Catholic Record.

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

VOLUME XV.

LONDON, ONTARIO, SATURDAY, JANUARY 7, 1893.

NO. 742.

Che Catholic Record. London, Saturday, January 7, 1893. It is surprising how many people

uttering high-flown sentiments about charity and religion are of so little use in the betterment of the world. They have a great deal of eloquence, but very scant human sympathy. Foreign missions engage their time and money, because, for sooth, benighted Chinese, etc., living as is commonly supposed, in quite a romantic astmosphere, are fit subjects to fascinate and develop the æsthetic sense of old and young ladies They are ready to give their services Rev. Madison C. Peters Says That or kind I speak of were introduced—a makes better men and better citizens to charitable concerts, because they do so love to help all who suffer do so love to help all who suffer from poverty and its inherent ills.

The Rev. Madison C. Peters, in his sermon recently delivered in the Bloomingdale Reformed Church, Sixtyministrations of mercy savor of ostentations of mercy savor of ostentations.

The Rev. Madison C. Peters, in his sermon recently delivered in the Bloomingdale Reformed Church, Sixtyministrations of mercy savor of ostentations. tion? Let us who have leisure go out among the poor, and the contrast between their sordid surroundings and our own refined and comfortable homes may make us more earnest and selfdenying in the holy cause of charity. Let us behold how the days of hundreds of young girls and boys are passed in Protestant church to every 2,071 of the unremitting monotonous toil in the illaired and ill-lighted rooms of our factories, and out of the money squandered in fashionable trifles we may provide clubs and reading rooms, where, during a few hours of the week their human brains and hearts may be uplifted from the region of sin and darkness and be trained in self-control darkness and rights and responsibilities.

WE would do well to observe the course pursued by some Canadian newspapers, which, before a general newspapers, which, before a general growth of the population. The Christelection, are very profuse in their tian forces at work below Fourteenth praises of Catholicism, and after it run street are not so large as they were on in the accustomed groove of partiality and bigotry. Before a political battle no meed of praise is too great for the Church, but after it a stern silence on all things Catholic, and bitter comments on anything that may redound to her disgrace and dishonor, take the place of the eloquent passages that were employed to influence and dupe the Catholic votes.

WE ARE told that priestly influence in Ireland is on the wane. The convincing reason is that Irishmen are becoming too intelligent to submit Colorada and Wyoming. if possible, increase the affection for chapel. will impel them to open the pages of 31 per cent. selves the tale of self-sacrifice that fashionable part of the city. enemies would fain blot out, and they will readily see why the Irish priest above all others is entitled to all possible veneration. When Erin in the days of splendor stood a queen among the nations his learning and sanctity cast a lustre on the new-born civilization. He carried her fame to the uttermost paths of the earth. Churches and colleges attested his beneficent and onward progress, and at times a martyr's grave bore eloquent testimony to his heroism and burning zeal for the salvation of other's growth by ruinous rivalry? human souls. In the dark and bitter days he, as the "Good Shepherd," was with his people. He warmed drooping izations and sell their properties, so that hearts with the fire of his own indomitable courage. He participated in their the indebtedness of fashionable every privation, and for them also he dared and suffered death in all its direst forms. And our century has churches for the up town few. The beheld him devoting every energy to Catholic Church never surrenders an the furtherance of the cause of Irish old field. None of her churches ever liberty. His prudence and foresight are turned into stables. The people have restrained the people from repeating the deplorable mistakes of '98 and '48. For his country's welfare has he despised pain and toil, and now, when the sun of a future bright with promise is slowly but surely rising above the horizon he is asked to relinquish his hold of the people's and to suffer in order to support what affections, because, forsooth, a few irresponsible agitators who have risked little and gained much, and whose chief characteristic is a consuming desire of political pre-eminency, would fain pose as sole defenders of Trish liberty.

a wondrous being. He has the right able.

omniscient air and tone and knack of administering reverential flattery to American institutions and civilization. Just now he is employed in a very main and take residence in the crowded shamless work—the tracing out for the districts. Then, too, a very large tion should include recognition of the reading public of the duties and sphere of jurisdiction assigned by the Holy See to Monsignor Satolli. He has subjected the Ablegate to an "interview," but from diplomatic lan- fact that churches far down town would guage he gleaned information of no import and had naturally to resort to the assistance of a fervid imagination. the people there.

A FAILURE IN NEW YORK.

New York, asserted that Protestantism in New York city was a failure.

"In 1800 the Catholic population in the United States was 100,000, and in 1890, 8,277,039. A fair estimate of American population does not remain the Catholic population of New York in the city. It either moves west or to city is 750,000; 250,000 represents the the suburbs. I think you will find no the Protestant church-going popula-In 1840 we had in this city one population; in 1850, one to 2,442; in 1860, one to 2,777; in 1870, one to 2,480; in 1880, one to 3,048, and in 1890, one to 3,544, and if we take the police census, one to 4,006.

SOME CURIOUS FIGURES AND FACTS. "In comparison with the growth of the population the Presbyterian Church 26½ per cent.; during the same time the population increased 80 per cent. The Dutch Reformed church in twenty years sustained a loss of 10 per cent. relative to the population. There is not a Protestant denomination in the city that has grown anything like the twenty years ago, and, although dur-ing that time 200,000 people have moved below Fourteenth street, twenty Protestant churches have moved out. One Hebrew synagogue and two Catholic churches have been added, so that, counting churches of every kind, there are seventeen less than there were twenty years ago, notwithstanding the great increase in population.

MISSIONARY WORK NEEDED AT HOME.
"Our pulpits ring with frequent appeals for money to establish missions in the destitute West The popula-tion of the city of New York exceeds that of North and South Dakota, Montana, Washington, Oregon, Nevada, Colorada and Wyoming. The Presbylonger to clerical dictatorship. How terians and Congregationalists have absurd is such an argument to anyone only 85 pastors at work in this city, conversant with Irish history! But of demoninations have 540 pastors and human credulity there is no end, and workers. In the Fourth and Seventh we doubtless remember that "we wards of this city are 70,000 people must suffer fools gladly." That intelligence of which we hear so much will, it possible increase the affection for if possible, increase the affection for their priesthood that lives deep down creased 74 per cent. in population in of the education of children has been in the hearts of true Irishmen. It ten years, and its churches decreased discussed with perhaps a keener inter-

> The drift of our Protestant Churches is always towards the more magnificent churches built up town have not been paid for by the people. The money came from the sale of down town churches. The Protestant Church deserves to fail so long as in defiance the Christ-spirit it builds fine churches for the few, and pauperizes the poor by building plain chapels for God's houses should be built for all alike.

"'The churches must follow the people,' is the cry. Who are the people? The rich few who live up town, where the churches seem anxious to crowd and hinder each Only a few days ago the New York Presbytery advised two down town congregations to dissolve their organthe money might be used in removing town churches. We have robbed the selling their churches to build fine must build their new churches. what, then, is the Catholic Church indebted for its triumphant march? To the monstrosity of our frequent moving days, the indifference Protestants and the enthusiasm of Catholics. It is because the Catholic are thoroughly devoted and in earnest, and are prepared to make sacrifices they believe to be true.

OTHER CLERGYMEN AGREE WITH MR. ASSERTION. The New York World reporters interviewed a number of Protestant clergymen upon Mr. Peter's assertion and they all acknowledged the truth of

The Rev. Frank L. Wilson, of the Forty-third Street Methodist Episcopal THE American reporter is certainly Church, said that the fact was undeni-

because immigration swells the ranks to which they decline to ascend. of the Catholics. The great majority of those who come here of that faith renumber of Hebrews have come over scarcely ever hear the English language spoken by residents.

ood yard, dining-room, young ople's clubs, etc.—but it was very wood The only way we can see to reach this section is by the big churches up town establishing missions and supporting them. Another cause than immigra-I think you will find no falling off in the suburbs.

The Rev. B. F. De Costa said: The statement of Mr. Peters is absolutely correct, and the condition he speaks of will continue until Protestants put forth the Catholics do. It is well enough for Protestants to grumble and complain, but the fact is they are too fond of ease. On the other hand, the Cathosacrifices for the present in view of and soul into their work. mean everything they do, and hence they succeed. Following similar lines Protestants would be just as successful, and possibly more so. When they are willing to put forth the effort they will succeed in ample measure.

MAINTAIN THE FAITH.

Archbishop Ryan Declares it to be of the First Importance.

A New York World correspondent alled on Dr. Ryan, the venerable Archbishop of Philadelphia, and requested that he express his views on questions that prevail in the Catholic Church. As one of the leading metropolitans of the American hierarchy Dr. Ryan's utterances possess especial interest at the present time.

ALL FOR GOD'S GLORY.

"There are no differences in the Church on questions of faith or creed," said the Archbishop. "If popular im-pressions exist that there are such differences, why, the popular understand-The Bishops may ing is incorrect. hold divergent views on some points of polity, of discipline, perhaps, but they are as one in the faith, all striving for

est than formerly, and the discussion has attracted the attention of the people. The press has furnished general information to readers, and perhaps erroneous views have unwittingly been disseminated. Really the subject of education has been a vital one for a long period of time, and the Church has been of practically one mind concerning it.

NO PURPOSE SAVE TO MAINTAIN HER FAITH.

"The views of ecclesiastics, especially those of the distinguished Archbishop of St. Paul, have been quoted often. The visit of Archbishop Satolli has revived interest in the school ques ion. You have read, no doubt, the propositions submitted by Mgr. Satolli it the recent meeting of the Archbishops. The published account is substantially correct. I will be glad if the people of the United States understand that the Catholic Church has no purpose other than to educate per children and to maintain her All religious bodies ought to be as one in sentiment in questions of education. There is a common enemy all must oppose, and that is ignorance The mother of vice is ignorance, and to crush it should be the aim of good citizens.

THE PRIEND OF EDUCATION

"The Catholic Church has always been the friend of popular education. Common schools for the instruction of the masses of the people were first ress of knowledge is in accord with her long-settled policy. When I hear of antagonism between educational in stitutions I feel that there should be, nstead, the antagonism of emulation

"If Catholics are not satisfied with the Public school system of our country it is not because their institutions deeply are devoted to education, but because they do not go far enough in the mission of training or calling out the powers of the soul. We are as one with the Public schools in all that pertains to intellect and memory.

RECOGNITION OF HEART AND WILL

"I believe that a complete educanumber of Hebrews have come over within a short time past. There are portions of the east side where you will time and eternity. The heart of man is chiefly influenced for the right by an element in our nature as real as any not be self-supporting. They would have to be run with a restaurant or an must have a purpose. Being capable entertainment as a feature to attract of education, it ought to be educated. "This is shown by the efforts of cised through education. The mission the Asbury Church, on Washington of religious education is chiefly to the Square. A number of features of the heart and passions of mankind, and it The self-restraint and the self-sacrific

essential to morality are best served by

"In these generalities all rightthinking men will agree, I think. The great practical question in con-nection with the education is how to impart with secular instruction the religious training. If you sweep away from the great mass of Christian parents the number who have not the necessary time to teach their children at home, and in addition those who lack the necessary knowledge, you will probably include two-thirds of the of religious instruction in the Sundayacquired may be half dissipated before the next school hour.
"The daily education in religious

and the heart, secular education and. religious. There are many poor people in the Catholic Church. The Church is the refuge of the poor. They cannot teach their children at lack of time or of capacity. "I am aware the American people

are to a large extent wedded to the system of education which excludes religious teachings from our Public schools. I believe that a radical change of sentiment will transpire, and that the second sober thought of an enlightened community will assert The Lutheran body recognizes the desirability of combining secular and religious instruction. The Episcopalians incline in the same direction, and so do others of the great re ligious organizations. The views of the Catholic Church on the subject of matrimonial divorce gain ground the same people to believe that the Church is right in opposing the divorce of education from religion; that she is right in teaching religious restraint on the passions of the rising generation, and teaching it daily. I think that an educated scoundrel is far more dangerous to society than an the intellect only, without applying safety valve, as it were, by giving the heart a good training, it might be better to omit the mere intellectual development

"It is for the reasons I have enumerated that Cathelics deem the union of the two educations imperative. It is for these reasons that they believe that the bars should not be let down and that the principle of combined secular We cannot make concessions to any departure from this principle, and we must insist that the true educational plan for Catholic children is the which happily combines the two kinds of instruction. There may be differences of or inion among the Bishops as to the details of carrying out the purpose of the Church, but on the main subject of combined religious and secular daily instruction there is but one view, and that is, that the combination is essential and prerequisite.
THE CHURCH AND THE REPUBLIC.

"You ask for my views on the rela-tions of the Catholic Church to the Republic-if there is anything in the policy of the Church that is contrary o the spirit of republican institutions. I think that the Church thrives best in with the politics of other countries. The Church in monarchical countries conducts her affairs as is best suited to the existing conditions. The Church is non-aristocratic. It has been from born in a manger. The disciples we Church rests with the lowly. In the American Republic we are left entirely free to act out her sacred and beneficent mission to the human race. She is free theoretically as well as practically not merely by toleration no overshadowed by civil law, constitutional guarantee. Obstacle to her progress arising from ignorance of her true doctrines and from heredi ary prejudices are gradually disap pearing as Catholics and non-Catholic come to know each other.

"We are all Americans, and the Catholic takes as much pride in our a foreign land, but in all other recommon country as the religionist o any denomination. The Pope is deeply interested in the common people, and the thoughts of the Hole Father have been directed towards the Church existing in republics with keen attention. I have expressed to the Pope on a notable occasion the happy condition of the Church in Republica

can Constitution. I spoke with all the ite example of mine is the action of ardor of a Republican, and I made my the hermit, Telemachus, who caused

ARCHBISHOP RYAN TO THE POPE.
""Remember, Most Holy Father. that the people represented by the shepherds of Judea came by angelic summons to the crib at Bethlehem before the Kings of the East, and deavor to end the cruel sport. He that He whose vicar you are was not entered the arena, and just as a glad-only the King of Kings, but also the later was on the point of transfixing reputed son of Joseph, the carpenter; another Telemachus threw himself that He was a man of the people and between the combatants and begged

plauded my utterances. There was some discussion in the newspapers at Rome regarding this subject. Every-to the stopping of similar contests. thing assumes a political drift at Rome. and a newspaper, the *Halie*, said that animosities between capital and labor, I had conveyed a useful lesson to the and exercises a powerful but not ferred kings to peoples.' Soon after-ward the official organ of the Vatican, time, the dissemination of intelligence the Moniteur de Rome, replied to this and the influence of the Church will criticism, and demonstrated that the Holy Father had, whatever former tions. politics of the Vatican may have been, ARCHBISHOP RYAN CORRECTS A MISTAKE. shown a strong sympathy with Republican institutions. It was to me that the Pope said the memorable words: 'Your country is great, with a future humbler classes of society. The hour full of hope. Your nation is free of religious instruction in the Sunday-Your Government is strong, and the is insufficient. The little character of your President commands mistake. my highest admiration.

"It is not difficult for a man to be should combine instruction of the head and the heart, secular education and principles, with a clear head, pure appointed for each nationality whose heart and great courage to feel and members might be scattered through act them out. Such qualities the Pope possesses. The admiration the Holy Father feels for the United States will. home, either, as I previously said, from if there were not numerous moral reasons, prevent him from any line of Church policy that would in any maninimical to our institutions. The Republic and the Catholic Church go hand in hand, and no outside inter ference will prevail against the friend ly union.

THE IMMIGRATION QUESTION.
"The immigration question on which you desire my opinion is too momentous a subject to be discussed without careful thought. There are two sides to the question. We do not desire the depraved and reckless classes of Europe, but the sober, industrious immigrants, who come to our shores to improve their condition the Protestant clergy in their pulpits, apace, and the same thought will lead and to seek a permanent home are welcome. new blood.

to sift the black sheep from the tion, to abuse, to social ostracism and white is a subject to which our to a business boycott. "All that

longer possesses vital interest in this country. It is a dead issue, if it ever rose to the dignity of an issue. from Germany with a purpose which, He was of the Imperial Parliament, and became seized with the idea that the numerous subjects of European nations who were of the Church and actual interference by his own people to secure spiritual oversight over his

CAHENSLY'S PLAN IMPRACTICABLE. "There are numerous Polish Catho lies. The Cahensly idea was to group our Republic. We have nothing to do with the politics of other countries. a Polish Bishop. The German Catholics were to be under a German prelate. and the French Catholics under a relig

ious Superior of their own race.
"Of course, such a proceeding would the foundation. The Head of the have caused confusion and discord. Church was the son of a carpenter, It was an impracticable and unnecession. There was no author plain men, and the strength of the ity behind Cahensly. Rome took no part in his plan. As soon as the purose of his visit was understood the leaders of the Church conferred and set the seal of disapproval on Cahensly and his mission. Of course their action departed, leaving no strong impres ions behind him.
"As I mentioned, Cahensly's pur

pose was no doubt pure, but his coming was injudicious. The American hierarchy resent foreign interference. They are governed by the laws of the Church, of which the earthly head is in spects they are American citizens.

The World correspondent asked Archbishop Ryan if the Church has the Jesuit is maligned. assumed any especial line of policy in the vexed question of capital and labor. CAPITAL AND LABOR.

separate from them with regret on the America. I described at some length and labor depends upon capital. The suffering.

"It is so," he continued, "largely borders of another and higher region the freedom from legal restraints here, Church's policy is to strive to assimilate. and the broad toleration of the Ameriate the interests of the two. A favor-can Constitution. I spoke with all the ite example of mine is the action of plea for a republican Church at home the cessation of gladiatorial combats in the arena at Rome. You will remember that the monk, in his cell in the eastern desert, heard that men sympathizing with the people. them in the name of Christ to end their discord. The populace, balked of

to the stopping of similar contests.
"The Church endeavors to calm the Pope, who, the paper declared, 'pre- always open influence for the good of tend to ameliorate the existing fric-

To the Editor of the World :

The account of an interview with me by a representative of your paper, published in this morning's issue, is generally very correct.

Permit me, however, to correct a sistake. While I believe that Mr. Cahensly desired that Bishops of the The daily education in religious an ultra-radical or an ultra-conservative, but to steer the safe course of the Holy See for this country, he did various dioceses. I said that this had been attributed to him and regarded by some people as Cahenslyism.

While opposed to what is known as he spirit of this movement, I do not wish to do any injustice to an otherwise very worthy man.

Yours sincerely, P. J. Ryan, Archbishop of Philadelphia. Philadelphia, Dec. 19.

CATHOLIC PRESS.

N. Y. Catholic Review.

The leading Catholic residents of Omaha, Nebraska, have published an open letter to their fellow-citizens protesting against the war waged against the Church by the secret The country needs such platform and by some papers in the by peripatetic lectures on the public ew blood.
"How to restrain the unworthy and have been subjected to misrepresentawhite is a subject to which our statesmen should give earnest study. I do not think complete suspension of immigration is desirable, but this land does not welcome criminals and the vicious. Questions of securing immunity from epidemic diseases may be prominent. And here the great questions of ways and means come forward again strongly. My own mind is not quite clear as yet how the objections to unrestricted immigration should be met. tion should be met.

"In response to your request to explain Cahenslyism, as it is so termed, I may reply that the subject no longer possesses vital interest in repeatedly villified and caluminated ever rose to the dignity of an issue. lolics," continues the protest, "are at herr Cahensly came to New York least human beings and this is the nineteenth century. It is a reflection on the civilization of this community that such a state of things should be allowed to exist. We ask you, therefore, how you can stand idly by and resided without naturalization in the United States should be cared for your city to be endangered, how you United States should be cared for spiritually by their own people. I can silently witness citizens whom you know to be respectable and law-actual interference by his own people abiding, to be repeatedly insulted and goaded to resentment. impression this appeal will make on the public conscience, time will tell, but the prediction can be safely made that a day of reckoning will come for the members of the A. P. A., when the indignant fellow-citizens of all denominations will put a quietus on their proscriptive proclivities.

