection against the idea of future punishment founded on the goodness and mercy of God.

This view of the case should be a solemn warning to those public teachers who assume so confidently the PETHICK & McDONALD, impossibility of future punishment. It

THE DOCTRINE OF FUTURE is a tearful responsibility. You cannot prove that the doctrine of future punishment is false. On the contrary, the analogy to which we have alluded does constitute, as we believe, an a priori probability in favor of the Christian doctrine. Even the doctrine of chances should teach these presumptuous men to be cautious how they forth their crude and unphilosophical notions on a subject involving such tremendous consequences. If you tremendous consequences. If you recognize the Christian doctrine, for which there is abundant proof to satisfy

a reasonable mind, and live accordingly, and it should not prove true when you come into another world, it will have been no loss to you, whereas, if you take for granted that the doc-trine is not true, and live accordingly, without restraint and without the fear of God, what an awful surprise may await you on waking up in eternity "As the tree falleth so it lieth." "He that is filthy let him be filthy still; he that is holy let him be holy still. would say to the opponents of future punishment, in the language of Vol-

#### For the CATHOLIC RECORD. OLD AGE.

taire: " Don't unchain the tiger.'

FROM THE FRENCH OF LOUIS VEUILLOT. And so you are growing old! That is good news for you. The moment is coming for you when your organs, as is usual with old servants, discharge most of their duties badly, and utterly refuse to do some of them. Infirmities begin to show themselves and to take root. Let them be welcome! God, in His most merciful providence, sends them in order to impose at last patience and wisdom on the inner man who rebels against growing old. Every thing falls away from man, in order to warn him to detach himself. Happy those who take to heart these decisive warnings! Happier still those who do not wait for them, but are wise enough to forestall the blow! It is a good thing to offer up freely to-day we shall, willingly or unwillingly, have to yield to-morrow.

Infirmities, inferiority of position and worldly misfortunes of what kind soever they may be, are mere trifles unworthy of our attention. Whosoever knows God, and is willing to serve Him, is in a good position, in good health, in a good way of living.

The natives of Oceanica strut about puffed up with pride when they have been well tattooed and decked out with glass beads. Then their great delight s to devour the bodies of their enemies. How would you like to abandon your civilized life in order to take rank amongst those cannibals!

Your soul is the exiled daughter of a King, a noble daughter of Christ, laboring nobly to secure her throne. Await thus the coming of days of which you know nothing, and be not solicit ous about there being days of toil and gloom, provided only you advance one step on your way, one step towards your royal and eternal goal. You do not know what God has in store you, but this you do know: that He is keeping for you nothing that is not suitable for His child. F. B. H.

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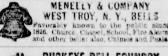
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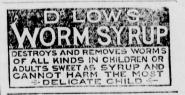
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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

### London, Saturday, January 9, 1892.

TROUBLES ABOUT RITUALISM.

The horror of Ritualism which is from time to time exhibited by Low Churchmen of the Church of England, and by those of other denominations who delight in calling themselves Evangelicals, sometimes gives rise to exhibitions so absurd that they would only be laughed at, were it not for the painful desecrations of God's worship to which they frequently give rise.

That under the Old Law, instituted by God Himself, distinct sacerdotal vestments were commanded to be used is well known to every reader of the Old Testament, and these vestments were to be remarkable for "glory and for beauty." The ceremonies which were to be used in the synagogue in the celebration of public worship were likewise of such a nature as to impress those assisting thereat with sentiments of respect, and a feeling of awe in presence of the Divine Majesty was imparted to them by the solemnity with which these ordinances were carried

It is very easy for anti-Ritualists to say that all religious ceremonial should be abolished and that everything in the divine service should be carried out with the utmost simplicity -- "with Apostolic simplicity," as the favorite saying is-but we have yet to learn that the Apostles, or the primitive Church, rejected the use of these aids to devotion.

It can scarcely be denied that the weakness of human nature is such that an exterior ceremonial of more or less dignity is required to impress an assemblage of Christians with due respect for the House of God, and for God Himself. If this be not the case, what is the meaning of the great strict ness with which Evangelicals wish the Sunday, or "Christian Sabbath," as they are pleased to call it, to be observed? It is well known that the anti-Ritualistic Evangelicals are the most zealous of all Protestants for the observance of the Sunday as nearly as possible with the same strictness and in much the same manner as were observed under the Old Law, though the ceremonial observances of the Old Law are no longer obligatory. This is, certainly, Ritualism of a most pronounced type.

It is a curious inconsistency that hese same Evangelicals are deadly enemies of "Ritualism" in every other form except in that on which they are pleased to insist upon its observance.

They contend that a very strict observance of the Sunday is necessary in order to ensure due respect for God during the whole week. No doubt the Sunday should be properly observed, according to the laws of God and of His Church; but this truth is no excuse for the extreme views of Sabbatarians who would oblige Christians, if they could, to observe the Jewish mode of celebrating their Sabbath. They would not, if they were consistent with themselves, allow us to light a fire, or cook our meals on Sunday, because these things were forbidden to the Jews.

But while these Evangelicals are thus zealous for the Jewish ceremonial laws to be observed regarding the keeping of the Sunday, on what principle of consistency do they persist in denouncing as un-Christian all Ritualistic observance in the public offices of the Church? We do not read anywhere in the New Testament that Christ or His Apostles condemned the use of the priestly vestments, or of incense, or of other ceremonial practices which they saw in constant use in the temple of that they approved of them, and even that the Apostles made use of some similar ritual when they established churches in the various cities which they visited in obedience to the command of Christ to preach His Gospel

throughout the world.

vestments which he describes as worn by our Lord, and the ornaments of the altar at which He officiates, are strikingly similar to those which are used in Catholic churches to this day, and there is not a particle of doubt that the description accords with the usage of the primitive Christian Church. In fact the early Christian writers and Fathers of the Church, in their descrip tions of the usages of the early Church, show that such was really the case, and monuments have come down to us from those days which prove the same thing. We may mention one of these monuments which may be seen to this day by any one who visits the church of St. Clement at Rome. On a fresco painted on the wall of this ancient church dedicated to the saint, he is represented in the act of celebrating Mass, and the vestments he wears are almost exactly the same as those which are worn by Popes and Bishops at the present day. The ornaments of the altar are likewise similar to those still in use: the candlesticks of the altar, the position of the chalice and the Mass-book, and even the position of the celebrant at the moment when he is saying the words "Domi nus vobiscum." We may add that it is a matter of history that these as it stands open on the altar. The words "pax Domini sit semper vobiscum" (May the peace of the Lord be always with you) are also plainly to be seen. These words were instituted by St. Clement as part of the Mass.

This ancient Church is known to have been built in the reign of Constantine the Great, and it is spoken of in the writings of St. Augustine as a "Church in which the oratory of St Clement is still preserved." The Church was destroyed by an earthquake in the ninth century, but it was excavated during the Pontificate of Pope Pius IX., and the debris removed. with the result that these valuable testimonies to the antiquity of Catholic faith and practice were brought to light.

In view of such facts as these, it will be seen that those religionists who style themselves "Evangelicals," and who entertain so much hatred against any use of ceremonial observances and symbolical decorations in churches, wrongly appropriate to themselves the name "Evangelicals." Their practices are woefully at variance with the Gos pel, and all the traditions of Christian-

We mentioned in last week's issue of the RECORD a disgraceful incident which occurred in St. Mary's Anglican Church in Newry, Ireland, which is one instance of this insane hatred of religious symbolism. Eleven vestrymen, while service was going on in the church, advanced to the "altar rails" and in presence of the whole congregation violently seized and burned from the Communion cloth the letters I. H. S. which were embroid ered on it. These words, which signify reverence to "Jesus the Saviour of men," we should suppose would be

for the use of their Bishop. They say that "it savors too much of Romanism," and it is all the more objectionable of God, which is a Scriptural design- going on in diplomatic circles. ation applied to our Blessed Lord by St. John the Baptist, and also by St. John the Evangelist, who, in the mankind. The pseudo-Bishop has not, indeed, any right to the Episcopal insignia; but as he claims to be a flock should object to his use of a

Bishop's emblems. From another direction, also, and a most unexpected quarter, objection has been made to the use of a pastor's gown in the First Reformed Presby-Jerusalem; and we may justly infer terian Church of Brooklyn. The objectors declare that they are "in favor of plainness and simplicity in the church.

The Rev. James M. Farrar is the name of the pastor who has adopted Calvinistic in its origin and use. It is dead that they may be loosed from The figures were: Democratic, 34,716: There is evidence in the Apocalypse known as the "Geneva gown," and is their sins," according to Scripture. (or Revelation) of St. John that this used in all the Calvinistic churches of was the case. In the description which Europe, and in many Protestant the deceased priest, and when his There will be no peans in the anti-

who is a Baptist.

ism, but the occurrence shows the vagaries of which so-called "Evangeicals" are capable.

## MODEL NO-POPERY LITERA-

Of all the controversial literature with which the anti-Catholic religious journals on this continent furnish their readers, that given by the Montreal Witness from time to time is undoubt-

edly the most stupid and malignant. It will be remembered that a few weeks ago the news furnishers of the Associated Press thought it worth their while to telegraph by cable a story about a Jesuit in disguise who was detected acting as a butler in the house of Lord Salisbury. This story was to the effect that "a lady" whose name was not even given, chanced, while visiting the house of His Lordship, to notice among the servants a butler whose face she thought she had seen somewhere before under very different circumstances. On reflection she remembered that the face of the servant who perplexed her so much was that of a Jesuit who had conducted her words were established by St. Clement through one of the churches of Rome, as part of the Mass; and they are to while she was on a visit to that city. be seen on the Mass-book on the fresco He was then in the garb of a Roman priest.

> The thought alarmed the sensitive lady so much that she went back to Lord Salisbury's house to make a farther investigation, with the result that she discovered that the suspected Jesuit in disguise had fled. She communicated the facts of the case at once to Lord Salisbury, and told him of her suspicion that the pretended butler had been entrusted by the Pope with a mission to enter His Lordship's service as a spy to discover the intentions of the British Government in regard to its policy on the question of the restoration of the Pope's temporal power.

It was then taken as a matter of certainly that the spy, on seeing her, feared that his plans were discovered, whereupon he suddenly decamped.

This story was pretty generally pub ished by the press on this side of the Atlantic, just as it was sent over the cable, but we are not aware that any journal except the Witness gave so much credit to it as to honor it with an editorial notice to the effect that the Jesuits are accustomed to pursue just such a line of conduct as was represented by the unknown "lady," and that the story might well be accepted as true.

Lord Salisbury when spoken to or the subject said that the whole thing was a fabrication, but that it was too absurd on its face to need any official denial. It is not calculated to raise our estimation of the intelligence of the readers and supporters of the Montreal Witness, that this journal feels that it can so far practice upon their credulity as to give countenance and to attest even the probability of such tales, which are characterized as evidently absurd by Lord Salisbury, who is certainly no friend of Catholi regarded with respect by any claiming even when it became aware of Lord cism. But of course the Witness, Salisbury's statement, never informed A similar incident is reported from its readers that the story was an Gloucester, England where objection absurd concoction. We do not suppose has been made by the Evangelicals of that Lord Salisbury is accustomed to the Anglican cathedral to the use of a tell his butlers all the State secrets of cope and mitre which have been made the British Government, so it could scarcely be thought that men so cun ning as the Jesuits are supposed by people of the Witness stamp to be. because on the centre-piece of the cope would get themselves into butlers' there is a representation of the Lamb situations in order to learn what is

In the Witness of the 28th ult we find another evidence of its enterprise. In that issue prominence is Apocalypse, describes our Lord as the is given to an anonymous letter signed Lamb that was slain " for the sins of Saul, in which just as silly a story is related as that which came by cable concerning Lord Salisbury. It is no-Popery literature, and that is sufficient Bishop, it is incomprehensible that his to ensure that the Witness will give it to its readers as nutritious spiritual food.

