The Catholic Record.

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

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EDITORIAL NOTES.

THROUGH the President of the Women Voters' Association, the One Hundred Know Nothings of Boston who manage now the political affairs of that city have protested against the nomination of Catholics for the School Board, and they have brought the Republican committee to apologize for the fact that two Catholics have been named on their ticket for the position of School Commissioners. They stated that the nomination of some Catholics was necessary in order that they might gain the Catholic vote for the mayoralty. The .D mocratic ticket has the names of three Catholics out of eight who are to be elected. It rests with the Catholics of the city themselves to decide whether they are to be totally ignored in the administration of the

ONE of the "two hundred thousand " fanatics who during the dog days of 1889 proclaimed their intention of holding a military picnic for an implied purpose, to be held on the Plains of Abraham, about the 12th of July last, brays out a mournful strain in the Mail of the 28th is the deplorable state of things which is ult., making "complaint against Dr. Bourinot, because the doctor in a recent | the welfare of the country at heart. It lecture deprecated the sectionalism and is this course which has destoyed the sectarianism which stirred up so much ill-feeling in the Dominion during the last two years. The Mail's correspondent complains that "if the learned doctor would, on some Corpus Christi day, take a boliday trip to the military school, established and officered by the Canadian Government in the beautiful but unfortunate Eastern townships, he might probably witness a march out of the young English and French soldiers there. He could see them pass with bugles, fite and drum, and colors flying to the Romish Church. He might ob serve the ranks opening as robed priests and chanting acolytes advance and pass between them. The word is given, 'Worship God!' and these young soldiers of a Protestant Queen, [paid and sup ported at the expense of all Canada kacel and present arms to the Host." And why should not Catholic soldiers attend the Catholic Church? (or Romish as this fanatio styles it). We have seen the time when Catholic soldiers (were ordered to attend the Auglican service, but it is not, and it never was the custom, to order Protestants to assist at Mass. That time is passed, though bigots like the Mail's corespondent "Canadian" would like to see it back again, Such would suit well the notion of the bogus Equal Rights Orangemen who did not keep their promise,' however, to hold the picuic to which we have referred above. Probably they acted discretly in deferring its observance. They fully appreciate that discretion is an impor tant part of valor.

Wm potice with pleasure that St. Mary's College of Stockton, California, has achieved a success similar to that of the Catholic schools of New York. An examination was held for a cadetship ia West Point and thirteen candidates presented themselves, but a graduate of St. Mary's carried off the prize. The college is taught by the Brothers of the Order of St. Mary. Such facts do not bear out the confident theory advanced by Canadian anti-Catholic agitators that Catholic schools are of inferior grade.

THE editors of the new edition of Chamber's Encyclopedia do not intend to have it stuffed with the lies which are so commonly found in Protestant books which describe Catholic Religious O:ders and Catholic teaching. Cardinal Manning is to write the article on Papal Infallibility and Father Anderledy, the distinguished Jesuit, that on the Jesuits.

THE heretical body which calls itself the "Old Catholics" recently held a Congress at Cologne with the object of infusing some vigor into the organization which is fast dying out. On the sole ground of common batred against the Pope, the Jarsenists, of Isere, in France, sent a delegation to assist at the Congress, and it was received with open arms. It seems to matter not what the dectrines any of these sects hold, hatred of the Pope is the one which they all deem essential, the one which makes them fraternise. One would imagine that Christ had revealed nothing for His Apostles to teach, except that every one should hate the

The Protestant Conservatives, and even the Socialists of Prussia, through their papers, show that they are snxions for the Lun, a Scotchman and a Catholic. THE Protestant Conservatives, and even

eturn of the Jesuits to Germany, as the efforts of this illustrious O.der to spread education have secured to them the good will even of those who might be expected to be their greatest enemies.

A WELL-known school history by Fredet has been placed in the Boston High School library by the committee on historical instruction, as a book of reference. This was done as a small recognition that Catholics have some rights regarding the schools of a city which has more than half its population Catholic, yet one member of the committee protested. Now the committe, of one hundred bigots, who are at present controlling school and municipal affairs in that city, demand formally the exclusion of the book. The Boston Pilot asks, " How are the Catholics of Boston going to meet it." Why not turn the bigots out?

FROM Vienna the news comes that Count Apponye, the Hungarian Conser vative leader, advocated in the Hungar. ian Parliament House that civil marriage before a magistrate be established. The Catholic and the National press very properly denounce this attempt to take away the religious character of the matrimonial bond. In Protestant countries this has been done, and the result so deeply regretted by those who have peace of so many families, breaking them up entirely for the most trivial causes in the United States. Merely civil marriages have been the cause of ımmense evils already, but in Protestant countries the evil is growing, and there seems to be no way to avert it. A Catholic country like Austria ought to be on its guard to prevent similiar evils from becoming legalized.

THE Trappists are to obtain from the Quebec Government 5000 acres on the River Mistassini for the establishment of a model farm, and their monastery will soon be established at Lake St. John. The Mail is very much troubled about the ingress of this religious community, and the Franciscans in the sister Province, and it makes the remark that it will soon be difficult to find a layman there. But as there have been until recently just 28 priests belonging to religious orders in the whole Archdio cese of Quebec, with a Catholic population of 320,000 or one for every 11,429 souls, it does not appear that the fears of the Mail are exceedingly likely to be realized. We are sure that there is plenty of room both for the Franciscans and the Trappists, who have lately come to the Province, and they will mind their own business, an occupation in which the Mail might pro-

fitably imitate them. A RITUALISTIC CONFLICT.

Dublin, Nov. 14 -As I had anticipated, afresh in the Dublin Diocesan Synod of the disestablished Church and the conflict was carried on with an animation not in the least degree subdued by the liveliness of the previous discussion. Vigorous denunciation was the order of the day several statements were flatly declared un calls to sit down, and calls to order, were calls to sit down, and calls to order, were both loud and frequent. Eventually a resolution condemnatory of ritualistic practices was passed; while a resolution condemning the introduction of rational istic principles and teaching in this "Christian" Church was rejected by a vote of seventy three to thirty-five. Can consider your than that the maintry of one feel sure, then, that the majority of the synod ere Christians? On the facts

I should say it is exceedingly doubtful.

Again, is this disestablished Church
going forward or backward? At the
holding of the Diocean Synod of Glendalough the Protestant Archbishop of
Dublin, who presided, announced that during the previous twelve months there had been a decrease of about three hundred in the Church population, which numbered about ten thousand in that Wicklow diocese. How the decrease came about in a rural community he did not attempt to explain. Had some of the Wicklow landlords been evicting Proteswicklow isnaloros been evicting Protes-tant as well as Catholic occupiers from their holdings? Or had three hundred Protestant of the farming class, becoming disgusted with the exactions of their land ords, gone away into voluntary exile? Or, again, had three hundred of the landord class left the district with the feeling that their occupation was gone like Othello's? Whatever the cause may be, the three hundred of Glendalough are as much out of the way as the three hundred of Thermopylæ, and if any Protestants are ever found to supply their places they

must be imported. The Church is making rapid progress in Sweden and Norway, notwithstanding the persecution to which Catholics have been

THE PARNELL DIFFICULTY.

