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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, JANUARY 13, 1894.

NO. 795.

THE DIGNITY OF MAN.

Sermon by Archbishop Hennessy.

The following is a full report of the sermon preached by Archbishop Hennessy on Sunday, Dec. 17, at the reopening of Holy Name Cathedral Chicago:

For all things are yours, whether it be Paul or Apollo or Cephas or the world, or life, or death, or things present, or things to come: for all are yours. And you are Christ's and Christ is God's." (1 Cor. iii., verses 22 and 23.)

To put an end to the silly boasting and rivalry of the Corinthians about their preachers, Paul, Apolo, Cephas, and to give them a just conception of themselves in the economy of Divine Providence he concludes his rebuke in these words: For all are yours. And you are Christ's and Christ is

Creation man, Christ, God, behold the Divine order which the foolish Corinthians were violating and in-

verting. Were a theologian to speak to us of the spiritual world, of the Angelic hosts, their grades, their specific differences, their intelligence and various functions; were a geologist to of God with the assertion of St. Paul treat the earth as if it were a printed that Adam was a figure of him who systems; speak to us of their distance from us, of their size and weight and matter, how the suns give light and heat to their dependents and regulate their movements; and how in order to continue these services they draw in and devour asteroids and comets and shattered planets, as large fishes eat small ones, or furnaces coal for consumption; how all move as if to music with different degrees of velocity in their respective orbits, as they go through the mazes of a sort of celestial dance without rest or weariness, the infinitude of His power. But the wonder and admiration and gratitude which all they might or could say would excite, are weak and insignificant compared with the feelings called out by St. Paul in grateful hearts when in the spirit of God he declares that all these that all these creatures are ours, are for our use and benefit, and admirably adapted to advance our best interests -"all are yours and you are Christ's

and Christ is God's." Here are two worlds, each most wonderful, to all appearances diametrically opposite and most remote one from the other, spirit and matter, an angel and a clod; one capable of knowing, loving, praising and serving God, the other utterly incapable of an intel-ligent act. Life, growth, instinct, sensation there are in the inhabitants

why this language? He hade the rest of creation by a word, by a command. "Ipse dizit et facta sunt, ipse mandavit et Creata sunt." He said: "Let there be light and there Was light." Creation was inundated. Why then this counsel, this invitation, this deliberation, this departure from the usual course, this effort of omnipo-tence to make man? It is not without reason; it is because he is the chief d'œuvre of the creative act, and because of God's wondrous designs on him. He moulds the clay or slime of the earth with His own hands into the human form divine. He breathes into it a spirit intelligent, free, immortal; lower, indeed, in intellectual grade than any angel. That spirit and that slime are the extremeties of the two worlds. He brings them together, couples them, unites them.

THE RESULT IS A MAN. He is the centre of creation, the bond of unity between spirit and matter which shall never be broken. Under God he is the end of the six days' work "all things are yours." He is a Microcosm. His nature is destined to be the medium of the execution of God's adorable and inscrutable designs on

In him spirit is incorporated, not incarcerated, or enfeebled; in him matter is elevated and by its indissohatter is civated and by its indisso-luble union with spirit, spiritualized. Henceforward, these elements will work together: brains and heart, hands and feet, blood and nerves will co operate with spirit; eyes and ears, drinking in sights and sounds, will furnish invigorating nutriment, and tongue and lips will send forth thoughts embodied in words on their elevating, and Painting and ennobling mission. Painting and statuary, the tongue of the bell and the

Man is not only the link and bond and center of two worlds, he is moreover the figure of Jesus Christ: This is his signal destination. St. Paul, inspired by the Holy Ghost, says so:
"But death reigned from Adam unto

Moses, even over them also who have not sinned after the similitude of the transgression of Adam who is a figure of him who was to come. . . Adam was a figure of him who was to come." source, the principle of its unity and solidarity, as God is of His creation. solidarity, as God is of His creation. He is cast into a deep sleep; his bride is taken from his side, from the region of his heart, that he might love and cherish her. In all creation no other female was so formed. Male and female were made together. Here is another exception.
Adam's bride is indeed bone of his bone and flesh of his flesh. Coupling will readily recognize the resemblance between the figure and the reality, and thus find the key to the singular or exceptional action of God in the formation of Adam and Eve and the ground-work of man's great dignity. "Husbands love your wives as Christ loved His Church," says St. Paul. Christ and the Church are the models, husband and wife but the figures; but this relationship is the

SECRET OF GOD'S GREAT LOVE OF MAN

United in man and summed up in dance without rest or weariness,—were they to lecture us as they might on the worlds of spirit and matter they would fill us with wonder and admiration of the works of God and admiration of the works of God and the spirits therein, had they the power of the Seraphim, can give Him the honor to which He is entitled. Their the infinite distance from God. Not all the spirits therein, had they the power of the Seraphim, can give Him the honor to which He is entitled. Their best is finite. Not one of them by thought or wish or desire can make the least movement to the end of their being, the enjoyment of the beatific vision. Moreover, man has fallen, has grievous offended God. He is under sentence of cternal death, and the decree has gone forth that to obtain reconciliation full satisfaction must be made by man, the offender. What a terrible condition! How black the prospect; how desperate the situation!
No hope seems left for angels or men.
Shall Adam, who has died the death, and his posterity, heirs of his misery. go to the pit forever for want of a man who can fully satisfy the demands of inexorable justice? Shall nor man, nor angel ever attain his destiny in the sunshine of God's Glory? Shall God never receive from His creatures the nature in which creation was summed up and united. He grasps that link, that bond, with the right hand of His omnipotence, and by it draws up to Himself His own creation, the work of His hands — "for without Him was nothing made that was made," to renew, perfect, and

deify it-" ECCE NOVA FACIO OMNIA." He goes to the altar in the nature assumed to satisfy Divine Justice and redeem man; to impart life to the dead, health and strength to the sick and feeble. His blood is sprinkled over the universe, gaining at its touch. Like a magnetic wave it sweeps upwards through the hosts of angels, drawing out in intellects and wills faith and love, vesting them in light from the throne of Mercy in which and by which they see God's face in glory; While it shoots through earth and air and water and blue empyrian an electrie fluid whose magnetic force and purifying influence reach the remotest star. Hence the Church sings on Good Friday her hymn, "Pange lingua.
... spina, clavi, lancea mile corpus
perforaverunt, unda manat et cruor,

terra, pontus, astra, mundus, quo lavantur flumine. With what a tide is washed again the sinful earth, the stars and main! He is the center of all things, their light and life and bond indissoluble. He is the recapitulation of creation in His union with man. The universe, Creator and creature, is a unit and

that unit is Jesus Christ.

"All things are yours and you are Christ's. cheering to us who have a share in it! The mystery of the Incarnation grows. WHAT DOES THIS MEAN, "I AM THE

VINE," ETC. ? It means that Christ is the Head of the Church of which we are members. The Vine and the branches, he continues, are of the same nature. God having a nature that is not ours, took our nature, that there may be in Him the vise of humanity, of which we could become branches. That humanwas a figure of him who was to come. ... Adam was a figure of him who was to come."
He is, so to speak, the first crude sketch of a faultless picture; he is a promise of a perfect man. It is not good for him to be alone; he is to be the father of the human race, its source, the principle of its unity and could become branches. That human ity is the vine of which we are branches, we are united with and grafted on it by baptism; made new creatures by water and the Holy Ghost. It is the source of the blood and water the principle of its unity and the work of the blood and water the principle of its unity and the wine of which we are the received by the could become branches. That human could become branches. That human ity is the vine of which we are the received by the could be the could b that welled up to it from the cross; of the Church, of the priesthood, the sac-rifice, the sacraments, the life they

tree, inseparable forever. Christ and Christians are one body. The life of a Christian is the life of Christ, a divine life. In Him they live and by Fim. They eat His fiesh and drink His blood, treat the earth as if it were a printed volume, read from its pages the history of the formation of its crust with an account of the "flora and fauna" entombed therein for thousands of thousands of thousands of thousands of years; were an astronomer to conduct us through the fields of space, tell us of the myriad suns, like our own, with their respective systems; speak to us of their distance from us, of their size and myriad suns, like our own, of their size and myriad suns, like our own, with their respective from us, of their size and myriad suns, like our own, with their respective systems; speak to us of their distance from us, of their size and myriad suns, like our own, with their respective systems; speak to us of their distance from us, of their size and myriad suns, like our own, with their respective systems; speak to us of their distance from us, of their size and myriad suns, like our own, with the assertion of St. Paul the Last Supper, as they were served by St. Paul to the Corinthians. This is why St. John says in the beginning of his gospel: "But as many as received Him He gave them which signify the instruments of spiral myriad suns, like our own, with their respective systems; speak to us of their distance of the might of the Last Supper, as they were served by St. Paul to the Corinthians. This is why St. John says in the beginning of his gospel: "But as many as received Him He gave them many as received Him He gave them were served by St. Paul to the Corinthian account of the might of the Last Supper, as they were served by St. Paul to the Corinthian account of the might of the Last Supper, as they were served by St. Paul to the corinthian account of the might of the Last Supper, as they were served by St. Paul to the might of the Last Supper, as they were served by St. Paul to the Corinthian account of the might of the Last Supper, as they were served by St. Paul to the Corinthian account of the might of the Last Supper accounted the night of the Last Supper account the might of the Last Sup power to be made the sons of God, to them that believe in His name, who are born not of blood, nor of the will of and bought by His Son, as we, are not God." And again in his first epistle : "Dearly beloved, we are now the sons of God, and it hath not yet appeared what we shall be. We know that when He shall appear we shall be like to Him because we shall see Him as He is." Thus it makes St. Peter the Vicar of Christ, the head of the Church, boldly declare to all Christians that they are sharers of the divine nature : "Divine Consortes Natura." Through the humanity of Christ, the godhead dwells substantially in the souls of the just. "Know you not," says St. Paul, "that you member are the temple of the Holy Ghost, who is in you whom you have from God."

THE VINE AND BRANCHES ARE OF THE SAME NATURE ; they are one tree. Christ and Christians whom they represent are one body. This fact is repeatedly asserted and emphasized by the inspired writers. That body is a society called the Church: a perfect society furnished with everything necessary for its life, growth and mission, and entirely independent of organizations of a lower order. That society is a government, a divine government, set up by God, organized and fashioned by Him and destined to endure forever. It has teachers and ministers and rulers given it by God, forming a corporation with a head that has an endless mission. With the aid of Christ and the Holy Spirit dwelling in them they sensation there are in the inhabitants of earth and air and water, but no kersting for the gifts. Viewed as a whole, or regarding both at once, they seem destitute of the unity and harmony befitting their origin and end. Shall they remain apart, preaching. Shall they remain apart, preaching as it were, dualism? No, the work of the sixth day will produce harmony. On the sixth day will produce harmony. On the sixth day will produce harmony. deliver God's message to the nations, just as they received it — no change. They exercise the Christian priesthood,

day, they were yesterday and will be until the end of time. That body, that society, that government is the Roman Catholic Church. There is no other government of that character and antiquity known to history. The unbroken line of her chief pontiffs extending to Peter, prince of the Apostles, the multitude, the link, the hundreds of thousands of her priests and Bishops who worked with them and under them, the hundreds of millions of their subjects in every age in organized society, the uniformity of

their message NEVER VARYING ONE IOTA, the divine efficacy of their mysterious ministrations evidenced in an extraor-dinary manner in her martyrs, config. sors, virgins, the nations they converted, the councils they held, the laws they enacted, the errors they condemned, the heretics they cut off, the rulers they deposed, and all the other monuments and evidences of their activity, such as churches, schools, colleges, universities, which everywhere mark their journey through the ages and nations, not without testimony in civil history—all attest with one voice, loud as many waters, the visible duration of the Catholic Church, the mysterious and extraordinary character of her ministrations, her unmistakable identity with the society moulded, organized, empowered and commissioned by Jesus Christ. They make it evident that she is the body of Christ, Christ in society, the mystery of the Incarna-tion in its mission leavening the mass and extending its influence, identical with the vine and branches—in a word that she is the one tree consisting of vine and branches. Manifestly she has no rival, and can have none, possessing even the shadow of a such vitality, and nowhere a tithe of the promise she gives here.

There is a tradition that St. Brendan, word that she is the one tree consisting and risk is the r

magnifying His Holy Name. Thus matter is not only united with spirit, it is indeed spiritualized. It will go a step higher.

He says to His disciples: "I am the vine, ye are the branches." Listen to the great St. Augustine commenting on this text and putting in strong on this text and putting in strong on this text and putting in strong on the declaration of the declarati but a repetition of the declaration of Our Lord in his last discourse on earth.

I love to think so. Great Ireland!

him into the fire and he burneth.' THE CHRISTIAN PARENT'S DUTY. Your faith in this, and your knowledge of your dignity, destiny and of the economy of God in the work of your salvation should induce and impelyou to provide for your children an education and a training that would help them to live a divine life. If this were done in every family of a parish were done in every family of a parish
—every parish of a diocese, in every
diocese of the nation as it should be,
the Church of God would be raised on high to her proper level and seem transfigured. Her face would shine as the sun, her garments be white as snow and many a noble intellect, proof against argument, would bend rever-ently before her. Her mien and gait would declare her divine origin.

Brethren of the clergy:
We are Christ's especially. We are
His ambassadors, His special agents.
We have a mission from Him for a divine work. We are the builders of His body. We have a fair field of brightest premise — never has God's Church had a fairer. Around us on every side and among us are tens of millions of the noblest type of human-ity, our neighbors, friends, fellow-citiyet of the Kingdom represented by the vine and its branches. Their attitude in our regard, or towards us is changed. in our regard, or towards us is changed, notably changed for the better. The walls of separation between them and us, built up by bigotry and sustained by prejudice, are crumbling fast before the growing influence of social and commercial relations, brighter light and better acquaintance. Many among them east and west, north and south, are highly gifted and influence. south, are highly gifted and influen-tial, princes in intellect, diligent students, who have not excluded from consideration God's claims on them; leaders of men, honest, honorable, conscientious, lovers of truth and the freedom born of it more, a thousand times more, than of fame or fortune or polit-

ical preferment. THESE MEN RESPECT US, they speak and write kindly of us, they extend to us the right hand of fellowship, they invite us to the friendly discussion of important problems, social, political, religious; of living issues of tongue and pen, on the platform of their public halls and in the pages of their magazines, and what we say and write is sure to receive from them the respect and attention to which its merits, in their judgment, entitles it. This favorable disposition, somewhat limited at present, is growing into popularity and is sure to spread and improve as time advances.

We have a mission, a message from God to these men and the millions who look up to them. We have a testaearnestness, force and love befitting them-Christ and the Holy Spirit preparing the way and helping-it is not in human nature to reject them, if the presentation is made to men of good will. They answer the cravings of the human heart, they and it come from the same hand and are fitted to each other.

BRIGHTER THAN SIRIUS IS THE FUTUR P OF THE CHURCH IN THIS COUNTRY, if Catholics do their duty. Though suffering in many ways, and crippled in her action, her growth and progress have been phenomenal. During the past one hundred years her increase in nembership has been at the rate of 75 per cent. per decade, that of the nation not exceeding 32. The growth of the Church compared with that of the nation for the century just closed has been as sixteen to one. In the nation four millions have become sixty five or seventy millions, in the Church forty thousand have grown to ten or twelve millions. If the experience of one hundred years is sufficient to indicate a law; if the rule of growth in Church and State during the last century should continue a few decades longer—the law has been uniform in the State-then in 1930 nearly half the population would be Catholic A few decades later the number of Catholics in this country would be greater far than the Church has ever had throughout the whole world at any period of her history. Nowhere does the Church exhibit greater vitality or such vitality, and nowhere a tithe of

colonists it went by the name of "Ire-land it Mikla." (Great Ireland.) It is for the future in the present, in the

saint left it, its Bishops, priests, monks, monasteries, schools, colleges:

I see hosts of students from all parts of its need be, to meet the requirements of and supernatural, going out on the track of the barbarian through the wilds of Gaul and Germany in the interests of religion and civilization, building or raising up, under the guidance of Divine Providence, dikes to arrest the course of coming floods of Mohammedanism fierce and furious as Mohammedanism fierce and furious as a mountain torrent, threatening, ruin a mountain torrent, threatening, ruin a mountain torrent, threatening ruin to the Church of God. Their memory is dear and held in benediction by Rhine and Rhone and Yser, where they receive the honors of the altar. I they receive the nonors of the altar. I see the peoples among whom they labored rise up and bow low before their native land, as they salute her reverently and heartily with the title "Island of Saints and Doctors" amid the acclamation of Christendom. With the rapturous vision of this picture as a master mind could make it fan before me, I would fain regard this noble sermon on the schools last Sunday, record of the land of my nativity as but the introductory chapter to the but the introductory chapter to the Land of noble deeds to be done. The subject in general was the could not be subject in general was the pro-

THE GREAT IRELAND OF THE WEST. to prominence among the nations. Its immense population in the future, its unbounded resources, its fabulous wealth, the energy, industry, skill and enterprise of its people, will undoubted where the property of company to the property of t enterprise of its people, will undoubtedly make it a great centre of commerce, space being virtually annihilated by aerial navigation or some other invention to expedite travel; the nations of the earth will be drawn to gether as never before. The unity of the human race will not be less a living faith than a divine truth. Men's heads and hearts will come together in light and love for mutual struction in the Public schools that sooner or later Presbyterian clergy and Roman Catholic and Baptist and Protestant Episcopalian will give moral instruction to Public-school children whose parents belong respectively to the various denominations. He said further on:

In New Your are very many children—I hesitate to mention a number—gether in light and love for mutual Men's heads and hearts will come to gether in light and love for mutual advancement. Our merchants will be in every mart. Our tourists, scholars, capitalists and mechanics will be in every country. The descendants of Shem and Ham, as well as of Japhet will be our customers, our guests, our friends, our brothers. Our language will follow our commerce. Its knowledge will have a money value, the interests of trade will make men study it. With it will go our literature, our ideas, our principles, social, political, religious, our habits of thought, our manners—influence abroad will be on a par with our power at home, and a par with our power at home, and selected the end of the control of th

land of St. Brendan.

a generosity characteristically American, elevated and sustained by the spirit within her, she will do for God and His Church at home and abroad, given generally in Public schools what was never done elsewhere, which doesn't properly educate. You cannot could not be done elsewhere, and thus teach duty to man except as it is based verify the prophesy which marked out this country as the "Great Ireland of the West." teach duty to man except as it is based on duty to God. In short, we must supplement the present teaching with religious teaching—or moral if

flections and conjectures what are you doing? What can you do? What should you do? You have numbers, you are half a million and more, the Catholics, lack the enterprise, the energy, the generosity, the magnanimity, all the qualities of head and heart that made the Columbian Exposition which a grand success, a surprise to the mations. I am loth to believe it. I would be ashamed and sorry to be compelled to believe it. I do not believe the pelled to believe it. I do not believe the pelled for citizenship. I Project the property of the property of the pelled to be supported by the pelled by t the best spirit of your great city—their work so as to give this, then in whose fair fame fills the world—whose God's name let the Church that can future might seem now wild conjecture. You are not without organization. You have societies, clubs of Poles and Bohemians, and Germans and French, and Irish and Americans you can form a procession that would belt your great city or encircle it. You are Christ's. What are you You are Christ's. What are you doing for Him, for His Kingdom, for His people? In the Vine or in the fire, live His life if you would escape

formation the following report of the High School Inspector upon the character of the work done by your pupils in drawing and book keeping:

Prawing and book keeping:

the earth, the sciences and the arts, will unite with the voice of man in proclaiming the glory of God and

Our Lord in his last discourse on earth.

"I am the vine, you the branches. If any one abide not in Me, he shall be cast forth as a branch and shall wither, I reland of St. Patrick as that great worthy of the Church of God. Establish

THE REV. DR. RAINSFORD ON THE SCHOOLS.

Religious Teaching Absolutely Neces-

The Rev. William S. Rainsford, D. D., rectors of St. George's Church (Episcopal), New York, preached a sermon on the schools last Sunday,

'Children's Season," but as he proceeded, the clergyman bore heavily This country is manifestly destined upon the subject of the lack of religious or moral education given to chil-

manners—influence abroad will be on a par with our power at home, and that will be prodigious The Catholic Church will be colossal in size, gorgeous in vesture, magnificent in all its appointments, profound in condition, brilliant in speech, divine in speech, divine in speech will be difficulties they would present the speech will be prodigious. The Catholic inearliest youth and imbide all that that means. I do not blame the Public schools. This class of vermin-infected, unruly, dirty children often would be out of place there, and the school officers are incapable of grappling with the difficulties they would not be prodigious.

CATHOLICS OF CHICAGO, YOU ARE CHRIST'S.

In view of these considerations, reduced a division of the school fund by any means, but I am sure the time will come when a sure that the consideration and conjugatives what are the constant of the school fund by any means, but I am sure the time will come when a sure that are the conjugatives what are the conjugatives and conjugatives what are the conjugatives and conjugatives when a sure that are the conjugatives and conjugatives when are the conjugatives are the conjugative and conjugatives are the conjugative and conjugatives when a sure that the conjugative are the conjugative and conjugative and conjugative are the conjugative and conjugative and conjugative are the conjugative and conjugative religious teaching-or moral it most Catholic city in the Union con-given by the Roman Catholic priest-sidering your population. Do you, as hood than that no teaching of that sort such a grand success, a surprise to the which their parents belong, taught at the best spirit of your great city supply it.

Catholic Education.

Toronto, 3rd January, 1894 Madam-I am directed by the Minister of Education to send, for your in-

Your obedient servant, F. J. TAYLOR. pro Deputy Minis er. The Lady Superior, St. Joseph's Convent, Toronto.

Mrs. Smyley.

The following humorous ballad was very popular in Dublin some years ago, when the system of "Salvation by Soup," was all the rags. The origin of it was an odious and aggressive prostytizing establishment existing in Klugstown, called the "Bird's Nest," which was supported by a fanatical set governed by Mrs. Smyler, of Union Square. The ballad singer continued to sing it, through the streets of Dublin, particularly in Merrion Square till a healthy public opinion was formed, which shamed the fanatics!

Arrah, Mrs. Magrath, did you hear the news?
But, of course, my jewel, you knew it;
The quality's going to save our sowls,
An' pay us for lettin' them do it.
We may curse and swear — the devil may

We may rob. blaspheme, and be wicked; Sure they'll send us to Heaven, and pay our And give us a first class ticket.

So come along to Merrion Square, An' as sure as my name is Reilly Each murderin' third will get mutton and beef If he prays with Mrs. Smyley.

There's my son Bill got six mouths on the mill,
An'he'd steal the cross off a donkey;
But he's got a fine place — he's a "babe of
grace,"
And he done.

An'he'd steal the cross off a donkey;
But he's got a fine place — he's a "babe of
grace,"
And he struts, a well dresset flunkey.
The most plous of all hi the servants' hall,
He cribs the cold meat for hi-mammy;
He prays with my lady, and swears with my
lord,
Sayinz, "I'an one of the elect, oh! damn
me."
So come along, etc.

So come along, etc.

There's Mrs. Magrane, when her man was There's Mrs. Magrane, slain slain. Slain slain on the bank sof the bould Crimea. Gave her clerky up for the bit and the sup, An'took to Lutter's idea. Her child she sold for paltry gold—To Kingstown he did go ma'am From the mother's breast to the vulture's nest; The robin will soon be a crow ma'am. So come along, etc.

But sure 'twas hard times that druv us Here we are with our clergy forsaken.

Here we are with our clergy forsaken.

And damning our souls for penny rowls

And soup and hairy bacon.

But Ned's comin' home—no more he'll roam—

From poverty he'll raise us;

So we'il bid adieu to the swaddling crew,

An' ould Mrs. Smyley may go to b-z-s.

So no more will I go to Merrion Square, And, so sure as my name is Reilly, The prayer I'll say to my dying day Is, Bad luck to you, Mrs. Smyley!

