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Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, FEBRUARY 24, 1894.

NO. 801.

Let me come in where you sit weeping—aye, Let me, who have not any child to die, Weep with you for the little one whose love I bave known nothing of.

Fain would I be of service—say some thing, Between the tears, that would be comforting, But ah! so sadder than yourself am 1, Who have no child to die.

-James Whitcomb Riley.

THE OBJECT OF LENT.

What is the object of the holy sea-son of Lent? We reply, it is two fold. 1. The conversion of those nominal Catholics who have been living lives of careless ease and devotion to the world and worldly pleasures; and, 2, The increase of the piety and devotion of good practical Catholics.

It is to be feared that the multitude

of nominal Catholics is very great. We find them everywhere, and they are a great scandal to the Church as well as to non Catholics. There are various grades among them. There are those, for instance, who have become offended with the pastor, or dis-satisfied with something that has been done in their parish against their ideas of what is right and proper; so they refrain from the sacraments and seldom or never attend Mass. The disgruntled Catholics constitute quite a numerous class, and they may very properly be described as biting off

their nose to spite their face. Then there are the professional and business men who have become so absorbed with the claims of their various eallings that they have grown careless about their spiritual interests, and upon the whole are supremely worldly. They have not lost the faith, they pre-serve a decorous respect for the insti-tutions of the Church, they go to Mass, occasionally, some perhaps quite regularly and are even recognized as leading, influential Catholics. But their hearts are not in their religion. ambition of their lives is temporal success. They hope, of course, to go to heaven when they die, but evidently it is not as the result of a heavenly life on earth. It would seem that they expect to swing clear at the last by some happy accident or some providential concurrence of favorable circumstances of which they have a vague and indefinite idea, and for which they have no sanction either in reason or Holy Scripture.

But the most discouraging case is that of the so-called Catholic politician who trades upon his religion and counts upon the votes of Catholics because he has the name, yet oftentimes when elected the Catholic politicians do more harm than good to the Catholic cause. ey are poor examples to outsiders, and they will sell their birthright for a mess of pottage.

For all these various classes of nominal Catholics the Church has great sympathy and compassion and she sets apart the forty days of Lent as a special season of grace during which she earn-estly solicits the return of these wayward, wandering children to a more serious consideration of their duties and responsibilities as Christians and Catholics. She exhorts them in most pathetic terms to be converted and do penance for their sins, especially their sins of remissions, of coldness, indifference and formality. She entreats them to consider seriously that this world is not our home, that there is something vastly better and more important than success in this life, and that if they hope to go to Heaven they must give special attention to the subject, and be willing to make some sacrifice to attain it. We must be willing to practice humility, self-denial and self-restraint, and comply as far as possible with the rules and requirements of Holy Church.

But Lent is also a precious season to consistent Catholics and to those who strive to lead good, Christian lives. They realize the formidable character of the enemies with which they have to contend in the Christian warfare. "For our wrestling," says the Apostle,
"is not against flesh and blood, but principalities and powers, against the rulers of the world, of this darkness, against the spirits of wicked-ness in the high places." The fascinations of the world and the temptations of the flesh are very powerful and extremely dangerous. We fight not against enemies without but

As serming with the Protestant Protective Association was preached recently by Rev. G. D. Bayne, M. A., pastor of Calvin Presbyterian church, Pembroke.

And if I should distribute all my goods to feed the poor and deliver my body to be burned, and have not charity, it profitet me nothing."

The Cardinal in his sermon said in

In discussing the Protestant Protec- part : argument, "You do not understand this society, you are not one of its members, and therefore ought not to speak." But it is not necessary to belong to the society to be in a position to criticize it, for by their fruits we shall know them. We may be able to judge of the fruits without knowing the process by which they were produced. Suppose Orangemen should virtues are of no avail if not animated foreign missions; suppose that their zeal and energy in that cause should distinguish them everywhere. It would be quite true that non-members could not know interior facts and motives, and yet no man could object on that score if these non-members should form a judgment in accordance with the facts that they did know, and that that judgment should be that the Orangemen were engaging in a most sympathy for a suffering prother; if I Orangemen were engaging in a most sympathy for a suffering brother, if I laudable enterprise. And the same am not in touch with humanity. would be true of the Freemasons, For would be true of the Freemasons, Foresters and other societies. And he was prepared to form a judgment of facts which have transpired and been submitted to the world in connection with

Protestant Protective Association) to intensify racial and religious strifes. When the Jews wished to murder their Lord they imported a heathen institu tion of torture for the purpose. Are we to do the same? The idea of confederation was a grand one; it was on the line of progress and consolidation. The same may be said of the Presby terian Church, and of the desire of many Christians to see different branches of the Church consolidated. He said he need not say he was a Protestant ; he was not guilty of broad churchism, nor of over-toleration, and was as far removed from ritualism as it was possible to be ; he could there-

The Cardinal in his sermon said in

tive Association the rev. gentleman said, one may be met with the usual passages in Holy Scripture, and it was argument, "You do not understand most fitting that the apostle should

the process by which they were produced. Suppose Orangemen should virtues are of no avail if not animated engage extensively in the work of by charity. I might preach to you foreign missions; suppose that their with all the eloquence of Paul himself,

the Protestant Protective Association.

These facts we do know:

(1) It is a secret organization; its operations are in the dark; it is bound Such professions cost us nothing. It (2) Its chief aims are political, and one of its leading purposes is to prevent Roman Catholics, because they are Roman Catholics, from obtaining of the Church in a neighboring city

tion in Great Britain, and yet will not raise a finger to correct alleged politi-

cal abuses in our midst.
"I have heard of ladies shedding bitter tears over the imaginary sufferings of some imaginary heroine in novel, and yet they would resent the intrusion of Little Sisters of the Poor who came to ask aid in behalf of their

EVERY DAY OPPORTUNITIES. "Charity should begin at home, and although it is justified in making ex-cursions abroad, it should always take a special interest in home affairs bands owe a duty of charity and kindness toward their wives, and wives should make their homes havens of fore speak with a good grace. The should make their homes havens of idea of confederation, as well as the rest for their husbands when they re-

and as He bore with the rudeness of His disciples. As He was patient with them in their shortcomings and infidel-ities, so should we endeavor to bear with the infirmities and faults of our brethren. Charity always involves personal inconvenience and self-sacrifice. St. Paul tells us charity is patient and kind. If you ask a gentleman on Broadway, New York, to point out a certain place, he will probably not stop to answer your question. He has not the patience to stop nor the kindness to enlighten your stop nor the kindness to enlighten you.
"The best definition of charity and

its characteristics is given to us in the epistle of to day. The lesson is too condensed to admit of an analysis. It is too clear to require explanation, and therefore I commend it to your

"Charity is patient, is kind. Charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. And now remain faith, hope, charity, these three, but the greatest of these is charity."

THE CATHOLIC MAJORITY, THE PROTESTANT MINORITY.

Hon. Edward Blake in Boston.

Neither on the law nor on the Castle

system will I say a word more to night;

but I wish to point out that, even in those matters in which there is now com hilf a common that a common hilf a commo nominal control in the Irish counties over rural affairs, it is not a popular tices, thirteen are Protestants and Unionists. The two county surveyors, with salaries of \$2,000 and \$2,500 a year, the secretary of the grand jury, the solicitor to the grand jury, the clerk of the crown, the sub-sheriff, are all Protestants and Unionists. Poor Law Guardians are elected on a fourpound franchise, with a cumulative vote, under which the landlords are able to overbear the Catholics and Home Rulers, who are thus placed in a minority in five of eight boards, of which the vast majority are Protestants and Unionists. In Donegal Union, for example, five only, out of twenty elected guardians, are Catholics and Home Rulers; and the officers, namely,

the clerk, the master, the matron, the

social festivities and spend more time in retirement and serious reflection and meditation. It will despise the sham practices by which mere worldly devotees seek to condone their lings of the most of the feshpots of Egypt. It will strive to grow in grace and in grace and in grace and in the seek of the christian life, and great will be the reward of such a faithful soul. At the end of Lent it will be prepared to celebrate and the control of the grand grown of the grand dumestic visities and who have a greater claim of the world of such a faithful soul. At the end of Lent it will be prepared to celebrate the glorious Easter festival with joy and thanksgiving, and it will have a greater claim. His text was for which we are all hoping and striving and great will be prepared to celebrate the glorious Easter in Heaven—Catholic Review.

REV. G. D. BAYNE ON THE P. P. A.

Social festivities and spend more time in retirement and serious reflection and the load of the day.

The "QUEEN OF VIRTUES."

It will strive to grow in grace and in grace and in the serious gens of the more faithfully observed as a social and domestic visities to grow in the world and who have a greater claim. Charity are like pearls bung on its exercise than those of your own housestic charity are like pearls bung of such a faithful soul. At the end of Lent it will be prepared to celebrate the glorious Easter festival with joy and thanksgiving, and it will have the charity, I am polities, and the world was a large congregation. His text was follows: "Though I speak with a charity of members of charity. As religion is fostered and for which we are all hoping and striving and provide was an at inking cymbal. And if I have prophecy and know all mystice and the charity, I am nothing.

A sermon dealing with the Protestants and Protective Association was the charity, I am nothing. And if I should distribute all my good at the Protestants and three Catholic Linuins, and have not charity, I am nothing. And if I should distribute all my good at the Protecti

In the county Kerry, with a popula-tion of 173,000 Catholics and 6,000 Protestants, and the county Sligo, with a population of 89,000 Catholics and 9,000 Protestants, the results are about the same. As a general result, summing up the grand juries in these five counties, with a population of 660,000 Catholics and 73,000 Protestants, there are two Catholic grand jurors and 114 Protestants. I might continue this examination at great length and in other departments, but I think I have shown you enough to prove there exists still an ascendancy which ought to be put down, and that the minority in truth rules the major-ity in Ireland to day. It is for the con-tinuance of that rule that they are

OBITUARY.

MR. F. P. HENRY, TORONTO.

MR. F. P. HENRY, TORONTO.

A peculiarly sad event which has cast a gloom over a large circle of friends occurred on Saturday, by the death, at St. Michael's Hospital, of typhoid fever, of F. P. Henry, barrister at law and an ex representative of the Separate schools on the Collegiate Institute Board.

He was a well known figure in Toronto. Possessing talents above the common he was looked upon as one destined to make his mark in the legal arena and was fast climbing the ladder leading to the summit of his profession. Cheerinl and jovial, he was a universal tavorite with all classes. Ever ready to take up the cudgels in defence of his friends, Frank, as his acquaintances familiarly called him, was never known to say or do aught that could wound the susceptibilities of any. He was deeply attached to his family and was the principal support of his widowed mother.

He was born in the township of Otanabee, county of Peterborough, in 1862, being thirty-two years of age at the time of his death. He was educated at the Peterborough Collegiate Institute, taught school for two years, matriculated for law in 1883, and was called to the bar in 1888, whereupon he entered into a partnership with his old school-mate, tellow teacher and student-companion, J. M. Quinn, under the name of Quinn & Henry, in which he continued to the time of his death.

In politics he was an enthusiastic Conservative and a leader of the Year Mean and the principal school for the years of the Year Mean and the leader that and leader of the Year Mean and the leader that and leader of the Year Mean and the leader the year of the Year Mean and the leader that he was an enthusiastic Conservative and a leader of the Year Mean and the leader that the principal school for the Year Mean and the leader that the provides and the lea

esteemed subscribers, Mr. Robert Quayle, St. Marys, Ont., who died on Saturday, 10th inst., at the early age of twenty-two years.

During his illness the manner in which he bore his sufferings was an example for all who knew him—he was so resigned. He was a great favorite amongst both old and young and always had a kindly smile and an agreeable word for all, so he will be sadly missed especially by his family and companions. Solemn Requiem High Mass was celebrated by Rev. Father Brennan, who spoke in the highest terms of the deceased, dwelling especially on his courage and fortitude during his illness. His parents have the sympathy of the entire community in their trouble, it being such a short time since the death of their eldest daughter, Miss Minnie Quayle, who died of the fever in Ottawa.

Miss Clara Quayle, teacher of the Separate school at Tweed, returned home for the funeral.

To Mr. Onayle and the other members of

funeral.

To Mr. Quayle and the other members of the family we offer our sincere condolence.
R. I. P.

against enemies without but against enemies without but against enemies without but against enemies without but against enemies within, who are every eady to prove traiters and deliver us over to the enemy of our souls.

What a blessing is the season of Lent to those who are engaged in this hoty warfare against the world, the fields and the devil. It is like a forty days' retreat in which we are called to retire a much as possible from the distractions, the frivolities and the ambitions of the world, and to hold communion with heaven. Not with reluctance, but cheerfully and with alaerity does the ferry the order of Holy Church and avail itself of the order have and with alaerity does the ferry the order of the year and with alaerity does the ferry the order and the devel, it is like a forty days' retreat in which we are called to retire as much as possible from the distractions, the frivolities and the ambitions of the world, and to hold communion with heaven. Not with reluctance, but cheerfully and with alaerity does the ferry the order of Holy Church and avail itself of the order of MRS. MCGRATH. BIDDULPH.

MR. TIMOTHY COUGHLIN, YARMOUTH.

MR. TIMOTHY COUGHLIN, YARMOUTH.

It is with deep and sincere regret that we chronicle this week the very sad death of Mr. Timothy Coughlin, only son of Mr. Burtholomew Coughlin, of the 12th concession of Yarmouth. After a short but very severe attack of diphtheria, he died on Monday, morning, the 12th inst., at his father's home. Deceased was in his twenty-seventh year and was widely known and highly respected, and his early death will be a shock of grief to all who knew him. During his illness he was attended by Rev. Father Quinlan, who administered the last rights of Holy Church, and the manner in which he made preparation to meet his Saviour was most editying and a consolation to the sorrowing friends who surrounded his death-bed. The funeral took place on Wednesday morning and a very large cortege of vehicles followed the remains to the church of the Holy Angels, St. Thomas, where solemn Requiem Mass was celebrated, after which Rev. Dr. Flannery preached at some length on death and spoke of the life and death of this young man as being exemplary. At the conclusion of the services the mortal remains were conveyed to the cemetery. The pall-bearers were six cousins of deceased. Few deaths have ever cast such a gloom of widespread sorrow as that of Tim. Coughlin, and many a prayer will be offered for the repose of his soul.

Miss Bridget Fitzgerald, Medonte.

The parish of Medonte, Ont., again mourns the loss of a devoted and model Christian in the person of Miss Bridget Fitzgerald, who passed away to the repose that knows no breaking, on the 8th lost, at a convent in Buffalo whither she had gone to visit one of her former schoolmates, in the person of one of the nuns. As no one had the least idea that her trip would thus result, the announcement of her death was like a thunderholt from a clear sky. She was widely known and respected, not only by the members of her parish, but by Catholies and Protestants generally throughout the township for her many lovable qualities and Christian triple of the many lovable qualities and Christian triple of the many lovable qualities and Christian virtues. These latter were always in constant practice, at home, with her neighbors and at the sick bed-side. Nothing could daunt her heroic charity, either in attending the most tedious six kness or the most loathsome diseases. She was in fact one of those young and shining marks which death proverbially loves. Amiable, kind hearted, loving in disposition and domestic in her tastes, she was the solace of her widowed mother and the joy of her brothers and six by the six of the MISS BRIDGET FITZGERALD, MEDONTE.

that of his faithful and loving daughter, Bridget.

The funeral ceremonies were held on Monday, 12th list, and were the grandest ever witnessed in Medonte. The edit ie was crowded with numerous friends of all creeds. A solemn Requiem Mass was offered, Rev Michael J. Guerin, pastor, being celebrant; Very Rev. J. Egan. Dean of Barrie, acting as deacon; and the Rev. T. Laboureau, of Pen tanguishene, as subdeacon. After the Mass Very Rev. Dean Egan delivered an eloquent address on the certainty of death, delicately touching upon the virtues of the deceased. Young ladles, he said, who lived as she did, could not fail to leave the world better than they found it.

The music was under the direction of Rev. Chas. Cantillon, and comprised the solemn Gregorian Chant, which was sweetly and effectively rendered by the young ladles of Mount St. Louis choir, with organ accompaniment by Miss Marie Dunn, organist, and Miss McAvoy. After the solemn chanting of the "Libera" the funeral cortege wended its way to the adjoining cemetery, where the last rites and blessings were performed by the Rev. Chas. C. Cantillon.

In their great loss the bereaved mother and amily have the sincere sympathy of the whole committing the find her equal? Where?

ommunity.

Where shall we find her equal? Where?

Nought can avail her now but prayer.

Mis.rere Domine."

A TIMELY UTTERANCE.

A THELY UTTERANCE.

A press despatch informs us that at the devotional services held in St. Basil's Church, Toronto, Sunday morning, Archishop Walsh, while delivering a discourse of a few minutes' duration, made the following significant remark: "It is the duty," he said," of all.Catholics, among other things, to pray for the Church and clergy, as the Church was passing through a storm of persecution; brought on by a body of fanatics whose spirit was nothing less than that of the demon, because it could emanate from no other source. But they should not be discouraged, because the Church that had conquered empires by her endurance and her patience would very easily conquer this hell-born society that has sprung up in our midst, and which seeks to interfere with the rights of Catholic citizens."

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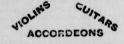


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LINKED LIVES.

My Lady Gertrude Douglas.

CHAPTER XXXII.

Late, late, so late! and dark the night and chill!

Chill!
Late, late, so late! but we can enter still!
Too late!—too late!
Ye cannot enter now!" -TENNYSON.

Some of my readers are probably acquainted with that part of the old town which is called, in Edinburgh, the Cowgate, and they will bear me out in my statement that it is one of the most wretched, as well as one of the poorest of city districts; I feel certain, however, that the majority of those who peruse this story can form but a faint peruse this story can form but a faint dea of the miserable dwellings in this ocality, whose very existence is a disgrace to this soi disant enlightened nineteenth century, and it is for their benefit that I am about to briefly "Nonsense, Katie! Go in directly." describe the Cowgate, towards which Katie reluctantly obeys. Once more Mabel and Katie, on leaving Carlton Terrace, directed their steps in the golden sunlight of that July evening, which is destined to be a turning-point n the lives of both.

The Cowgate consists of a long, close, dirty street, in some parts so narrow that opposite neighbors could almost shake hands with each other out of their respective windows — if, by the way, those miserable apertures, stuffed vith straw, rags, rarely enough with oroken panes of glass, can rightly be ermed windows. hey nevertheless furnish all the access or light or air to the dwellings within and through them the sun darts a few cheering rays, aslant long lines of cord r twine, which, fastened acrosss from window to window, on the upper stories, are substituted for a drying ground by the poverty stricken in-mates, and on which hang their scanty garments when taken from the wash-

They have no other resource What, then, can they do but furthur diminish their chance of sunlight and fresh air by thus turning to account the only unrented space allowed them, poor creatures? I know nothing more lepressing than, on a fine summe day, to pass down that street, under the melancholy canopy of ragged shirts, tawdry short-gowns, half-washed linen, tattered dresses, and other garments, which almost shuts out the blue sky, created by God alike or the enjoyment of rich and poor.

There are no shops worth naming in his street, though bread, and the cheapest and worst groceries, can be purchased in one or two tumble-down, dirty rooms. I mean, of course, with the exception of whiskey-houses and pawn-shops. These, at least, drive in the Cowgate a flourishing trade, and are very numerous.

As for the inhabitants! — O God!

what perverted specimens of humanity they seem to be! Men, women and children, all alike depraved, as they stand idly lounging around the doors of public houses, brawling, swearing, often using foul, obscene language, and bearing on their countenances the brand of poverty, the worst, most shameful form of poverty—the poverty that results from drink and gross im-

But even yet you cannot conceive the squalid misery of the Cowgate, un-less you turn aside with me, out of the main street, into one or other of tho side wynds and closes, dark and dis-gusting to behold, where human beings are hideous and repulsive, crowded together like ants in an anthill.

Human life-left to itself-grovelling in the midst of vice, starvation and dirt, surpassing all description!
Great God in Heaven, is there no nedy for so much evil?

her tightly as she may, Mabel cannot altogether avoid contact with the slimy altogether avoid contact with the sindy wall on either side of her), Katie silently leads the way. She had pushed i'Ye can just min' yer ala anars. I'll be deid sune an' oot o' yer way."

"Katie," interrupts Mabel: "she one of the meets her at the entrance of the pas-

A group of half-clothed, sickly-looking children are amusing themselves in the alley; the eldest of them, a girl not yet seven years old, has withdrawn a few yards apart from her companions, and crouches in a heap up against the wall, draining the last drops out of her mother's whiskey bottle, which she has been sent out to

refill at the nearest "public." "If ye please, mem, cud ye tell us whaur a lassie they ca' Maggie Mackay's bidin'?" inquires Katie, stopping at many doors, and repeating the same question several times without obtaining any information. At last, at the far end of the wynd, an untidy, red-headed girl, staring out of an upper window, calls out-

There's nae sic lassie in the Close. Maybe it's Maggie Anderson ye're

"Ay, ay — they'll jist be Maggie. Whaur's the hoose? Cud ye be sae guid as to direct us til't?" answers

Katie, eagerly.

"Gang straucht forret. It's the hoose at the far en' o' yon corner.
D'ye see whaur it turns? Ye canna miss yer way.'

miss yer way."
"Thank' ye kindly," replies Katie.
"Eh, Miss Mabel," she adds, turning
anxiously to Mabel, "will ye no let me
gang my ain lane? I ken the hoose It's no a fit place for ye, Miss

"Never mind, Katie; go on. I am not going to leave you," said Mabel, with decision which Katie knows it will

acter the house bore when Katie last heard of it, it certainly seems empty and deserted now. No amount of knocking elicits any response from within, and after some hesitation Katie

tries the door itself. Finding it unlocked, she pushes it wide open.

"Mrs. White, are ye there?" she calls—then pauses to listen. Ne answer, only a good deal of loud barking from some imprisoned dogs. "They'll be oot. Maybe the hoose doesna belang till them noo. Maggie,

Maggie, are ye there, lassie?"
"Hush! Listen, Katie. Did you not hear a groan? There—again; it's this room to the right. Try the

Katie opens it cautiously and peeps in. but instantly withdraws her head, and half closing the door exclaims,
"Miss Mabel, the stench is jist awfu"!

Ye'll no be able to stan' it.' she turns the handle, and pushes the door ajar. Involuntarily Mabel falls back for a brief moment, almost "knocked down" by the shocking smell emitted from the room. Three or four dogs rush forward, barking and yelping furiously, bent on making their exit through the open doorway, which they accomplish with the excep tion of one

"Dinna let them oot, for the love of God! He'll blue murder me gin ye let the wee doggies oot!" moans forth a weak voice from a dark corner of the

"Mercy on us, they are gone?-all but this one. What shall we do, Katic?" says Mabel, in a bewildered

"Hoot, let them gang, Miss Mabel dinna heed them, they're a' stolen.