THE ADDRESS OF THE BISHOPS Dublin, Dec. 5—The committee of the Archbishops and Bishops of the Catholic Church of Ireland that met at the residence of Archbishop Walsh con-sists of four Archbishops and six Bishops

elected to represent the several ecclesi astical Provinces in Ireland. At the meeting the following address was unaninously adopted : The standing committee has deemed

it a duty to communicate by telegraph with their absent brethren of the episcopacy and have received up to this writing the adhesion of the Bishops whose names with their own are signed

to the following address:

The Bishops of Ireland can no longer keep silent in the presence of the en grossing question which touches not Ire-land and England alone, but every spot where Irishmen have formed homes.
That question is: Who in the future is to be the leader of the Irish people, or rather, who is not to be their leader?
Without hesitation or doubt, and in

ever else is fitted to fill that highly responsible position, Mr. Parnell is decidedly not.

As the pastors of a Catholic nation we do not base this our judgment and solemn declaration on political grounds, but simply and solely on the facts and circumstances as revealed in a London divorce court. After the verdict was given in court, we cannot regard Mr. Parnell in any other light than convicted of one of the gravest offences known to religious society, aggravated as it is in his case by almost every circum stance that could possibly attach to it, so as to give it scandalous pre eminence in guilt and shame.

Surely Catholic Ireland, so eminently conspicuous for the virtue and purity of its social life, will not accept as its leader a man thus dishonored and wholly unworthy of Christian confidence. And further, as Irishmen who are devoted to our country and eager for its elevation. and earnestly intent on securing for it the benefits of domestic legislation, we cannot but be impressed by the convicleader of even a section of the Irish party must have the effect of disorganiz ing our ranks and ranging in the hostile camps the hitherto united forces of our

Confronted with the prospect of contingencies so disastrous, we see nothing but inevitable defeat at the approaching general election, and, as a result, hom rule indefinitely postponed, coercion perpenuated, the hands of the evic-tors strengthened, and the tenants already evicted left without a show of

Your devoted servants in Christ, This is signed by the Arcubishops of Armsgh, Dublin, Cashel and Tuam, and

CARDINAL MANNING'S VIEW L London, Dec. 5.—The Chronicit pub-lishes an interview with Oardinal Manning, in which he says his opinion is admirably expressed by the manifesto issued by the Irish bierarchy, which he believes will gain in influence because it took due time to consider the question before issuing the manifesto. He thought the munifesto would carry great weight both in Ireland and America. He agreed with the views it expressed both politically and morally, but Parnell's retirement abould be made compulsory on those of moral grounds, politics being followers, however, were justified in de manding his resignation on political

CONFERENCE WITH GLADSTONE. London, Dec. 5.—Mr. Gadstone de-clined to accept Mr Parnell's suggestion that he summon Mr. Morley and Sir Wm. Vernon Harcourt to receive with him the joint delegation of two sections of the Irish party. He insisted that i he received them the arrangements should be at his own discretion. The Irish whips, acting for the Irish party, insisted that Mr. Gladstone uncondi-Radmond, representing Mr. Parnell, and Sexton and Healy representing Parnell's opponents. To this Mr. Gladstone consented. The colleagues of the Liberal leader were not present at the meeting. Their attendance was considered un-necessary, Mr. Gladstone having con-sulted them prior to the interview. Mr. Gladstone, at the meeting with the Irish delegates in no way pl self, nor did he use language importing that he was able himself to define the course that the Liberal party would adopt in the position in which it was placed. Mr. Gladstone gave the Irish delegates a cordial reception. He acted throughout with the full approval of his colleagues. He discussed the whole position of the Liberals, the present position of the Liberals, the present political situation and probable effect of Parnell's retention of the Irish leadership on the Liberal party.

Arnold Morley was present at the conference, and when it was over he remained in consultation with Mr. Subsequently he told the Gladstone. reporters that Mr. Gladstone did not in-tend to publish anything regarding the meeting. The delegates luctant to give the particulars of the which they regarded interview, which they regarded as strictly confidential. It is doubtful whether Parnell will consider that Gladstone's reception of the delegates with have been out the presence of Morley and Harcourt There are fulfils the conditions of the arrangements subjected in those countries. There are also many Scandinavian Catholics in Americs, and in Brooklyn Blabop Lough lin has appointed a priest to form the Scandinavian Catholics of that city into a Catholics of that city into a Liberal leader gave no definite promise Liberal leader gave no definite promise regarding the points submitted, but he said sufficient in their opinion to justify the majority of the Irish party in con.

sidering his assurances satisfactory. The interview took place in the roomy and comfortable library of Mr. Stuart Rendell'a house, in Carlton Gardens, which Mr. Gladstone occupies.

IS PARNELL INNOCENT? New York, D.c. 5 - The Catholic News has received from its Dublin cor-respondent, Thomas Saerlock, an Irish journalist, whose relations with the Nationalist members of Parliament are very close, a despatch which says: "On authority, which I have good reason to consider excellent, I make the statement that Mr. Parnell has assured at least two members of the Irish Parliamentary party that the charge made against him by Capt. O'Shea is utterly without foundation in fact, and that he locks for-ward to a near time when he will be able to prove as much, with good results to the Irish cause. These two members are convinced Mr. Parnell is simply bid ing his time to vindicate himself at the right moment when the vindication will have more effect for Ireland." The des patch makes mention of "the private the plainest possible terms, we give it Mrs. O'Shea for three years, and who as our unanimous judgment that whoswear falsely that she had seen something more happening between Mr. Par-nell and Mrs. O'Shea than would occur in the case of an ordinary gentleman

visitor." WILLIAM O'BRIEN, Chicago, Dec. 5 —Wm O'Brien to day received a cablegram from Ald. Hooper, proprietor of the Cork Herald, stating that Munster was sound and there need not be the least fear for the country at large. O'Brien sent the following reply:—Have kept slient out of respect for deliberations kept silent out of respect for deliberations of our colleagues, confidently relying on their mature judgment and that off the Irish people. Don't bo misled by hasty or ill informed American telegrams. All sober opinion overwhelmingly with us. Not a single daily throughout the United States but agrees with us that Gladetone's hour office to with respect to the control of the cont bona fides is unimpeschable; that disrup tion of the Liberal alliance means destruc tion, and that if the Irish party come to a prompt decision, the Irish cause will occupy a more impegnable position than ever. Archbishop Ireland, of St. Paul, Minn., called upon the envoys to day, and assured them he had heard an universal chorus of approbation of the stand taken by them in their manifesto. He was confident that if wise counsels prevailed in ondon American feeling on the Irish cause would be enlisted more enthusiasti

cally than ever before. DETAILS OF THE MEETING.

Landon, Dec. 6 .- At the opening of the meeting of the Irish Parliamentary party to day Mr. Parnell said they were assembled to receive the report of the delegates on the conference with Mr. Gladstone. Mr. Kenny proposed that the delegates retire to prepare their re-port. Mr. Healy said there was no necessity to retire, as the delegates had agreed on the matter. He opposed any further suspension of the proceedings. A resolution that the delegates retire to prepare their report was put and de-feated by a vote of thirty four to twenty

Mr. Healy then proposed that all the communications which had passed be tween the Irish Parliamentary party and the Liberal leaders be read. After a prolonged squabble over this proposal, Mr. Healy moved that the chairman read the position. Mr. Parnell objected. insisted that the delegates prepare a report of their interview with Mr. Glad stone and submit it to the meeting. ecessary in order to put the public in po session of all the facts. This caused a heated debate. Mr. Sexton finally said that he and his friends felt that these interminable proceedings should be brought to a close, if not by the action of the chair, by some other means action of the chair, by some other means.
If his friends, he said, were in the minority they would gladly retire, but the fact that they were in the majority placed the obligation upon them to ex-

rcise their powers.