The story is now that on the occasion of the obsequies of Rev. Father Dowd, of Montreal, Saul fell in with a "respectably dressed" Catholic woman danger. The woman knelt near

Saul, however, would not pray for 764.

great high priest of the New Law, the New York, and Dr. Moxom of Boston, the good man is very comfortable, and any prayer of mine now would not There is, certainly, in this case no be of much avail one way or the cause for pretending that the use of other." We wonder that he had so the gown shows a tendency to Roman- high an opinion of a priest's virtue as presidential election as to turn the to acknowledge that he could be a "good man."

> This writer further informs us that his Catholic companion told him:

"See! I have half a dozen beads with me, because it was given ou only vesterday-and they don't all known it yet-that two hundred days' Indulgence will be granted to any one (Father Dowd's) hands. Anyhow have you not a bead about you, or even a handkerchief? It might do you a service. It is seldom we have the opportunity of getting such a long Indulgence for trifling slips and

The woman is stated to have made Saul otherwise her confidant, but it is unnecessary to repeat here the rest of the reported conversation.

The whole story told by Saul is evidently an invention. No Catholic woman would have made such a statement as we have quoted; but it appears that the Witness is always ready to open its columns to every slander against Catholics or Catholic doctrine.

### THE TABLES TURNED.

Four years ago the bigots of Poston succeeded, by means of a No-Poperv cry, but more effectually by inducing the Protestant women of the city to register as voters, in electing a Mayor, a Common Council, and school commission hostile to Catholics. Not only were the Catholics of the city deprived of representation, but all Protestants who were suspected of being in favor of doing justice to Catholics in educational matters were ruthlessly rejected from the Council, and we cannot easily forget the pæans of victory which were sung on the occasion by anti-Catholic journals in our own Dominion, which we need not name.

We had also Justin D. Fulton boasting in a lecture delivered in Toronto soon after, that he had been very instrumental in gaining the glorious victory over Rome. And what was the nature of the victory? It was the victory of intolerance and deceit, and they who gloried in it were boasted advocates of Equal Rights! It was a victory whereby a Bostonian majority declared that the Catholic children of Boston, in attendance at schools for which their parents paid taxes, should be taught that the Catholie Church holds doctrines which she never held.

We told these gentlemen at the time. that their rejoicings were premature We told them that they had succeeded in arousing the spirit of fanaticism, but we added that the victory they had gained would be short-lived; and our prognostications have proved to be correct. At the elections which have iust been held the fanatics have been routed, horse, foot and artillery; and son to believe that the recent victory is in earnest of what will be the perma nent state of affairs in the city.

At the elections last year there was already evidence that a reaction was taking place, but this year has settled the question.

The Democrats announced boldly that justice to Catholics was part of their programme. The Republicans, both this year and last, pandered to the fanatics, while putting on a mask of hypocrisy over their intentions while seeking for Catholic votes. The whole strength of the Fulton and Company's Committee of One Hundred, which had dictatorially determined to rule the city, and especially to hold the schools under their control, was concentrated on the Republican side. The result is that whereas last year the Democrats had a majority of 9 in the city council, there are now 48 Democrats to 27 Republicans: the Democratic majority being

21. On the School Committee, 9 Demo crats and three nominees of the fanatical One Hundred were elected. The most decisive vote of all, however, was for the Mayoralty. A much larger vote than usual was polled, a vote which was scarcely ever exceeded, exwith whom he went into St. Patrick's cept in the years of the Presidential church, on receiving the assurance elections, and the result is that the from her that he might enter without Democratic candidate for the Mayoralty, Mr. Matthews, was elected by a Father Dowd's catafalque, and said majority of 15,182 over the Republican, "the mortuary prayer." This was or by 14,418 over both of his opponents very proper, for "it is a holy and together. This is the largest majority the preacher's gown, which is peculiarly wholesome thought to pray for the ever given to a Mayor of the city. Republican, 19,534: Prohibitionist,

It is not altogether outside of the tunities they formerly had for earning possibilities, or even probabilities, that this discomfiture of the fanatics may have such an influence on the coming scale. It would be very amusing and instructive if Filthy Fulton proved to be the Rev. Burchard of the Republicans for 1892.

## THE SCOTCH CROFTERS.

It is a mistake to suppose that Ireland is the only portion of the British Isles where the greed of the landlord has brought into existence a land question which needed to be settled in order to rescue the tenantry from a condition of abject poverty bordering on starvation. The Ulster Orangemen and all those in Canada who sympathize with them oppose tenant right and Home Rule in Ireland because the people of Ireland are mostly Catholic; but they conveniently close their eyes to the fact that Protestant Scotland has its land question also, which is in every respect similar to that of Ireland, and which must be solved on the same general principles recognizing the right of the tillers of the ground to its first fruits, enabling them to live out of their own earnings.

The case of the Crofters of the North and West of the Scotch Highlands is once more prominently before the public, and this time in the form of a decisive victory which they have achieved in the Courts.

The abodes of the Crofters in the Highlands, and on the islands, are humble huts of the poorest description, and the Crofters themselves earn a pre carious subsistence by cultivating the small portions of land which are there allotted to them, but which are quite inadequate for their subsistence, so that they are obliged, besides cultivating their land, to seek some other occupation in addition to enable them to earn a living.

The patches of land which are tilled by the Crofters are so small that they cannot be called farms, and so the name Crofts is given to them, and the tenants who till them are called Crofters, but the Crofters of each township have, in addition to the piece of on the hill or moorland adjoining their ease to ensure to them that their holdings will be permanent, the only guarantee being the word of the proprietor, which is usually unreliable, and they are consequently liable to eviction at any moment, and such eviction is often as ruthlessly carried out as in Ireland, at the will of the landlord. These tenants-at-will are either turned adrift, or are obliged to remove to poorer crofts so that their holdings may be divided among several other tenants whose combined rental will be greater than a single tenant is expected to pay ; or the rents may be raised at the whim of the landlord. This occurs, what is better still, there is every rea- especially, when for not being sufficiently subservient, the tenant is not regarded with favor by the proprietor or factor in charge.

No remuneration is allowed the tenants for improvements, when they are evicted, and of course as time lapses, the holdings become poorer and poorer, for there is no encouragement to improve them or the mode of farming them, Hence the condition of the crofters is constantly becoming less and less endurable, as their farms become poorer, which must necessarily be the case when they are not improved.

In addition to all this, the whole population of a township have frequently been evicted and placed upon hillsides and moorlands, which are bleak and sterile, because the proprietors wished to turn their comparatively more fertile fields into large farms or deer forests.

Under such circumstances, of course, the condition of the crofters has become every year worse than ever before.

The old tribal tenure of land gave the clansmen a title to their holdings as long as they rendered military service to their chief, but as this feudal tenure has become absolute, the proprietors have taken advantage of the changed conditions to claim an absolute ownership, thus making the condition of the people as intolerable as that of the Irish tenantry, and in some respects even more so, so that at the present time it is about as intolerable as it can possibly be. They are subject to all the hardships of which he became the henchman of an unthe Irish complain, except the single one of landlord absenteeism. The introduction of improved methods of this Apostle gives of his vision of the churches throughout the United States, companion asked him his reason for Catholic journals this time, over the seed, and mowing by machinery, regard for honesty could give utterhas also cut off from them the oppor-, ance to them,

a living by working in the Lowlands during the summer, and thus, between rack-renting, loss of their improve. ments, evictions and deprivation of employment, they are reduced to the most deplorable state of indigence.

If at any time a crofter offended his lord, or refused to accede to his unjust and even criminal demands, which it was frequently necessary for him to do, as he valued the honor of his family, there was no alternative for him but to leave the country, and it was not until the inhabitants of Lewis. the largest and most Northerly of the Hebrides, actually took up arms to protect their homes against their landlords who proposed to evict them in order to seize upon their little farms and their common pastures, that public attention was called to their hard condition. which has not been improved since Burns wrote.

Lord, man! our gentry care sae little For delvers, ditchers and sic cattle Lord, man; our gentry care sae little
For delvers, ditchers and sic cattle
They gang as saucy by poor folk
As I would by a stinking brock.
I've noticed on our Lord's court day.
I've noticed on our Lord's court day.
And mony a time my heart's been wae,
Puir tenant bodies, scant o' cash
Hoo they mann thole a snash;
He'll stamp and threaten, curse and swear
He'll apprehend them, poind their gear;
While they mann stan wi' aspect humble
And hear it a' an' fear an' tremble.
I see hoo folk live that hae riches,
But surely puir folk maun be wretches.

The General Assemblies of the Kirk of Scotland and the Free Kirk received many petitions or overtures, begging of them to intervene in favor of the crofters by petitioning Parliament to ameliorate their condition. They did so, and a court was soon established to adjust the rental and reduce excessive arrears. The proprietors, among whom was the Duke of Argyle, claimed, like the Irish landlords, that the crofters had no just grounds for complaint. But, in spite of their representations, Parliament passed a law establishing a court on the basis demanded by the General Assemblies. This court recently held a session with the result that in nearly every case brought before it, the rent was reduced to a degree unexpected by the landlords, who are now very indignant at the decisions which have been reached. The average reduction of rents has been fully 35 per cent., and of arrears 65 per cent., and in some cases the rents were reduced even land they occupy, the right of pasturage 60 per cent. and the arrears 90 per cent. There is scarcely an estate in holdings. They have, however, no the whole crofter region on which these reductions have not been made. the whole sum due to the owners having been cut down by some millions of pounds sterling. The landlords have, in consequence, been obliged to curtail their expenditure to such an extent that the merchants say that their receipts from the Scotch Northern land owners have been very much diminished.

> The land owners threaten to appeal o Parliament to have the court abolished, or at least to have its most sweeping decisions quashed. But they are not likely to be successful. The present Tory Government is obstinate enough in refusing to ameliorate the condition of the Irish; but where it is a question of relieving Scotchmen, they do not dare to perpetuate a like injustice.

#### MR. CHAMBERLAIN FIRES OFF A BOOMERANG.

Mr. Chamberlain, in a recent speech delivered at Edinburgh, in the hope of reanimating the spirits of the Tories of that city, took occasion to attack Home Rule on the exploded ground that it would be "Rome Rule," and further to convince his audience that this would be a dreadful misforture he pointed with the finger of scorn at the Province of Quebec as being an illustration of the evils of priestly and of all Catholic domination. The inference is, of course, that Home Rule should withheld from Ireland. He said:

"In the French Province of Queber the Church of Rome wields an unques tionable and an unlimited authority It has secured possession of the greater part of the land. It controls the Legislature by insidious, skilful, persistent means; it discourages Protestants and Protestantism; and it favors the members of its own community; and, as a result of that, enterprise is dead within the Province, and there is no contrast more striking on the American continent than that between the energy and the industry of the great Protestant city of Toronto and the decrepitude and the apathy and the silence of the once famous Catholic city of Quebec. That is the effect of the intervention of the priest in politics. That is the effect of Catholic domination."