I doot the room would do better wantin them. O Lord, wull you be Maggie?" exclaims Katie, staring with a fright-ened gaze at a spectral apparition in the corner, which, owing to the gloom pervading the apartment, neither she nor Mabel had been able at first to distinguish.

They can see it now-every moment more plainly. A horrible sight it is!

One that makes their blood run cold, and that is likely to haunt their mem-ory for many a long day to come. An emaciated woman lies, or rather crouches, upon a heap of dirty straw; he is almost entirely without clothing, for the strip of torn blanket thrown across her feet, and the ragged remnants of a plaid shawl cast around her shoulders, are quite insufficient to conceal the skeleton of skin and bone to which she is reduced. Besides the shawl and blanket, she has no covering. A wild fever glare burns in her sunken eyes; her black hair hangs matted round her ghastly face, giving her the appearance of a savage rather than of a civilized being. Katie nevertheless recognizes her at once.

"Maggie!" she ejaculates, an overwhelming rush of pity driving forever all hatred from her heart. "Ay, ay, noo's yer time, Katie Mackay! Ye cudna lat me dee in peace; ye maun hae yer revenge; ye maun curse me-

"Eh, Maggie, whisht ye! - haud yer tongue! It's no to reproach ye we've come the nicht!" cries Katie, flinging herself down on the floor beside her sister; and taking off her own shawl she wraps it round Maggie's

"Is any doctor attending you?" inquires Mabel, anxiously—"is there no one here to take care of you?" "Doctor! - 'deed no. What sud

gar the doctor atten' sic as me? I dinna want doctors." "Eh, Maggie, ye're awfu' sick — what ails ye? Whaur hae ye been

Down into one of these wynds, through a low, dark archway, and from thence along a narrow alley (where, gather her petticoats around her tightly as a low of these wynds, and from the continuous and the continuous around her excitement. "Ye needna come speirin' efter

me," responds Maggie, suspiciously.
"Ye can just min' yer ain affairs." well inured to unpleasant smells, is quite prepared for the effluvium which what I can do." "Och! dinna fash versel's! Nac

priests for me!" groams Maggie, falling backwards exhausted upon her pallet—"I's gaein' to hell, it's owre

itate for repentance!"
"Katie, Katie!" implores Mabel again, for Katie hesitates. She is very unwilling to leave Mabel all alone in so doubtful a locality. She shrewdly suspects that Maggie must have taken up with some thisf—prob-ably a dog-stealer. What if during her absence he should return and find Mabel there, alone? No wonder Katie hesitates; but Mabel overrules all her misgivings. "Katie, you must go. Send one of the children outside for the doctor; but go yourself for the priest. Take a fly, child!—run!—be quick! If I am not mistaken, this is turning into brain-fever. She will be past all help soon. See, here's my purse. Bring some lemons with you, to make her a cooling drink: and call at the house for some linen, and anything else you can think of to be useful on your way. Now go a you have not a moment to lose."

Katle hesitates no longer; a volley of excited oaths from her dying sister eminds her that hell must indeed be gaping beneath her feet. At all risks Maggie's soul must be first considered; so off darts Katie, leaving Mabel alone with the raving woman.

At the mouth of the wynd Katie encounters Jeanie Kerr, who at any other time is the last person she would wish to have seen near Mabel. In her present distress of mind, however, even Jeanie's presence seems to Minard's Liniment cures Burns.

She accordingly walks on, Mabel following; two minutes more bring them to their destination. Whatever charbs to their destination. Whatever charbs to the she accordingly entreats Jeanie to go on, and remain there until her return, which Jeanie good-naturedly enough promises to do, thereby relieving Katle's mind of a great burden.

Meanwhile Mabel, left with Maggie,

proceeds, in the first place, to look about the house for some cold water. After some trouble, she discovers a large stone pitcher (not in Maggie's room, but in one of the ethers); it is about half full of water — not very fresh, certainly, but better than nothing; so Mabel pours some of it into a broken cup, the only one she can find in any of the cupboards, and adding thereto a few drops of aromatic vinegar, which she has brought in her bag, she applies herself to bathing Maggie's scorching brow and temples with the refreshing lotion.

"Wha's yon?" asks the wretched woman, opening her eyes; for, after her conversation with Katie, she had relapsed into a heavy stupor.
"Don't be frightened," whispers

Mabel, soothingly—"it's a friend."
"I's gaein' to hell!" responds Maggie, with frightful composure.

'Oh, hush, hush!— poor Maggie, don't say that. God will forgive you,

if you will only turn to Him even "I's gaein' to the deevil! Och, it'll be gey hot in hell this weather, I'm thinkin'," pursues Maggie, with a bitter laugh; then suddenly checking herself she stares hard at Mabel. "Whaur's Katie?" she inquires. "She needna fash hersel' to bring the police to me; the deevil wull hae me afore they

"Katie is gone to fetch some things to make you comfortable ; she is not gone for the police," says Mabel, layng her cool hand upon Maggie's burn-

ing fingers.
"I dinna ken wha ye'll be," resumes Maggie, in a low, stifled voice; "but gin ye'll haud yer heid doon a wee, I'll lippen something til ye ye'll maybe glad to hear. I maun say't oot afore I dee, ye ken "

"Say it to the priest, then, when he comes ; if it's any sin, Maggie, I can't give you absolution, as he can.

Maggie answers by an oath which makes Mabel shiver. Before she has time to add another word the door opens, and Jeanie enters, somewhat fearfully, for she has a great dread of death, and she knows that Maggie can not be far from it. Whatever it is that Maggie has to say, she becomes suddenly dumb as soon as she perceives She grows, too, within the Jeanie. next half-hour considerably worse, and is soon raving madly—now calling out for drink, now cursing; at on moment daring Heaven to do its worst, again shuddering, and screaming to the devils to spare her. Jeanie, terrified out of her senses, retires into the most distant corner of the room ; while Mabel, down upon her knees beside the sufferer, tries to cool her fevered lips with cold water, bathes her brow, her face, her hands, striving her ut most thus to alleviate her bodily torments, while with solemn, soothing words she seeks to point the poor soul to the foot of the cross.

But all in vain! It is, to use

Maggie's own words, repeated at least a hundred times during that awful night, "owre late, owre late!" The hour of grace has passed for her; she cannot, and she will not repent; she will not even listen to Mabel's assurances of pardon being yet possible, but calls out in mad despair that for

her all hope is over.
Sick at heart, and discouraged at last, Mabel leaves her for a few moments, and goes over to where Jeanie. pale and terrified, is crouching. From her she learns something of Maggie's present circumstances. She had only burns! it burns!" recently returned to Edinburgh, in company with a man called Joe Anderson. She had but lately recovered from gastic fever, and had been for some weeks in a hospital in England.

Jeanie had herself been absent from Edinburgh; she had returned only during the last week, and missing Maggie from her usual place of resort. had gone in search of her. She had discovered her that very morning. Maggie told her she had been ill for several days, and that no one had been near her. Joe Anderson had not made his appearance since last Saturday night-he was locked up, Jeanie surmised-and as no one just them inhab

lodging, no one had noticed her disappearance. By-and by Katie comes back ; the parish doctor follows almost immediately, and the priest is not far behind The doctor, after a rapid but careful examination of his patient, pronounces the case hopeless. The

ited the house where Maggie was

fever is not contagious.

"But," adds the doctor, "the girl has been completely prostrated with gastric fever; some sudden excitement nas brought on this attack on the

brain; she is quite past recovery."

Katie bursts into tears, while Mabel, almost paralysed with horror, finds voice to inquire—
"How long? Will she be conscious

again?' 'She cannot last long. She will probably go about the turn of the night. She may have a lucid interval, night. She may have a lucid interval, but she is more likely to go off in a fit of frenzy. I suspect drink has a good deal to do with this," says the doctor, shaking his head.

The doctor has done his part; he has stood for half an hour applying iced bandages to the fevered head. With difficulty, too, he has succeeded in administering some medicine, but he is evidently hopeless as to the result. After awhile he goes away, promising to return early next morning, by

He remains, however, lest he should be wanted later, and meanwhile solemnly begins the prayers for the Agonizing, in which Mabel and even poor Katie

The evening wears on; the long twilight has changed into darkness. Some neighbor has brought a candle. There is no table in the room whereon it can be placed, so Mabel beckons Jeanie forward, and gives it her to

Very unwillingly Jeanie advances to the bed. She cannot bear the sight of Maggie's distorted face, and she turns her head in terror, so as to shut out the ghastly spectacle from her eyes.

The mad raving gradually abates. A little before 9 o'clock there comes a sharp rasping sound in Maggie's throat, after which the unhappy girl draws her breath more slowly with deep, gasping groans, that are very harrowing to the ear.

is all over now for Maggie. Her thirty-four years are gone for ever. Recklessly she has sold her soul to the devil, and the devil has come to claim his own! She has taken her fill of such sinful pleasures as came in her way; she has madly cast from her all love and practice of virtue; she has trampled upon every opportunity of grace—for Maggie has had opportunties. God is not unjust, He does not seek to reap where He has not sown; but all has been lost on Maggie. She has defied her God when she was young and full of the life He gave her, and now, at the eleventh hour, the final grace of repentance is not vouchsafed to her. Look at her, you who think you can live without God, and remember that, if you live without Him, so must you also die!

Nine strikes from a neighboring clock. There is silence in the chamber of death-save for those gasping moans, growing every moment more faint. From the noisy, wicked streets comes the echo of ribald mirth, sometimes of uproarious fighting; but

within all is very still. The priest has finished the prayers, and is now kneeling, saying his Breviary by the light of you miserable candle, still held by Jeanie. Mabel, wearied out, has sunk down upon the floor, where she sits with her head bowed in prayer for the dying girl; while Katie, pale with terror, leans over her sister's bed, anxiously watching for the last sign of returning con-

Ten o'clock. They are still there. A wan, purple hue has begun to spread itself over Maggie's face; her eyes, closed for the last hour, now re-open widely, and stare all round the room. "Eh, Maggie," whispers Katie, "er

ye comin' til' yersel'? Jist mak' ae guid act o' contrition. Maggie's features become terribly distorted. She gives a wild spring

forward, pointing with glaring eyes to the door.

"Div ye no see him?" she cries; "it's the deevil - he's come to seek Katie sprinkles some holy water

over the bed, but Maggie shivers and turns away with horror.
"Dinna! dinna!" she gasps; "it

"Eh, Maggie, say a wee prayer til oor Blessit Lord! He wunna misheed ye," pleads poor Katie; but Maggie only laughs wildly, and falls into another fit of frenzy, more terrible than the last. For nearly an hour it requires the joint strength of all present to hold the unfortunate creature in her bed, from which she would throw herself in her despair; and all the while she is cursing in a manner so awful as to blanch with horror every face in the room.

At eleven she again becomes quiet, and sinks into a state of semi-uncon sciousness, from which no one expects her to recover. Just as the clock strikes twelve, however, they all become aware that the last change is at hand. Once more Maggie opens her eyes. She is no longer insensible, she is perfectly conscious, and know what she is saying.

"Katie!" she gasps, seizing her sister's hand, "Katie ye'll sune be rid o' me. I'm gaein' to hell!"

Here the priest interposes, but Maggie motions him peremptorily seide.

"I'm gaein' to hell!" she repeats.
"Er ye satisfied noo, Katie Mackay?" "Eh dear soul, repent ye," "Dinna speak sic fearsome Katie. words! Wull ye no confess yer sins, Maggie? See, I hae broucht his reverence to see ye. While there's

life there's pardon, ye ken."
"Ay, ay, I do so ken. But it's no pardon I's wantin'-it's owre late, it's owre late. Katie, ye've gotten yer revenge for the bairn's deith. It was me that kilt it." "Eh Maggie, niver heed revenge

noo! Say ye're sorry. Do say ye're sorry, Maggie, an' ye'll maybe win intil heeven yet."
"It was me that kilt the bairn!" shricks Maggie, with a final burst of passionate vehemence.

"I aye hatit ye, Katie. Div ye no min' you nicht in Mistress Logie's hoese? I telt ye ye wad repent yer conduct, an' that maybe 'twad be Milburn's Cod Liver Oil Emulsion excels all others.

Minard's Liniment for sale everywhere.

which time, however, he thinks all will better for ye gin ye hadna sae muckle pluck in ye. Weel then, lassie, it's beyon' yer pooer to hairm me noo—the dying woman, who cannot now be made even conscious of his presence. alang wi' a' the rest. Sae there's the truth to ye. It was me that kilt the bairn—I gied it a smell o'chloroform when ye war sleepin'! Div ye hear me, lassie?"

"Eh, Maggie, Maggie! Whisht, e, whisht ye! The puir bairn's in ye, whisht ye! The puir bairn's in heeven. God forgie ye. Gin it's the truth ye're speakin', ye war awfu' cruel. But dinna heed it noo. Mind yersel', Maggie; think on yer ain puir

"My soul is damned! Och! I's no heedin'. Ay, ay, Katie, I's gotten my revenge on ye. Gin ye hadna wakent revenge on ye. Gin ye hadna wakent up sae sudden, maybe the wee bairn wad hae died afore ye droont it. Ah, ye droont it, ye ken, and ye thought it war deid, did ye! Ha, ha! I telt ye I wad hae my revenge ane o' they days! What for did they no hang ye, Katie? I was that mad they didna hang ye. Och! curse ye a'! It's to hell I's geach?" hell I's gaein'!"

Like a candle flaring in its socket harrowing to the ear.

"O God! is there no hope?" murmurs Mabel. "Is this the dreadful end of this dreadful life?"

Yes, the end!—it has come at length

Like a candle flaring in its socket ere it finally expires, Maggie, while raving forth her last terrible speech, starts from her reclining posture.

With clenched fists she tries to strike fee, the end :—it has come at length for Maggie; as, sooner or later, it must come for every child of mortality.

O children of poverty, children of misfortune, can you not take to heart this lesson? Life is very short, it has but one ending, and that is death. It is all over your for Maggie. Here goes forth out of life into the presence of the God she has defied—goes forth to judgment, from which there is no escape and no return.

TO BE CONTINUED.

The Laity and the Bible.

Some of our Protestant neighbors are disturbed because the Pope, in his ecent letter on the Bible, appeared to urge only clerics to make a clerical study of the Sacred Scriptures, and they complain because he did not encourage the laity also to search Holy Writ. One thing at a time. It is the business of the clergy to know the Word of God, and it is their duty to defend it from the attacks of heretic or infidel - how can they fulfil these functions unless they explore the whole field of text oriental languages, interpretation, variations, commentaries, and modern criticism? Besides, they can make no advance and put the proof in print, without benefit to the laity. over, Pope after Pope has already re-commended the faithful to read the two estaments. And our own Bishops, at the Third Plenary Council of Balti more, wrote: "It can hardly be neces sary for us to remind you, beloved brethren, that the most highly valued treasure of every family library, and the most frequently and lovingly made use of, should be the Holy Scriptures." Need the Pope paint the lily or refine gold that is already pure? The people have always been taught by the Church o treasure the Bible, and at every Mass they have heard extracts from it read. Many of them know its most edifying chapters by heart, and all of them know, or at least it is the effort of the Church that they should know. all of it that is necessary for salvation for them to know. There was no call. therefore, for the Holy Father to per suade them to read it. - N. Y. Catholic

"Converted" Priests.

"Reformed" or "converted" priests, as they are variously termed, are always in high favor with our separ ated brethren. No questions are asked : they are taken at their own valuation, and the extraordinary tales that they are usually provided with are swalowed eagerly by men who are too keen and clever to be imposed upon in any other way. Last week a clever swindler, finding this such an inviting field for an unscrupulous actor, cut a wide swath in New York, taking in, among others, the more or less distinguished Rev. Dr. Parkhurst. Could he have controlled his thievish instincts he might be still luxuriating in the fat pastures afforded for such rascals by our simple but bitterly pre judiced opponents. But it was soon observed that in addition to the usual "loans" levied upon them, unpro-tected overcoats, umbrellas, and such small deer disappeared with the re tiring footsteps of the alleged ex-priest from the halls of his evangelical ad-

mirers with unfailing regularity. His downfall speedily followed, and he hastily departed between two suns.

The moral to this true incident, however, is wasted on our friends the enemy, for the next slick swindler that comes along armed with the stock denunciations of the Church will be welcomed with open arms even by those who have been sufferers from his

Not Crude Material.

Scott's Emulsion is Cod Liver Oil perfected and is prepared upon the principle of its digestion and assimilation in the human sys-tem; hence it is given without disturbing the stomach.

stomach.

Fagged Out.—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

The Pine Fagests

The Pine Forests The Pine Forests

The Pine forests yield up their healing virtues for the cure of coughs, colds, asthma, bronchitis and sore throat in the pleasant preparation known as Dr. Wood's Norway Pine Syrup. 25 and 50 c. at druggists.

IN STRENGTH-GIVING and healing power Milburn's Cod Liver Oil Emulsion excels all others.

FATHER SHERMAN A Magnificent Defence by the Jesuit Son of Soldier.

FRBRUARY 24,

The audience that ass tral Music Hall last Mo response to the anno Rev. Thomas Sherman "Old Tecum," was t subject "The Jesuit of Jesuit of Fact," was on ever seen within a Chicago. Every seat i the immense hall wils many hundreds of pe well as gentlemen, wer standing-room. And i Chicago audience, well tive, appreciative an It was a splendid testing of the respect in which great old General is u in this country, but als tion in which the Jes over the country are desire of the people to order vindicated and the calumnies which the Church have heaped up As the lecture was g auspices of the Young Holy Family (the

Father Sherman was Father Corbley, the Sodality. The lecture was the signal for or enthusiastic bursts of heard in Chicago. It possible, without a con the lecture, to give a character of the discou full and verbatim r would fail to carry to reader a true concepti acter of the discourse.
was confined to those fortunate as to be pre-Father Sherman is of m about similar in status father,-slender, and but he has a voice wh from stentorian, reeffort on his part, ev hall. Not a word, not lost, not merely becau was intensely attentiv cause Father Sherman art of careful enuncia owing few passages, at haphazard, may faint idea of the char The lecturer began

the success of the Worl beauty and harmony and he revived the see of Honor, picturing it July, as he stood with great peristyle, the Liberty in the foreg great basin and court Liberty is the divi in proporti straight from the bro soul's essence, overav myths that adorn frie and minaret and con to the level of natu away, your court of he honor is not human secresy, or slander, o ing, and she is the op touch her little finger. of outrage ; cut off her

are a villain; stab at America is built when I say liberty I i libe ty to worship G the dictates of my con is no other liberty w If my rights are in ished; nay, if they because I worship Goo then America is a d like the White City, point the finger of sc her traditions. She is over you, your ri in my court of honor against you. La Rai so is the Santa Maria get my cradle. You your best emblem security, fellow Cat rades in Loyola's ban

And yet as recer 1894, threats of banis uttered against our periodical. The issu the burning Per Hall. It is a ha Burn the Peristyle, b The two propositions the writer imagined. Speaking of St. Ig

founder of the Jest Twas he that cond plan of forging the back the reformat fervor in tepid souls, gations decayed an Christian charity thro Twas he that form Xavier, lit the lamp Suarez, scattered col as our army scatte across the prairie, g writers to the cause and the arts, reviv ing, reformed real a his little company a wise that they still r wisdom to the learne to the enemies of the

I say a scarecrow must regard those the Jesuit painted e writers as Bulwer Makepeace Thacker

He then referred given to the world Bulwer, Thacker ll living and acting attributed to the Or he fictionists—that The audience that assembled in Central Music Hall last Monday night in

tral Music Hall last Monday night in response to the announcement that Rev. Thomas Sherman, S. J., the son of "Old Tecum," was to lecture on the subject "The Jesuit of Fiction and the Jesuit of Fact," was one of the largest ever seen within a public hall in Chicago. Every seat in every part of the immense hall wis occupied, and many hundreds of people, ladies as well as gentlemen, were glad to obtain standing room. And it was a typical

standing-room. And it was a typical

Chicago audience, well dressed, atten-

tive, appreciative and enthusiastic. It was a splendid testimony, not only of the respect in which the son of the great old General is universally held

in this country, but also of the venera-

tion in which the Jesuit Fathers all over the country are held, and the

desire of the people to hear the great order vindicated and defended from

the calumnies which the enemies of the

As the lecture was given under the

auspices of the Young Men's Sodality of Holy Family (the Jesuit) parish,

Father Sherman was introduced by Father Corbley, the Director of that

Sodality. The lecturer's appearance was the signal for one of the most

enthusiastic bursts of applause ever heard in Chicago. It would be im-

possible, without a complete report of

the lecture, to give a true idea of the character of the discourse, and even a

full and verbatim report in print

would fail to carry to the mind of the

reader a true conception of the char-acter of the discourse. That pleasure was confined to those who were so

fortunate as to be present in the hall.

Father Sherman is of medium height-

about similar in stature to his soldier

father,—slender, and wears glasses; but he has a voice which, though far from stentorian, reaches, without

effort on his part, every part of the hall. Not a word, not a syllable was

lost, not merely because the audience was intensely attentive, but also be-

cause Father Sherman is master of the

art of careful enunciation. The fol-

lowing few passages, selected almost at haphazard, may help to give a faint idea of the character of the lec

ture:
The lecturer began by alluding to

the success of the World's Fair and the

beauty and harmony of its buildings.

and he revived the scene of the Court

of Honor, picturing it as he saw it in July, as he stood with his back to the

great peristyle, the great Statue of Liberty in the foreground and the

Liberty is the divine prerogative,

colossal in proportion, springing straight from the broad basin of the

soul's essence, overawing the petty

myths that adorn frieze and gallery

and minaret and coming close down

to the level of nature. Take her away, your court of honor is meaning-

less; diminish her, your court of honor is not human; cloud her with

secresy, or slander, or unmanly plott-

ing, and she is the opposite of divine;

touch her little finger, you are guilty of outrage; cut off her right hand, you

are a villain; stab at her, you are a

America is built on liberty; and when I say liberty I mean, first of all, liberty to worship God according to

the dictates of my conscience. There

is no other liberty worthy the name.

If my rights are in the least dimin-

ished; nay, if they are questioned because I worship God under one form

then America is a dream, to vanish

like the White City, and all men will point the finger of scorn at it. But

no, America is true to herself and to

her traditions. She says: My ægis

is over you, your rights are sacred;

in my court of honor no word is heard

against you. La Rabida is too near;

so is the Santa Maria. I cannot for-get my cradle. Yonder tiny vessel is

your best emblem and pledge of security, fellow Catholics and com-rades in Loyola's band.