Liverpool Catholic Times, A Jesuit, in the eyes of every traducer of the sons of the apostolic St. Ignatius of Loyola, is a political hemer, a domestic intriguer, or a wily assassin, who chooses any and very means to attain his ends. A Jesuit is as ubiquitous as he is dangerous. If we are to believe his enemi he may pose in the guise of a scullion or a prime minister, an ambassador or a mesmerist, a valet or a peer. He is all things to all men in his insidious hypocrisy. * * And yet, the Jesuit is coming to be understood. The cloud of misrepresentation and oblequy in which he was enshrouded is vanishing, and he stands before the world as the most zealous and fearless of missionaries the profoundest of theologians, the most accurate of astronomers, the nost subtle of mathematicians, and, taking him all in all, the best and most unselfish of men. That is why

The love of God and the love of our "The part of a meditator, of a common friend of both," was the reply. especially, the seed of piety always "Capital cannot thrive without labor, neighbor necessarily go hand in hand;

A sad procession sought the church at noon of A weeping girl along the winding summer way Followed the slow-borne bier where mute her lover lay.

Adown that flowered path there came a bridal band.

The radiant wife stepped proudly, strong of heart, and grand

With all the solemn joy of love's still wonderland.

White garmented, like day dawned clear with cloudless skies! Dark-robed, like night o'ercast that sees no star Dark robed, like night o'ercast that sees arise!
They met, they paused, they looked into each other's eyes.

And then, for swift and sweet is love's converging tide,

Behold, the fair young wife wept as she turned

The hopeless girl who wept smiled on the new-made bride. -Scribner's.

GRAPES AND THORNS.

By M. A. T., AUTHOR OF "THE HOUSE OF YORK," "A WINGED House of York," WORD," ETC.

CHAPTER VIII.

SUMMER FRIENDS

F. Chevreuse did not allow himself a long indulgence in his own sorrows. Before half an hour had elapsed, h was stepping through the portal of the city jail, all private grief set aside and lost sight of in the errand that had

brought him. Sensitive as he was, the gloom and dampness inseparable from a prison would have chilled him, but that pity for him who was suffering from them so unjustly, as he believed, startled hi heart into intenser action, and sent an antagonistic glow through his frame, as though by force of love alone he would have warmed the stones and

chased away those depressing shadows. A few swift steps along the stone corridor brought him to the cell assigned to Mr Schoninger. Looking with eagerness, yet shrinkingly too, through the grating, while the jailer unlocked the door, he saw the prisoner standing there with folded arms and head erect, regarding him coldly and without the faintest sign of recognition. The place was not so dim but he must have seen perfectly who his visitor was ; yet a man of stone

could not have stood more unmoved.

The jailer was not long unlocking the door, yet, brief as the time was, it sufficed to work a change in the priest. It was with him as with the fountain which tosses its warm waters into a chilly atmosphere; the spray retains its form, but not its temperature. "I am shocked at this, Mr. Schoninger!" he exclaimed, hastening into the cell. will do anything to relieve you! Only tell me what to do.

The words, the gesture, the empha sis, all were as he had meant; but a something in the whole manner, which tells when the heart outleaps the word and the gesture, was lost. It was pos sible to think the cordiality of his address affected.

Mr. Schoninger bowed lowly, without unfolding his arms or softening the expression of his face. "I thank you for your offers of service." he said;
"but they are unnecessary. I have
employed counsel, and what the law
can do for me will be done. Meantime, it is not for you and me to clasp

His look conveyed not only pride, but disdain. He seemed less the accused than the accuser.

Whose hand, then, will you clasp?" the priest exclaimed, impatient at what seemed to him an unreasonable scruple. "You are a stranger here, and can be sure of no one. am the very person whose good-will will be most valuable to you."

It was only the embarrassment re sulting from an unexpected rebuff which could have made F. Chevreuse appeal to the motive of self-interest. To tell a proud and bitter, perhaps a guilty, man that he stands in his own light, is only to make him blacken yet more his immovable shadow. But as a man sometimes relaxes the severity of his manner at the same time that h increases the firmness of his resolution, Mr. Schoninger unbent so far as to offer his visitor a seat.

'Please excuse the roughness," h said, indicating a rude bench. "The furniture is not of my choosing." And seated himself on the bed, there being

F. Chevreuse remained standing The mocking courtesy was more chilling than coldness.

'I followed an impulse of kindness in coming to you," he said, looking down to hide how much he was hurt. "I did not stop to ask myself what was conventional, or wise, or politic. My heart prompted me to fly to the rescue, and I took no other counsel."

There was no reply. Mr. Schonin-

ger's eyes were fixed with an inten and searching gaze on the priest, and a faint color began to creep up over his cold face. As F. Chevreuse raised his eyes and met that gaze, the faint color deepened to a sudden red; for the priest's glance was dimmed by tears of wounded feeling he had striven to hide.

"You distrust me!" he said re proachfully; "and I do not deserve it. would serve you, if I could. I would be your friend, if you would let me. It was Mr. Schoninger's turn to drop is eyes. To look in that face unmoved was impossible. The reproach, the pain, the tenderness of it had sho like an arrow through his heart, steeled as it was. But his habit of selfcontrol was proof against surprise. After the blush had left his face, there was no sign visible of the struggle that was going on within. He seemed to merely considering a question. After a moment, he looked up.

"You seem to think me innocent of this charge?" he remarked calmly. F. Chevreuse was silent with astonishment.

"You probably do think so," Mr. Schoninger went on, in the same tone. "But whatever your opinion may be, you do not know. Crimes are committed from various motives and under various circumstances. Some are almost accidental. Neither is crime Some are committed by the low and rude alone, nor by the bad alone. There is nothing in the character or circumstances of any man which would render it impossible that he should ever be guilty of a crime. I repeat, then, that you cannot be sure of my innocence; and, till it is proved, there can be no intercourse between us. I am willing to give you credit for a charitable impulse; but I do not want charity. I want justice!" His eyes flashed out, and his face began to redden again. Mr. Schoninger had not become cool by

spending a night in jail. F. Chevreuse did not stir, though he was in fact dismissed. Mr. Schonin-ger, seeing that his visitor did not sit,

rose, and stood waiting to bow him out. "I cannot go away and leave you so, in such a place!" the priest exclaimed after a moment, during which he seemed to have made an inner effort "It is monstrous! to go. you see that it is so? Why, last night we were like friends; and I insist that there is no reason why we should not

be friends to-day. "What! Even if I should be guilty?" asked the prisoner in a low

F. Chevreuse made a gesture of impatience, and was about to utter a still more impatient protest, when he met a look so cold, yet so thrilling with a significance he could not interpret, significance he could not into the that he drew back involuntarily.

convictions are, apparently, not so deep as you had supposed, sir," he said freezingly. "I am afraid you freezingly. "I am afraid y would find yourself disappointed to the extent of confidence you would be able to repose in me. The sober second thought is best. Our paths "Well, good-by!" he said hastily.

are separate. For the first time something like anger showed momentarily in the priest's face, and gave a certain sternness to the first words he spoke; but it was over in an instant. are quite right, sir!" he said. is impossible for me to go with you, unless I am met with entire frankness and confidence. If you choose that our paths shall be separate, I will not force myself on you; but we

need not be antagonistic. Farewell! He turned and groped in the doorway for the passage-step, his own shadow being added to those which already wrapped the place in an obscurity almost like night. He saw the jailer in the long corridor before him, waiting to lock the door, and he had just found where to set his foot, when he felt a warm touch on his hand that still held by the stone door-way inside the cell. The touch was slight, but it was a caress, either a kiss or the quick pressure of a soft palm. He had hardly time to be fully aware of it before he stood in the corridor, and the jailer was locking

the door behind his He stopped, and looked through the grating, but could not see the prisoner. Only a narrow line of black, like the sleeve of a coat, seemed to show that Mr. Schoninger had thrown himself on to his bed. The priest put his face close to the bars, and whispered, "God bless you!"

The line of black moved quickly with a start, but there was no reply Pale and dispirited, F. Chevreuse left the prison, and took his way slowly to Mrs. Gerald's. He would rather not have gone then, but he had promised. He wondered a little within himself, indeed, why he felt such reluctance to see persons who had always been faithful and sympathizing friends to him, and why he would rather, were the choice left to him, have gone to Mrs. Ferrier, or,

still better, to Annette. As soon as the true reason occurred o him, he put it aside, and refused to

think on the subject. Mrs. Gerald was evidently on the watch for him; for as soon as he approached the house, she came to the door to meet him. The color was wavering in her face, her blue eyes were suffused with tears, and looked the sympathy her lips did not speak. But the sympathy was all for him -- for the terrible wound torn open again, for the new wound added, perhaps, of misplaced confidence. No look comed to glance past him and inquire or the one he had left behind.

Honora sat by a fire in the sitting-room, leaning close to the blaze, with a shawl drawn about her shoulders, and seemed to shiver even then There was a frosty paleness in her face as she rose to meet their visitor, as though the blood had all flowed back to her heart, and stopped there, and the hand she gave him was cold. But an eager, questioning glance slipped from her eyes, swift and shrinking, that went beyond him and asked for

news of the prisoner. "Well," said F. Chevreuse, glancing from one to the other, "there is nothing to tell. Honora sank into her chair again,

and waited mutely, looking into the "Nothing of any consequence, that is," he continued, folding his hands tojail; but Mr. Schoninger has so quix-otic a sense of propriety that he will not allow me to do anything for him. It was in vain for me to urge the matter;

he absolutely sent me away "He was quite right in that," Mrs. Gerald remarked coldly.

Honora's eyes were again eagerly F. O'Donovan shrugged his shoulsearching the priest's face, but Mrs. He had been a good deal in Gerald was in turn looking away from France, and had, moreover, as all

m.
"And why was he right, madam?"

demanded F. Chevreuse. ner expression was of that stubborn she said, carefully choosing her words, "but it does not seem to me that you are the person of whom he should take advice now. Pardon me, F. Chev-I do not mean to criticise you nor dictate to you, of course. But I am glad that you are to have nothing to do with this. You should be spared the

He was too sore-hearted to argue the point; and he knew, moreover, that argument would be thrown away. He was well aware that the most of his friends thought his generosity some imes exaggerated, and were more likely to check than to encourage him. When he went out of the beaten track. he had never found sympathy anywhere but with the one whose loss he felt more and more every day, unless it might be with Annette Ferrier and

her mother. "It seems that I am not to have any thing to do with it," he said; "though I fail to see why I should not. Let that pass, however. I pity the poor fellow from my heart, though his detention will be a short one, since the trial, they tell me, is to come on immediately. It is a miserable condition, being shut up in that place, and loaded with such an outrageous accusation. I do not wonder it made him bitter and distrustful of me.

Mrs. Gerald lifted her eyes quickly and gave F. Chevreuse a glance that recalled to his mind that look from which he had shrunk in the prison. He could not understand it, but it made him shiver. Not that it expressed any suspicion or accusation; it seemed only

suspicion in his own mind.
"Well, good-by!" he said hastily.
"Let us all beware of uncharitableness in thought, word and deed. When he had reached the street-

door he heard Miss Pembroke's step following him. You have really nothing to tell me?" she asked, trembling as she held her shawl about her. "Recollect that

I and this man have spoken together as friends. Am I still to believe in him? "Oh! fie, Honora Pembroke!" the priest exclaimed sorrowfully. that the kind of friendship you give,

that you doubt a person at the first wild charge made against him?" "It is not so much that I doubt Father," she said faintly. nothing so terrible has ever come near me before, and it is confounding.

want to be reassured."
"Cast all doubt out of your mind, then," he said emphatically. you should send some little message to Mr. Schoninger by a proper messenger, saying that you hope he will soon be delivered from his trouble, it would be a kind and Christian act.

She drew back a little, and made no

reply.
"You are not willing to do it?" he asked.
"I would rather not, Father," sho answered deprecatingly. "I really hope and pray that he may soon be delivered, and I am willing he should know it—he must be sure of it, if he gives the subject a thought—but I would not like to send him a message. There will be men to go and speak kindly to him; he has many friends. If Lawrence were here, he would go. I

matter F. Chevreuse sighed. "You mus be guided by your own feeling and sense of right in this," he said. did not mean to advise, but only to

suggest He knew, as he went away, that she lingered in the door, looking after him in painful uncertainty, and he almost expected to hear himself called back and begged to be her messenger. But no call came; and he went away from his second visit as from the first, chilled and disap-

For one moment the thought which he had thrust aside on coming started out again, and made itself seemed to him, in that brief glance at it, that there is nothing on earth which can be more cruel than a strict and scrupulous respectability. Then instantly he began to make excuses, and to find reasons why people, women especially, should be less demo-tive than he might have wished. s demonstra-

"What! you will not recognize me?

said a voice at his elbow. It was a voice to arrest attentiondeep, musical, and penetrating; and the speaker was not one to be passed with only a glance. ium height, broad-shouldered, and had an exceedingly handsome face, with brilliant blue eyes, and wavy, dark miles, or more, from that of F. Chev-

reuse.

of forty miles.
"Brother!" exclaimed F. Chevreuse, and grasped the hand the other extended to him, and for a moment gether on the back of a chair, and looking down at them. "I went to the having long borne without human help his own burdens and the burdens whom he can venture to confess his human weakness. "I thought you were at home, swathed in flannels,"

he added, recovering himself.

graceful and vivacious persons have, a natural inclination to use a good deal emanded F. Chevreuse. | of gesture. "Rheumatism, my friend, is not invincible. Yesterday I was helpless; this morning at seven o'clock reserve which some good people assume I was helpless. At ten minutes past seven I heard news which made me friendly, and are determined not to be uncharitable. "I may be wrong," sound, too. It was only to say, Get thee behind me, Satan! and I could walk as well as you. From which I

> ation, was Satan in disguise. F. Chevrouse pressed the arm he had taken, and they walked on together a little way in silence. The news his brother priest had heard need not be spoken of. His silent sympathy and companionship were enough.

conclude that my rheumatism, if it

had existence outside my own imagin-

"Has it ever occurred to you that the saints must have been considered in their day rather disreputable people?" the elder priest asked pres-"Leaving violent persecution out of the question, what a raising of eyebrows, and shrugging of shoulders, and how many indulgent smiles, and looks of mild surprise, and cold surprise, and gentle dismay, and polite disapprobation, and all that they must

have occasioned!"
"By which I understand," remarked the other, "that somebody has refused to fly in the face of society at your

request. "Taken with the usual allowance required by your interpretations of me, that is true," F. Chevreuse admitted. His friend smiled. There was

always this little pretence of feud between them, and each admired the other heartily, though the Frenchman was unconventional to a fault. and the Irishman scrupulously polished. A fastidious taste and a cautious selfcontrol, learned in a large and varied experience of life, stood in constant ward over F. O'Donovan's warm heart and high spirit. F. Chevreuse, in his trustful ardor, was constantly bruising nimself on the rocks; his friend looked out for and steered clear of them, yet not with a selfish nor ungenerous

caution. "Brother Chevreuse," he said in a voice to which he could impart an almost irresistible persuasiveness, "you are older and wiser than I am, and I only remind you of what you know when I say that conventionality is not to be reprobated. It is on the side of law and order. It is the friend of propriety and decency. rule, to which, indeed, exceptions are allowed, but not too readily. speak of the saints as though they vere all persons who have lived before the world peculiar and exceptional lives. Of course, even while I speak, you remember that the Church not pretend to have canonized all her holy children, and that she has appointed a day to commemorate those who have won the heavenly without drawing upon themselves the attention of mankind. I do not believe that any breath of slander or of injur-

ous criticism ever touched Our Blessed She used every care to preserve from them. Why should not Ladv. herself from them. women be as careful now, even at the risk of seeming to be selfishly cautious? s the high reputation which they have labored to acquire to be lightly perilled even for an apparently good end? Besides, in performing that one good act, they may, by drawing criticism on themselves, have lost the power to perform another effectually. You defend an accused person, never havng done so before, and you may save Do it a second time, and people

will say, 'Oh! he is always defending criminals; and your power is gone. accused, and not protest against the

wrong," F. Chevreuse said gravely. "It is more than hard, it is wicked, the other replied with earnestness 'But first be sure that the person is innocent; and then, having ascer tained that, try to recollect, my dear friend, that you alone are not to right all the wrongs of earth. Some mus be endured, some must be rectified by others than you. And, after all, I am inclined to believe that, as a rule, no innocent person falls into serious difficulty without having been faulty in some way, as regards prudence, at least. Now, how is such a person to learn wisdom by experience, if there s always somebody at his elbow to save him from the consequences of his own act. It is not pleasant to be obliged to check a generous impulse in ourselves or in others; and it is not pleas ant, when we are in trouble to be left to fight our way out of it alone. if we are always performing works of upererogation, we may unfit ourselves for performing duties. And as to find ng our track, unassisted, through difficult ways, and learning by experience how to avoid them, levelops our inward resources, and is

good for us, though bitter. The last words were delivered with an incisive emphasis so delicate be observable only in one hair just beginning to be threaded who seldom spoke with emphasis, and with white. This was F. O'Donovan, it touched the listener deeply. F. whose parish, a small one, lay two O'Donovan never complained, and he or more, from that of F. Chev-Besides these two, there was tions to his friend; but one who knew no other priest resident within a radius his life could not doubt that he had learned to take his very sleep in armor. He had risen from poverty and obscurity, as the sparks rise; had borne the jealousy of those whom he left be seemed to be on the point of yielding hind, and of those he had eclipsed in his higher estate; had been obliged to control in himself a haughty spirit and a tender heart; yet had never made of others, sees at length a friend on a misstep of any consequence, nor whom he can lean in turn, and to given his most jealous detractor an

angry word to remember.

His place was in a metropolitan church; but, at his own request, he had been sent for a time to a quiet leisure to complete a literary work for which city life and the demands of a

host of admirers were too distracting. He had followed F. Chevreuse from his own house to the prison, and from the prison to Mrs. Gerald's, and he understood perfectly what he would wish to do and where he had been disappointed. Honora had, indeed, told him, half weeping, of the request she had refused, and had proposed to make

him the bearer of her retraction.
"To think I should have set up my sense of right against his!" she ex-claimed. "To think that I should have refused him anything!

And yet, though she was sincere in her regret, she was greatly relieved when F. O'Denovan declined to carry her message, assuring her that F Chevreuse would doubtless, on second thought, approve of her refusal. To have sent a direct message to a man who stood before the world charged with a horrible crime, and, perhaps, to have received a message in return from him-to have placed herself thus in communication with one of the mos darkly accused inmates of that jail which she had passed frequently dur-ing her whole life without ever dreaming of crossing the threshold, even fo a work of mercy—the very possibility plunged Miss Pembroke into confusion and distress. The regions of crime were as far removed from her experience as the regions that lie outside of human life; and, of herself, she would as soon have thought of following any one to purgatory as to prison. That

scrupulous correctness and propriety which we admire in these fair women, whose whole lives are passed in the delicately screened cloisters of the world, shows sometimes a reverse not so admirable. They are seldom the friends in need; and when a fearless heroism is wanted, they do not come forward. They draw back instinctively those garments they have been at pains to preserve so white from contact with the blood-stained, dusty One who goes staggering by with the thorns on his head and the cross on his shoulders. A look of pity and horror may follow him from the safe place where they stand; but it is not they who pierce their way through the rabble, with Veronica, to take the imprint of his misery on to their stainessness, nor they who weep around his tomb through dews and darkness, careless of the world in their unspeakable sorrow, and floating above the world in the unspeakable ecstasy to which that sorrow gives place. the charity of the human angel is limited. Only the angels of God, and those generous souls whose anguish of pity for the suffering is a constantly purifying fire, can go down into the darker paths of life and receive no

stain. "I am glad F. O'Donovan came, Mrs. Gerald remarked when their second visitor left them. "I feel better for being reassured by him. Of course, we all know that we cannot throw ourselves away for everybody as dear F. Chevreuse's impulse is ; ye he is so good, so much better than any one else, one feels almost guilty in not following him every step he wishes. His utter unselfishness and generosity are very disturbing to one sometimes for we must think of ourselves."