Mr. Chamberlain has never been remarkable for truthfulness during his political career, especially since scrupulous Government; but the above few lines contain so many

the British Empire which has sought for Home Rule. It has been long attained by Canada and the Australian colonies, and if it had been granted with good will to the British American colonies a hundred years ago, they would have had no cause then to fight for national independance, and the sixty five millions of people who now constitute the population of the brightest jewel in the crown of the Queen of Great Britain and the Empress of India. There were then men who ruled the destinies of the British Empire who declared that to grant the liberty of self-government to colonists Empire, and it is to their blind policy that we must attribute the loss of half Government of that Province. a continent, and if it ever come to pass that Canada join her fortunes with those of the United States, it will be likewise a consequence of that same

It cannot be forgotten that before the Convention of Colonial Delegates, which assembled in 1775 to consider the relations of the colonies with their mother country, Patrick Henry said:

"I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging of the future, but by the past. And judging by the past, I wish to know what there has been in the conduct of the British ministry for the last ten years to justify those hopes with which gentlemen have been solacing themselves.'

The gentlemen referred to solaced themselves with the hope that by letting events take their course the rights of the colonists would in time be acknowledged. But Patrick Henry saw that if they would be free, "themselves must strike the blow;" so he said :

"If we shall be free; if we mean to preserve inviolate those inestimable privileges for which we have been so ong contending: if we mean not basely to abandon the noble struggle in which we have been so long engaged. and which we have pledged ourselves never to abandon till the glorious object of our contest shall be obtained, we must fight! I repeat it, sir, we

The same reasoning holds good for Ireland. The people of Ireland are tired of asking the Government at Westminster to redress grievances which have sacrificed their lives by millions in the paltry interests of heartless absentee landlords and the manufacturers of London. And why should not the priesthood of Ireland contend side by side with their suffering people in the peaceful fight in a constitutional and lawful warfare for so noble

It is only a few months since the Presbyterian General Assemblies of Scotland issued their pronunciamentos in favor of the Crofters of the Highlands whose cause is similar to that of the people of Ireland, and we have vet to hear that they have been blamed for their interference. They have, on the contrary, been applauded for their boldness in siding with the weak against the strong, with the oppressed against their oppressors; and why should the Bishops and priests of Ireland alone be blamed for siding with the right against the iniquities of an oppressive landlordism?

It is not true, as Mr. Chamberlain pretends, that Home Rule in Ireland means oppression of the Protestants. If this were the truth it would still be a comparatively trivial iniquity to tyrannize over the Protestant population, consisting of less than twentyfive per cent. of the people, than to tyrannize over, and grind into the dust 90 percent. of the population, consisting of the entire tenantry, both Catholic and Protestant, according to the policy which Mr. Chamberlain upholds.

Mr. Chamberlain charges the Quebec priesthood with "discouraging Protestants and Protestantism, and favoring the members of its own community. We arraign him of having co-operated with Mr. Balfour in the outrageous murders at Mitchelstown by his sustaining with his vote the fiendish orders which the late Irish Secretary gave to the Irish police - "don't hesitate to shoot." We leave it to the judgment of fair-minded readers whether Mr. Chamberlain's guilt or that of the Quebec hierarchy be the greater, even on the false hypothesis that his charge against the hierarchy were truthful, in the political sense in which he makes it. We do not deny that the Quebec hierarchy and priesthood prefer their own religion to Protestantism, and that they encourage their people to cling to saints;" but the laws of the Province | Toronto's Protestantism?

Ireland is not the only country in of Quebec are fair to Protestants, as the most representative Protestants of that Province have frequently acknowledged. Now, according to Mr. Chamberlain, those laws were made at the dictation of the hierarchy. It follows equality of political rights for all denominations.

That the laws which Mr. Chamberlain maintains are not so fair toward United States of America might have Catholics is evident from the single fact continued to be to this day part of that to this day in Catholic Ireland the British Empire, and if this had the Government sustains Trinity been the case they would be now the College, which is still a Church of England institution, besides Dublin University, the Royal University and three godless colleges, while the Catholics of Ireland have not yet received a single penny for the establishment of a Catholic University. The Prowould be to destroy the unity of the testants of Quebec receive very different treatment from the Catholic

> Truly Mr. Chamberlain's indictment of the Quebec hierarchy is very like the Pharisaical Pecksniff's indictment of Tom Pinch:

"Mr. Pinch; Oh Mr. Pinch! I wonder you can look me in the face. Tom did it, though, . . and he stood as upright then as man could stand."

Next, as regards the Catholics of Ireland, one fact is sufficient to show that they are disposed to deal liberally with their Protestant neighbors. They supported readily Protestant candidates for Parliament, for thoroughly Catholic constituencies, and never ostracised them on account of their religion, provided only that they were sound on the burning political issues which were agitating the country; and for their political leaders, they nearly always selected Protestants instead of any of the Catholic gentlemen who were fully as deserving of their confidence. Would the Ulster Protestants or the Protestants of England, Scotland or Wales. place as much confidence in a Catholic leader, or would they contribute so generously toward covering his losses by litigation, as the Irish Catholics did for Charles Stewart Parnell? We have every reason to assert that they would not. As a matter of fact, they have never done so.

A word now on Mr. Chamberlain's next slur upon the Catholics of Quebec, and we shall have finished.

He says that enterprise is dead in Quebec. We may inform him that the last available census of the Dominion of Canada tells a different story. We do not concede that either enterprise or wealth is the test to be applied in order to distinguish the true religion. Sometimes the wicked prosper in temporal possessions, simply because they are less honest; for "not by bread alone doth man live, but by every word which proceedeth from the mouth of God." Nevertheless, the proportion of land proprietors to the whole population is considerably greater in Quebec than in Mr. Chamberthe mortgages on property are much comforts are much more generally diffused there than in the model Protestant Province. In one respect, Quebec is behind Ontario. It has not so much money invested in commercial enterprises. There is no reason for asserting, however, that this is because Quebec is Catholic. The reason is rather because Quebec has not the natural advantages of Ontario; and the soil of the surrounding country is inferior for agricultural purposes. Yet even in this respect, Quebec is further ahead of Nova Scotia and New Brunswick than is Ontario before Quebec.

As regards Mr. Chamberlain's comparison between the cities of Toronto and Quebec, we need only say, first, that Quebec is in the midst of a much less fertile district. It is, besides, not the terminus of the ocean vessels which make Montreal their goal, as being better suited for their purpose. Montreal is, however, a Catholic city, also, and it is further ahead of Toronto in commercial prosperity than Toronto excels Quebec; and there are more Catholics in Montreal than there are inhabitants in Toronto of all creeds. We may very fairly remark, also, that the Catholics of Montreal are not far behind, if they are behind the Protestants of that city at all, in commercial prosperity and enterprise. It is with Montreal that Mr. Chamberlain should have contrasted Toronto, if he wished to be fair and truthful. He is, therefore, very unfortunate in his choice of subjects for comparison.

We might also inform the noble Lord that the number of empty houses in Toronto at the present time outnumbers those in Quebec altogether. Shall the "faith once delivered to the we attribute this state of affairs to EDITORIAL NOTES.

MR. SPENCER has been elected Mayor of this city for the coming year, by a majority of about 300. His opponent was Mr. E. T. Essery. The surprise on all hands appears to be that the that the hierarchy have maintained latter polled a vote so large, and it seems, indeed, a proof that the ballot box will at times cut up some queer capers. Mr. Essery has been a great success as a mob orator, a dealer in smart sayings, and crude originalities carrying with them on all occasions a viperous sting. Mr. Essery cares not for consequences, so long as the shout of the rabble goes up in his favor. It is the only music for which he has a liking.

> MR. TAYLOR held the position of Mayor for three years. This may be taken as an exception to the rule concerning the survival of the fittest. A few years ago Mr. Essery and Mr. Taylor made a pair. Mr. Essery was the right hand man of the Orange squad. Mr. Taylor held a place on the left. The platform used on the 12th of July always held Mr. Essery and Mr. Taylor. Mr. Essery Tusually made a red hot speech unfriendly in its tone towards the Pope and the Catholics. Mr. Taylor likewise spoke his mind, but it always happened that there was nothing in his mind worth the listening to. He was appreciated, however, because it was known that his heart was in the cause, and so it was, but the dupes of the cause were expected to requite him in ballot papers.

> Mr. Essery and Mr. Taylor are no longer in loving embrace, and Mr. Essery's tongue has for some time been working like a flail around the shoulders of Mr. Taylor. They have fallen out, as that class of people usually do, and now another class of people will get their own. It has been said that the Catholic vote was polled solid against Mr. Essery. Strange, indeed, would it be were this not the case. Were any other class of our citizens abused by him as the Catholics have been it would appear to us extraordinary were one of its number found marking a ballot for him.

CATHOLICS do not desire to be isolated in the community. Their wish is to take their place amongst the citizens as citizens, fulfilling all their duties as best they can. When they are found voting as one man against those who treat them unjustly, the reasonable person will blame them not. Let the onus rest on that miserable, ignorant fanaticism which is a veritable pest amongst us. Soon, we hope, the time will come when this disease will be stamped out. Meantime, every person, be he Grit or Tory, who panders to the lower instincts, every person who endeavors to raise himself to place and power upon the ladder of bigotry and intolerance. vote is hurled against him, and a healthy public opinion, no longer postless, all of which is a proof that home poning thought, helps also to consign him to a place on the shelf where are laid away, from time to time, the things which are found to be valueless.

> The London Tory press are very anxious to make political capital out of the recent explosion at Dublin Castle The St. James Gazette and other organs of the aristocratic party claim that the explosion is undoubtedly the work of Irish dynamiters, but, strange to say, the Dublin Express, the Orange organ, admits that it is impossible to attribute political motives to the affair The National Press, the organ of the McCarthyites, says:

> "It does not think the explosion can be attributed to an accident. It was undoubtedly the disgraceful and cowardly act of some blackguard, for which it would be unjust to hold the Irish people responsible. There is no doubt, the paper says, that the Tories will try to make political capital out of the explosion. They would be very willing to sacrifice a few panes of glass from the Castle windows for the sake of being furnished with an argument against the granting of Home Rule to

Knowing as we do the methods of the Castle officials it would not at all surprise us to hear that they know more about it themselves than any one else. Watched and guarded as the castle is, it would be impossible for an outsider to gain entrance and carry out such a scheme, and we may well feel assured that all the employees of that unsavory institution are actuated by feelings not at all friendly to the country in which it is situated

The Author and Finisher of the devotion which the Church perpetuates to the Blessed Mother of God was Jesus Himself. He founded it by His own example, and taught it to His disciples by His own words and deeds. They who reproach us for the honor we pay to her, reproach Him; for we have never honored her so much as He did. -Cardinal Manning.

#### DIOCESE OF LONDON.

LAYING OF THE CORNER STONE OF THE NEW ST. JOSEPH'S HOSPITAL

This building, situated at Mount Hope, and gradually assuming an imposing shape, was on New Year's Day solemnly blessed by His Lordship the Bishop of London on the occasion of the laying of the corner-stone. At 3 o'clock the Bishop, accompanied by Rev. Father Ferguson, of Assumption College, Sandwich, and Rev. Fathers Tiernan, Noonan, Kennedy and Gahan, of the Cathedral, proceeded from the present hospital to the new structure for the purpose of performing this impressive ceremony.