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XXVI. MONSIEUR LE CURE.

"On ne sait pas dans le monde ce que c'est qu'un Confesseur; cet homme ami de l'ame, son Confident le plus intime, son medecia, son maitre, sa lumiere, cet homme, quis nous delie, qui nous donne la Paix, qui nous ouvre le Ciel, a qui nous parlons a genoux, en l'appelant, comme Dieu, notre Pere, parceque en effet la Foi le fait veritablement Dieu et Pere!" EUGENIE DE GUERIN.

At 11 o'clock that same morning Monsieur le Cure of St. Anne was pac ing leisurely up and down his small kitchen garden, saying his breviary. He had just finished breakfast, though by that my readers are not to imagine that the good cure was given to lazy habits. He had been up according to his custom, before 5 o'clock; no one at the cure, except in case of illness, kept his bed after that hour. In the parish church, or rather in the cathedral, as it was more often called, though it had no real claim to the title, there was a first Mass at 4, and as the cure said it in turns with his four "Vicaires," one or other was invariably stirring soon

after 3. 5 o'clock precisely rang the "Angelus," which was, in Monsieur le Cure's establishment, the signal for a general rising. Monsieur le Cure himself, when he did not say the 4 o'clock, generally said the 5 o'clock Mass. He, however, rarely returned to the cure before 10, when the other priests also made their appearance, and the dejeuner, which in France does double duty for breakfast and luncheon, was immediately served.

Monsieur le Cure's household was not numerous. It was composed of him-self and his four Vicaires, his sister. who was also his houseked stout, hard - working maid - servant, who, assisted and superintended by Mademoiselle Roger, contrived to get through all the indoor work. A smart, active lad of eighteen looked after the garden, the cows, Monsieur le Cure's solitary horse, the pigs, the fowls, and all the rest of his out-of-door belongings. For his services Renard received the sum of £6 per annum, with which he was supremely content.

The cure, having said his office, was standing at the gate of his garden leading into his orchard, contemplating the cows which were feeding under the apple trees, now almost stripped of their leaves. His reflections were most common place - by no means schemeing or planning the conversion of the "poor heretics" who had found their way into his parish-but devoted just then to the consideration of the profits which, all incidental expenses calculated, he might hope to realize from the contemplated sale of a favorite cow. His cogitations were thus interrupted -

broad shouldered, good-tempered faced woman, elderly, but not altogether passee, unassumingly attired in her morning's working-dress, very clean, but almost as humble as that worn by her servant, thrust her head out of the salle window, and called out in a strong Breton accent,

"Dis donc, Jean! Es tu la?"
"Bien oui!" responded Monsieur le

Cure, without turning his head, and peacefully continuing his calculations.
"On te demande!" shouted his sister, withdrawing her head, and closing the window.

"Qui donc?" said Monsieur le Cure. speaking with the peculiar rapid intonation, drawling, nevertheless, on the last syllable, which, to stranger ears, sounds so abrupt, but which is a habit among even the better edu-

cated Bretons. To this latter question Monsieur le Cure received, of course, no reply, Mademoiselle Roger having returned to her kitchen, where she was preparing vegetables for that day's bouillon. So the cure resignedly turned his back upon his cows, and his face towards the

duties, whatever they might be, which awaited him. Probably he was required to hear the confession of some poor bonne femme before she went home to her God; or a father wanted to consult him about his truant son, who would spin cockchafers on the afternoon when he ought to have been at the Catechisme; or, maybe, it was a notice of a funeral, or of a baptism; perhaps of a marriage, to take place before advent: some one wanted advice or assistance—Monsieur le Cure's interference, it was possible. It mattered very little what the business was. The good cure's life was made up of such things. His daily work was to com fort, to assist, to guide, to be a father, in fact, to any of his people, great or small, who came to demand his aid. So, to whatever duty God called him, Monsieur le Cure cheerfully responded, with the generous heartedness which distinguishes the French priesthood.

At the kitchen door he paused a moment to ask in which direction his services were required, and was told that "the young English lady "-" la petite blonde — tu sais," explained Mademoiselle Roger, in a loud whisper -" wanted to see him, and was waiting in the salle."

" Mon Dieu!" ejaculated Monsieur le Cure ; after which he opened the door of the salle and went in.

The conversation which ensued took place of course in French. Monsieur le Cure could not speak one word of English, but for the reader's benefit I translate, keeping as near as possible to the literal form.

· Come, dear child, there is already a long time since I expected you," be gan the cure, with the kindness of true sympathy in his tone, for before she had uttered a word, he guessed Mabel's errand.

You expected me," she answered, somewhat taken aback; "yet no one knew that I was coming to see you. I only decided myself this morning to de

"The good God knew it long ago, replied the cure, as he placed a chair for Mabel by the open window, and seated himself on the opposite side of a small, round table, which stood be-tween them—"the good Gcd," he continued, "tells me many things that other people do not know; but, my dear child, you do indeed look tired. You are in trouble. Ah! how I pity vou

"Yes, I am in great trouble," said Mabel, gathering courage from the cure's cordial sympathy; "I have come to you, Monsieur le Cure, because I know you are a priest, and have a divine commission; and I would rather talk to you than to my English friends, who are Catholics here, because I might get them into difficulties by so doing; and yet I am very unhappy. I want some advice. But will you promise not to speak to any one at present about what I say to you?"

"Do not be afraid, my poor child," replied the cure; "tell me freely all that gives you pain, for so long a time have I prayed to the good God to allow me to help you, and you may be assured that whatever you say in confidence to the Catholic priest, as if you said it to the good God Him-self-say, then, is it not you will know more of our holy religion? You are not satisfied with your Protestant

Thus encouraged, Mabel did indeed open her heart to the Cure, explaining, in the first place, the nature of the religious training she had undergone -a new phase of Protestantism, which amazed the good Cure not a little, for, educated in the seminaries of his native land, beyond which neither his duties nor his curiosity had ever led him, he had heard little of the "great his in the Holy Scriptures, 'If any man Oxford movement," of Tractarianism, and nothing of the latest invention, Ritualism. When rumors of the former reached his ears, he took little nterest in what he, like every other born Catholic, regarded simply another freak of Protestantism, and he was quite unprepared to find so much of real faith, piety and earnestness in one who belonged to the heretical sect.

He listened with profound interest, while Mabel described to him the Anglican Catholic theory, exclaiming, indeed, sometimes, but not interrupt-ing: after which she went on to tell him how doubts respecting the author-ity of her Church first came to disturb her peace of mind; how, in spite of all her resistance, these doubts by degrees multiplied and deepened; and how at last, unable any longer to endure the burden of her convictions, she resolved to test the truth - first by appealing to a priest of the English Church, and (only in case of his failing to satisfy her) as a final resource, before drifting into actual scepticism, to a priest of the Church of To the former she had appealed in vain, therefore it was she sought the Cure's advice. Could he, would he answer her clearly? in his power to give her a satisfactory reply? Was it possible for him to demonstrate plainly upon what grounds the Roman Catholic Church claimed to be the "Unam Sanctam Catholicam

et Apostolicam Ecclesiam?" When Mabel ceased speaking, she leaned her flushed, eager face upon her hands, and, bending forward, with her eyes riveted on the Cure's countenance, waited for his answer, as a pris oner in the dock awaits the jurymen's

Mabel did not know it, but there was in her heart a timid, lurking hope that, the Cure's reply being of the evasive nature which had hitherto met her inquiries, the Roman Church might prove no better able to make good its might be free to turn again to her old lieve, will you give me your proofs? I pretensions than her own, and that she standingpoint in the Church of England, satisfied that her duty of inquiry was accomplished, and henceforth per-

suaded that, as there existed nowhere undivided truth, she might conscientiously remain contented with such fragments of it as might in the future fall to her share. An answer leading to such a conclusion would have been life, its opposite would be death — death, at least, to all her hopes of

earthly happiness, for not yet could Mabel's bruised spirit rise to the contemplation of the Vitam Venture

She waited, without any sign of fear, her sentence. She had counted the cost, was fully determined to be loyal, before all, to her first love, the Church and, the hour of battle having sounded. Mabel's courage responded to the call. "Could he help her? Would he do

Of course he could help her, for his Divine Master gave him authority to teach. Would he shrink from his bounden duty?
"Would he help her?"

Ay, right willingly, with a Catholic priest's deep sympathy and devotion, with the heart of one who had drawn largely upon the inexhaustible fountain of love and zeal for souls, flowing straight into his own from the Sacred Heart of his Master.

Such was the substance of the Cure's reply to Mabel; after which he clearly expounded, with quiet authority, the creed of the Church respecting her

Divine commission.

As she listened, Mabel's convictions grew stronger. Here at last was something positive, as yet, indeed, confined to assertion, for the Cure had not brought forward his proofs, waiting to do so until he should have lucidly placed before her the actual creed of the Church Catholic. But that which struck Mabel from the very outset was the certain, determined manner in which he spoke. There was no shift-ing, no going round corners, no hesitation in his assertions.
"Il est de foi," he repeated constant

ly. "It is of faith," or, "The Church teaches, the Church forbids. It is, or it is not! Truth or falsehood, light or darkness!"

Such was the language used by this priest of a Church who claimed for herself the sovereignty of eighteen centuries; contrasted with the indecision which characterized the teaching of the English Establishment; how measurably nearer was its approach to the dignity of a Christian Church!
"I think," said Mabel at last, "I

quite understand now what it is you profess to believe about a visible Church, commissioned by divine Church, commissioned by divine authority. I have been brought up to believe in this myself, only it was with us a theory—with you I think it is not only theory but practice."

"Ah, yes, my child!" returned the Cure, sadly. "You tell me that in your

creed you say with us, 'I believe in the holy Catholic Church,' but your practice contradicts your assertions, for do you not admit that every sect may be in the right? Do you not think they are parts of one Church? And so you split up the Church of our Good God into every shade of different opinion, till you run hither and thither asking everyone, 'What, then, must l believe? I know not what to believe. Ah, mais c'est incroyable," concluded the cure, with some excitement. Poor children, I do pity you! But do you not, then, see that your belief in the Creed and ours is very different?

"Yes," answered Mabel, faintly, "I do see it now. You mean what you say; we twist the words to another meaning, and we do so out of char-

ity."
"You will then be more charitable us in the Holy Scriptures, 'If any man will not hear the voice of the Church, let him be to you as a heathen and a publican!' Have they then cut out of your Bible those words? Ce coquin de Luther!-he is quite capable of it

"They are in our Bible," said Mabel, "and I am quite convinced that the Creed must be said with your meaning -not ours. Thus far, then, I believe that only one Church has Divine to teach. The Anglican authority Church will not say the Creed with your meaning; therefore I am obliged to allow that the Faith 1 hold is Anglican, but Roman doctrine. What comes next?"

"I fear you are very tired, dear child, with so much thinking," interoosed Monsieur le Cure, kindly Would you not like to rest a little posed before we go any farther?"

"Oh, no, please," returned Mabel, anxiously. "You do not know, Monsieur le Cure, how terrible it is to be as I am now-neither one thing nor the other-all the past delusion, all the present dark, and in the future a gulph which I feel driven to cross, and yet fear by so doing to sink into worse uncertainty."

The cure was visibly affected. pulled out his handkerchief, wiped his yes vigorously, sighed deeply several times, and then, with much gentleness of voice and manner, resumed.

"Poor child! - poor dear child! Trust yourself into the arms of Jesus and His Holy Mother, and then yourself fall into this gulph. Ah! it s then light will come.

Mabel bowed her head silently. The cure was praying: she was thinking. There was a long silence, at the end of which she raised her head, the tears

glistening on her eye-lashes.
"I have done as you told me," she
began, in a low voice — "I am in the gulph now; but you must help me then to reach the other side. Now that I know exactly what it is you bewant to know next how the Church of Rome proves her authority?"

The cure rose, and, going to his

library, brought from thence two large, thickly bound volumes, which placed before him on the table.

"I can, my child, prove to you satisfactorily, I trust, all that you ask. Do you read French as easily as you speak

" Yes." assented Mabel : whereupon the cure continued:

"These are Monseigneur Gousset's dumes of 'Theologie Dogmatique." volumes of If you will have the patience to read carefully what I am now going to mark carefully what I am now going to mark for you perusal, between to day and to morrow — to-morrow I will talk with you again, and we shall see how the arguments have satisfied you, and what difficulties you still have to propose. Will you do this?"

"Yes, indeed," replied Mabel, gladly. "You have not marked much for this first day. I shall have time

for this first day. I shall have time for more.'

"Allez, allez, mon enfant!" laughed the cure, with an amused smile. have more than enough in that chap-We will go no farther till you are quite convinced that it is our holy Catholic Church who has the authority; when you have seen that clearly proved oh, never fear, the work is nearly finished."

This was a repetition, in other words, of Genevieve's first lesson, during that first afternoon walk. Mabel remem-

bered it, and was silent.
"Oh! my dear, dear child," resumed the cure, looking very serious as he noticed the excessive weariness of Mabel's face and manner, "allons, courage, is it not? You love so much the good God, and He too, I assure you, loves you. He will not leave you in darkness; think, then, as little as you can, but go and cast yourself at His feet in the Blessed Sacrament — you who love so much that adorable sacrament. Ah! I know it. I will offer for you the holy Mass, and all my poor prayers when I recite my Breviary.
Allons, chere enfant-courage! N' est ce pas? To-morrow at the same hour we will meet again, is it not?

Then the cure dismissed Mabel with a fervent blessing. He was obliged to go off to a funeral. Until she had read what he gave her, there was little more to say, and she had had, the good cure knew, quite enough for one morning.

Mabel thanked him with an overflowing heart, going straight from his

presence to cry out her sorrow in her favorite place of refuge-the convent It was Hugh's letter that morning which had brought to a climax her wavering determination to seek the cure's advice—Hugh's kind, intensely

loving, yet positive letter, in which he warned Mabel, in language not to be misunderstood, of the inevitable consequences that would ensue if, allow ing herself to be influenced by the

Vaughans, she should fall into the errors of Romanism. This letter might have been the answer to the one she had written only a few days before. She saw no reason for awaiting the real answer—it could not come for at least two months; and in the meanwhile Hugh's letter just received had anticipated the very trouble in which she found herself. Hugh would evidently never consent to her becoming a Catholic - her doing so would involve fatal consequences to both, as far as earthly happiness was concerned; and yet Mabel could no longer conceal from herself that it was her positive duty to inquire into the truth of the Catholic Church. Her faith in the Church of England was entirely gone. Hugh's letter helped her to realize this fact with undeniable clearness, and, realizing it, Mabel had obeyed the impulse which led her to

the cure's house. TO BE CONTIEUED

WHAT OUR MISSIONARIES ARE DOING IN EVERY LAND.

Old Times in Texas.

The pioneer missionary in many States of this Republic had an empire for his parish, spent three fourths of his days in the saddle visiting his scattered flocks, endured more hardships than did the first settlers, and had the mysterious ways of divine Providence as his daily experience.

When the late Archbishop Lynch, of Toronto, first came to America, he vas bound for the wild missions of Texas. He was then in the thirtieth year of his age and the third of his priesthood. He had left his native Ireland at the entreaty of Bishop Odin, and as soon as he reached the Lone Star State he was appointed pastor of Houston and all the surrounding coun-

trv After setting in order the spiritual affairs of his central congregation, the young missionary began to make a visitation of his extensive parish. His explorations took him as far north as the Indian Territory and all through that part of the commonwealth that lies between the Brazos, Colorado and Trinity rivers. His tour was full of perils, toil, sorrow, suffering, consola-tion, surprises and merit.

In after years the Archbishop was fond of relating to his intimate friends his adventures on the frontier, and some of them were so edifying that they may well be reassured even as twice told tales.

Mounted on a horse, and with saddle bags stuffed with a scanty priestly outfit, Father Lynch set out from his headquarters at Houston, without purse or scrip, and unaware in the morning where he was to lay his head at night. His first sojourn was made at Spring Hill. Next he proceeded to San Jacinto where Captain William T. Sherman was then stationed; and, later, he went from settlement to settlement, mostly along the courses of the rivers, or wherever in the back-

woods he heard of the presence of a Catholic family. He traversed bound-less prairies. He forced a way through dense wild woods. He swam broad rivers. He advanced alone across pathless stretches of country. He preached in hotels, court house schools, halls, stores and the open air schools, hairs, stores and the open air.
He catechized children. He administered the life-giving Sacraments to many persons who had not seen the face of a priest in years. He anointed the dying. He buried the dead.

Often he lost his way, and then, when night came upon him before he had found sholter in that immense

had found shelter in that immense but, at the time, sparsely settled region, he hobbled his horse and lay down on the ground, sometimes with out food, with his saddlebags for pillow and the canopy of heaven for his covering, in the midst of savanna or forest, with the cry of the coyote or the howl of the wolf for his lullaby. Worn out with fatigue he needed no rocking to put him to sleep. as he sought rest on the plain, he was partly aroused by a snake crawling over his face, but so utterly exhausted was he that he had not energy enough to rouse up and brush the reptile off.

Frequently too, when he had thus strayed away from his bearings, he came unexpectedly upon the very persons of whom he was in search, or upon others who equally needed his ervices and of whom he had not heard.

Once for instance on his way to the Brazos river, he lost the trail in the woods. He went back a bit to hunt for it, but could see no sign of it then he pressed on in the direction in which he thought that his route lay. The daylight gradually faded into dark. There was no moon until late, but myriads of fire-flies flashed in the gloom. Still he kept on, for bears and other beasts of prey were numerous in that neighborhood, and he was afraid that he would be attacked by them in case he should go to sleep. Finally he reached the river; but he did not strike it at the ferry. He shouted and shouted, but no answering halloo came back upon his call. He rode along the bank, whooping at intervals for an hour or more. Then he heard a shrill hail from across the shore. This was followed by the rattle of a chain as it was taken into a boat Soon a skiff, rowed by a man, and a girl, emerged from the haze on the water and came to shore. Father Lynch explained his situation and was invited to spend the rest of the night at the settler's cabin. On the way over he informed his host that he

way over he informed his host that he was a priest. The answer was:—
"Then you're more welcome than ever. My wife's a Catholic; so am I; so are the children. This is my darter, one of 'em. I was born here in the piney-woods, but my wife, she's like haften we will marvied wife. After we wuz married, Irish. learned me her religion from a catechism and a prayer-book. Some years back a priest came up here and bap-tised me and the children — them that was here then. I never seen one before nor since. Nor never was I in a Catholic church. But we try to remember what we ought to do, and my wife, well, wont she be glad to s you

Glad she was, and most hospitably did she receive her unexpected guest. They all stayed up some time talking, and as the next day was Sunday Father Lynch before retiring, gave the family the good news that he would say Mass for them in the morning. Bright and early the next day he offered up the Holy Sacrifice for them in their rude dwelling, and gave the husband his First Communion and the wife her first in many years.

Before saying the Mass, the missionar was told tered him as a temptation to distrac tion all the way through it. Of course he needed an assistant and was told by his host that if he would wait for the stage to come up, the driver of it would act as his acolyte.

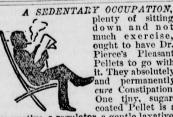
Then he's a Catholic?" he said in

quiringly.
"No, Father, he's a preacher." "A preacher?" "Yes, Father, he's a Methodist

preacher "Well we'll get along without

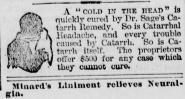
him. How a Methodist preacher could know how to serve the Mass was what

bothered the priest until, later in the day when he met that versatile individual, he learned from him that he had been brought up a Catholic and had been an altar boy in his youth, but that, having drifted to the woods of Texas, remote from church, he had occasionally attended the meet ing of the Methodists and eventually, having a fluent tongue, he had developed into a parson. Stage driving was not highly remunerative and



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Of Our Holy Father by Divine Providence Pope Leo XIII.

ON THE STUDY OF HOLY SCRIPTURE.

To Our Venerable Brethren, all Patriarchs, Primates, Archbishops, and Bishops of the Catholic World, in Grace and Communion with the Apostolic See, Pope Leo XIII.

Venerable Brethren, "ealth and Apostolic Benediction.

CONCLUSION.

With this purpose it will be more advantageous that several men belong. ing to the sacred Orders combat on this point for the faith, and repel the and physics, providing both are kept assaults of enemies, that these men strictly within their limits, taking should, above all, be equipped with the armour of God, adhering to the counsel of the apostle and accustomed to warfare and the new weapons employed by their adversaries. Therein ployed by their adversaries. Therein lies one of the duties of the priest, which St. Chrysostom establishes in magnificent terms: "Great zeal must be employed that the Word of God should dwell abundantly in us; we should not only be ready for one kind of combat, for the war is diversified and the enemies many; they do not all use the same arms, nor is it in the same manner that they propose to confront us. Therefore he who is to meet all should be acquainted with the man-œuvres and the methods of all; he should handle the arrow and the sling ; he should be tribune and chief of a cohort, general and soldier, footman and trooper, apt to fight on sea and to overturn ramparts. If, in short, the defender is not provided by every means with every mode of fighting, the devil knows how to give his robbers admission by one side, if a single one be left without guard, and carry away the sheep.

Augustine,

We have already described the strat agems of the enemy, and the multi-farious means which he employs for attack. Let Us now indicate the pro cesses which should be utilized for de-

In the first place, recourse must be had to the ancient Eastern languages, and particularly, and at the same time, to the science which is called critical These two species of knowledge are to day very much appreciated and es teemed; the clergyman who will possess them in a more or less extended fashion, according to the country he inhabits and the people with whom he inhabits and the people with whom he is brought in relation, will be able better to sustain his dignity and fulfil his mission. The minister of God should, in fact, "make himself all things to all men, and always be prethings to all men, and always be pre pared to satisfy him who demands the reason of the hope he entertains him self." It is therefore necessary to professors of Holy Writ, and it is fitting for theologians, to know the tongues in which the canonical books were primitively written by the sacred authors. It would be excellent that even eccles iastical students should study those tongues, the more particularly those amongst them who are destined to academic grades in theology. Prezaution should also be taken that in all academies there should be established — as, indeed, already has been done in some of them-chairs where the ancient languages, especially the Semitic lau-guages, will be taught and their rela-

should be instructed and exercised in the science of true criticism. fortunately, and to the great damage of religion, a system has appeared which parades under the honorable name of high criticism." Those disciples affirm that the origin, integrity and authority of every kind of book is traceable to their intrinsic characters alone. On the contrary, it is evident that where a historic question is con cerned, or the origin and preservation of no matter what description of work, historic testimonies have more value than all others, and these are the testimonies which should be most carefully sought out and examined. As to intrinsic characters, they are, for the great part of the time, far less import-ant, so that they need not be invoked except to confirm a thesis. If other action is carried out, the result will be serious inconvenience. In fact, the enemies of religion will retain more confidence in attacking and battering in breach the authenticity of the Holy Books. Finally, this form of high criticism will arrive at the result that each one in interpretation will attach himself to his own tastes and prejudicial views. Thus the light sought on the subject of the Scriptures will not exhibit itself, and no advantage will result for science, but one will see conspicuously manifested that character of vain philosophy and of rationalism, nor is not sufficiently impartial.

among the youth attracted to letters. As soon as that youth has lost its respect in one point for divine revelation, its faith relative to all the others will tion to some portions of Scripture was deceived.

as the natural sciences are proper to manifest the glory of the Creator en-graved on terrestrial objects, provided they are suitably taught, so much the more are they capable of wresting from the intellect the principles of a sound philosophy and corrupting manners when they are presented with perverse intentions to youthful spirits. Thus the knowledge of natural facts will be an efficacious succour to those who will teach Holy Writ, for, thanks to that information, they may more easily discover and refute the sophisms of all sorts directed at the Scriptures. No real disaccord can assuredly exist between theology strictly within their limits, taking care, according to the words of St. "To affirm nothing at random, and not to take the unknown for the known." If, nevertheless, they are in dissent on a certain point, what is the theologian to do? To fol-low the rule summarily indicated by the same Doctor, "As for all that our adversaries can demonstrate to us with the foundation of veritable proofs, let us show that there is in them nothing contrary to the acts related in Holy Writ. But as for that which they draw from certain of their books and invoke as contradicting sacred literature — that is to say, the Catholic faith — let us show them that Decree of the same Council of Trent, they are based on hypothesis, and that we have no manner of doubt of the falsity of these affirmations."