And yet as recently as Jan. 20, 1894, threats of banishment have been

uttered against our order by a noted

periodical. The issue contains a cut

Hall. It is a happy coincidence. Burn the Peristyle, banish the Jesuits.

The two propositions stand closer than

founder of the Jesuits, the lecturer

Speaking of St. Ignatius Loyola, the

Twas he that conceived the daring

plan of forging the weapon to bear

back the reformation, to rekindle fervor in tepid souls, to reform congre-

gations decayed and establish new

ones fitted to do the giant work of

Christian charity throughout the world.

Twas he that formed and inspired a

Xavier, lit the lamp of learning for a

Suarez, scattered colleges over Europe

as our army scatters its fortresse

across the prairie, gave ten thousand

writers to the cause of science, letters

and the arts, revived Catholic learn-

ing, reformed real abuses, and gave to

his little company a code of laws so

wisdom to the learned and a scarecrow

I say a scarecrow, for as such we

attributed to the Order by anti-Catho-

to the enemies of the faith.

the writer imagined.

the burning Peristyle and Music

her than another.

great basin and court before him.

Church have heaped upon them.

ye hadna sae muckle eel then, lassie, it's to hairm me noo e magistrate to hang s owre late for that, est. Sae there's the as me that kilt the smell o' chloroform eepin'! Div ye hear

Maggie! Whisht, The puir bairn's in gie ye. Gin it's the kin', ye war awfu' heed it noo. Mind hink on yer ain puir

mned! Och! I's no Katie, I's gotten my Gin ye hadna wakent aybe the wee bair e ye droont it. Ah, ken, and ye thoucht ye! Ha, ha! I telt revenge ane o' they did they no hang ye, hat mad they didna curse ye a'! It's to

flaring in its socket ires, Maggie, while last terrible speech, reclining posture.
ts she tries to strike
but in the act of so k with a frightful follows a gurgling at, and with an oath on her lips, Maggie ife into the presence s defied—goes forth to which there is no

CONTINUED.

urn.

and the Bible. Protestant neighbors ause the Pope, in his he Bible, appeared to to make a clerical d Scriptures, and they he did not encourage search Holy Writ. ne. It is the business now the Word of God, ty to defend it from retic or infidel — how nese functions unless whole field of text ges, interpretation, entaries, and modern les, they can make no the proof in print, to the laity. Pope has already reithful to read the tw l our own Bishops, at can hardly be neces remind you, beloved e most highly valued y family library, and tly and lovingly made the Holy Scriptures. aint the lily or refine ly pure? The people taught by the Church Bible, and at every leard extracts from it them know its most s by heart, and all of

t least it is the effort at they should know,

Cessary for salvation.

There was no call, a Holy Father to per-

ad it. - N. Y. Catholic

ted" Priests. "converted "priests, riously termed, are favor with our separ questions are asked : their own valuation, dinary tales that they rided with are swaly men who are too to be imposed upon in Last week a clever this such an inviting rupulous actor, cut a New York, taking in, r. Parkhurst. Could lled his thievish inbe still luxuriating in afforded for such mple but bitterly pre ts. But it was soon But it was soon addition to the usual upon them, unproumbrellas, and such ppeared with the re f his evangelical ad ling regularity. His y followed, and he between two suns.

this true incident. ted on our friends the next slick swindler g armed with the h open arms even by een sufferers from his

de Material. is Cod Liver Oil perfected pon the principle of its illation in the human sys-ven without disturbing the

know what a depressed, is. All strength is gone, has taken hold of the feel as though there is armelee's Vegetable Pills in restoring health and the and Dandelion are two ing into the composition

ine Forests
yield up their healing virf coughs, colds, asthma,
b throat in the pleasant
as Dr. Wood's Norway
d 50 c, at druggists.

IVING and healing power r Oil Emulsion excels all ent for sale every

Magnificent Defence of the Jesuits by the Jesuit Son of an American Soldier.

Now, what is the truth of the matter? We neither teach nor practice the doc-trine—our foes do both. First, they teach that the aim alone makes the act good or bad, which is the same as the end justifies the means. Again, they practice it, for they use all manner of lies, slanders and libels against us without the slightest scruple. Why? Because we must be defeated by some means. Fair means never hurt us. They have recourse to foul, and then accuse us of doing sometimes what they do without scruple all the time.

Bulwer says we are innocent and proceeds to treat us as if we were guilty. Macauley falls into the same inconsistency. It might be well for literary aspirants to reflect that when they make such a charge they are guilty of criminal libel, and that only new calumnies will avail to give them reputation. Dr. Littledale is a good example of what I have been sayinga heap of vilest slanders against men like Newman, Manning and the whole Catholic body. Again the end justifies the means according to men like Littledale. All Roman Catholics are liars all the time. Newman and Man-ning are Roman Catholics, therefore they are liars. The argument is forcible, clear and quite convincing to those for whose benefit it is intended.

Again, they are delicate matters that cannot even be mentioned in public, yet they must be familiarly known to priests and physicians, who would guide consciences or cure mind and body. The policy here is to translate body. The policy here is to translate into blunt English the most offensive portions and put them forward as specimens of Catholic and Jesuit teach-

ing. The end justifies the means.

Again, the Constitution guarantees the equal right of all in politics. Therefore they form leagues to violate the Constitution and pull down the grand old flag. What justifies this defiance of all law? this forfeiture of first American principles? Why, don't you know the end justifies the means? The end is to destroy all Catholics. First, take away their political rights, then you can take away all their rights. The supreme law says there shall be no religious test for office. These men say there shall be a religious test. Which is to stand? Which is to fall-the Constitution or this pirate crew? They say America shall step out of the ranks of civilization, which is now synonymous with toleration, and take a stand lower than Turkey, for even Turkey gives Catholics their civil rights. Why this return to barbarism? Why, the end justifies the means, of course. Barbarism is better than Catholisism, therefore crucify the Catholics if you have to pull down the

old flag to do so. Leaving the Jesuit of fiction and coming to the Jesuit of fact the lecturer said: "The Order of Jesus is to be said: measured first of all by its name. It to be such by the Asiatics; and they, believes that all good things should be at first, resisted. After much discusused for God's honor, and, as the best of good things is a good name, we re-joice most exceedingly in the permission to link the name of our white company to the most august and adorable name of the Son of the Most High. To bear the name of Jesus is honor enough for time and for eternity, and therefore is it our first and last glory. If all the universe despised us we would still be full of irrepressible enthusiasm, because the Church of the living God grants us the ever memorable privilege of calling ourselves by this title. True, it is only an extension of the condescension that lets every Christian call himself Christian, but it is a condescension that carries with it the comrade spirit, and the comrade feeling and a sweet familiarity with Jesus Christ that makes earth a very heaven. To bear the saving name means to be entitled to special graces and favors; also it is a ready and constant source of spiritual bless ings, and gives that unbounded con-

fidence which the Apostle needs. We are not, as some seem to think, a semi-military band of men, like the templars of the Middle Ages.

We are not a monastic order, seeking happiness in lonely withdrawal from our fellows. Our enemies within and without the Church would like to make us monks, for then we would b comparatively useless, since that is not our end or aim.

We are not parish priests, nor direct guardians of the faithful, and not aspirants for any honors of the Church. We are regulars in the army of Christ; that is, men vowed to poverty chastity and obedience; we are a col-legiate body with the right to teach granted by the Catholic Church, our aim being — first, to teach theology; second, higher philosophy; then the classics and mathematics and natural sciences, if we do not find the Catholic body prepared otherwise for the higher

courses of thought. We aim, then, first of all, to render perfect our own body, even if it requires half a lifetime. A formed Jesuit should be a tower of strength in wise that they still remain a marvel of knowledge of Catholic doctrine and in ability to impart that knowledge; a tower of strength, too, in perfect de He tachment from all things of earth. does not sleep in his own coffin, like the must regard those silly travesties of the Jesuit painted even by such noted writers as Bulwer Lytton, William Makepeace Thackeray and Macaulay.

He then referred to the characters He sees all things in the light of good given to the world as "ideal" Jesuits by Bulwer, Thackeray and Macauley, rise to understand such detachment, therefore it dreams that we are schemall living and acting out the calumny ing ambitiously when we watch like a doctrinal view of the question, and

the greater good they can do. We desire, first, to be true servants of the Bishops, the successors of the apostles; then brothers and comrades of the secular clergy; spurs to the zeal of the faithful at large, and a guide to those seeking the true faith.

You see, then, that it is a most difficult and sublime life. Inner union

with God, close and perpetual; outer condescension to all manner of demands, the spirit of prayer and of labor; in the world and not of it: so that a man always sees the heights stretching above him and never dares say that he has arrived at the point of being a representative Jesuit.

Alluding to the Jesuit vow of obedi-

ence, he said that obedience was essential to good order and effectiveness in all departments of life—in the family, in the school, in the navy, in the army; and then he asked, "and shall I, a soldier's son, apologize for my obedience as a Jesuit?" The burst of applause that followed this was the grandest of the evening. The audience seemed to realize in their hearts that the slender priest before them was indeed the son of a soldier, and of that soldier whose name will live with Washington's in the hearts of America's people and in the pages of our country's history.

THE POPE IN THE SECOND CEN-TURY.

Very Rev. Æ McD. Dawson in The January Owl.

Although constantly opposed and cruelly persecuted the Church was in its perfectly organized condition in the earliest ages of its existence. It has been asserted that the authority of the Pope was not everywhere accepted. n the Church of Asia, for instance, Bishops ruled, it was said, without reference to Papal authority. An im-portant case which arose and was much discussed, by its final settlement put an end to this fallacy. The Asiatics kept Easter according to the time of the Jewish Passover—a practice which they derived from their predecessors, the Jewish converts who chiefly con stituted in their time, the Asiatic Church. This might have been toler ated as long as it was only a matter of discipline. But when its supporters discipline. dragged it into the sphere of doctrine by maintaining that they held the practice by a postolic institution, it could no longer have the sanction or even the silent approval of the Pope. The Asiatics were obstinate, and Pope Saint Victor found it necessary to act with the greatest vigor, in other words, to apply the highest exercise of Papal authority. He cut them off from the communion of the faithful. Even in that early age excommunication was recognized as a powerful as well as severe punishment. to be such by the Asiatics; and they, sion and the powerful mediation of the celebrated Irenæus, Bishop of Lyons, they abandoned their heretical opinion and were reconciled to the Pope. This being done, it was not thought necessary that they should change their time of keeping Easter for that posuit Episcopos regere Ecclesiam Dei,") while on occasions of great difficulty and high importance, such as that which occurred in the Church of Asia, the supreme power confided to

Fratres tuos.") In Asia Minor it had been the custom in honor of St. John, who founded the churches of that country, to celebrate Easter according to the time of the Jewish Passover, that is, on the fourteenth day of the moon of the Jewish month of Nisan, on whatever day of the week it should ocour. in the second century Pope Anicetus endeavored to persuade Polycarp to hold the feast on the following Sunday, as was the practice at Rome and all the other Churches of the world. Polycarp, however, from respect to Saint n, whose disciple he was, did not reinquish the established custom, but persevered in observing it without any breach of friendly relations with the chief pastor. The successors of Anic-etus, Soter and Eleutherius labored still more in order to obtain uniformity in the matter. In doing so they were not wanting in veneration to Saint John and the other apostles, who, in the beginnings of the Church of Asia Minor had to deal with many Jewish converts, and hence were obliged to admit several Jewish observances. But now that all other Churches had abandoned such observances, there existed no longer any cause for continu-ing them. Jerusalem itself, its people having become chiefly Gentile Christians, had ceased to celebrate Easter according to the time of the Passover. There remained no reason, therefore, the Christians of Asia Miner should persist in retaining a Jewish custom. At the beginning, indeed, the Jewish converts were the most numerous. But, in the time of Pope Saint Victor, the Christians of Gentile origin were more prevalent, both as

regarded numbers and importance.
The Bishops of Palestine understood that their brethren of Asia had adopted attributed to the Order by anti-Catholic fictionists—that "the end justifies hawks to prevent all scheming. If so expressed themselves in a synodal of their divine religion. So spoke the means." This calumny Father anyone knows that a Jesuit is schem-letter which they sent to Pope Victor. Saint Maurice, the renowned Captain

FATHER SHERMAN'S LECTURE. Sherman dealt with but briefly, but so ing let him notify our Superior and he Their chief Theophilus, of Casarea, of the Theban Legion that was masseffectively and eloquently as to draw will see how soon a reprimand falls on the great audience a splendid the offender's head.

called them together in council, and when he had shown them his commis"we are not driven into rebellion, Often as the charge has been repeated and refuted, we still find it thrust forward from time to time.

Though poor ourselves, we do exersion from the Holy Father, they expressed their concurrence with the trust forward from time to time.

Though poor ourselves, we do exersion from the Holy Father, they expressed their concurrence with the trust forward from time to time. Though poor ourselves, we do exersion from the Holy Father, they exeven to save our lives, for here
pressed their concurrence with the we have arms in our hands, and we practice was derived from the tradition of the apostles. They declared, more-over, that their Brethren of Asia had strayed from the true belief, and that their conduct could not meet with the approval of the Church, especially as they held that their view was of Apostolic institution. It was this erroneous doctrinal belief, therefore, which Pope Victor hoped to correct by means of excommunication which, as Chief excommunication which, as Chief Pastor, as was universally recognized, it was in his power to apply. That there was an error of doctrine is still more clearly shown by the reconciliation which, through the mediation of Saint Irangus Bishon of I your soon. Saint Irenœus, Bishop of Lyons, soon after was brought about. This eminent prelate prevailed with the Asiatics and induced them to abandon anywhere unsheath the sword against the doctrinal error which they conthe doctrinal error which they con-nected with their practice. Upon this the Pope did not hinder them from adhering to the custom of their country, merely as a disciplinary regula-

tion. The word of a Pope, however, is of great weight even when it does not concern doctrine; and that of the venerable Saint Victor was not without effect, and the faithful Christians of the Asiatic churches, guided by its light, conformed, as the historians Eusebius relates, to the universal custom of the Catholic Church. This happy conclusion must have been reached soon after, in the time of Pope Anatolus, who ascribes the reconcilia tion of the Asiatics with his predecessor, Saint Victor, to the good services of the renowned Saint Irenaus of

Lyons. Thus was the authority of the Pope, as successor of Saint Peter, univers ally recognized, one Church only dissenting for a time and finally aban-doming its dissent. Notwithstanding the violence of the heathen persecu-tion and about a hundred years before they ceased, this supreme authority was everywhere firmly established

The Bishop of Rome ordered councils to be held in the most remote nations of the Roman empire and beyond the bounds of that empire, and in obedi-ence to his orders councils were held. In those councils doctrine and discipline were discussed; and the result of their deliberations was imparted by synodal letters to the chief pastor. It was made manifest to all, and handed down to future ages by the most glorious testimony, — the testimony of all tribes and tongues and peoples of the known world—that throughout the vast extent of the Church, East and West, in lands of great renown, the very centres of the earth, where Niniveh and Baby-lon fleurished of old, as well as in Italy and Gaul, there existed unanimity of belief and practice. The Church, therefore, was ONE, -ONE in doctrine and her important discipline. From the action of Pope Saint Victor and other chief pastors of the early time it is clear that the Popes did not wait till the Middle Age, nor till any future age, for an explaining, unfolding and developing of their high commission. They understood it and acted upon it even as they professed it, from the first. "Confirm thy Brethren" (confirma Fratres tuos) Such was the charge delivered to each one of them in the person of Peter. The duties of the universal Church. They were allowed to hold it as coming from the Jewish converts, their predecessors. The Pope's authority, as sanctioning and if the fulfilling of them in the time or forbidding, could not be more and by the ministry of Saint Victor, clearly illustrated. In ordinary matters the Bishops rule; ("In quo ness degree of notoriety, celebrity, glory posuit Episcopos regere Ecclesiam even, it was not without a purpose in the Providential guidance of the Church. That purpose was, need it be said, that the whole body of the people of Christ should be closely united by the ties of their common faith and dis Peter must intervene, ("Confirma cipline, - that they should be one, as their Divine Master prayed that they should be. (John 17, 20, 21, etc.) must be admitted, considering the distinct record that has come down to our time, that in order to learn what was taught and believed in the beginning and the ages which immediately succeeded, discussion is not so necessary and will not be so profitable, as a fair and unprejudiced examination of the

> Pope Saint Victor in the second century without calling to mind the wonderful growth, numbers and power of that society which was destined so soon to eclipse the empire of Rome, and to give new moral and political life to the nations when that empire was finally laid in the dust. The Church at this early period existed in full vigor, not only at the great heart of the State, and in the more important cities, but also in the most distant provinces and even in lands the most remote, beyond the charmed circle of imperial sway In every region of its domain, already wider than the vast Roman world, this society exercised its high functions, assembled its Senates under the eyes of its one Chief, deliberated, debated, enacted laws, pronounced on vital doc trine: and, what would appear incred ible, if not given to us on the authority of undoubted history, its laws were obeyed and its teachings accepted by its immense following in every clime. Judge what this following must have been everywhere, when within the limits of the empire it was more num-erous than the worshippers of the gods and the adherents of Imperial Cæsar. Those hosts of Christians could have rebelled, and not without every prospects of success, against the tyrant emperors who persecuted them. But, they were restrained by the principles

We cannot think of the time of

annals of the past.

do not fight because we have the will to die rather than to slay." Neither strength nor numbers were wanting if the Christians had been inclined to make war on their oppressors "For what warfare," says Tertullian, "should we not have been able and

It would be well if the statesmen of the present age considered these words. If ever the Christian people tive education that is forced upon them; it will be because, having been pounded in the mortar of modern "civilization," they will have become incapable of appreciating the high principles of religion which were so gloriously illustrated throughout the three hundred years of heathen persecution. Let the states of to day be politic if they cannot find it in their souls to be rational and humane. Let them cause, or at least allow, that the children of the Church be educated, as their fathers in the faith were educated, and, the governments the least deserving, may rely on having fewer enemies as the number of their Catholic subjects shall be greater. They may even count on citizens as loval and de voted as the contemporaries of Maurice, Tertullian and Pope St. Victor.

"BAGGED ' SIMS.

Mayor Reuter, of Kaukauna, has Him Arrested and Spoils the Fun of the Oshkosh A. P. A. Freaks.

Sims, the A. P. A. lecturer, was arrested at Appleton, Tuesday night on a charge of libel preferred by Peter Reuter, mayor of Kaukauna. Sims, accompanied by about two hundred and fifty members of the Oshkosb A. P. A., was on his way to Kaukauna where he had been billed to speak Tuesday night. Appleton is the county seat of Outagamie county, which probably explains Sims' arrest there instead of at Kaukauna.

On his arrest Sims'was taken before Court Commissioner Boyd. Bail was fixed at \$2,500, which was furnished by Seymour Hollister and H. M. Bell, of Oshkosh. A lengthy delay in procur ing a blank form of bail bond made Sims' visit to Kaukauna in time to speak, an impossibility. Accompanied by his two hundred and fifty "protectors" he returned to Oshkosh early Wednesday morning.

Wednesday morning.

Sims was greatly angered on account of the "indignity" he was made to suffer and declared that it was time "Americans were arming themselves with muskets to resist oppression and protect themselves." He says he will go to Kaukauna at any risk.

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Hood's Sarsaparila there were large bunches on my neek so sore that I could be bunches on the slightest touch. When I had taken one bottle of this medicine, the soreness had gone, and before I had finished the second the bunches had entirely disappeared." BLANCHE ATMOD, Sangerville, Maine. ATWOOD, Sangerville, Maine N. B. If you decide to take Hood's Sarsapa-rilla do not be induced to buy any other.

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

London, Saturday, Feb. 24, 1894 A PRESBYTERIAN MINISTER ON THE SICILIAN REVOLT.

Under the title "Priests Fomenting Rebellion in Sicily," the Rev. Alexander Robertson, a Presbyterian minister residing in Venice, writes to the Toronto Presbyterian Review a characteristic letter abusive of "the Papacy" and the priesthood. We style this letter characteristic, because falsehood is always a favorite commodity with this writer, whose ordinary style may be judged by the following extract from his precious epistle:

"Nearly three hundred years have Venice, Leonardo Donato, told the Nuncio of Paul V. that there never was a deed of guilt and shame concocted in any part of the Republic, but worthless priest was at the bottom of it. That indictment was made when plots were being concocted in the Vatican against the life of Fra Paolo Sarpi, with the Pope as their author, Cardinals as his counsellors, and scag nozzi, cur-priests, as his instrument The indictment holds true to day. The Papacy never changes. Worthless escribes the character of its priests, and deeds of guilt and shame

It is the custom of anti-Catholic con troversialists to land Fra Paolo Sarpi as if all his opinions and statements are incontrovertible truths, simply because he was an irreconcilable enemy to the Pope and the Jesuits; but he was nevertheless the tool of the Venetian obigarchy in the worst days of their tyranny, and during the early part of the seventeenth century he was chiefly remarkable for maintaining the divine rights of kings and the subserviency of the people. Popes Leo XI. and Paul V. maintained the rights of the people. They were in advance of their age in so doing ; but they are none the less to be admired for having anticipated the doctrine which is now recognized in all fully civilized countries, that the supreme law is the safety of the people - Suprema lex, salus populi.

The doctrine : " L'etat, c'est moi, [I, (the king,) am the State, was never the doctrine of the Catholic Church: and the whole quarrel between Pope Paul V. and the Venetian Doge Leonardo Donato was on the question of the right of the State to regulate the religion of the people.

Who were ever more vigorous in maintaining the independence of the Church from the State than the Covenanters of Scotland? It is somewhat strange to find to-day a descendant of those Covenanters, like Rev. Alexander Robertson, maintaining the cause of royal tyranny in religious matters. We must add, however, that the statement that Pope Paul V. plotted the murder of Fra Paoli Sarpi is a mere fable. Mr. Robertson gives no proof of this, so he needs no refutation. Leonardo Donato's supposed aphorism that priests were at the bottom of all plots against the State, is equally merely an expression of rage from the mouth of a baffled tyrant.

Presbyterian preacher of Venice against the Catholic clergy of 300 years ago were true, it must not be forgotten that at the very period of which he speaks here, the intolerance of the Presbyterians of his own country was beyond anything conceivable in the present age of toleration.