Before commencing, however, His Lordship took occasion to address the large assemblage present, explaining the meaning of the act about to be performed, and also referring to the object for which the new building was to be constructed in our midst. First of all, he said, the end in view was the greater honor and glory of our Divine Redeemer, for whatever served to re lieve the sick and minister to their comfort was a work very dear to the heart of our Lord. It had been asked, Where is the need for this hospital, as we have one already in our midst? In answer he would say that there was always room for more and more charity -more and more good works - by which human sorrows might be alleviated and human weaknesses and infirmities ministered to, according to the divine ideal. The present City Hospital is doing a good work, and His Lordship wished it to be understood that St Joseph's was in no sense a rival of that institution. It would be conducted on the same plan as all other Catholic hospitals. Its doors would be thrown open to all-to poor, as well as to the rich;—and the former class would receive precisely the same treatment in every regard as The poor and the needy, it may be said, have even a greater claim upon its beneficence, for our blessed Saviour has a special regard for the afflicted, the friendless and those who are burdened with sorrow and sickness. Whoever performs works of mercy for these dependent ones of Christ are rewarded in the same degree as if they had performed them for Himself. The new institution, as they were aware, would be placed in charge of the Sisters of St. Joseph They had devoted their lives to this They had left home and parents and friends and society to embrace the religious life. They had even given up the names by which they were known in the world, and had assumed others so that their act of consecration to Almighty God might be the more complete. Not one word had he to say in disparagement of those who were known as nurses in the other hospitals. They were doing a noble work, and God would bless then for it. He also desired to have it well understood that this hospital was open to all. Its doors would never be closed to anyone, because of their holding any particular croed. The passport to

ment to them in their distress. hospital staff, the Bishop said, com-prised medical men who had attained distinction even beyond the limits of the Dominion, and when he mentioned that this staff comprised Doctors Woodruff, Waugh, Wishart and Mc-Arthur, he felt assured the public would have every confidence in its management. Other distinguished medical men of the city had also promised their assistance, and patients Rev. S. N. Gahan and Cahill. The sermon on the occasion was preached by Rev. Father Ferguson, of Assumption College. Before the profession His had the privilege of being attended by their family physician. The erection of this Hospital was a great work, and many there are who wonder where the money will come from. For this we must put our trust in God. The wealthy will, he felt assured, act nobly in regard to the matter. they have always done on like occasions, but it is the pennies, of the poor that will form the greater part fund that will liquidate the debt on this magnificent building erected for God's work and God's glory.

entrance was sickness. It was not a

proselytizing institution, for Protest-

ant patients would always be permitted

to receive ministers who desired to ex

tend words of comfort or encourage

His Lordship also made complimentary reference to the contractors who had in hands the erection of the building-Messrs. Flory and Tytler. reputation these gentlemen had attained as builders would be a garantee, hesaid, that the new hospital would be a first class structure in every re

His Lordship then proceeded with the ceremony of laying the corner-stone, with a trowel arranging the cement around it after it had been put in place. He then, accompained by the priests, proceeded around the building, sprinkling it with holy water and reciting the prayers assigned for such occasions. LECTURE AND CONCERT.

On New Year's evening a sacred concert by the choir and a sermon by Rev. Father Ferguson, C. S. B., were given in St. Mary's church, this city The subject of the discourse was "The Real Presence." The reverend speaker vent on to say that God was always and everywhere present, that He was so in a special manner before the fall of our first parents. Then He walked and talked with them in some obscure manner which we do not rightly understand or of which we have no clear idea. But that He manifested Himself to them in some special way is certain. After their sin of disobedience He withdrew this act of condescension and hid Himself from them. For four thousand years He made no sign other than by the mouths of the patriarchs and prophets that He was really present with His creatures. He did not come within the range of the

Nobody could point to any particular place and say At length He came on earth in a new aspect and became visible to He became a man Himself and remained in this world thirty-three years "going about," as the Scriptures say, "doing good." Before leaving He established His Church and instituted a mode by which He could stay and be with His children. He instituted the Eucharist. After His departure He was and is really present in His Church. Some people laugh at the idea of the Real Presence. Such as these go against the belief of nine teen centuries. He assured His apostles at the last supper that He would remain always with them to and support them. It is as easy to believe that as believe He be came man. Once admit the latter and there is no difficulty in believing the former. A father who loved his children would leave them as well provided for as it was in his power to leave them. Now Christ loved children with a divine love to which no human love can be compared. Hence it was only natural He should leave a legacy commensurate with that Therefore when in church we love. should respect that Presence as our inheritance, and adore it. We should go to our Lord present on the altar. humble ourselves before Him, and cry out to Him "Jesus, Son of David, have mercy on me." Those who love wish to have the loved object present. So God endeavors to satisfy the yearning of the human heart after its Creator by coming down on our altar and even entering into our bosoms and become a part of our very being. The reverend speaker closed by exhorting his hearers to make it a practice to receive Holy

Communion often. The concert was really very fine. The numbers on the programme were selected with great taste and judgment, and were very well rendered. does not allow us to particularize further than to mention the duett, "Holy Mother, Guide His Footsteps, sung by Miss Murray, the organist, sung and Miss Roach, which was especially well sung.

ORDINATION On Thursday last, in St. Joseph's church, Stratford, Patrick J. Quinlan was raised to the sublime dignity of the priesthood by His Lordship Bishop O'Connor. Rev. Father Quinlan is native of Stratford and is a son of Mr. John Quinlan of Ellice Township Rev. Dr. Kilroy acted as archdeacon, Father Brennan, of St. Mary's, as deacon, and Fathers Boubat, of Stratford, and Kennedy, of London, as masters of ceremonies. The other priests present were Rev. Dean Murphy of Irishtown, Father Cahill of London, and Lennon of Brantford. As this was the first ordination ever performed Stratford the church was completely filled. After the ceremony the people came forward to the railfilled. to receive the blessing of newly-ordained priest. His Lordship spoke a few words, dwelling on the duties incumbent on the clergy and the graces conferred by the sacrament

RELIGIOUS PROFESSION. At St. Joseph's convent, in this city, on the 2nd of January, four candidates made their final profession as Sisters of that order. His Lordship the Bishop of London was present and received the vows. The young ladies who entered were Sister Mary Bernardine, Sister Pauline, Sister Ambrosia and Sister Columba. His Lordship was assisted by Archdeacon Campbell and Revs. N. Gahan and Cahill. The ser-Before the profession His Lordship addressed the candidates. fully explaining the nature of the holy duties they would be expected to per

of Holy Orders.

## FROM CORNWALL.

Mass was celebrated in the new French church here on Christmas day for the first time, and although the interior is far from finished, yet it is very comfortable; work is constantly going on, and in a few months the French speaking people of Cornwall can boast of one of the finest churches in the diocese. It is situated in the eastern part of the town, adjoining the presbytery, is very conveniently located, and is in every way worthy of the high and noble purpose for which it is intended. The dimensions are as follows; length 156 feet, width 64 feet, side walls 32 feet, basement 8 feet high; at present the tower is 82 feet high, to which a spire and belfry of 75 feet will be added. The style is plain Gothic, built of stone, and all of the most substantial workmanship. The church will be heated by three furnaces. The above dimensions do not include the vestry, which is about 30×40.

dimensions do not include the vestry, which is about 30x40.

We congratulate Father Pierre De Saunhae on the happy result of his indefatigable efforts. The people must also be congratulated on the possession of such a fine church in their midst.

in their midst.

Your readers are doubtless aware that this is the second Catholic church here—a very rare thing in any town of the size of Cornwall:—the other, St. Columba's, being allotted to the English speaking people. Until now all worshipped in the one church, although for a few years the parish was divided, and Father De Saumhac, formerly of Brewer's Mills, given charge of the new parish.

divided, and Father De Saunhae, formerly of Brewer's Mills, given charge of the new parish.

To build the new church the English-speaking people assisted their French co-religionists generously, but of course the greater part has to be borne by those for whose benefit the church was built, who have given, and are still giving, according to their means. While however, giving credit where it is due, it were only meet and just that the worthy pastor should receive his share of praise for the part he has taken in this good wark, and in order to do so it might be well to mention that the building of the church was by day's work, not, as usual, by contract. In many cases the latter is by far the cheaper, unless the contractor can get in a few "extras," or alterations, as is generally the case; but in the present instance the work is expected to be much below the tenders received; for instance, the cost, up to the present, not including ground is about \$19,000, and, allowing a liberal margin for plastering, pows, beliry, etc., it is thought the whole cost will not exceed \$25,000; while, we understand, the lowest tender was for about \$40,000. This does not include the altars, which are to be erected as follows; the main altar by the married ladies of the congregation, the altar

of the Blessed Virgin by the young ladies, and 8t. Joseph's by the young men.

Why then this great saving in the cost of building? It was simply the untiring industry of Father De Saunhae, for we are told he was architect, superintendent, paymaster, etc., even occasionally assisting in the work. Scarcely a stone or brick was put on without his knowledge.

It is expected that the church will be completed during the coming summer.

Notwithstanding that the French-speaking people have left 8t. Columba's church, the old edifice has been found inadequate for the congregation, and it has been decided by the proper authorities to build a new church. Collections are being made monthly for the building fund. It is not known when work on the new church will begin, but for reasons above given all possible expedition will be used.

Since my last visit a new Separate school

#### Nine years in Captivity.

The years in Captivity.

Telegrams have been received from the Congo which confirm the statements made by Father Ohrawalder, the priest of the Soudan Austrian mission, who was taken prisoner by the Madhists some nine years ago, but who recently escaped from Omdurman and made his way to Korosko. Father Ohrawalder, who was accompanied in his flight from captivity by Sisters Chinearini and Venturmi, said forty Europeaus are still in the hands of the Mahdists at Omdurman. He added that they are loaded with manacles and cruelly beaten. They are so closely watched that they had lost all hope of escaping.

IN its first stages, can be successfully checked by the prompt use of Ayer's Cherry Pectoral. Even in the later periods of that disease, the cough is wonderfully relieved by this medicine.

"I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral cured me."—A. J. Edson, M. D., Middleton, Tennessee.

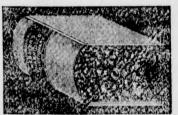
"Several years ago I was severely ill.
The doctors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."—James Birchard, Darien, Conn. Darien, Conn.

Darien, Conn.

"Several years ago, on a passage home from California, by water, I contracted so severe a cold that for some days I was confined to my state-room, and a physician on board considered my life in danger. Happening to have a bottle of Ayer's Cherry Pectoral, I used to faver's Cherry Pectoral, I used to a healthy condition. Since then I have invariably recommended this preparation."—J. B. Chandler, Junction, Va.

## Ayer's Cherry Pectoral, PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mans.



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# MASS WINE.

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Have just received a direct importation of the Choicest and purest Mass Wine, which will be

## SOLD AT REDUCED PRICES. They hold a certificate, attesting its purity, from Rev. Emmanuel Olea, Vicar-General of the Archdiocese of Taragona. The rev. cla gy are respectfully invited to send for sample.

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A PRETTY TRIO

. The Catholic Church in the United -Valuable Statistics - Nail. ing the Cahensly Lie.