In order the better to penetrate our

selves with the justness of this rule, let us, in the first place, consider that the sacred writers, or, more accurately, "the spirit of God which spoke by their mouths, did not wish to teach men truths concerning the intimate constitution of visible objects, because they did not in any way serve for their salvation." In this wise these authors, without applying themselves to acute observations of nature, sometimes described objects or spoke of them either in a sort of metaphor or as the language in use at the period suggested, similar to the practice at present on many points, in daily life, even amidst the most learned of men. In the vulgar language one alludes to the objects which fall under the sense in the proper terms. The sacred writer (and the Angelic Doctor reminds us of it) in the same manner attached himself to sensible characters that is, to those which God Himself, one must preserve the entire sense that every one of the Fathers or the interpreters who succeeded them made use of to explain the Scriptures. Given, in short, the opinion in vogue at the epoch, they may not always

principles which are now anything but proven. Extreme care must be exercised, given regarding the faith or bound contrary to our faith, it seems to me that it is more sure not to affirm them same which are opposed to us by the as dogmas, although they are sometimes introduced in reasoning in the name of these philosophers, and not to note them as contrary to the faith, lest

the truth or avoid emitting certain

trine For another motive, although the interpreter should show that there is nothing contradictory in the Scriptures well explained in the truths which those who study physical science give as certain and sustained by firm arguments, he should not forget that occa sionally several of these truths cited as certain have been subsequently cast in doubt or laid aside. If writers who treat physical facts go beyond the limits assigned to them in the sciences, they are discussing, and trespass on the terrain of the philosopher by propagating noxious principles, the theologian can appeal to the philosophers for their refutation. We would that the same doctrine should be applied to sciences of a similar kind, and more particularly to history. There is good by means of the most important need to be afflicted when many men sciences, to establish the sanctity of who study to the roots the monuments of antiquity and the manners and selves up to laborious treatise on these themes, have frequently for aim to find out errors in Holy Writ in order to weaken and completely shatter the authority of Scriptures. Some behave thus with dispositions ganuinely talents conter has pover here weather the dispositions ganuinely the erudition of theologians. For the desirable and examples of the holy Fathers and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: that they may attain, in propose to themselves the same goal and the usage of our ancessors: error which consists in diversity and contradiction of opinions. Already the behavior of the chiefs of this new authority of Scriptures. Some behave science prove it. Besides, the bulk of thus with dispositions genuinely them are imbued with the maxims of a hostile, and judge in a manner which they afraid to expunge from the have so much confidence in profane Holy Books the prophecies, miracles, and the other events which surpass the that they invoke them as if it were not natural order. Again, the interpreter should struggle with those who, deluded by their knowledge of physical and reject as erroneous the faint sciences, track the sacred authors inch est appearance of inexactitude by inch in order to expose the ignor-ance they had of such and such trans-of a truth, there may be sundry actions, and to lower their writings on passages in the issues of different edithat account. As these complaints are tions which may not be reproduced in made about sensible objects, they are thereby the more dangercus when they must not be readily admitted, except assurance that faith is the enemy of of human science, to pluck solid fruits are spread among the crowd, especially on those points where the fact has been science when they perceive the learned and garner them for eternal interests.

suitably proved. It may also happen rendering this faith the greatest honor that the sense of some phrases may remain doubtful. To determine them the rules for interpretation will be of religion to whom Providence has liberits faith relative to all the others will not be long before it vanishes. Hence it is only too evident that, inasmuch assume that the sacred author himself

Neither can the method be tolerated of those who escape from these difficuldivine inspiration does not extend beyond truths concerning faith and morals — that and nothing farther. They are wrong who think that when fact, all the books without exception which the Church has received as tributions. That is an excellent em sacred and canonical in all their parts have been written under the dictation of the Holy Ghost. So far from any error attaching itself to the divine inspiration, not only does that of itself exclude all error, but it is still more repugnant to it of necessity, because God, who is necessarily the Sovereign Truth, could not be the author of any error. Such is the ancient and con stant belief of the Church, solemnly defined by the Councils of Florence and more expressly set out in the Councils of the Vatican, which passed this absolute Decree: "The entire books of the Old and New Testament and such as are contained in the ancient Vulgate edition in Latin, should be regarded as sacred and canonical. The Church holds them as sacred and canonical, not because they were edited by human science alone, and were afterwards approved by the authority of the aforesaid Church; not because they contain truth

only without error; but because, written under the inspiration of the Holy Ghost, they have God for author. Almost no account should be paid to the circumstance that the Holy Ghost should have taken men as the instruments to write as some false opinion might be emitted, not certainly by the first author, but by inspired writers. In fact, the Holy Ghost has by His virtue excited them to write, assisted they were anxious to report faithfully, and that they expressed with an infal-lible truth that which they had been commanded to write, and only that which they had been commanded.

Such has been always the sentiment of the holy Fathers. "Thus," said St. Augustine, "since those wrote what the Holy Ghost showed and enjoined them to write, it must not be said that the Holy Ghost did not write it. They, as the members, operated what the Head dictated." St. Gregory expressed himself in these 'erms: know who wrote those books, since it is firmly believed that their author is have been able to judge according to the Holy Spirit. He in truth wrote who dictated what was to be written He wrote who inspired the work." is to be concluded that those who think that in authentic passages of therefore in discriminating in their explanations between that which is haps be comprehended assured haps be comprehended assuredly pervert Catholic doctrine or make God with it and which they affirm of a common accord. In truth, on that which is not the essence of the faith the saints, as well as ourselves, might have hold different experience. tions with science. These courses have held different opinions. Such is writers, are exempt from all error that would, in the first place, be intended the doctrine of St. Thomas. In another they ingeniously and conscientiously for those designed for the study of the Holy Writings.

For the same reason it is important that the same professors of Holy Writings, and which are not that the same professors of Holy Writings, and which are not that the same professors of Holy Writings, and which are not by philosophers, and which are not present some contradiction or diverging the opinions of the truth, and to present some contradiction or diverging the opinions of the truth, and to present some contradiction or diverging the opinions of the truth, and to present some contradiction or diverging the opinions of the truth, and to present some contradiction or diverging the opinions of the truth, and to present some contradiction or diverging the opinions of the truth, and to present some contradiction or diverging the opinions of the truth, and to present some contradiction or diverging the opinions of the truth of the opinions of the truth of the opinions of the truth of the opinions of the truth opinions opin ence. (And these passages are the

science of to-day.

The Doctors have been unanimous to believe that the books in their totality and their parts are equally of titled to expect from the piety and we should furnish the sages of this world occasion to despise our docand that there could not be enounced anything antagonistic to truth. a general application of the words to you on this occasion relative to the transmitted to St. Jerome by St. Scriptures. It is your function now to Augustine should be made: "I avow, indeed, to thy charity that I have learned to accord to those books of Scriptures alone which are at present called canonical the reverence and error in writing them. And if I found in these Holy Writings any passage which appeared to me contrary to the truth, I would not hesitate to affirm either that the manuscript was defective, or that the interpreter did not closely follow the text, or that I myself did not rightly understand.' But to struggle fully and perfectly, the Bible is certainly much juster fashion under the direction of th to the Church, grace to the beneficence of the Almighty, certes He will not be wanting to her at the moment. May this glory go on ever increasing for the protection of the faith. It is of the solid defenders; and nothing is more calculated to make the crowd accept the truth than to see distinguished men on high. of science attach themselves to it freely. Moreover, the hate of our opponents

meet that in the midst of this violent controversy, excited by the sciences which border in any way on the faith each should choose a group of studies appropriate to his intelligence, enties without hesitating to accord that deaver to excel in them, and repel, not without glory, the bolts directed against Holy Writ by an impious

gated that which God said must not be inquired into, but examination rather must be made what reason there was that He should have thus spoken. It is agreeable to Us to punise here the conduct of some Catholics, who, to enable the savants to give themselves up to such studies and achieve progress, furnish them with aid of they bounteously bestow abundant con ployment of fortune, and one most suit The less, in fact, Catholics are indebted to subsidies from the State for their studies the more should prompt and generous private liberality be ex-tended, and the more imperative is it that those to whom God has given riches should consecrate it to the perservation of the treasure of revealed truth. But, in order that these labors should

be truly profitable to Biblical science, the learned should rely on the principles We have indicated already They should loyally recall that God, the Creator and Master of all things, is at the same time the author of the Scriptures. Therefore nothing to be discovered in nature or in the memorials of history can be in disaccord with them. If there seems to be a contradiction on some point, exertions mus be applied to cause its disappearance now by having recourse to the wise judgment of theologians and interpreters to ascertain what there is of the true and the likely in the passage on which there is dispute, and again by carefully weighing the argument opposed to us. One must not yield ground, when there even exists some semblance of truth in the contrary opinion. In short, as the truth can never in any fashion contradict the truth, it may be held for certain that an error has glided either into the interpretation of the sacred words or in some other portion of the discussion and if one or other of these faults is not them whilst they were writing, and sufficiently clearly perceptible, there seen that they conceived exactly, that they were anxious to report faithfully, definition of the sense of the text. Indeed, very numerous objections, bor-rowed from all the sciences, have een raised for a long time in a multitude against the Scriptures, and have entirely disappeared as being without Similarly, in the course of interpretation, numerous explanations have been proposed touching certain passages of Scripture concerning neither faith nor morals, which a pro found study has since permitted to be understood in a juster and more lucid fashion. Time destroys new opinions is more than superfluous to seek to and inventions, but truth remains for Thus, as nobody can flatter ever. Thus, as nobody can flatter himself that he understands the entire Scriptures, on which subject St. Augus-tine himself avowed that "he was ignorant of more than he knew," each one, should be meet a passage too dif-

> by absurd interpretations in a network of errors, after having freed it from the yoke of submission."
>
> If Our counsels and Our orders are honestly and wisely followed by the hinder youth from losing the faith then, in fine, they can rejoice at hav ing veritably served the interests o Holy Writ, and carried such aid to the

ficult for him to explain, should exer-

cise the prudence and the patience de manded by the same Doctor: "It i

better to be charged with unknown but

by the same Doctor: "It is

These, Venerable Brethren, are the warnings and precepts inspired by God, which We have resolved to impart Scriptures. It is your function now to watch that they are observed with suitable respect, so that the gratitude due to God for having communicated to the human race the words of His wisdom may manifest itself more, and howour of implicitly believing that in such a mode also that this study their authors could not commit an shall produce the abundant fruits We desire above all the interest of the youth destined for the sacred ministry who are Our eager care and the hope

of the Church Employ with ardour your authority and multiply your exhortations, order that these studies may rest in honour and prosperity in the semin aries and universities dependent on your jurisdiction, that they may flourish purely and in an auspicious than to expect everything from the erudition of theologians. For teaching and examples of the holy

We finally admonish, with paternal love, all disciples and ministers of the Gospel to cultivate Holy Writ with respect and lively piety. Their in telligence cannot truly expand in salutary way as befits it, if they do not sweep away the arrogrance of terrestrial science and cultivate with fervour the wisdom which comes from

Once initiated in this science, enlightened and fortified by it, their in-

The soul will thus be more ardently borne towards the advantages of virtue, and will be more fervently animated with the divine love. "Happy are those search witnesses who search them out with their whole

And now, relying on the hope of divine aid, and full of confidence in your pastoral zeal, We accord with full confidence in God, as guarantee of the heavenly favors and testimony of Our particular good will, the Apo tolic Benediction to you all, to all the clergy, and the people confided to then

Given at Rome near St. Peter's the eighteenth of November, 1893, and the sixteenth of Our Pontificate.

LEO XIII. POPE.

THE PRIESTHOOD. Archbishop Ireland on the Education of Its Members.

In a pastoral letter announcing the annual collection of his Diocesan Seminary, Archbishop Ireland writes thus of the education of the priesthood:

The building up of the priesthood of

the Church is the chief act of Christian piety, the most meritorious before God and the most fruitful in holy results and the most fruitful in holy results that we can perform. The priest is consecrated in Christ's name to be the teacher of divine grace. He is the ruler and leader of the people, who look up to Him for guidance and furspiration. Where is the priest, there is the Sacrifica of Calvayy, there are is the Sacrifice of Calvary; there are the sacramental channels of divine garce : there is the source of heavenly light and of heavenly action of the Church of Christ upon

the world is through the priest, in whom her power becomes active, and upon whom she relies for the exercise of this power. The Church earnestly desires that her priests be multiplied each priest is a new medium of for her in glorifying God and saving souls. And since the more thorough the fitness of the priests for their vocation, the more abundant and richer shall be the fruits of their ministry, she demands that those of her sons who are called to the dignity of the priesthood be prepared for their office during long years of prayer and The priest indeed cannot be study. considered a mere passive instrument of divine influences. Vast room is left fo his own personal energy, for the play of personal qualities of his mind and heart. Whatever the priest, he is Christ's minister, and sacramental graces flow from his official acts. Most true, however, must it ever be that the greater his personal power the wider shall be the sphere and the more marked shall be the result of his min

istrations. The diocese which possesses a num erous and well-trained clergy finds all heaven's blessings showered upon it. Good works of all kind spring up as it by magic; schools and churches are built, asylums for the afflicted cover the land; the sacraments are frequented, the Gospel is announced to Catholics; the full power of the Church is brought into action. In every age and country the tide of religion ebbs and flows with the action of the priest hood. Hence all our energies must be bent, if we would correspond with the designs of Almighty God, to increase the number of priests, and to bestow useful signs than to envelop one's head all possible care upon the levites of

But the building up of the priest hood pre supposes ability to dispose of large material means. The expenses of educating seminarians must be paid, as a rule, from the Diocesan Seminary fund. This is true in nearly all case of students in the preparatory course The expenses of the clerical education of young men are heavy, and parents usually are unable or unwilling t bear them. The nation educates it military officers, and so the Church must educate the priests who are t serve her, and to devote to her in love their strength and life. Vocations to the priesthood, heaven be thanked! are not wanting, and lew things prove better than this fact the vigor and the fecundity of the faith of our people.

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medicine a trial.

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THOMAS COFFEY.
Publisher and Proprietor, THOMAS COFFEY,
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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

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

London, Saturday, Jan. 13, 1894. MENDACIOUS ORGANS OF MENDACIOUS SOCIETY.

If there is any one quality in which the P. P. A. and A. P. A. organs excel, it is mendacity, and this is to be expected since they would not without this quality truly represent that organization under its two names.

From the beginning P. P. Aism has been remarkable for the number and boldness of its lies. Such were the statements made that the Catholic churches and school-houses throughout the United States were turned into depots of arms, for the purpose of being prepared for a general rising of Catholics which was to have taken place last September, in order to secure control of the Government of the coun-

The absurdity of such a design was no bar to the invention of the falsehood, which was backed up by numerous others equally preposterous. Without lies and misrepresentations P. P. Aism could give no adequate reason for its existence. We are therefore quite prepared to find the Toronto Mail publishing the most barefaced falsehoods in its columns, day after day, while giving reasons for the existence of that society. One of the most recent of these falsehoods has reference to the mayoralty election of Toronto, it being stated in the issue of that journal of the 3rd inst. that "it is noteworthy that while the struggle was in progress a distinct attempt was made to consolidate the Roman Catholic electors on Mr. Fleming's side through the publication of the report that the P. P. A. was behind his opponent,' and that "if Mr. Fleming has suffered on sectarian grounds, he can lay the blame for his losses upon the zealots who strove to get him a victory by way of the solid vote."

The Mail continues:

"The political campaign at this moment, it is important to note, is being gradually turned into a religious fight by agencies which, nevertheless, profess to be opposed to sectarianism in public life. Many years ago the foun-dation for this condition of affairs was laid when the politicians offered bids for the Sectarian support in the shape of concessions to individuals or to the

The history of the no-Popery agitations during the last few years is so well known to the public that it is scarcely needful to remind them that the agency by which politics were partly turned into a religious fight was by no means anything which Catholics did to turn over "their solid vote" in return for concessions by politicians. This is a falsehood of the Mail, not now repeated for the first time, and no proof of its truth has ever been advanced. One of the principal agencies to introduce religious issues into our politics was the Mail itself, which day after day endeavored to excite hostility between Catholics and Protestants; and we fear it was too successful in its efforts, for there is plenty of fanaticism for it to operate upon. On the part of Catholics, we must say, great patience was manifested while the columns of the Mail teemed with virulent attacks upon their race, religion and schools.

It is true that when the time for action arrived, Catholics were fairly united in punishing at the polls all who joined in the crusade against them; but this was no more than any body of electors would have done who might have been unjustly made the target for the abuse of a party. We heartily endorse the spirit exhibited by the Catholic body when these things occurred, and we glory in the fact that we contributed towards the result : but there was no compact, no sale of votes. no consideration either offered, expected or received, except that the country kept in power what enemies as well as friends acknowledged to be a Government faithful in the performance of its duty. This constant talk of the Mail about a "solid vote" sold for concessions "to individuals or to Cape Colony, the fullest measure of the Church" is a pure invention of Home Rule, with the result that these the editor.

It is also false that the Catholics of

Toronto raised the religious issue at ment. It was the denial of Home the recent mayorality election. The religious issue was raised entirely by the Mail and the P. P. A., and the Mail is now busy boasting that an era of "equality" is being inauguratedthe equality being ostracism of Catholics from all employment, especially political employment, on religious grounds.

Are we not justified in asserting that mendacity is a characteristic of P. P. Aism and its organs?

THE LONDON TIMES AND HOME RULE.

A cable despatch gives the informa tion that the London Times of December the 28th contains a three column article the purpose of which is to prove that the principle of self-government which has proved so successful under the constitution of the United States is no good precedent for the granting of Home Rule to Ireland.

The writer makes an effort to refute Mr. Gladstone's contention that the example of the United States is a justification of the principle of Home Rule, and quotes several well-known Liberal authors, such as De Tocqueville and John Stuart Mill, to prove that federalism is not suited to old world conditions

Mr. Gladstone's contention is that large communities forming parts of an extensive territory under one Central Government which has a large amount of common business to transact, is unable to devote sufficient attention to the details of local government where the interests are very distinct, and the conditions of the people very varied, and that consequently these details may be better dealt with by local governments than by the supreme central one. These conditions exist in the United States to a remarkable degree, owing to the diversity of interests scattered over so wide an area, North, South, East and West; yet it well be acknowledged that out of the existing form of Government, and considering the diversity of races of which the population is composed, there is a remarkable unanimity of sentiment in their loyalty to the Constitution and their readiness to submit to the laws enacted by the legally expressed voice of the majority of the people.

We cannot attribute this state of affairs to any other cause than the adaptability of the Constitution to the varied situations of the people. If any one section predominated to such an extent as to impose objectionable legislation on the other sections, widespread discontent would be the result, and the Constitution of the country would be unable to bear the strain; but as matters stand there is a universal readiness to submit to the general verdict rendered by the popular vote every four years, when the voice of the whole country is taken on the policy which must prevail during the next

quadrennial period. There may be points in which the the Constitution itself provides for a manner in which improvement may be effected, but only when the voice of the country is most decisively in favor of them. But on the whole it cannot be denied that the form of Government is a success, and that much of its success is due to the fact that on all questions of local concern, the States, which will be hereafter forty-eight in number. govern themselves in accordance with their best interests as they view matters.

It cannot be fairly said that even the great civil war which was waged with such bitterness between the North and the South invalidates this view of the case. It cannot be expected that so extensive a country, with so large a population, can be always of the same mind, or that any form of human Government is so perfect as to give complete satisfaction to all sections under all circumstances, so that occasional dissatisfaction and disturbance may be expected under any form of Government; yet we may say that in comparison with other American Governments, and with European countries, the United States has been remarkably free from internal dissensions, and that the great principle of Home Rule is the primary cause of the homogeneousness of United States loyalty to their

flag Home Rule is especially suited to populations which, though united under one central Government, have nevertheless interests very distinct. This is recognized even now by Great Britain, which willingly accords to such distinct colonies as Canada. Australia and colonies are loyal, not only to their Local, but also to the Imperial Govern. from the oppressive rule of the com-

Rule which caused the loss of almost half a continent in North America.

Ireland, though not geographically so distant from England and Scotland as Canada, is as distant socially and economically, when we take into consideration the differences of creed and of the land tenure. On the question of education, Great Britain has, down to the present time, not been able or willing to meet the views of the Irish people; while on the land question the course of the British Parliament has been to legislate for the interest of a few land-holders, and for the manufacturers of England, rather than for the benefit of the people of Ireland. These are sources of discontent which will prevail until the basis of legislation for Ireland be radically changed to meet the wishes of the people; and there is no hope that the necessary changes will be made until she becom as self-governing as the distant colonies of the British Empire which we have mentioned.

We are not yet informed in detail of the arguments by which the Times seeks to show that the Home Rule which has proved so successful in the United States is unsuitable to Ireland : but we are satisfied that this cannot be satisfactorily maintained. We are convinced that Mr. Gladstone's reasoning is unanswerable, and that the concession of Home Rule would inaugurate a new era of prosperity in Ireland, and of peace and good-will between the three kingdoms, such as has not hitherto existed, an era of true equality

and fraternity. It is natural to suppose that the Irish people know best the character of the legislation which will ameliorate their condition, and the fact that hitherto the Imperial Parliament has steadily refused to listen to the demands of the members for Ireland, is reason enough to establish the necessity of Home Rule. The British Parliament has so many questions to consider which relate to the general interests of the Empire and its colonies, and their relations to foreign countries, that there is little time to devote to the consideration of the affairs of a country which most of the members have regarded hitherto with suspicion and even positive aversion. Asaconsequence, until by its unanimity in demanding that justice which has always been denied it to the presen time, it has forced attention to itself and to the grievances under which it has so long labored.

There has been undoubtedly some amelioration in the condition of the people through recent legislation, but even to the present time most of the ills from which they are suffering have net been taken into serious consideration. It has been the custom, especially before the present Parliament was elected, to ignore Ireland's demands altogether.

There has been some improvement in this respect since Mr. Gladstone's his force of character, and his to do full justice to Ireland, he cannot change the whole system of govern. ment, nor can he create time for the Parliament to give due attention to Irish affairs. It is an inherent difficulty under the present system of government that Irish affairs should be neglected, though the three centuries of misgovernment under which the country has suffered require that special attention should be given to her case, now that there exists a Government disposed to redress her grievances. These are considerations which make Home Rule the only remedy which can be applied to the case; but we must add that, with all the willingness of the present Government to better Ireland's condition, it would be impossible to induce the English and Scotch members of Parliament to devote time enough to master the details of Ireland's case sufficiently to enable them to legislate successfully for her.

We have more than once had occasion to rebut the argument against Home Rule which has been adduced so frequently by Lord Salisbury, Mr. Balfour, the Times, the Ulster Orangemen and other opponents of Home Rule to show that it is not suited to the condition of Ireland. It is not necessary for us now to enter upon a full refutation of this trite assertion for which there is no foundation in fact, that the Catholic people of Ireland would treat the Protestant minority tyrannically. It is probable, however, that this is one of the reasons given for its thesis in the Times article. It is proper, therefore, that we should point out the indisputable fact that hitherto the whole Catholic population of Ireland has suffered

bined Protestant majority in the THE P. P. A. AND THE MUN! to make it appear that this bigotry is British Parliament, and the Orange minority in Ulster. Even if the Tory contention were correct, it would be a less evil to have the minority oppressed than to keep the majority under the tyrant's heel. But there is no fear of oppression from the Irish Catholic majority. The supremacy of the Imperial Parliament would be sufficient safeguard against such a contingency; but there are in the Home Rule Bill as introduced by Mr. Gladstone sufficient guarantees to the Irish minority to prevent any such tyranny as is feared from being attempted. The Home Rulers, however, would not attempt it in any event, for even as the matter stands, it is to the Catholic Home Rulers that the fact is due that more than 25 per cent. of the Irish members of Parliament are Protestants at the present moment, ten of whom are elected by thoroughly Catholic constituencies. There is no fear of oppression by a Catholic majority which gives so unmistakable a proof as this of their liberality and their wish that their fellow-countrymen of all creeds should be on a perfect equality with

them in the government of the nation. THE CHICAGO MAYORALTY.