After a brief adjournment Mr. Red mond read the report of the delegates, including letters of Sir William Vernon to Mr. Gladstone as the sole leader of the Liberals, empowered to speak in the name of the party, the letter of Mr. Gladstone declining a joint considera-tion of the questions that the delegates might submit to him in combination with his colleagues, and, finally, Mr. Gladstone's last letter to the Irish Parliamentary caucus.

At the conclusion of the reading of the report there was a scene of great confusion. Mr. Abraham and Mr. John O'Cornor rose from their seats simuitan eously, when Mr. Parnell declared that the latter had the floor. Mr. Abraham persisted in an effort to

move a resolution. He tried to read it, but could not amid the clamor. He then handed the resolution to Mr. Mc Carthy, who rose from his seat and was apparently about to read it when Mr. Parnell, who throughout the exciting scene had remained standing grasped the resolution from Mr. McCarthy's hand, at the same time saying: "I at the same time saying :

Mr. Parnell and Mr. McCarthy stood addressing each other, but their words were rendered inaudible owing to the con-fusion and cries of "Chair," "Order." When quiet was restored, Mr. Parnell

chairman."

Mr. Barry—You are not our chairman. Mr. Parnell—Yes, and Mr. McCarthy attempted to move a resolution surrepti-

Mr. Healy-Give us back our resolu-

tion.
The disorder and interruption were re-

friends to show every possible respect to their late leader. Mr. McCarthy said he had only risen to a point of order. Some one had handed him a paper, and the chairman struck it out of his hand.

Mr. Parnell-1 took it out of your Col. Nolan-He did not strike your

hand. Mr. McCarthy insisted that the paper was struck out of his hand.

Mr. Parnell—You were about to put

some resolution, thereby usurping my Mr. McCarthy-I was not. I expected ourtesv at your hands. Mr. Healy moved that Mr. Abraham's

notion be heard.

Mr. Parnell—I refuse to put it.

Mr. Healy—Then I'll put it myself. Mr. Firzgerald-Who are you? You ere not the leader of the Irish people

John O'Connor-Healy is not the leader yet. Mr. O'Connor then moved that the meeting regrets and calls the attention of the country to the fact that, though the original resolution was altered to meet Mr. Gladstone's objections to negotiate,

he still refuses to confer with the party unless Mr. Parnell is removed. Mr. O'Connor urged that Mr. Glad-Mr. O'Connor urged that Mr. Glainstone's reply proved Mr. Parnell's contention that I was impossible to get a direct answer from him. Mr. Gladstone, he said, was sacrificing Irish interests to a said, was sacrificing Irish interests to a manufactured English feeling. He be-

lieved that Ireland would resent such dic-Mr. Abraham followed. He pointed out the danger of a Liberal defeat at the general election in case their action should induce Mr. Gladstone to retire As Parnell refused to resign they would be wanting in respect to themselves if they longer delayed bringing matters to an issue, the chairman have ignominiously treated and torn McCarthy's resolution,

Mr. Parnell—That is untrue,
Mr. Abraham declined to enter into an altercation, but repeated that it would be shameful to allow the minority to continue making the party a laughing stock. Parnell and his adherents desired to appeal to Cesar, but his side was quite willing to abode by the decision of the Irish people. He proposed an amendment that Parnell's chairmanship be terminated.

Mr. Nolan protested that Mr. Abra-Mr. Noian protested that Mr. Abraham was out of order, and a squabble ensued, the opponents of Parnell taunting him with allowing the introduction of Clancy's amendment against the wishes of the party. Finally Parnell decided that Mr. Abraham was out of order, whereupon Heaty shouted "Brayo, barro".

bravo."
"Mr. Healy," said Mr. Parnell, "I won't stand very much more from you. The amendment is only admissable as a substantive motion.

Mr. Arthur O'Connor, in a quiet Mr. Arthur O'Connor, in a quiet speech, protested against the obstractive stactics of the minority, which, he said, would indefinitely delay the decision that the majority had a right to record. Mr. Parnell interposed that O'Connor was well qualified to lecture them on obstruction (laughter), but he was

wandering from the resolution. Mr. O'Connor-I am leading up to the amendment. We have been very modest. There is danger that over moderation may

Mr. O'Connor continued amid a cendo of approving cheers to argue that the time had arrived to cease talking and to act and put an end to what was rapidly becoming a disgraceful farce. "I ask the overwhelming majority of this party," he concluded, "at once to record their decis on-if not here, then elsewhere.

Mr. Parnell-Mr. O'Connor knows it is not an amendment.

Mr. O'Connor—Very well, if it cannot

be put here it must be elsewhere.

Justin McCarthy said he thought that the time had come to close the debate. He had hoped up to last night that Par-nell would still help them out of their ter-rible national difficulty. He felt that it would be a waste of time to discuss mat-ters further. He suggested that all agreeing with him withdraw.

THE MAJORITY MEETING.
Lindon, Dec. 7.—The opponents of Mr.
Parnell, who withdrew from the National sts' meeting in a body last night, held meeting in a conference room. ing by unanimous vote elected Mr. Justin McOarthy chairman. It is the intention o appoint a council of eight members to assist the chair. When Mr. McCarthy had assumed the chair the meeting proceeded o consider the following resolution :

We, the members of the Irish Parliamentary party, solemnly renew our adhe-tion to the principle, in devotion to which we have never wavered, that the Irish party is and always must remain independently of all other parties.

Further, we declare that we will never entertain any proposal for a settlement of the Home Rule question except such as satisfies the aspirations of the Irish party

and the Irish people.

The resolution, which was proposed by Timothy Healy, and seconded by Mr. Sexton, was unanimously adopted. The rewas immediately communicated to When quiet was restored, Mr. Parnell sait was immediately communicated to did:

Mr. Giadetone. Upon learning what had been done, Mr. Gladetone said, "Thank God, Home Rule is saved."

Mr. Barry—You are not our chairman.

The conference of the McCarthy party

was prolonged until after midnight last night. Mr. McCarthy presided throughnight. out the session. A committee, consisting of Mesers. Murphy, Barry, Morrough, Healy, Sexton and Power, was appointed The disorder and interruption were renewed. Mr. Parnell continuing to rule to draft a prospectus for a limited company to establish a daily newspaper in Irethat Mr. O'Connor had the floor. Mr. land to be devoted to the interests of

Barry exclaimed, "You're a dirty trickster," which caused a further uproar.

Mr. Parnell—Respect the chair.

Mr. Sheehy—We will respect the chair if it respects the party.

Mr. Arthur O'Connor appealed to his lication. The nominal capital of the first sheet of the party. company proposed is £100 000, of which £30 000 will be paid up. The mrjority party are keenly alive to the disadvanparty are keenly alive to the disadvan-tage of the leading Nationalist paper sleing with Parnell, and the whole of the machinery of the National L agus being under his control. They are hopeful, however, that the bishops and priests will assist them to obtain a popular verdict. Both sides are preparing for an immediate campaign in Ireland

Mesers. Sexton, John Redmond, C. Reilly and others who were present at the closing scene when the majority second from the Parliamentary caucus request from the Parliamentary caucus request that a decial be made of the sensy tonal that a desiral be made of the selections, statements printed in certain English papers, and probably in some American Journals, to the off of that some members of the caucus stood upon tables and threatened to fight, and that it was necessary to call in the police to quell the disturbance. On the contrary, it is stated that the members who seceded left the room without any disorder, and almost in silence, no offensive epithets being exchanged. As they quietly filed out those who remained kept their seats without remark until all had left.