In response to the sentiment, "The Catholic Church in the United States, Archbishop Corrigan delivered the following pregnant address at the ban-

quet in St. Louis:
"Most Rev. Archbishops, Right
Rev. Bishops, Reverend Clergy:— Permit me first of all to thank you for the very kind manner in which you have received the mention of my ame, the kindness which I appreciat all the more that I am a stranger to the

majority. "I have heard somewhere, if I remember aright, that when there was a question of the establishment of the hierarchy of the United States, the matter was broached in a diplomatic way by the Papal Nuncio in Paris to Benjamin Franklin, who was then our Minister to France. The Nuncio inquired whether the Government of the United States would have any objection to the appointment of a and Mr. Franklin stated that that was a matter in which the Government did not concern itself, and as foreign to its jurisdiction. In due course words were reported to the Sovereign Pontiff, Pope Pius VI. I remember the remark he made; he exclaimed, 'No where am I so much a Pope as in the United States.' (Applause.) The remark of Pope Pius VI. conveys more to our mind than the mere fact that the Church in America is free : it also explains the reasons, in a great meas-ure, of the secret of its success. In other country in the world the Church is more or less pro scribed, or, if protected by the civil power, it is made in return to wear a gilded livery. In the French Republic, for instance, at this moment the Bishops and clergy are subjected to such restraints upon their personal liberty that in this country no one would ever think of accepting or imposing. The condemnation of the imposing. undaunted Archbishop of Aix, in a country which at heart is most profoundly Catholic, in a country enjoy ing a Republican form of government he asserted the right to visit the common father of the faith when necessary, is a case in point. Thank God the Constitution is different in free America and has been so from the very beginning of our history.

"In the struggle for independence too many other interests were at stake to permit religious duties to be called into requisition. Men of different creeds fought side by side for liberty. And when peace came to our shores gratitude, common-sense, kindly feel ing and happy results of actual experience, and later on the very strength of increasing numbers continue to per petuate that liberty in religious mat tors which has contributed so much to the prosperity of the Church in this and which will enable her with God's blessing, to give glory to Him in the highest, and on earth peace and good will.

The Church in this country has been benefitted extremely, as we have already heard, from immigration. From beyond the ocean men looked toward America with straining eyes as the land of the brave and the home o the free. Nor were they disappointed Their very in their expectations. coming here has been a source of education to them. The cutting adrift from old associations and the nobler condition of life they have found here on their arrival, the large opportuni ties bountifully put before them by the Creator in the inexhaustible resources of a virgin land, the stimulating and alluring surroundings, have served to educate them, while their fresh blood and energy and industry were of incalculable benefit to the country of

their adoption. (Applause.)
"Their children born in America

know no other land than the land of their birth. In this way many of the best elements of life in Europe were retained, while that which was in or local, or the result of peculiar circumstances, or even the outgrowth of prejudice, was gradually nut aside, and gave way to the deepe life of their new home, and to a firmer attachment to their ancestral faith and a blended love of country and religion-of their country because of the many advantages which you have already heard related in that addres to the visiting clergy, and of their religion because of the sacrifices they made for it : because we value a thing in proportion to the sacrifices made it, and where have there been greater sacrifices than in this land of ours? (Applause.) Now, there has been a result. On an occasion like this, if permitted, it would be pleasing to speak of the great and marvelous progress made in this province of St. Louis; but that subject, fortunately, is reserved for abler hands, and, there fore, I can cast but a mere glance at general progress of the Church in

"Fifty years ago, as His Eminenc remarked, when the venerable Archbishop of St. Louis was conse crated, there was but one Archbishor in the entire United States, with but fifteen other Bishops. There were fifteen other Bishops. There were 50) priests, with 518 churches and chapels. There were thirty-three Ca holic schools, containing some 5,200 pupils, and a Catholic population estimated at 1,300,000. Now the ratio of our increase in this: For every priest then ministering at the altar there are now sixteen others; for every church and chapel there are eighteen, and most of these churches are more beautiful and far more enduring. The Catholic population has multiplied seven times over, and for

the United States.

ARCHBISHOP CORRIGAN'S RE- every pupil then attending a Catholic school there are now 120, and our school there are now 120, and our schools themselves have multiplied at the ratio of a hundred for a single one. (Applause).

But, with all this, a cloud seems to come over the spirit of our dreams. It sobers our joy at a time like this even to hear the suggestion of a cloud; but, perhaps, it is not a cloud that fore-bodes havoc and destruction, it may be only a little mist that a few rays of sunshine will scatter to the winds. We know from statistics preserved in Washington that from the year 1820, when the tide of emigration first began to be considerable, until the presen day, the number of emigrants who to our hospitable shores was nearly 16,000,000 and we are told that the Church in the same period has lost 16,000,000 of souls. Such, you know, was the statement made seriously last year at the International Congress at Lucerne, and made later at the social Congress of Liege, and repeated in so many words in the famous and mem-orable address only a few months ago to the Holy See. Is it credible that the Church in this period had lost a number equal to the total influx of emi-grants — Catholics, Protestants, Hebrews and all others? and all of this while she managed to retain enough people in her churches and in her coleges and schools and innumerable in titutions throughout the land which are not only not surpassed, but I say it boldly, are not even equaled in any ountry in the world. (Applause). Is it possible that a Church holding now 8,000,000 of disciples has lost two for every one that remains faithful? How is it that we should live on and never stop to think, and have never been conscious of this enormous leak? How is it, also, that our consecrated breth ren, who ought naturally to have profited by our loss, have never made this astounding discovery? (Applause)

"I believe that there is no man now living better qualified to give an authoritative judgment of this matter than the distinguished historian of the Catholic Church in the United States. Dr. John Gilmary Shea. (Applause Nearly forty years ago, at the reques of Archbishop Hughes, he first gave his attention to this subject of our alleged losses, and since that time the study of Catholic statistics has never escaped him, and it is a matter to which he has given his consent and unremit ting attention.

"At my humble request, notwithstanding his many other arduous labors. Mr. O'Shea has recently taken up the subject again in a series of editorial articles, and it is rather refreshing to see the manner in which he dismissed all these arguments in the following unmistakable words. He says: 'When we think of all that which the charge of the loss of 16,000,000 of souls implies and whom it accuses, namely the heroic Bishops and devoted clergy of the past, and the Bishops still living '—of whom we have heard that one, not very far from the center of the table, has always given his attention to the care of emi grants and provided for their faith-Mr. O'Shea says, 'When we think of all those which are assembled and whom it accuses, we stand appalled at the awful enormity of the audacious mendacity.' (Applause).
"Now, one word more. If we have

been able to retain our hold on the children, it has been mainly through the Catholics. (Applause.) Of their advantage and necessity, it is not required to speak, because the three Plenary Councils of Baltimore unite in beseeching parents so to educate the offspring given them religion and religious influences may ring, sunshine ever pres ent day by day and hour by hour to give life and warmth and vigor to those tender plants that experience its (Applause.) In this wise action the councils have only followed the paternal warnings of the Holy See and the Chair of Peter, and it is needless to say here that this advice in no wise restricts our liberty, in nowise cramps our zeal no more than the truth of God itself warps or hampers, but rather stimulates and ennobles the highest flights of human genius.

"And, therefore, for the Church in America I would make a twofold God's mercy, enjoy the privilege of being untrammeled in its work, shielded alike from State patronage as from the fiery furnace of persecution, and then that it may ever keep up those relations already described by an eminence of filial devotion to the chair of truth, and that devotion which will make the efforts of our children more powerful because more united, more fruitful because more comform able to sound doctrine. You shall know the truth, and the truth will make you free. I think that I may say that the day is very far distant. especially as the march of empire west ward wends its way (laughter,) when the traveller from New England or from any other country shall ever see the ruins of St. Paul." (Laughter and applause.)

Monthly Prizes for Boys and Girls. The "Sunlight" soap Co. Toronto, offer the following prizes every month till further notice, to boys and grils under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers; 1st, 81; 2nd, 85; 3rd, 85; 4th, 81; 5th to l4th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" soap Office, 43 Scott St., Toronto not later than 25th of each month, and marked "Competition;" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on first Saturday in each month.

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THE MAN OF WESTMINSTER. below the standard of true manliness

The Grand and Noble Character of England's Cardinal. Catholic Columbian.

Perhaps you never remarked how the three great English Cardinals of our times have the syllable man in their names. Isn't this a very singular coincidence?

What's in a name?" says Shakespeare. Yet, if names were given, as we have reason to believe, on account of some quality or circumstance at-tending the individual, then it is not accidental that each of these illustrious men should possess that particle in his: and as we are further led to inquire what it denotes, suspecting that it must imply some eminent attribute, when who are marked by it should, three together, rise to such important and lofty places in the Church. Browning noticed the fact I refer to, and thus writes:

"Mend your ways indeed, and we may stretch "Go get you manned by MANNING, and new-manned"
"By NEWMAN, and mayhap, wise-manned to

By WISEMAN, and we'll see, or else we won't.' Man signifies one who thinks, and thus designates that one among animals which uses thought and by reason gains and holds dominion over

This is the literal signification of the term; but, as you know, it is commonly taken to mean one possessed of the very highest endowments of humanity-one who not only thinks. but does more - wills, exercises that divine attribute of liberty which, as Leo XIII. says in his encyclical on the Christian Common-wealth, is God's oblest gift to us.

I stay not to inquire how far these ofty qualities are displayed in the lives, works and words of Wiseman and Newman, but will ask your attenion to the man, as portraved in Manning's career, whose portrait seems at this Christmas time a proper one to set before those who would learn the essons of Our Blessed Lord's character in one of the successors of His Apostles

Take, then, his intellectual gifts. The man seems to be all mind. body is nothing but a shell that holds the overpowering spirit, and intelli gence not only beams but beats upon you from his penetrating eyes. Look it his sermons, writings, speeches Every occasion for penning a timely line or uttering an appropriate word in aid of truth he has evidently watched, for he has certainly seized t, during his long career in the Church; and, preaching the word in season and out of season, has instructed and guided, not his own diocese nor the people of England only, but for many years may be truly said to have taught the entire English-speaking

Consider his executive ability, who, governing the faithful in the metropolis of the universe, has admin istered the charge with such success that, I believe, there is scarcely a Catholic child among those hundreds of thousands, most of them poor and despised immigrants and children of immigrants, who does not enjoy the advantage of a Christian education.

"I will not begin the cathedral until every Catholic child in London is in a Catholic school. These were his words when Mr. Tait presented the church with land on which to erect the new Westminster Abbey. And he is almost there. And notwithstanding the degradation consequent on their position as strangers in the country, and the vices which they share in common with their English and Scotch fellow-citizens, not withstanding their low social and in tellectual standing as a body, yet he has made their Church-mainly women in its membership-the most prominent intellectually, and has so asserted it socially, that it actually at intervals became the fashion to join the fold of Cardinal Manning. Yet it was not by going back on Ireland. No! He acknowledges that "St. Patrick is the Apostle of my people;" and, "Any-thing connected with Ireland has my heartfelt sympathy."

Executive ability implies intellect,

of course, but much more does it mean will power, and that force of characte which constitutes one a leader, as well as that self-control by which he rules himself, and thus becomes a safe governor of the multitude.

How strongly is this characteristic expressed in Manning's actions as well as in his words!

He is a total abstainer from alcoholic drinks. "For the last thirty year I have abstained from those stimulants," he says, "and only regret that I did not earlier take this means of edifying the people; but with God's help I will keep this pledge to the end of my life.

Here is courage. I don't mean pre-cisely in subjecting himself to this disipline, although if it be an easy mat ter, I wonder that so many refuse to undertake it when they have such allpowerful reasons for doing so-those especially who are devoted to the same calling and among the same race as the Cardinal. But I refer to the apparent smallness and singularity, se ingly unworthy of a Catholic Bishop, who must be "all things to all men," in binding himself to a practice that is, to say the least, at times awkward if not impolite, all the more in a country where such beverages are still looked upon almost as necessaries of life. I allude to the unpleasant singularity and exceptionalness attaching to the man who "won't join in a social glass. There are trials that you and I understand, Mr. Editor, and small though they may seem, yet men who have taken cities in fierce conflict of arms have had their courage fail them here. So much the worse for them! much the more markedly do they fall

But our Man who bade defiance to public opinion, who turned his back on friend and foe alike when he chose

Christ, poor and despised, among the Irish Catholics of London, he is not the one to refuse to differ now with weakkneed Catholics who dare not offend Mrs. Grundy by refusing a glass of wine, when its acceptance may scandalize or fail to help a weak brother.