The gentleman elected to succeed Mayor Harrison, of Chicago, who was killed by the crank Prendergast, is Mr. John Patrick Hopkins, a native of Buffalo, a Catholic of Irish descent. The Apaists did all in their power to defeat him, but in spite of their virulent opposition he received a majority of 1,200 over his opponent, Mr. Geo. B. Swift. Nearly all the Protestant churches were turned into political meeting - rooms on the Sunday two days before the election, anti-Catholic sermons being delivered in several of them, and in the rest a paper being handed to all with the appeal printed in bold type : "The two candidateswhich? Geerge B. Swift, Protestant ; John Patrick Hopkins, Romanist."

The Interior, the Presbyterian organ, joined in the cry against Mayor Hopkins, though not pretending to oppose him on account of his religion; nevertheless, it called special attention to his second name, Patrick, undoubtedly to indicate that he is an Irishman by descent and a Catholic.

Though Catholics constitute nearly half of the population of Chicago, they are far enough from being a majority. so that Mayor Hopkins must have polled a considerable Protestant vote. This shows that there are many Protestants who are not to be bull-dozed into supporting A. P. A. candidates for office. The Apaists have gained many local successes through their appeals to bigotry, but there is encouragement to Catholics and liberal Protestants in the fact that they cannot control the vote of so important a city as Chicago.

We by no means desire to be understood as wishing a candidate for muni last accession to power; but with all cipal honors to be elected simply on unt of his profession of the Catho lic faith, but we heartily congratulate the Catholics and liberal Protestants of Chicago on this victory, because it is one which will help to crush that snake-in-the-grass, the American (or, rather, the fanatical and office-seeking)

Protective Association. Mayor Hopkins is held in the high est esteem on account of his uprightness and integrity. He is an able financier, and only the most rabid bigotry could find a reason for opposition to his election. He has before now shown the highest executive ability. He organized the Secord-Hopkins Co., of Chicago, in 1885, which has now the finest general store in the city. doing a business which amounts to \$400,000 per annum. He was also during that same year treasurer of Hyde Park, having custody of \$2,000,-000, and under his management the Chemical National Bank has had un precedented success.

The Apaists made most strenuous efforts to defeat him, issuing lying circulars against him, and meeting every night to make a perfect canvass against him. His success has been one of the severest blows given to the organization since its birth. Mrs. Margaret Shepherd, once so popular with the Apaists of Chicago, did not appear on the scene to canvass for Mr. Swift. Perhaps the exposure of her career by the Society of the Loyal Women of American Liberty made her believe that her absence would be better appreciated by her quondam friends than all the assistance she could have afforded them.

Dogmatic truth is the key, and the soul of man is the lock. The proof of the key is in its opening of the lock; and if it does that, all other evidence of its authenticity is superfluous, and all attempts to disprove it are absurd in the eyes of a sensible person.

—Coventry Patmore.

CIPAL ELECTIONS.

The municipal elections which took place throughout Ontario on the 1st inst. were conducted for the most part with the greatest possible good humor, and there cannot be imagined any valid reason why such should not be the case every year and in every locality. There may be differences of opinion between neighbors as to the best method of conducting municipal matters, concerning the building and repairing of roads and bridges, the construction of sewers, the fitness of candidates for the filling of municipal positions, and the like; but it may usually be supposed that they who differ on these matters are about equally interested in the efficient and economical administration of public finances, and endeavor to select the most trustworthy for the fulfilment of this duty.

There is no reason why political differences, or differences of religion and race, should have a place in these contests. In every instance the ablest and honestest men should be elected: men who will dispense equal justice to all taxpayers. We lay it down, therefore, as a self-evident principle that they who introduce creed issues into such contests are the worst enemies of good and economical government.

In most municipalities there were no such issues, but we regret to have it to record that in some places this has been the case, with the very natural result that much ill-feeling has been generated.

In our own city of London there was scarcely room for an intelligent choice between the two candidates for the mayorality. Mr. Essery, who has been elected, was avowedly the nominee of the P. P. A., while his opponent, Mr. Taylor, holds very similar views, having been for some time the candidate of the pseudo Equal Righters, a society now defunct, but which is succeeded by the P. P. A. on about the same lines. London has had of late years a spasm of bigotry from which it seems scarcely to have recovered yet. We are confident, however, the time will come when they who have made themselves conspicuous in furthering the P. P. A. movement will wish they had not done so, and wil endeavor, perhaps unsuccessfully, to make the public believe that they were always liberal-minded men.

In Brantford the whole election was conducted on the P. P. A. issue. There is in that city a single Catholic policeman, it appears, among the employees of the council, and the Protestant majority are so magnanimous that that policeman in his position, or of result that the mayor and council are man will suffer very greatly by the loss of an indifferent position under such masters, should it be their will to deprive him of it. No doubt he will readily find another occupation. But we have of late heard so much of the horrible fate to which the meek among the Protestants of the Province orangeman of Ulster would be subjected by the tyrannical and ungenerous Catholic majority in Ireland if Home Rule were passed, that we were somewhat curious, and there is a grim satisfaction in our knowing the kind of generosity and fairness which is to Our Catholic readers will understand be expected from a decisive Protestant majority. The Brantford and London elections throw a satisfactory light on the subject, and give point to the earnest appeals which have been made to the Catholics of the Dominion to leave their co-religionists of Manitobe to the tender mercy of the predomin ant majority there who have already manifested their nobleness of character by legislating to the effect that any Catholic who presumes to educate his children in the Catholic faith must be punished by being compelled to contribute to the education of the children of his Protestant neighbors.

We are told in special despatches to the Mail that in Waterloo and Berlin the candidates elected to the mayoralty are P. P. A. men; and in the latter town all the candidates for the council supported by the P. P. A. were elected except one. Like Brantford, both these towns are most decidedly Protestant, the Catholics constituting but a small minority of the population. There is no more reason for a special combination against Catholics in these fellow-citizens. The Mail endeavors religious liberty and equal rights to

even more widespread than it really is. We are assured by that journal that the new Mayors, Stewart of Hamilton, and Kennedy of Toronto, were also both elected by the P. P. A. vote. In the case of Mayor Kennedy, we have no good reason to suppose that he is affiliated with that organization of bigotry, though undoubtedly the P. P. A. contributed towards swelling his large majority through hostility to his opponent, Mr. Fleming, the late mayor. In Hamilton, Mr. Stewart repudiates the idea that he has been elected as hostile to Catholics, though we admit that appearances are the other way.

We must, then, face the fact that there is in existence in Ontario a powerful organization, bound by oath to drive Catholics, if possible, from all public positions. The injustice of this is well understood by the conspirators, but they only delight in inflicting injustice upon Catholics.

We are satisfied, on the other hand. that Catholics are well able to defend themselves in the general melee, though there are localities in which they must expect to suffer for a while from political ostracism.

We are happy to place on record our conviction that there are many Protestants who will not join in this crusade of bigotry, and that, like all similar agitations, the present one will be finally overwhelmed by the good sense of the people.

The recent contest strengthens our conviction in this matter. Though in some places P. P. Aism has triumphed. it is chiefly in places where the iniquity of that association is not fully appreciated as yet. But where it becomes known it creates only disgust. An example of this state of things may be seen in Windsor the town from which it was recently boasted that it was the first in Ontario to introduce American Know Nothingism into Canada. The Catholics of Windsor number only

28.6 per cent of the population, and at the elections of 1893 P. P. Aism was an important factor, though it did not work as openly as afterwards, when it imagined itself to be strong. But as the elections of 1894 approached, the citizens - especially the Protestant citizens-determined to crush the head of the snake in the grass, and a citizens' ticket was enthusiastically nominated for the Mayoralty and Council. in open defiance of the P. P. A. conspiracy. On this citizens' ticket there was a fair proportion of Catholic names, and, to the credit of the Protestants of Windsor it is to be recorded that of twelve candidates on the ticket, eleven were elected, the whole civic election was made to with two P. P. A. men in the new turn upon the question of retaining council. These two, it is understood, would not have been elected except for dismissing him in accordance with P. a mistake. The thirteenth candidate P. A. principles. On this issue the of the citizens' ticket declined to run, whole city was agitated, with the and as the voters had each three votes, the third vote of supporters of the all P. P. A. men. Se be it. We do citizens' ticket was usually given to not believe that a respectable gentle- one or other of the P. P. A. candidates, with the result that two of the latter were elected, and one citizens' candidate defeated. Thus P. P. Aism is turned out of its very cradle.

The result is encouraging, as it shows that the society is not so strong as it proclaims itself to be, and we are satisfied that it will soon wear itself out, as all such organizations have done in the past. However, as long as it may raise its ugly head and put forth its fangs it must be resolutely fought. that in fighting it liberal Protestants are not to be confounded with P. P. A. bigots, nor to be held accountable for the doings of the latter.

EDITORIAL NOTES.

THE P. P. A. has developed some curious specimens of humanity. A paper called the Plaindealer, published in Owen sound, made up in part of boiler-plate matter and "blacksmith" type-setting, and supposed to be an organ of the conspirators, commences an editorial in this fashion :

an editorial in this issuion:

An apostle of Hate must have made a long sojourn in Owen Sound—in fact, must have an industrious superintendent representing him here right along, if we may judge from the spirit of hated manifested between citizens of the town. We noticed the terrible feeling shortly after our first newspaper experience here, and it struck us as being something horrible—even to contemplate.

And on its first page heads off another article in the following style : Rome has held the balance of power for her own purposes — So called Protestants playing into the hands of Jesuits by pratting of "no Creed" nonsense, which mean subserviency to Romish Church in practical

The editor, who, by the way, in true places than there is in Brantford; yet P. P. A. fashion, is ashamed or afraid it appears that there is an inherent to put his name on the sheet, is one of spirit of bigotry which is strong in a those creatures who would stand on a very large proportion of our Protestant house top waving the flag of civil and pear that this bigotry is videspread than it really assured by that journal Mayors, Stewart of Ham. ennedy of Toronto, were ted by the P. P. A. vote Mayor Kennedy, we have on to suppose that he is h that organization of gh undoubtedly the P. P. ed towards swelling his y through hostility to his Fleming, the late mayor. Mr. Stewart repudiates he has been elected as holics, though we admit nces are the other way.

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who, by the way, in true ion, is ashamed or afraid me on the sheet, is one of es who would stand on a ving the flag of civil and erty and equal rights to

against a man if he happened to wear a Roman nose. We may soon expect the Plaindealer man and his P. P. A. Mowat must go because he has the law fixed in such a Jesuitical fashion that an elector must place a cross on his ballot paper.

MR. HOWARD MORTIMER, a student of Princeton (Presbyterian) Theological College, applied recently to Father Young, the well-known Paulist, to become a Catholic and a member of the Paulist order. Mr. Mortimer had studied the Catholic faith carefully for some time, and had come to the conclusion, after deep thought, that it was his duty to become a Catholic. He also stated that another student of the college is desirous of following his example. Father Young is himself a graduate of Princeton, having been a member of the class of 1848.

A LETTER was received by Mayor Hopper, of Eau Claire, Wis., threatening to inflict upon him the fate of Mayor Harrison, of Chicago, unless he dismissed a policeman named Rvan. the only Catholic member of the force. The letter was signed A. P. A. Mayor Hopper, instead of yielding to the threat, published the letter in a local paper, adding : "My life is ready at any time to be sacrificed to a principle which underlies American institutions . but when he or any of his associates in villainy shoot, they must shoot for blood, or their society will lose a devotee whose apparent object is his own personal aggrandizement regardless of principles." Mayor Hopper's resolute adherence to duty in the face of such threats of violence deserves the highest praise, though it can scarcely be believed that the coward who made the threat would have the courage to attempt to carry out his

CANON BURCHESI, who had charge of the Quebec educational exhibit at the World's Fair, has been recently making a visit to the centres of French-Canadian population in the New England States; and a recent issue of the Montreal Star gives the result of his observations on their exact status there. From these observations and other reliable sources we learn that the French-Canadians are daily gaining ground throughout New England; and the Americans recognize the fact most readily, being in no way jealous thereat, as they find them to be peaceable and law-abiding citizens. These Canadians are also thoroughly in earnest to give their children a good Catholic education; and though the parochial schools are not State aided, the schools are flourishing everywhere. Recently the two cities of Worcester and Woonsocket each elected two French - Canadian aldermen, and the last-named chose in addition a Frenchpopulation is only about one-half that of the city. The mayor is Mr. Abram Pothier, a young man of talent who is universally respected.

THE Philadelphia Record, published in the home of Quakerism, should be a good authority on recent changes in the manners of the Quakers. It states that peculiarities of dress and language have now been almost entirely abandoned, and music is being cultivated, though it was formerly considered as a vain and sinful amusement. Recent observations of the manners of this remarkable people in Pennsylvania have shown that though the Quakers of to-day practice the most popular hymns, such as "Nearer my God to Thee," etc., there is a notable lack of harmony when these hymns are sung, so that the singing is not enjoyable by lovers of music. It is suggested as an explanation of this fact, that the tabooing of music among them for over two hundred years has caused that the organs necessary to the production of the beauties of this long unused art are to a great extent lacking in the present generation of Quakers, through the farreaching laws of heredity.

THE Mission Record of the Church of Scotland has a bitter item against the unfraternal conduct of the Baptists in Central Africa, whom it accuses of a violation of "missionary comity" inasmuch as Mr. Booth, who conducts the Baptist missionary work in that quarter, has established a Baptist Industrial Mission at Blantyre, where the Scotch Presbyterians have a mission, and are tempting the trained boys from the Church of Scotland's mission schools. They succeeded in

all, and then step down and vote Presbyterian mission, and baptized them by immersion. The Mission Record thinks they should have left the Presbyterian mission alone, and contemporaries will declare that Oliver applied themselves to the work of converting "the millions of Africa untouched by any Christian mission.' Should it not be borne in mind that the Baptists unchurch the Presbyterians, maintaining that baptism after the Presbyterian fashion is null and void? Comity may be violated; but the Baptists do not believe in comity with Churches which neglect what they regard as an important and necessary ordinance of Christ. .

MALICIOUS LITERATURE.

MALICIOUS LITERATURE.

DEAR REVEREND FATHER: I would like your opinion, or rather advice, as to the course a Christian ought to pursue when blasphemous literature is regularly sent to him from the publishers, evidently having been subscribed for by some well-meaning but ignorant Protestant friend. This has been our experience for the year now drawing to a close. A magazine under the direction of an ex-priest has come to my sister and me every month beginning with January last. We are converts to the most holy faith, having left the New Church (Swedenborgian) two years agolast June. Even were it possible to shake our faith, which God forbid, that style of literature would be particularly senonious to us. As it is, the mere sight of it is distressing. Now I will tell you what wed id, and will you tell us what todo in future should the persecution continue. When the first number camp we read it with such feelings of furious indignation as sent us promptly to our knees to beg the grace of contrition that we might seek divine forgiveness. The next month we decided after consultation to take it from the office, for it might do harm falling into the hands of some who might be influenced, and we did not write telling them to stop for the same reason. "This copy would be sent somewhere and if it came here it should do no harm." My sister glanced through one or two more numbers and finding the same reason. "This copy would be sent somewhere and if it came here it should do no harm." My sister glanced through one or two more numbers and finding the same reason. "This copy would be sent somewhere and if it came here it should do no harm." My sister glanced through one or two more numbers and finding the same reason. "This copy would be sent somewhere and if it come here it should do not have such years to the traditional prejudice born of the hate which burned in Luther's breast against our Holy Mother Church. How incomprehensible that one bad man should have such pewer as his, to which is breast against our Holy Mother Ch

and spiritual, and they love all of whatever name.

But this is too long. I trust you will find time to read it; for, though I am unknown to you, you are one of our most valued friends. We read your paper every week, when it comes to us from the good father in Washington, who received us into the Church — my sister and self—and we have been delighted in your manner of dealing with Ingersoll in your "Notes" and a later book.

I remain very sincerely,

We print the above letter to show the annovances to which many Catho lics are subjected, and we omit place and name lest the writer might be subject to still greater annoyance. The people who get out this low, malicious, lying literature are inspired by the devil and by greed. There are a few poor, unfortunate, renegade, fallen priests tramping about the country who have been disciplined for their bad lives, and who, wanting the grace of repentance, think they can take revenge on the Church by permitting themselves to be used by the A. P. A. and other similar conspiracript thing call What-is-it" to attract attention These unfortunates are in bad faith Their records will not bear investigation, and most of them when they feel that their course of iniquity is run and the cold hand of death is upon them will cry out for a priest in their dying moments. All this the more intelligent and better class of Protestants understand, and therefore take no stock in these ecclesiastical But there is another class made up of the ignorant, the immoral and the malicious, who are always ready to ex-ploit a "converted priest" or an "escaped nun." Inspired by hungry libidinosity men and women will go to hear the salacious screeds of thes wretches when they would not listen to the Sermon on the Mount. The shame that makes them read immoral books by stealth and in secret does not prevent them listening to those renegade irawing filthy pictures. Under the corrupt imaginations. Under the cloak of religion these Holy Willies who pander to their drawing filthy pictures from their own emcourage those who pander to their victous tastes and hypnotize the shreds of conscience they may have left by trying to make themselves believe they are thus opposing the "errors of O ye hypocrites, ye painted

sepulchres. The "converted priest" and "escape nun "game is, however, being played out. Even the What is it lost in time its power of attraction, and was rele gated to the rubbish heap of discarded curiosities.

Our correspondent is right in saving there are good people among Protes-tants—people who are full of the love of God and man, people who live in the divine promise. But as she truly says, "these do not fight Holy Church." these do not fight Holy Church

We have met legions of such people noble Christian hearts, generous, kind, charitable, honestly following their conscience according to the light they possess. Such people are beloved of God, who knows their errors are not willful, and who, in taking account of our stewardship, considers the response we make to the talents entrusted to us, be they few or many. He will reward these noble souls with the grace of con-

many thus, and in this way alone can only a few hours ago that he called we account for many conversions to the faith. The heart of Saul of Tarsus was right or there never would have been St. Paul.

Now as to what to do with the vile trash that come to your address. Tell the postmaster to order it discontinued, otherwise you may have to pay for it. When you made kindling of the copies you received you put them to the best use they could be put to. In place of them take the Ave Maria, a weekly, and the Catholic World, a weekly, and the Catholic World, a monthly magazine, and you will have delightful, edifying and instructive reading.

You should thank God for the grace

of conversion, and as a thanksgiving to Him, pray that He may lead others into His Holy Church.—Philadelphia Catholic Times.

DEATH OF BISHOP MCNIERNEY.

Suddenly Called - Brief Sketch of His

The Right Rev. Francis McNierney. Bishop of Albany, died at 8:30 o'clock Tuesday night at his episcopal resi dence in Albany from pneumonia. A week ago Saturday he was in his usua health when he ordained seventy-five students at the Troy Seminary, and when on the Sunday following he ordained another class to the priest hood at the cathedral. He cele-brated Pontifical High Mass at the cathedral, Albany, on Christmas, and on the afternoon of that day was taken with the illness which ended in his death.

The Bishop received the sacraments and the last rites of the Church at 5 o'clock in the afternoon from Vicar

General Burke. Bishop McNierney was born in New York City April 25, 1828, and was sixty-five years of age. He received his early education at private schools in the metropolis, and afterwards went to Montreal, where he completed his clerical education and entered the Seminary of St. Sulpice for the study of theology and philosophy. He was ordained priest in St. Patrick's Cathedral, New York, August 17, 1854, and was appointed private secretary to Archbishop McCloskey. In 1871 he was appointed Titular Bishop of Rhesina and Coadjutor Bishop of Albany and was consecrated in St. Patrick's Cothedra, New York, City and Archbishop. Cathedral, New York City, on April 21 of the same year. February 19, 1874, he was made Administrator of the Diocese of Albany, and on October 12, 1877, he took the episcopal chair as Bishop of Albany by the right of succession. He was appointed a Re-gent of the University at the last ession of the Legislature.

Crowds surrounded the episcopa residence until a late hour at night mourning the death of their beloved

DRAWN TO CATHOLICISM. Student of Princeton Seminary Turns to the Paulist Fathers.

Another instance of a student in a

Protestant theological seminary be coming imbued and tormented with doubts as to the faith to the tenets of which he has devoted much time and study, and turning to the Catholic religion for guidance and comfort, has cropped out, says the New York Herald.

The student in question is a member of the Princeton Theological Seminary, at Princeton, N. J. His name is Howard Mortimer, and he was admitted to the Princeton Theological Seminary Canadian mayor by a majority of tors against good order, peace and last year. The late James Mortimer, nearly 600 votes, though the Canadian Christian charity, as the showman well known in theatrical circles in last year. The late James Mortimer, Miss Marie Wainwright, was a near relative of the young man, who is both good looking and intelligent.

Mr. Mortimer, having made up his mind that he could never preach the doctrines of Presbyterianism with satisfaction to himself, went yesterday to the house of the Paulist Fathers, in Fifty-ninth street, near the corner of Ninth avenne, and asked to see one of

the members of the order.

Father Young, who is himself a graduate of Princeton College's graduate of Princeton College' academic department, having been nember of the class of '48, happened to be present and went into the ante room to see what the young man wanted. Without any preliminary conversation beyond telling who he was and mentioning his connection with the Princeten Theological Semin ary, Mr. Mortimer plunged into the subject he had on his mind and poured all his hopes and misgivings into th ear of the good Paulist Father, who could not fail to note the young man's earnestness of purpose.

WAS NOT ALONE IN HIS DESIRE. Young Mortimer said that he was no alone in his desire to embrace the Cath olic faith, as his friend, Carl Nicol sohm, also a student in the Princetor Theological Seminary, was as anxious as he to be admitted to the Paulist

The would be neophyte to Catho-licism did not explain his motives in desiring to make the change, nor did ne go into the subject of how he first began to suspect that his mind and understaking would never be satisfied if he persisted in his intent of becoming a Protestant minister. Of one thing he was quite certain, and that was that as little time as possible should be lost before he was permitted to enter the order and enter upon a new life, which he felt sure would

bring him peace and contentment. I called at the home of the Paulist Fathers last evening, and I sent my card to Father Young, who was very much astonished when he learned the

object of my call.
"I cannot understand how the Hermission schools. They succeeded in these noble souls with the grace of con- ald learned of Mr. Mortimer's intenthese noble souls with the grace of con- ald learned of Mr. Mortimer's intenversion. We believe He has rewarded; tion so quickly," he said. "It was

here and talked with me on the subject that you mention. It is true that he spoke of a friend and fellow student who wanted to take this step with him, but I am quite sure that he did not mention his name.

MUST MOVE SLOWLY.
"It would be premature to say that these young men, or even Mr. Mor-timer, have been received into our That could not be done so order. quickly. Of course I must know more about him and ascertain if he has a proper understanding of the Catholic religion. If we find that Mr. Mortimer and his friend have given the subject proper study and are otherwise fitted

for our order that may come later.
"I recall now that Mr. Mortimer did say that he would like to have it over with as soon as possible, and spoke about being baptized into the faith on Christmas Day. There is, however, no public ceremony attendant upon their being received by us. The principal part of the exercises consists in the reading of the confession of faith by the candidate."