"It is well for the world that there

are those who see no such necessity,

Miss Pembroke replied briefly. Her companion said nothing more for a moment. She had been conscious that Honora was not satisfied, but had preferred to take no notice of it, and to quiet her without seeming aware that she needed quieting.

"Poor Mr. Schoninger!" she said presently. "I pity him with all my heart. It is, of course, impossible to believe that this arrest is anything but mistake which will soon be corrected Still, the affair must be very painful to him. How indignant Lawrence will be! I wish he might hear nothing of of it till he comes home, for I really think he would come sooner if he knew what has happened. He thought

good deal of Mr. Schoninger." Yes, it must soon be corrected. repeated Honora, passing over the "I cannot imagine on wha grounds the arrest was made; but ome are ready to believe of a stranger what they would never listen to if said of one they knew. One might parody that proverb about the absent and say that the foreigner is always wrong. Only imagine what it must be. Mrs. Gerald "— Honora's brown eyes dilated with a sort of terror,imagine what it must be to find one's self in trouble and disgrace alone in a foreign land. No person has any special interest in the stranger; no one knows him well enough to defend him; his reputation is a bubble that the first breath may break; and if he is wrong, no one understands what excuses may be made for him. Fancy CONTINUED ON THIRD PAGE.

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Lawrence alor country, and

JANUA

Mr. Gerald h sympathy; bu 'My dear I decision, "I ca my son, no mat how friendless imagine him charge of robbe too great a flig inst. But that pitying Mr. Sc Mrs. Gerald

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As a precau Balm should speedily rel In curin asthma, breeases of the remedy wh We refer to which has

-Boston I

One trial

VARIABI

Lawrence alone in some European country, and arrested for a great

Mr. Gerald had listened at first with sympathy; but at the name of Law-rence her face changed.
"My dear Honora," she said with

my son, no matter how far away, nor how friendless he might be—I cannot imagine him being arrested on a charge of robbery and murder! It is too great a flight of fancy, and too un-But that does not prevent my pitying Mr. Schoninger."

Mrs. Gerald would not have shown

such asperity, probably, had her son never given people anything to forgive in him. Tremblingly alive to his faults, she gladly seized on any charge which it was possible to cast indig-

Honora perceived too well her feelings and the mistake that she herself had made to be in the least annoyed at It may be that she understood better than ever before what might be the pain of one whose affections are engaged by an object which has not her entire approval. Not that she loved Mr. Schoninger, or for a moment fancied that she did; it was only that he had come near enough to excite her imagination on the subject

"Fortunately," she said, after a thoughtful pause, "the people of Crichton are liberal."

TO BE CONTINUED.

The Old, Old Story.

The latest "escape" that we have account of is John Dennis Daly, who has been performing on the Pacific coast. John Dennis claims to be an ex-priest and "a brand snatched from the burning." As usual, he began by having his doubts about some of the doctrines of the Catholic Church. Doubt soon led to conviction, and conviction led to absolute separation from the Church communion. Of course he was promptly taken up by the Methodists of San Francisco and Oakland. They asked no questions. They ac cepted his story without investigation or inquiry, and got swindled as usual

Daly told his audiences that as a boy he had grave doubts. boy," he says, "serving Mass, and as a young man in the 'Romish' seminary, I was greatly troubled by the in-Notwithconsistencies around me." standing these doubts, he took orders and was a priest for fourteen years, as he confesses. Doubtless he would still be in the ministry had he not fallen a victim to his appetite for strong drink

After lecturing to the good people near the Golden Gate for some time, Mr. Daly took a vacation. He returned to his old haunts, the saloons, and proceeded to fill up. The Baptist fraternity, who had taken him up and who had paid him liberally for his at tacks on the Catholic Church, were puzzled by his absence. Days passed and he appeared not to keep his en-gagements. The sensational members of the Church, with an eye to business. proceeded to declare that he had been smuggled off by the Catholics and assassinated. One of these men—a Mr. Davie-granted an interview to a reporter, and during the course of it the following dialogue ensued.

"I believe they've done him up. "Whom do you refer to?" he was

Why, the Catholics, of course, attempt it?'

on the day he was in my office he was very much elated over his lecture of the

When in San Francisco to day I called at police headquarters and was shown the billy found on the Tivolli steps the other night. The Italians who were thought to have carried it are probably Catholics, as most Italians are and especially low ones.

'Of course I don't say that these men had anything to do with Rev. Daly's disappearance, but then every thing looks strange, and, in fact, it's a mysterious case all around, and I intend to investigate it thoroughly.

While Mr. Davie was thus speculating, Mr. Daly was in the city tombs "sleeping off a jag," according to a local report. He had been arrested by policeman for drunken and disorderly conduct on the streets, and had been locked up. Thus another shining star in the evangelistic galaxy has dimmed, and another genteel swindle has been practised on the col-lectors of "escapes" and other freaks. -Boston Republic.

At this season of the year cold in the head resulting in Catarrh is alarmingly prevalent. As a precautionary measure a bottle of Nasal Balm should be kept in every household. It speedily relieves and permanently cures the worst cases of cold in the head and catarrh. All dealers or by mail on receipt of 50c. for small, or \$1 for large bottle. G. T. Fulford & Co., Brockville, Ont.

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VARIABLE APPETITE and itching at the nose are signs of worms. Dr. Low's Worm Syrup is the best cure.

For the CATHOLIC RECORD. Father Murphy's Sermons

(ALBA.)

Susan O'Donnell was the daughter of an Irish laborer whose wife had decision, "I cannot possibly imagine died leaving him with a considerable family, of whom Susan was the eldest. As his earnings were none too largechiefly because of slack intervals-it was necessary, as well as reasonable, that his children should do for themselves as soon as possible; and Susan being the eldest, set the example by hiring out as housemaid to one of the magnates of the small town in which she lived, leaving "Gran'ma" to look after the younger branches.

There she found herself as comfortable

as kind-heartedness and plenty of worldly means could make her. It happened that the cook in this well-to-do family was an extremely amiable young woman, only a very few years older than Susan; and the two girls soon became fast friends. having been brought up Susan by an exceedingly pious and in-telligent Catholic mother, soon found her affection for her new friend taking on the form of a strong desire for her conversion; the more so that Mollie's Protestantism did not appear to be very deeply rooted, and her desire to learn something about the Catholic religion was often and openly expressed. The office of instructress was something new to Susan, her experiences in that line having been confined to hearing her little sister and brothers repeat their daily portion of catechism before proceeding to school. As she had, however, studied well her own cate-chism, she was able to give pretty fair culty whatever in accepting the fundamental doctrines of the Faith—the infallibility of the Church, the supremacy of St. Peter and his successors, the

Blessed Virgin and the saints. Matters went on encouragingly for some time, when one day Mollie, enter ing the room which was devoted to the use of the two girls, found Susan busy sewing new strings to her scapular.

"Mercy me! what's that?" she asked with an astonished look. "Tis my scapulars," answered

Susan, reddening slightly. "Your what? "Sure, an' didn't you never se

scapulars before?"
"What's it for?" continued Mollie, ignoring the question, and contemplating the article.
"Well, we wear it—for—for—sure,

'tis the scapulars of the Blessed Mother of God. That's why we wear it."
"For land's sake!" exclaimed

Mollie, bursting into a perfect roar of laughter. Poor Susan, feeling her in-ability to make the mystery more clear, stuffed the scapular into her work-box, till a more private moment. For some little time, the cook had

been in the habit of accompanying Susan to Vespers; and just about the time the scapular came to the front, Mrs. Earle, their mistress, began to twit Mollie with her attendance at the Catholic church, of which she made no secret. Mrs. Earle was a woman of education, and had travelled a good deal. But her anti-Catholic prejudices were so strong that whatever she had seen or read of the Church's practices, either at home or abroad, was the butt replied Mr. Davie; "who else would of her unsparing and unquestioning ridicule. She therefore began to treat Mollie to a daily dish of "It was Rev. Daly's intention," continued Mr. Davie, "to locate here, and drink too much holy water; recomtions;" told her she hoped she did not mended her to rub her throat with a blest candle as a preventive of quinzy; in the shape of an audible whisper told her amazing tales about the Bamold her amazing tal bino, the black-faced Virgin, and all the other things the Catholics "worshiped, just like a parcel of Pagans.'
The effect on Mollie was very pro nounced; and poor Susan, feeling the injustice of it all, yet powerless to throw any true light on the subject. blushed, and held her peace. She referred to her catechism; but beyond explaining that objects became sanctified "by the word of God, and by prayer," as St. Paul says, it afforded no assistance.

"Sure, then, and it was always so in the Church," was her solitary and not always satisfactory reply to Mollie's frequent and rather contemptuous

whys. Susan thought a good deal about it : and finally, urged partly by her solicitude for her friend, and partly by a desire to understand better for herself things which seemed so trivial or so offensive to others, she determined to ask Father Murphy about them. She therefore took an early opportunity of calling at the priest house, where she found the good Father in the hall, in hat and top coat, his buggy being in waiting at the door. She would have deterred her consultation, but Father Murphy, When she explained her it was.

for a moment; then he said:
"Well, my good girl, I am just going on a sick-call, and must not stop even to instruct you. But-I'll tell you what I will do; it will be by far the best way of meeting the difficulty. on the subject for next Sunday even-

trouble, the priest looked thoughtful

ing. Try to get your friend, and as many others as you can, to come." Sunday evening found Susan and reported miracles, as is

the absurd explanations given by Protestants of many practices seen in accepted. Catholic countries, and gave the true history of celebrated pictures and statues known as "miraculous." He statues known as "miraculous." told how the wearing of the scapular was a divinely-sanctioned adaptation the beautiful mediaval custom

persons a badge, or scarf, or other smaller token, in honor of the lady of their love. He dealt with the innumerable "whys," of Protestants, and even of some Catholics, as, "Why should the Church attach a blessing or an Indulgence to such miserable trifles -to a bit of rag, a morsel of green stuff, a drop of water, a threepenny Why should she attach any importance at all to some trifling de tail, as, for instance, to whether I say the Angelus standing or kneeling-as if the prayer were not equally either way? If there is a Jubilee, why must I recite the necessary pray ers in three different churches instead of only in one? And why must it be in these or those particular churches, instead of any other?

In replying to all this cavilling, Father Murphy recalled how Almighty God robuked Moses for striking the rock twice when He told him to strike it once; how He also rebuked him for striking it at all when He bade him speak to it; how He punished the prophet for turning out of the way when He had commanded him not to turn to the right or left. He reminded his hearers of the occasion answers to Mollie's questions; and she reminded his hearers of the occasion began to have good hopes of her ultimately embracing the truth, the of a blind man with clay made with ultimately embracing the truth, the of a blind man with clay made with more so that Mollie seemed to find no dif-spittle, and then commanded him to go and bathe in the pool of Siloam. The objectors of that day,' tinued the good Father, "doubtless said why did the Lord not restore the blind man without all that? Was not His Omnipotent Word sufficient; sacraments, and even prayer to the of what use was the clay; what better was the water of Siloam than any other Elisha. When the prophet water? divinely inspired, directed Naaman, the leper, to dip seven times in the river Jordan, the Syrian did actually fire up on a similar ground. Are not Abana and Pharpar, rivers of Damascus, better all the rivers of Israel?" He than might also, according to the same view, have added: 'If the waters of Jordan possess any miraculous virtue, why must I dip seven times? Why will not

once do just as well?'
"Numberless instances recorded in Holy Writ," said Father Murphy in conclusion, "serve to show beyond a doubt that there is some deep mystery and divine wisdom in this pointed selection of small and trifling things as channels of grace. He who created us, and who knows all the intricacies of our being, perceives in fallen human nature some vice to which these despised trifles and littlenesses are the antidote. That vice is—Pride, the very root of evil, the very vice of the devils. It is our pride which makes us revolt against them. "Shall I be beholden to the virtue attached to a bit of blest palm, or a string of beads? As if I were a baby! These things are only fit for old women and little chil Well, does not our Lord saydren !" Except ye become as little children, ye shall not enter the kingdom

heaven?" The congratulations which the good priest received on his breathlessly listened-to instruction, were as gratifying as unexpected. The first reached him on his way down the pulpit-stair, years, who sat with his mother owards Catholicity had been nipped in the bud by the ill-manners of some urchins who had occupied service time in wantonly crowding and edging him out of the pew, instead of their prayers—a proceeding which had caused the youth to take his hat and walk out of the church. Since that time, he had attended his mother, certainly, but with more regularity than good-will. It therefore consoled both mother and priest to hear him whis-

"If that ain't just the nicest sermon I ever listened to! I'll be a Catholic now, mother.

The next critique came to the good Father on the following day, from an old Irishman. "An' sure, an' 'tis your reverence that gave us the fine sermon last night! I've been a Catholic these fifty years, an' I niver understood them things rightly before.

"Why, Patrick, you must have heard them explained often." "Well, mebbe oncet in a while; but 'tis hard to remimber, yer riverence;

'tis hard to remimber. Number three came from a Protestseeing something was weighing on ant gentleman who frequented the her mind, insisted on hearing what church chiefly because of his strong personal liking for the priest. His re considerable learning.
"You hit the nail on the head very

happily in that sermon," he remarked.
"It is a subject on which there is a vast amount of misconception among I will prepare a sermon non-Catholics, and is, I imagine, of considerable practical use to your own people. Such instructions are a very different thing from the parading of Mollie at church, and Father Murphy done by your press, with, I think, inwas as good as his word. He began different taste. Occurrences of that by explaining the symbols used in the nature, even if true, have but little Church, showing that candles, incense, argumentative value except to eye-holy oils, holy water, and other witnesses; and to lift them above the things were employed in the ceremon-plane of vulgar imposture would ies of the Jewish worship, by express require an authoritative process of

command of God Himself to Moses, and authentication. I confess that for my had only been borrowed and imitated self I gained many new ideas from by the Pagans in the ceremonies of your discourse of Sunday evening. It their false religions. He explained is the right end to begin at, if you the use of everything, and the benefit to be derived from it. He referred to doctrines of your Church are more easily expounded, and more readily It is the small things-if I may so speak-that stick in our Protestant throats.

"I believe you are right," replied Father Murphy. 'The subject was, of course, too extensive to be more than skimmed in a single sermon; but whereby noble warriors wore on their its practical value is great from many points of view. I will recur to it from time to time.'

The Atmosphere of Home.

Catholic Columbian. A home is what a woman makes it, daughter is, nine cases out of every ten, the reflection of her mother. training of the girl of fifteen is shown in the woman of fifty. A son may, by contact with the rough world, some times outlive his early home influences -a daughter rarely does. The world has a sharp way of teaching its truths to a girl. Is it not far better, then, that her mother should tell her with that sweet and sympathetic grace and gentleness which only a mother knows? Let the world build upon your foundation, but do you lay the story. Any builder will tell you that the whole strength of a house depends upon its foundation. The flowers most beautiful to the eye and sweetest to

from good homes.

the smell grew in good soil. The world's noblest women have sprung

ATMOSPHERE OF HOME. The home atmosphere, says a writer in the Brooklyn Eagle, is so largely dependent on the character of mistress that she ought often to think of how she can increase her influence right in her own family circle. How many homes are totally ruined by a faultfinding, tempestuous, discon-tented woman, a type altogether too well-to-do common, even in very well-to-de abodes. Why, I spent a day last summer in a family where the fretful peevishness of the mother, never restrained, had permeated her whole manner, her voice being the most disagreeable I ever heard. When some thing unusually annoying happens, the rest of the family sneak off in different directions to avoid the stormy scenes which they know will follow.

Envy, temper and discontent are in consistent with everyday or common place happiness, and it is such a sad see what might be a happy sight to circle ruined by the disposition of one person. The envious, disgruntled type sees nothing even in her own surroundings to cause happiness. always comparing her lot with another's, and wishing she might have the belongings of larger wealth. The only way to have a happy home is for the presiding genius there to learn to make the most of all it offers, to make the home interior as comfortable and charming as means will allow, to so live herself as to draw out the best traits of her husband, her children and her friends. To do this day after day she must try herself to be a lovely character, to guard against those com mon faults-discontent, lack of self-

Our Most Faithful Friends.

control and peevishness.

We all need friends. There is nothing sadder to be said of any creature than that he is friendless; and there is no heart so cold, so narrow, that it does not warm at the presence or promise of a friendship. We all lean our weight upon our friends sometimes, even the strongest natures amongst us, een and though every one of us has learned a the bitterness of feeling this support recent convert—in a pew close by. The slip away from beneath the hand just boy was a Protestant, whose leanings when we need it most, yet even this does not teach us wisdom, and well for ourselves, in truth, that it does not Better, far better, the pain of disap pointment, than that cold, insolen selfishness that refuses to trust human ity at all, because it has found it human. We must trust each other for kindness; we must call upon each other for help sometimes. And when we have found a friend as true as this world holds, let us try to realize our blessing and thank God for it.

Happy is the girl who makes a confidant of her mother. Never will she find a more disinterested friend, one who is more willing to sacrifice for her. and whose love lacks every element of unselfishness. Fortunate, indeed, is the mother who holds her daughter's confidence and who is ever ready to offer sympathy. Strange as it may seem to men folks, the girls have many trials and tribulations. Their feelings are frequently hurt by petty annoyances, and they often need sympathetic and wise counsel. It is a sad necessity that compels young women to seek confidence and sympathy outside the home circle. Often this is because of the coolness of the home personal liking for the priest. His re marks were the more encouraging that that to love and be loved are the most he was a man of fine intelligence and natural attributes of the woman heart.

1892, "The Cream of the Havana Crop."

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The Mother Bird's Love. "When my mother was a little girl,

writes Miss May Wilson, "she lived in Virginia, near the Potomac river. One bright May morning she mounted her pony and started for a ride with her father. Soon their road brought them to the edge of the woods near the They saw a thin cloud of river. smoke rising from the woods, and the smell of burning leaves was in the air. They stopped to watch the fire. What cry did they hear? Above them, a fish hawk is slowly flying and making cries as if she were in trouble. Near them is an old oak - its dead trunk is covered with the stems of last years vines-and among the top most boughs is a nest. Round and round that nest flew the fish-hawk Her little brood were lying in the nes and the mother knew that they were in danger. Swiftly the flames drew nearer to the oak. They seized upon They seized upon the vines that clung to it. Quickly they mounted this light ladder. The twigs of the nest caught the flam The fish hawk ceased her cries and flew to the nest. With her beak she pulled out the blazing bits of wood and Long she fought against th straw. fire, till at last she saw that she could not save her little ones. What will she do now? There is but one thing left for her to do. She can die with them. So, circling round and round,

dim. The Paris correspondent of the London Times is authority for the state-ment that Prince Malatesta, who was joined with Louis Napoleon, afterwards Napoleon III., in an attempt to overthrow the Pope's rule in 1832, became a Trappist monk, and died recently at Aiguebelle, an exemplary member of that renowned and austere religious order.

the mother-bird sunk slowly down

upon her nest, covered her brood with

her wings, and was burned to death.