At this time the people of the North of Scotland were still firm Catholics. and against them all the devices of la persecuting Kirk were directed. On the 3rd of January, 1593, a proclamation was issued ordering all priests and excommunicated persons to leave Edinburgh within three hours, under sula. Of course but a small number penalty of death. In this ordinance existing laws did not satisfy the bloodthirsty General Assembly. This memorial said :

The Catholic Record. according to the laws of God and of the That the Act of Parliamen should in reality strike upon all man-ner of men, landed or unlanded, in office or not. That a declaration be made against all Jesuits, seminary priests, and trafficking Papists pronouncing them guilty of treason, and that the penalties of the Act may be enforced against all persons who con ceal and harbor them, not for three days, as it now stands, but for any time whatsoever. That all such persons as should be debarred from occupying any office within the realm, as als from access to his Majesty's company, or enjoying any benefit from the laws.

> Such was the treatment accorded by the ruling body in Scotland to nearly one half of the population of their own

Mr. Tytler, in his History of Scotland, savs:

"The permission even of one single place of Catholic worship, however secret, the attendance of a solitary in-dividual at a single Mass, in the remotest district of the land, at the dead hour of the night, in the most secluded chamber, and where none could come but such as knelt before the altar for conscience sake and in all sincerity of soul, such worship and its permission for one hour was considered an open encouragement of anti-Christ and idolatry. To extinguish the Mass for ever, to compel all its supporters to embrace what the Kirk considered to be the purity of Presbyterian truth—and this under the penalties of life and limb, or, in its mildest form of treason, banishment and forfeiture—was considered not merely praiseworthy, but a point of high religious duty, and the whole apparatus of the Kirk, the whole point of high rel inquisitorial machinery of detection and persecution, were brought to bear upon the accomplishment of these great ends."

It ill becomes a minister of the Kirk which thus once aimed at the murder of half a nation to attribute to Catholic priests of the present day a desire to murder Protestants, merely because he thinks proper to assert falsely that a Pope three hundred years ago desired the murder of Fra Paolo Sarpi.

Mr. Robertson makes it a reproach that "Rome never changes." Rome does change. It has changed since the occupation of the city by the soldiers of the Italian king. It has changed by the destruction of the Pope's temporal authority, and the demolition of the antiquities of primitive Christianity under the modern regime. Such changes are incidental to humanity.

But we suppose he means that Rome

the centre of Catholic unity, never changes her dogmas. In this sense he is right. The teachings of Rome, the Apostolic See, are the same always, ecause they are the truth as handed lown from Christ, the Founder of the Catholic Church. The truth does not change. Presbyterianism has changed because error is mutable, and it is expected that as soon as the recommendations of the Revision Committee are finally adopted it will change again. But one thing is sure, that the vindictive spirit of the Reverend Alexander Robertson is about the same with that of the Presbyterian Kirk of 1593.

Mr. Robertson charges the Sicilian priesthood with being at the bottom of the recent outbreak into revolution- there should be perfect equality benay, he goes so far as to say that the rebellion "has been financed from the Vatican." This charge is not only unproved, but it is absolutely contrary to the facts known.

The uprising of the Sicilians was due to their being over taxed to keep up a huge standing army which the country is unable to sopport. The Government itself, by acceding in part unworthy of serious refutation. It was to the demands of the Sicilians, has acknowledged that right is on their side. Yet Crispi himself has attrib-But even if all that is said by this uted the rising to the principles of Socialism, and not of Catholicism.

The Pope has done all that it was

possible for man to do to pacify the country at this critical moment, and his efforts in the direction of peace have been very successful. It therefore appears that the Presbyterian minister at Venice lies merely for the sake of lying; or, perhaps, as he has little else to do, he concocts lies to that the Protestants of Italy all numbered do not exceed thirty-five thousand scattered throughout the peninof these live under the ministration of in April of the same year a memorial and he wishes to show by his zeal in

The Freheit, the New York organ of the German Anarchists, divides the population of the earth into four classes: 1, Monsters; 2, Barbarians; 3. The Lower Orders: 4. The Higher Orders. The first class, of Monsters. comprises all who possess more than is needed for a life of comfort and ease. Millionaires and all nobles are placed in this class, which is also made to comprise the clergy, because, the Freheit says, they, equally with the others, regard the laboring classes as slaves to serve them, and as machines for making money for them.

The second class, of Barbarians, includes those who reverence princes of this world, or who pray to or worship God in heaven, or who listen to priests, and those who suffer themselves to be downtrodden.

The third class, of Lower Orders, comprises all who acknowledge that the people are downtrodden, and their condition abominable, but choose inadequate means of relief. This class comprises also such writers as Dickens and Victor Hugo, who desire to raise the people through the influence of religion, or by suitable legislation. Social reformers, and all who expect to reform society through writing aud talking, are placed in this class.

The fourth class, the Higher Orders includes all Anarchists who under stand that the "Monsters" enumerated above are to be annihilated in order to give relief to the world. These Higher Classes know that the struggle will be desperate, but they are ready to take their part in it in order to destroy "the Robbers and the Monsters."

Such are the grounds on which the ndiscriminate murder of the policemen of Chicago in 1886, the recent omb-throwing in the Lyceo theatre of Barcelona, and in the French Chamber of Deputies, are excused and maintained to be justifiable. It thus appears that the only persons who have he right to live are those who are ready to wade through the blood of the rest of mankind to secure their plunder for themselves. It is useless to meet such theories with argument. The only way in which they can be dealt with is by the stern administration of the law whenever the Anarchists attempt to put their principles into practice. Never was punishment more justly inflicted than when the Chicago Anarchists, and those of France and Spain who were taken red handed in the act of perpetrating their crimes, suffered the extreme penalty of the law. The pity is that the law is not more stringent to enable it to deal with such writers as they who air their opinions in the columns of journals like the Freheit, and thus contribute towards

recruiting the ranks of the Anarchists. It is worthy of note that the chief Anarchists are quite willing to commit themselves the crime for which they are ready to murder others, to possess somewhat more of the world's goods than are absolutely necessary for comfort and ease. Many of them have feathered their nests well, while leading on their dupes to the most revolting crimes, under the pretence t tween men.

CONVERSIONS

Whilst so much noise is being made over the conversion of Mr. L. J. Papineau to Presbyterianism and of a few more French-Canadians at Maskinonge to the Baptists, it is interesting to note any statistics bearing upon the increase of the Catholic Church arising out of conversions from the various Protestant denominations.

The causes which led to Mr. Papineau's renunciation of his faith are, of course, transparent and well known to our readers, the principal one being his failure to force his sole will upon the parish to which he belonged, in regard to the supplying of proper church accommodation.

The reasons which prevailed with the malcontents at Maskinonge were very similar to those of Mr. Papineau, and in both cases the knowledge of keep himself occupied. That he has them makes ridiculous the pretence little real work is evident from the fact that they indicate a movement on the part of the French-Canadians towards Protestantism, from conscientious convictions. The unvarnished truth is the Jesuits were specially named; and the Reverend Alexander Robertson, pretence of conscientious conviction faith comes from private pique, the was addressed to the king by the Kirk, concocting false stories that he is earn glamor of religious romance over the Madison, Munroe, Van Buren, Henry glodness. ing the money paid by the missionary stories which have been so frequently Clay, Daniel Webster, General Grant, But past masters in the art of critisocieties for his support. But if we repeated of the wonderful inroads made General Winfield Scott, Edward cism do not admit Riley into the magic A NOTICE has been given in the Onmistake not the temper of the sturdy upon the faith of the French Canadians Everett, Nathaniel Hawthorne, and of circle of great poets. Critics, how-tario Legislature by Mr. Conmee, M. Scots on whose earnings he is living, by the zeal of the missionaries of Sabre many other equally distinguished ever, are oftimes like the locusts of P. P., that he will introduce

converts from Protestantism into the firmed at one time in New York City Catholic Church. There are undoubt. 236 persons, of whom 36 were converts; edly cases when the conversion of Pro- and of the 22,209 confirmed during testants is partly due to a desire to con- five years by Archbishop Spalding of form to the religion of the Catholic party on the occasion of marriage, but even in this case the party becoming a facts remarks that Catholic is first convinced that he or she is embracing the truth and renouncing error, otherwise the adhesion to the Catholic Church would not be accepted by the officiating priest as a real conversion. But in the vast majority of cases, such conversions arise purely from conviction. We have never known of a single case when such a change occurred because of a mere dissension with a Protestant minister on account of Church tempor alities. These dissensions do occur

among Protestants, but there are other

sects numerous enough to give oppor-

tunities to Protestants to satisfy their

personal spleens when such disputes

occur without their becoming Catholics,

and they satisfy themselves by avail-

ing themselves of them. It is impossible to obtain exact statistics of the whole number of conversions to Catholicism which have taken place in any one year in Canada or the United States; but from time to time the figures are given for individual dioceses, and from them we are able to judge in a general way what is being done throughout both countries. Thus the Cleveland Universe of a recent date gives some particulars of what has been done in the diocese of Cleveland.

Two years ago Bishop Maes of Covington, Kentucky, administered confirmation at Mansfield, Ohio, to a class of three hundred, among whom were sixty converts. This year, on January the 16th, Bishop Horstmann, the present Bishop, confirmed there seventy-four, of whom thirteen were converts, so that it may be inferred that in the town very nearly one-fifth of all who receive confirmation are usually converts. Mansfield has a population of 16000 souls, but the practical Catholic families number only about 250.

Owing to the fact that Mansfield is an important town, it may be assumed that the large proportion of converts is due in a great measure to the frequency of instructions given in the church on Catholic doctrine, whereby a good opportunity is given to Protestants to become acquainted with it and to correct the false notions which have been inculcated on them from childhood regarding it.

But throughout the diocese there is still a large proportion of converts. During the last tour of Episcopal visitation all the parishes of the diocese were visited except twelve, and nearly whom there were nearly 900 converts, being 3 per cent. of the entire number. There can be little doubt that about the same proportion occurs in all parts of the country ; and yet we do not Seigneur of Montebello.

were the conversions in England in comb Riley. consequence of the Oxford movement; though no doubt "each convert exerted an influence upon his family, his verse making. friends and his social circle," so that there was scarcely a conversion and to-day he is recognized as the

many." sions were certainly one of the causes which led to the unprecedented ad-

total population. that their renunciation of the Catholic Catholic converts at their homes or awaken memories of Him who long obliged to them if they would attend such as has been the case with the will live in their hearts, and be for houses in order and permit us to manbeing an afterthought to throw a families of Ethan Allen, Presidents them always a very well-spring of age our family affairs in such a man-

THE ANARCHIST THEORY. | well known that such causes as these didates for confirmation. Thus as far thing akin to it, is regarded with disare unheard of as operating to bring back as 1853 Archbishop Hughes con- trust and scorn. The reason is evi-Baltimore, 2,752, or one eighth, were converts. The writer who gives these

"It is a significant fact that few converts have been made by the Cath-olic Church in this country from the ranks of infidelity, atheism, deism, and other schools rejecting Christian ity. The Protestant sects, those professing Christianity, and struggling for the light of truth to the best of their opportuities, have yielded up to the Church from the bosom of error the goodly army of sincere and devout

There have been indeed some like the late eminent Dr. Brownson who have found a haven of rest and a sure goal on reaching the certainty of Catholic truth, after passing through almost all forms of error, but these are comparatively few in number. The great majority of converts come from among those who have retained a belief in some form of Christianity, and have come to understand that the only sure ground of faith is to build upon the Rock of Peter on which Christ founded His Church, and against which the gates of hell shall not pre-

These figures are about as applicable to Canada as to the United States, for the circumstances of the two countries operating. We may, therefore, infer that the Catholic Church more than makes up for losses incurred by accessions to her fold of earnest and sincere souls who after long hungering for truth have at length found it in the bosom of the Church to which the promise has been made that she shall endure to the end of time, teaching all ages and nations under the guidance of God's holy spirit.

NOTES BY THE WAY.

WE HAD the pleasure of attending recently a meeting of one of our Reading Clubs. There were some very in teresting papers read, but what charmed us most was a discussion on "My Favorite Poet."

Some championed the cause of Browning; others declared themselves for Longfellow. Tennyson, Moore, Shelly, each had adherents. When the disputants had spent their energy and arguments and the chairman was in a quandary as to his decision, alvoice was heard asserting that James Whitcomb Riley was his favorite] poet. "Who?" asked the chairman. "Riley," answered a stripling of about eighteen summers-the man who writes about buck wheat cakes and scented air and sunny fields. He is a man who it to appear outwardly beautiful white 30,000 persons were confirmed, among knows how to touch the heart of [the

His verse may lack the studied elegance of that which is framed eccording to classic rules and methods, but it is radiant with light and color. hear such exaggerated statements as It is musical with a music of which we those which were made at the cereare never tired of hearing. It invests —which we publish in another column mony of admission of Mr. Papineau to the common things of life with a new -may be taken as a very fair expres-Presbyterian Church, that any of and unsuspected beauty. Free and sion of Catholic opinion in regard to the individual conversions marks an artless, it is the outpouring of a sbul the introduction of the ballot in elecera in the history of the Church. Yet truly poetic, that can realize the truth tions for Separate school trustees. of the saying that so few comprehend Strange to say, the agitation in favor tainly as remarkable as was that of the that material things but veil the Infinite. And we believe there was entirely from our friends the enemy, These conversions are not the result much truth in the words of the lad who pretend to be every much interof any general movement, such as whose favorite poet is James Whit-

Riley's poems are for the most part but, as a writer in the American Cath- written in a dialect peculiar to Inolic Quarterly Review remarks, "each diana, where he was born. His early one was a little movement in itself," literary efforts were ridiculed, and he settled purpose is to create an agita-

Nothing daunted, he persevered, which did not lead to another, or to poet whose works are read by Common things inspire his muse: everyday people are his characters.

"Seeing the increase of Papistry they will not approve of his taking vois, Point Aux-Trembles, and similar American Protestant families. In Egypt — wasting all things, Mediocal against an oppressed people.

Scots on whose earnings he is living, by the zeal of the missionaries of Sabre many other equally distinguished ever, are oftimes like the locusts of P. P., that he will introduce a bill for the purpose of giving fact it occurs in every diocese that rity calls forth expressions of a laudather against an oppressed people.

On the other hand, it is perfectly converts are numerous among the cap: tory character, but gently distinguished ever, are oftimes like the locusts of P. P., that he will introduce fact it occurs in every diocese that rity calls forth expressions of a laudather the ballot to Catholics in elec-On the other hand, it is perfectly converts are numerous among the cantory character, but genius, or anytions for Separate school trustees. As

dent. It is the old story of " ne sutar ultra crepidam" verified not wisely out too well.

Riley's poems are based on things which the people see and know, and not on events and personages that can awaken interest and sympathy in a student of history. We may not wonder then if the conventional poet receives but scant courtesy from the Hoosier poet. He believes there is material just out "o' God's hand lying around thick" and that poets and painters should utilize it instead of searching for subjects in other lands or in past records.

Judging from the number of "flashy novels" sold in Canada there must be many diseased hearts and heads. It is the saddest thing to see a young boy or girl marring the mechanism of the most beautiful thing that ever came from the hands of the Creator - a human soul. And yet much has been done to eradicate the evil, and the results are by no means encouraging. The vogue that certain books have is due to newspapers. Books that are impure from cover to cover, that are arrayed in the taudry garments of questionable allusions, are proclaimed to be masterly exposés of the social evil, and the most fulsome praise is bestowed on the author. This is done daily, and when we hear of the great educator of are very similar, and like causes are the people-the press-we always make a mental restriction. Some newspapers do not educate, save in things whose knowledge is pernicious or at least valueless

> MAURICE EGAN, the distinguished itterateur, has certainly no regard for the gorgeous spectacles, dubbed plays, which now infest the principal cities of the United States. They are disfigured by vulgarity and indecency |; and yet weak and indulgent parents permit their children to view them. It will do them no harm, is the excuse. Are your sons and daughters of a superior fibre that you speak thus? Even if such plays do not affect their moral nature-which is improbablethey will learn crudeness and coarseness and low views of life and of its responsibility.

"Consistency thou art a jewel." Well to see how the conduct of some people differ from their sentiments is saddening and amusing, and we venture to declare there is more harm wrought in souls, more indifference and neglect effected by this than by any other means. We do not seek perfection, but we do seek truth. Loftiness of ideas must be accompanied by loftiness of conduct. What boots within we are full of dead men's bones and of all filthiness?

EDITORIAL NOTES.

THE utterance of Rev. Father Whelan, of St. Patrick's Church, Ottawa of this new departure comes almost ested in the welfare of our schools; but this is a most unaccountable peculiarity in their character, and not a little amusing withal, when we recollect that their was told that he had no aptitude for tion for the wiping out of the Separate school system altogether-and, if not successful in this, to cripple it by unjust and unfriendly legislation. As Father Whelan says, when Catholics thousands and who has won, and justly, want the ballot they will ask for it in These constantly occurring conver- a place in the heart of the people. a manly fashion. It does not follow that because there is a little friction existing between the Archbishop of Ottawa vance of the Catholic Church in the He utters no mysterious enigmas that and a certain Mr. Moffet, the ballot United States, from the 25,000 Catho- so many critics regard as the signs of system should be forced on the Catholics who were estimated to be in the genius. Plain truths that deepen and lic people of the whole province. country in 1776, or one in 120, to the develop a character and make it Hierarchical tyranny and priestly in-10,000,000 who are now in the counstronger and tenderer form the timidation are myths. Catholics know try, or one to six and one-half of the material of his poetry. Poetry, he nothing of their existence, and we believes, is not for the few who are can assure the Mail constituency, We are further informed that skilled in technicalites, but for the the extremists, or P. P. Aists, that there are few Protestant families in people. Send them in musical tones a their interferance is not appreciated. America that do not count one or more message of love — a message that may and that we should feel much more among their immediate connections, since went about doing good — and it strictly to the keeping of their own

noise in the West, and, we h making a good deal of money a He has met with considerable on, and that is precisely wi ofessor was thirsting for, as on to such a man always serv apital advertising medium hlishers of the daily this city will be gl now that the professor's ddress is Oshkosh, Wis after delivering a couple of ere he stole away like a thie ight and left his bills unpaid.

THE Parish Council of Father

Q., at a meeting held on t

nst., unanimously elected Mr. Villiams for the fifth time avoralty. What makes this remarkable is the fact t Williams is the only Protes e parish. The French Ca evidently not animated w irit of bigotry which domin P. A. of Ontario, thou enciation endeavors throu fail and its other organs to near that there is a violent inst Protestants being car Quebec. It is only on fa such organizations thrive. Two villainous Anarchist e been circulated in

gland, one in French, er in English. The Free eatens the destruction of t isie unless their demands led, and implores the Anar flict just punishment upo rgeoisie enemies, of both English one urges the des setting fire to London in a es, in order to monopo ntion of the police, while hists loot the city. The Pe ette says that there is no the same atrocitics as w ated by foreign Anarc cago should not occur in Lo as the British public toler hists who daily and nigh aching wholesale mui her advises that immedia taken to put an end to the p of these murderous doc to uproot Anarchism.

SOUTHERN paper advi wat to divide the surplus of ngst the municipalities. at least one good reason g. It would lead to the d n of the P. P. A.

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down grade which so my zed the late Rev. C. Spur on Tabernacle, when he that the Baptist Union was dominated by an unology, or perhaps we sho nce of theology. The Ba erica generally adhere to e, but the President of the recently stated in an a class that the early history d as recorded in the Bi n, equally unfounded nonly believed story of apple, or that of the wood eans of which Troy was general Baptist public a much scandalized at th but what causes still m is the fact that man ents for the ministry h culated with the loos the professors on cal truth of the Bible g seriously asked : "Wh of faith will be laid by ration of Baptist clerg orthodox of the Baptists a to think that the \$6,00 ed in establishing the u

HE Hamilton Herald, ref esolution of the P. P. A regarding the inspection , says that, to be consi y should not object to affairs open to inspection o likelihood that the consent to this. Con hardly be expected t tive to come and exam

been worse than waste

E New York Sun hits th ad when in a recent ed Pope's Encyclical on H it said : "The Catholi ways allowed more latit ism and exposition of than have most of the s." The constant fear o garded with disreason is eviry of " ne sutar fied not wisely

24, 1894.

ased on things and know, and nages that can sympathy in a e may not won ntional poet rertesy from the lieves there is od's hand lying hat poets and e it instead of n other lands or

nber of "flashy there must be and heads. It ee a young boy chanism of the hat ever came ne Creator - a much has been evil, and the books have is Books that are cover, that are garments of re proclaimed to the social evil. aise is bestowed done daily, and eat educator of we always make

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ad men's bones NOTES.

Rev. Father Church, Ottawa another column ery fair expresn in regard to ballot in elecschool trustees. tation in favor comes almost ds the enemy. ry much interof our schools : st unaccounttheir charlittle amusing lect that their reate an agitaof the Separate er-and, if not ripple it by un-

egislation. As when Catholics ill ask for it in s not follow that friction existishop of Ottawa ffet, the ballot on the Cathe hole province. and priestly in-Catholics know tence, and we constituency,

P. Aists, that ot appreciated. eel much more would attend of their own mit us to manin such a man-

iven in the On-Ir. Conmee, M. ill introduce ose of giving lics in elecl trustees. As the provisions of the bill have not yet criticism "expressed by the Protestant made public, we will reserve riticism on it for a future issue.

PROF. WALTER SIMS, the no Popery acturer, is making a good deal of noise in the West, and, we believe, making a good deal of money as well He has met with considerable opposiion, and that is precisely what the professor was thirsting for, as opposiion to such a man always serves as a apital advertising medium. The ublishers of the daily papers this city will be glad to now that the professor's present ddress is Oshkosh, Wisconsin. After delivering a couple of lectures ere he stole away like a thief in the ight and left his bills unpaid.

THE Parish Council of Father Point. Q., at a meeting held on the 13th ast, unanimously elected Mr. J. Mc-villiams for the fifth time to the payoralty. What makes this specily remarkable is the fact that Mr. Williams is the only Protestant in reevidently not animated with that irit of bigotry which dominates the P. A. of Ontario, though this sociation endeavors through the fail and its other organs to make it pear that there is a violent crusade ainst Protestants being carried on Quebec. It is only on falsehood at such organizations thrive.

Two villainous Anarchist leaflets ve been circulated in London, ngland, one in French, and the er in English. The French one eatens the destruction of the bourisie unless their demands are conded, and implores the Anarchists to flict just punishment upon their rgeoisie enemies, of both sexes. e English one urges the desirability setting fire to London in a hundred ces, in order to monopolize the ention of the police, while the Anchists loot the city. The Pall Mall nætte says that there is no reason by the same atrocitics as were perrated by foreign Anarchists at cago should not occur in London so g as the British public tolerates anhists who daily and nightly are eaching wholesale murder. It ther advises that immediate steps taken to put an end to the propagaof these murderous documents, to uproot Anarchism.