Father Young, in answer to a ques-tion, told me that as far as he had able to observe rather more Presbyterians turned toward the Cath olic faith than the members of any other Protestant denomination. He added that from what Mr Mortimer had said during his call that he intended to come again during the week and might bring his friend with him. Nicolsohm's father is said to have filled an editorial position on a Chi cago daily.

SHOOK POPE LEO'S HAND.

Chauncey Depew Gives Further Par ticulars Concerning His Visit.

Since his arrival in New York Mr Depew has given more particulars of

his interview with the Holy Father.
"When you think," said he, "o the fact that the Pope is the keeper, as it were, of the consciences of 250,000, 000 human beings, of something like one-fourth of the whole population of the globe; when you remember the 2,000 years of history that lie back of the Church of Rome; when you see before you the essence of this con-densed or concentrated into one man, and surrounded by all the pomp and circumstance-the thousand evidences of his importance-you will find, I am sure, even the most ordinary man a very impressive figure. But I do not think the Pope is an ordinary man. He impressed me, on the contrary, as a very extraordinary man, a man o

the most unusual intellectuality." AT THE VATICAN. He thus describes his interview with

Pope Leo: · I was accompanied to the Vatican by the Bishop of Northern New York, (probably Bishop Gabriels). I wanted to see the Pope because I regard him as more progressive and more in touch with the spirit of various countries, and especially the United States, than any of his predecessors. When I first presented my letters of introduction I was informed that the Pope could give no audience to laymen, but the Pope next day sent to say that he would re ceive me in private. During the half hour I waited His Holiness sent out a Monsignor to entertain me. He was a charming man. He was up in art, archeology, literature and politics, and the time flew rapidly. An attend-ant said that I would be admitted in a

few minutes.
"I asked what the ceremony of introduction would be. The Monsignor said that the universal rule was for those presented to fall on their knee and kiss the Papal ring on the Pope's hand, but that as my appointment for an interview was unusual, and I was a Protestant, the Pope had directed that the ceremony should be precisely the same as if I were having a private interview with the President of the

THEY SHOOK HANDS. " As I entered the audience-room the Pope rose, came half-way across the room, shook me cordially by the hand, equested me to be seated and resume the Papal chair. He is certainly as vigorous as Gladstone, who is nine months his junior. He had been in continuous audience from 8 in the morning until then, which was nearly 1, hearing appeals from all parts of I was told by one of the the world. delegates that day that the Pope had taken a paper the delegate had started to read and read it without glasses. His eyes were brilliant and expressive, and he spoke in a voice whose modula

"In a few minutes we were in the

midst of an earnest and instructive discussion of property and its rights, and the duties of capital and labor, employers and employes. When I told him of America and the opportunities it gave to men to rise and alluded to the encyclical letter on the subject of the rights of property there came a splendid exhibition of the 'old man eloquent.' The Pope pressed to the front of the chair, grasping the arms, and presented the appearance and vivacity of a man of fifty instead of eighty-five. He spoke for nearly ten minutes, and in clearness, directness, force and fervor it was one of the most glowing and impressive utterances to which I ever listened A statement of its meaning does not do it justice, but in substance it was this:

DISCUSSED THE ENCYCLICAL.
"He said that in his encyclical he had merely laid down anew what had always been the doctrine of the Church. but which needed to be stated again because of the labor troubles, which were growing more acute everywhere. The possession of wealth imposed obligations. The rich mar failed in the Office, London, Ont.

administration of a trust who did not recognize these obligations, and the poor man should recognize in a recip-rocal spirit those who discharged the duties of wealth. Employers should treat employes so that the employe would be bound in honor and affection to do his best for his employer Society was a failure, and the Church fell short of its mission unless there was the fullest exercise and the mos unquestioning submission to the fatherhood of God and the brotherhood

of man. "He is very spare and thin. His face is keen as well as highly intellectual. He has brilliant and express ive eyes, and a voice whose modu-lation as he talks indicates his feelings.'

PROPOSED PROTESTANT ROS-

ARY. Dr. Boynton, in the Congregationalist, recognizes the true meaning of the

Rosary among Catholics when he says: "The rosary is one of those aids to devotion which for nearly or quite one thousand years has been relied on by them as helps to their devotion. The beads, strung by tens, and counted off to mark so many repetitions of the Ave, could harldly fail among the truly devout to lift the thoughts up to at least the blessed among women and to the cause of her peculiar honor in her relation to the Son of God."

This is certainly a Romeward view for a Protestant, but he does not under-stand the full meaning of the Rosary. He does not appear to know, as he does not speak of the fifteen subjects of meditation which are associated with he fifteen decades that constitute the Rosary. Take for instance five of these subjects, the five allotted to Tuesdays, Thursdays and Saturdays, of the week. They are called the sorrowful mysteries, and are as follows: The agony in the garden, the scourging at the pillar, the crowing with thorns, the carrying of the cross and the death on

What subjects could be better adapted o excite our devotion and love for our Divine Redeemer or inspire us with a devout and prayerful mood?

Every Catholic who says his beads intelligently and properly meditates on them and the other great mysteries of our redemption allotted to each decade

When well understood there is no more beautiful and attractive devotion in the Church. It has the advantage also of being common to the learned and the unlearned. It is a book of prayer and meditation which every

Dr. Boynton asks: What may a Protestant have to take the place of the

rosarv? Why should he have anything to take its place? Why not adopt it and use it as Catholics do? It is easily learned — only three prayers and the lesser doxology, that is, the Apostles Creed, the Our Father, the Hail Mary and the Glory be to the Father; but associated with these are the fifteen mysteries of redemption — suchecommeditation that may occupy the mind, heart and soul for all eternity.

"What

form of sacred words which shall have more than the same uplifting power over the thoughts? What repetitions, not of the same words so many times, but of varied sentences, each of which shall have the power to induce some holier purpose or some renewal of trust

What can have a greater uplifting power over our thoughts than to let them dwell on the great and mysteri-On the birth of Christ, His humiliations, sufferings, death and final glorious triumph? Than these nothing an be more conducive to elevation of thought. They are the subject-matter of the whole New Testament. The Rosary is the New Testament in com-

In place of the Rosary the doctor suggests a list of texts from the Scriptures for morning and evening adapted to each day in the year, making in all 730 texts to be learned by heart. How few in this busy life can accomplish his formidable task? How few could draw on this great storehouse of wealth

without reference to book? On the other hand, how easy to learn the Rosary? A boy who knows his morning and evening prayers can learn it in half an hour; and in a few days he can learn to associate properly the mysteries with it. These his young mind may not fully grasp, but as he grows and his mind expands they open up to his vision an inexhaustible field of thought and holy speculation. On recurring to them again and again he ever finds new evidences of the good-ness and greatness of God, his Creator, Father and Redeemer. With these mysteries well in his mind he is never wanting for solemn and sublime subjects of thought, be he a poor Richard or an Augustin. It is a good sign to see our fellow

wayfarers recognizing the need of omething in the nature of the Rosary. The hungry hearts yearn for some-thing they have not, as the hungry, sleeping child frets for its mother's Only those of them who have entered into the Church know the joy

of awaking and plentitude of heart. -Philadelphia Catholic Times. Benziger's Catholic Home Annual-

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail 25cts., in stamps or scrip. Address, CATHOLIC RECORD

DIOCESE OF LONDON.

STRATFORD.

of the same

The organ recital and sacred concert given in St. Joseph's church on New Year's evening was a grand success in every sense of the term. The power and exquisite tone of the new organ were well displayed by Dr. Verrinder, who entranced the audience by his matchless playing. Two chornses by the full choir, "Landa Sion" and "O Gloriosa Domina," both by Lambilotte, were given with a vim but at the same time with a correctness and proper attention to shading which would satisfy the most critical. Miss K. Carlin surpassed horself in the rendering of Millard's "And Verwan," her pure, sweet voice being displayed to great advantage. "One Sweetly Solenn Thought" was sung with great expression by Miss E. Heffernan of Guelph. This young lady has a full mezzo-soprane voice of great sweetness. Mr. J. Kennedy 's rich, powerful baritone was heard in "Cast Thy Bread upon the Waters?" while Mr. A. Goetz sang very acceptably "O Jesu Dei Passi." A trio by Misses K. Gallagher and K. Carlin and Mr. J. Kennedy was very well rendered.

Between the two Darts of the programme a lecture on Sacred Music was given by Rev. Father Kreidt of the Carnelly was placed in the church, not to afford semunous gratification, but to enhance the glory of God and to fill the mird and bear with religious emotion. He went on to say that music is the language of the beart, the feelings of which can better be expressed by song than by mere words, by the music of the voice rather thas by what we say. He maintained that the human voice is the most perfect musical instrument and spoke of the mysterious influence it has even on uncivilized man. There is roo one but has felt himself attracted or subdeed by a simple heart song. The harmony of nature is perfect and redounds to the greater glory of God. In social life this harmony should also exist, for as in music its necessary that notes be of different degrees of pitch to be harmonious, so in human society it is sequipited. In meaning the form of the worship of God as far back as history alabers, many fine and th

Concert.

During the following week, beginning on Tuesday evening and ending on Sunday, Rev. Father Kreidt peeuched a retreat for the benefit of the people of the parish, who attended in crowds. It is thought that with but very few exceptions all approached the sacraments.

NATZ.

DIOCESE OF PONTIAC.

PRESHNEATEON. PRESSINGATEURS.

Rev. Father Marion, the popular parish priest of Douglas, was presented on New Year's morning with a Fensian Lamb coat, by the ladies of his parish. The presentation was accompanied with an address, which was read by Mrs. John McEachen.

was accompanied visualization.

ADDRASS.

Rev. and Dear Father Masion—On this happy New Year's day, we, your loving children in Christ, beg leave to express our esteem and deep respect for you, our pastor.

For nearly thirteen years you have labored amongst us, and during that time we had ample opportunity to bearn and appreciate your many good and noble qualities. There are few indeed amongst us who are not debtors in some way to your kindness, forethought and zeal; and none who are not rejoiced to have this opportunity of giving expression to their sentaments of respect and

regard for you.

The duties and responsibilities which weight on a priest are not light. But apart from the work proper of the ministry, there is a large field open to the personal zeas and talent of every priest. We, your spiritual children, gratefully and gladly acknowledge what we owe to your great personal abilities, exerted so successfully in our interest; and while recognizing all the sacrifices you have made to attend to our spiritual wants, we cannot pass over in sileuze all you have done, both in public and private, for our temporal prosperity and for the honor and good name of this parish.

No one would recognize in this compact.

ity and for the honor and good name of this parish.

No one would recognize in this compact and flourishing parish the poor and scattered mission of a dozen years ago. The charge has indeed been marvellous. Our splendid church in which we love to congregate, the beautiful cemetry in which our dead repose, the grounds so beautifully laid out and tastefully kept—all these fruits of your energy and zeal speak louder than words in your praise.

Be pleased then again, dear Father, to accept the sincere expression of our esteem and respect, and as a token of this and also as a souvenir of this happy occasion we present you with this gift, hoping that God may spare you many years to enjoy its use, and in conclusion we sum up all our good desires in one word by wishing you a very happy New Year.

Signed in behalf of the society of the Living Rosary,

New York
Signed in behalf of the State
Living Rosary,
MRS. JOHN MCEACHEN,
MRS. MICH'L T. BREEN,
MRS. STEPHEN WHELAN,
after thanking the

MRS. STEPHEN WHELAN,
Rev. Father Marion, after thanking the
ladies of his parish, for their useful and costly
present, said that it was a genuine surprise,
as he had not the slightest inclination that
he would be the happy recipient of so costly
a gift, on this first joyful day of the New
Year. It appeared to him as if the parish
was desirous of overwhelming him with kindness. He said it was only a few months since
he received from the good and generous
people of this parish an elegant phaton and
harness. He then thanked them for their
devotion, attachment, gratitude and for the
kind sentiments and good wishes expressed
in their beautiful address. He was convinced
that it was their reverence and esteem of the that it was their reverence and esteem of the exalted office to which he was raised, rather than to any personal virtues of his own, which caused them to lavish upon him so much kindness. He then wished them all a very happy New Year.

The Incarnation is the great central fact both of life and immortality, out of sight of which man's intellect wanders in the dawk-ness and the light of a divine life fall not on his footsteps.—Faber.



THE PROTESTANT PROPAGAN-DA IN ITALY.

It may seem at first sight inex-plicable that Italy should have been selected amongst all European countries as the scene of the most persevering and costly efforts at proselytism on the part of the various denominaon the part of the various denominations of English Protestants. It is a fact acknowledged by all the more enlightened Anglican cleygy, that the Italians, when they abandon their own Church, as is unfortunately too often the case, do not do so in order to adopt alien forms of religion, but to shake off altogether the bondage of Christian dogma, and most frequently of Chris-tian morality. The last thing they think of in joining the ranks of anti-clericalism at home, is shackling their freedom of thought and action by adopting the formula of any imported creed. Pious Italians, on the other hand, like good Catholics all the world over, are absolutely immovable in their own convictions, and are especitheir own convictions, and are especially unlikely to find any counter-attraction in the old formalism of English worship. The attitude of mind required for the acceptance of a foreign Sovereign as Head of the Church is impossible to the Italian mind, which is the country of adopting the is equally incapable of adopting the doctrines of the Reformation refracted seized in 1861 with the ambition of making the Peninsula a field of misthrough the many facetted prism of British dissent. Under these circumstances we can only explain the eagerness of the Protestant denominations in under-taking so hopeless a task, as due to hostility to the Papacy, inspiring a desire to lead a revolt against authority in the country in which it has its seat. The conversion of Italians would thus be regarded as a special triumph, as a proof that the Church was losing ground where it was most at home, and that the war was, so to speak, being carried into the enemy's coun-try. If this be the correct view of the English missions in Italy, it must be said that they have egregiously failed in their object, and at the results achieved must be regarded by their supporters in this country, as afford-ing but a poor return for the money and pains expended on them. We have before us a little book recently published in Siena by Professor Melis, giving statistics and details of their work under the title "Anatomy of Protestantism in Italy," and the painstaking and reliable analysis here. taking and reliable analysis here given, cannot be over encouraging to those who founded hopes of a spiritual reaction against the Papacy in its own country on the success of these various

attacks on its teaching. Among them all, there is out one in any sense indigenous to the soil, and even that draws a considerable portion of its monetary resources from foreign countries. The Waldensian Church has a somewhat unique history, as it is one of the few pre - Reformation heresies subsisting in Western Europe to the present day. It can claim at least a respectable decree of antiquity, as it has been established in the Pied montese valleys since the twelfth cen tury, if not longer. Some indeed ascribe its foundation to Claudius, Bishop of Turin, who separated from the Church of Rome as early as the ninth century, but the commonly received account of its origin ascribes its paternity to Valdo, a merchant of Lyons, who carried with him across the Alps in 1160 the tenets of a sect which had already made some progress in his native place. Having anticipated Luther in his design of reforming the Church and believing himself especially chosen by Providence as the in-strument of the work, he began his mission by selling all his good a common fund for his adherents, whom he invited to follow his example, Their original demand for a return to primitive simplicity by the abandonment of all external pomp in the ser vices of the Church, was made in such good faith that they sent to the Pope to request his sanction for their preach-But as is the case with who have once cast off obedi ence to constituted authority, their rejection of articles of faith followed their secession from the Church on the ground of ritual, and they progressively abandoned their belief, not only in the authority of the Pope, but in Purgatory, the invocation of Saints, and other ancient dogmas, while evolving new ones tending to bring them into line with some of the Eastern sects advocating the existence of a good and evil principle in nature. The Waldenses, thus differing from the latter reformed churches in origin, history, and tenets, have no claim on their sympathy, save that of their common hostility to Rome. So strong, however, is this bond of union, that their organization is principally maintained by contributions from abroad. Travelling through England, Scotland, France, Germany, Switzerland, and America their assiduous collectors sometimes seek to enhance the prestige of their own sec by insinuations damaging to that of others. Mutual recriminations are thus occasionally caused and the agent of rival creeds finding the field of charity gleaned by them in aniteipaexpressed his irritatation stigmatizing them as "the Jesuits of Protestantism." They are accused, of Protestantism." They are accused, too, of fomenting discord among their competitors, and thus creating a field themselves, founding by this too policy churches on the churches. They cuckoo policy ruins of othe other churches. most numerous are now the most numerous of the non Catholic religious bodies, and claim to number nearly now the 5.000 members in 9 parishes or stations, and to add to their ranks an average of some 200 converts every Next in importance to the Waldensian is the Free Christian,

grew out of scattered congregations formed about 1860 for the reading of the Bible. These bodies, some years later, constituted themselves into a church by convoking a General Assembly, and formulated in 1870 their common profession of faith. It now numbers over 2,000 votaries, with 55 stations, and is ruled according to our author, with autocratic authority by Mr. MacDougall, pastor of the Scotch Church in Florence. This community has generally been the refuge of the unfrocked priests and monks of Italy, who from various motives desire to break loose from the restrictions imposed by their vows, of whom Alesandro Gavazzi, the celebrated ex-Barnabite frair, was a typical specimen Rome was the scene of the polemics of this impassioned, though rude and often violent orator, and here until his death in 1889, he held forth unceasingly, though to gradually diminish ing audiences, on the iniquities of the Church he had left. The overtures for union made to the Waldenses by the leaders of this sect in 1886, resulted only in embittering the antagonism between them, as the latter made such hard conditions as would have involved the practical effacement of the Evan

English Methodism, though obvious

ly unsuited to the Italian genius, was

sionary labor, and its central committee divided it into two districts, North and South, with headquarters respectively at Rome and Naples, with a view to the execution of this project. Beginning on a large scale, with the foundation of numerous schools and chapels, as well as an organ in the press entitled, in rivalry of the famous Jesuit periodical, "La Civilta Evangelica," it encountered various mishaps in its undertakings. Congregations, most of them brought together originally by an appeal to interested motives, grad ually fell away, and the transplanted offset of English Westleyanism is now reduced to a nominal membership of about 1,500, with over 50 places of worship. One of its most shining lights is the Cavaliere Luigi Cap pel lini, ex-non commissioned officer in the army, and founder of the so called Military Church of Rome. The idea of establishing a Protestant mission exclusively for the benefit of the Italian Army was the offspring of his fertile brain, and he can claim for it at least the merit of originality. The machinery is well adapted to the end in view, as the most important part in it is played by meeting places or clubs, where the soldiers, weary barrack routine, can spend t evenings, alternating reading of the Bible with such purely secular pur-suits as smoking, drinking wine or coffee, and playing a game of cards or dominoes. These combined inducements attract a cousiderable number of the class for whom they are provided, but it is generally found that their conversion is but a temporary one, and that when removed to other places and restored to former influences they relapse into all the errors they had abjured. Thus, when the 36th Infantry was in garrison in Rome, Signor Cappellini boasted of seventy converts in its ranks and an effort was made when it was trans ferred to Viterbo to follow up this suc cess by the establishment there of a little conventicle for their sole convenience. Their zeal, however, had evap orated on the march, and no more than three soldiers out of seventy presented themselves at the Methodist having asked the minister if he were authorized to treat them to a glass of wine and a cigar, and received an answer in the negative, they appeared no more, and the building had to be closed for want of a congregation. American Methodism, styled Episco-palian, gave a disedifying example of internal dissension among its apostles in Italy, and maintains some thirty shepherds almost without flocks. Baptists and Plymouth Brothers have succeeded in little more than exhibiting to the Italians samples of the eccentricities of Protestantism, English Protestantism, and are, like the rival bodies, mainly subsidized and supported from abroad. grotesque of all the efforts at Protest antizing Italy, is that of Count Cam pello, ex Canon of St. Peter's, and founder of the Catholic National Church of Italy. This hybrid congregation represents the attempts to form a connecting link between Protestant ism and Catholicity by retaining a travesty of the rites of the latter, with the vulgar tongue as its language. and revolt against the authority of the Papacy as its leading dogma. It boasts a newspaper, the *Labaro*, and five stations, of which the most flourishing is that of San Remo on the Riviera di Ponente. impossible ideal, it depends entirely on toreign support, and has its raison d'etre, like all the other non Catholic

That Pale Face.

That Pale Face.

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FOR HEADACHE, Const'pation, Billious

FOR HEADACHE, Constipution, Billious ness, or Torpid Liver, Burdock Pills are the test cure.

Evangelical Church of Italy, which where.

THE CATHOLIC CAUSE IN FRANCF.

However opinions may differ as to whether the latest tendencies of French foreign policy are pacific or otherwise, it is certain that from a Catholic point of view the internal state of the country is far more satisstate of the country is far more satis-factory than it was. A gradual change for the better has been taking place for some years past, interrupted it is true by some unfortunate incidents, such as the absurd prosecu-tion of the Archbishop of Aix for writing a letter to the Minister of Public Worship which was held to treat so high a functionary with inadequate so high a functionary with inadequate respect; nevertheless the state of things has been growing very much better than what it was before, during that period of religious persecution inaugurated by Gambetta with his cry "Le clericatism, viola tennemi!" and brought to its crisis by the atheis-tic zealot Jules Ferry. Those were very dark days indeed for the Catholic cause in France. Politicians in power be-lieved that there was a strong current of public opinion against the Church, and that the policy of the "priest eaters" was the one by which popular-ity was to be gained. There certainly was little sympathy in the country for the persecuted clergy and the religious orders, except in the higher social ranks. The people had became violently republican, and the clergy as a class being strongly attached either to the Royal or Bonapartist cause, were regarded as political adversaries, and the whole official organization of the country, from the Cabinet down to the most insignificant clerk employed in the sub-Prefecture, was directed against them. Persecution was carried so far that signs of a reaction were soon perceived at headquarters. Even M. Jules Ferry was compelled to recognize the fact that France was still a Catholic country and that although it might like to make its parish priests miserable for a while to punish them for their political leanings, it had not the slightest intention to do without priests. Children had still to be christened, and people had to be married and buried with befitting ceremony. The Frenchwoman, more over, had to be reckoned with. She, while her husband went to anti clerical meetings, sent her children to cate chism and made elaborate preparations for their first Communion. M, Ferry long before he died is said to have re gretted much of the zeal he had shown in the persecution of the Church; not because his conscience pricked him, but because his sagacity told him that he had miscalculated the resisting force of Catnolicity in France, and that his anti-religious policy had gained him no staunch friends, but a multi-tude of irreconcilable adversaries! The threatening movement of Boulangism-so nearly crowned with successproved among other things that the country had had more than enough of religious presecutions, and that what it desired most was internal peace. Boulanger had been shrewd enough to perceive the blunder that men of the party with which he had been associated and who gave him his chance had been making and one of the leading points in his programme was religious and civil pacification. He failed to achieve his end, but those who remained masters of the ground profitted by the lesson he had given them. The last Parliament quite realized upon its election that it was the wish of the country that such burning coals as the separation of Church and State should be left unpresented themselves at the memory place of worship. Even these proved to have been moved by material rather touched. And they were left untouched, except by a Radical minority touched, except by a Radical minority. Tactics were much without influence. changed or modified. Inspectors of hospitality which I have enjoyed and communal schools received the hint that they were not obliged to notice every "religious emblem," even wher they saw it, nor to mention in their reports that prayers were said contrary to the law, in certain schools They were to be guided by the pre vailing spirit in the locality. are hundreds of communal schools in France, mostly girls' schools, where the crucifix still hangs against the wall and where the lessons commence with Catholic prayers. The encyclicals and letters of Leo XIII., for the guidance of French Catholics have no certain asperities in this country. The Chamber of Deputies, elected last August and which has just opened its first session, promises to be more concilatory to Catholic sentiments and in-Moderate terests than the last one. tendencies are very decidedly in the ascendant. Speaking in behalf of two hundred Republican deputies, the other day, M. Raynal said: "We other day, M. Raynal said: "We desire religious peace, not religious Whatever our theoretical aspir ations may be as regards the future, we do not believe that we are called upon in this legislature to touch the questions of the separation of Church and State. The majority of the country has not asked for it." No and a try has not asked for it. great change must take place in puborganizations in Italy, in declared lic feeling before it will be asked for hostility to the See of Rome.-London liament commences its work under circumstances far more favorable to the Catholic cause in France than those which we have had at any time since the Republican became the settled form of Government. - Liverpool Catholic

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Hood's PILLS cure liver ills, constipation, billionsness, jaundice, sick headache, indigestion.