So sweet and strong and self-forgetful

is mother love! My mother looked up

They turned their horses and rode slowly home. But the bright May

morning had suddenly grown dull and

and saw tears in her father's eye

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NOTICE IS HEREBY GIVEN

That at the next session of the Parliament of Canada, application will be made for an Act to incorporate the society known as "The Grand Council of the Catholic Mutual Benefit Association of Canada," the objects of which society are to unite fraternally all persons entitled to membership under the constitution and by-laws of the society; to improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to establish, manage and disburse a benefit and a reserve fund, from which a sum not exceeding two thousand dollars shall be paid to each member in good standing, his beneficiary or legal representatives, according to the constitution and by-laws of the society.

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Dominion.

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

Arrears must be paid in full before the paper

London, Saturday, January 7, 1893.

THE, NEW-FANGLED THE-OLOGY.

The Latitudinarian theological pro fessors who are cropping out in such numbers from the Protestant seminaries throughout the United States seem not to be terrified by the heresy trials now in progress in which theological professors figure so largely. Professor Egbert Smith, of Andover, recently expressed his indignation against the Congregational Mission Board for refusing to send six young ministers to the mission field because of their laxity of belief on doctrines the most fundamental in Christianity. The six young ministers are claimed by the Professor as representing his own views, inasmuch as they got their thoology from the Andover Seminary.

A statement of belief has been published by one of the ministers, in which he professes, indeed, to believe in "the divineness" of Christ, "not because of the stories of His birth or His miraculous deeds, or His ascension to heaven, but because in His life I see in deeper colors and truer proportions the divine humanity I have already recognized in my fellow-men.

In other words, this so called Chrisman teacher acknowledges the divinity of Christ, only in the sense in which all pious persons are god-like or divine ; and it would appear that this is the doctrine which is inculcated upon the generation of ministers who are being educated in Andover, Theological Seminary. It is needless to say that all this cloud of words in which the divineness of Christ is set forth is but a poor imitation of the words in which the true doctrine of Christianity is conveyed. The meaning is, of course, that Christ is not God at all; and in fact further on in this statement of belief of the young minister he states what he means more plainly still:

"I regard the difference between

In a word, according to this novel Christianity, Christ is to be called God And this teaching is to be confess we consider the more open blasphemies of Ingersoll and Tom Paine as less objectionable than this pretence of using the language of Christian truth for the purpose of con cealing the denial thereof.

On the inspiration of Holy Scripture the same teacher declares that

"All truth is from God. scientist, the sage, and the poet are as truly inspired as the prophet or

We may judge from this of the kind of Christian teaching which is palatable to the congregation of Brooklyn tabernacle, as it has grown up with the doctrines instilled into it by the late Rev. Henry Ward Beecher. The minister whose views are set forth in the "statement of belief" above referred to is one of those whom the Brooklyn congregation was so desirous of them on such an errand, the congregamore to the Board for missionary pur-

testant Churches of the day is now styled by its advocates "Advanced and not from Irish Nationalists at all. Criticism." or "Progressive Orthodoxy," The progressiveness simply

towards atheism. ceive that there can be any belief in promised to her.

an actual heaven. This denial of the existence of a hell is a very natural consequence of the denial of any obligation to believe in any special Christian doctrines. But we must say we cannot conceive of any valid reason why these ministers who were denied their request to be sent as missionaries to the heathen, should be so indignant at the refusal; for if all men are to be finally saved, the heathen cannot be in any much worse condition than Christians, and there is no great need of missionaries to convert them to Christianity. We presume that the Brooklyn Congregationalists took this view of the subject also, though their chief motive for the step they have taken seems to have been indignation against the Mission Board for passing by ministers whose views were like their own.

DYNAMITARDS AT WORK.

A dynamite outrage has been perpetrated at Dublin which has caused a sensation and created a general indignation which has not been equalled since the Phœnix Park atrocity when Mr. Burke was murdered. The outrage took place on Christmas eve at 11 o'clock p. m.

The explosion occurred beneath the window of the detective department of police. There were few persons on the street, but detective Synnot, who had just been discharged from hospital. was passing when the outrage took place, and e was killed on the spot. His face was mangled, his arm and leg shattered, and a severe wound was inflicted on his chest.

The walls of the detective office were cracked and the windows and window frames badly broken.

There appears to be little doubt that the outrage was the work of some incendiary, and the verdict of the jury which sat on the case was to this effect.

It is said that recently the London police received a vague warning that preparations were being made for a series of new dynamite outrages, and that the subsequent vigilance of the police caused the dynamitards to change their plans and perpetrate the outrages in Dublin.

The funeral of detective Synnot took place on the 28th ult, and was at tended by one of the largest crowds ever seen at a Dublin funeral, and it is announced that there is universal indignation felt in the city against the guilty parties. Among the condemnations which have been expressed againt this outrage, there is one by the executive members of the Irish National League of Great Britain, who, at a meeting in London, adopted a resolution declaring that they view it Him and others as one of degree. solution declaring that they view it The essential union of the divine and with abhorrence, and that it emanated human belongs to the core of my from the enemies of Home Rule. A meeting of the citizens of Cork was also held at which the Mayor presided, and on motion of Mr. Maurice Healy, only in the sense that every man is a M.P., a resolution was passed expressing "detestation and condemnation of th looked upon as the newest phase of atrocious outrage, and the hope that Congregational Christianity! We in the interest of our common country the authors of so terrible an offence against the Irish cause may be speedily detected and brought to condign

> punishment." We cannot conceive that any section of the Nationalists should sympathize with the perpetrators. It was a most dastardly and criminal act which must be condemned without reserve. The comments of the London Tory press upon it are by no means justified. Thus the Standard is reported as saying:

"This crime should serve to convince Mr. Morley of the futility of the hopes he has based upon the policy of conciliation. It has rather spoiled the effect of the pretty device of allowing to be endured. the Gweedore murderers to return to their families before Christmas.

It is by no means certain that this outrage is the work of Irish Nationalseeing sent to convert the heathen to ists of any stripe. The efforts of the Christianity, that in consequence of police to discover the author have so the refusal of the Mission Board to send far been quite unsuccessful, and there does not appear to be much hope ention has resolved not to contribute any tertained that the guilty persons will be discovered. But, considering the kind of work in which the Anarchists This new fangled theology which is of Great Britain have been discovered making such strides among the Pro- to be engaged, it is not at all unlikely that the outrage proceeded from them.

The language of the Standard, and similar language of the London Times consists in this, that its progress is is therefore both unjust and ungener-

It is, of course, one of the doctrines | There is a possibility that the outof this new theological school that all rage is an act of private revenge: men will finally be saved, whatsoever but in any case the people of Ireland may be their creed; or perhaps we are not responsible for it; and we ought rather to state this doctrine in hope that under no circumstances will the form that there is no everlasting it be allowed to interfere with the punishment for the sinner; for when generous intentions of Mr. Gladstone the supernatural is entirely elimin- and the Liberal party to give Ireland ated from a religion, we cannot con- that measure of justice which has been

A FANATICS RAVINGS.

Glendower. I can call spirits from the vasty deep.

Hotspur. Why, so can I, or so can any man.
But will they come when you do call for them?

_Shakespeare It would appear that the Rev. Dr. Douglas, principal of the Weseyan Theological College, imagines that the whole machinery of the Government of Canada depends, or ought to depend, upon his invocation of the spirits of the vasty deep, and so from time to time he calls them up after the mock-heroic manner of Owen Glendower. But the people of the Dominion seem quite as indisposed to be hypnotized by him as was Glendower's audience.

Our readers will remember, the venemous attack made upon Sir John Thompson by the Montreal parson last summer towards the close of the Methodist Conference at Tilsonburg. He then invoked all the latent bigotry which he supposed to exist in the breasts of his co-religionists, and of Protestants generally, to prevent the possibility of the advancement of Sir John Thompson to the Premiership of the Dominion. He did not precisely say that his opposition was based upon the fact that the latter is a Catholic, but it was because he was supposed to be a tool in the hands of Jesuits, who were represented as being always on the watch to seize control of the Government of the country.

It is now apparent that the spirit of bigotry evoked by Dr. Douglas did not respond to his call; or if it was somewhat stirred up by the invocation, it was not sufficiently potent to work out the plot which the chief juggler intended.

The course of events has brought Sir John Thompson to the very position which Dr. Douglas said he must never fill. It is certainly not on account of his religion that Sir John Thompson is now Premier of the Dominion, but because his acknowledged ability and integrity marked him out as the statesman by all means the most suitable in his party for the responsible position. Dr. Douglas takes occasion once again to speak publicly in a similar strain to that by which he made himself the laughingstock of the country last summer, the only difference observable being that he is now even more bitter than before.

It would not do for Dr. Douglas to say that a statesman must be ostracized when he is a Catholic. The A. P. A. of the United States takes this stand against the appointment of Catholics to any official position, but in Canada, where Catholics constitute so large a proportion of the population, such a contention could be only treated as contemptible, and this the doctor himself acknowledges in the following

"It is insanity to suppose that the representatives of 41 per cent. of our population can be excluded from the highest political office in the gift of the crown when worthy and trusted men

come to the front. Hence the doctor is forced to put his objection against Sir John Thompson ostensibly on some other ground than the fact that he is a Catholic, and the grounds that he has taken are, 1st, That he is not an ordinary Catholic. brought up in his faith from infancy, but a convert; and, 2ndly, that he had his children educated by Jesuit teach-

If Catholics were merely an incon siderable minority in the land, we might indeed see the injustice if we were to be ostracized on any such grounds; but the injustice would have

These are matters which every man has the right to judge according to his own conscience. Still, if Catholics were merely an inconsiderable minority in the land it might be possible for a fanatical party to carry out a policy of ostracism and persecution, and though the injustice would be glaring. it might be necessary to endure it, i inflicted; but as the case stands it certainly need not and shall not be endured. The sooner Mr. Douglas recognizes this the better will it be for his own influence.

We are glad to be able to state that the fanaticism of the Methodist Pro fessor is not encouraged by his co religionists generally. The Montreal Witness is almost alone in trying to give importance to his denunciations. Referring to them editorially that

journal says : "The thunder roll of Dr. Douglas' lenunciatory periods will again resound through all the provinces, and while it lasts the most thoughtless will grow serious. It is only a newspaper interview, but we think of Demosthenes against Philip, or Cicero against

thou continue to abuse our patience,"

The Witness is always ready to give its approbation to any proposal to persecute Catholics, and we are not surprised that it should approve of Dr. Douglas' absurd propositions, but we cannot repress our amusement when we find it comparing the Montreal parson to the vehement Demosthenes and the elegant Cicero. The only wonder is that the spread-eagle oratory of the doctor is not declared by his eulogist to leave those orators of old far behind in brilliancy and common-

We will here produce two or three gems from the last effort of this modern Cicero to show the appropriateness of the Witness' comparison. Here is

"You say I was widely criticised by the public press for words spoken a onburg. Yes, we always welcom criticism, ruth, like Disraeli, we seldom read it.

The press may now pass into obscurity when it is thus despised by the Montreal Cicero. But perhaps if he had read the press he would have learned sense enough to respect the almost universal condemnation of his bigotry, to which even Methodists, like Mr. Coatsworth, M. P., of Toronto have already given expression. Perhaps Mr. Douglas has lost more than the press by his contempt for it.

Our next quotation will be of an other kind. It is a literary jewel:

"You say it is claimed that Protest ants aided in bringing him out. Pro In the language testants! yes, verily of the old dramatist I am prompted to say: 'Egad, Sir Yorick, thems the chaps as duz our sloppy work when they gets summat for it.

We will here add a new sin against religion which Dr. Douglas has invented. It is a mortal sin, according to his code of ethics, for an Orangenan to have social or friendly intercourse with a Catholic, thus:

"We have seen it ostentatiously innounced that an ex-Grand Master of the Orange Order was yachting with the disciple of Loyola, doubtless with the design of spectacularly influencing the sturdy Protestants of Ontario and elsewhere to ultimately accept as innocuous the man who has done more o strengthen Jesuitism in the land than any in his generation.

Thus speaks the Demosthenes or Cicero whom the Montreal Witness so | object. nuch admires. We doubt whether Athens and Rome would have put much confidence in their orators if their utterances had no better foundation in common sense than have Dr. Douglas' fanatical outbreaks at Tilsonburg and his latest one in the form of a newspaper interview.

The Empire of the 26th ult. very aptly says that

'For a long time the age and in firmities of Rev. Dr. Douglas have been allowed to protect him from the punishment which his abusive and bitter references to Sir John Thompson undoubtedly deserved. There been a disposition to pass over his un-Christian and intolerant remarks as the regrettable indiscretions of a broken man."

Further down it adds that.

it is well, perhaps, that Methodists who have too long had to bear the onus of even tolerating bigotry so cruel and obstinate, breathing as it does a vindictiveness utterly abhorrent to the broad-minded earnest Christians who form that religious community, should at last see the offence in its true light, and deplore it as they will undoubtedly

Dr. Douglas' wanton attack is all the ess pardonable that it was made on Christmas-eve, when the message was brought to earth by angels: "Peace on earth to men of good will."

THE BAPTIST MINISTRY.

We have received from a gentleman in Minot, North Dakota, Mr. W. J Sparks, who is perhaps a Baptist minister, a communication complaining that we "infer that the Baptists are untrue to their principles by allowing Dr. Pierson, being unbaptized, to administer the communion.'

Mr. Sparks corrects this as follows: "I believe you will find that Dr Pierson does not administer any of the ordinances. Rev. James Spurgeon has been appointed to fulfil all the pastoral duties and to administer the communion. If you have been guilty of a mis-statement I am sure you will correct it."

We certainly had no intention to nis-state what the congregation of the late Rev. Mr. Spurgeon of the London, England, Tabernacle have done. We merely recorded the fact which has been published far and near that the ister who was never baptized in the Baptist fashion, was called to take pastoral charge of the Tabernacle. We cannot say whether or not full pastoral charge was given to him, but we took it for granted that the pastor of the Cataline: 'How long O Cataline wilt flock was doing pastoral duty. We

cannot see that if a division of labor has been arranged between Rev. Messrs. Spurgeon and Pierson, the case is made any the less absurd, though it would seem that the idea of having the Rev. Mr. Spurgeon called in to take part of the duties was simply an

afterthought.

The fact remains that the congrega tion called in a minister who neither believes nor practices the Baptist doctrine to teach them religious truth, and, we believe, also to administer the sacraments.

We still maintain that there is an incongruity in having a minister in a Baptist congregation, who glories in proclaiming his belief in the West minster Confession, which declares that the doctrines of Presbyterianism, which Baptists reject, are alone the true religion of Christ.

We do not regard it as of much con sequence whether Rev. Dr. Pierson or Rev. Dr. Spurgeon administers the Communion. Neither of the two gentlemen possesses the orders requisite in the Christian ministry, which must come by succession from the Apostles to be valid : for "no man taketh the honor to himself but he that is called by God as Aaron was." (Heb. v. 4.)

FURTHER RITUALISTIC DE VELOPMENTS.

Another case of Ritualism of a most The service was the first thoroughly Ritualistic one which took place in the church concerning which it is reported, viz., the church of the Redeemer, in which Rev. Henry A. Adams is pastor.

This church has been noted, however, as having been attended by extreme Ritualists, and usages have been adopted from time to time which are held by Low-Churchmen to be objectionable; but on Christmas day celebration of several Ritualistic socalled Masses. Incense was lavishly used, a crucifix was borne in procession, and candles were lighted on the table, which is now named the "altar." It is stated that with a very few exceptions the whole congregation were favorable to the innovation, and it is said that even these do not strongly

Thirty or forty persons left the church during the celebration. It is asserted, however, that these were strangers who wished to be absent during the Communion. They desired to be spectators, but not participants.

A so-called Low Mass was celebrated at 6:30 o'clock a. m., Matins at 10:30 o'clock and High Mass at 11 o'clock.

The chasuble used was a new one of cream color, beautifully embroidered ally the Bishops, to pay particular with gold, and was the gift of a gentleman who takes great interest in the

In the procession, a banner of the Blessed Virgin Mary was a conspicuous object.

The preacher of the day, Rev. Mr. Johnson, declared that the reason for he change which had taken place was that "the forms of worship had become as devoid of life as the mummies in the Central Park Museum."

It is beyond doubt that the clergy of this Church believe in the Real Presence of Christ in the Eucharist, as the ceremonies introduced would otherwise have no meaning. Like many other clergymen of the Anglican Church they have discovered that the doctrine of the Real Presence was always the doctrine of the Church of Christ, from the time of the Apostles, and they have therefore adopted it as part of their

But if they had examined the whole natter carefully they would have found that it is equally the ancient doctrine that to have the Real Presence a succession of priests is requisite coming down from the Apostles also. This they do not possess, and the supposed Real Presence which they imagine they have in Episcopalian so-called Masses is an illusion. Anglicanism itself has never claimed it; though Church have done so. This fact of itself is enough to show that Anglicanism has neither a priesthood, a sacrifice of the Mass, nor a Real Presence of Christ in the Eucharist. To obtain these the gentlemen who are simply playing at Catholicity should become actual members of the One, Holy, Cath olic and Apostolic Church in com-Rev. Dr. Pierson, a Presbyterian min- munion with and subject to the success sor of St. Peter.

> Every trial is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach alone. But if they came tolearn nothing.

MGR. SATOLLIS MISSION.

The mission of Archbishop Satolli to the United States has already been productive of many happy results. not only in the settlement of several controversies between Bishops and priests, but also in the official enunciation of the position taken by the Holy Father Pope Leo XIII. on the relations between Church and State in regard to the school question.

There are in the United States ninety dioceses, comprising within their limits about ten million Catholics. In so extensive a field it would be surprising if there were not differences of opinion regarding the application of even undisputed principles, and in fact though on the subject of the necessity of a Catholic education for the children of Catholics there is no debate, there has been a large amount of discussion as to the manner in which it is possible to reconcile Catholic convictions with the authority assumed by the State in establishing a purely secular system of Public schools.

In Fairibault and Stillwater, two towns in the diocese of Archbishop Ireland, a modus vivendi was established, which excited considerable discussion, on which we made some comments at the time, to the effect that Archbishop Ireland had properly approved of the plan there adopted as the most feasible under the peculiar situation in which decisive character is reported by the Catholics were placed in the localities New York Herald of December 26. named. Owing to the opposition of fanatics, however, it was since found necessary to abandon the agreement arrived at between the Catholic and Public school authorities, and the Parochial schools have been again opened in both places. The experiment, however, has proved that it is possible to come to an arrangement with the State whereby Catholic schools can be conducted under State super vision, if the Catholic school authori the climax was reached by the open ties are left free to give such religious education as they deem necessary. and when the expediency of Archbishop Ireland's experiment was called into question by some writers, that eminent prelate had the satisfaction of having his experiment approved by the pronouncement of the Holy Father, that it could be tolerated -"posse tolerari." This is, of course, equivalent to saying that State aid and State supervision of schools are not to be condemned, provided that treedom for Catholic education be secured. The pronouncement of Mgr. Satolli.

which has been made public, confirms this view of the case. There are many localities both in Canada and the United States where it is impossible to establish Catholic schools, and Mgr Satolli admonishes pastors, and especiattention to provide means for instruct ing in their religion the children of Catholic parents who have not the opportunities which are afforded to those who are able to attend Catholic schools. The admonition is as applic able to Canada as to the United States; and though we know that most pastors are even now zealous in this matter, we are convinced that the admonitions of Mgr. Satolli will be followed by increased zeal on their part. They are admonished not to treat the children who are attending Public schools as if they were already irretrievably lost, but to use every effort to save them, paying special attention towards providing them with religious instruction.