MR. GLADST NE'S LETTER. London D c. 6 -Mr. Gladstone, in his

letter to the Nationalist meeting, ack nowledges the receipt of the two resolut ons

adopted by the Irish caucus and says:
By the first resolution the subject of our correspondence is entirely detached from connection with the conversation at Hawarden. In the second I am requested to receive a deputation which, besides stating the party's views, is to request an intimation of my and my colleagues inten-tions regarding the details of a settlement of the land question and the control of the constabulary. I have not yet had an opportunity to consult my colleagues regarding such a declaration of intention on two out of the many points which may be regarded as vital to the construction of a good measure for Home Rule. The question raised by the publication of my letter to Mr. Morley was a question of leadership which, separate, has no proper connection with Home Rule.

I cannot undertake to make any statement of our intentions on these or any other provisions of a Home Rule bill in connection with a question of leadership. When the Irish party settles this question, belonging entirely to their own competence, in such manner as will enable me to renew my former relations with the Irish party, it will be my desire to enter with-out prejudice into confidential communication such as heretofore occurred, as occasion may serve, upon all amendment of particulars and suggestion of improve-ment in my plan for a measure for Home Rule. I assure you that it is my desire to press for ward at the first favorable opportunity a just and effective measure for Rome Rule. I recognize and earnestly seek to uphold the independence of the Irish party no less than that of the Liberal party. I acknowledge with satisfaction the harmony prevailing between the two parties since 1886 When the present difficulty is removed, I know be reason to anticipate its interruption. From what has taken place on both sides of the channel during the past four years I look forward with confidence, as do my col-leagues, to the formation and prosecution of a measure which, in meeting all the the approval of the people of Great Britain. just claims of Ireland, will likewise obtain

I shall at all suitable times prize privilege of free communication with the

Finally, I would remind you of my declaration that, apart from personal confidence, there is but one quarantee that can be of real value to Ireland. It is that recently pointed out by Sir Wm. Vernon Harcourt in his letter of Dec. 2, when he called attention to the unquestionable political fact that no party nor no leaders could propose or hope to carry a scheme for Home Rule that did not have the cordial concurrence and support of the Irish nation.

With this statement of my views and those of my colleagues. I anticipate that you will agree with my opinion that there would be no advantage in a further personal interview. A LETTER FROM THE HIPPARCHY

London, Dec. 7—A letter from the archeishops and bishops was read in all the Catholic Churches in Ireland after the Catholic Churches in Treising after the celebration of the masses to day. At St. Colman's Cathedral, Queenstown, after the letter had been read, Rev. Father Fisk addressed the congregation. He declared that it was no longer possible for Parnell to remain at the he the Irish party. He had disgraced, dis-honored and degraded himself by his own acts, and could not lead the smallest section of the Irish people. In Parnell was doing incalculable mischief to the Irish cause, was performing the work of the enemy, and was rendering the people disunited and dis-

A Favorite Annual.

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

Preston in Lancashire is said to be the most Catholic town in England. The people of the town have a ways retained the faith, and they are we i supplied with The Immertality of the foul.

It must be so; -Plato, thou reasonest well, Else why this pleasing hope, this fond This longing after immorta'ity?
Or whence this secret gread and inward Of falling into naught? Why shrinks the

Back on herself, and startles at destruction?

'fis the Divinity that stirs within us.

'Tis Heaven itself that points out a Here-

And intimates Eternity to man.

- Joseph Addison.

MOONDYNE.

BOOK FIRST.

THE GOLD MINE OF THE VASSE

BY JOHN BOYLE O'REILLY. IV.

B ND AND FREE Three years passed. It was believed Joe had perished in the bush. Bowman had entered the convict service as a trooper, but even his vigilance brought no discovery. Absconders are generally found after a few months, prowling around the settlements for food, and are

glad to be retaken. But Joe was no common crim'nal nor common man. When he set his face toward the bush, he meant to take no half measures. The bush was to be his home. He knew of nothing to draw him he knew of nothing to draw him back, and he cared not if he never saw the face of a white man again. He was sick of to justice and hard-ship—sick of all the ways of the men he had known. Prison life had developed a strong

nature in Joe. Naturally powerful in mind, body and passions, he had turned the power in on himself, and had obtained a rare mastery over bis being. He was thoughtful man, a peacemaker, and a lover of justice. He had obtained an ex traordinary hold on the affection of the convicts. They all knew him. He was as true as steel to everything he undertook; and they knew that, too. He was enor-mously strong. One day he was working in in the quarries of Fremantle with twenty others in a deep and narrow ledge. Six teen men were at work below, and four were preparing a blast at the head of the ledge, which ran down at an angle of fifty degrees, like a channel cut in the solid of the channel. A pebble dropped by the four men would have dashed into their

Suddenly there was a cry above, sharp, Short, terrible,—"Look out, down there!"
One of the terrible baif-filled charges had exploded with a sudden mischievous puff, and the rocks at the head of the ledge were lifted and loosened. One im mense block barred the tumbling mass from the men below. But the increasing weight above grew irresistible—the great stone was yielding—it had moved several inches, pressed on from behind. The men who had been working at the place fled for their lives, only sending out the ter-rible cry to their fellows below,—

"Look out, down there!"
But those below could only look outthey could not get out. They was no way out but by the rising channel of the ledge. And down that channel would thunder in a quarter of a minute the murderous rocks that were pushing the saving stone before them.

Three of the men above escapedin time They dared not look behind—as they clung to the quarry side, out of danger, they closed their eyes, walting for the horrible

But it did not come They waited ten seconds, then looked around. A man stood at the head of the ledge, right before the moving mass—a convict—Moondyne He had a massive crowbar in his Joe. He had a massive crowbar in his hands, and was strongly working to get a purchase on the great stone that blocked the way, but which actually swayed on the verge of the steep decline. At last the bar caught—the purchase was good—the stone moved another incb, and the body

precious moment and escape. They saw , and, with chilled hearts at the terrible danger, they fled up the ledge, and darted pas, the man who had risked his own life to save theirs.

Another instant, and the roar went

down the ledge, as if the hungry rocks knew they had been baffled.

Moondyne Joe escaped-the bar saved driven across an angle in the ledge, and held there, and he was within the angle was mangled and bruised-but life

and limb were safe. was one of several instances that proved his character, and made him trusted and loved of his fellow-convicts. Whatever was his off nce against the

law, he had received its bitter lesson. The worst of the convicts grew better when Common sense. associated with him. truth and kindness were Joe's principle He was a strong man, and he pitied and halned those weaker than himse f was a bold man, and he understood the He was a brave man, and he grieved for a coward or a liar. He never life did more good to his fellows than all the hired Bible readers in the colony. No wonder the natives to whom he fled

soon began to look upon him with a strange teeling. Far into the mountains of the Vasse he had journeyed before he fell in with them.

They were distrusted of all white men,

but they soon trusted him. There was something in the simple savage mind not far removed from that of the men in prison, who had grown to respect, even t reverence his character. The natives saw him stronger and braver than any one they had ever known. He was more silent than their oldest chief; and so wise, he settled disputes so that both sides were They looked on him with dis then with wonder; then with respect and confidence; and before two years were over, with something like awe and veneration, as for a superior

They gave him the name of "Mgon-- which had some meaning more

than either manhood or kingship.

His fame and name spread through the native tribes all over the country. When turned his face toward the sentry, and they came to the white settlements, the motioned him to draw near. The rough,

expression oftenest heard was "Moon-dyne." The convicts and settlers constantly heard the word, but dreamt not then of its significance. Afterwards, when they knew to whom the name had been given, it became a current word throughout the colony.