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A SOUTHERN paper advises Mr. wat to divide the surplus of Ontario longst the municipalities. We can at least one good reason for so ng. It would lead to the disorgantion of the P. P. A.

The Baptist University, recently ablished at Chicago, is already on down grade which so much scanized the late Rev. C. Spurgeon, of adon Tabernacle, when he discord that the Baptist Union of Engdawas dominated by an un-Christian ology, or perhaps we should say, sence of theology. The Baptists of herica generally adhere to the old lief in the inspiration of the Whole le, but the President of the Univergreently stated in an address to class that the early history of mand as recorded in the Bible is a th, equally unfounded with the amonly believed story of Tell and apple, or that of the wooden horse means of which Troy was cantured.

Hence showed in the reismontation of ontario parliaments who does not hold his seat because the Catholic vote marshalled by three tis mot hold his seat because the Catholic vote marshalled by three is not a single representative in either the Dominion or Ontario parliaments who does not hold his seat because the Catholic vote marshalled by three its mot hold his seat because the Catholic vote in a single represent time there is not a single representative in either the Dominion or Ontario parliaments who does not hold his seat because the Catholic vote marshalled by three its not had he clergy threw its weight in his favor. Hence we have, with the exceptions noted (McCarthy and O'Brien), a solid house ready to play into the hands of the great religious organization which elected them, and which they hope will elect them again."

You will notice. These are his words in the columns of vote in his was election for Ontario parliaments who does not offer one elected them, and which they hope will elect them again."

You will notice. These are his words in the columns of vote land which they hope in which elected them, and which they hope will elect them again."

You will notice, the clergy threw its weight apple, or that of the wooden horse eans of which Troy was captured. general Baptist public are naturmuch scandalized at this teachbut what causes still greater n is the fact that many of the ents for the ministry have been culated with the loose views the professors on the hiscal truth of the Bible. It is ng seriously asked: "What foundof faith will be laid by the next ration of Baptist clergy?" The orthodox of the Baptists are begin to think that the \$6,000,000 exled in establishing the university been worse than wasted.

HE Hamilton Herald, referring to esolution of the P. P. A. convenregarding the inspection of con-

religious journals is a proof of this. Higher criticism is all right when its purpose is to discover truth in reference to Bible history; but it becomes of little worth when it is undertaken with the sole object in view to ignore all the claims of Holy Scripture to be recognized as a truthful narrative. Criticism is then conducted on the pre-conceived notions that the testimony of ages is of no value in the research. In the higher criticism which throws real light upon the Bible, Catholics stand pre-eminent; but there is no room in the Catholic Church for such commentators as Drs. Briggs and Campbell, or the two Professors Smith who have created such a sensation on both sides of the Atlantic.

A COMMITTEE of the A. P. A. lodges of Kansas City, Missouri, a few days ago called upon Mr. Frank Graham, Chairman of the City Democratic Central Committee, and gave notice that in the spring campaign no Catholic candidate for office will receive the support parish. The French Canadians of the A. P. A., and that the winning ticket must be composed entirely of Protestants. Mr. Graham answered that he is not authorized to speak for the Democratic Convention, but that as far as himself was concerned he would not vote to keep any man from office merely because he was a Catholic, nor would he vote to put a man into office simply because he is a Protestant. The answer of Mr. Graham was made known to the City Committee, and was adopted as the Committee's answer to the A. P. A. delegation. It is a new departure for this organization to state its policy so openly, and its impudent demands were met just as might be expected from an assemblage of honest American citizens.

"EQUAL RIGHTS TO ALL."

Ottawa, Feb. 17, 1894.

To the Editor of the CATHOLIC RECORD:
Sir—A copy of the appended communication was sent to the Mail office on the 1st inst., with a polite request for its insertion, but as it has not appeared in that journal I presume the editor would rather supply his P. P. A. readers with the shoddy matter prepared by his anonymous staff, than with facts based on the official returns.

Yours etc.,
M. COLLINS.

THE P. P. A. AND THE SOLID CATHOLIC

THE P. P. A. AND THE SOLID CATHOLIC VOTE.

To the Editor of the Mail:

Sir—During the past three months I have so frequently seen the P. P. A. apologists put forward the "solid Catholic vote" as a reason for the existence of their association that I have taken the trouble to look up the records to see how solid that vote has been. One of those writers, Mr. J. Goodwillie, of Hamilton, goes further and makes more sweeping charges than any that I have noticed. These are his words in the columns of your paper:

| Major | Majo 264 180 400 78 330 161 140 120 75

Alexandria village (Catholic vote, four-fifths f whole)—McLennan, Con., 138; Schell, Lib. Alexandria village (Catholic vote, four-fifths of whole)—McLennan, Con., 138; Schell, Lib., 78.

Brougham, South Renfrew, (Catholic vote, four-fifths of whole) —Perguson, Con., 42; Barr, Lib., 251.

Cambridge, Co. Russell, (Catholic vote, seven-eighths of whole) —Dickinson, Con., 128; Edwards, Lib., 251.

Clarence, Co. Russell, (Catholic vote, four-fifths of whole) —Dickinson, Con., 128; Edwards, Lib., 519.

Clarence, Co. Russell, (Catholic vote, four-fifths of whole) —Dickinson, Con., 128; Edwards, Lib., 519.

East Sandwich, Co. Essex, (Catholic vote, four-fifths of whole) —Patterson, Con., 232; McGregor, Lib., 335.

Ennismore, Co. Peterborough, (Catholic vote, five sixths of whole) —Batterson, Con., 32; McGregor, Lib., 335.

In Prescott county the votes were distributed amount of four candidates, the successful one not having a majority of those polled. In By ward, Ottawa, where the Catholic district in Ontario, where they are twelve to one, Mr. Mackintosh, the leading Conservative, obtained 528 votes, while Mr. Belcourt, the

leading Liberal, received 5%. Of those eleven strong Catholic districts, with the exception of the handful in Alzoma, Clarence is the only one which gives evidence of a solid vote, and that is accounted for. I believe, by the fact that Mr. Edwards is "king" there like the late lamented Alenzo Wright was in the Gatineau district. Besides seven small townships in Alzoma and two wards in Cornwall. I find only eighteen municipalities in the Province in which the Catholic vote is over one-half of the whole but less than two-thirds. In those twenty one divisions the Conservatives polled 5410 votes, and the Liberal 4733, while in the thirty-two divisions to which I have referred in this communication, and which include all the places in the Province where the Roman Catholics are in a majority, the Government receiv d 8771 votes, and the Oppositin 8790, Of course in the above calculations it is assumed that the Protestant vote is about evenly divided in those localities, for surely those who censure Catholics for voting in a body would not have the temerity to admit that themselves have done so. In fact, the result of my personal observations in several of the districts referred to has been that the Protestant vote was fairly divided between the two parties. I would now ask Mr. Goodwillie to explain were the "marshalled by a least at the Dominion elections; and, no doubt, an analysis of the returns from the other Provinces would give similar results. They also prove he libeth was and, no doubt, an analysis of the returns from the other Provinces would give similar results. They also prove he libeth was and, no doubt, an analysis of the returns from the other Provinces would give similar results. They also prove he libeth was and, no doubt, an analysis of the returns from the other Provinces would give similar results. They also province would give similar results. They also provin

whatever. In conclusion I would say to Mr. Goodwillie, and other P. P. A. defenders, justify the existence of your bogus named, dark lantern, oathbound society by truthful statements if you can, but pray confine yourselves to a lessor task than attempting to confute the official re-Thanking you, Mr. Editor, for so much space.

I am, yours, etc.,

Ottawa Esh 1, 1894, M. Collins.

Ottawa, Feb. 1, 1891. FATHER WHELAN AND THE BAL-

Last Sunday, in St. Patrick's church, Ottawa, the pastor, Rev. Father Whelan, one of the most respected and distinguished priests in the Dominion, made the following reference to the question of introducing the ballot into Separate school trustee elections:

priests in the Dominion, made the following reference to the question of introducing the ballot into Separate school trustee elections:

"I desire to say a few words this morning on a question which concerns us all, and which has grown in importance and interest within the last few days. You must have read in the papers that a memorial in favor of the ballot in Separate school elections has been prepared in this city, and signed by a score of prominent Catholic gentlemen, who, no doubt, assume that the other five or six thousand Catholic ratepayers and electors of Ottawa want the ballot, are crying for it, and will not be satisfied till they get it. In my humble judgment, those gentlemen are mistaken. Catholics are not so eager for the ballot as they pretend, and it would be impolitie to allow ourselves to be misrepresented in this matter. Let it not be supposed for a moment that I am opposed to the ballot, either as a priest or as an elector. I am not opposed to it, and I do not know a single priest in Ottawa who is. But it does not necessarily follow that we—and I now speak for hundreds of intelligent laymen who feel as I do—that we should give even a tacit assent to a propagandism which proclaims that vote by ballot is necessary in the interests of Separate schools, and for the protection of their supporters, and that the people are auxious to have it. We are all familiar with the stock arguments in favor of the ballot in Separate school elections. We have been told over and over again that, given vote by ballot, Separate school oupporters would be placed on an equal footing as citizens with the supporters of Public schools. What nonsense that is! The school laws will have to be amended on other and more vital points before the Separate school supporters when the separate school supporters to the municipality shall be in as equable a position as the Public schools. What nonsense that is! The school laws will have to be amended on other and more vital points before the Separate school representation. The tend

Orillia Times, Feb. 15, 1891.

THE P. P. A. RITUAL.

THE P. P. A. RITUAL.

To the Editor of the Times:

Dear Sir.—Having read a good deal lately concerning an organization called the P. P. A., I became anxious to learn all I could with regard to it. With this object in view I procured a copy of its ritual. In reading this ritual I was at first favorably impressed on learning that "On the Altar in the centre of the room, lies an open Bible. On the station of the President, scales of Justice" (Page 1), but I began to get suspicious when I read, farther on, that the members had to give the "Tallisman," "the mystic words" and various "knocks." You can hardly imagine my disgust and horror, however, on learning that the "applicants" are "hoodwinked" (biindfolded, I suppose), and after taking three other oaths seemingly harmless in themselves, they have to take the following, and most terrible, one: "I do most solemnly promise and swear that I will not-allow any one a member of the Roman Catholic Church to become a member of this order, I knowing him to be such; that I will use my influence to promote the interests of all Protestants everywhere in the world; that I will not employ a Roman Catholic that I will not ald in building or in maintaining, by my resources any Roman Catholic church or institution of their sect or creed whatsoever, but will do all in my power to retard and break down the power of the Pope; that I will not enter into any capacity with a Roman Catholic to mother sect or creed whatsoever, but will do all in my power to retard and break down the power of the Pope; that I will not enter into any agreement with a Roman Catholic to strike or create a disturbance, whereby the Roman Catholic employees may undermine and substitute the Protestants; that in all grievances I will see so the protestant; that will not countenance the nomination, in any capacity of the Roman Catholic of my long the protestant; that I will not countenance the nomination, in any capacity of the Roman Catholic of my long the principle of the Roman Catholic of the Canadian people, an To the Editor of the Times :

"As you would that men should do to you, do you also to them in like manner (St. Luke vi., 31.)" Hence, "never to injure your neighbor by word or deed, in his person, property or character; to wish well to him and pray for him and always to assist him as far as you are able, in his spiritual or corporal necessities. (I John, iii, 18)." And that even with regard to their enemies they must obey the command of Christ, "Love your en mir, d. goo to them that hade you, bless them that curse yor, a d near for them that pe secute and caluminate you." (St. Luke v., Mat. v.)" (Butler's catech p. 6). Or is it that she teaches her children also, "To obey the laws and respect the public officers (of the civil government), not only for wrath, but for conscience sake for so is the wil to f G d. (1st. Pet. ii; Rom. xiii.)" That, "we should likewise pray for all who are in high stations, that we way lead a peacerate a dynied live. (I Tim, ii)" Phat "It is sinful to resist the established authorities," for St. Paul says: Lt every soul b subject to the higher powers; for there is no power but from God; and those that are, ore ordinied of Got. Therefore he that are, ore ordinied of Got. Therefore he that are, ore ordinied of Got. Therefore he that are lived the power resisted the ordinance of God. All that resist, purchase themselves damma ion. (Rom. Xii: I, Butler's catech, p. 67.89" I will now leave it or the reader to Judge from these extincts of the P. P. A. who wish, as the bottom compelnensive exposition of the R. C. doctrine, for 20 cents. Joseph Fortunate.

MONTREAL LETTER.

SONTREAL LETTEIL

The Glowing letter would have appeared to the control to the control of the special property of clear, sweet tone in which his ballad was rendered must have contributed much to the applause which greeted him. This youth has great vocal capabilities, if properly directed. The jigs, dances and songs of the gentlemen who contributed were pleasing and well received. The recitations were, for amateurs, very fairly rendered. They might have been improved on, however, by more attention to gesture and pronunciation. This observation is not made in the spirit of unfair criticism, but with the belief that a notice of this kind from a not unfriendly hand may be felt and appreciated. The feature, however, of the evening, was an address by J. K. Foran, Esq., editor of the True Witness. It would be folly to attempt even a bare resume of that gentleman's splendid speech. Every sentence was a gem of sparkling brilliancy and apposite thought for the occasion.

Already preparations are in progress for the due celebration of St. Patrick's Day. Not to be behind in the race, the St. Patrick's T. A. and B. society disposed of a large number of tickets at their last social, for a concert to be held in the Seminary Hall, on the night of our national festival. It was a good opportunity to dispose of tickets, and the energetic secretary of the society made the best of it. All the other national and benefit societies have fallen into line and secured halls for their respective concerts of the evening. It is regretable that the many societies cannot see their way to having a grand, united concert under the presidency of the national society, par excelence.

By the way, there is some talk of a supper being given on St. Patrick's night, by one of our Protestant societies, at which all nationalities, irrespective of religion, shall sit down to enjoy the "Feast of reason and the flow of soul." A happy idea, if carried out. Some forty years ago the Catholics and Protestants of Montreal united as one man, to honor and celebrate the glorious Irish nation and patriotism? It was my intention to say something of the house-hunting season—one o

A Bid to " Brannagh."

Mr. M. F. Walsh,—"Brannagh"—having recently written a letter to the Catholic Times, of Philadelphia, correcting some mis-statements about Canada, the editor says:

mis-statements about Canada, the editor says:

"We would be under great obligations to our Canadian friends if they would send us an occasional article on questions of interest to our Canadian readers instead of sending us clippings to be commented on. Intelligent comment supposes intelligent understanding of the questions at issue, and Canadian

politics and other questions of interest there are hard for us on the south side of the line to make out. We should like to hear from our welcome 'Bannagh' of Ottawa,"

The editor of the Catholic Times is Father Lambert the celebrated antagonist of Bob Ingersoll.

PETROLEA SEPARATE SCHOOL.

On February, Sth inst, all the prominent Catholic ratepayers of Petrolea and vicinity met in the C. M. B. A. Hall—the use of which was kindly granted by Branch No. 27—to ascertain the views of the parishioners as to whether it would be advisable to start a Separate school in this town. Among those present were the Rev. Father Corcoran of La Salette, Father McKeon of Strathroy and Father Goam of this parish. Father Corcoran, who has had some experience in Separate school matters, addressed the meeting explaining the steps necessary to take in order to establish a school in our midst. After the question had been thoroughly gone into, nearly everyone present having taken in order to establish a school in our midst. After the question had been thoroughly gone into, nearly everyone present having taken in order to establish a school in our midst. After the question had been thoroughly gone into, nearly everyone present having taken in order to establish a school in our midst. After the question had been thoroughly gone into, nearly everyone present having taken to establish a school at the same place and was attended by nearly all the prominent Catholic ratepayers. Wr. M. J. Kelly was chosen to act as chairman and returning officer. In a few appropriate remarks he explained, the steps necessary to be taken to establish a school at this place. Then the following Catholic ratepayers were nominated as trustees, for the different wards: first ward, Wn. Gleeson and Rev 1. J. Gnam second ward and prominent catholic ratepayers were nominated as trustees, for the different wards: first ward, Wn. Gleeson and Rev 1. J. Gnam second ward of the work of the catholic ratepayers were nominated as trustees, for the different wards: first ward, W

— I also pray for you, so that God will take pity on us.

This is finished: I shall touch your hand.

Michael Maudeville, your child who loves you and of whom you have undoubtedly kept a remembrance—these are his words.

My wife tells you this: I have not yet lost the remembrance of my old Father (Mgr. Clut). I do not write to him, still I love him with all my heart, even if he be far from me. Seeing he prays for me, I place my hope in him. She tells you this and she says besides, I shall touch your hand.

It is stated that as a result of Lady Aberdeen's exhibition of Irish industries at the World's Fair, a steady demand has been created for the beautiful bogwood carvings of Irish manufacture, so that the importers find it difficult to fill all the orders they receive. Irish lace is also now in great groups a visible grace? — Brother demand. nand has been created for the beauti-

politics and other questions of interest there are hard for us on the south side of the line to make out. We should like to hear from our welcome 'Bannagh' of Ottawa."

The editor of the Catholic Times is Father Lambert the celebrated antagonist of Bob Ingersoll.

DIOCESE OF PETERBOROUGH.

On Thursday morning, the 1st ult., after finishing a grand Requiem Mass for the repose of the souls of those who departed since his stay in the parish, Rev. Father Sweeney was waited on by the congregations of Burnely and Harwood and presented with

embarrassing. Still to prove my faithful remembrance I write a little to you.

If you are still alive, and if you receive this letter and if you answer it, then I shall write to you for good.

As to us, here is the way we are at present that by which we live (provisions). Ah! there are not much at our place, there is no meat, and fish is equally scarce. That which the ground produces (potatoss) also we have very little of. For that reason we shall have to try to procure some fish. This is the way we shall pass the winter.

They say that way off towards the prairies that there is an abundance of reindeer. But from here it is so far that we have not yet gone after some meat. Around the country where we live we used to kill the animals of the forests, but this winter it is not thus. That is why it happens that the people live only of fish. There are no traces of moose deer. If there were no fish it would be a great misfortune for all the world.

I wish also to tell you this: During the summer a sorrowful disease spread among the people. Still there are not many persons who died of it. Among those who died and of which I heard are Basile Uajere (sor, here is in the world of any you these news.

Will you not return to this country? I do not know how it will be, that is why, that which I used to ask you! I shall write to you in earnest.

That with which I would entertain myself with you (neno) there are no more, that which you are going to do write it to me. It is only when I shall have seen your letter this. That with which I used to ask you! I shall write to you in earnest.

That which I used to ask you I shall it again to you; so that God will take ply on us.

This is finished: I shall touch your hand.

This is finished: I shall touch your hand.

The which I used to ask you I shall many deviled the proper live when I shall wite to you on the province of the

Who yield up to pleasure your nights and your days,
Forgetful of service, forget of praise,
Ye lazy philosophers—self-seeking men—
Ye fireside philanthropists, great with the

pen, How stands in the balance your eloquence weighed With the life and the deeds of that high-born maid?"

Over such a grave we can only express our sincere sympathy for her relatives and friends in the world and her Sisters in re-ligion; as to the departed one, whose soul is in the full enjoyement of a glorious reward, we can but say, "May she rest in peace," and may she secure from God, for each of us, the blessing of a death like hers.

A BOY'S FUTURE.

His Qualities Will Develop Into Those of the Man.

"The boy is the father of the man." is a paradox containing sufficient truth to give it currency. It signi-fies that the disposition and qualities of the boy eventually produce the character of the man. How far is this true? If the gradual building up of a character could be traced, the very continuity of life connects the traits of the man with the traits of the boy. The nose of seventy is the lenial descendant of the nose of fifteen, and an annual photograph would disclose how the pert excresence of the boy became the father of the purple proboscis of the old man. So also the niggardli-ness of an old screw could be tracked year by year to the development or distortion of some boyish instinct. The intermediate processes are rarely traceable, and the point of interest lies in detecting in the man the traits of the boy, or, otherwise, in forecasting the man from the study of the boy. In college brilliant boys are flattered and puffed up with the success that is foreshadowed for them. While mischievous rascals are perpetually worried with forecasts of a dreadful future. Prophets rarely see the issue of their predictions. It is only in the reveries of later life when you righten up the fading recollections of old schoolfellows, and compare early judgment with riper experience, that the contrast between forecast and fulfillment becomes startling. Old memories rouse up dormant feelings and slumbering prejudice, and when you revive the view of the boy as you knew him forty years ago you can scarcely believe that he is the father of the man whom you know now.

physique itself abounds in sur rises. A gaunt hungry lad who towed all his food into his bones has cushions. A dapper little piece of pertness, full of electricity and life, now toddles along with an unwieldy waddle. A listless lump of flabbiness, with clothes always at bursting point, is now a slim, precise party, enslaved to a constitutional. A reckless imp with rollicking eyes, teeth gleaming in perpetual grin, and a shock of re bellious hair, has now a sleek, sedate visage, crowned by a barren, pellucid resplendent with dignity and In the portraits of the celebrities in The Strand Magazine scarcely a faint resemblance is discern ible between the boy of fifteen and the man of the present day. Neither ex-pression, nor lineament, nor contour corresponds. In some an abnormal feature connects the two, in others an indefinable something is common to both; but if the portraits were intermixed it would be difficult to pick out the man of the present day to whom any given boy was the father. This furnishes a rough test of the value of a forecast in

In the survey of after careers of old

ool-fellows, the failure of clever boys and the success of duffers at once claim attention. Much early promise has ended in ignominious collapse. In college, prominence is naturally given to book work, and precedence depends on examinations. This precedence is accepted by classmates without much inquiry as a token of superiority, and the prominence given to intellectual capacity may lead to erroneous fore-casts. Experience teaches that intellect is not the only foundation of success. A boy with a capital of Algerequisities. If a clever boy is deficient in one or more of these his very success over books may conceal his weak ness and suggest a delusive forecast An easy receptivity or a glutinous memory may dispense with effort, brilliancy may inspire over confidence, and easy victory give no scope for pluck or persistence. He may have orains to spare but no backbone. The success of the duffer in after life come with greater surprise. We looked down upon him with comfortable superiority, chuckled over his blun ders, wondered at his seeming apathy and work without result, and never imagined any future in store for him. To see him now in a post of eminence, a leader in his circle, an undoubted success, puzzles us beyond measure Isitluck or influence? Neither. The future man was hidden in the boy We saw only his failures and his deficiencies, and forecast accordingly. We overlooked the struggle and the renewed effort, the continued attack after defeat, the patient endurance of ridicule, the dogged determination not to give in. He could not and did not master his quadratics or his Sophocles. but his failure was a genuine success, for he had acquired energy and pluck and perseverance that have given him his subsequent success.