EDITORIAL NOTES.

OUR contemporary, the Hamilton Times, in dealing with the McGlynn case, takes what seems to us a very peculiar view, and indeed it is astonishing to note how frequently Protestant editorial writers get befogged when dealing with matters Catholic. Our Hamilton friend makes a mistake by claiming that Dr. McGlynn has been victorious. Concessions may have been made to him on minor matters, but on the main question in reference to the ownership of land, he must certainly have given heed to the teachings of recently a section or party in the the Church. Our contemporary will surely not claim that Catholic priests have a right to preach whatever they please, regardless of the voice of the Church, to which they have pledged obedience. When they get out of touch with its doctrines, why call them Savonarolas? If Professor Briggs is punished with excommunication from the Presbyterian fold, will he, too, be come a Savonarola? Will all those other ministers who are now on trial for heresy before their Church courts blossom into Savonarolas when cut off from their folds? Were the elitor of the Times to become gether we should break down and a full-blown Protectionist, and were his services dispensed with by the 1893.

stion. United States ising within lion Catholics. it would be not differences application of es, and in fact the necessity or the children debate, there t of discussion which it is tholic convicy assumed by ing a purely schools.

Stillwater, two Archbishop Ireas established. ble discussion, e comments at at Archbishop pproved of the e most feasible ation in which n the localities e opposition of as since found the agreement e Catholic and ities, and the e been again . The experiroved that it is n arrangement Catholic schools er State superschool authori-

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Savonarolas when ir folds? Were Times to become ctionist, and were sed with by the make him a Savonarola? Not at all. A little reflection will, we feel assured, convince our contemporary that in the McGlynn case, as in all other matters, verily the bulwark of modern civiliza-

WE have been favored with a letter from Dr. Barnardo, the fireside philanthropist and lazy philosopher whose business it is to garner the unlovely element from the streets of England's great cities and dump it upon the British colonies, Canada getting a share full to the brim and flowing over. To a person who sends funds to Dr. Barnardo may well be applied the saying, "A fool and his money soon part." To show the utter untrustworthiness of the man we will quote just one sentencefrom hisletter: "Children of many nationalities, not a few of them natives of the United States and Canada, find themselves adrift upon the streets of London." A man who would make such a ridiculous statement as this must imagine he is talking to very simple people. We doubt not the schemes of such men as Barnardo will form a very powerful lever that will be used to advantage by the political

In an interview with an Empire reporter, the Rev. Dr. W. I. Shaw, of good ladies should be thanked for their Montreal, who is a Professor in the Wesleyan Theological College, declared his dissent from the principle that a Catholic should not hold the Premiership of the Dominion. As the professor is teaching in the same college in which Dr. Douglas is Principal he stated that he has a delicacy in being quoted as being in opposition to Dr. Douglas. Dr. Shaw has for many years given utterance to sentiments much more liberal than are entertained by most of his co-laborers in the Methodist ministry, and we are not surprised to find him now dissenting from the views sustained by his fanatical principal. That Dr. Douglas' views are in accord with those of Methodist ministers generally appears to be sufficiently indicated by the fact that they were listened to with approval at the Tilsonburg Conference, and were not disavowed. Besides, his lecture in Tilsonburg was the second occasion when he addressed that Conference in about the same strain.

AT THE Church of England Congress recently held in Folkestone a paper was read on religious education, in which the testimony of Mr. Justice Mathew was quoted approvingly to the effect that owing to the want of moral and religious training in many Public schools, the children are totally ignorant of any difference between right and wrong. A Sunday-school teacher of thirty-six years' experience in that "the present generation seemed to be hopelessly ignorant of the fundathe one word 'disaster.'" Such facts as these are a complete justification of the stand taken by the Catholic Church on behalf of religious instruction in the schools; though such a justification is scarcely needed, as reason itself ought to teach that such will be the consequence of purely secular teaching. It is also stated that workers in the great towns and in the East End of London declare that in the absence of definite religious instruction they can make no progress whatever toward civilization.

Ir WILL be remembered that Mr. Gladstone, is his reply to the Dake of Argyle's attack on the Liberal policy of Home Rule, stated that a Republican American in the front rank among the American statesmen had told him that of thirteen millions of voters who tial election not half a million would they had an opportunity to record their votes on the question. The Tory press ridiculed the assertion; but Mr. Chauncey M. Depew has stated recently that he was the gentleman who had given Mr. Gladstone the information. He added that he would now modify his state nent. Further observa-

manager for that reason, would that returned during the three months of September, October and November, and fifty more were expected during December. As an indication of increasing prosperity, all Canadians that intellectual smartness does not should be glad to hear of such facts as constitute the whole character of man? the old Church is always logical, and is should be glad to hear of such facts as

"AT THE forthcoming meeting of the Quebec Legislature an application for incorporation will be made by a num-ber of nuns who desire to form them-selves into the "Institut des Francis caines Missionaries de Marie." purpose of the organization is to cele brate the Mass daily, to institute novitiates, orphanages, schools, board houses, workshops, schools of house keeping, industrial schools, agricul tural orphanages, establishments for the education of deaf and dumb, retreats and communities of women or girls, places of refuge, hospitals, leper houses, dispensaries, and asylums for infirm or aged women. This is cer tainly a comprehensive plan of cam-paign. It is difficult to imagine what paign. It is difficult to imagine what else the institute might do for Quebec except take over the Government. But it is not likely to attempt to encroach thus upon the domain of the Church.

—Toronto Mail, 28th Dec.

The Mail appears to be blissfully unconscious of the fact that nuns do not celebrate Mass. With this exception, however, nearly all the good works which it enumerates are being carried on successfully by a religious order which is operating within a mile of the Mail office in Toronto. These perseverance and zeal in doing good.

ARCHDIOCESE OF KINGSTON.

Establishment of the Convent in Perth Cleary, Archbishop of Kingston.

Special to the CATHOLIC RECORD. In accordance with the arrangement nade by His Grace the Archbishop with the pastor and people of Perth, on the 28th of November, the Most Rev. J. V. Cleary conducted the Rev. Mother Edward, Superior General of the Sisters of Charity of the House of Providence, Kingston, and six other Sisters to Perth, on St. Stephen's Day. It was a civic holiday, and a large assemblage awaited the Archbishop and the Sisters at the railway depot in company with the Rev. Charles J. Duffus, the local pastor, Very Rev. Vicar General Gauthier, of Brockville; Revs. M. J. Stauton, of Smith's Falls; P. A. Twohey, of Westport; M. O'Rourke, of Carleton Place; T. P. O'Connor, of Burgess; Charles Killeen, of Sharbot Lake, and Thomas Carey. The Arch-bishop presided at the evening devotions, attended by all the clergy.
After the recital of the Rosary His Grace ascended the altar and delivered an instructive and edifying address to the congregation on the good work he had come to inaugurate that day, which, he promised, would be, under God's blessing, fruitful of abundant spiritual and also of social benefit to the people of Perth. He enlarged on the paramount importance of religof thirty-six years' experience in ious education of youth, and explained how partial and imperfect is the sys-School Board for fifteen years, wrote ance of the Christian world by atheism and infidelity, within the last century, and fostered by too many irreligiou mental truths of religion and the morals arising therefrom, and that the result atheistical. This system has for its of secular education is expressed in main purpose the exclusion of all training of the intellect alone, the omission of religious instruction and discipline renders the secular system of education fatally imperfect; since it leaves the youthful mind exposed to every form of pernicious error, having no solid basis for the less obvious truths of the moral order, which it professes to inculcate; nor any welldefined principle of discrimination between truth and falsehood in regard of history or philosophical lessons; nor any just and practical rule of discern ment, other than arbitrary individual tastes and fancies, between virtue and vice, honor and dishonor, for youth's self-guidance through life's varied course, more especially in the daily recurring cases of conflict between sel-

His Grace then proceeded to show how much more important it is for the would cast their votes at the Presiden. good order of civil life and the attainment of man's destiny in this world and the world to come, which should be vote against Home Rule for Ireland if the main purpose of youthful education, that our moral nature should be developed in the right direction and carefully trained and cultivated. Apart altogether from the supernatural end of our existence, and in view solely of the present life, every parent contemplating the future of his child, and every wise citizen looking abroad upon the face of society, must recognize the supreme necessity of the recognize the supreme necessity of the moral training of our youth. The hundred thousand Americans, or less than four-fifths of a vote on every hundred, would be east against Home Rule for Ireland.

According to the Courrier de St. Hyacinth, there is a strong repatriation movement among the French-Canadians now in the United States. In the district about St. Hyacinth one hundred and forty-six families have to the course of the course of the course of the catholic people, for merely secular education. But will not every parent desire to have his child thoroughly

recognize the supreme necessity of the moral training of our youth. The foreign the prevail-the christian life proposed by our Blessed Redeemer; and their presence and the proposed by our Blessed the supreme necessity of the moral training of our youth. The brain and intellect must indeed be trained, instructed and properly informed on the several subjects, whose knowledge is requisite for a successful career in the world and in respect of this that may be derived from books. Their life of self-sacrifice, and their thorough devotion to the blessed through the columns of the Recemer; and their presence and there occasion. During the prevail-theristian life proposed by our Blessed the supreme necessity of the candie by our Blessed the supreme necessity of the children prevented by our Blessed the supreme necessity of the cample by our Blessed though the columns of the Recemer; and their prevented and their brough the columns of the Redeemer; and their prevented and their brough the columns of the Redeemer; and their prevented the scam

fishness and moral duty.

grounded in the principles of morality that are to govern his conduct through life in all its varying conditions and circumstances? Will not every and good citizen readily acknowledge

man of well-established moral charac

ter, whose manners of life and whole

demeanor are a living picture of the indwelling probity of his soul, of good-

ness, and truth, and justice, and kind-

ness and charity towards his fellowmen?

Is it not in this well-formed moral

nature of the man that we find the good reason to believe that he will be steady in the hour of temptation, and will not barter high principle for personal aggrandizement? The truth is known to every one, high and low, to the illiterate as well as the highly cultured, that it is the heart that makes the man. For the heart of man is the centre of all those feelings, and desires, and promptings, and natural impulses, that, according as they are restrained or relaxed, rightly or wrongly directed, give to our whole being the character of viciousness or virtue, goodness or wickedness. And it is not in a single day or year that this corrupted human heart can be matured in virtuous form. Long years of discipline are required. The tery of original sin is written most distinctly on the human heart. The infidel may talk with levity about the fall of our first parents, and the con sequent corruption of the whole progeny of the first man. He may coninstead of being spoken of with disrespect and sneeringly as in the above inspired Book. But he cannot ignore the same dogma, as it is written in-delibly on man's heart. The most distinguished philosophers of Paganism, who had never seen the inspired Book, saw and acknowledged the mys tery of the human heart, and finally declared it incomprehensible to unaided reason. They could not fathom the depth, nor measure the widespreading agency of the principle of contradiction rooted in the moral constitution of man; and they came to the conclusion that the order of creation must have been at sometime and some how disturbed, and that man could not have come in this self-contradictory condition from the hands of God. It needed divine revelation to unfold this mystery to us in the dogma of original sin. It exists and is a patent fact special acwhich must be taken into count by every one of us in our self government all the days of our lives, and it must be most particularly kept in view in framing systems for the education of our youth, that our intel-lect is darkened and dulled by sin, and our heart is most wofully corrupted, and is under the ever-present influence of a violent propensity to evil. Our good instincts and virtuous affections direct us upwards, and we would like to be what we ought to be, and to do what conscience tells us we ought to do; but we find it difficult to stand erect morally or to move heavenward on the lines appointed by God's law. From out the same heart whence issue our best affections, come also evil in-stincts, promptings and impulses, impeding the good and dragging us downwards to earth and the things of earth, and making it seem pleasant and good to close our eyes to the glori-ous destiny of our future and to surrender ourselves to the concupiscence of the flesh, the concupisence of the eyes and the pride of life. To counteract this corruption of the heart by implanting in its soil, at an early age, the mighty principles of human regeneration brought to us from wheresoever this can be safely at heaven by Christ, the Son of God tempted, and consequently the development of the intellectual faculty only of the child. Even in regard of the discipline, by chils, the Solid God, the child the relation of the discipline, by instruction and hood unto manhood by religious discipline, by instruction and example, by daily exhortation and gentle correction in season and out of season; to foster and strengthen the plants of virtue by holding up continually before the eyes of youth, as so many sunbeams of heavenly warmth, the lovely types of goodness and multiform vir tue displayed in the lives of Jesus and Mary and Joseph and all the Saints of God, the heroes of Christian excellence, our Holy Mother the Church has organized her army of religious teachers, well trained and equipped for this pre-eminently useful depart-ment of her service—the education of her children. It is for this end that I have brought the Sisters of Charity to your town to-day. They come to you commissioned and specially blessed for the accomplishment of this good work. They have devoted their lives to God for this especial purpose. They have dedicated them-selves to it forever and irrevocably under the three vows of poverty, chastity and obedience, whereby they have divested themselves of all worldly goods, and all indulgence of the sensuality of nature, and have renounced, each her own will, binding herself before God to accept the will

they will appear before you and your

minds and hearts of your little ones has been a slave to party. all the disorders of society in the begin-When we distinguish one person from another as the better man, the more respectable man, the man more ning of Christianity, saying, "All that is in the world, is concupiscence of the worthy of public confidence and social honor; do we not readily and almost flesh, and the concupiscence of the eyes and the pride of life," are prevalent, unhappily, to day, all over the globe, instinctively give the preference to the though not so universally among Chris-

tians as among Pagans.

The Sisters of Charity, whom I now deliver over to the kind care of the pastor and the Catholic people of Perth, are a visible protest against that three fold principle of personal and social ruin and a proclamation in the sigh of all men, that happiness in this life and for the eternal future is found in the practice of Christian virtue, which they have pledged themselves before high Heaven to observe all the days of their lives in a superior and more perfect degree than is demanded of the faithful generally. To the concupiscence of the flesh they oppose their vov of chastity, of body and spirit, of mind and heart; to the concupiscence of the eyes, that is the greed of gold, they oppose their vow of poverty, by which they have renounced all they possessed and moreover the power to acquire hereafter any earthly property of any kind; to the pride of life, or the love of self-will and self-exaltation, they oppose their vow of obedience by which they gave up forever their natural right to follow their own will and act as they please, surrendering themselves entirely and absolutely to the authority and will of their religious superior, which alone is thenceforth and evermore their rule of guidance. Thus prepared by the Church for their glorious mission of forming the minds and hearts of Christian youth in th likeness of the Child Jesus of Nazareth, they come to you to-day. I bless them and you and your children; and I invoke God's best blessing on you all.' At the conclusion of the Archbishop's address, Benediction was given with

the Most Holy Sacrament.

The Perth Harmonic band came to the presbytery after tea to serenade His Grace and the clery. They played several beautiful airs, Canadian and Irish; and, the night being very cold, they subsequently were invited by Father Duffus to come inside and con-tinue their entertainment. The Archbishop and clergy were greatly pleased at the kindness of the Harmonic band, most of whom are Protestants, and some of them honest Orangemen; and about 10:30 o'clock His Grace went into the room where they played, and spoke to them very kindly and instructively, and, judging by their applause, very gratifyingly, for a quarter of an hour, after which they proceeded to Father Duffus's dining room and enjoyed some good things. Altogethe it was a most pleasant evening all round, such as seldom has heretofore been enjoyed in the good old town of

DIOCESE OF HAMILTON.

WALKERTON SEPARATE SCHOOL. The closing exercises in connection with the Separate school were held on Thursday last. There were a few of the parents and other visitors present, but the day being rough the number of visitors was smaller than would otherwise have been the case. programme was begun promptly at 10 a. m., and consisted of singing, recita-tions and dialogues by the children of the school. Nearly all of the children took part in one way or other, and all of them did their parts splendidly.

showed signs of the most careful training. The room in which the exercises were held is a large one, and is furnished with a piano. This is an adjunct to a school entertainment that most schools do not enjoy, and when well played, as it was on this occasion, adds much to the pleasure and success of the proceedings. In one corner of the room stood a Christmas tree, laden with gifts for the children, and the distribution of these created no little amusement. There was a great commotion among the little folks when Santa Claus appeared, and the impersonation of this mythical old gentleman, though carried out by a woman. was very cleverly done. There was a large attendance of pupils and they all seemed bright and happy. — Walkeron Telescope, Dec. 29.

THE LIEUT.-GOVERNORSHIP OF NEW BRUNSWICK.

Editor Catholic Record : So far no successor has been pointed to Sir Leonard Tilley in the governorship of the Province of New Brunswick. A short time ago there was quite a furore for a little while, and after tiring themselves out the promoters of the little storm rested, I suppose for breath. First it was one prominent man who was to get the seat, then it was another, and again a third, and later on a dark horse was of her Superior evermore as the rule trotted out to do service only to be re-stabled, groomed and blanketed for another occasion. During the prevailof her guidance in all things. Thus children as superior models of the

has been a slave to party. He is too manly a man for that, but he has at all times given his party a loyal and firm support free from all semblance of slavishness. Another point to be considered in this connection is this: since the Province was organized as such no one of the Catholic faith has occupied the Governor's seat. The Imperial Government never sent a Catholic to that Province to administer its affairs, nor has it been done since Confederation. The appointment of Mr. Burns might hurt the susceptibilities of a few, but it takes very little to wound the susceptibilities of a few, but it takes very little to wound the susceptibilities of the Province of New Brunswick should receive due consideration, and in appointing Mr. Burns to the Lt-Governorship a pledge of a brighter dawn for the Catholics of New Brunswick would be one of the landmarks of this era. A. B. C.

UGANDA.

Rev. Encas McDonell Dawson, V.G., Ll. D. etc., in Ottawa Owi.

The case of Uganda, East Africa, is still a good deal discussed in England. From an article which appeared lately in the Ovel the readers of this periodical may have an idea of recent more deeply and firmly than all the manly a man for that, but he has at theoretical instruction that could all times given his party a loyal and possibly be given them. The three dominant principles of evil, to which St. John the Evangelist, under direction of the Holy Ghost, reduced since the Province was organized as

lately in the Out the readers of this periodical may have an idea of recent preceedings in that African kingdom. It may not now be inappropriate to give an idea of the country about which there has been so much writing and discussion. Uganda has a very extensive territory and a population of at least three millions. These millions consist of three rival tribes, which, notwithstanding their rivalry, acknowledge the same king, who dwells in a large palace and keeps up con-siderable state. He is the head of a re gulary organized government, and something like the feudal system prevails. There are leading chiefs, secondary chiefs, and peasants. The chief officer of the kingdom is called the Kaikiro, whose office is analogous to that of our Lord Chancellor. He is appointed by the king and taken from any class of people. There is a grand council, mainly composed of the lead-ing chiefs, three of whom hold their places by hereditary right. Each chief is, to a certain extent, a monarch in his own district. He decides or civil and criminal cases. But more serious causes are referred to the king, or the Kaikiro, or one of the three hereditary chiefs. There is no written law, but everything is settled by strict and fixed rules. The council is generally summoned by the king, but the chiefs may insist upon convening it. This is certainly a very advanced state of affairs for Africa, and we are at a loss to see by what right this in-dependent kingdom was by a treaty with some European powers handed over to Great Britain. A trading

association called the East African Company was then established in the land. This Company, it is a sad thing to tell, through its agent, Captain Lugard, forced on the king, at the point of the bayonet, a treaty which in reality gave up the govern ment of the country to the company Their rule was such as was to be ex pected. The British officer and serv ant of the company, Captain Lugard, Packed in the following attacked the king, drove him from his throne, massacred many of his people and completely destroyed a Catholic mission which enjoyed the king's favor, and had been for some time in a flour ishing condition. To this outrage was added, as we learn from the best sources of information, the murder of some of the missionaries. There was in the country also a Protestant mission. The Protestants, however, were of them did their parts splendidly.