Toward the end of the third year of his freedom when Moondane and a party of

Toward the end of the third year of his freedom, when Moondyne and a party of natives were far from the mountains, they were surprised by a Government surveying party, who made him prisoner, knowing, of course, that he must be an absconder. He was taken to the main prison at Fremantie, and sentenced to the chaingang for life; but before he had reached the Swan R ver every native in the colony knew that "The Moondyne" was a prisoner.

prisener.

The chain-gang of Fremantle is the depth of the penal degradation. The convicts wear from thirty to fifty pounds of iron, according to their offense. It is riveted on their bodies in the prison forge, and when they have served their time the great rings have to be chiselled off their

great rings have to be chiselled off their calloused limbs.

The chain-gang works outside the prison walls of Fremantle, in the granite quarries. The neighborhood, being thickly settled with pardoned men and ticket-of leave men, had long been deserted by the aborigines; but from the day of Moondyne's sentence the bushmen becan to build their mere and hold their

began to build their myers and hold their began to build their myers and noise their corrobborces near the quarries.

For two years the chain gang toiled among the stones, and the black men sat on the great unhown rocks, and never

seemed to tire of the scene.

The warders took no notice of their silent presence. The natives never spoke to a prisoner, but sat there in dumb interest, every day in the year, from sun-

rise to evening.
One day they disappeared from the quarries, and an officer who passed through their village of myers, found them deserted It was quite a subject of interesting conversation among the warders. Where had they gone to? Why had they departed

l'he day following, an answer came to these queries. When the chain gang was formed, to return to the prison, one link was gone—Moondyne was missing. His irons were found, filed through, be-

hind the rock at which he worked; and from that day the black face of a bushman was never seen in Fremantle.

THE KOAGULUP SWAMP.

We arrive now at the opening scene of this story. Eight days after his escape from Fremantie, Moondyne was seen by the convict Daye Terrell, on the shores of the Koagulup Swamp. In those eight days he had travelled two hundred miles, suffering that which is only know to the hunted convict. When he met the prisoner in the moonlight and made the motion to silence, Dave Terrell saw the long barrel of a pistol in his belt. He meant to sell his life this time, for there

was no hope if retaken.

His intention was to hide in the swamp till he found an opportunity of striking into the Value Mountains, a spur of which was not more than sixty miles distant.

But the way of the absconder is perilous; and swift as had been Moondyne's

ous; and swift as had been Moondyne's fight, the shadow of the pursuer was close behind. No tardy step was that of h m who led the pursuit — a man with a terribly malmed face—a new officer of the penal system, but whose motive in the pursuit was deadlier and dearer than the love of public duty.

On the very day that Moondyne Joe reached the great swamp, the mounted pursuit tracked the fugitive to the water's

edgs. A few hours later, while he lay ex hausted on an island in the denselywooded moraes, the long sedge was cautl-outly divided a few yards from his face, and the glittering eyes of a native tracker met his for an instant. Before he could spring to his feet the supple savage was upon him, sending out his bush cry as he sprang A short struggle, with the black stone moved another ince, and the book of the man bent like a strong tree under the awful strain. But he held back the and with a gasping sob it lost its nerve and lay still, while Moondyne half rose, to

From every point he heard the trackers closing on him. He sank back with a mean of despair. But the next instant the blood rashed from his heart with a new vigor for every muscle.

It was the last breath of his freedom,

and he would fight for it, as for He sprang to his feet and met his first brutal assailant, a native dog - half wolf, half greyhound-which sprang at his throat, but sank its fangs in his shoulder.

A bullet through the animal's brain left him free again, with steadied nerves. Even in the excitement of the moment a thrill of gratitude that it was not a man that lay there passed through him. He flung his pistol into the swamp, and dashed toward the leg on which he had gained the island Beside it stood two gained the island Beside it stood two men, armed. Barehanded, the fugitive fining himself upon them, and closed in desperate struggle. It was vain, however; others came and struck him down and overpowered him.

He was put in irons, and found himself in charge of the most trutal officer in the property of the structure.

the penal service—his old fellow-convict and employer, Isaac Bowman.

VI.

THE BRIBE.

When the party had travelled a dozen miles from the convict camp, the evening closed, and the sergeant called a halt. A chain was passed round a tree, and locked and to this the manacles of the prisoner were made fast, leaving him barely the power of lying down. With a common prisoner this would have been security enough; but the sergeant meant to leave no loophole open. He and the private trooper would keep guard all night; and according to this order, after supper, the trooper entered on the first four hours

The natives and wounded men took their meal and were stretched on the soft sand beside another fire, about a hundred

paces from the guard and prisoner.

The tired men soon slept, all but the sentry and the captive. The sergeant lay within arm's length of the prisoner; and

but kind-bearted fellow thought be asked

but kind-hearted fellow thought he asked for water, and softly brought him a pannikin, which he held to his lips. At the siight motion, the sergeant awoke, and hashly reprimanded the trooper, posting him at a distance from the fire, with orders not to move till his waten had expired. The sergeant returned to his sleep, and again all was still.

After a time the face of the prisoner was once more raised, and with slient lip but earnest expression he begged the sentry to come to him. But the man would not move. He grew angry at the persistence of the prisoner, who ceased not to look toward him, and who at last even wentured to speak in a low voice. At this, the fearful trooper grew alarmed, and sternly ordered him to rest. The sergeant awoke at the wood, and shortly after relieved the trooper, seating himself by relieved the trooper, seating himself by the fire to watch the remainder of the

night.
When the prisoner saw this, with a look of utter weariness, though not of resigna-tion, he at last closed his eyes and sank to rest Once having yielded to the fatigue which his strong will had hitherto mas-tered, he was unconscious. A deep and dreamless sleep fell on him. The sand was soft round his tired limbs, and for two or three hours the bitterness of his captiv-

ity was forgotten.

He awoke suddenly, and, as if he had not slept, felt the iron on his wrists, and knew that he was chained to a tree like

a wild beast.

The sleep had given him new strength.
He raised his head, and met the eyes of the sergeant watching him. The look

between them was long and ateady.
"Come here," said the prisoner in a low tone, "I want to speak to you."
Had the gaunt dog beside him spoken, the sergeant could not have been more

"Come here," repeated Moondyne, "I have something important to say to you.'
The sergeant drew his revolver, exam ined the caps and then moved toward his

prisoner.
"I heard you say you had spent twentyfive years in this colony," said Moondyne, "and that you might as well have remained a convict. Would you go away to another country, and live the rest of your life in wealth and power?'

The seggeant stared at him as if he thought he had gone mad. The prisoner understood the look.

"Listen," he said impressively; "I am not mad. You know there is a reward offered for the discovery of the Vasse Gold Mine. I can lead you to the spot! not mad. There was that in his voice and lock that thrilled the sergeant to the marrow. He glanced at the sleeping trooper, and drew closer to the chained man.

"I know where that gold mine lies,"

said Moondyne, reading the greedy face, "where tons and shiploads of solid gold are waiting to be carried away. If you help me to be free, I will lead you to the mine."

The sergeant looked at him in silence He arose and walked stealthly toward the natives, who were soundly sleeping To and fro in the firelight, for nearly an hour, he paced, revolving the startling proposition. At last he approached the chained man.

"I have treated you baily, and you hate me;" he said. "How can I trust you? How can you prove to me that this is true ?"

Moondyne met the suspicious eye Mondyne met the suspicious eye steadily. "I have no proof," he said; "you must take my word. I tell you the truth. If I do not lead you straight to the mine, I will go back to Fremantie as your prisoner.'

Still the sergeant pondered and paced. He was in doubt, and the consequences might be terrible. "Have you ever known me to lie?"

said Moondyne. The sergeant looked at him, but did not answer.