As with the genius and the duffer, so it is with the model boy and the mischievous monkey. Goodness like cleverness may conceal weakness. A model boy is flattered and patted and dangled as an example. He may have no taste for mischief and is content to bask in the sunshine of general gratu-He may glide through college without a crease in his moral garb, without a fleck on his name and without a reserve of strength in his heart. With no trial or struggle or conquest he passes from inert dalliance into the rough and tumble of the battle of life. The forecast should have searched the surface to ascertain whether the goodness had been tried or tested, whether it had faced danger unscathed. Mischief again depends on motive. It may be malicious, vindictive and prompted by venom that

will poisen any career in life, or it may be the effervescence of boyish spirits as ianocent as soda water with as little after effects. Some unlucky lads live in continued turmoil, in a series of special parameters. series of suspicions, warnings, penances, and private audiences, where-as their pranks are due to a thought-less, reckless buoyancy that disappears with age, and they belie the forecasts by appearing afterwards as trusty and

teady men of business.

The future of the athletic boy who hates books is puzzling. Neither a duffer nor a genius, neither a monkey nor a model, he is to the fore in every game. Will he turn into an overgrown boy, a harmless sportsman, or will the energy and enthusiasm thrown into games be transferred to the busi-ness of life? Proficiency in various games is no mean training for mind and heart, for it implies judgment and tact, endurance and temper. It may develop powers of organization, a happy faculty of dealing with companions and enlisting their support, a ready instinct for overcoming or avoid in uphill work, a buoyancy in defeat, a modesty in victory, all of which tell in after struggles An adept in games may be qualified for success although in leaving college he for-swears all books. When brain and muscle are both to the fore, or both listless and inert, the forecast of succleverness may lack will be supplied in the cricket or football field. Whereas the cricket or football field. with a purposeless loafer who idles over books, who shirks exertions, who cannot even play, who never had emu-lation and has lost self-respect, it is easy to foresee that such a water

logged boyhood can rarely be the father of a seaworthy man. Forecasting, like prophecy, would be so much easier with a knowledge of the future. The same boy would produce a different man according as his lot is cast in the serenity of a hunting squire, in the fever of politics, in the competition of commerce, or in the discipline of the camp. Luck and influence put some on the road to success, while others always miss the steamer for the port of fame. Many never get into the proper arena for the display of their capacity; instead of conducting a brilliant campaign they are chained to the desk from ten to four, instead of a seat in Parliament they are scribbling the draught of a conveyance. Again, the influence of companions is proverbial. A particular set may change the bent of thought, feeling and aspiration, so that a plastic boy may be crushed into a different mould by associates unknown to the forecast. On the top of these uncertainties comes the most uncerfain of all, the wife. Taken for better of for worse, she sways a man's career for better or worse. She may help or hinder, make or mar, and who car forecast the style of wife that is in store for a boy? The boy may be the father of the man, but he is certainly not the father of his daughter in-law Evidently there is a tussle for patern ity of the man between early training

and later influences. If the latter prevail a correct forecast should fore see their results on character. Some characters give promise of retaining their qualities in spite of any surround ing; their honor, truth, or honesty, will cling to them through storm and disaster, or their cowardice and insincerity will break out even in a favorable breeze. They are sturdy or limp minds, solid or flabby characters, sufficiently marked to justify a forecast badness that is brought up only in the brunt of the battle. With the difficulty of forming a just estimate of present character, and the uncertainty of future prospects, it is, after all, no so easy to detect the future man in the boy. General outlines may be hazily foreseen, but it would be as difficult to delineate the character of a man of fifty from the data of fifteen, as to sketch his portrait from the features of the boy.—London Tablet.

Its Origin.

N. Y. Catholic Review. It has been said that the famous secret Native American Society to which the name of "Knownothings" was popularly given forty years ago was really originated by an Englishman. At all events there were many Englishmen in that society, though, of course, they passed as Americans. It is said too that the "A. P. A.," which has been having "a sucessful run "out West for the last few years and now threatens to bring its really only an adaptation of the "Loyal Orange Institution" of Ireland and active premoters of this pretended patriotic alliance of Americans are men who are not only not natives of the United States but not even naturalized citizens-aliens in law as well

as by birth. Mr. H. B. McKinnon, painter, Mount Albert, says: "Last summer my system got impregnated with the lead and turpen ine used in painting; my body was covered with scarlet spots as large as a 25-cent piece, and was in such a state that I could scarcely walk. I got a bottle of Northrop & Lyman's Vegetable Discovery, and at once commenced taking it in large doses, and before one half the bottle was used there was not a spot to be seen and I never falt better in my life."

The Best Tonic.

The Best Tonic. Milburn's Quinine Wine is the best tonic for weakness, debility and lack of strength. It is an appetizing tonic of the highest merit. ST. JOSEPH'S DIGNITY.

In viewing the lives of the saints

there is nothing tound in their history, apart from the influence of their individual character, that tends to impress one so forcibly as the wonder of their maryellous deeds. Indeed, the history of the Catholic Church, from its very commencement, is replete with examples of men, on whom the Almighty in the bounty of His goodness, often poured out the fullness of His Holy Spirit, and gifted them with powers that appear to us almost Omnipotent. Some of the saints, as we know, had full control over the laws of nature, and were free, as it were, to suspend their operations at will like Christ, heir Divine Master, and to verify His command, they could still the waves, walk upon the sea, and restore the dead to life. Moses, in the Old Law, as we read in Exodus, had only to stretch forth his arms over the borders of the Red Sea, and immediately the waters separate, and offer to him and his victorious army a dry passage to the opposite shore. Joshua, too, by a single word, walled up the waters of He commanded the sun to stand still in the heavens, so that the day might be prolonged in order that the victory over his enemies might be complete. "And the sun," says the sacred text, "obeyed the voice of man, and never before or since has there been so long a day." St. Raymond of Pennafort, standing on his mantle, and using his staff as a rudder, traverses the Mediterranean sea for a distance of one hundred and sixty leagues. St. Stanislaus, the Martyr, restored a man to life who had died three years before, and presented him in a court of justice to testify that he had paid him in full for a piece of property that he had bought from him. St. Peter's shadow healed the sick. St. Alfonsus Liguori, founder of the Re demptorists, stemmed a lava torrent of the city of Naples from total disaster Saint Francis Xavier, like the Apostles of old, had the gift of tongues. He could heal the sick, give light to the blind, and during his mis sionary toils in India, he more than although miracles not unfrequently accompany great and heroic sanctity, and are, beyond all cavail, a most con-vincing proof of the divine mission of our holy mother the Church, still they are not to be taken as the only standard by what we can best form an idea of the merits of God's chosen servants Many of God's greatest saints lived and died without having done any thing that would tend, in anyway, to dazzle or attract the attention dazzle or attract the attention of men Indeed the saint whom Pope Pius IX has given us as patron of the Universa Church, and whose devotion Pope Leo XIII., so strongly commends, may be said to have passed through this vale of tears in a manner almost entirely unknown. St. Joseph, as we know, wrote no books, preached no sermons, nor do the Evangelists tell us that h ever, while on earth, performed a single miracle. He passed the greater single miracle. He passed the greater part of his life in the obscurity of a poor country village, where he was known only as an humble artisan. At Nazareth, he led a poor, laborious, and in the eyes of an unthinking world, a very uneventful life. But to the eyes of faith, St. Joseph's years on earth were fraught with deepest interest both to angels and to men. Heaven has graciously preserved to us will not draw much interest from it, unless it is accomplished by pluck, effort, method, perseverance and other plain manner of living, as well as of the profound mysteries which took faith in him, they could not tell the How to Get a "Sunlight" Picture. place within its walls. Indeed, the miraculous preservation of the "Holy House of Loretto" may well be con sidered the best object lesson that could possibly be given to the world. It was under that thrice holy roof that the Word was made flesh and dwelt among us - that Mary became the Mother of God. Adjoining the holy house Nazareth, if not under the same roof. there stood, tradition tells us, St. Joseph's work shop. Here were kept all the cherished belongings of his humble trade. There was and at which the Saviour of the world often toiled by his side for many weary hours. There, too, was the saw, and the plane, and the hamner, with the various other instrument that St. Joseph used, and which Christ Himself employed while learning from His foster father the lowly trade of a poor village carpenter. Yes, there, in that little work shop, the Creator obeys the creature and deems it not beneath Him to learn from His foster father how to adjust the works of His own hands. But sectarian animosity into New York and what pen can picture the beauty of such a scene or make known to use such a scene, or make known to us. even in faintest outline, the sublimity of St. Joseph's mission! No. Earth Canada, and that many of the most never saw before, nor will she ever see again, a man whose life was spen in such intimate relation with God. To St. Joseph, the King of kings and Lord of lords entrusts the guardian ship of His well-beloved Son. By shielding the Child Jesus from the fury of Herod, he became the saviour of the Saviour God On earth, he represented the Eternal Father, protected the Son, and it fell to his happy lot to be always under the immediate influence of the Holy Ghost. St. Joseph then, by pre eminence a most singularly tavored Child of the Holy Trinity the mirror that reflects most perfectly the image of the God-It is only Our Lady's incompar

able dignity that dares to approach nearer the Infinite. Mary, as we

the moment of her Immaculate Conception, surpassed in grace and sanctity the combined holiness of men and angels. Her trancendant dignity of Mother of God, raises her high above the heavens, and places her on a throne of glory next to that of her Divine Son. For all eternity the angelic hierarchy will pay Mary the grateful tribute of their homage, and salute her as the masterpiece of God's creation. God can, no doubt, in the might of His power, create worlds innumerable. He can, if He wish, project on the plane of His own unsearchable immensity, worlds upon worlds, one surpassing the other in endless variety and beauty of parts; but to put first His Almighty hand and raise one of His creatures to a dignity greater than that of His own Immaculate Mother — that, says the Angelic Doctor, the Omnipotent cannot do. And away above angels and archangels, and high above thrones, principalities, and powers — next to Our Lady herself in honor and glory, first among the saints, and leading heaven's highest host, comes the once humble Carpenter of Nazareth, Mary's chaste spouse, our glorious Patron St Joseph!

RITUALISM AND CATHOLICITY.

Sermon by the Rev. A. Whelan.

On Sunday evening the Rev. Arthur Whelan continued his course of mons at Camberwell, on "Ritualism and Catholicity." Taking for his text the preacher said that heresy was the antithesis of truth, and accompanied truth through all ages, as shadow followed the light. Heresy had always been marked with two characteristics -the first that it was stamped with the name of a man, and the second that it was in opposition to some POSITIVE DOCTRINE OF THE CATHOLIC

Every age has had its heresy; one age had to fight Arianism, another age Nestorianism, another age the Waldenses, and then the ninteenth has its heresy, which was known by the name of "Continuity." ninteenth has its heresy, which was known by the name of "Continuity." rich and poor, young and old, man The particular heresy of the present entury was that certain forms of night, to put to yourselves this solemn eentury was that certain forms of mutilated Christianity asserted the theory that they were lineal descendants of the one Holy Catholic Church, Apostolic in pre-Reformation times. This was an age full of infidelity of all phases and characters, and if one rea the reviews and novels of the present day, or read the speeches of learned men on religion, they certainly had not the remotest idea of what was know as

DOGMATIC RELIGION. And the young men of the present age were especially at fault in this matter. They said, "why should we young men of the nineteenth century, we modern Atlases, we who attend poly technics and institutes of every character, who understand all the science and primers, why should we be obedi ent and submissive to a religion which requires from us a most servile intel These young men were exceedingly clever, had studied astronomy and all the "ologies," why should they believe in a religion which was taught by the apostles who were ignorant fishermen? And so they would say they would have nothing to do with religion which had without it a mystery. But were these young men really logical? They say they will accept nothing that contained a mystery, but who told them that by a certain process in

THE RURE OF THREE they would gain the correct answer? Their master ; they had confidence and | OURES. reason why a certain arithmetical process should bring out a certain definite answer, but they believed implicitly in these rules laid down by their master. And so with other questions which were surrounded with mystery; and yet these young men would ridicule a person who stated that the simple rule of proportion must not be accepted as correct. These young men were illogical in their reasoning, and if they accepted that which was natural, even though it contained a dogma and mystery, surely they ought to admit of the existence of a supernatural world, though it contained mysteries and dogmas. If the things possible and crowded with mysteries, and there was not a tree or blade of grass that did not speak of mystery, surely the world above should be

The world then was full of various species of infidelity. As he had said, if they read the reviews that were published they would imagine that

WRITERS COULD FORM THIS WORLD MUCH BETTER THAN GOD did if only the universe had been placed in their hands. There never was a time in the history of Chris tendom when there was such an un scrupulous criticism, such a distrust of the old institutions, when the nountains and the high hills of God's Christianity were casting long shadows upon the earth in this evening of time as at the present day. There never was a time when faith was so much required and faith was so little; there never was a time when faith was se required as this present day. It would seem as if human thought were broked up, and the foundation

of revealed truth shaken. CONTINUITY WAS ONE OF THE PARTICU

LAR PHASES.
of Infidelity that existed at the present time. What was the branch theory? Protestantism had said that know, is the fairest of God's creatures. This was an astonishing statement it was a branch of the Catholic Church. Pure Imported Wine, Prime Canada Beef and soluble scale salts of Iron, are combined in Milburn's Beef, Iron and Wine, Blessed Lady, say the doctors, even at an astonishing statement when it was remembered that Protest-antism was separated in order to get

away and have nothing to do with the Catholic Church. Let us take a simple mode of argument which illus trates the absurdity of such a theory. If Protestantism is a branch of the true Church, we may naturally expect to find a similarity of doctrine and practice between one and the other. But there never was such a contrast. Take the fundamental doctrines of Catholic faith—Invocation of saints, confession, the Real Presence, the supremacy of the Pope. Where in the supposed branch church can we find such doctrinal correspondence? Our dogmas are the very opposites of Protestantism, which was established in order to destroy them. Catholic ism is founded and guided by the voice of the Holy Ghost, of whom the Pope is the visible organ, but Protest antism is founded and measured by private judgment. The one is the source of peace and unity, the other the cause of strife and confusion. Catholic faith has ever been the peace of the world. Be the world Roman barbarian, Middle Age, or modern, in its different eras and epochs, its trials and its vicissitudes, Catholicism has been its support, life and hope.—Lon don Catholic News.

Racy of the Soil.

We hear from time to time very racy necdotes about preachers. The humo in the particular case is, of course, unconscious, for it would not comport with the gravity of the pulpit for the preacher to indulge in what the listeners would rightly regard as unsea sonable levity. Some years ago there was a rather eccentric old curate in St. Mark's Protestant Church, Dublin, On one occasion he was preaching on the final separation of the wicked from the good, having taken for his text the verse, "He shall set the sheep on His right hand and the goats on the left." He developed his theme with much force and with all the eloquence he could command, and concluded his sermon in the following words:

beseech each and every one of you. and all-important question, 'Am I a sheep, or am I a goat? I am reminded by this mention of

the goat of a story which the late Cardinal Cullen used to tell. The Car-dinal was taking a walk by himself in the country one Sunday afternoon, and seeing a boy on the roadside holding a goat by a rope he entered into conversation with him. The following was the dialogue:
The Cardinal.—" Were you at Mass

to day, my boy?"
The Boy.—"No, your riverence, I

wasn't." The Cardinal .- "Why not?"

The Boy. - "Because I was howlding he goat. The Cardinal .- "Were you at Mass

last Sunday?"
The Boy — "No, I wasn't, your riverence.

The Cardinal .- "Tell me, do you ever go to Mass at all?"

The Boy.—" No, I don't. Don't I tell you I do be howlding the goat."

The Cardinal.—"But couldn't you ometimes get some one else to hold th

goat for you?"

The Boy.—"No, your riverence, I couldn't. You don't know that goat.
The divil couldn't howld that goat. you couldn't howld that goat yourself.

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M. DONNELLY, Proprietor

Third Sunday in Le HALF-HEARTED CHRIST

of the Day.) These words, my dear bre many others spoken of o Lord, may be interpreted ys. They may be und being united to His true not belong to the or

FEBRUARY 24, 180

PIVE-MINUTE SER

which He has founded, is in cause of Christ, is persec hampering His Church in against its enemies; or, in o eral, zealous Christians th may seem to be, are real Christianity about as muchelp it, if not more. And enough to us that this is true had never been any he sehisms in the Church, we can that there would have bee nations not Christian. But this, true though

seems to have little practi-for us. We are not heret matics, and I hope that we clination to be so. Still remember that bad Catholic as much harm to the wor and HisChurch in the world In fact, there would never tholics to begin with. But, after all, it does no

our Lord is speaking so mities, or of bad Catholics, who that is not with me ne." For He goes on to when the unclean spirit of a man, he walketh thr without water, seeking re finding, he saith, I will re house whence I came out ; a is come, he findeth it garnished. Then he goeth wicked than himself, and they dwell there; and the that man becomes wors

The meaning of this is pl It is that a man cannot gi tween, neither bad nor goo cannot stay empty, swept nished. He must keep the in it ; he must have good th do good works, or the dev back, take possession of soul, and make it worse

So this gives a new s words, "He that is not against me." He that is good Christian, trying to glory of God, and to do the we God has put him in the w a bad one before long, the duties which belong to God's servants, and live in as to be known as such, begin again to serve His e

Let us take an instance will see well enough what young man or woman has with bad company, who, haps they call themselve are a disgrace to the na joined with them in all th versations and sinful ac too many of those who have in this way seem to thi can go back to this comp avoid remark; that nobe occasion to say that they notice any change in th they can keep all right in and also in that of their ions; that they can avoi harm, and still do no good Let such remember t

"He that is not with me." If you want to stay of God, you must hate s virtue; and if you really such is the case. You mu of Christ and an enemy and of all his works, an willing but proud to be kr If you will not do this not have you or keep y fancy that you can take you try to steer a middl live an empty and unp neither one thing nor t will soon slip back jus

were before. Put Them in J

It has been our opini that good would result f Knownothingism represent izations like the A. P. A. occasion to a great man non-Catholics to defend while denouncing bigot audiences, for the mos never have been reache apologists. There are rea more, for thinking that I ism will never again dist of our country, once the of fanaticism has abate been introduced into Legislature, prohibiting tion in that State of any object is so discriminate tians on account of t The penalty is a fine of or imprisonment from or both. And reason why the same prol

every State of the Union Rheumatism racks the sys screw. It retreats befor Hood's Sarsaparilla, which p Excels all Oth

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M. DORRELLY, Proprietor

FIVE-MINUTE SERMONS.

Third Sunday in Lent.

HALF-HEARTED CHRISTIANS.

These words, my dear brethren, like many others spoken of our Blessed Lord, may be interpreted in various ways. They may be understood to mean that he who is not with Christ, by being united to His true flock, who does not belong to the one Church which He has founded, is injuring the cause of Christ, is persecuting and hampering His Church in its warfare against its enemies; or, in other words, that Protestants and heretics in general, zealous Christians though they may seem to be, are really hurting Christianity about as much as they help it, if not more. And it is plain enough to us that this is true. If there had never been any heresies and sehisms in the Church, we cannot doubt that there would have been now few nations not Christian.

But this, true though it may be, seems to have little practical bearing for us. We are not heretics or schis matics, and I hope that we have no in-clination to be so. Still we must remember that bad Catholics do about as much harm to the work of Christ and HisChurch in the world as heretics. In fact, there would never have been any heretics had there not been bad

atholics to begin with.
But, after all, it does not seem that our Lord is speaking so much of here-tics, or of bad Catholics, when He says: 'He that is not with me is against ne." For He goes on to tell us that "when the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith, I will return to my house whence I came out; and when he is come, he findeth it swept and garnished. Then he goeth, and taketh with nim seven other spirits more wicked than himself, and entering in they dwell there; and the last state of man becomes worse than the

The meaning of this is plain enough. It is that a man cannot give up a bad life and then remain betwixt and between, neither bad nor good. His soul cannot stay empty, swept, and gar-nished. He must keep the love of God in it; he must have good thoughts and do good works, or the devil will come back, take possession of the empty soul, and make it worse than it was

So this gives a new sense to the words, "He that is not with me is against me." He that is not a real good Christian, trying to live for the glory of God, and todo the work for which God has put him in the world, will be a bad one before long, if he is not already. We cannot lie low and shirk the duties which belong to us as Christians and as Catholics. We must be God's servants, and live in such a way as to be known as such, or we shall

begin again to serve His enemy.

Let us take an instance, and you will see well enough what I mean. young man or woman has been going with bad company, who, though per-haps they call themselves Catholics, are a disgrace to the name, and has oined with them in all their vile conversations and sinful actions. Now, too many of those who have been living in this way seem to think that after their confession and Communion they can go back to this company and still avoid remark; that nobody will have occasion to say that they are pious, or notice any change in their life; that

of God, you must hate sin, and love virtue; and if you really do this your life and conversation will show that with yesterday, and the satisfaction of heard Larry such is the case. You must be a friend of Christ and an enemy of the devil and of all his works, and not only be willing but proud to be known as such. If you will not do this our Lord will not have you or keep you. Choose, then, which side you will take: do not fancy that you can take neither. If you try to steer a middle course, and live an empty and unprofitable life, neither one thing nor the other, you will soon slip back just where you were before.

Put Them in Jail.

It has been our opinion all along that good would result from the new Knownothingism represented by organizations like the A. P. A. It has given occasion to a great many prominent non-Catholics to defend the Church while denouncing bigotry; and their audiences, for the most part, could never have been reached by Catholic apologists. There are reasons, further-more, for thinking that Knownothingism will never again disturb the peace of our country, once the present storm of fanaticism has abated. A bill has been introduced into the Kentucky Legislature, prohibiting the organization in that State of any society whose object is so discriminate between Christian of their religious tians on account of their religion. The penalty is a fine of \$500 to \$1,000 or imprisonment from six to twelve reason why the same prohibition should not, soomer or later, become a law in every State of the Union. Are Maria is the same prohibition with the subject. "Why, see all I've written; and in rhyme, too!" every State of the Union .- Ave Maria.

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A MAY-DAY GIFT.

BY MARY CATHERINE CROWLEY.

"Just think, Larry!" said Abby to her brother, when he came home after a game of ball, "I'm to be Queen of

May?"
"You!" he cried, in a disdainful

tone.

'Yes, indeed! And why not? I'm sure I don't see why you should look so surprised. I've been chosen because I can speak and act the best in our district."

division."
"But the Blessed Virgin is Queen of

May," objected Larry.
"Oh, of course!" Abby said. "But
this will be only make believe, you know. We are going to have a drama, and I'm to be Queen—that is all."