PRAISES CATHOLIC SCHOOLS.

Mgr. Satolli, the apostolic delegate to the United States, declared himself on the subject of Catholic schools at a reception given him by the faculty and students of Gonzaga College, Washington, D. C., recently. After a graceful reference to the duty of Catholics to observe Thanksgiving Day, and to pray for the prosperity of the Republic, Mgr. Satolli said in part:

"We may be sure of this, that all the Americans (of whatever Church they may be members, even if of none) recognize the value of Catholic schools; they are interested in them, honor them, and wish them to continue and progress; they have learned by experience that citizens educated in those schools do not fall short in knowledge and in love of the American constitution; that they do not lag behind the most progressive of the American people; that they are endowed with steadiness of character, with constancy of right purpose; that they are just, active, charitable and generous unto

sacrifice. "Such then, is the magnificent spectacle presented to America by the Catholic schools, not unlike the spectacle given by the first Christians to the whole world in the early centur-ies of the Church. In those days it looked as if pagans and philosophers might despise the faith and calumniate the customs and religion of the Christians, but in reality they could not conceal long their true judgment, nor hide their astonishment at the spectacle of the social and religious virtues preached by Christians. How advangeous it would have been for the public welfare if they had favored the new religion instead of persecuting it and if they had recognized and fostered harmony between Christian truth and morality on the one hand, on the other hand the spirit of social and public life. It was impossible at the time to bring about this harmony, because the civil constitution was imbued with errors and superstitions, and because it was believed, with no good reason, that ruin of the State would follow inevitably the disappearance of those superstitions. But thanks to God and glory to the men who inspired the American constitution, such a state of things as

obtained in Rome is not possible here. "And I will say that whoever seri-ously meditates on the principles of the American constitution, whoever is acquainted with the present conditions of the American Republic, should be persuaded and agree with us that the action of the Catholic faith and morality is favorable in every way to the direction in which the constitution turns. For the more public opinion and the Government will favor the the Catholic schools, more and more will the welfare of the commonwealth be advanced. The Catholic educator is the surest safeguard of the perma-nence throughout the centuries of the constitution and the best guide of the Republic in civil progress. From this source the constitution will gather in that assimilation so necessary for the perfect organization of that great pro gressive body which is the American

Republic.
"That is the sincere expression of my conviction, and, so to speak, the profession of my faith in this matter Up to the present it has been inexpli-cable to me, and never perhaps shall I find out what was the origin of the suspicion that my views were not favorable to Catholic schools. Those who at first, or ever after, have attributed to me such an absurd opinion ought to point to some word or actions of mine to justify themselves. Had I spoken differently I should be unfaithful to my mission, ungrateful to the generous am enjoying in America; and, more over, I should have given the lie to my and unchangeable opinions Every Catholic school is a safe guardian of youth, and it is at the same time for the American youth a place of train ing, where they are brought up for the advantage of Church and country.

Severed.

Mary B. O'Sullivan, in January Donahue's. They were part of life's flotsam and jetsam, stranded by misfortune on the shore of charity. For fifty years they had drifted together, buffeted by waves of trouble, the children born to them wrested away, one by one, dragged down in the undertow of pov erty; but through all, the tie of matrimony bound them fast, and neither cared to sever it.

They were old, very old, feeble, battered, and inert, but the divine spark of love still glowed in their failing hearts, dimly prefiguring the brighter

light of eternity.

Stranded on the shore of charity, and eparated by the decree of State Only one of these waifs of fate might hope to remain in the haven they had

reached together.

The man was blind, the woman palsied; but her hands were strong enough to wipe the tears from his sightless eyes and to draw him nearer the portal, her tongue eloquent enough to say with simple pathos, "You've been a good man to me, Ned; if there's any choice, do you take it. And so the bond was severed.

The continual succession of boils, pimples and eruptions from which many suffer, indicates an impure state of the blood. The most effective remedy is Ayer's Sarsaparilla. It ex-The most effective pels the poison harmlessly through the natural channels, and leaves the skin clean and clear.

HOOD'S GUARANTEES a cure. Whose done for others it will do for you. ure to get Hood's Sarsaparilla. Minard's Liniment cures Burns, &c.

CATHOLIC PRESS.

Boston Pilot.

In these days, when some Catholics are so short-sighted—to use no harder word - as deliberately to choose for their children a system of education which develops the intellect and ignores the heart, it is instructive to hear a thoughtful non-Catholic's estimate of what constitutes higher educa-tion. Mr. Edward W. Bok, editor of the Ladies Home Journal, says of the education of women: "All the higher education that will ever be acquired by women will not do her one tenth as much good as the fuller development of patience and charity for each other's faults. The kind of education which women want to-day is not so much the higher education as some good, strong doses of lower education. endeavor to strengthen a mind let us is what the Catholic schools do.

The magistrate who imposed a nominal fine with costs on Mr. James Glee son, a farmer of Ballymacoda, County Cork, Ireland, for having his name and address on his cart in Irish and not in English, seems to have brought about a result that he had not antici pated. As a consequence of that decision Capt. Donnellan, M. P., of Ballymore, Midleton; Sir Thomas Grattan Esmonde, M. P., of Ballynas. tragh, Gorey and other patriotic public citizens have had their names and ad dresses put on their carts in Irish char acters only. Thus has a hostile jugde over-reached himself, and at the same time rendered a valuable service to the Gaelic tongue.

The Existence of Evil.

Replying to the objection against belief in the essential goodness of God that evil exists here and that hell exists in the hereafter, Very Reverend Father Hewit says: "The existence Father Hewit says: of evil may be permitted, because it is incidental to a moral order better and more perfect than any other, and can be overruled so as to become the occasion of producing a much greater good than would result from its exclusion by an act of supreme power. God is good by His essence, which is infinite and unchangeable. Evil is the corrup tion of a nature which has received finite existence and goodness from God, and as finite is liable to change and capable of becoming better or worse. The contention is principally about moral evil, which alone present any great difficulty. The source of moral evil and of all the physical evil which are its consequence, is in the abuse of free-will by rational creatures. The vindication of the goodness of God in face of the objection derived from th existence of evil will therefore termin ate in this contention: that it is congru ous to the goodness of God to confer the gift of free-will on rational creatures notwithstanding the evil caused by it abuse, and in view of the good spring ing from its right use, and from the overruling of evil to a final result which is good."

HOOD'S CURES when all other preparations fail. It possesses curative nower peculiar to itself. Be sure to get Hood's Sarsaparilla.

Mr. Thos. Bell, of Messrs. Scott, Bell & Co., proprietors of the Wingham Furniture Factory, writes: "For over one year I was not free one day from headache. I tried every medicine I thought would give me relief, but did not derive any benefit. I then procured a bottle of Northrop & Lyman's Vegetable Discovery, and began taking it according to directions, when I soon found the headache leaving me, and I am now completely cured.

Excels all Others.

Dear Sirs.—Your Burdock Blood Bitters

DEAR SIRS.—Your Burdock Blood Bitters excels all other medicines that I ever used. I took it for biliousness and it has cured me WM. WRIGHT, Wallaceburg, Ont.

Scraped with a Rasp. Scraped with a Rasp.

SIRS,—I had such a severe cough that my
throat felt as if scraped with a rasp. On
taking Dr. Wood's Norway Pine Syrap I
found the first dose gave relief, and the
second bottle completely cured me.

MISS A. A. DOWNEY, Manotic, Ont.

MISS A. A. DOWNEY, Manote, Out.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this, is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti-Consumptive Syrap is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

One of the greatest blessings to parents is

One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It effectually expels worms and gives health in a marvellons manner to the little one.



Sunlight Soap has the LARGEST SALE IN THE WORLD Because it is THE BEST IN THE WORLD And also because Those who use it Find it will do what no other Soap can do.

For Laundry and Household, it is a positive comfort



For Scrofula

"After suffering for about twenty-five years from survidean a over on the legs and arms, trying various medical courses without benefit, I began to use Ayer's Sarsaparilla, and a wonderful cure was the result. Five bottles sufficed to restore me to health,"—Bonifacia Lopez, 327 E. Commerce etc., San Antonio, Texas.

Catarrh

"My daughter was afflicted for nearly a year with enterin. The physicians being unable to high her, my pastor recommended Ayer's Strengarilla. I followed his advice. Three prentils of regular treatment with Ayer's Sarsaparilla and Ayer's Fills completely returned my daughter's health."—Mrs. Louice Fielle, Little Canada, Ware, Mass.

Rheumatism

"For several years, I was troubled with inflammatory rhoumation, being so had at times as to be entirely beingless. For the last two years, whenever I led the effects of the Gleense, I beron to take Ayer's Sarasparile, and have not had a spell for a long time."

For all blood discases, the best remedy is

Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass, Sold by all Drugolists, Price St; six bottles, 85. Ouros others, will cure you

We manufacture the

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Hydraulic Cement

Abutments and Piers for Bridges. Concrete for Foundations,

Coment Drain Pipe, Cisterns, Floors for Cellars and Stables, Sewers, and all Mason Work in Moist or Wet Places.

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Thorold, Ont.

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JOHN FERGUSON & SONS, The leading Undertakers and Embalraers. Open night and day.
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A SSUMPTION COLLEGE, SANDWICH Out.—The studies embrace the Classical and Commercial courses. Terms, including ull ordinary expenses, \$150 per annum. For ull particulars apply to REV. D. CUSHING. J. S. B.

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Part Lot 12, broken fronts, the of lots, tp. Charlotteville, Co. Norfolk, 100 acres and fine buildings... \$1,000 Lots 83 and 24,2d con, Middleton, N.T. R., Co. Norfolk, 193 acres, more or less, and buildings... \$2,000 Parts N. ½ and S. ½ Lot 20, con, 3, tp. of McGillivray, fifty acres, more or less; good orchurd; excellent brick house, and other buildings... Cheap Apply by letter to Drawer 541, London

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Manufacturers of Church, School and Hall

FURNITURE.

Write for Illustrated Catalogue and Prices.

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JANUARY 13, 1894.

After suffering for about twenty-five years a servictions a reet on the legs and arms, no various medical courses without benefit, and a derful cure was the result. Five buttles could be restricted to the country of the health. Benificial exc. 337 E. Commerce etc., San Antonio, 38.

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My daughter was afflicted for nearly a year is entered. The physicians being unable to her, my paster recommended Ayer's esparallo. I followed his advice. Three authors of regular treatment with Ayer's exaparilla and Ayer's Pills completely tored my daughter's health, "—Mrs. Louise tille, Little Canada, Ware, Mass.

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For several years, I was troubled will lammatory rhoumation, being so had a T. Hansbrough, Elk Run, Va

all blood discases, the

AYER'S arsaparilla

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ments and Piers for Bridges. rate for Foundations, ent Drain Pipe, Cisterns, rs for Cellars and Stables, ers, and all Mason k in Moist or Wet Places. TATE OF JOHN BATTLE,

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FURNITURE.

Write for Illustrated Catalogue and Prices.

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FIVE-MINUTE SERMONS.

Reverence for the Name of God.

The Feast of the Holy Name of Jesus, brethren, affords an opportunity for meditating upon reverence for the honor of God, especially in the person of our Blessed Saviour Reverence for God is something different from the love of God and fear of God. Have you not noticed that when a bad boy neither fears his father nor (as far as we can see) loves him, that he yet often keeps up at least a show of respect for him? I don't care much for him, he says, but after all he is my father; I must respect him. So with sinners. Many a sinner will break every com-mandment of God and the Church except one or two, which he fancies he must observe in order to keep up appearances; that is to say, show at least some outward respect. The most atrocious scoundrel will not eat meat on Friday, because that would be a sign of losing all respect for religion. A wretch abandoned to every vice will say a Hail Mary or make the sign of the cross sometimes in order to persuade at least himself that he has not lost all respect for religion. He will not despise the piety of his friends, but rather respect it. Respect for holy things and holy practices is the last remnant of religion in the sinner's

ular sign of reverence that we are to pay Him? What is that, among all religious practices, which He pay Him? What is that, among all religious practices, which He would have us do as a token of inner and outer reverence? Of course you know what I mean; you know that its reverence for His holy Name.

The name of God, and especially the name of Jesus, are set up as the divine standard before which every man will prove his record. The lady heedlessly stepped backward. Cash dodged; but, alas! before she could stop herself, she had dashed into a pyramid of note-paper that stood upon the end of the counter, and sent the boxes scattering over the floor in dire confusion.

"Oh!—oh, my!" exclaimed the salesgirl, distressed, as she contemplated the

standard before which every man will prove his reverence for God. Cursers and swearers and blasphemers forget this. No sin is so common as profanity in its various forms. Yet it shows a heart not only void of the fear of God, and even the love of God, but also, and worst of all, void of even reverence for God. A man who habitually curses is penetrated with defiance of the Divine Majesty. Holy Scripture says that he has put on cursing like a garment; that it has entered in unto his bones. In the Old Law a blasphemer was I am very sorry."
stoned to death. And in our own times "Don't mention it, Mrs. M—. God often anticipates the wrath to come by sending sudden death upon profane men. I lately read in the papers that a man, standing at a saloon-counter, cursed his own soul, and instantly sank down upon the floor stone dead. Many of you have doubtless heard or even

seen such visitations of divine justice.

And it is in view of the sacred obligation of reverence to God in His chosen symbol—which is His name and His Son's name-that, although He had friend this time, so we'll let it pass.' but ten commandments to give us, one of them was set apart to secure respect ful speech when dealing with God: at his change of manner. The lady Thou shalt not take the name of the politely inclined her head by way of Lord thy God in vain, for the Lord acknowledgment, and the floor walker will not hold him guiltless that taketh left abruptly, having suddenly discov-

His name in vain.

Brethren, you and I in future will be particularly careful to honor the sacred Name of Jesus. Are you tempted? That name is a resistless girl looked "Thank you have been been forth model". charm against assaults of flesh, world, or devil. Are you tired out? The name of Jesus is a restful and soothing influence. Are you sick? That holy Name will strengthen you with supernatural vigor. I hope that when you come to die your last breath may utter that name of Jesus with deep confideace, and that our Lord will answer your dying sigh with an affectionate welcome into His heavenly court.

I have never quite understood why the House of Commons should be considered a highly orderly assembly. am not now writing with any special reference to certain recent scenes of tumult and disorder there. But I never, during my long acquaintance with the House of Conmons could un derstand where its title to be considered an orderly and decorous legislatative assembly came in. My opinion is that when it is not a dull assembly it is often disorderly. The House of Commons, in fact, is too large in numbers and too contracted in space to be orderly when any exciting question is under debate. I do not know how any assembly could in very exciting times be decorous and orderly when men are crammed up together within hearing of every interruption and indeed of every word. The recent riot

for it was nothing short of a riot during the time it lasted—in the she could, she stole away to the room thouse of Commons was mainly caused where the girls kept their cloaks and during the time it lasted-in the by the fact that men were pent up so hats. Here, after a furtive look closely together that the movement of around to see that no one was by who one man from his blace suggested to might snatch it away, she unpinned another man that he who first sought the rose and slipped it into a small But without considering the recent riot, the House of Commons is almost the rudest legislative assemble. the rudest legislative assembly with and ran downstairs to the store again. which I have any manner of personal acquaintance.—From "Parliamentary Manners," by Justin D. McCarthy, M. P. in North American Review for

Provide yourself with a bottle of Ayer's Cherry Pectoral, and so have the means at hand for contending successfully with a sudden cold. As an emergency medicine, it has no equal, and localing physicians are expressively as a cherry song to itself; while, as she journeyed hither and thither, her feet seemed to keep time to its gladcessfully with a sudden cold. As an emergency medicine, it has no equal, and leading physicians everywhere

BETTER THAN RICHES."

BY MARY CATHERINE CROWLEY.

"Cash! Cash! here!" cried an attendant at the stationery counter of one of New York's great shopping em-poriums. At the summons a delicatelooking little girl came wearily up, and held out a small wicker basket for the goods and the money. "Be quick now: the lady's in a hurry."

Notwithstanding the injunction, the child started off with no special attempt at haste. The same words were dinned into her ears a hundred times a day. She did not see why ladies should be in a hurry. The ladies of her world seemed to have nothing to do but to wear pretty clothes, and to shop, which meant principally the buying of more pretty clothes. It was all very well to make an extra effort to oblige one occasionally; but if she did it every time she was exhorted to,

before the end of the day. "Cash is so poky" complained the salesgirl to her companion behind the

her tired feet would give out

counter. "Hie you, Cash! Hustle I say!" called the floor-walker peremptorily, as

he passed.
Thus warned, the child skurried away, and reappeared after a very brief interval. As she rushed up with

display.

The disturbance at once brought the floor-walker to the spot. "Stupid!" he muttered, taking poor Cash by the shoulder. "Why don't you look where you're going? If you can't mind what you're about, we have no use for you

here; remember that!"
"Please do not blame the child, interposed the lady who had unwittingly caused the trouble. "It was my fault: I carelessly got in her way.

is not of the slightest consequence," said the floor-walker, with a bland smile and a bow. (Mrs. M—— was a desirable customer, and he would have said the same thing if she had happened to tip the show-case over.) have to keep our employees up to the mark, you know," he added in a low tone, by way of apology for his brusqueness. "The best of them become careless. But Cash has found a "

Cash, who was busily picking up the boxes, made a little grimace to herself at his change of manner. The lady ered that something required his immediate attention in another part of When he had disappeared, the little

girl looked up and faltered gratefully:
"Thank you, ma'am!"
Mrs. M—— now for the first time took notice of the individual to whom she had just rendered a service. She glanced down upon a freckled face of the complexion described as pasty, a pair of greyish-blue eyes, and a tangle of reddish curls just long enough to admit of being tied back with the bit of crumpled ribbon which kept them tidy. Cash was not of prepossessing appearance; yet perhaps because the The Disorderly House of Commons. grateful glance touched a chord common to humanity in the heart of the warms to any creature whom one has befriended, or perhaps simply from the sweet womanliness which finds all childhood attractive — whatever the motive, upon the impulse of the mo-ment the lady did a very graceful thing. Taking a rose from the bunch of jacqueminots she wore, she fastened it to the breast of the child's black apron, and was gone before the latter could recover from her astonishment.

It was only a little incident, but it changed the whole aspect of Cash's day. The beautiful flower glowed against the dark uniform, like a bit of joy vouchsafed to a sombre life.

"How lovely!" exclaimed the sales-irl. "Aren't you lucky, Cash! girl. Don't you want to exchange with me? I'll give a delicious orange I brought with my lunch for that posie.'

Cash shook her head. As soon as card board box, having carefully

and leading physicians everywhere recommend it.

A Home Testimonial.

GENTLEMEN,—Two years ago my husband suffered from severe indigestion, but was completely cured by two bottles of Burdock Blood Bitters. I can truly recommend it to all sufferers from this disease.

MRS. JOHN HURD, 13 Cross St., Toronto. ness.

exchange with me? See, you've lost MISSIONS TO NON-CATHOLICS. your rose!

"Oh, sure enough! Poor Ellie! how is she? Cash, you're a good little thing to remember her so kindly. Here, I have the orange still; take it

ure as the salesgirl put the golden ball into her hand. "Ellie'll be awful pleased. I'll tell her you sent it, Julia," she said.

Cash had, of course, another name: it

was Katy Connors. Katy lived way over on the east side of the city, in a house which was once a handsome dwelling, but had long since been divided into ing family. The father was a day came Katy, who was employed in McNaughton's store; and then Ellie, the little invalid. Two younger children had died in infancy.

Poor Ellie was fast becoming helpless. How different it had been a few months before! What a sturdy, active child she was, when one morning she set out in gay spirits "to earn money for mother!" Like Katy, she had obtained a position as cashgirl in Mc Naughton's. And how quick and smart she was about her duties! The floor walker commended her twice during the week, and said he would during the week, and said he would speak for an increase in her wages. How proud she felt when Saturday came, and she knew she would have \$2:50 to take home! Unfortunately, it was to be dearly gained.

Saturday afternoon it happened that the store was unusually crowded: everything was stir and confusion. Little Ellie and her companions dashed now here, now there, in re-sponse to the unceasing cry of "Cash!" Cash!" In the midst of the hurry, the floor walker gave Eliie a message to deliver to one of the clerks in the basement. "Don't delay!" he called after her. Eager to please, the child made her way through the throng, and was on the point of darting down the stairs, when, alas! her foot caught, she tripped, gave a little scream, and was precipitated down the entire flight. In an instant several employees from the neighboring counters rushed to pick her up; but, to their alarm, though she strove to be brave, when they attempted to move her she could not repress a low moan of anguish. The superintendent sent at once for a doctor, who discovered that she had sustained a severe injury, having struck against the edge of one of the

iron steps. Where was now the proud home-coming? Ellie was taken to the hospital, whither frightened Mrs. Connors in the accident ward lay the child, her small face wan with pain, and in her eyes the startled expression noticeable in those of a person who has had a serious fall. In one feverish hand she held something tightly clasped—some-thing for which she had asked before being carried from the store. the doctor turned aside she beckoned to her mother, and, with a pathetic little smile, folded into the palm of the weeping woman a small yellow envel-

ope. The next moment she fainted away. Mrs. Connors' tears flowed faster as she beheld the precious offering-Ellie's first wages, and the last which she was likely ever to earn.

The firm of McNaughton & Co. investigated the accident, to see if they could by any means be liable to an action for damages brought by an emplovee. But there was no loose nail in

Ellie's shoes: the sole of one, being broken, caught on the top step and caused her fall. ings should be expended in this way.

Popular Everywhere.

Beginning with a small local sale in a retail drug store, the business of Hood's Sarsaparilla has steadily increased until there is scarcely a village or hamlet in the United States where it is unknown.

To-day Hood's Sarsaparilla stands at the head in the medicine world, admired in prosperity and envied in merit by thousands of would-be competitors. It has a larger sale than any other medicine before the American public, and probably greater than all other sarsaparillas and blood purifiers combined.

bined.
Such success proves merit.
If you are sick, is it not the medicine for you to try? Hood's Sarsaparilla Cures. How to Get a "Sunlight" Picture. Mow to Geta "Sunlight" Flettre.

Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sconer Than a Man") to Lever Bloos., Ltd., 43 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your bome. The soap is the best in the market, and it will only cost to postage to send in the wrappers, if you leave the ends open. Write your address carefolly.

Scrofula Entirely Cured. Scrofula Entirely Cured.

DEAR SIRS—I have suffered very much from scrofula and bad blood for seven years past. Six months ago I commenced using B. B. B. internally and externally and can now say that I am entirely cured, and have been so for some time. To all sufferers I recommend B. B. B. as an excellent remedy for scrofula.

MISS A. B. TANNER, Pictou, N. S.