At length he abruptly asked: "Is it far away?" He was advancing toward a

decision. "We can reach the place in two days, if you give me a horse," said Moondyne.
"You might escape," said the sergeant.
"I will not; but if youd subt me, keep

the chain on my wrist till I show you the "And then?" said the sergeant.

"Then we shall be equals. I will lead you to the mine. You must return, and scape from the country as best you can. you agree? The sergeant's face was white, as he sanced at the sleeping trooper and then

at the prisoner. "I agree," be said ; "lie down, and pre tend to sleep.'

The sergeant had thought out his plan. He would insure his own safety, no mat-ter how the affair turned. Helping a convict to escape was punished with death by the penul law; but he would put an-other look on the matter. He cautiously

waked the private tooper.
"Take those natives," he said, "all but the mounted tracker, and go on to Banbury before me. The wounded men must be doctored at once.'

Without a word, the disciplined trooper shook the drowsiness from him, saddled his borse, and mounted. In half an hour

they were gone.

Moondyne Joe and the sergeant listened till the last sound died away. The tracker was curled up again beside the

Sergeant Bowman then unlocked the chain, and the powerful prisoner rose to his feet. In a whisper the sergeant told him he must secure the native before he

attempted to take the horse.

Moondyne went softly to the side of the sleeping savage. There was a smile on his face as he knelt down and laid one strong hand on the man's throat, and another on his pistol.

In a few moments it was over. The ushman never even writhed when he saw the stern face above him, and folt that his weapon was gone. Moondyne left him tied hand and foot, and returned to the

When the convict stood beside the trooper he raised his hand suddenly, and held something toward him-the tracker's pistol, loaded and capped! He had played and won. His enemy stood defenceless before bim-and the terror of death, as he saw the position, was in the

blauched face of the sergeant. even from deep sleep awoke at the least movement of the chain.

Toward midnight, the chained man quietly. "You may give it to me, if you will, when I have kept my word."

The sergeant took the weapon with a

trembling hand, and his evil face had an awid look as he mounted.

"Call the dogs," sa'd Moondyns, "We shall need them to-morrow." In answer to a low whistle the wolf like things bounded through the bush. The men struck off at a gallop, in the direction of the convicts' camp, the sergeant a little behind, with his pistol ready in the holster.

Toward sunset he rode slowly, and with an air of expectancy. The sun had gone down behind the mountains, and the narrow walley was deep in shadow. Before the rode slowly and with the pistol ready in the holster.

THE IRON-STONE MOUNTAINS Mondyne took a straight line for the Kosgulup Swamp, which they "struck" after a couple of hours' ride. They dismounted near the scene of the capture, and Moondyne pulled from some bushes near the edge a short raft of logs bound together with withes of bark. The sergeant hesitated, and looked on suspictiously.

"You must trust me," said Moondyne quietly; "unless we break the track we

quietly; "unless we break the track we shall have that sleuth dog tracker after us

when he gets loose."

The sergeant got on the raft, holding the bridles of the horses. Moondyne, with a pole, pushed from the bank, and entered the gloomy arches of the wooded

swamp.

It was a weird scene. At noonday the flood was black as ink and the arches were filled with gloomy shadows. Overheard the foliage of trees and creepers by a few thin pencils of moonlight

Straight toward the centre Moondyne steered, for several hundred yards, the horses wimming behind. Then he turned at right angles, and pushed along from tree to tree in a line with the shore they had left. After a while the horses found

bottom, and waded.
"No more trouble now," said Moondyne. "They're on the sand. We must keep along till morning, and then strike toward the hills."

They went ahead rapidly, thanks to Moondyne's emizing strength; and by daylight were a long distance from the point at which they entered. A wide but shallow river with a bright sand bottom emptied into the swamp before them, and into this Moondyne poled the raft and tied it securely to a failen tree, bidden in

sedge grass. They mounted their horses, and rode up the bed of the river, which they did not leave till near noontime. At last, when Moondyne deemed the track thoroughly broken, he turned toward the higher bank, and struck into the bush, the land beginning to rise toward the mountains when they had travelled a few

It was late in the afternoon when they alted for the day's first meal. Moon-dyne climbed a mahogany tree, which he had selected from certain fresh marks on its back, and from a hole in the trunk pulled out two silver tailed 'possums, as arge as rabbits. The sergeant ligh fire on the loose sand, and piled it high with dry wood. When the 'possums were ready for cooking, the sand beneath the fire was heated a foot deep, and, making a hole in this, the game was burled and the fire continued above. After a time the embers were thrown off and the meating out. It looked burnt and black; but when the crust was broken the flesh within was tender and juicy. This, with clear water from the iron stone hills, made a rare meal for hungry men; after which they continued their travel.

Before nightfall they had entered the first circle of hills at the foot of the mountains. With a springing hope in his heart, Moondyne led the way into the tortuous passes of the bills; and in a valley as silent as the grave, and as lonely, they

made their camp for the night.

They were in the saddle before sunrise, and travelling in a strange and wild coun try, which no white man, except Moondyne, had ever before entered. The scene began to feel that it would be dangerous for a man who had not studied the lay of the land, to travel here without a guide. However, he had a deep game to play, for a great stake. He said nothing, watched Moondyne closely, and observed everything around that might assist his

memory by and-by.

In the afternoon they rode through winding passes in the hills, and toward

sunset came on the border of a lake in the basin of the mountains. "Now," said Moondyne, dismounting by the lakeside, and turning loose his horse

to crop the rich grass, "now we may rest. We are inside the guard of the hills." The sergeant's manner had strangely altered during the long ride. He was trembling on the verge of a great discovery; but he was, to a certain extent. in the power of Moondyne. He could not help feeling that the man was acting truly to his word; but his own purpose was so dark and deceitful it was impossible for

him to trust another.

The punishment of falsehood is to suspect all truth. The mean of soul cannot conceive nobility. The victous cannot believe in virtue. The artificial digni y imparted by the sergeant's office had dis appeared, in spite of himself; and in its place returned the caltiff aspect that had marked him when he was a convict and a settler. Standing on an equality with Moondyne, their places had changed, and

the prison was the master.
On the sandy shore of the beautiful lake they found turtles' eggs, and these, with baked bandicoot, made supper and break-

On resuming their ride, next morning, Moondyne said: "To-night we shall reach the gold mine."

The way was no longer broken; they

rode in the beds of grassy vaileys, walled by precipitous mountains. Paims, bear-ing large scarlet nuts, brilliant flowers and birds, and trees and shrubs and unnamed species—all these, with delicious streams from the mountains, made a scene of won The face of Moondyne was lighted up with appreciation; and even the sergeant, coarse, cunning and brutlsh, felt its purifying influence.

It was a long day's ride, broken only by a brief halt at noon, when they ate a hearty meal beside a deep river that wound its mysterious way among the hills. Hour

lagged on the way; but still the valleys opened before the riders, and Moondyne advanced as confidently as if the road were

Toward sunset he rode slowly, and with an air of expectancy. The sun had gone down behind the mountains, and the narrow valley was deep in shadow. Before them, standing in the centre of the valley, rose a tall white tuad tree, within fifty paces of the underwood of the mountain on either side.

When Moondyne, who led the way, had come within a horse's length of the tree, a apear whitred from the dark wood on the right, across his path, and stuck deep into the tuad tree. There was not a sound in the bush to indicate the precence of an enemy. The gloom of evening had allenced even the insect life, and the silence of the valley was profound. Yet silence of the valley was profound. Yet there was startling evidence of life and bostility in the whirr of the spear, that had sunk into the tree before their eyes with such terrific force that it quivered like a living thing as it stood out from the tuad.