Neither does he fear to lay his thin, arrowy finger on the sorest spot in the flesh of his co-religionists and country men, and pushing aside all their vain and false jactation, he boldly declares: "Temperance is good, Total Abstin-ice is better." "Ireland and Engence is better." land sober would be Ireland and Eng-

and free. What induces Manning to descend to the level of his flock in matters such as this?

It is his desire for their temporal and eternal welfare. It is his love for them, in short, who are the weak brethren in Christ. This brings me to another, and the chief element which goes to make up the MAN; that is the big heart, But of this another time. — Edward McSweeny.

#### THE AMHERSTBURG BAZAAR. The bazaar in aid of the Catholic church wa

THE AMHERSTBURG BAZAAR.

The bazaar in aid of the Catholic church was brought to a close on Saturday night. The attendance on Thursday night was not very good, but on Friday it was better. The exhibition in calisthenics by the children of Sister Rose for the care and attendance on Thursday night was not very good, but on Friday it was better. The exhibition in calisthenics by the children of Sister Rose for the care and attention that she has given them. On Saturday evening the hall was filled, all anxious to learn who would secure the several prizes in the grand drawing as well as the other articles, which had been offered during the week.

A committee, consisting of Geo. Gott, Dr. Bell. Simon Fraser, N. A. Coste and T. B. White was chosen to superintend the proceedings. The following was the result of the drawing of the articles offered during the bazaar: Lace quilt and shams, Percy Coyle, of Anderdon; collar and cuff box, Miss Boyle: bird and cage, Father Ryan; large picture, Miss Ida Ward; half dozen silver spoons, Mrs. A Mailloux; doli in cradle. N. A Coste; haf dozen silver forks, J. McCarthy; music stand, Philip Deneau; log cabin quilt, Father Renaud; crazy work table scarf, A. E. Rondot; ettoman, Mrs. T. Hayes; lamp, N. A Coste; silver pickel stand, Mrs. M. Conroy; boat on glass stand, John O'Rourke; hand-painted cushion, J. S Tormey; table scarf, Father Ryan; round slumber cushion, Mrs. T. Taylor; crochet skirt, Mrs. P. Warren; cultivator, Mrs. Wm. Johnson; sofa cushion, James Ouelbette, of Malden; shaving case, Eli Mickle; guess cake (weighing 10 lbs, Mrs. T. Taylor and James Coulston, Jumpkin, 50s seeds, four guessed 5%, first prize, a quilt, drawn by Mrs. Meehan, second prize, a doll, by M. B. Twomey; fancy drape, L. N. Deneau; fish pond, to be given to the one winning the largest number of games during the week, won by Fred. Reauux, The cleation for the grid-head scan, was founded and a supporters had collected withdrawn from the contest some days before. The drawing of prizes, for which lickets ha confuted. founded.

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your own sake), there's only one quar-

unted blood-purifier and remedy for

That one - standing solitary and

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and scrofulous diseases—and pulmon-ary consumption is only lung-scrofula

just let its makers known and get

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rom bad blood.

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is quaranteed.

alor e-sold on trial, is

In this, of tea, given by W. J. Twomy, won by his May Malhoney, No. 747 B; 35 in gold, given by Rev. Pather Kenaud, won by Theo Cadarat, No. 129 B; 819 in gold given by Mrs. Thos, Ouellette, won by Mrs. Jas. colborne, No. 121 A; faarey quilt, given by Mrs. J. Bray, won by Andrew Robidons, Vereker, P. O., 813 B; fruit dish, set in silver, given by Mrs. J. Bray, won by Andrew Robidons, Vereker, P. O., 813 B; fruit dish, set in silver, given by Mrs. J. G. Mullen, won by Bernard McBride, No. 180 C; 95 in gold, given by C. M. B. A, won by James Sadiler, box 515, Toronto, No. 558 B; hand painted banner given by Mrs. S. White, won by Lille E O'Brien, No. 584 A; child Kancydress, given by Mrs. J. J. Brault, won by E Boyt, 885 C; ord r case, given by Mrs. M. A. Kane, won by M. Nellgan, 59 Main street, Buffalo, N. Y. 8No. 1408 A; silver butter dish, given by L. Wigle, won by Mrs. W. T. Wilkenson, 820 C; 56 in gold, given by Simon Fraser, won by Miss M. Brennan, House of Providence, Lundas, 781 A; 340 in gold, given by N. O. 181 B; 10 in gold, given by C. M. T. A., won by Linda Caldwell, 342 A; large trunk, given by Jos. Reaume, won by Matthew Butter, of Belle River, No. 176 B; bag of flour, given by Mrs. McQuade, won by C. G. Duffy, No. 522 B; Keg native wine, given by J. David Burk, won by Charles Whalen, No. 1450 B. The laft bis turkey given to the one making the largest number of bull's-eyes in shooting gallery, during the week, was won by Louis Lemay, with 40.

The receipts of the week were as follows: Door receipts, 8101.51; fancy table, 8162.32; lottery table, 8162.73; lottery table, 8701.51; fancy table, 8162.32; lottery table, 8701.15 is ponds, 815.22; grab bag, 418.40; shooting allery, 341.42; cane contest, 2955.75; tickets for grand drawing, 845); refreshment and fee cream tables, about 812; a total of 81,103 C. After paying all expenses, Rev. Father Ryan expects to have about 81,109 clear. Farher Ryan desires to return his sincere thanks to all who so kindly contributed to the success of the undertaking. He is The Path which led a Protestant Law yer into the Church. Rheumatism is like sand in the bearings of machinery. Heed's Sarsaparilla is the great lubricator which cures the disease.

onvinced. Winter Sports. Winter Sports.

The gay winter season exposes many to attacks of colds, coughs, hoarseness, tightness of the chest, asthma, brouchitis, etc., which require a reliable remedy like Hagyard's Pectoral Balsam for their relief and cure. Known as reliable for over thirty years. The best cough cure.

Familiar Family Friends. Familiar Family Friends.
The family store of medicine should contain a bottle of Hagyard's Yellow Oil. Mrs. Hannah Hutchins, of Rossway, N. S., says:
"We have used Hagyard's Yellow Oil in or family for six years, for coughs, colds, burns, sore throat, croup, etc.. and find it so good we cannot do without it,"

financially responsible firm, or com-pany, of world-wide reputation for fair and honorable dealing, it means Now, there are scores of sarsaparillas and other blood-purifiers, all cracked up to be the best, purest, most peculiar and wonderful, but bear in mind (for

I had been troubled five months with Dyspepsia. The doctors told me it was chronic. I had a fullness after eating and a heavy load in the pit of my stomach. I suffered frematter. Sometimes a deathly Sickness at the Stomach would overtake terrible pains of Wind Colic. At Irwin and Western Ave., Allegheny City, Pa., in whose employ I had been for seven years. Finally I used August Flower, and after using just one bottle for two weeks, was entirely relieved of all the trouble. I No article takes hold of Blood Diseases like Northrop & Lyman's Vegetable Discovery. It works like magic. Miss C—, Toronto, writes: I have to thank you for what Northrop & Lyman's Vegetable Discovery has done for me. I had a sore on my knee as large as the palm of my hand, and could get nothing to do any good until I used the Discovery. Four bottles completely corred it." Mr. McHenry, for whom I worked, who knows all about my condition, and from whom I bought the medicine. I live with my wife and family A lady wri es: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

G. G. GREEN, Sole Manufacturer, Woodbury, New Jersey, U. S. A.

### THE CONVERT.

He has embraced a higher grade of faith, has been brought into closer and holier commuion with the unseen world, and has adopted a more just and charitable estimate of human veracity. He has taken a step towards the Celestial City, from the low, murky valleys of discord, where the fogs of error de love to dwell. He shakes hands with the brethren of every kind, name and tongue. He worships with the people of every nation. He joins his prayer with those who speak the varied languages of the earth. On every shore, in every land, beneath every sky, and in every city, he meets brethren of the universal Church. He is at home everywhere, and bows down with the millions who have worshipped and still worship, at the same altar, and hold he same faith. This is not all. He traverses the

records of all history, and goes back, link after link, by an indubitable chain to the apostolic day. He has no chasms to leap, no deserts to cross. At every step in this progress he finds the same old Church--the same faith-the same worship still pre-eminent in the Chris-He sees the rise and fall of empires and sects, but the same old Church always pre-eminent. The re ords of the past are with him. He has the sanction of antiquity. Times tells for him a glorious story. He meets with him a glorious story. myriads of brethren all along the slumbering ages. The old martyrs and saints are his brethren. He claims companionship with them. Their mem ories are beloved by him.

And Blandina, the poor slave, bu noblest of martyrs, was his sister. And Ignatius, and Polcarp, and Justin, and Irenæus, are also his brethren. And she, the humblest of the humblest the the purest of the pure—the stainless Virgin Mother of his Lord, whom all Subscribed Capital, - \$2,500,000 generations call "blessed," is revered him as the noblest of creatures. And the Apostles - the noble and the true—the holy and the just—the de-spised and persecuted—they, too, are his brethren. In short, the saints and martyrs of the olden times held the same faith, worshipped at the sam altar, and used the same form of wor-ship that he does. He loves and venerates their memory, admires their virtues, calls them brethren, and asks their prayers in heaven. accusations to bring against them, no crimes to lay to their charge. Besides all this, his faith is sustained

by a logical power, and a Scriptural proof, that cannot be fairly met and It is sustained by every plain and luminous principle upon which society and government are His reason, his common sense, the best feelings of nature, the holiest impulses of his heart, all satisfy him beyond a doubt, that he is right. "When all the blandishments of life are gone When tired dissimulation drops her mask, And real and apparent are the same;" when eternity, with its mighty conse

quences, rolls up its endless proportions before the dying vision-ah! then, no Catholic asks to change his faith. Oh! give me the last sacraments of the Church! Let me die in her only communion! Let me be buried in consecrated ground! Let my brethren pray for me! — Hon. P. H. Burnett,

great lubricator which cures the disease.

Just 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.

Worms derange the whole system. Mother Graves' Worm Exterminator deranges worms, and gives rest to the sufferer. It only costs twenty five cents to try it and be convinced.

# Minard's Liniment cures Burns, etc. "August Flower"

quently from a Water Brash of clear Then again I would have the such times I would try to belch and could not. I was working then for Thomas McHenry, Druggist, Cor. can now eat things I dared not touch before. I would like to refer you to at 39 James St., Allegheny City, Pa. Signed, JOHN D. COX.



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Ease, cleanliness, and satisfaction are a trio of results from the use of "Sunlight" Soap on wash day, and every other day. It is a self-washing Soap, has no equal as a cleanser of dirt and grease, and never fails to please. All good grocers keep it, and millions of wise women use it. You try it. Beware of cheap imitations.

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JOHN BEATTIE, Vice-President DEPOSITS of \$1 and upwards received at highest current rates

at highest current rates.