"I should think you would not even want to play at taking away what be longs to the Blessed Virgin," persisted Larry, doggedly. "She is the Queen of May, and no one ought to pretend to be Queen besides."

while she stole away; for in spite of her petulance at Larry's words, they had suggested a train of thought which made her want to be by herself. She went up to the eratory and stayed there a long time, amid the twilight shadows. Finally the ringing of the supper bell put an end to her musings. She knelt a new minutes before the statue, and then ran down to the dining-room. She was very quiet all the evening; and, to Mrs. Clayton's surprise, the family heard no more of the May drama.

The next day, at school, Abby waylaid Marion Gaines in one of the corridors.
"I want to speak to you," she be-

gan. "Well, what's the matter, Abby? What makes you so serious this morning?" inquired Marion.
"Nothing—only I've been thinking

about the May piece, and I want to tell you that I'd rather not be Queen," faltered the little girl.
"You'd rather not be Queen!" re-

peated Marion, in astonishment. "Why not? I thought you were delighted to be chosen. "So I was — yesterday," the little girl hastened to say; for she would not

have Marion think she did not appreciate the compliment. "Then what has caused you to change your mind so suddenly?" Mar-ion went on. "What a fickle child

gin is Queen of May, and it seems as if we ought not even to play at having any other Queen."

Marion stared at her incredulously.

"And so missy has a scruple about it!"
she said, smiling.

"No," returned Abby; "but my
brother Larry thought so. And if it
looks that way even to a little boy like
him, I think I would rather not pre-

him, I think I would rather not pre-tend to be Queen."

"A May piece without a Queen!
Why, it would be like the play of Hamlet with Hamlet left out!" de-clared Marion. "Did you not think that if you declined the part we might give it to some one else?"

Abby colored and was silent. This had, indeed, been the hardest part of had, indeed, been the hardest part of the struggle with herself. But there was an element of the heroic in her character. She never did anything by halves; like the little girl so often quoted, "when she was good, she was very very good."

unsteady position. The next moment it tipped over, fell to the floor, and lay shattered at the foot of the altar. Abby stood and gazed at it hopelessly, too distressed even to gather up the fragments.

"Oh, what will Larry say!" she

With some embarrassment, Abby admitted that this was her motive.

A sudden thought occurred to A sudden thought occurred to Marion. "Then, Abby, you shall!" said she. "I'll arrange it; but don't say a word about it to any one. Let the girls think you are to be Queen, if they please. Why, missy," she went on, becoming enthusiastic, "it is really a clever idea for our drama. We shall have a lovely May piece, after all." after all.

Marion hastened away, intent upon working out the new plan which her quick fancy had already sketched in outline. To be sure, she and Ellen had devised a different one, and agreed that each should write certain scenes. Ellen had taken the first opportunity that morning to whisper that she had devoted to the drama all the previous evening and an hour before breakfast. Marion, indeed, had done the same.

"But it will not make any difference. We can change the lines a little," she said to herself, after reading the manuscript, which Ellen passed to her at the hour of German study—a time they were allowed to take for this particular composition.

Ellen, however, thought otherwise "What! another plan for the May piece!" she said, when Marion men-

written; and in rhyme, too!"

"But it can be altered without much trouble," explained her friend.

"No, it can't. You will only make a hodge podge of my verses," she answered, excitedly. "I do think, Marion, that once we agreed upon the plan, you ought to have kept to it, in tread of charging averything just the status. The very sight of the sweet face suggested gentler thoughts, and counselled kindness. meekness, and forbearance. "Well, Abby," he blurted out, "I suppose I'll have to forgive you; but, oh, how I wish I were only six years old, so that I could cry!"

So saving, Larry laid the buttereups.

ing hard for nothing-it was just a

waste of time!"
Marion pleaded and reasoned, but without avail. Ellen's vanity was wounded. She chose to imagine that her classmate, and sometimes rival, did not care whether her lines were

spoiled or not.

"No, no!" she reiterated. "I'll have nothing to do with your new plan. You can get up the whole piece

"At least give me what you have written," urged Marion. "We are so hurried, and the children ought to have their parts as soon as possible."
But Ellen remained obdurate.

Marion consulted the others of the class, and, after some discussion, they decided in favor of the later design. For the next few days she devoted every spare moment to the work. By ished the portion she had been ex-pected to write, but also much of what Ellen was to have done; and the parts were distributed among the children. There were still wanting, however, the

"Oh, you silly boy! There is no use in trying to explain anything to you!" cried Abby, losing patience.
For the next half hour she was not so talkative, however, and after a while she stole away; for in spite of her petulance at Larry's words, they if I write one the principal ideas will be the same; and then, likely as not, she will say I copied from hers. How

shall I manage?"
Ellen remained on her dignity. She would have nothing to do either with Marion or the drama, and kept aloof from her classmates generally.

The intelligence had spread through

the school that the two graduates had differed over the May piece. The exact point in dispute was not known, however; for Marion wished to keep her design a secret, and Ellen would not condescend to explain. In fact, she did not clearly understand it herself; for she had been too vexed at the proposal to change the plan to listen to what Marion said upon the subject.

During this state of affairs poor Abby was very unhappy. She felt that she was the cause of all the trouble; and it seemed hard that what she had done with the best of intentions should have made so much ill-feeling. This disastrous occurrence was followed by another, which made her think herself a very unfortunate little girl.

As has already been explained, it was Larry's delight to keep always a few blossoms in his pretty vase before the beloved statue of the Blessed Virgin. This he attended to himself, and no one ever interfered with the vase. On the day referred to Abby had been you are, to be sure!"

"It is not that," stammered poor happened that they walked part of the Abby, a good deal confused: "but—well, you know the Blessed Virgin is Olegon of May, and it seems as if bunch of arbutus.

we ought not even to play at having any other Queen."

Marion stared at her incredulously. "And so missy has a scruple about it!" he said, smiling. "No," returned Abby; "but my prother Larry thought so. And if it does not be a side of the content of the flower had not been renewed that the flower had not been renewed the flo

day.
"I'll surprise him," she said to herself. "How pleased he will be to see this nice little bouquet!"

She took the vase, threw away the withered violets it contained, replaced them with the May flowers, and put it back. But, alas! being taken up with admiring the delicate pink arbutus, and inhaling its fragrance, she did not notice that she had set the vase in an unsteady position. The next moment it tipped over, fell to the floor, and lay

While she was thus lamenting she heard Larry's voice. He was coming queening it over your companions if straight up to the oratory. In another only for an hour?—that you are will-minute he threw open the door; he had ing to make the sacrifice to honor the Blessed Virgin?"

little cluster of buttercups in his hand, and was so intent upon putting them in the vase that he was half-way across the room before he noticed the broken pieces on the floor. When he did so he stopped and glared at his

"O Larry," she stammered, con-tritely, "it was an accident! See Marion Gaines gave me those lovely May-flowers, and I thought you'd be pleased to have them in your vase. Just as I went to put it back, it fell

over. I'm awfully sorry!"

Larry's eyes flashed angrily, and his face grew crimson.

"Abby Clayton," he broke out, "you are always meddling! Why can't you let things that don't belong to you alone?"

alone?'

A storm of reproaches would no doubt have followed, but just them his angry glance turned toward the statue. There stood the image of Our Lady, so meek and beautiful and mild. And there, in a tiny frame at the front of the altar, hung Father Dominic's words of advice: "Try every day to do some little thing to honor our

Larry paused suddenly; for his indignation almost choked him. But in that moment of silence he had time to reflect. What should he do to-day to honor the Blessed Virgin, now that his little vase was broken? He looked again at the statue. The very sight of the sweet face suggested gentler

DEAR SIRS—Your Burdock Blood Bitters plan, you ought to have kept to it, instead of changing everything just because of the notion of a little girl like altogether.

WM. WRIGHT, Wallaceburg, Ont.

Barton, that there we agreed upon the plan, you ought to have kept to it, instead of changing everything just because of the notion of a little girl like Abby Clayton. Here I've been work-rushed from the reom.

The next day it happened that Ellen discovered Abby in tears at the win-dow of the class-room. Ellen, although quick-tempered and impulsive, was kind hearted.

"What is the trouble now, child?" she asked, gently taking Abby's hand

in hers.
"Oh," sobbed Abby, "I feel so dreadfully to think that you and Marion don't speak to each other? And it's all my fault; because from something I said to Marion, she thought that, instead of taking one among ourselves, it would be much nicer to choose the Blessed Virgin for our May-Queen."
"And was that Marion Gaines

plan?" asked Ellen, in surprise. "Why, yes! But surely she must have told you!" said the little girl.

"I see now that she tried to," re-plied Ellen, with a sigh at her own impetuosity. "But I was too vexed to listen. I did not really understand before. Dry your tears, Abby; I'll do my best to make amends now.
How foolish I've been!" she ejaculated,
as Abby ran off in gay spirit. "And
how I must have disedified the other
girls! I must try to make up for it." ten; and, on looking them over, con-cluded that, after all, they needed only the change of a few words here and there. Then she wrote a little note to

Marion, as follows:
"DEAR MARION-I did not realize until to day what you wanted to do about the May piece. If my verses would be of any use at this late hour, you are welcome to them. I should like to do all I can to help now, to

make up for lost time. Marion gladly accepted the over-tures of peace. The May drama was duly finished, the rehearsals went on smoothly, and on the last day of the Month of Mary the performance took

It had been rumored in the school that Abbey was not to be Queen, and there was much speculation as to which of the little girls had been selected instead. As the drama progressed, and the plan was unfolded, the audi-ence was taken completely by surprise. Everyone had been eager to see the May-Queen; but there was a general murmur of appreciation when, at the close, the curtain rose upon a beautiful tableau; a shrine glittering with many lights, in the midst of which was enthroned a lovely image of Our Lady, at whose feet the children laid their crowns of flowers—a crown to honor each transcendent virtue - and paid their homage to their beautiful Queen

of May.

A few days later Father Dominic called at the Claytons.

"Well, children," he asked, incidentally, "have you done anything to please the Blessed Virgin during the past mouth?"

past month?" Abby and Larry were silent, but

their mother kindly answered:
"I think they have tried, Father
Dominic. And as for your lovely
May-Day gift, the presence of the
statue seems to have drawn down a
blessing upon the house." THE END.

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notice any change in their life; that they can keep all right in God's sight, and also in that of their bad companions; that they can avoid doing any harm, and still do no good.

Let such remember these words:

"He that is not with me is against me." If you want to stay in the grace of God, you must hate sin, and love introduced in the struggle with herself. But there is tit tipped over, fell to the floor, and lay shattered at the foot of the altar. Abby stood and gazed at it hopelessly, too distressed even to gather up the fragments.

"Oh, what will Larry say!" she cried, wringing her hands. "He thought so much of that vase! What said at length, "that you are ready to shall I do?"

And do you really mean, "she said at length, "that you are ready to shall I do?"

A HEALING, SOOTHING SALVE for cuts, and love the shall I do?"

A HEALING, SOOTHING SALVE for cuts, burns, bruises, wounds and sores—Victoria Carbolic Save.

A SHORTENING.

Down the street through the busy way A lady passed on marketing day. Who, pausing at a grocery store,

Stepped quickly in at the open door. With bated breath and anxious mien She queried: "have you COTTOLENE?" The grocer, leaving off his work, Interrogated every clerk;

But none up to that time had seen An article called "COTTOLENE." "What is it?" said he to the dame.

"That answers to this curious name.
What is it made of? What's its use? My ignorance you'll please excuse." "You're not the merchant for my dimes, I see you're quite behind the times. For COTTOLENE, I'd have you know,

Is now the thing that's all the go, An article of high regard; A healthful substitute for lard. Its composition pure and clean; For cooking give me COTTOLENE."

As from his store the lady fled, The grocer gently scratched his head-On his next order, first was seen, "One dozen cases COTTOLENE."

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What is left? A Residue. So with COCOA. In comparison,

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2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

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5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention of management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders so THOMAS D. EGAN, Oatholic Agency, 42 Barclay St. New York, NEW YORK.

Margaret L. Shepherd

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C. M. B. A.

At the Meetings. We feel like having another quiet cha with our brother members as to meetings. We have no fault to find with the business end of the gatherings. It is to be presumed -and we think such is the case—that nearly all our meetings are conducted in accord ance with the constitution and the by-laws It is too often forgotten that self-improve, ment should form a special feature at our tings, and if conducted as they ought to be, from our view of the matter, after long and we take a glance at the transactions of the branch during the preceding tweive months, each one of us should be able to say that he has been benefited in many ways by connection with the society, and that it is consequently a good thing to be a memings of our society—and this may, indeed, be members become inspired to talk on the sightest provocation and the greater number will never say a word, no matter how important may be the subject under discustion. One class should do a little more thinking and less talking, the other a little One class should do a little more more talking and less brooding. Would it not be well if the president, once in a while, ber would be required to give his opinion on the question before the chair, or, at least, those who have never been known to have the courage to stand up and say, Brother President." This would not be difficult rule to adopt in branches where the membership and the average attendance is small. The presiding officer might also, to advantage, restrain those who monopolize the speech-making, and encourage the quiet.

satisfied at everything that is going are reasonable and charitable in all on, are reasonable and charitable in all things, and are a pleasure to meet. May their number always be on the increase, In my next, with your permission, I may deal with the Grumbler, and others of that ilk, with a hope that whoever finds the cap

to fit will wear it.

Trusting that the day may soon arrive when every member will have a copy of the RECORD in his own home. home, I remain fraternally, OBSERVER.

From Montreal.

From Montreal.

The regular meeting of Branch 26 was held at Glenora hall on the 12th. There was a very large attendance, amongst those present being Chancellors Finn and John H. Feeley, Bros. W. A. Corcoran, Wm. Palmer, Edward Jackson, James Milloy, L. E. Simoneau, A. T. Martin, Thos. R. Stevens, B. Campbell, D. J. McGillis, L. Quinlan, John Mack, Jas. Callahan, J. Hoolahan, D. Coughlan, A. D. McGillis, Robt. Warren, Jas. Manning, John O'Brien, H. J. Ward, Owen Tansey, G. Burns, J. McCoy, C. O'Brien, J. J. Costigan, and about thirty others. President P. Reynolds occupied the chair. The reports and minutes since the last meeting were read. The report of the last "at home" held by the branch showed that affair to have been a success, financially and otherwise. Two new members were initiated and several wege balloted for, and six new applications were read and referred to the board of trustees. Remarks in the interest of the branch and association were made by Chancellor Feeley, President Reynolds and others. Grand Trustee Tansey, who was present, made a brief address on the present progress of the association, which was a most satisfactory showing. The following special committees were appointed for the year: Finance, Brothers J. H. Feeley, Edw. Jackson and W. A. Corcoran; basiness, Brothers M. Sharkey, A. T. Martin announced the formation of a new branch at Cote St. Paul. Many matters of importance and routine business was transacted.

A branch of the C. M. B. A. Relief Association of the care of the control of the care of the c

Matters of the C. M. B. A. Relief Association was formed subsequently and the following formed subsequently and the following formed subsequently and the following forms elacted: President, Mr. John H. Feeley; trustee, L. E. Simoneau; secretary-treasurer, J. J. Costigan; committee, Brothers D. J. McGillis, Thos. R. Stevens and W. A., Corcoran.

Hazar lous Risks. etc.,

Hall of Branch No. 145, C. M. B. A.
Toronto, 12th February 1894.

Dear Sir:—It has been felt for some time
by the members of Brauch No. 145 that important chauges were necessary in our constitution in order to place our association on
a sound business basis; and after thorough
discussion of the matter by the branch, a
committee, consisting of the following members, viz., F. A. Anglin, Barrister-at-Law,
Chairman; D. Millar, Manager Merchants

Bank; J. C. Walsh, of the North American Life Assurance Co.; W. T. Kernahan, of the Phemix Insurance Co. of Brooklyn, and J. D. Warde, of the Secretary's Department of the Ontario Government, was appointed to consider and draft the necessary amendments thereto. This committee having consulted the Government Insurance Department and other experts in insurance, and having given the matter mature consideration, recommended: First, that the present classification of risks according to ages he extended also to occupations. To effect this it is proposed that the nembership shall be divided into two classes, to be known as the ordinary class and the hazardous class.

Among the reasons for this change is the fact that all insurance authorities report that the death-rate of those engaged in the occupations termed hazardous is very high, and therefore it will be more just to the other members that these persons pay a slighly increased assessment as a set off to the dangers of their calling. This rule is recognized and adopted by the leading insurance companies, by the Independent Order of Oddfellows.

Arcanum, the Canadian Order of Foresters, atc., at a case and a there are no statistics available for the purpose we are forced to resort to those furnished by the register general of Great Britain, the leading authority of the world. He publishes a table in which the numbers of those dying in each occupation are compared with the living in such occupation. The standard of 100 is taken as the lowest or most healthful. For example, it appears that clergymen occupy the lowest or most healthful position, and are represented by the figure 100, A few of the occupations are:

Clergymen, priests, ministers. 100
Fishermen. 143
Coal miners. 160
Railway trackmen 185
Quarrymen. 202

Fishermen. 143
Coal miners. 160
Railway trackmen 185
Quarrymen. 202
Grinders of edge tools 229
Iron and tin miners. 331
Hotel keepers. 397
The second amendment proposes a regular monthly assessment, payable on the first day of each month, with a proviso that payment may be made on or before the first meeting of the month. Where necessary, provision is also made for extra assessments. The advantages of the proposed change are, that members will know exactly when an assessment has to be paid. It will enable the branch to forward the funds more promptly to the Grand Secretary, and thus give the widow and orphans of deceased brethren the use of the money without the delay inseparable from our present mode of calling for and forwarding assessments. The branch is so strongly of the opinion that these amendments are necessary for the welfare of the association, and that they should be approved of by the forthcoming convention, that it has determined to send copies of them to every branch in Canada, with the request that the branch give them its very best consideration, and when approved of forward one copy of same to each of the members of the committee on laws. As this committee will no doubt require time to consider the proposed amendments we cannot too earnestly urge upon you the necessity of considering same at your first meeting after receipt, and of sending three copies, when signed by your officers, to the members of the committee as directed.

We further ask you, for the reasons already given, to instruct your delegates to the convention to insist upon these amendments being made to the constitution.

We desire to extend to you our best wishes for the continued success of your branch, and our assurance of devotion to our beloved association.

On behalf of Branch 145,

Use Darker Lee. Sec.

pations or callings, viz., officers and crew and other employees of ocean or inland steamers or sailing vessels; railway conductors; brakemen and other employees on passenger of reight trains, including employees of the Post Office or Express Companies; engineers and firemen on freight or passenger trains; yard-masters; switchmen; motormen on electric cars; hotel-keepers who attend their own bars; members of fire brigades; shovellers in elevators; grinders of edge tools; pilots; quarrymen; miners; fishermen; stone cutters and cigar-makers; raftsmen; oyster dredgers; slaters; telegraph, telephone and electric linemen; electricians; those engaged in blasting, submarine labor, manufacture of explosives, balloonists, circular or buzz saw operators.

(c) Also all persons who are deaf, or who have lost one leg or one arm or one eye, or who have a defective arm or leg.

An extra rate of contribution of fifteen cents per assessment will be charged those comprising the hazardous class.

No certificate will be issued for more than \$1,000 to any person following the above mentioned occupations.

(To be Inserted in Lieu of Sections viii. and ix.)

Sec. 8. Each member shall pay to the Financial Secretary of his branch on or before the first day of each and every month the amount of one assessment.

Sec. 9. If the said monthly assessment be not paid at or before the time of the next regular meeting of his branch he is hereby declared to be suspended from all the rights of the association.

Sec. 9 (a) When and so often as the Grand Secretary shall, in pursuance of the provision of section 7, issue more than one assessment to na double assessment within the time limited, and at the place named by such notice to him, or sending same by post, prepaid to, or by deaving same at his last known place of abode. Such notice shall direct the member to pay his assessment within the time limited, and cause of death, amount of certificate, and cause of death, amount of certificate, and cause of death, amount of certificate, and cause of d

tion.

Sec. 9 (b) If a member die while suspended his beneficiaries shall not be entitled to participate in the beneficiary fund. Any member suspended for non-payment of assessments, and remaining suspended during the period of three months or less, shall require a majority vote of the members present at a

regular meeting of his branch to reinstate him, and shall pay all assessments due at the time of his suspension, and from the date of his suspension to the date of his reinstatement. Any member remaining suspended for a longer period than three months for non-payment of assessments, is ipso facto expelled from the association and his beneficiary certificate rendered void.

The Letter of Branch 145.

Dear Sir and Brother — Referring to the circular of the 12th inst., from Branch 145, foromoto, I would like to make a slight critician thereon. I am not, and never have been, in the habit of using the columns of any paper for the burpose of explaining my views on C. M. B. A. inatters: nevertheless, in an humble, and, I can assure you, a truly C. M. B. A. disposition, I offer this for publication in your valuable Catholic paper.

inatters: noverthetess. In an humble, and, I can assure you a truly C. M. B. A. disposition. I assure you are the cathering of the for publication in your valuable Catholic paper.

It is now, and has been, no easy matter to obtain new members. Our society is at the present time comprised of members who, with, of course, some exceptions, are of the working class. The society was started by just such a class of people, and I tilink I may venture to say, the society has been brooffed by lost such a class of people, and I tilink I may venture to say, the society has been brooffed by lost such a class of people, and I tilink I may venture to say, the society has been brooffed by lost of a stempt now to discriminate between the laborer and those who happen to have received a little better education, and filling a major lutrative as well as advanced position, is, I feel, ou unjust to the present, as well as the prospective, members to entertain. I am one of the members situated in a position attached to which there is no manual labor, nevertheless, I feel that the adoption of such an amendment to our Constitution would diminish rather than increase the membership of our association, which, if I mistake not, was instituted for the purpose of making provision for members and those depending on them, in this our Catholic Mutual Benefit A sociation.