Moordyne sprang from his horse, and, running to the tree, laid his hand on the shivered spear, and shouted a few words enivered spear, and shouled a few words in the language of the aborigines. A cry from the bush answered, and the next moment a tall savage sprang from the cover and threw himself with joyful acclamations at the feet of Moondyne.

Tall, lithe, and powerful was the young bushman. He arose and lent on his handbushman. He arcse and lent on his hand-ful of slender spears, speaking rapidly to Moondyne. Once he glauced at the sergeant, and, smiling, pointed to the still quivering spear in the tuad. Then he turned and led them up the valley, which soon narrowed to the dimensions of a ravine, like the bed of a torrent, running

ravine, like the bed of a torrent, running its perplexed way between overhanging walls of iron stone.

The sun had gone down, and the gloom of the passage became dark as midnight. The horses advanced slowly over the rugg d way. A dozen determined men could hold such a pass against an army. Above their heads the travellers saw a par row slit of sky, sprinkled with stars. The air was damp and chill between the precip-itone walls. The dismal pass was many itous walls. The dismal pass was many miles in length; but at last the glare of a

fire lit up the rocks ahead. The young bushman went forward alone, returning in a few minutes. Then Moondyne and the sergeant, proceeding with him to the end of the pass, found themselves in the opening of a small valley or basin, over which the sky, like a splendid domed roof, was clearly rounded by the tops of the mountains. paces from the entrance stood a group of natives, who had started from their rest at the approach of the party.

TO BE CONTINUED

A MYSTERY OF THE SIERRAS.

Often during my rambles in the wilds of the Sierras has my curiosity been excited by some strange blessom, plant or natural formation. Often have I felt a natural formation. Often have I felt a thrill of horror and superstition which I found it difficult to banish, although being perfectly aware of the folly of hedulg-ing in such reflections, induced by finding myself in some weird, uncanny-looking place. But never have my sympathies been so intensely wrought upon, never have I experienced such a thrill of horror and awe, as during one of my many rambles and adventures in the Sierras, the particulars of which I am about to relate. It was one glorious summer day. I sauntered along, a gentle breeze fanning

sauntered along, a gentle breeze fanning my face, as it came laden with the spicy aroma of the pines. After climbing to the top of the ridge I seated myself on the edge of a projecting boulder, and contemplated the lovely view before me. At my right was a shallow ravine, where the ground is covered with small pebble raised his snow crowned head in the distance. Seeing some luscious looking "Thimble" berries growing on the side of the canyon, I with some difficulty meda my way down to them. After I had eaten as many as I wanted I wandered along a narrow path which wound through the chapparelle I was roused from my reverie by perceiving that I stood at the base of a lofty cliff of gray-looking rock. There was an opening - a natural arch some fifteen feet high and twelve feet wide - which led to a sort of ante chamber, which was nearly equare. At about three by five feet, which led into an arched passage way. The light being an arched passage way. The light being very dim and uncertain, I could not see but a short distance in this passage; but as far as I could see the floor was smooth. and the roof arched, as was the outside chamber. Not caring to explore the gloomy-looking cavern alone, and having chamber. no light, I retraced my steps to the min tog camp, which for the present I called home. As I descended the path which led

into the Wolf Oreek Canyon, the sun was just disappearing behind the tops of the pines, and the scene that met my view was California in all its details. Miners' cabins stood here and there along the caek - they were all built of logs and covered with slabs; one end resting in the chapparelle, and apparently resting on nothing; but on closer inspection you will find them sup ported with poles with bark on. O ported with poles with cark on. On either side were dark openings in the mountains, where tunnels were being rut. I hasten my footsteps across the narrow brook as I hear the loud murmur of an approaching volume of water, for I know by this that the flood gates have been raised at the reservoirs above, and hat the hitherto pent up volume of water will soon come rushing down the canyon, to be used by the miners in "cleaning up" after a day's "run."

As I pass by a large miner's boarding-hotse composed of two huge sugar pine logion the "weather" side, forked stakes at he corners and roof, the remaining three sides covered with fine boughs inter woren, my nostrils are greeted with the flator of strong coffee and "biled" beans, the proverbial miner's fare.

At last I reached my home, a fragrant bover composed principally of

boughs, which covered the only level place in all that mining camp. The next day a party of four proceeded

The next day a party of four proceeded to explore the mysterious cave I had discovered the preceding day. We found the place, and after possessing ourselves of torches, we entered it. We proceeded along the narrow passage-way some twenty feet in single file; then we came to a lofty chamber. The roof was arched, to a lofty chamber. The roof was arched, as were the rest; we waved our torches aloft, and saw a strange looking object lying in a father corner. We approached it closely, and as the weird glare of the torches fell upon it we beheld with horror a grinning skull. The skeleton was dressed in some coarse dark cloth; a long bowie knife was lying several feet away, completely covered with rust; a rusty worm-eaten rifle stood near the wall. There was a box, which was badly decayed, in which were some letters, but they were so defaced by time, mold, and they were so defaced by time, mold, and damp as to be unintelligible. We entered the cavers with gay laughter and repartee. We left it with hushed footsteps, bated breath and awe-struck coun-

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The following day an investigation was made, but nothing was found to elucidate the mystery. A bullet hole was found in the skull, and from appearance death must have been instantaneous. The rifle in the cavern was loaded, and it did not seem possible that the man could have committed suicide.

committed suicide.

I shall never forget the strange feeling that took possession of me, as the funeral cortege filed mournfully out of the cavern at the entrance of which I and a friend were standing. Just then a gust of wind swept up the gorge, and waved the tops of the pines, and a mournful wall broke the solamn silence then all the wall broke the solemn silence, then all the trees of the forest took up the plaint, and wailed and sobbed in unison. Some weeks after this a miner from the camp was out prospecting, and in following up a "lead," he came to an old tunnel I: had partially caved in, and a cave concealed it from view. He and some companions succeeded in re-moving the debris from the tunnel; the timbers had fallen to decay. About thirty feet at the farther end was not timbered, but stood perfectly solid with the pick marks plainly visible in the soft rock. Tals was near the cavern of which I spoke; all the necessary mining implements were there, but the gold oan.
Then the men tested a few handfuls of the the yellow metal. They went to the cave, and, after searching among the miscellan-sous articles that were scattered about, they found an old gold pan; and, putting this and that together, one would draw the inference that the man whose skeleton was found in the cave was the owner of the "Tunnel Claim," and that he had possibly accumulated a large amount of duct, to obtain which some person murdered him. This is the most plausible

theory I can think of.

I often think if some of the dark,
treacherous looking canyons of the Sterras
could give up their secrets many a mysterious disappearance could be explained, and many an anxious one would hear of the sad fate of husband, lover, brother or friend, who, with the fever upon him, bade adien to his loved ones and hastened to join the stream of gold hunters and adventurers who flocked to the Bay State in '49 — Matilda Traverse.

WHAT IS A BISHOP?

"Wast is a Bishop?" was a question put recently by Mgr. Billard, Bishop of Carcassone, before an immense congregation assembled to witness the consecration of the new Bishop of Soissons in the Cathedral of Rouen, France. Mgr. Billard answered his own question by a splendid discourse, which has been comwas amazing to the sergeant, who was used to the endies sameness of the gind forests on the plains of the convict settlement. Here, masses of dark metalication were heaped in savage confusion, and around these, like great pale serpents of cables, were twisted the white roots of track and torrent, underbrush and forest that the sergeant, old bushman as ha was.