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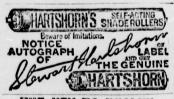
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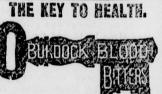
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JOHN TAYLOR & CO.,





Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the continuous the continuous of the secretions; at the continuous tem, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Joropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Deblity; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

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Send 25 cts. and get a copy of Ben-zigers' Home Almanac for 1892.— THOS. COFFEY. London. Ont. Also to be had from our travelling agents.

#### FIVE-MINUTE SERMONS.

First Sunday after Epiphany.

THE CHRISTIAN HOME. He went down with them and came to Nazareth, and was subject to them. . . And Jesus advanced in wisdom and age, and grace with God and men. (Gospel of the day.)

In these few words, my brethren, the sacred writer raises the veil that conceals the mysteries of our Lord's hidden life, and gives us an insight into the domestic concerns of the Holy Family at Nazareth. Jesus lived with Mary and Joseph. He was obedient and subject to them, and so He advanced in age and wisdom and grace with God and men The door of the holy house is opened to us, but only for a moment, so that see might get a glimpse of the domestic life of a model family. Joseph, the father, day by day works at his trade to support the family. He rises in the morning; gives his soul to God in prayer. He toils through the day. He comes home at night to enjoy his rest in the company of Jesus and Mary. He meets with trials, but he is patient; he is tempted, but he sins not; he leads a busy life, but he still findstime to Mary, the Mother, tends the household duties with care and precision, and by her sweet, kind ways diffuses an air or peace and content-ment throughout the home. Jesus, the Child, is affectionate and submissive to His parents in everything. Here is model of a true Christian home. Its ground-work is the love of God is surrounded by an atmosphere of virtue, and to its members it is the holiest and dearest spot on earth. Such should our homes be

The true Christian home is to society what the sanctuary is to the Church of God. The parents are the priests in this sanctuary. It was God who ordained them priests when they stood before the altar with clasped hands and promised that they would be faithful to each other while life lasts. The Blessed Sacrament of this sanctuary is the sacrament of matrimony. It is the great treasure-house of supernatural strength to the married couple.

The perpetual presence of our Lord in this sanctuary is by His grace, which is never wanting.

The altar in this sanctuary is the hearthstone around which the family gathers. The communion-rail in this sanctuary is the family table, from which are dispensed the necessities of

There is about the sanctuary in the Church of God an atmosphere of piety and reverence. It has a sanctity that It has a sanctity that and reverence. no stranger dare violate; it has a privacy which no one but he who has a right dare invade. Such an atmos phere should be about the sanctuary of home. A priest would never allow a heretic or an infidel to sit in the sanctuary of God. He would never allow a corrupt man to stand on the altar of God. Take care, then, Christian parents, how you violate the sanctity of your homes! Take care what heretical or infidel books you allow to pass the gate of that sanctuary! Take care what bad newspapers you allow within its sacred precincts! Take care of the persons whom you allow to stand around your family altar! It is one thing, you know, to be obliged to meet man in every-day life; it is a far different thing to invite him to your home, and permit him to violate its

It is the duty of a priest on the altar of God, by his good example, to edify his flock ; to stand at all times before his people a bright, shining light of Christian virtues. So, too, it is your duty, priests at the family altar, to be duty, priests at the anodel of all virtues to your children, a model of all virtues to your children, so that they might learn from you what it is to be a Christian. Would it what it is to be a Christian. Would it king, Gustavus Adolphus, who saw him fall, prophecied that that boy him fall, prophecied that that boy him fall, prophecied that the boy him fall prophecied the boy him fall prophecied that the boy him fall prophecied the Would it not be fearful to see him stagger up to the altar of God in the state of intoxication? It happened once while Mass was going on, during the Elevation, while all heads were bowed in humble adoration, a drunken man rushed into the church, and in a loud voice uttered a horrible oath. made the hearts of the good Catholic people stand still, and their blood ran cold in their veins. Is it any the less horrible for a father to come home in-toxicated to the household sanctuary, or a mother, when anything goes wrong in the house, to give vent to her wrath in harsh language and sometimes even cursing?

See to it, then, dear parents; make your homes holy places—real sanctuaries, where you can do your duty as priests of our All-Holy God. Keep from them all evil influences, so that they might be places where even the Child Jesus would not be ashamed to dwell.

A Sensible Statement.

A Sensible Statement.

SIRS,—Having used your Burdock Blood Bitters successfully for some time past. I must state that for my complaint of billousness and acid stomach I have never found an equal, and I continue io use it and recommend it to my friends and neighbors.

W. Sutton, St. Thomas, Ont.

John Hays, Credit P. O., says: "His shoulder was so lame for nine months that he could not raise his hand to his head, but by the use of Dr. Thomas' Eclectric Oil the pain and lameness disappeared, and although three months has elapsed, he has not had an attack of it since."

Palling Fast.

Dear Sirs—My mother was failing very fast after three months' suffering from dropsy, being swollen from head to foot, but after she had used one bottle of your Burdock Blood Bitters it was removed, and she felt quite well. We think there is no better medicine, and are true friends to B. B. B.

MISS LAWINA TAYLOR,

177 Jamieson Av., Parkdale,

Toronto, Ont.

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To invigorate both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine.

D. H. CUNNINGHAM, importer of Dia monds, Watches and Jewellery. Manufacturing and Fine Watch Repairing. 77 Yonge Street, second door North of King, Toronto. ng and rine watch Repairing. To Yonge street, second door North of King, Toronto, on the train. She was a little golden-haired beauty, scarcely six years of

## OUR BOYS AND GIRLS.

A Sunbeam. A golden Sunbeam in the sky Said to itself one day: "I'm very small, but why should I Do nothing else but play? Down to the earth I'll go and see If there is any use for me."

The violet beds were wet with dew, Which filled each drooping cup; The golden Sunbeam darted through, And raised their blue heads up. They smiled to see it, and they lent The morning breeze their sweetest scent

A mother 'neath a shady haw Had left her babe asleep; It woke and cried, but when it saw The golden Sunbeam peep So slyl vin, with glance so bright, It laughed and chuckled with delight

On, on it went—it might not stay— Now through a window small It poured its gled and tiny ray, And danced upon the wall. A pale young face looked up to hail The beam God sent to still her wail.

And on it travelled to and fro, And frisked and danced about. And not a door was shut, I know To keep the Sunbean out; But ever as it touched the earth, It woke up happiness and mirth. I may not tell the story
Of all that it could do;
But I tell you this—that you may try
To be a Sunheam, too,
By little smiles to soothe and cheer,
And make your presence ever dear!

"Sir," said a lad, coming to one of the wharves in Boston, and addressing a well-known merchant, "sir, have you any berth for me on your ship? want to earn something." "What can you do?" asked the gentleman. "I can try my best to do whatever I am put to," answered the boy. "What have you done?" "I have sawed and split all mother's wood for nigh two vears. "What have you not done?" asked the gentleman who was a queer sort of a questioner. have not whispered once in school for a whole year," answered the boy, after a moment's pause. "That's enough, gentleman; "you may ship aboard this vessel, and I hope to see you master of her some day. A boy who can master a wood-pile and bridle his tongue must be made of good stuff."

Small Beginnings.

Once upon a time a little orphan girl lived with an ill-tempered old woman called Sarah in an almshouse in Stockholm. Johanne, as the lassie was named, used to make hair-plaits, and whenever Sarah took them to market to sell them she would lock the door and keep poor Johanne prisoner till she came back. But Johanne was a good little girl, and tried to forget her troubles by working as hard as she could. However, one fine day she could not help crying as she thought could. of her loneliness; but noticing the cat, as neglected as herself, she dried her tears, took it up in her lap, and nursed it till pussy fell asleep. Then she opened the window to let in the summer breeze, and began to sing with a lighter heart as she worked at her plaits. And as she sang her beautiful voice attracted a lady, who stopped her carriage that she might listen. The neighbors told her about Johanne, and the lady placed her in school. Then she was entered as a pupil else where, and in course of time, under the name of Jenny Lind, "the Swedish nightingale," became the most famous singer of her day.

## Sermons for Boys.

Most boys and girls do not like ser mons—they say that they are too long for their highnesses. Perhaps they may like these short sermons. They will give food to think over and must not be read too hastily.

would make a man for an emergency. And so he did, for he became the famous Gen. Bauer.

A boy used to crush the flowers to get their color and painted the white side of his father's cottage in Tyrol, with all sorts of pictures, which the mountaineers gazed at as wonderful work. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." So he did, for he was Michael Angelo.

A German boy was reading a bloodand-thunder novel. Right in the midst of it he said to himself, "This will never I got too much excited over it. I can't study so well after it. So here goes," and he flung the book out into the river. He was Fichte, the great German philosopher.

Do you know what these little sermons mean? Why, simply this, that in boyhood and girlhood are shown the traits for good or evil that makes the man or woman good or not.

A Little Girl's Thanks.

Even in the life of the grimy rail-road engineer, whose existence is one of almost constant danger, there sometimes falls a spark of light and a ray of human sunshine illuminates his smoky cab, penetrates his greacy blouse and finds its way deep down into his breast. A little incident happened in Oakland, Cal., the other evening after the arrival of the overland train, which though of a simple nature, will long be remembered by a certain Central Pacific engineer. The great iron monster attached to the train was throbbing and puffing after the long and sinuous trip over mountain sides and rocky defiles, trembling trestles and marshy stretches. The din in the depot was deafening, but out of the chaos of sounds, a sweet girlish voice was heard welcoming home her parents, who had arrived

a loving nature, to which she gave full vent in the radiant and impulsive way she welcomed her fond parents back. At last they took her by the hand and proceeded towards the waiting ferry boat. As they passed by the engine belonging to the train the little one broke away, ran up to the big black machine and patted the driving-wheels affectionately with her little white hands. Looking up at the smokestack, she said: "You good, big old iron horse, you have brought back my papa and mamma safe over the fearful mountains to their little girl and I want to thank you, even if you don't care for me because I am so little, and you too," she continued, turning her face wistfully towards the grimy engineer, who was leaning out of the cab window, "I love you both." Then she kissed her hand to him and was gone like a ray of sunshine. Just then a fleeting sunbeam from the great orb sinking down into the Golden Gate came stealing through a chink in the depot and stole by the engineer into his cab. There was a strange look on his face for an instant, and all at once the depot was dark and lonesome. When he turned his head into the cab there were two light spots When he turned his head on the cheeks of his dust begrimed

#### A Quaint Little Sermon.

A gentleman was riding slowly along the dusty road, looking in all directions for a stream, or even a house, where he might refresh his tired, thirsty horse with a draught of water. While he was thinking and wondering he turned an abrupt bend in the road, and saw before him a comfortable farm-house; and at the same time a boy ten or twelve year old came out into the road with a small pail and stood directly before him.

"What do you wish, my boy?" said the gentleman, stopping his horse. Would your horse like a drink said the boy respectfully.

"Indeed he would; and I was won dering where I could obtain it." The gentleman thought little of it supposing, of course, the boy earned a ew pennies in this manner; and, therefore, he offered him a bit of silver. and was astonished to see him refuse it

"I would like you to take it," he said, looking earnestly at the child and observing for the first time that he limped slightly.

"Indeed, sir, I don't want it. It is little enough I can do for myself or I am lame, and my back is bad, sir; and mother says, no matter how small a favor may seem, if it is all once. Boys, write to your mothers. we are capable of, God loves it as much as He does a very large favor. And this is the most I can do for others. You see, sir, the distance from Paines ville is eight miles to this spot, and I happen to know there is no stream crossing the road that distance; and so, sir, almost every one passing here from that place is sure to have a thirsty

The gentleman looked down into the gray eyes that were kindling and

age, with a quick, intelligent eye, and glowing with the thought of doing good to others; and a moisture gathered in his own as, a moment latter, he jogged off, pondering deeply upon the quaint little sermon that had been delivered so innocently and unexpectedly.