They Are in Progress in England as Well as Here. While the Paulist missions to non-Catholics in Michigan and Virginia are

going on vigorously, a similar move-ment is on foot in London, Eng. A course of lectures has been organized with the approval of Cardinai Vaughan, with a view to enlightening non-Catholics in the matter of Catholic doctrine, and of replying to the calumnies of people who persistently misrepresent Catholic belief and practices. These are being given in one of the town halls, and are drawing large audiences of non-Catholics. One of the most suc cessful thus far has been that of Mgr. Howlett, refuting the attacks of Arch deacon Farrar on Catholic faith and practice, and showing incidentally the contradictions in the Episcopal body, since Canon Knox Little who is a light of equal magnitude among the Anglicans, puts forth with equal positive ness very different teachings. ing on the purpose and justification for these Catholic lectures to non-Catholics, Mgr. Howlett said : "It might easily occur to some to

say, 'Why do the Roman Catholics come here — why do they not confine themselves to their own churches and pulpits? We don't want them here. Why do they take this aggressive step; why do they come here to stir up religious bigotry? This was not an aggressive step. If Catholics came there for the purpose of abusing those who do not agree with them in faith, then it would be aggressive; but they had come there to defend themselves and their own doctrines. It was well known that the country was flooded by the press with pamphlets and leaflets that represented Roman Catholic doctrines in anything but the light in which they should be represented; and it was their duty as Catholics to come forward and give proofs that these statements were calumnies-that they were false and without a word of truth in them. (Applause.) They, there fore, came forward to give these proofs to the public, and they claimed from the public what any British subject might claim from English law, what even a culprit might claim - a fair hearing and an impartial judgment

The way in which Catholic lectures had been received, the extraordinary success with which these meetings have been attended, proved that they were not only a step in the right direction, but that they received the greatest approval of the public.'

Hacking Cough Cured.

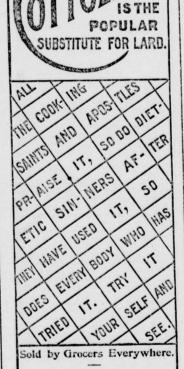
Gentlemen.—My little boy had a severe hacking cough, and could not sleep at night. I tried Hagard's Pectoral Balsam for him and he was cured at once. Mrs. J. Hacket, Linwood, Ont.

WILD CHERRY and HYPOPHOSPHITES are combined with Cod Liver Oil in Milburn's Emulsion, the best Lung remedy.

Only those who have had experience can tell the torture corns cause. Pain with your boots on, pain with them off—pain night and day: but relief is sure to those who use Holloway's Corn Cure.

No COLD OR COUGH too severe to yield to the curative power of Dr. Wood's Norway Pine Syrup. VARIABLE APPETITE and itching at the nose are signs of worms. Dr. Low's Worm Syrup is the best cure.

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and conditions of men smoke the famous Cigars El Padre & La Cadena.



They won't smoke any other while they can get OLD CHUM even if they have to beg or borrow it, for there is no other tobacco which assures that cool, mild, sweet smoke. D. Ritchie & Co., Manufacturers, Montreal.

AGENTS WANTED, male and fe CHOCOLATEMENTER Common

Chocolate & Cocoa are by many supposed to be one and the

Error.

is a powder, (hence more easily cooked,) and This is wrong-TAKE the Yolk from the Egg,

TAKE the Oil from the Olive, What is left? A Residue. So with COCOA.

In comparison, COCOA is Skimmed Milk, CHOCOLATE, Pure Cream.

ASK YOUR GROCER FOR CHOCOLAT MENIER

ANNUAL SALES EXCEED BS MILLION POUNDS.

If he hasn't it on sale, send his name and your address to Menier,
Canadian Branch.
12 & 14 St. John Street, Montreal.

DUNNS THE COOK'S BEST FRIEND

THE HURON AND ERIE Loan & Savings Company

ESTABLISHED 1864.

Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,300,000 Reserve Fund. - - - 626,000 J. W. LITTLE. . President DEPOSITS of \$1 and upwards received

as highest correct rates.

DEBENTURES issued, payable in Cau
ada or in England. Executors and trus
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the debentures of this company. MONEY LOANED on mortgages of res

MORTGAGES purchased.

G. A. SOMERVELLE, London, Ont.

MANAGER

HEADQUARTERS Church Candles - OBJECTS OF THE

ECKERMANN & WILL'S

ALTAR BRAND

The leading brands now upon the market, and the most popular with the rev. elergy. Send for our price list, list of premiums and special discounts for quantities aging your order. Address, ECKERMANN & WILL The Candle Manufacturers,

SYRACUSE, N.Y.

25c. Searfs and Ties for 20c. 50c. Scarfs and Ties for 45c. 75c. Scarfs and Ties for 65c. \$1.00 Scarfs, Ties and Hk'fs. for 85c A genuine reduction of prices and no clap trap,

PETHICK & McDONALD, 393 Richmond Street.

A COMPLETE ACCOUNT OF HER LIFE, Address, THOS. COFFEY, Catholic Record Office, London, Ont.

REID'S HARDWARE TABLE and POCKET CUTLERY, CARPET SWEEPERS, WRINGERS, BRASS FIRE IRONS.

Tes Good stock of General Hardware. 118 DUNDAS STREET, North Side

CANDLEMAS DAY.

Pure Beesway Candles. Pure B. es-wax Candles.

The manufacturers have, after 23 years experience, succeeded in producing a perfectly pure moulded Beeswax Candle, which for evenness, finish and extraordinary burning qualities, defy competition. Guaranteed absolutely pure, being made from selected Beeswax, clear and unadulterated.

The Candles are symmetrical and burn with a bright, steady flame, while our Ornamental Candles cannot be excelled for beauty. Made in sizes 1, 2, 3, 4, 5, 5 and 8 to the 1b. Neaty packed in 6 lb. paper boxes, and 36 lb. wooden boxes.

Moulded Beeswax Candles.

Second Quality.

Second Quality.

Made in sizes 1, 2, 3, 4, 5, 6 and 8 to the lb. Wax Souches.

Wax Souches.
Unbleached.

Twelve to the lb. Fifteen to the lb.
Stearic Acid Wax Candles.

Made of pure Stearic Wax only, and exceed all others in hardness, whiteness, beauty of nish and brilliancy of light.

Four to the lb.—15 inches long.
Six to the lb.—10 inches long. Paraffine Wax Candles.

Six to the lb.—9 inches long. Large Candles, 39 inches long Sanctuary Oil.
Quality guaranteed
Inconse for Churches.

Extra Fine Incense. Incense, 75 cents.

Artificial Charcoal. For Censers.

Great saving of time and trouble. This charcoal is lighted at the four ends. It ignites as easily as punk and never extinguishes unless completely shut off from the air. Kep dry. Box containing 50 Tablets. Gas lighters, Floats, etc.

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-AND-The Catholic Record for One Year FOR \$4.00.

WEBSTER'S DICTIONARY

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The dictionary is a necessity in every nome, school and business bouse. It fills a vacancy, and furnishes knowledge which no undered other volumes and cold. Educated and Ignorant, fileh and Poor, should have it within reach, and refer to lite contents every day in the year.

As some have asked if this is really the Original Webstea Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work couplishers the fact that this is the very work couplishers the fact that this is the very work couplishers the fact that this is the very work couplishers the fact that this is the very work couplishers the fact that this is the very work couplishers the fact that this is the very work couplishers the fact that this is the very work couplishers the fact that this is the very work couplishers the fact that this is the very of the purely work couplishers the fact of the best year in while, all contains the entire vocabulary of about 180,000 words, including the containing about 300,000 words, including the containing about 400,000 words, including the containing about 300,000 words, including the containing about 400,000 words, inc

Address, THE CATHOLIC RECORD, LONDON, ONT.

STABLISHED 1855.

CKERMANN & WILL'S

Beeswax Altar Candles

LTAR BRAND

PURISSIMA BRANI

The leading brands now upon the tarket, and the most popular itle tarket, and the most popular its particular itle tarket, and the most popular its particular itle tarket, and the most popular its particular itle tarket, and the most popular its popular its professional tarket, and the unitarity at the lowest wholesale rates, thus and conveniences of this Agency and turners and inporters as enable it to purchase in any quantity at the lowest wholesale rates, thus and conveniences of this Agency and the tarket it it is stituated in the heart of the wholesale tarket, and the leading manufacturers, and hence—

The divantages a New York Catholic Agency

THOMAS D. EGAN.

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The Catholic Record for One Year

For \$300. The Pictorial Lives of the Saints contains Reflections for Every Bay in the Year. The book is compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints, recently placed on the Calentar for the United States by special petition of the Third Pienary Council of Baithnore; and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Lee XIII. Edited by Joan Glimary Shea, LL.D. With a beautiful frontispiece of the Holy Family and rearly four hundred other il ustrations. Elevantly bound in extra cloth. Greatly admired by our folly rather, Pope Lee XIII. who sent his sweelablessing to the publishers; and approved we berty Archbishops and Bishops.

The above work will be sent to any ofour subscribers, and will also give them fedit for a year's subscription on THE CA Holic. R. Cond., on receipt of Three Dojets. We will in all cases prenay carriage.

LOVE & DIGNAN, BARRIS ERS, ETC.,

For the next two or three hours it happened that Cash was kept running

to and fro almost without intermission but she did not mind it now. kindly word spoken in her behalf by the truly gracious lady, the simple gift of a flower, had given her a new spirit.

"Oh, 'taint losted," answered the girl.
"You did not give it to any one after I made the first bid? (The in-

quiry was in a sharper tone.)
"No: I'm keeping it for Ellie."

to her, too."
The child's eyes sparkled with pleas-

tenements and given up to the ruin. The Connors were known among their neighbors as a respectable, hard-work aborer ; the mother went out washing Joe, a boy of fourteen, was in the district messenger service; after him

was summoned. Upon one of the cots

was simply the child's heedlessness, they said. In fact, the fault was with

And she was to have had a new pair that very evening. Mrs. Connors had quietly determined that her first earn-Poor Ellie! she would not need shoes now: the doctors feared she would never walk again. The firm sent a twenty-dollar bill to the child's mother ; another "Cash" was engaged to take Ellie's place, and the matter was speed-

ily forgotten. TO BE CONTINUED.

C. M. B. A.

Assessment No. 1.

Assessment No. 1 of 1804 was issued on the 8th inst. It calls for the payment of five beneficiaries amounting to \$9,000. Seven thousand dollars of this to be paid by surplus. Members initiated on and after Dec. 17 are not liable for this assessment.

During the year 1803 the Grand Council of Canada paid to the heirs of deceased members \$90,000. The Reserve Fund of the Council is now \$33,408.30.

A Fine Entertainment.

A Fine Entertainment.

Barrie Gazette, Dec. 21.

Lack of space yesterday, prevented a full notice of the concert in the Opera House, on Thursday evening, under the auspices of the C. M. B. A. in aid of St. Vincent de Paul Hospital. The audience which greeted Mr. Thomas O'Hagan was one of the largest and most appreciative that ever filled the Opera House, and the entertainment throughout proved a most decided success, both artistically and inancially. The distinguished poet and elocutionist was fully up to the expectations of his audience, while the musical side of the programme was ably sustained by such well-known local talent as Miss Carry Brantff, Miss Maggie Tacey, Miss Rosall McGreevy, Miss Annie O'Donahoe and Messrs. Bryant, Bisset, Fulford and the Cotter Bros. Dr. O'Hagan's rendering of Robert of Sicily, 'as a piece of elocution, was certainly never surpassed, if ever equalled, by any elocutionist who has visited Brockville; while "Sandy's Signal" and "Shamus O'Brien" were given in such a manner as to captivate his audience. The selection from Mark Twain placed in bold relief that almost infinitable personification of American humor which is brought out by so few readers, while the beautiful gem. "The Song My Mother inga," one of the latest poems by the doctor himself, held the vast assembly spell-bound.

A very pleasing leature of the programme was the excellent music given by the 42nd Battallion Band, which, under the direction of Prof. Stenson, is always an important factor in any entertainment given for a charitable purpose.

The proceeds of the concert are in the neighborhood of \$250.

A Pleasant Evening at Brockville.
From the Brockville Times of Jan. 6 we learn that at the regular meeting of Branch 51, C. M. B. A., held at their hall on the 11th ult., the election of officers for the ensuing year took place. Although the evening was very stormy and many of the members suffering from la grippe, it was the largest attendance of members ever gathered together in the history of the branch. The following are the largest of the officers-elect:

together in the history of the branch. The following are the layers of the officers-elect:

Spiritual Adviser, Rev. Dean Egan.
Chancellor, Wm. O'Nell.
President, Chas. McGuire.
First Vice President, M. Shancy.
Second Vice President, Thos. Brown.
Rec. Sec., John herr.
Asst. Sec., T. Hickey.
Finance Sec., T. F. O'Reara.
Treasurer, E. Sevieny.
Marshad, Jas. Moran.
Guard, John Healy.
Trustees, Dean 'gan, J. Kerr and P. Kearns,
Representative to Grand Councit, J. Coffey.
Alternate, D. Quintan.

At the conclusion of the meeting President
O'Neill addressed the members in regard to
their daties in a suitable and able manner,
and invited them all to an eyster supper,
which was in waiting for them at the Vespra
House, so ably managed by Brother J. J.
Coffey. After all members were seated
around the festive board, letters of regret
were read from the following gentlemen.
Rev. Father Gearin, Rev. Father Cantling,
Messrs. J. H. Devaney, J. Clayton, and
ethers. After partaking of the choice dainties for which the Vespra House is noted,
the follewing toasts were given:

1. "The Queen and Royal Family." This
toast was responded to by singing "God
Save the Queen."

2. "The officers elect." Song, Mr. J.
Brennan, was ably responded to by Rev. Dean
Egan, J. J. Coffey, John Kerr and Thos.
Brown.

3. "The visiting brethers." Song, Prof.

Brown.
3. "The visiting brothers." Song, Prof.
T. F. O'Meara, and responded to in a neat and becoming manner by Brother D. Walsh, of Branch St, Teronto.
4. "The retiring officers," was introduced by Rev. Dean Egan, but before proposing the toast Brother J. Kerr arose and read the following address:

To William O'Neill, President of Branch 51, of the Catholic Mutual Benefit Association : The term of your affice of President of Branch No. 51 of the Catholic Mutual Benefit

The term of your affice of President of Branch No. 51 of the Catholic Mutual Benefit Association being now near its conclusion, the members of the branch have thought the occasion a žt one to place on record and one that ought not to be allowed to pass without expressing the zeal manifested by yoz in the interests and welfare of the branch.

They desire to testify to the regularity of your attendance at the meetings, to the quiet dignify with which you have presided over their deliberations, and to the fairness of your rulings from the chair. Nor are they unmind ful of the activity and energy desplayed by you in the adoption and carrying into effect of means for the relief of Brothers in distress.

You have since your occupancy of the chair compelled a continuance of the esteem and respect for it which were created and fostered by your predecessors in often, and now that you are about to pass from the position you have so solly filled you leave an example worthy to be followed by your successor.

In conclusion the members hope for a confine control of the members hope for a confine of the control of

followed by your successor.

In conclusion the members hope for a continuance of your zeal and activity in promoting the welfare of the branch, and wish you a long tife of happiness and success.

Signed on behalf of the members.

JUNN COFFEY,
E. SEVIGNY,
T. F. O'MEARA.

Dated at Barrie, 11th Dec., 1893.

Dated at Barrie, 11th Dec., 1893.

Retiring President Wm. O'Neill replied in a few well-chosen remarks and accepted the address as a souvenir of his year is office.

5. "To the retiring officers." Song, Brother J. O'Farrell, and was ably and eloquently responded to by retiring President Wm. O'Neill, John Rogers, Thos. Kennedy and F. X. Marrin.

6. "Our Guests," was responded to by Messrs. Erly and E. Blaine.

7. "The ladies." Brothers T. F. O'Meara, Wm Moore and J. Overs handled this toast in a very pithy and flattering manner.

8th and last teast. "One heat and be and and set of the control of the

manner.
8th and last toast—"Our host and hostess,"
was responded to by Brother J. J. Coffey.
The company then sang "Auld Lang
Syne" and with three cheers for President
O'Neill brought to a close one of the most
enjoyable evenings ever spent by the members of Branch 51, C. M. B. A.

Election of Officers.

Branch 183, Snyder.

Spir. adv. Rev. P Best, pres. F X Duritat, first vice pres. P Kaabel, second vice pres. Jos. Willick, rec. see. Nic. Blundy, asst. sec. P Willick, fin. sec. J H Schneider, treas. Jacob Pauer, mar. Jacob Willick, purad J Romanded, to grand council F X Duritat, alt. J H Senneider. Branch 189, Fort Erie.

Branch 129, Fort Erle.

Pres. Jos. J Kelly, first vice pres. Chas. F
Cavanagh, second vice-pres. Robert Brown,
rec. sec. W. E. Edwards, asst. sec. Joseph Reardon, fin. sec. Wm. Mitchell, treas. Patrick J
Kavanagh, mar. A J Roesch, guard Ferdinand
Schilaub, trus. Jos. Reardon, F Schilaub, B J
Connolly, A J Roesch and Wm. Mitchell, rep.
to grand council W E Edwards, alt. Wm.
Mitchell.

Branch 19, Ingersoll. Branch 19, Ingersoll.

Pres. A Frezell, first vice-pres. N P Dunn, second vice-pres. Jacob Helm. rec. sec. C B Regan, asst. sec. J P O Neil, treas Robt. Keating, mar. John Frezell, fin. sec. E H Henderson, guard Geo Edwards, trus. for two years, Peter Carlin, Jas. O'Callaghan and Peter Shury, for one year Robert Keating and Jas. Comiske, rep. to grand council M J McDermott, alt. Robt. Keating.

Branch 24, Almonte. Branch 24, Almonte.

Spir. adv. Very Rev. Canon Foly, chan. Paly, pres W m Gallagher, first vice-pres Jos, pllen, second vice-pres John Neville, rec. sec. M. Dunn fin, sec. To Neill, treas. R. Burke, mar. M. McKevitt, and W. M. Howes, trus. P. Slattery, P. Daly, J. Diadry, J. J. O'Neill and J. Cullen, rep. to grand ounce P. Slattery, alt. S. W. McDermott.

Branch 82, Kingsbridge.

Spir. 346 Rev. N. J. Dixon, chan. J. Long, felic corpse is swritten the words "A. P. A." Branch 24, Almonte.

Spir. adv. Verv Rev. Canon Foly, chan. P
Daly, pres Wm Gallagher, first vice pres. Jos,
Cullen, second vice-pres. John Neville, rec. sec.
Vm. Slattery, asst. sec. Wm. Dunn fin. sec.
Ji O'Neill, treas. R Burke, mar. M McKevit,
gu-d Wm. Bowes. trus. P Slattery, P Daly, J
Blancy, J J O'Neil and J Cullen, rep. to grand
counter P Slattery, alt. S W McDermott.

Branch 82, Kingsbridge.

pres. W Austin, first vice-pres. A Young, second vice pres. M Dean, rec. sec. M Whitty, fin. sec. D Mathison, treas. M Whitty, guard W. Quigley, mar. J O'Neil, trus. D Mathison and C Lumbartis, rep. to grand council M Whitty, alt. J Long.

Pres. John Costello, first vice pres. E H Rou-leau. second vice-pres. Wm. Carroll, rec. sec. J R Miquelon, asst. rec. sec. Jos. Walsh, trees. A P Godin, fin. sec. E Richard, mar. P J Moran, guard Jas. J Murphy, trus. for two years, Wm. Carroll and Jos. Walsh, for one year, J Hark ley. A P Godin and M A McCormack, chan. J R Costigan, rep. to grand council J R Costigan, Q C, att. C B Rouleau, J S C.

E. B. A.

INSTALATION OF OFFICERS

Davitt Branch No. 11, Toronto, invited their friends to be present at the instalation of their officers on Tuesday, Jan. 2; so an open meeting was held with a very large attendance of members, visiting brothers and friends, including the Grand officers resident in the city, and the officers of Branches No. 12 and 29. Two candidates were proposed for membership, with prospects of several at the next meeting. Brother James Delory was presented with a Chancellor's badge as past President. The installation then took place, the installation officer being Grand Organizer J. J. Nightingale, who made a few well timed remarks to the officers elect. He was assisted in the ceremony by the Grand Guard, J. J. Hennessey. After the installation the President, D. Shea, made a short but very effective address. The branch then adjourned, and a smoking concert was held, Grand Secretary W. Lane accepting the chair. The officers of the branch provided their guests with a good supply of cigars, and a few hours were most pleasantly spent. The Grand President, D. A. Carey, made a very eloquent address, showing the great necessity of Catholics being united, and strongly advised new members to join the E. B. A., or some other Catholic association, with the result of some giving their names as candidates. The Grand Organizer also made some remarks respecting the aims of the organization. The remainder of the evening was devoted to songs and recitations by the members and their friends, every one being surprised at the amount of talent amount of talent amounts them. At the close it was unanimously hoped (that such social gatherings would often take place. INSTALATION OF OFFICERS W. LANE S. T.

C. O. F.

To the Editor of the Catholic Record,
London Ont.:
Dear Sir — At the last regular meeting of
Sacred Heart Court No 201, Catholic
Order of Foresters, the enclosed resolution
was unanimously approved of and the sec.
requested to send a copy to the press for
publication.

publication.

Acting on this request I have much pleasure in sending you the resolution, which I hope, will find space in your valuable journal. I amy ours respectfully,

JOHN J. MORAN, Sec. S. H. C.

At the last regular meeting of Sacred Heart Court No. 201, Toronto, the following resolution of congratulation to Bro. John P. Hopkins, mayor-elect of Chicago, was moved and adopted amidst vociferous applause:

Whereas, in an association such as the Catholic Order of Foresters, whose membership is diversified—being drawn from all ranks in the community—and in which many nationalities are represented, all hold together as a homogenous and united body by the strong ties of Catholicity and brotherhood; that which tends to elevate the one has an influence for good on the entire body; as in an united household the success of one member, his brilliant achievements, his success and his triumphs, is, in a minor way, shared by the whole family, so, in like manner, do we of the brotherhood of the C. O. F. recognize and appland the signal victory gained by our worthy Brother Forester, John P. Hopkins, of Holy Rosary Court 131 Pullman, Ill., on Dec. 19, and congratulate him upon his election to the proud position of mayor of the city of Chicago.

Doubly gratifying is Brother Hopkins' victory when it is considered that the entire body of that hydra headed foul offspring of Knownothingism and Orangeism, the A. P. A., had their entire forces arrayed against him, working in secret and in the dark like the vile vampires and carrion they are, fittingly working the will and doing the behasts of their chief—the Prince of Evil—whose hatred of Catholicity as the prop and mainstay of civil and religious liberty; and a national triumph. The names of Catholics appear throughout the entire record of American history. They are not necessary to here name, as every school-boy is familiar with them. Shoulder to shoulder they have stood on many a bloody field in defence of the American Lonstitution and liberty; that she takes all to herself, sh The time has gone by when a man's race or religion should define his fitness or unfitness. We are citizens, and as citizens, on our merits and abilities, solely, desired to be judged; and as we demand the privileges so do we bear the obligations they impose. It is thus we recognize Brother Hopkins' victory as one of national importance: as showing that the strong sense of the American people has asserted itself, and that they are determined to carry out, in its entirety, the liberties granted all, and the noble sentiments expressed in its constitution, and to allow no combine of bigots to mar the stainless escutcheon of national honor by persecution or vilification of law-abiding citizens. Brother Hopkins has fought the good fight. He has vanquished (by 1,400 plurality) the foes of liberty, the foes of progress, the foes of liberty, the foes of progress, the foes of liberty, second as a Catholic, third as a Brother Forester.

Two ships set out to cross a sea. The one trim and stately, with masts towering high towards heaven. At her peak the flag of Charity floats proudly out to the breeze. Its commander is Unity, its crew Truth. Its name, emblazoned in gold, is "Freedom." The other, a low, dark, piratical craft, whose very appearance expresses loathsomeness. Its sides are covered with harmaches. It

very appearance expresses loathsomeness. Its sides are covered with barnacles, Its bears upon its ensign the word "bigotry." It is manned with Ignorance and captained

St. Thomas, Ont.

Dear Sir:—
I wish to acknowledge receipt of Cheque for \$2,000 for Beneficiary Certificate held by my late son, William J. Scully.

Thanking the officers of the above Institution for the promptness with which they paid my claim, I remain,

Yours sincerely,

(s) M. A. SCULLY,

(s) JOHN SCULLY,

Beneficiaries.