The order was most excellent, and the general deportment of the pupils the general deportment of the pupils. They were the English party, and so considered by the officials of the comfavor, declaring that any Protestant S. DAVIS & SONS, Montreal who fell into the "errors of Rome," that is, went over to the Catholic or opposition party-should forfeit all his property. Feuds, disorder, fighting and bloodshed have generally prevailed Feuds, disorder, fighting under the unnatural rule of a few English traders over a free, and, until their advent, independent African

nation. It certainly is not matter for aston ishment that the company is under orders to withdraw from Uganda. The question now is, will that country be left to itself or will a British Protectorate be established? Such a protectorate as would not interfere with the internal rule of the native king and chiefs, it may be supposed, is desirable. It would, however, be attended with considerable cost. The presence of a numerous military force would be necessary in order to defend the country, maintain peace within its borders and suppress the detestable slave trade. A railway might also be required for establishing communication between the interior of the country and the sea Whether thus protected or left to itself, Uganda would be an open field for Catholic missionaries. In the latter case the good will of the inhabitants would guard them ; in the event of a British protectorate the spirit of the age would save them even from the shadow of persecution. An English writer says that if Uganda were left to its inhabitants, "the Catholic mission aries would remain there, as they do not believe in propagating the Faith by means of an armed force; and they are quite ready to risk-if risk there be-their lives."

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CATHOLICS AND SPIRITUALISM.

Baltimore Mirror. There are not a few Catholics who have become interested in the so-called phenomena of Spiritualism, and who phenomena of Spirituanish, and who have attended, and perhaps make a practice of attending, the exhibitions given by mediums. Florence Marryatt, the novelist, has published a book which is called "There is No Death," and in which she gives an account of her investigations of occult wonders. She is a Catholic, and claims to have had the permission of her confessor to look into these matters. In much that she relates we are convinced she was the victim of imposture; the agency which produced other "phenomena" was evidently that of the devil.

In the current issue of the Month there is an admirable exposition of the Catholic view of Spiritualism, written by a priest, and the article is very timely, as so many persons are now concerning themself with the "manifestations" of table-rappers and ma-terializing performers. This article

Any one who believes in the central fact of Christianity must by the very fact of his belief be a dogmatist so far as regards the divinity of Jesus Christ. He must also, if he is consistent in his belief regard with the utmost abhorrence any system or any influence that tends to weaken the authority of the Son of God over the hearts of men. Any one, moreover, who believes in the inspiration of Holy Scripture must hold that any spiritual agency that opposes the doctrine of the Incarnation is of necessity not of God, but of the evil "Every spirit that dissolveth Jesus" (i. e., separates between His divinity and humanity, denying either one or the other) "is not of God, and this is anti-Christ of whom you have heard that he cometh and he is now already in the world." Every Christian holds any fact, statement or phe-nomenon which traverses this central doctrine of Christianity to be of hell. In this respect he is bound to be intol-He cannot, as a lover of God's truth, show any consideration for it A fact it cannot be, as a statement it is false, as a phenomenon it must be a

mere imposture,
To sum up: Spiritualism, by which

1. The spirits who appear to those on earth when invoked by them are not what they profess to be, nor the spirits of departed friends, but the ministers of Satan, who assume the character and even the appearance of the deceased, and manifest secrets known only to them, in order to deceive the living and bring them into their power. All commerce with them is therefore a direct dealing with satan and the devils who serve him.

2. The true character of these spirits is shown by the doctrine taught by them. It is in direct opposition to Holy Scripture and the teaching of the Catholic Church. It is subversive of all faith. It is more especially directed against the eternity of pun-ishment and the incarnation of the Son of God. We know from Holy Scripture that the incarnation is the test by which the spirits are to be tried, and the denial of the eternal punishment is what we should naturally expect from the accursed spirits who are themselves condemned to hell forever, and who are anxious to drag hell as many as possible of

the children of men. 3. The invariable consequence of intercourse with the spirits is a gradual and insensible loss of faith, and a disrelish and dislike for all intercourse with God, whether by Holy Communion, or any other of the sacraments of the Church. It either robs the soul of all peace, so that it is tormented by doubt and melancholy, or else it hardens the heart into a complete aversion from God and insensibility to His judgments or warnings. In some cases gross sins against purity also follow on the practice of spiritualism. 4. Spiritualism is a grave sin

against the natural law graven on the hearts of all men. It was one of the abominations for which the wicked nations of Palestine were expelled by Almighty God at the time of the Jewish conquest. Its prevalence is invariably accompanied by a low morality and an

overweening pride.
5. Spiritualism is also strictly forbidden by Holy Scripture, and by the Catholic Church under pain of mortal sin. It is a direct and formal insult to Almighty God. Any Catholic who takes any part in it or is present at a spiritualistic seance (unless it be for ome good reason and with due permission from some good authority), thereby exposes himself to most serious danger.

It is needless to add anything by way of exhortation to Catholics in order to induce them to keep aloof from these lying wonders and false miracles. But we hope that those out miracies. But we hope that those outside the Church who may read these pages may recognize the peril that they are incurring by yielding to the deadly fascination of spiritualism. In the issue of Scribner's Magazine

for November appears an account of own about God, but apparently did not believe in the divinity of Christ. It is difficult, however, to make out clearly from his writings what he did believe. He was brought up a Catholic, and, like Renan and others, displayed a hankering to the last for the religion of his youth, which he had lost.

Hugo seems to have been haunted by evil spirits toward the close of his life. He says: "Formerly I used to sleep like a tranquil man. never lie down without a certain terror, and when I awake in the night I awake with a shudder. I hear rapping spirits in my room. Two months ago, before the White Lady had sketched her portraits, I did not have this terror; but now, I confess it, I experience an accursed horror.'

The "White Lady" was a vision which had appeared in the neighbor-hood. How much of Hugo's nocturnal torment was due to an uneasy con-science? In the pride of intellect he we mean the practice of invoking and holding converse with the spirits of the belief that Christianity is a dream the dead by writing and speaking, or any other means whatever, is unlawful and abominable in the sight of God, and this for the following realing on Catholic things — Bishops, ning on Catholic things—bishops, priests, nuns, the Mass, ceremonies, doctrines—that shows how much they occupied his secret thoughts. Every born Catholic knows how the faith is ingrained from childhood; when it is implanted in the soul from the dawn of research is passen. from the dawn of reason it never leaves. There are and have been thousands of apostate Catholics, who have written and spoken against the Church and reviled it; but deep down

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chamber at night.

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A MOTHER'S LOOK. A Jesuit Missionary's Touching Story Interesting Talk by a Jesuit in Eng-

The following touching incident is elated by a Jesuit Father: "I have known a student, whose desolate and wicked life had caused him to be cast into chains and to be locked up in the Ebrenbretstein. His father was long since dead. His mother, therefore, had to bear alone the grief caused by her degenerate child. It is difficult to dark as in the prison where he was chained; not the least sign of repentenained; not the least sign of repentance. No wonder that such a sorrow, which, by day and by night, afflicted the poor mother of the impenitent son, lay on her bed of death. Seeing the hour of dissolution approach, she sent a petition to the commander of the fortress to bring her child once bed.

The next day the son appeared, escorted by armed soldiers, at the bed of for November appears an account of Conversations and Opinions of Sumed with grief, spoke no word—no, a colossal genius in his way, but a skeptic. He had fantastic ideas of his mother. But she, pale and color sumed with grief, spoke no word—no, to lead to lead thim, and having penetrated him long and deeply, she turned skeptic. He had fantastic ideas of his mother. But she, pale and color were thrown on a screen by the aid of sumed with grief, spoke no word—no, this mother. But she, pale and color sumed with grief, spoke no word—no, this mother. But she, pale and color sumed with grief, spoke no word—no, the lecture questions were freely put by non-Catholics present and promptly replied to.

Conversations and Opinions of sumed with grief, spoke no word—no, the lecture questions were freely put by non-Catholics present and promptly replied to.

WEADY

WINDOT

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**HEAD signal to lead away the son. As he came, so he went—cold and sulky, like as if there was in him an incarnate obstinacy. But in the prison it came upon him. The look of his haggard, dying mother, thin and wasted, and with this look everything—reproach, punishment, abomination, entreaty, mother's anxiety, mother's love! she spoken to him a whole month long unceasingly, she could not have spoken so earnestly and thrilling to his heart as she did with her dumb look from her death-bed. What a storm of emotion agitated the soul of the wretched youth! As never before he was moved and broke forth in such vehement ejaculations that one would think his heart must break. We need not be astonished that, all at once, he struck his brow, burst into tears, and loudly exclaimed. "O God! to what have I come!" He stopped not with this cognition-no; he was converted sincerely; he even entered a monas-tery and became a Jesuit and missionary; and now you see him-the young criminal—here standing before you in the pulpit!" It was Father Hasslacher

The Twilight-Bell of the Angels.

himself, the celebrated German Jesuit,

who died in 1876.

Ave Maria. A legend, impalpable as the ether in which it floats, owing no local habitation, claiming no author, is borne on the swift wings of memory. It says that in the blessed abode of the angels a great bell swings; and that at twilight mortals may hear its voice, somewhere in every one of these souls something has remained—mysterious, discord and worldliness and all that something has remained—mysterious, ineradicable—to trouble and disturb. It is conscience. We do not believe Creator. And its voice is hushed with that either Renan or Hugo were ever the setting sun; for it is always men of tranquil mind. Renan's twilight somewhere. The angels who friends confess that he had a horror of set it ringing are sad or glad as they death, and now we have Hugo's own gaze into mortal faces, and learn that admission that he was haunted by evil the bell is unheard, or that it sends spirits in the loneliness of his bed its gracious message to a human heart, purged of strife and hatred and filled with heavenly peace.

"So then, let us ponder a little: Let us look in our hearts and see If the twilight bell of the angels Could ring for us—you and me."

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MODERN MIRACLES.

Father Clarke, S. J., during the course of a lecture on the subject of modern miracles, delivered in the boys' school of St. George's Cathedral, in Westminster Bridgeroad, explained the teaching of the Church in this connection, pointing out that there were none more sceptical about modern miracles than the Bishops of the express how keenly it gnawed on the mother's heart; in the soul of the criminal, however, it was and remained as Speaking of the miracles of Lourdes, he asked why should non-Catholics accept the far more marvelous miracles of the Old Testament and yet reject those of Lourdes? Why believe in the pool of Bethsada and reject the waters of Lourdes?

The reverend lecturer then gave a number of cases of cures effected at Lourdes, which had been verified by fortress to bring her child more before her dying He granted her request. He granted her request described by the described b denying the truth of a perfect evidence and denying the power of God. A his mother. But she, pale and consumed with grief, spoke no word—no, were thrown on a screen by the aid of were thrown on a screen by the aid of CLUE POT

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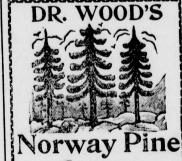
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FIVE-MINUTE SERMONS.

First Sunday After Epiphany.

JESUS TEACHING IN THE TEMPLE. And not finding him, they returned into Jerusalem, seeking him.

The Gospel of to day tells us, my brethren, how our Blessed Lady and St. Joseph lost Jesus on their way home from Jerusalem, where they had gone with Him to keep the feast of the pasch, and how in great distress they returned to the city in search of Him. What fears and anxieties must have filled their minds as they though of the many enemies which He had among the rulers of the people, jealous of His promised kingdom, and of the harm which they would try to do Him if they recognized Him for the child whom Herod had sought to destroy! And how perplexed Mary and Joseph must have been that He who had hitherto saved Himself by their protection should at this tender age abandon them and remove Himself from their care! Had they not shown enough love and care for Him? Had they proved themselves unworthy of Him? Surely it could not be His purpose when selves the morning, Pepsie had eaten nothing, and now she was very hungry, as well as lonesome; and even Tony, tired of waiting was become could not be His purpose when so young to begin His great work. Would He not at least have told them if such had been His plan?

a child, and that mission was not a child swork. But He did wish to show them that His great work even then filled His heart and soul; that the fire of love for us, which brought Him to of love for us, which brought Him to the cross, was consuming Him even in childhood. "Did you not know," He ently that Madame Paichoux had probchildhood. "Did you not know," He said to them when they found Him, "that I must be about My Father's business?" "How is it that you sought Me?" "You might have known," He seems to say, "that, if I were not with you, I must be in the temple speaking to My people of their God."

He also wished to give them an opportunity of merit by showing the love of God which filled their souls, too. For their grief was net the common

For their grief was not the common grief of parents who have lost a child, great as that trouble is. It was of young ones to feed. At length the loss of the Divine Presence which affected them beyond measure. God had been with them for all those years as never with any one else, and now He had left them, they could not tell why or for how long. They would not have spared Him for an hour, even to their kinsfolk and friends, with whom they thought He was, except for charity; and now He had left them, perhaps for the rest of their lives, which were worth nothing without Him.

Would that we loved God, my brethren, as they loved Him; that He were the light and consolation of our lives, as He was of theirs! Let us think of this as we reflect on their pain and anguish in that weary search for the visible presence of Him whose grace was, after all, always in their souls. How is it with us? Would we care for this Presence which they so bitterly missed? Would it not, perhaps, even be a painful restraint? Do we care, as it is, to be near Jesus? It is His presence in the Blessed Sacrament of the altar a consolation to us? We revere that Real Presence of our Lord, but do we love it? If so, why

do we not seek it more? Do we even care for His presence by grace in our souls, which they always had in its fulness, and never dimmed by the shadow of sin? To lose that, had it been possible, would have been a thousand deaths to them; what is it to us? How easily do we lose that grace; how little do we care to regain

Oh! let us at least imitate our Blessed
Mother and her Holy Spouse as far as
this. If we do not love to be with
Jesus as they did, let us at least seek
hate you always. Mind what I say, I'll
hate you always. Mind what I say, I'll
who believes in the inspiration of Holy Oh! let us at least imitate our Blessed to have Him with us by His grace. If hate you forever, and Pepsie thrust we have lost Him, let us seek Him, and out her long head and set her teeth in not be weary till we find Him; let us a cruel way. not rest till He comes again to our souls, never to leave them again.

Bazaar and Prize Distribution in aid of dat chile 's all right." the Hotel Dieu Hospital Windsor, Ont.

Ont.

On account of the reopening of St. Alphonsus' Church in October, a fifteen days mission in November, and the Advent season coming in shortly after the mission, the above bazaar was necessarily postponed until the month of January, 1893. It will open on the 16th and close on the 21st January, when the drawing of prizes will positively take place, without any further postponement. Let it be remember that tickets holders will have sixty chances for each ticket, that is, one chance on each of the sixty prizes on the ticket: whilst, in ordinary prize drawings, there is only one chance per ticket on all the prizes on the ticket.

Then, whilst aiding a most deserving charity, they might possibly on one and the same ticket win several valuable prizes.

The last returns should not be made any later than the 20th January, 1893.

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Three practical points: 1st, Burdock Blood Bitters cures dyspepsia by acting promptly on the stomach, liver and bowels. 2nd, Burdock Blood Bitters cures bad blood by the same specific action combined with its alternative and purifying powers. 3rd. Burdock Blood Bitters cures all diseases arising from the two first named, such as constipation, headache, biliousness, dizziness, scrofula, etc., by removing their cause as shown and proved in thousands of indisputably recorded cases.

D. Sullivan, Malcolm, Ontario, writes. Three Practical Points.

LADY JANE. CHAPTER XXI.

AFTER THE CARNIVAL.

It was nearly dark, and the day had been very long to Pepsie, sitting alone at her window, for Madelon must remain all day and until late at night on the Rue Bourbon. A holiday, and especially Mardigras, was a day of harvest for her, and she never neglected a chance to reap nickels and dimes; therefore Pepsie began to look anxiously for the return of the merry party in the milk-cart. She knew the were not to remain to see the night procession; at least, that had not been the intention of Tante Modeste when she left, and she could not imagine what had detained them. And Tite Souris—ungrateful creature!—had been told to return as soon as the procession was over, in order to get Pepsie's dinner. Owing to the excitement of well as lonesome; and even Tony, tired of waiting, was hopping about

Just at that moment there. restlessly, straining at his cord, and pecking the floor viciously.

Madame Jozain had returned some

time before, and was even then eating high-pitched little voice chattering No, our Lord did not propose to begin His mission then; for, though He was indeed God, He was also then anything of the Paichoux and Lady Jane; but madame had answered stiffly that she had been in her friend's gallery all the time, which was an in-timation that she had been in no posiably decided to remain on Canal street in order to get good positions for the

night procession. Pepsie comforted herself somewhat with this view of the case, and then began to worry about the child's fast. She was sure Tante Modeste had nothing in the cart for the children to eat, and that one could hardly get into a restaurant, and she doubted whether Tante when she had thought of every possible reason for their remaining so late, and every possible plan by which they could be fed, she began to think of her own hunger, and of Tite Souris's neglect, and had worked herself up to a very uneviable state of mind, when she saw her ungrateful handmaid plunging across the street, looking like a much abused scarecrow, the remnants of her tatters flying in the wind, and her long black legs, owing to the unexpected abbreviation of her skirts, longer and thinner than ever, while her comical black face wore an

expression impossible to describe. "Oh, Miss Peps'", she gasped, bursting into Pepsie's presence like a whirlwind, "Ma'm Paichoux done sont me on ahead ter tell yer how Miss Lady 's done got lost."
"Lost, lost?" cried Pepsie, clasping

her hands wildly and bursting into "How, where?" "Up yon'er, on Cunnel street. We's

can't find 'er nowhar.' "Then you must have let go of her," cried Pepsie, while her eyes flashed fire. "I told you not to let go of her." fire.

"Oh laws, Miss Peps', we's couldn't holp it in dat dar scrimmage; people done bus' us right apart, an' Miss Lady 's so littl' her han' jes slip outen mine. I's tried ter hole on, but 't ain't no

"And where was Tiburce? Did he let go of her too?"
"He war dar, but Lor! he couldn't

holp it, Mars' Tiburce couldn't, no

"Oh laws, honey! Oh laws, Miss Peps', day's all a-lookin', dey's gwine

"Go and look for her; go and find her! Mind what I tell you; bring her back safe or —" Here Pepsie threw herself back in her chair and fairly writhed. "Oh, oh! and I must stay here and not do anything, and that darling is lost, lost !—out in the streets alone, and nearly dark. Go, go and look for her; don't stand there glaring at me. Go, I say," and Pepsie raised her nutcracker threateningly.

"Yes, Miss Peps', yes, I'll bring 'er back shore," cried Tite, dodging an imaginary blow, as she darted out, her

rags and tatters flying after her. When she had gone Pepsie could do nothing but strain her eyes in the gathering darkness, and wring hands and weep. She saw the light and the fire in Madame Jozain's room, but the door was closed because the evening was chilly, and the street seemed deserted. There was no one to speak to; she was alone in the dark little room with only Tony, who rustled his feathers in a ghostly sort of way,

her.' We're going right to the police. I dare say they've found her, or know where she is."
"You know I told you—" moaned

Pepsie, "you know I was afraid she'd

"Yes, yes; but I thought I could trust Tiburce. The boy will never get over it; he told me the truth, thank Heaven; he said he just let go her hand for one moment, and there was such a crowd. If that fly-away of a Tite had kept on the other side it would n't have happened, but she ran off as

soon as they got on the street."
"I thought so. I'll pay her off,"
said Pepsie vindictively. "Come, come, Modeste," called Paichoux from the door, "let's be starting.