#### Write to Mother.

Boys some of you who read this are absent from home. You are attending a school, learning a trade, or engaged in some kind of employment that has called you away. There is a mother at home who longs to hear from you often. Do you give her that privilege, or are you willing to let her watch day after day, until the thought comes forcing its way into her heart that you have forgotten her, or care more for the new associates around? Do you realize that her thoughts are with you oftener, and linger much longer with you than yours with her?

You are young, and out in a world which she knows is full of snares and temptations. And while her confidence in your strength of character may be great, yet she cannot keep back the anxious thoughts that com unbidden, especially when she has not

heard from you for a long time. She knows that this is an important period of your life. A great change is going on. You are developing into something. Can you suppose her to have ought but the deepest solicitude in knowing what that something shall be? She has foregone much pleasure for your sake, and has centered many hopes in you. She cannot help feeling a deep interest in watching the results of her years of labor in your behalf.

I know a boy who, during a year's absence, wrote but two letters to his mother. At the close of the year he was summoned hastly home to look on that mother's face for the last time He found the two letters he had written carefully laid away in a drawer where she kept a few things that were highly When he learned how many prized. times his mother had read these letters. even after every word they contained had been committed to memory, he felt as though he would give the world if he could only live that year over again, that he might swell the number to a hundred instead of two.

Write to your mother, and write often. Answer the many found in her letter to you. Answer the many questions miss a single one. Tell her all about yourself, tell her all about your studies, Tell her all about your work, or whatever you might be engaged in. Tell her about your associates; and such as you cannot tell

A HAPPY HINT—We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Betton's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience. Send 50 cts to the Winkelmann & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

Minard's Liniment for sale everywhere.

#### A LITTLE CIRL'S DANCER.



Mr. Henry Macombe, Leyland St., Blackburn, London, Eng., states that his little girl fell and struck her knee against a curbstone. The knee began to swell, became very painful and terminated in what doctors call "white swelling." She was treated by the best medical men, but grew worse. Finally

## ST. JACOBS OIL

was used. The contents of one bottle completely reduced the swelling, killed the pain and cured her.

"ALL RIGHT! ST. JACOBS OIL DID IT."

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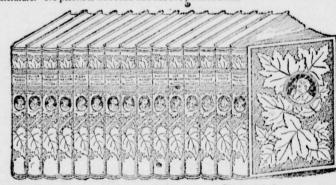
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Rec. See. Branch and day the spectage of the faith of the season of the sumber of the

### DIOCESE OF HAMILTON.

Hamilton Times.

well as the instruction usually given, after Mass our pastor has been urging every family to subscribe to a good Catholic paper to supply them with good reading and sautary instruction the Sundays they are compelled to stay at home. What idea, he as ked, would those who seldom get to church, and depended for their reading upon that furnished by the Toronto Mail, have of their faith and priesthood after reading its lying attempt to make it appear that the notorious Kev. Mr. Cotton was a Catholic priest. The same question might be urged with equal force with regard to other papers of the same character—or rather want of character—whose motto wou d seem to be "Lie, lie, keep on lying, and some of it is sure to stick." And as to the rest of the secular press, if it does not caluminate the Church and her doctrines, it at least neglects Catholic news—as, for instance, its total silence with regard to the conversion of the Rev. Mr. Spalding. There is no longer any excuse for even the poorest families for not taking a Catholic paper as the price of subscription is brought down within the reach of all.

C. B. E. A.

The state of the property of the

while buying the second box that the child scrambled out of the carriage on to the side-walk. The mother told Mr. Barr that the paralysis had resulted from teething. A representative of the Times who investigated the case ciscovered that the little girl is now walking around in the best of health.

The proprietors of Dr. Williams' Pink Pills state that they are not a patent medicine but a scientific preparation used successfully for many years in the private practice of a physician of high standing. They are given to the public as an unfailing blood builder and nerve restorer, curing all forms of weakness arising from a watery condition of the blood or shattered nerves, two fruitful causes of almost every ill that flesh is heir to. These pills are also a sjecific for all forms of weakness, chronic constipation, etc., and in the case of men will give speedy relief and effect a permanent cure in all cases arising from mental worry or overwork. The pills are sold by all dealers, or will be sure post paid on receipt of price, (50 cents a box—they are never sold in bulk or by the 10 )—by addressing the Dr. Williams Medicine Co., Brockville, Ont., or Morristown, N. Y.

#### OBITUARY.

Mrs. McCarthy, Pressott.
The death of Mrs. John McCarthy, of Prescott, has caused widespread sorrow. She was a Catholic wife and mother of the noble kind, imbued with all those instincts which impart a continual blessing and a joy amongst a household. She died, as she had lived, in the boson of Holy Church. To her sorrowing relatives we offer our condolence, and most fervently do we pray that her soul may now be accorded a place amongst the blessed.

Miss Annie M. Quinn, London.
We revere exceedingly to chronicle the

Miss Annie M. Quinn, London.

We regret exceedingly to chronicle the death of Miss Annie M. Quinn, second daughter of Patrick J. and Mary Quinn, Colborne street, this city. Deceased had been suffering for a considerable time, and, despite the best medical skill and the careful nursing of fond parents, death claimed her as the old year was leaving and the new year was opening before us. Miss Quinn was deservedly beloved by those who knew her. She was a most fervent daughter of Holy Church. Her ways were kindly and loving. Her every thought and act were characterized by a gentleness and a goodness which leads us to the belief that a happy new year opened to her in the everlasting home of joy and gladness.

Requiem High Mass was celebrated in the cathedral on Monday morning for the repose of her soul, after which the remains were conveved to St. Peter's cemetery for interment.

To her parents and other relatives we extend our heartfelt condolence. May God comfort them in their sorrow!

### MARKET REPORTS.

MARKET REPORTS.

London, Jan. 7. — Graff (per cental) — Red winter, 1.45 to 1.52; white, 1.45 to 1.52; spring 1.45 to 1.52; rye, 90 to 1.10; barley, mait, 90 to 1.00; barley, feed, 85; oats, 91 to 92; peas, 95 to 1.00; barley, feed, 85; oats, 91 to 92; peas, 95 to 1.00; barley, and to 1.00; barley, feed, 85; oats, 91 to 92; peas, 95 to 1.00; barley, 40 to 150; ducks, pr., 55 to 90; ducks, lb., 5 to 6; geese, each, 50 to 55; geese, lb., 6 to 7; fowls, pr., 40 to 150; ducks, pr., 55 to 90; ducks, lb., 5 to 6; geese, bb., 6 to 7; peafowls, each, 55 to 75.

PRODUCE-Egrs, fresh, dozen, 29 to 22; egrs, packet, 17 to 18; butter, best roll, 22 to 22; barlete, 17 to 18; butter, best roll, 22 to 21; butter, large rotted 15; butter, crocks, 16 to 8; croader, rotted 15; butter, crocks, 16 to 8; croader, rotted 15; butter, crocks, 16 to 1.50; croader, 10 to 1.50; crocks, 16 to 1.50; crocks, 17 to 1.50; crocks, 18 to 10 to 11; straw, load, 2.75 to 4.00; clover seed, bush, 4.50 to 5.00; aistice seed, bush, 5.00 to 7.00; Timothy, bush, 1.25 to 1.60.

LIVE STOCK — Horses 95.00 to 200,00; milch cows, 35.90 to 45.00; live bogs, cwt, 4.60; pigs, pr., 2.50 to 5.00; fat beeves, 4.90 to 4.50; spring lambs, 35.0 to 4.00.

MEAT—Beef, by carcass, 4.00 to 6.00; mutton, per lb., 55 to 6; live bogs, cwt, 4.60; pigs, pr., 2.50 to 5.00; prok, per quarter, 6 to 7.

VEGETABLES—Potatoes, per bag, 35 to 45; parsley, per bunch, 3 to 5; calchy, per doz., 50 to 75; squash, apiece, 5 to 8; celery, per doz., 50 to 75; squash, apiece, 5 to 8; celery, per doz., 50 to 75; squash, per bag, 50.0; turnips, per bag, 30 to 5; carrots, per bag, 10; turnips, per bag, 30 to 5; carrots, per bag, 10; turnips, per

As a rule, truisms are not things that are superfluous to say, but things that need constant reiteration. - Canc

When death, the great reconciler, has come, it is never our tenderness we repent of, but our severity.

DIED.

REDMOND—In the city of Montreal, on Dec. 18, of pneumonia, Mary Ann Davidson, widow of the late Chas. Redmond, a member of the Third Order of St. Francis, deeply regretted by a large circle of friends, the o phans and the poor, for forty-seven years a resident of Montreal; mother of Mr. M. P. Redmond of Toronto and Mrs. Thos. McKenna of Montreal.



A Missionary Recommends It. V

St. Paul's Mission, Choteau Co., Mont., Dec. 12, '90. }

Pastor Koenig's Nerve Tonic is wonderful in hecking asthma or any nervous diseases cause by nervous debility or overexertion. Three children of my school had falling sickness; the use of the tonic stopped the paroxysms at once and cured them. In all cases of weekness it strengthens the system without fail. I recommend it most heartily. REV. FATHER EBERSWEILER.

St. Vincent's Hospital, Toledo, Ohio, June 9, 1890.

We used Pastor Koenig's Nerve Tonic for epiloptic fits in the case of a Mrs. Gorman, and it stopped the fits from the time she commenced taking it. Wishing you an extensive sale for this beneficent remedy,

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Diseases sent free to any address and poor patients can also obtain this medicine free of charge. This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1816, and is now prepared under his direction by the

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#### FROM PARIS, ONT.

FROM PARIS. ONT.

DEAR SIR—The young ladies of the Sodality decided some time ago to present the Very Rev. Vicar-General Keough with an address and also something more tangible and endurable. For this purpose they conferred with the Sisters of St. Joseph, who teach the Separate school here, and it was decided to hold an entertainment. Accordingly, on Monday evening the affair came off. There was a goodly turnout, considering the other attractions, and those present included a sprinkling of old and young, but the majority were young ladies. Some visitors were present also, and the Rev. Father Feeny, of Brantford.

The evening's entertainment began with the reading of a neatly-worded address and the presentation of a gold-headed cane and bouquet. It is needless to say that this part of the programme was not printed and the reverend recipient felt that a march had been stolen upon him but, notwithstanding the unexpected nature of the matter, he made an appropriate reply, in the course of which the ladies concerned were very much pleased with their paster's manner and the matter of his reply. Following the address, which was read by Miss Mellroy, and the presentation, which was made by Miss Bennry, there was a well-selected programme of recitations, songs and dialogues, interspersed with instrumental music which ended with the National Anthem and all departed, each retaining pleasant remembrances of the evening. The Sisters of St. Joseph contributed much to the success of the reception.

CULEED FROM THE OLD YEAR Lewis S. Butler, Burin, Nfid., Rheumatism. Thos Wasson, Sheffield, N. B., Lockjaw. By. McMullin, Chatham, Ont., Geitre. Mrs. W. W. Johnson, Walsh, Ont., Inflamma tion.

James H. Bailey. Parkdale. Ont., Neuralgia, C. I. League, Sydney, C. B., La Grippe. In every case unsolicited and authenticated. They attest to the merits of MIN-ARD'S LINIMENT.



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