E. S. Miller, Sec. the P. P. I., St. Thomas, Ont. St. Thomas, Ont., Dec. 30, 1893.

Sec. the P. P. I.,
St. Thomas, Ont.

Dear Sir.—
We have just received full payment of our claim for \$5,000 under certificates No's 580 & 581, held by the late Mrs. Mary A. Albertson, and the settlement has been so very prompt and generous that we feel we cannot allow it to pass without publicly expressing our appreciation of the courteous and business-like treatment we have received at your hands. The death occurred on the 20th of last month and the proofs have only just been completed. Under the terms of the Certificate, the Claim would not be due for ninety days yet, and although the sum of \$5,000 for ninety days, at 6 per cent., is worth \$73,97, you have paid us the full amount of the Policies without deduction. The deceased was insured in your Company for the above amount for nine years, and, although fifty years of age at the date of her application, the whole cost of the insurance during that time has been only \$386.50, or a yearly average of \$8.59 per. \$1,000. We feel that we cannot speak too highly of the Provincial Provident Institution and its management, and beg to assure you of our best wishes for its future success.

We remain,
Yours truly,

s for its tustice.

We remain,
Yours truly,
(s) ALICE ALBERTSON,
(s) JOSEPH ALBERTSON,
(s) ZENAS ALBERTSON,
Beneficiaries.

F. MCMANUS, PICTON.

F. McManus, Picton.

A well known figure in Picton has been lost by the death of F. McManus, Clerk of the Court, Picton. His wife died about ten months ago.

At that time he was in perfect health, and one would think to look at him that he had a lease of life for at least twenty-five years. His wife's death, however, so affected him that he never recovered from the shock, and gradually grew weaker and weaker, till, on Monday, the 18th December, he quietly passed away, surrounded by his loving family.

passed away, surrounded by his loving family.

All that medical skill could do was done to stay the relentless hand of death, but in vain. Deceased was Clerk of the Court for a number of years, and no more popular secupant ever filled the position. Always obliging and courteous with those with whom he came in contact, he had the happy faculty of making friends and retaining them.

came in contact, he had the happy faculty of making friends and retaining them.

He was secretary treasurer of the Separate School Board for a number of years. When he assumed that position the school was heavily in debt, but by skilful manage ment he cleared the debt, so that at the time of his death there was a handsome balance on hand.

He was also a member of the Building Committee of our new church, and took a very active part in its erection. He also kept the books of the church, to the great satisfaction of priest and people. No wonder a man who has done what he has in the cause of religion and education would be missed!

Probably no man in the county possessed more friends than "honest Frank," as he was familiarly called. His friends were legion; enemies he had none.

The writer was on intimate terms with the deceased, and can truly say he was one of Nature's noblemen.

His funeral took place from his late residence on Wednesday, Dec. 23. Service was held at St. Gregory's church, after which the remains were placed in the vault.

The following gentlemen acted as pall-bearers: Sheriff Gillespie, Police Magistrate Curray, Capt. D. O'Hagan, Lawyer Wright, Mr. D. McAulay, Mr. K. Ryan.

The funeral was the largest and most representative seen in Picton for a number of years.

The judge and court officials, as well as the

The tuneral was the largest and most representative seen in Picton for a number of years.

The judge and court officials, as well as the leading men of the town and county were in the procession, thus showing their last mark of respect to their departed friend.

Father McManus, of Boston, brother of the deceased, conducted the services of the church.

The C. M. B. A. attended the funeral in a body, and presented a very fine appearance. Of this society he was treasurer and one of the most influential and hard-working members, and had done much to increase it to its present membership.

His death, in the prime of life, is a distinct loss to St. Gregory's parish and the town of Picton. He was a faithful servant of God. As a citizen he was active in measures for the material and moral welfare of the town. As a man he was upright, honest, kind and generous, and his manly form and genial countenance will be missed in town and county.

During his long residence in Picton he

ountenance will be missed in fown and county.

During his long residence in Picton he gained and kept the respect of not only the Catholics but citizens of all creeds.

The floral tributes were very numerous and beautiful. Among the number might be mentioned a beautiful wreath from the C. M. B. A.

The family have the sympathy of all in their sad bereavement.

Miss. Enamy, Ladder, Corunna,

their sad bereavement.

MRS. FRANK LAPIER, CORUNNA.

With sentiments of deep sympathy and profound regret we ask you to chronicle the sad event of the sudden death of Mrs. Lapier, which occurred on Saturday morning, Dec. 30, after a few hours' illness. When it become known it caused a gloom over the locality, as she had always enjoyed good health and was of a cheerful disposition, kind-hearted, a good neighbor and a practical Catholic which made for her many friends, whom, we trust, will offer a fervent prayer for the eternal repose of the departed soul. She was but a few weeks over twenty years of age, and was the eldest daughter of Patrick Doyle, Sarnia township. Despite the loving caue of her husband and kind neighbors and all that medical science could do, she passed away in a few hours. The funeral, which took place on Monday, Jan. I, was largely attended by people of different denominations. Mass was celebrated by their good pastor, Rev. Father Mugan, and then her body was laid in the Catholic cemetery at Corunna. The deepest sympathy is extended by the entire community to the bereaved husband and friends.

MR. James Tolland, Tanker Larger and the community to the bereaved husband and friends. MRS. FRANK LAPIER, CORUNNA.

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MR. JAMES TOLLAND, TORONTO.
On Sunday, Dec. 31, the late James Tolland died at the residence of his daughter,

Soon the vessel with its vile freight sinks, never more to rise, engulfed within the sea it rashly attempted to traverse.

The one is the barque in which Brother Hopkins sailed, the other his detractors.

Be it therefore resolved that we take the opportunity of testifying to our regard for and our heartfelt congratulations to Brother John P. Hopkins on his elevation to the position of Mayor of Chicago, hoping that, still being a young man, many years of useful ness and honor lies before him, and that a still higher summit of greatness be reached.

Be it turther resolved that a copy of this resolution and preamble be forwarded to Brother Hopkins, to the High Court, to the Catholic paper, and apread upon the minutes of this meeting.

Assessment System.

Mutual Principle.

CLAIMS PROMPTLY PAID.

Toronto, December 23, 1893.

To the Provincial Provident Institution, St. Thomas, Ont.

Jear Sir:—

I wish to acknowledge receipt of Cheque for \$2,000 for Beneficiary Certificate held by my late son, William J. Scully.

Thanking the officers of the above Institution for the promptness with which they paid my claim, I remain,

Yours sincerely,

(a) Mrs. Rigney, Queen street east. His death was all that a Catholic might wish for.

During his last illness he was frequently reight was fully resigned to the holy will of God. Decasaed was born in 1844 in the county awas fully resigned to the holy will of God. Decasaed was born in 1844 in the county in the constant part of the church, and was fully resigned to the holy will of God. Decasaed was born in 1844 in the county in the constant part of the church, and was fully resigned to the holy will of God. Decasaed was born in 1844 in the county in the county in the curry field. The church was fully resigned to the holy will of God. Decasaed was born in 1844 in the county in the curry field. The church was fully resigned to the holy will of God. Decasaed was born in 1844 in the county and said ly resigned to the holy will of God. Decasaed was born in 1844 in the county and it and in

JOHN FINN, TORONTO.

A gloom has been cast over the residental quarters of the late John Finn, in Toronto. The deceased gentleman was beloved by all who knew him, and, as charity, like the sun, brightens every object upon which it shines, he, with his kind acts and consoling words, lighted many hearts. Our dear Lord calls many, but chooses few, of whom we hope the deceased is one. He was born is the year 1834, in the county of Wexford, Ireland, and came to Canada in 1852, and has been a resident of the Queen's City ever since. He was an active member of the St. Vincent de Paul society for many years, and also a member of the League of the Cross. The funeral, which was very largely attended, took place from his late residence, on the 26th ult., to St. Paul's Church. A solemn Requiem Mass was sung by the Rev. Father Hand, pastor, who, at the close of the service, delivered a discourse appropriate to the occasion, which was very largessive and showed the uncertainty of life and the wisdom of the divine Master, who, sooner or later, awaits all His faithful servants. The cortege then wended its way to St. Michael's cemetery, where, in the presence of the disconsolate widow and the members of the family, all that was mortal of the deceased was consigned to its last restingplace. The pall-bearers were Mossrs. J. J. Mallon, T. Delaney, J. Conroy, P. Hynes, M. O'Connor and J. Landers. Mr. Finn leaves, beside his grieved wid ow, nine children—seven daughters and two sons—and it may be to them a consoling reflection that his earthly career was a continuous preparation for the everlasting glory of Heaven. May he rest in peace! Amen.

MR. JOSEPH KELLY, McGILLIVRAY.
With feelings of deepest regret we chronicle the death of Mr. Joseph Kelly, son of Mr. Wm. Kelly of McGillivray parish. The deceased was in the twentieth year of his age, of upright and manly principles, and his death, though sudden, was a holy and happy one. His demise casts a gloom over this neighborhood, where his cheerful voice and kind words are missed by his many companions. His disposition was such as to make friends of all with whom he came in contact. The deceased belongs to a highly respected family, distinguished for their exemplary piety, their honesty and integrity in all their dealings. Requiem High Mass was sung by our esteemed pastor, Rev. Father Traher, after which he delivered a very touching sermon on the un certainty of this life and how we should be prepared to meet that dread summons. We extend our heartfelt sympathy to the afflicted parents and friends in their sad bereavement. Requiescat in pace. MR. JOSEPH KELLY, MCGILLIVRAY.

DONATIONS TO THE ORPHANS.

The Sisters record with much gratitude the Christmas gifts lavished upon their poor by the ever-generous citizens of London, who, since the opening of the Mount Hope Orphan Asvium, have been its liberal patrons. May the New Year bring to their hearts and bomes blessings in abundance! The subjoined list gives the names of those who, in memory of the first Christmas Day, made happy the hearts of so many of the death tute members of God's great family on this its eighteen hundred and ninety-third anniversary: Mr. P.J Watt, two bottles of choice wine: Mrs. Fitzhenry, 81: Mrs. Wm. McDonell. Gianworth, a pair of chickens; Messrs Robinson, Little & Co. a valuable lot of underwear and a web of shirting; Mr. Clarke (exchange), 5c; Mr. W.J McGinn, seven and a half dozen buns, twenty-five loaves of bread and a lot of cakes and candy; Mrs. M. Durkin, a turkey; Mr. T.J Murphy, a bag of flour; Mrs. O'Grady, 81: Messrs Shoebotham & Corcoran, a box of raisins and a box of currants; Mrs. John Sul livan, London West, a case of cauned tomatoes; Mrs. Kounedy, a leg of lamb; Messrs. Ferguson & Co., a turkey; Mrs. Baker, a roll of butter; Mr. E. Adams & Co., ten lbs. currants, ten lbs raisins, twenty-five lbs. pot barley, twenty five lbs ince, ten lbs. black tea; Mr. P. McGlade, a large box of dates, nuts. candy, oranges and apples: Mrs. Mary Flanagan, a turkey; Mrs. Wr Strong, a turkey; Mrs. Jas. Milne, a goose; D Daly & Son, a turkey, a quarter of beef, ten lbs. of navdy and a large bag of oranges and lemons; Mrs. John Ceary, a pair of ducks and a crock of shoe blacking and a jar of mustard; Mr Mr O'Meara (market), a turkey, a goose. a large moked ham, a pair of rabbits and a lot of pork; Mrs. John Garvey, a trukey; Mr. John Garvey, a turkey; Mr. John Garvey, Mrs. J

Address and Presentation to a Teacher.

your power to make No. 7, Douro, rank amongst the first in the county, and you have admirably succeeded, as many of our scholars are now attending High School as a result of your tuition.

You have always taught us to follow the right both by precept and example, and have been untiring in your efforts to teach us to lead noble and useful lives; and in whatever sphere your future lot may be cast you will always be followed by the love and esteem of your pupils of No. 7, Douro. And now, dear teacher, we beg you to accept this toilet case as a token of our love, and we sincerely hope you may long be spared to use it in remembrance of your pupils.

Signed on behalf of the pupils of No. 7, Douro, Joseph Leahy, Mary Walsh, Denis O'Brien, Katie O'Brieu, Maggie McCann.

Can Protestants be Saved?

Catholics do not believe that Proestants who are baptized, who lead a good life, love God and their neighbor, and are blamelessly ignorant of the just claims of the Catholic religion to be the only true religion (which is called being in good faith), are ex-cluded from Heaven, provided they beieve that their is one God in three Divine persons; that God will duly reward the good and punish the wicked; that Jesus Christ is the Son of God made man, who redeemed us, and in whom we must trust for our salvation; and provided they thoroughly repent of having ever, by their sins, offended God. Catholics hold that Protestants who

have these dispositions, and who have no suspicion of their religion being in their honest endeavors to discover, the true religion, and who are so disposed in their heart that they would at any cost embrace the Roman Catholic religion if they knew it to be the true one, are Catholics in spirit and in some sense within the Catholic Church without themselves knowing it. She holds that these Christians belong to, and are united to, the "soul," as it is called, of the Catholic Church, although they are not united to the visible body of the Church by external communion with her, and by the outward profession of her faith.—Rev Joseph Faa Di Bruno in Catholic Belief.

School Entertainment.

Kingsbridge, Jan. 2, 1894,
At the close of the school year, Friday, Dec
22, the pupils and friends of S. S. No. 2, Ash
field, were given a pleasant afternoon, and list
ened to the following pupils 'programme:
Greeting song—
School.

Recitation—"A Bite."

School.

Recitation—" A Bite.".

Addie Martin.
Kindergarten song "Pretty Moon,"...
Children.
Recitation—" Minnie's Christmas Sermon,"...
Dora Dalton.
Recitation—" Give the Little Boys a Chance,"
Boys.
Song—" Dip the Oar."

Violin solo— Daniel Dalton.

Recitation—"Jim's Dream."

Gertrude Quillivan.

Violin solo-....Willie Dalton. Willie Dalton.

Highland dancing—
Tillie and John Austin.

Song—" Little Nell.
Cassie Griffin and school.

Recitation—" An Important Question,".
Annie O'Connor and Charlie Dalton.
Viclin solo—
Daniel Dalton.

Daniel Dalton.
Recitation—"A Pair of Shoes."
Eddie Kennedy. Eddie Kennedy.

Sword dance—
Tillie and John Austin.
Recitation—"The Angel's Story,"...
Sara O'Neill.
Jong—"Christmas Bells,"...
School.

MARKET REPORTS.

London, Jan. 11 — Wheat was inclined to be firmer, and \$1 per cental was offered for a good quantity of both winter and red wheat. Oats \$1 to \$6 per cental. Barley 75 to \$0 c per cental for feed, and \$5 to \$90 for malting purposes. Peas \$9 to \$93 per cental. Clover seed \$6 per bush. Beef \$31.50 to \$6.50 per cent. Lamb 7c a pound by the carcass. Pork \$6.50 to \$7 per cwt. Poultry \$9 to \$10 c a pound for turkeys; \$65 to \$1 a pair for ducks, and greese \$6 to 7c a pound. Fowl; \$50 to \$75 per cwt. \$1 apair for ducks, and greese \$6 to 7c a pound. Fowl; \$50 to \$75 a pair. Butter \$25 to \$26 to \$10 apair for for for \$60 to \$10 to \$20 to \$10 Toronto, Jan. 11. — Flour — Straight roller, \$2.50; extra, 32.40 to \$2.50. Wheat—white, 546; spring No. 2, 57; red winter, 57; goose, 54c; No. 1 Man. hard, 74 to 75c; Nc. 2, 71c; peas, No. 2, 52c; barley, No. 1, 45; feed, 35 to 35c; oats, No. 2, 39 to 31c.

52c; barley, No. 1,45; feed, 35 to 38c; oats, No. 2,39 to 31c.

Montreal, Jan. 11.—Grain—The market continues quiet, but the tone seems to be firmer. No. 1 hard Manitoba wheat, 73 to 74c; No. 2, 71 to 72c; corn, duty paid, 60 to 61c; No. 2 oats, in store, 35 to 39c; peas, in store, 85 to 50; peas, afloat, 70 to 71c; rye, 59 to 57c; barley, for feeding, 42 to 43c; malting, 52 to 57c; barley, for feeding, 42 to 43c; malting, 52 to 57c; barley, for feeding, 42 to 43c; malting, 52 to 57c; barley, for 82,80; straight roller, 33 to 83,10; extra 38,275 to 82,80; straight roller, 33 to 83,10; strong bakers. Manitoba, 83,50 to 83,55. Meal—Granulated, in bbls, 81,20 to 84,50; granulated in bags, 82,10 to 82,20; standard, in bbls, 83,55 to 84; standard, in bbls, 81,20 to 82. Hog products—Dressed hogs are steady, and prices range from 87 for small lots. Canada short cut mess pork, \$17,50 to \$18,25 per bbl; Chicago new mess pork, \$17 to 31s per bbl; hams, city cured, per lb, 12 to 13c; lard, compound, per lb, 81 to 85c; lard pure, 104 to 11c; bacon, per lb, 114 to 125c. Butter—lownships, 104 to 11c; creamer, 35 to 235c; western dairy, 194 to 80c. Cheese—Finest Ontario, 11 to 115c; conships, 104 to 11c; other grades, loc. Eggs—Boiling stock at 20 to 22c; candled at 71 to 18c; limed at 16 to 17c.

Latest Live Stock Markets. Latest Live Stock Markets.

rades, 10c. Eggs—Bolling stock at 20 to 22c; candled at 71 to 18c; limed at 18 to 17c.

Latest Live Stock Markets.

BUFFALO.

East Buffalo, N. Y., Jan. 11.—Cattle—Three cars, all sold; good mediums, 34 to 34.0; good to prime fat helfers, 83.05 to 84.40.

Sheep and Lambs—Thirty-two cars on sale, including 6 cars Canadas; fairly good demand and tolerably steady market. The best load of Canadas, finest seen here this season, averaging 100 lbs, sold at 85.20; bulk of Canadas, good to choice, 84.30 to 85.05; good to choice native all mibs, 84.75 to 81.95; fair to good, 84.40 to 84.50, in Sheep were steady for very good; others weeker; Canadas, fair to choice, 83.25 to 83.75.

Hors—Sixty-five cars on sale; fairly native; lower; best price paid for Yorkers was 83.50; deselling 85.40 to 84.54 generally, and mostly 85.40.

Jan. 11.—Butchers' Cattle—There were only a few really choice attle here, and these sold at good prices. One lot of fix brought33c, and one in the fourth of the sale of the sal

head. Inferiors and mediums sold at \$30 to \$45 MARRIED.

Married at St. Peter's Cathedral, London, on the 9th inst. by the Rev. Father Traher, Peter McIsaac to Miss Lucy Kleinstiver, both of Dashwood.

The Peterborougl Business College,

You can obtain a profitable Business or Shorthand education at a moderate cost and in a short time. Just the education that thousands of young men and women have acquired and a.e now successful. Take a three months' course or a full course this fall or winter at the P. B. C. Write for the college circular, A. BLANCHARD, C.

CULLED FROM THE OLD YEAR.
Lewis S. Butler, Burin, Nid., Rheumatism.
Thos. Wasson, Sheffield, N. B., Lockjaw.
By. McMullen, Chatham, Ont., Goitre.
Mrs. W. W. Johnson, Walsh, Ont., Inflammation.
James H. Baily, Parkdale, Ont., Neuralgia.

gia.
C. I. Lague, Sydney, C. B., La Grippe.
In every case unsolicited and authenticated. They attest to the merits of MINARD'S LINIMENT.

Children

who are thin, hollow-chested, or growing too fast, are made Strong, Robust and Healthy by

Scott's Emulsion

the Cream of Cod-liver Oil It contains material for making healthy Flesh and Bones. Cures Coughs, Colds and Weak Lungs. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!



MAIL CONTRACT.

SEALED TENDERS, addressed to the Postmaster General, will be received at

Friday, 2nd February, 1894. friday, 2nd feormary, 1892,
for the conveyance of Her Majesty's Mails,
on a proposed Contract for four years, six
times per week each way, between Granton
and London, from the 1st April next.
Printed notices containing further information as to conditions of proposed contract
may be seen and biank forms of Tender may
tee obtained at the Post Offices of Granton
and London and at this office.

R. W. BARKER.
Post Office Inspector.
Post Office Inspector.

Post Office Inspector's Office,
London, 22ud Dec., 1883.

PAY YOUR

Water Rates

Before the 15th Instant

AND SAVE 20 PER CENT. DISCOUNT

0. ELWOOD, Secretary. CONCORDIA VINEYARDS

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ERNEST GIRADOT & CC
Altar Wine a specialty.
Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.
For prices and information address, M. GIRADOT & CO.

THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, Thomas Coffee, Catholic Record Office, London, Ontario.

One of the most instructive and useful pamphets extant is the lectures of Father Damen. 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 true Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey Catholic RECORD Office, London.

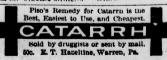
Office. London.

A SIMPLE WAY TO HELP POOR CATHolic Missions. Save all cancelled postage
stamps of every kind and country and send
them to Rev. P. M. Barral, Hammonton, New
Jersey, U. S. Give at once your address, and
you will receive with the necessary explanation
a nice Souvenir of Hammonton Missions.

BOYS IF YOU ARE INTELLIGENT and honest denergetic enough to sell goods, and honest enough to make prompt returns, address J J HAZELTON, Guelph, Ont., and send 15 cents for a sample of the fastest selling novelty in Canada. Big Profits.

COMMERCIAL HOTEL, 54 and 56 Jarvis street, Toronto. This hotel has been eitted and furnished throughout. Home unforts Terms \$1.00 per day.

DR. WOODRUFF, No. 185 QUEEN'S AVE. Defective vision, impaired hearing, naval catarrh and troublesome throats. Even that a very state of the catarrh and troublesome throats.



VOLUME XVI

REV. PATRICK CH

Why grieve for the years tha Why mourn their beautiful They dwell in the heart hau Where young visioned glor 'Neath skies that are radiant
'Mid flowers of immortal pe
And harps that breathe angel
By waters that ever give b

Pale ghosts rise to night from And flit through the mists of But what they so tenderly we No mortal heart ever shall Buffalo, New Year's Eve. 185

THE CARDINAL O Authoritative Stateme

We give below an statement from Cardin the labor question. The recently interviewed by ent of the London cheerfully gave his question of the hour. misleading abstract of was cabled to the Unit the Cardinal's position misrepresented. The appears in the Chronic "I am deeply int labor question," said
"and have always bee
the fundamental quest next to the deeper pro-ion. I would support reasonable demand of erty that has been l

always respected the i rights of property." property believed to b quired. For instance, quired. For instance, is aware that not a fe trymen regard such organization as the St as having secured abominable means." "I fear we cannot g

You know that the Cat

on what is done; we to frame laws which v unjust acquisition in there has been injusti the people have acqui shall not benefit the spoiling any class." "Do you favor the

tical programme of la in England and Amer "I am strongly is combination, the den workingmen while the ORGANIZED INTO G

is monstrous. So far programme, I favor some definite points."
"Well, there is, eight-hour question.'

the economies of th am, so to speak a leisure for the peoplemen should live to t ing to live. The idtheir food, seeing families, especially are unemployed, is every man have le ment, domestic life, division of his time sleep, eight for reight for public rational and right."

"Are the work you look for a pea of the great labor p cerned the condition men is far better doubt of that. An why, in the main, should not be peace There may, and temporary and spo there is a growing which will deal ra difficult problems. like strikes; they dangerous, and the zation which is n

Strikes are drastic taken like all such desperate cases."
"What would Y gest to prevent t favor compulsory a "Yes, I look fa think each one of certain instances ment, should step i

COMPEL WAR sory arbitration mi ed by voluntary ar conciliatory methocapitalists and w aw should also be government cannot than it has been in tion with the coal which the English

tended, that of the permanent part of tion?" and I expla trial war in Engla facts in each ca speaking, I am of idea that the first to secure a decen