"Oh, uncle!" cried Pepsie, imploringly, "do find Lady Jane."

"Certainly, child, certainly, I'll find her. "I'll have her back here in an hour or so. Don't cry. It's nothing for a young one to get lost Mardi-gras; I dare say there are a dozen at police stations now, waiting for their Just at that moment there was a

sound of voices without, and Pepsie exclaimed: "That's Lady Jane. I heard her speak." Sure enough, the sweet, Pepsie had merrily could be distinctly heard; and at the same instant Tite Souris burst into the room, exclaiming :

"Her 's here, Miss Peps', bress der Lor'! I's done found her;" and following close was Lady Jane, still holding

fast to little Gex.
"Oh, Pepsie! Oh, I was lost!" she cried, springing into her friend's arms.
"I was lost, and Mr. Gex found me; tore off my domino and mask, and I didn't know what to do, when Mr. Gex came and kicked him into the affice was their protection? Didn't you, Mr. Gex?'

"Just to think of it!" cried Tante Modeste, embracing her, and almost in the cart for the children to eat, and on Mardi-gras there was such a rush listening to the modest account of the and his host; hearses have run mad rescue, from the ancient dancing-mas-"And I had dinner with Mr. Gex,

> -and cake!" "And one leetle bird, vith a vairy fine salad, my leetle lady—vas n't it—one vairy nice leetle bird?" inter-

> rupted Gex, who was unwilling to have his fine dinner belittled. "Oh, yes; bird, and fish, and soup," enumerated Lady Jane, "and peas,

Pepsie, little peas."
"Oh, mon Dieu! oh, leetle lady!"
cried Gex, holding up his hands in horror, "you have it vairy wrong. It vas soup, and fish, and bird. M. not think I can't order one vairy fine

dinner."
"I understand," said Paichoux, laughing. "I've no doubt, Gex, but what you could order a dinner fit for an alderman."

"Thank you, thank you, vairy returned Gex, as he bowed himself out and went home to dream of his triumphs.

TO BE CONTINUED.

Spiritualism. In reference to Spiritualism, an edi-

torial in the London Month, says 'Anyone who believes in the central fact of Christianity must, by the very fact of his belief, be a dogmatist so far as regards the Divinity of Jesus He must also, if he is consistent in his belief, regard with the utmost abhorrence any system or any who believes in the inspiration of Holy Scripture must hold that any spiritual agency that opposes the doctrine of the Incarnation, is of necessity not of God, but of the Evil One. 'Every spirit that dissolveth Jesus is not of God, and this is anti-Christ of whom you have heard that He cometh, and is now already in the world.' Every Christian holds any fact, statement, or phenomenon which traverses this central doctrine of Christianity to be of hell. In this respect he is bound to be intolerant. He cannot, as a lover of God's truth, show any consideration for it. A fact it canno be, as a statement it is false, as a phenomenon it must be a mere impos ture. When, therefore, we find the revelations of spiritualism 'dissolving Christ, 'denying His Divinity, weaken ing our faith in Him, rendering those who allow themselvs to be entangled in their meshes averse to all that implies dependence on God, and a recognition of His claims to our obedience, we are bound, as Soldiers of Christ, to denounce such revelations, and warn the faithful against them as not only dangerous but as ruinous to the souls of men." In one way, Spiritualism is of use. In a materialistic age, it vouches for the supernatural. Its phenomena cannot be doubted or denied. They bring the unseen into

Cardinal Newman on the Difficulty of Attaining This Virtue.

Humility is one of the most difficult of the virtues both to attain and to ascertain. It lies upon the heart itself, and its tests are exceedingly delicate, subtle.

. . . . Humility of condescension, viewed as a virtue of conduct, may be said to consist, as in other things, in our placing our thoughts on a level with our inferiors. It is not only a vol-untaryrelinquishment of the privileges of our station, but an actual participation or assumption of the condition of those to whom we stoop. This is true humility: to feel and behave as if we were low-not to cherish a notion of our importance while we affect a low position. Such was St. Paul's humility, when he called himself "the least of the saints;" such the humility of the many holy men who have considered themselves the greatest of sinners. It is an abdication, as far as their own thoughts are concerned, of those prerogatives or privileges to which others deem them entitled.

Angels of Charity.

Rev. Dr. Howard Henderson, prominent Protestant minister and journalist of Cincinnati, paid the fol-lowing beautiful tribute to the Sisters of Charity in the Cincinnati Post, on October 14th: "It is said that when the cholera visited Florence, a bevy of beautiful girls volunteered to nurse the sick, soothe the dying and comfort the bereaved. Unattended, and wearing only a simple badge, betoking their mission of mercy, they threaded the narrow streets and alleys in search of house had its sufferer and many it dead-for crime has held high carnival when death was abroad like the angel races to funerals, and reckless and dissipated youth cast dice on their father coffin and rattled off a clog dance on cried Lady Jane joyfully; "such a lovely dinner—ice cream, and grapes —and cake!"

cold Thad dinner with Mr. Gex, cold and Fattled on a clog darke on the mother's tombstone. Their shield was their goodness. The rude soldiers of the Crimea kissed the shadow of Florence Nightingale on the wall. A raving maniac, listening to the silvery voice of Elizabeth Fry, fancied that he heard the converse of

angels "Why is the Roman Catholic Church

strong? "Is it because of her magnificent Cathedrals and mighty ministers, or her Gregorian chants and sacred scriptures horror, "you have it vairy wrong. It vas soup, and fish, and bird. M. liturgy? Nay, nay! Her greatest power is in her charity, and she is imnot vell remember; and you must gregnable while she continues to multiply her benevolent institutions, and so long as her sweet-faced and gentle hearted Sisters of Charity smooth the pillows of suffering, iron the corrugated brows of the anguished, and take to their ward the orphans that otherwise would be left to struggle unfriendly and alone, and her Brothers of Mercy give ears to the deaf, eyes to the blind, limbs to the lame, and hope to the despairing. Protestantism is learning that to rival her power it must emulate her love, multiply her colleges and hospitals, and make common such philanthropists as Howard and Oberlin and Wilberforce can not contemplate the possibility of a cholera epidemic without calling beore the mind visions of them that brighten the scene of desolation, and, like a rainbow of storm, lending to the war of elements a beauty born of God bless the Sisters of

Charity! God bless the Deaconnesses! During the past half-century since the discovery of Ayer's Sarsaparilla-the average limit of human life in civilized countries, has been considerably lengthened. Ayer's Sar-saparilla is everywhere considered standard blood-purifier, the Superior Medicine.

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BARNS FOR SALE Anew "Farm and other bells, also Chimes and Peels, and other bells, also Chimes and Peels, and other bells, also Chimes and Peels, and the Chimes and Feels, also Chimes and Feels, and the Chimes and Feels, also Chimes and Feels, and the Chimes and Feels, and the Chimes and Feels, and Showing photographs of farms and farm bells, and showing photographs of farms and farm bells, and the Chimes and Feels, also Chimes and Peels, and the Chimes and Feels, and the Chimes and The

Branch No. 4, London, focts on the 2nd and 4th Thursday of every inth, at eight o'clock, at their hall, Albion lock, Richmond Street. J. Forrestall, Se. Wm. Corcoran, Recording Secretary.

C. M. B. A. Prospects for the C. M. B. A. in Canada.

The recent action of the Supreme President, in granting a charter for the formation of a Grand Council in the Province of Quebec, has created for the moment a little ruffle amongst the Canadian membership. It will be remembered that in the terms of agreement entered into between the Grand Council of Canada and the Supreme Council, a clause was inserted provid-ing that if at any time the members in one of the Canadian Provinces desired to form a Grand Council, thus changing their allegiance to the supreme body, they should be accorded that privilege, their share of the reserve fund to be apportioned to them when the change took place. In entering into this arrangement the Canadians were actuated by a strict sense of honesty and good faith. They were pre-pared at any time to grant Quebec, Nova Scotia or New Brunswick full permission to change their fealty from Canada to the United States, providing, of course, that such change was desired by the majority of the members in any province. This was the true spirit and intent of the bargain. What followed immediately after the meeting of the Supreme Council in Montreal reflects no credit on that body. We do not say they are all blameable in the matter, because we know that some of them-as, for example, the supreme legal adviser-are norable men, who would not stoop to the methods of the trickster; but the chief governing body must certainly be held to account for having adopted a course of action not customary amongst men who pay attention to the golden rule. Scarcely was the ink dry on the agreement we alluded to when the Supreme Deputy at Large (an office for which there is as much reason for existence as the Lord High Guardian of the Queen's buckhounds) was commissioned to agitate the formation of a Grand Council in the Province of Quebec. Funds and printed matter were supplied him in abundance, and a guerilla warfare was inaugurated against the Grand Council of Canada. The Deputy was assisted in his work by a few Montreal members who are known to the Grand Council delegates as wreck-ers and disturbers. They are the Tooley street tailers of the Canada Grand Council. As its meeting in Montreal it passed an almost unanimous resolution in favor of separate ary 2nd we take the appended report of the attempt to form a new Grand a memorial to the supreme body taking issue with the Grand Council, declaring themselves, as it were, "We, the C. M. B. A. of Canada." They held the same position after the meeting in Hamilton, and were still, although but thore in number, fully convinced that they were the C. M. B. A. of Canada. They have been guided by the principle that a dog should not way his tail, but that the tail should way the dog, and because they were not permitted to rule the Grand Council they forthwith plunged into the desperate expedient of tearing up the C. M. B. A. track with the object of wrecking the C. M. B. A. track with the object of wrecking the C. M. B. A. track with the object of wrecking the C. M. B. A. track with the object of wrecking the C. M. B. A. track with the object of wrecking the C. M. B. A. track with the object of wrecking the C. M. B. A. track with the object of wrecking the C. M. B. A. track with the object of wrecking the C. M. B. A. track with the object of wrecking the C. M. B. A. track with the object of wrecking the C. M. B. A. track with the object of the Bishops and priests of the Dominion, and that they were running counter to the wishes of the Bishops and priests of the Dominion, and that they represented only about one per cent. of the membership. Disturbers, indeed, but to irritate. So far as she Canadian society is concerned it were a veritable blessing to be rid of the same of the members in Quebec, in face of the fact that it will embrace but a mere fraction of the same of the members in Quebec, in face of the fact that it will embrace but a mere fraction to the members in Quebec, in face of the fact that it will embrace but a mere fraction of the same and prospects of the C. M. B. A. in Canada, thus persuading, by false representations, a few good, well-meaning brothers to join in their unholy crusade.

But what are we to think of the provinces and Manitoba are almost a nuit in the farmace of the fact that it will embrac beneficiary, but shortly after adjournment the Tooley street men presented a memorial to the supreme body taking

inflict on Canada the injustice we have referred to. They have outraged both law and equity, and we feel as-sured they will ere long be compelled by the courts to carry out to the letter the true meaning and intent of the Montreal compact. We will be much mistaken if they do not find in Grand

ways. The most important considera-tion is the reasonable prospect that our assessments will be much lighter. The proof of this is to be found in the fact that about \$70,000 of Canadian money has gone to the United States over and above the amount necessary to pay Canadian deaths. During the to pay Canadian deaths. During the past couple of years the double assesssments were cropping up so frequently that many of our members were com-pelled to leave us, while many more yould do so at an early day, were the old order of things allowed to continue, as they would be unable to meet the heavy payments required every month.

We hope every member in Canada will henceforward take a more active interest in the C. M. B. A. We can all do much good work in obtaining new members; and in this will be found our greatest strength and future permanence. We have a large country, and nearly two millions of Cathoics from which to draw members, and there is no good reason why we should not in a very few years have a roll in Canada as large as that now under the jurisdiction of the Supreme Council.

The Montreal Gazette of Dec. 31 con

tained the following reference to the situation of affairs in that city:

The members of the C. M. B. A. have been somewhat excited about the efforts being made to form a new Grand Council for this province which would carry on its business separately from the present Canadian council, and it was rumored about the streets last evening that Archbishop Fabre had changed his mind on the question and was now in favor of its formation. In order to find what truth there was in this rumor, our reporter called on Grand President Fraser at the St. Lawrence hall last evening and learned from him that representations had been made to His Grace that the majority of the Quebec members were in favor of the organization of such a body, but that on being satisfied that the majority were, on the contrary, in favor of remaining with the Grand Council of Canada, he sent the following note to Mr. Fraser last evening :

Archbishop's Palace, Dec. 30, 1892.
Mr. President, —Please inform those interested that I am not prepared to encourage the formation of a Grand Council of the C. M. B. A. in the Province of Quebec at the present time.

I am your devoted servant,

EDOUARD CHARLES. Archbishop of Montreal.

The delegates from the dissenting branches meet this morning for the purpose of taking action.

The New Grand Council.

From the Montreal Gazette of January 2nd we take the appended report of the attempt to form a new Grand Council in Montreal:

been no existing Grand Council it was illegal for nine branches which is all that were represented) to form a Grand Council. The constitution lays down that no smaller number that the branches, challing 50 members, shall be entitled to form such a council. evertheless the eighteen members present proceeds to organize and electroficers, although it was evident that considerable friction clisted between them already. The result was:

hancellor, Dr Moran; Grand President, P O Reilly; First Vice-President, J P Nugent, See and Vice-President, P A d'Artois; Treasurer, J A U Baudry; J B Drouyn; Marchal Geo, T Dorlon; Guard L Forest; Trustees, P A d'Artois, J P Nugent, — Dezois J O Farrell and Dr Morin; Committee on Laws, J P Nugent, J A U Baudry, — Dozois; Committee on Finance, J O Farrell, P A d'Artois and Geo. T Dorlon.

P. P. LARIVIERE, Rec. Sec.

New Branches.

Branch No. 188 was organized at Carleton Place, ont., by District Deputy T. W. McDermott. on Dec 21, 1892. The following is the list of officers: Spiritual Associated Pressive D. J. O'Keeffe Pressive D. J. O'Keeffe Freshith D. J. O'Keeffe From Vice President, J. S. Galvin Scould Vice President, J. S. Galvin Recording Secretary, W. J. Walsh Assistant Rec. Sec., D. A. Hallinan Financial Secretary, Henry Grace Treasurer, G. R. Galvin Marshal, John Clark Guard, James Cleary Trustees, for one year, Angus McPhee, Ed. Dowling and James Traynor; for two years, Oliver Paquette and Stephen Mulette.

Branch No. 189 was organized at Sydney, C.

Branch No. 189 was organized at Sydney, C B. Nova Scotia, on Dec. 27, 1892, by District Deputy Rev. D. J. McIntosh, P. P. The following is the list of officers: Spiritual Adviser Rev. J.mes Quinan Pres. Colin Chisholm Spiritual Adviser Rev. J. Imes Quinan First Vice Pres, Christian S. Keefe Second Vice Pres, Albert E. Wellwood Rec, Sec., Alexander J. G. McEchen Asst Sec. Henry F. Morley Fin. Sec., Donald M. Curry Treas, Edward G. Hourahan Mars, Edward Keefe Guard, Thomas Cooke Trustees, Charles McKinnon, Allan J. Mc Donald, M. A. McDonald, Edward Keefe, James McVey.

Election of Officers.

Branch 8°, Tilbury Centre.

Spir. adv. Rev. P. Langlois, chan. W. C. McGregor, pres. Jas. W. Kerr, first vice-pres. H. nry Benott, see, vice-pres. J. B. Marshand, rec. sec. John O'Neill, asst. rec. sec. Alex. Cassidy, fin. sec. Patrick Finn, treas. Charles Trudell, mar. D. H. Bradley, guard Jos. Daniel, trus. J. O'Neil and P. Finn.

Branch 60, Dublin. Branch 30, Dublio.

Pres. Bernard O'Connell, first vice-pres. M
Doyle, second vice-pres James Williams, treas
John Carpenter, rec and cor, sec. Jas. Jordan.
asst. sec. H : Cassidy, fin. sec. D J Bruxer,
mar, Thos. Kale, guard John Wingle, trus. D J
Bruxer, George Howaid, M Doyle, M ning and
G K Holland.

Branch 71, Trenton. Branch 71, Trenton.

Spir. adv. Very Rev. Dean Murray, chan. T
J Moher, M D, pres. M P Kinsella, first vicepres. James Fitzpatrick, second vice-pres.
Fredrick Gingras rec. sec. J P Connolly, asst,
sec. John Friel, fin. sec. W Dion, treas. T D
Kinsella, mar. Thos. Holmes, guard Edward
Allard, trus. for one year, Thos. Coyne, E
Bougte and Thos. Coleman, for two years, John
Friel and H LeClair.

t Friel and H LeClair.

Branch 8, Chatham.

Spir, adv. Rev. Father Paul, O S F, president
John W Tims, first vice-bres. George F Kuhm,
second vice-pres. "illiam Arsenault, rec. sec.
William J McRener, asst. rec. sec. T C Baker,
M D, fin. sec. Wm. P Killackey, treas Patrick
Barry, mar. Robert Killeen, guard John
Brennan, trus J Urban, Thilodeau and Edward
Reardon, for two years, James O Rourke, Thos.
Gleeson and Wm. Neff.

Branch 23, Seaforth. Branch 23, Seaforth.

Spir. adv. Rev. Father Ronan, chan. John Kale, pres. William Prendergast. first vice-pres. Ferdinand Burgard, second vice-pres. dward Deveroux. rec. sec. Joseph Weber, asst. sec. Stephen Lamb, fin. sec. John McQuade. treas. Patrick keating, mar. Robert Coleman, guard Michael Tagney, trus. Edward Devereaux and John McQuade.

Branch 23, St. Thomas. Branch 2, St. Thomas.

Branen 2, St. Hounas.

Pres. Peter B Reath, first vice-pres. Napoleon MeNabb, second vice-pres. Thomas Jeffers, rec. sec. Joseph Duffey, fin. sec. Daniel Barrett, treas. John Batler, mar. Michael Bradley, guard Dennis McNeary, chan. W P Reynolds, rep. to grand council, key. Dr. Flannery.

rep. to grand council, kev. Dr. Flannery.

Branch 116, Fergus.

Spir. adv. Rev. P. Cosgrove, chan. Wm. McDermott pres. J. J. Kirby, first vice-pres. T. Haley, second vice-pres. F. Fischer treas. M. McLeister rec. sec. E. J. Downey, asst. rec. sec. A. Waddick, fin. sec. Wm. Fitzpatrick, mar. J. Becker, guard J. Morrison, trus. E. J. Downey, Wm. Murphy, Wm. Fitzpatrick, W. McLeister and A. Krausman.

Branch 5, Brantford.

Chan, Rev. J J Feenev, pres. John Ryan, first vice-pres. T Brown, acc., second vice-pres. W Cutmore, acc., rec. sec. W Schular, acc., (box 619), asst. sec. Jas. Feeny, acc., treas Jas. McGregor, acc., mar. John Daly, acc., cuard Bryan Dunn, acc., trus. for two years. Patrick Haffy and John Fitzgerald, acc., fron eyear, W Cutmore, Andrew McEvoy and James Hanlon.

LETTER FROM OTTAWA.

Special to the CATHOLIC RECORD. Special to the CATHOLIC RECORD.

On New Year's day St. Bridget's Temperance Society, headed by their spiritual director, Very Rev. Canon McCarthy, went in a body to pay their respects to His Grace Archbishop Duhamel, at the Episcopal palace. The spiritual director read an address to His Grace in which the society expressed their good wishes for his happiness during the coming year, congratulating him on his work during his episcopate, praying that God might spare him for many years to rule over the important Archdiocese of Ottawa, and asking his blessing.

His Grace made a most feeling and effectionate reply, expressing his thanks to

of Ottawa, and asking his blessing.