No, Brothers, let us take in as members those who are and have been the best of members. Look at the attendance at the meetings of your branch. Who are the most requirar attendants—the laboring class, or those wo are employed in office employment, etc.? Look over the membership of our society, and find whether the laboring class is in the misority or the minority. Then look over the Deminion and find in what sphere of life you will find our Catholic people. Now Brothers, let us be C. M. B. A. nembers. You in the office—you in the railway, the street or other employment, let us be practical Catholics and follow her grand example. The laboring man is just as welcome in our Char

Resolutions of Condolence,

advantage, restrain those who monopolise the speech making, and encourage the quiet reflective, silent members whose only ambition appears to be to pay their dues, listen to what is going on, and say nothing. We should be very much pleased to see all our members who has the very much pleased to see all our members as the very much pleased to see all our members in the pleased to see all our members and forwarding assessments. The branch is so strongly of the opinion of delivery. The aim should be to arrive at a slen and judicial mode of expressing our thanks as a slen and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expressing our thanks as a slent and judicial mode of expression our thanks as a slent and judicial mode of expression our thanks as a slent and judicial mode of expression our thanks as a slent and judicial mode of expression our thanks as a slent and judicial mode of expression our thanks as a slent and judicial mode of expression our thanks as a slent and judicial mode of expression our thanks as a slent an

R. H. BARRY, Rec. Sec.

At the last regular meeting of Branch 47, Arthur, held in their hall, Feb. 8, the following resolution of condolence was moved by Assistant Secretary McNab, seconded by Chancellor McIntosh, and resolved:

That the President and Recording Secretary, on behalf of this branch, tender Mrs. J. J. O'Neill our heartfelt sympathy in the loss she has sustained through the death of our late 1st Vice President, Brother J. J. O'Neill, and in evidence of our condolence we decree that our charter be draped in mourning for thirty days and a copy of this resolution be inserted in the minutes of this meeting, also that a copy be presented Mrs. O'Neill and family and the same be published in the CATHOLIC RECORD.

J. D. CALLAGHAN, Rec. Sec.

At a regular meeting of the Stock Branch

At a regular meeting of the Stoco Branch of the C. M. B. A., No. 205, held in their hall, on Feb. 6, 1894, the following resolution was unanimously adopted:

Moved by Wm. J. O'Brien, Rec. Sec., seconded by Andrew Keilty, Vice President, that

seconded by Andrew Keilty, Vice President, that
Whereas it has pleased Divine Providence to call to Himself John Mulroney, father of our esteemed Brothers Thos. W. Mulroney, John Mulroney and Peter Mulroney, and Whereas the deceased was a pioneer of this district and a worthy and devoted member of our Holy Mother Church,
Resolved that while bowing in humble submission to the will of Heaven, we do hereby tender our bereaved brothers in this the hour of their trial, our most earnest and heartfelt sympathy

of their trial, our most expensive sympathy
Resolved that this resolution be entered on the minutes of the branch and a copy forthe minutes of the CATHOLIC RECORD for publication.

SIMEON C. MULRONEY, Pres.
WM. J. O'BRIEN, Rec. Sec.

WM J. O'BRIEN, Rec. Sec.

Carleton Place, Feb. 7, 1894.

At the regular meeting of St. Mary's Branch No. 188 Carleton Place, it was moved by Brother Edward Dowling seconded by Brother Edward Dowling seconded by Brother Edward Dowling seconded by Brother St. S. Salvin, and Resolved that owing to the death of the beloved wife of Brother-Michael Molloy, our first Vice-President through the justice and mercy of Almighty God seeing fit to call her away, we the members of the above mentioned branch tender our most sincere and heartfelt sympathy to the bereaved husband and children. Be it also Resolved that a copy of this resolution be entered on the minutes and one sent to Brothers Michael Molloy and to the CATHOLIC RECORD for publication.

D. J. O'KEEFFE, President.
D. A. HALLINAN, Rec. Sec.

THE CATHOLIC

abled member is entitled to enter the Hotel Dieu Hospital, Montreal, for a term not exceeding fifteen weeks in one year. During this time each member will be allowed nourishment, medical attendance and a private ward reserved for our members. The member transfers his claim of \$5.00 per week to the association, which in turn pays a certain fee per week to the hospital authorities for each member.

To all unmarried members this proves a welcome boon. By entering the hospital the heavy expenses of sickness are overcome, and, what is still better, every attention and care is received by the sick member, and in a short time he regains his health and strength. The sick members are also visited regularly by a committee chosen by the executive, and members' wants attended to. Books, papers, etc., will be supplied, and his stay in the hospital made as cheerful as possible. It is intended in the near future to complete arrangements with the authorities of other hospitals so that the members will not be compelled to undergo heavy railway expenses to partake of these benefits.

E. B. A.

INSTALLATION OF OFFICERS. At the last regular meeting of St. Peter's Branch. No. 21. Peterborough, the following officers were installed for 1891: Chaplain, Rev Father Scollard; President, Jas. Drain; Ytte President, Jas. Drain; Ytte President, P. H. Primeau; Recording Sec. J. Hickey; Financial and Insurance Secretary, H. Carveth; Treasurer, H. Primeau; Stewards, J. Hannihan, J. J. Heckey, P. J. Collins, M. Griney and P. Simons jr.; Marshal, Jerry Daley; Assistant Marshal, J. Lonergan; Inside Guard, J. Simons; Jutside Guard, P. Simons; Delegates to Convention, J. Drain and W. J. Devlin. W. LANE, S. T., W. J. Devlin. W. LANE, S. T., W. J. Devlin. W. LANE, S. T.,

KNIGHTS OF ST. JOHN.

Toronto. Feb. 18, 1894.
The following resolution of condolence was assed at the last regular meeting of Leo Com-And tollowing resolution of condenice was passed at the last regular meeting of Leo Commandery:
Whereas it has pleased Almighty God in His infinite goodness to afflict our worthy Brother, Sir Kuight John Regan, by the death of his young son, and,
Whereas, we bow in humble submission to the will of Him who does everything for our benefit, therefore be it
Resolved that Leo Commandery extend to Sir Knight Revan their most heartfelt sympathy in this his hour of affliction. Be it further

pathy in this file hour of sanctive further
Resolved, that a copy of the above preamble
and resolution be forwarded to Sir Knight
Hegan and also to the CATHOLIC RECORD and
Catholic Register for publication.
JAS. J. MURPHY, Rec. Sec.

A DESERVED HONOR

We have much pleasure in noting the honor paid to one of our subscribers, Mr. F. J. Gillespie, of Uptergrove. It is also a most agreeable duty to chronicle this honor paid to a staunch Catholic in face of the wave of bigotry sweeping over other places. Ontario county must surely possess men of broad minds and keen intelligence, willing to recognize genuine merit, and treating with contempt the ranting of those who are spreading ill-will—the outcome of ignorance and prejudice. We congratulate Mr. Gillespie on the honor done him. The Orillia News Letter says:

'Judging from recent comments in the Whitby Chronicle, Ontario county must have been especially fortunate in the selection of its warden. The Chronicle says:

'Warden Gillespie has our hearty congratulations, both upon being elected to his present proud position and upon the able and skilful manner in which he discharged his duties as head of the council. He is one of the most popular Wardens for many years.' The Canadian Groeer in its last issue also says: Honors heaping fast upon the head of F. J. Gillespie, general merchant, Uptergrove. At the last municipal elections he was elected Reeve of Mara township, and the other day the members of the county council elected him to the highest office in their bestowal—the wardenship. Congratulations, Mr. Gillespie.' The News Letter was evidently not far astray when it supported Mr. Gillespie for the position."

WELL-MERITED RECOGNITION.

Assessment System. Mutual Principle. Assessment System. Mutual Principle. The steady and permanent growth which characterizes the progress of the Provincial Provident Institution, of St. Thomas, Ont., cannot but be gratilying to its members and management. It has a membership of 7,000; has a cash surplus of 885,000: has paid in death claims \$\$00,000, and has insurance in force of \$12,000,000. Its present standing bespeaks careful, efficient and honest effort, while its superior medical selection is evidenced by its having the lowest death-rate ever reported to the Canadian Insurance Department. Its reserve is rapidly increasing, and is held for the purpose of paying claims in excess of the amount realized by ten assessments each year. The Provincial Provident Institution issues a policy free from technicalities and troublesome restrictions. issues a policy free from technicalities and troublesome restrictions; has a reputation for the full and prompt payment of all honest losses; assumes no hazardous risks, and has based its cost as low as is consistent with safety and full protection to members. Canada is a healthy country, having a low death-rate and consequently The Provincial is peculiarly adapted for Canadians who desire to be identified with a representative Canadian Institution. — The Rochester Mutual Underwriter.

BILLIGERENTS.

Toronto, Feb. 17.—Miss Rebecca Marron, secretary of the British-Canadian newspaper, of this city, has issued a writ for \$10,000 against Mrs. Agnes C. Youmans, also of this city. The trouble is alleged slander. Mrs. Youmans cannot be found. Miss Marron to day made an affidavit of the fact at Osgoode Hall. She deposes that Mrs. Youmans is organizer of the society of Canada, that the order is secret and mysterious, one rule being that membership cannot be divulged to outsiders. She says it is impossible to locate Mrs. Youmans, who has left the house in charge of her two daughters. Miss Marron further says the suit involves the secrets of the society, which is closely allied with the P. P. A., and that she was waited on by the supreme secretary of the of the P. P. A., Mr. Little, and asked to withdraw the suit. The supreme secretary also brought a request from one Guillett, of St. Thomas, to the same effect. The plaintiff, however, refused to withdraw. The Master decided that Mrs. Youmans might be served by leaving the writ at her house, as the matter will get full publicity.

ROSA D'ERNA. News - Record.

At the regular meeting of St. Mary's Branch No. 188 Carleton Place, it was moved by Brother Edward Dowling seconded by Brother Edward Dowling seconded Resolved that owing to the death of the beloved wife of Brother-Michael Molloy, our strict Vice President through the justice and mercy of Almighty God seeing fit to call her advance where the members of the above mentioned branch tender our most sincere and heartfelt sympathy to the bereaved husband and children. Be it also remained the entered on the minutes and one sent to the Brothers Michael Molloy and to the CATIO-tic LIC RECORD for publication.

B. J. O'KEEFFE, President. B. J. O'KEEFFE, President. D. J. O'KEEFFE, President. D. J. O'KEEFFE, President. B. J. O

CATHOLIC PUBLISHING HOUSE. Stops Taken by a New York Priest to Found One.

Rev. James L. Meagher has been appointed to establish a publishing house under the control of the Catholic Church and in character somewhat like the Methodist Book Concern. The society which has the matter in charge is called the Christian Press Association. The Christian Press, the first number of which has just been issued at Cazenovia, N. Y., thus sets forth the purpose of Father Meagher and his associates:
We wish to found a publishing house

for the Church, write books, translate from other languages, publish the "Fathers of the Church" in English, get priests to write for us, do in this country what the Abbe Migne did in France, and perhaps more, use the modern improvements for the printing and the scattering of Christian literature all over the world. We wish to begin in a humble way, making no C. C. RICHARD & Co. pretensions except to try and build on solid foundations, on which in the future the Church may erect her great publishing concern.

The Sale of Indulgences.

Rev. J. O. B. Pardow, the new provincial of the Jesuits, delivered a notable sermon on "The Sale of Indulgence," in the Church of St. Agnes, Brooklyn, recently. He presented an old subject in some new lights. Among other things he said:

"In this great country of ours in-

dulgences are often granted by the governor of states. A man is pronounced by the jury guilty of murder and condemned by the judge to pay the full penalty, death by electricity or the rope. Some one gets up a peti-tion to the governor; it is signed by thousands. They allege some extenu-ating circumstances in favor of the condemned man. The governor commutes the sentence of death to imprisonment for fifteen years; that is to say, he grants an indulgence. Did any one ever accuse the governors of our states of giving men permission to commit murder, because they some-times commute the penalty? Yet for three hundred years people have ac-cused the Catholic Church of giving permission to commit sin because at times she commuted the temporal penalty.

McNamara Found Guilty.

J. V. McNamara, "ex-priest of Rome," charged with criminally slandering Fathers Lillis and Dalton of Kansas city, was found guilty by the jury at Independence, where the cases have been on trial, and sentenced to twelve months in jail and \$500 fine, the heaviest possible under the law. McNamara's attorneys at once filed notice of appeal in the criminal court. McNamara must answer to several other charges of slander.

Verdict Against an A. P. A. Editor.

Bishop Rademacher was awarded \$500 in his suit for criminal libel against William P. Bidwell, the proprietor of The American Eagle, of Fort Wayne, Ind. The American Eagle, which is an A. P. A. paper, published libelous matter concerning the Catho-lic orphan asylum in Fort Wayne.

MISSION GOODS

A large stock of Mission Goods kept on sale at the CATHOLIC RECORD Office. Bibles, Testaments, Prayer Books, Rosaries, Scapulars, Medals, and large stock of books of devotion and works treating on Catholic doctrine.

MARGARET L. SHEPHERD.

We have printed in fly-sheet form the letter written by Rev. J. A. Macdonald, Presbyterian minister of St. Thomas, concerning this mischievous woman. Her plan of operation seems to be to go to out of the way places where her character is not known, and by retailing abominable slanders against the Catholic Church and its institutions, play on the credulity of innocent people, all the while reaping a rich harvest of solid cash. These fly-sheets will be useful for distribution in such places. Single copies will be supplied at 2 cents each; by the dozen, one cent each; one hundred or over, half a cent each. Address, Thomas Coffey, CATHOLIC RECORD office, London, Ont.

MARKET REPORTS.

MARKET REPORTS.

London, Feb. 22.—Grain deliveries were fair, and wheat was easy, at 22 to 39c per cental. Oats 98c to 31 per tental. Peas 85 to 30c per cental. Octs 98c to 31 per tental. Peas 85 to 30c per cental. Clover seed 66 per bushel. Becelot 58,55 per cwt. Lamb 7c a lb. wholesalot 58,55 per cwt. Lamb 7c a lb. wholesalot 60c a lb. by the carcass. Prime light hogs, 100 to 160 lbs., sold at 86,25 to 86 35 per cwt. Mediums 180 to 220 lbs. 83. Heavy 85c 85,50. Good roll butter sold at 22 to 23c a lb. by the basket, and 24 to 25c by the single roll. Eggs 15 to 20c a doz. There was a rush for apples, at 31 to 31.50 a bag, rad \$2.75 to 88.50 a barrel. Potatoes 65 to 75c a bag. Parsnips 31 to \$1.00 a bag. Cabbages 50 to 75c a doz. A few mileh cows sold at \$35 to \$50 apiece. Hay 88 to 89 a ton.

Toronto, Feb. 22.—Flour—Straight roller, \$2.00 to 82,65; extra, 82.40 to 82,50. Wheat—white, 57c; spring No. 2, 60; red winter, 57; googe, 50c; 53; barley, No. 1, 42½ to 45; feed, 35 to 37c; oats, No. 2, 32c.

Montreal, Feb. 22.—The local grain market

ost, No. 2, 32c.

Montreal, Feb. 22.—The local grain market was dull and without feature of importance prices being unchanged. In flour a fair local trade was stransacted, and the tone was steady, with no change in values to note. There continues to be a fair demand for oatmeal at firm quotations; feed of all kinds is scarced and irrmly held, supplies being too small to fill all requirements. The provision market rules dull and easy, dressed hogs moving very slow at sit to \$6.10 in car lots, and \$8.40 to \$6.50 in small quantities. There was a good jobbing demand for butter, and the market was fairly active and steady. Cheese was unchanged, only a small local trade doing at 11h to 12c. Eggs were well enquired for, especially bolling stock, of which the offerings were not large enough to fill all requirements. Prices are about steady.

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Feb. 22.— Butchers' Cattle — Choice cattle were in active demand to day, and leads of choice butchers' cattle would easily have brought 33c. Local butchers were about the yards pielding up two's and three's of the best they could ind, and good fat bullocks were taken at 31 to 4c.

Ifogs—All sorts were about 10c per cwt. easier to-day. Long, clear, flesh "bacon" hogs

sold from 85 to 85.15 weighed off cars: store and mixed lots, from 84.75 to 85; heavy far from 84.40 to 84.50; rough sows 84 to 84.55 at stags from 85 to 83.05. All offering were take. Sheep and Lambs—Nice grain fed lambs—Old bis and over would fetch 4c readily, and one would fetch 4c readily, and more of them are wanted. Buffurns and call sold down by the head as low as 82.25 and 81.35 and 81.35 to 82.75. All sheep and Lambs brought 82.50 to 82.75. All sheep and Lambs brought 82.50 to 82.75. All sheep and the stage of 85, averaging 85 lbs, at 83.30. The sheep bunch of 25, averaging 85 lbs, at 83.30. To 84 and another small bunches of sheep, with a few 4 last small bunches of sheep, with a few 4 last small bunches of sheep, with a few 4 last small bunches of sheep, with a few 4 last small bunches of sheep, with a few 4 last small bunches of sheep. With a few 4 last small bunches of sheep, with a few 4 last small bunches of sheep, with a few 4 last small bunches of sheep, with a few 4 last small bunches of sheep, with a few 4 last small bunches of sheep. With a few 4 last small bunches of sheep, with a few 4 last small bunches of sheep, with a few 4 last small bunches of sheep. With a few 4 last small bunches of sheep, with a few 4 last small bunches of sheep. With a few 4 last small bunches of sheep. With a few 4 last small bunches of sheep. With a few 4 last small bunches of sheep. With a few 4 last small bunches of sheep.

BUFFALO.

BUFFALO.

Feb. 32. — Cattle — Nothing doing. HogsYorkers, 85 45 to 85.55; mixed packers, 85.40;
85.50; mediums and heavy, 55 40 to 85.65;
foughs, 84.50 to 84.99; stags, 85.50 to 84. 85.
light to fair, 83.25 to 83.85; fair to good shee,
82.50 to 82.80; choice, 83 to 82.30; good weller,
85.50 to 84; no Canada lambs sold; held abortousers' views.

C. C. RICHARD & CO.

Gents—I have used your MINARD'S Lift.

MENT in my family for a number of years
for various cases of sickness, and more
ticularly in a severe attack of la grippe which
I contracted last winter, and firmly believe
that it was the means of saving my life.

C. I. LAGUE.

Pale Faces

show Depleted Blood, poor nourishment, everything bad. They are signs of Anæmia.

Scott's Emulsion

the Cream of Cod-liver Oil. with hypophosphites, enriches the blood, purifies the skin, cures Anæmia, builds up the system. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

We manufacture the

THOROLD CEMENT.

Since first manufactured, in 1841, ove ONE MILLION BARRELS of the Thor old Cement have been used in the impor-tant public works constructed by the Canadian Government. In 1891, 1892 and 893, among other sales, were the

St. Clair Tunnel Co..... 10,000 Bbis. Kingston Graving Dock ... 2,000 Edison Gen. Electric Co... 2.000 Town of Petrolea..... 2,000 Sault Ste. Marie Canal... 13.540

ESTATE OF JOHN BATTLE.

Thorold, Ont.

Merchant Tailoring.

MR. O. LABELLE WILL OPEN A FIRST-Class Merchant Tailoing establishment on Richmond Street, next door to the Richmond House, and opposite the Masonic Temple, in a few days. He will carry aful range of the very choleest goods. Prices to suit the times. Satisfaction guaranteed.



TENDERS. INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned and encorsed "Tender for Indian Supplies," will be received at this office up to noon of MONDAY, 19th March, 1884, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1885, at various points in Manitoba and the North west Territories.

Forms of tender, containing full particulars, may be had by applying to the underlares, may be had by applying to the underlares, may be had by applying to the underlares, may be had by applying to the underlared, or to the Assistant Indian Commissioner at Regina, or to the Indian Office, Winnipeg. The lowest or any tender not necessarily accepted.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

HAYTER REED,
Deputy of the Superintendent-General of Indian Affairs.

Department of Indian Affairs.

Ottawa, January, 1894. SEALED TENDERS addressed to the

EDUCATIONAL.

ST. JEROME'S COLLEGE, BERLIN, ONT. omplete Classical, Philosophical s

Commercial Courses. And Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETZ, President.

ST. MICHAEL'S COLLEGE, TORONTO.
Ont.—In affiliation with Toronto University. Under the patronage of His Grace the Archishop of Toronto, and directed by the Basilian Fathers. Full classical, scientific and commercial courses. Special courses for students preparing for University matriculation and non-professional certificate. Terms, when paid in advance: Board and stution, \$150 per year; haif boarders, \$75 day pupils, \$25. For further particulars apply to REV. J. R. TEEFY, President.

A SSUMPTION COLLEGE, SANDWICH, Ont.—The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to REV. D. CUSHING, C. S. B.

A SIMPLE WAY TO HELP POOR CATHA oile Missions. Save all cancelled postars
stamps of every kind and country and send
them to Rov. P. M. Barral, Hammonton, New
Jersey, U. S. Give at once your address, and
you will receive with the necessary explanatior
a nice Souventr of Hammonton Missions.

DR. WOODRUFF, No. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyested. glasses adjusted. Hours 12 to 4.

VOLUME XVI.

LENT'S DUAL PU Sketch of a Sermon in to by His Grace Archbis

The expectation that His bishop Ryan will preach a large audience, and many non-Catholics, to t Last Sunday, the first of season, was no exception in the vast edifice being hundreds thronged the respectful eagerness cro prelate who is well know the United States as the olic pulpit orator in making an appeal and negro missions, fo lections were taken up churches of the archdio day, His Grace read the Wednesday and gospe The latter told the story He had fasted forty de nights, being tempted by

'The epistle read at Lent on Ash Wednesd Archishop, "and the show forth two great p celebration of the Lenter first is to call sinners to them to heed the rep sciences within them. God to His people to rep mourn, to do penance forgive them. The Ch tuted Lent as a time wh of all the children of together, ascend to heav Him for mercy. It is a of repentance, but of p less you do penance you to sin must be paid in purgatory. It is becar are outside the Catholic understand this that understand the Cathol purgatory and of indul In the second place prepare for future ba

While man lives in t likely to fall. In the after a glorious splendid noon, he, lik yield to temptations perish in sin. The prepare for the future. The great examp this time, as at all time Lord, who, though He upon Himself the sine He is our great model perfect way can we ex repentance and penan-ing at Him, the gr in no more perfect w ing our leader, Jesus all the beauty of our

a reserve force of

the great central poin every man should look Teacher. We find I sinless, mourning fo leading in the army a The Archbishop ne quent picture of Jesu the conflict with Satar

' Having fasted for

nights, behold that be prostrate on the ear Adam in the desert of pure, pale, suffering, holy prayer. We oft wards say we were were surprised because serve force. We i temptation as our I pared for it. Whe forty days and forty n give us a good examp meet the enemy, then to Him - the tempte archangel, knowing the Messiah to appear vet not perfectly cer not see His coming nounced by the sin Did he not see the w Did he not see Chris Jordan and hear the heaven proclaiming How could he doubt Son of God? The de like the demon's por Almighty God. The he asked God to al Job, and God perm him. And God in

mitted him to tempt "At the Last Su Peter, "Simon, Sin sift you as wheat; for thee that thy fa and thou, being one firm thy brethren. So, like his power, the demon is limite ing all the evidence Christ, his pride b So men, pride, by sin, by se of the world, see divine authority an olic Church. Why another's merits? blinded by pride an that this was the doubted. 'What, son of the carpenter be the same who h height of heaven to