His Grace made a most feeling and affectionate reply, expressing his thanks to the society for their kind wishes for his happiness and their expressions of loyalty and attachment to himself and to the sacred office he holds. He spoke most encorragingly to the society. Such organizations are always dear to his heart, and will ever receive his approval and encouragement, for they are engaged in a most important work, that of spreading the virtue of temperance. No one knows the amount of good that is being done by such societies. His Grace also expressed satisfaction at the organization of a junior branch of St. Bridget's Temperance Society; he blessed them and their work, and hoped that God would shower down his choicest blessing upon them.

On Tuesday, 27th ult., a very interesting ceremony took place at the Basilica, a ceremony that has taken place anunally for many years, so that now it is regarded as a custom. On the above date at about 7:30 a, m. children of all sizes and conditions, accompanied by their parents or guardians, gathered at the sacred edifice. It was indeed an interesting sight, to see so many children in charch. The Mass was said especially for them, to ask God to bless them and mark them out for Himself. It was an outcome of that divine love for children expressed by our Lord when He said: "Suffer little children to come unto Me, and torbid them not, for of such is the kingdom of Heaven;" and as the Charch is imbuel with that same love that she has received fron her Divine Founder, she existed the said of the

received from her Divine Founder, she expresses in this and in many other ways her great attachment for children. It is appropriate at this holy season to see so many little ones come in a body to pay their respects to the Infant Jesus.

The Mass was said at 8 o'clock by His Grace, after which he made a short address and read the prayers proper to the occasion, closing with the Henedletion.

The little ones then crowded around the altar to kies the image of the Blessed Child, held in the hands of one of the priests.

Ottawa, Jan. 1, 1805.

L. K.

SEPARATE SCHOOL CONCERT.

mistaken if they do not find in Grand President Fraser a man who will stand no trifling and who will take every lawful means to guard the interests of the Canadian brothers, who in Hamilton places the gift of the Canadian branch of the C. M. B. A.

Now that the Canadian branch of the C. M. B. A.

Now that the Canada Grand Council has, as it were, settled down to business, nearly all of the members holding certificates under the new arrangement, we may look for a rapid increase in m subership. Evidence of this has already appeared by the formation of new branches. The formation of new branches. The formation of new branches. The change will work untold good in many

sincere sympathy in their affliction. Be it further
Resolved that copies of this resolution be forwarded to Bro. John Meagher, the CATHOLIC RECORD and C. M. B. A. Journal and spread on the minutes of this Branch.
P. P. LARIVIERE, Rec. Sec.

Father Lambert's Catholic Times, of Philadelphia, is one of the most vigorous Catholic papers that reaches our table. Father Lambert has made a fine reputation as a controversialist and as a keen and incisive writer.

In one of his earliest editorial articles he thus pays his respects to the fanatic: "The fanatic is a lean, cadaverous, hungry-eyed individual, who is thoroughly in the confidence of the Almighty, and who has a rare faculty of irritating and making those about him uncomfortable. In religion he tends naturally to Pharisaism; in infidelity he drifts into rank and disgust-

Friday, the 23rd ult, a large number of parents and friends of the pupils assembled in the school-house to enjoy a most delightful entertainment of songs, dialogues and recitations. The great event, however, was just be fore the final chorus, when the rev. pastor called upon Mr. Frank Henderson, teacher, to occupy the chair. To his surprise, it was then announced that an address and presentation was to be made him. Miss Alice O'Leary read the address and Miss Tereas Ridge presented him with a cautiful seal leather centleman's dr ssing case. During the reading of the address most of the pupils were visibly affected, and in his.reply Mr. Henderson himself had some trouble in hiding the emotion he felt. One tracely sees so much harmony and affection between pupils and teacher as was shown on that day. Mr. Henderson leaves us after three years, taking with him the respect and love of every one, not only in the school section, but also in the parish; and we predict a bright future for him. The following is the address: Mr. T. Henderson, Port Lambton Separate

School:

DEAR TEACHER—Around you to day, the last of this scholastic year, we, the pupils of the Port Lambton Separate school, are unable to express ourselves in terms fitting the sentiments of our hearts. Permit us, then, on this occasion, before saying good bye, to convey to you our heartfelt feelings of gratitude for your great zeal and kindness to us. During the three years it has been our good luck to have you as teacher, ours has been a happy school. To say years it has been our good luck to have you as teacher, ours his been a happy school. To say that you have faithfully performed your duty as teacher is already saying a great deal; but in your case, how much more must we say? Among those who cluster around you to day we point with pride to the number who have, through your efforts, so admirably distinguished themselves at the entrance examination. It was not thought any trouble for you to devote extra hours for our advancement.

Nor are we alone to thank you: many others, who are no longer of our rank, will certainly join us in gratitude for the care and extra study you imposed upon yourself to give us a fair knowledge of business life.

And now that the time has come when we must sever the ties that bind us, our hearts are sad at the parting.

Our hope is that we may one day see you in our midst again.

During your stay in Ottawa, feel assured, deer teacher that to encourage you in your

our midst again.
During your stry in Ottawa, feel assured,
lear teacher, that to encourage you in your
studies you will have the very best wishes of
the pupils of the Port Lambton Separate school
we have the stry to be the control of the pupils of the pupils.

arded with the highest honors the Normal oot can give a consider of the part of our kind parents, we offer also resteem and best wishes to you. To them, rell as to ourselves, your unassuming manhas made you the object of their praise, ay you in after life ever gain the esteem and cition of those with whom it may be your lot ye, but no one can claim greater regard those a ong whom you first laborel—your sils of Port Lambton. upils of Port Lambton.
In token of our esteem and gratitude, accept, ear teacher, this sou enir in memory of the appy days you spent in Port Lambton. May on long be spared to continue the work so obly berun; and in return do not forzet your deputies of the Port Lambton Separate

school.

Signed on behalf of the school:
Alice O'Leary, Nellie McAvoy, Teresa Ridge
Maggie Myan, Mary Coul an Jerainy Simpson
Louisa Cain, John McCarron, David Downs
Edward Moran, John Finnigan, Joseph Cain,
Peter McAvoy, Richard Coulon, committee.

The heart grows so large and so rich and so variously endowed, when t has a great sense of bliss, that i can give smiles to some and tears to others, with equal since ity, and enjoy its own peace throughout all .- Hau

FATHER DAMEN'S LECTURES. One of the most instructive and useful pamphlets extant is the lectures of Father Dame. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only the Caurch of G.d." Confession," and "The Real Presence." The book will be sent to any adverses on receipt of 15 cents in stamps. Orders may be sent to Rev. Father Harnols, O.M. I., 187 Willrood street, Ottawa, or to Thos. Coffey, CATHOLIC RECORD Office, London.

Dealers all over the country are sorely disappointed, because they cannot get the SFAR Almanac, the demand for which is phenomenal.

A FRONTENAC SENSATION.

ellef Comes When Hope has Almost fled—An Ex-Councillor of t so Township Tells of His Release From Suffering—His Neighbors Verify His Statements—A Marvellous Cure that is - ow a Household Word.

Verify His Statements—A Marveilous Cure That is—ow a Household Word.

kingston Whig.

The readers of the Whig will remember that our reporter at Sharbot Lake, on two or three occasions last where, wrote of the serious libness of Edward Botting, a well-known and respected resident of the township of Oso. Mr. Botting was so low that his friends had no hope of his recovery, and although of an energetic disp sition and not the kind of a man to give up easily, he even felt himself that life was slipping from him. Later we learned that Mr. Botting's recovery was due entirely to the use of that remedy which has achieved so many marvellous cures that its name is now a household word throughout the land—Dr. Williams Pink Pilis for Pale People.

Our reporter visited Mr. Botting at his home on the picturesque shore of Succor Lake. Mr. Botting and acting as smartly as a man twenty to the best with the second second second second large entire the second second

tends naturally to Pharisaism; in infidelity he drifts into rank and disgusting blasphemy; in philosophy he
slides into the intellectual Nihilism of
Fiche and Hegyl; in science he is everjumping at conclusions from insufficient data and building inflated
theories from exceedingly small captical; in politics he vibrates, now
towards despotism and tyranny, now
towards socialism and anarchy. He is
always at one or the other extreme,
and is never perfectly comfortable and
happy unless when straddling a hobby
and galloping. John Gilpin-like, at
breakneck speed. Philosophers tell us,
and truly, that nothing is made in
vain, but it is hard to discover the mission of the fanatic, unless on the principal that a nuisance is a blessing in
disguise, in which case the disguise is
so perfect that it requires a vigorous
imagination to suspect the presence of
a blessing. "Boston Republic.

OBITUARY.

Mrs. Dunean H. McRae, Thorah.
It is with feelings of deep regret that we an
nounce the death of Mrs. Dunean H. McRae,
which took place at her late residence on the
both ult. After a long and painful libres, which
was born in Sutton, and lived there till her
marriace, in April, 1881; and since coming to
the hold will of God. The decessed, when the development of the
was born in Sutton, and lived there till her
marriace, in April, 1881; and since coming to
the hold will of God. The decessed to
the hold will be the decessed to
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curate.
Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia. St. Vitus dance, nervous headache, nervous prostration and the tired receiling therefrom, and after effects of la grippe; diseases depending on humors in the blood, such as scrofula chronic erystoclas, etc. Pink Pills give a healthy glow to pale and sailow complex tions. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 5 ets. a box, or six boxes for eds. Bear mind that Dr. Williams' Ander manufactured by the substitutes in this form of the control of the substitutes in this form any death, or by the substitutes in this form any death, or by the substitutes in this form of the control of th

substitutes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams Medicine Company, from either address. The price at which these pills are sold make a course

Her Ladyship.

Personages of high rank in England are patrons of a great remedy. Bridgefoot House, Iver, Bucks, Eng. "Lady Edwards has suffered from rheumatism for several years, especially in the knees. She was persuaded to buy St. Jacobs Oil, and after a fortnight's use of it, all the rheumatic pains have left her. The relief is such that Lady Edwards will never be without a bottle.

Ayer's Hair Vigor Makes the hair soft and glossy.

"I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation. I am forty years old, and have ridden the plains for twenty five years."

—Wm. Henry Ott, alias "Mustang Bill," Newcastle, Wyo.

Ayer's Hair Vigor Prevents hair from falling out.

"A number of years ago, by recom-nendation of a friend, I began to use mendation of a friend, I began to use Ayer's Hair Vigor to stop the hair from falling out and prevent its turning gray. The first effects were most satisfactory. Occasional applications since have kept my hair thick and of a natural color. — H. E. Basham, McKinney, Texas.

Ayer's Hair Vigor Restores hair after fevers.

"Over a year ago I had a sever "Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to use Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color."—Mrs. A. Collins, Dighton, Mass.

Ayer's Hair Vigor

Prevents hair from turning gray. "My hair was rapidly turning gray and falling out; one bottle of Ayer's Hair Vigor has remedied the trouble, and my hair is now its original color and fullness."—B. Onkrupa, Cleveland, O. * Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

Piso's Remedy for Catarria is the Rest, Easiest to Use, and Cheapest Sold by druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

Knights of St. John.

St. Mary's Commandry, No. 216, R. C. U. Knights of St. John, held their first annual election of officers in Occident hall, Bathurst street, Monday, December 18, 1892. After an exciting contest the following were deciared elected:

elected:
Pres., Thos. A. McIntvre; Vice-Pres., Dan
Flitzgerald; Rec. and Cor. Sec., Jas. E.
Whelen; Fin. Sec., Ed Devine; Treas., Chas.
Bird; Captain, Jno. J. Doyle; First Lieut,
Jno. J. Whelen; Second Lieut., Dan Fitzgerald; Chap., Rev. J. J. Coyle; Board of Trustees, H. Furlong, M. Claney, Jos. McEvoy;
Serg. at Arms, Jno. J. Whelen; Sen., C. J.
Brodrick.

CULLED FROM THE OLD YEAR. Lewis S. Butler, Burin, Nfld., Rheumatism, Thos. Wassen, Sheffield, N. B., Lockjaw, Ity, McMullin, Chatham, Ont., Goitre, Mrs. W. W. Johnson, Walsh, Ont., Inflam-

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



OF PURE NORWEGIAN COD LIVER OIL AND HYPOPHOSPHITES OF LIME AND SODA,

will restore a lost appetite lost flesh, and check wasting diseases, especially in children, with wonderful rapidity. Coughs and colds are easily killed by a few doses of this remarkable remedy. PALATABLE AS MILK. Be sure to get

the genuine, put up in salmon-colore wrappers.

Prepared only by Scott & Bowne. Belleville

We Live in a Progressive Age

WE AIM TO IMPROVE AND NOT DETERIORATE.

Our New Brand, the

Cable Extra

will be found to be exceptionally fine, and we respectfully suggest that smokers give this brand a trial, when our statement will be fully verified as to quality.

S. DAVIS & SONS.

The Recognized Standard of Modern

Piano Manufacture. ALTIMORE, NEW YORK, 22 & 24 E. Baltimore St. 148 Fifth Ave. WASHINGTON, 817 Pennsylvania Ave.

MARKET REPORTS.

Ottawa, Jan. 5.—Tub butter was worth 18 and 20c, pail butter 19 to 20c, and prints 22 to 20c a pound. Pork bad still a wonderful sale, being bought up as soon as it reached the market at 81.25 and 83 a cwt. Beef was seen to sell at 84.25 a cwt. Lamb? and we a pound. Turkeys were easily disposed of at 10 and 11c a pound and geese were bought from 60 to 80c each. Chickens were worth from 40 to 50c a pair. Apples are sold without any difficulty runcing from \$2.74 to 83.00. Fresh eggs 28 and 30c a dozen. The wood market is daily becoming larger. Mixed wood sold for 83.25 a cord, and a few loads of hard maple realized \$4.30 a cord. Oats were quickly bought at 28 and 30c. Peas were worth 90 to 7c a bushel.

Montreal, Jan. 5.—The grain market remains

Oats were quickly bought at 28 and 30c. Peas were worth 60 to 7c a bushel.

Montreal, Jan. 5.—The grain market remains une anged, there being but a very moderate local trade passing in coarse grains. Quotations are nominally as follows: No. 2 hard Manitoba wheat, 81 to 83c; No. 3 hard Manitoba wheat, 81 to 83c; No. 3 hard Manitoba wheat, 71 to 72c; corn, duty paid, 43 to 65c; peas, per 61 lbs, 72 to 73c; oats, per 31 lbs, 82 to 83c; rye, 63 to 65c; barley, feed, 38 to 42c; barley, malting, 51 to 53c. Flour-Parent spring, 84.25 to 84.50; patent winter, 64.20 to 64.4c; straight roller, 83 50 to 83.50; strong bakers, 64; starger file, 82.80 to 83.50; strong bakers, 64; styper-file, 82.80 to 83.50; strong bakers, 64; styper-file, 83.90 to 83.50; do per bag, 51.50 to 82; standard, per bbl, 83.90 to 83.50; do per bag, 51.50 to 82; standard, per bbl, 83.90 to 83.50; do per bag, 51.50 to 82; standard, per bbl, 83.90 to 83.50; do per bag, 51.50 to 82; standard, per bbl, 83.90 to 83.50; do per bag, 51.50 to 82; standard, per bbl, 83.90 to 83.50; do per bag, 51.50 to 82; standard, per bbl, 83.90 to 83.50; do per bag, 51.50 to 82; standard, per bbl, 83.90 to 83.50; do per bag, 51.50 to 82; standard, per bbl, 83.90 to 83.50; do per bag, 51.50 to 82; standard, per bbl, 83.90 to 83.50; do per bag, 51.50 to 82; standard, per bbl, 83.90 to 83.50; do per bag, 51.50 to 82; standard, per bbl, 83.90 to 83.50; do per bag, 51.50 to 82; standard, per bbl, 83.90 to 83.50; do per bag, 51.50 to 82; thums etty cured, per lbt, 15 to 182; candard, per conadlan, 10 to 192; dressed hogs, per 100 185; stong bbl, 61 to 12c; are, 51.50 to 82; townships dairy, 30 to 21c; Morrisburg and Brockville, 19 to 21c; western dairies, 17 to 10c; western roll, new, 17 to 20c. Tarkeys, per lb, 11 to 12c; geese, per lb, 7 to 81c; Eggs—Good held stock is quoted at 19 to 20c, and limed, 15 to 17c. Stocks are ample.

TORONTO.

Jan. 5.—Trade was of a holiday character train to-day at the western eatle market. Only 5 loads of stuff were offered altogether these consisted of 138 cattle and 35 hogs. The local demand for cattle was almost bil, but shout 5 of the best loads in were picked for Montreal. Following are the sales: 1 load choice helfers and steers, averaging 1,07 lbs. at 31 per head, or about 35c per lb; 1 load do, averaging 1,09 lbs at 33.5 per head; 1 load mixed, averaging 1,00 lbs, at 3c per lb.

A few springers ere offered, but they met with a very poor demand at somewhat lower prices.

prices.
No sheep or lambs came in, and prices are nominal in the absence of transactions.
A leading local hog dealer continues to pay 6c per lb (off car) for the best straight fat hogs, \$3.50 to \$.55 for rough heavy arrivals; only 35 hogs came in to-day. heavy arrivals; only 35 hegs came in to-day.

Buffalo, Jan. 5.—Cattle—Receipts, 10 cars;
market strong and higher; export steers, 5 to
5.25; good, 1.160 to 1.20 lbs 84 to 4.75; fat cows,
83 to 485; old cows 82 to 22.75. Sheep and
lambs—Receipts, 21 cars, and 17 held over; there
were 5 loads of Canadas on sale; market slow
for all kinds and 19 to 15c lower for Canadas,
Sales; Best Canada lambs, 43.05 to 88.0; fair to
good, 85.85 to 86; good natives, 83 to 83.25; common to fair, 81.50 to 35.75. Hogs—Receipts, 25
cars; market steady at former prices. VOLUME X

Che Cathol London, Saturday, J THE approaching

of Pope Leo XIII. greatest interest a Even now pilgrima being organized, and of Catholic lovalty a being laid at the fee The Protestant worl since recognized Lea man whose comprehe ready solution of s matter how intricate of classic diction thought - as a spiri precept, and of charhis cassock—as a whose brow rests crown of genius-is the Vatican. At the most striking figure one can behold that tenance, with eyes kindness, and the that but veils the f without experiencin They who are league have looked at the tures of the Prisone have come away wit pugnant perhaps prejudices, that the God. Surrounded stripped of his temp more powerful facto of the world's dest prince, whose throne military support. I two hundred mill hearken to his voice unqualified obediene his destruction and antly the downfall sweet smile, tempere play o'er his expre knows that coming ; the triumph of Chris History repeats its osophy penned by n in the Eternal min

represents is the ca

marks of nineteen

storm and conflict.

Roman cruelty could is the cause of the .

Gregories, whose li

the weak word of c render that would the favor of tyrani

past proves what

store for us. We h

wait only another words of our Lord:

and upon this roc

Church and the gat

prevail against it."

THE North Ame lished in its last iss ing and timely arti libility, by the Brandi. We trust and succinct teach on this oft-dispute the means of remov and error from the olics. Papal infal natural assistance whereby the Pope error whenever he that belongs to It does not mean faculty inherent i he can call into ope on the contrary, ance external and secures that when point of faith or 1 cide it truly. It him the gift of may, as other me gression against t when in the exer Pastor and Doctor defines a doctrine be held by the Un in virtue of the

promised him in S Louis Kossuti patriot, though be ninety years, is in living at Turin. predicted for himse the prosaic one he his name was thun the sunny shores vision of a king astic people mu mind. Austria, Russia, stifled hi are many who, member the en which greeted hir

England. He wa