This place is called in mining parlance, "Prospect Hollow," or "Holler."

On the other side a deep, dark looking canyon, termed in the same elegant phrasology. "Rattle Saske and torrents and the white roots of caught a glimpse of a strip of a sunparched valley looking like a border of yellow ribbon on the green. And Mt. Sharta, like some attachment of the priesthood." "If," said the sergeant is own question by a splendid discourse, which has been commented on in various quarters. Before defining the roll of a Bishop, he quoted St. John Chrysostom: "Speak not to me of thrones or diadems. Every phase of earthly glory is infinitely surpassed by the greatness of the priesthood." "If," said the sergeant apply to the simple priest, does not their significance in the spice of a sunparched valley looking like a border of yellow ribbon on the green. And Mt. yellow ribbon on the green. And Mt. Shasta, like some stately monarch, when we apply them to the Bishop, the Moses, and do we not see in him that sacred thing with which the faith of ages called 'a second majesty,' the first being the sdorable majesty of God? Wee to the sectarians who do the satanic work of snatching souls from God. With them the true Bishop is no longer as gentle as a lamb. He exerts rather the strength of a lion in endeavoring to rescue from the hands of their enemies the souls dear to God. He is ready to shed his blood for these souls. The cross which he wears on his breast is a perpetual exhortation to selfsacrifice. Were there a figure in marble symbolizing the liberty of the Church it should be veiled at this hour to represent the sorrow of her Bishops and of all her true children. To use the words of the great Fenelou at the consecration of the Elector of Cologne, 'O God, grant Thy Church other Ambroses and other Augustines—pastors who do honor to their ministry by their Apostolic cour-

age." If Cold in the Head is not promptly treated, Catarrh, with all its disagreeable consequences, is sure to follow. Nasal Balm gives instant relief. Give it a trial.

Now Free From Pain.

Mr. Frank Palmer, of Winona, Out., ays: "I have been troubled with lame says: "I have been troubled with lame back for about six months, then thought I would try Hagyard's Yellow Oil, which cured me. Am now free from all pains, and recommend Yellow Oil very highly.

A. B. Des Rochers, Arthabaskaville, P. Q., writes: "Thirteen years ago I was seized with a severe attack of rheumatism in the hand, from which I nearly constantly suffered, until after having used Dr. suffered, until after having used Dr. Thomas' Eclectic Oil for nine days, bathing the head, &c., when I was completely cured, and have only used half a bottle."

The Bermuda Cabie.

The Bermuda cable now complete could carry no truer tidings than that Burdock Blood Bitters excels all other remedies in curing diseases of the stomach, liver bowels and blood. Known everywhere as the PERFECT blood purifier, curing even the worst cases when all else fails.

G. A. Dixon, Frankville, Ont., says: 'He was cared of chronic bronchitis that troubled him for seventeen years, by the use of Dr. Thomas' Eclectric Oil.'

Minard's Liniment cures Burns, etc.

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ed it. We proceeded of it. We proceeded or passage-way some it is; then we came. The roof was arched, re waved our torches strange looking object ince. We approached he weird glare of the we beheld with horror. The skeleton was some dark cloth: a was lying several and any covered with rust; in rifle stood near the box, which was badly were some letters, but d by time, mold, and telligible. We entered

ay laughter and re-it with hushed footand awe-struck couny an investigation was llet hole was found in m appearance death tantaneous. The rifle loaded, and it did not t the man could have

to the strange feeling a of me, as the funeral arnfully out of the name of which I and a ng. Just then a gust the gorge, and waved inces, and a mournful any stilence then all the mn silence, then all the mn silence, then all the cook up the plaint, sobbed in unison. In this a miner from prospecting, and in fold," he came to an and partially caved in, ed it from view. He tons succeeded in re-from the tunnel; the n to decay. About farther end was not d perfectly solid with ar the cavern of which

ecessary mining imple-e, but the gold pan. ed a few handfuls of the that it yielded well of They went to the cave, among the miscellanwere scattered about, gold pan; and, putting other, one would draw the man whose skeleton m," and that he had ted a large amount of tich some person muris the most plausible if some of the dark.

g canyons of the Slerras ir secrets many a mys-me could be explained, ous one would hear of sband, lover, brother or the fever upon him, oved ones and hastened in of gold hunters and booked to the Bay State

S A BISHOP?

hop?" was a question Igr. Billard, Bishop of an immense congregawitness the consecration op of Solssons in the en, France. Mgr. Bil-s own question by a which has been comdous quarters. Before of a Bishop, he quoted oom: "Speak not to adems. Every phase of infinitely surpassed by he priesthood." "If," "these words of St. apply to the simple sir significance incresse er significance increase em to the Bishop, the ? Is he not a second to not see in him that which the faith of ages najesty, the first being sety of God? Wos to do the satanic work of om God. With them no longer as gentless. om God. With them no longer as gentle as a stather the strength of ing to rescue from the emies the souls dear to to shed his blood for cross which he wears on stual exhortation to self-

here a figure in marble berty of the Church it this hour to represent Bishops and of all her o use the words of the the consecration of the e, 'O God, grant Thy Ambroses and other ors who do honor to their Apostolic cour-

ad is not promptly treat-all its disagreeable conse-to follow. Nasal Balm Give it a trial.

e From Pain. mer, of Winona, Ont., seen troubled with lame meen troubled with lame months, then thought I ard's Yellow Oil, which now free from all pains, ellow Oil very highly.

ers, Arthabaskaville, P. ners, Arthabaskaville, P.
irteen years ago I was
re attack of rheumatism
which I nearly constantly
after having used Dr.
Oil for nine days, bathing
n I was completely cured,
d half a bottle."

rmuda Cabie. cable now complete, truer tidings than that litters excels all other a diseases of the stomach, blood. Known every-test blood purifier, curing ses when all else fails. ankville, Ont., says: 'He hronic bronchitis that seventeen years, by the s' Eolectric Oil.'

ent cures Burns, etc.

CO-OPERATION IN THE REGENERA.

an organization which had filled all with wonder, and which some regarded with contempt and others with admiration. Twenty-five years ego it consisted of only a single individual. Now it has ten thousand soldiers who devoted themselves entirely to its work, and it had hundreds of thousands who, pursuing their ordinary avocations on week-days, went on Sundays to its meetings and assisted in the work it was doing. At the present time it had spread into no less than thirty-four different countries on the face of the earth. It had thirty-three rescue homes for the poor and failer. It had various news papers, the circuiation of which was very great, one of them alone having a weekly circulation of three hundred thousand. He scarcely needed to tell them that he was speaking of an organization which, to some extent, was familiar to them—he an organization which had filled all with He scarcely needed to tell them that he was speaking of an organization which, to some extent, was familiar to them - he

THE SALVATION ARMY. What ought Catholics think of it? It could not fail to be an object of interest to them. They met its soldiers on Sunto them. They met its soldiers on Sunday in every street; they could not help, from time to time, hearing the sound of its songs as they passed by the places where they met. It was a great power in England at the present day, and it was a religious power. Was it a power for good or for evil? He thought that, pernaps, they might that morning with profit just consider a few points connected with the Salvation Army, which might help them Salvation Army, which might help them to judge of the feeling which they, as

CHILDREN OF THE CATHOLIC CHURCH, OUGHT TO ENTERTAIN TOWARDS THE SALVATION ARMY.

First of all, he would enumerate what seemed to him points in which they could not fall to admire it, but which perhaps they, as Catholics, might learn something from. First of all, the Salvation Army was essentially the religion of the poor, and the fallen, and the outcast—of those who were in misery and distress. It appealed above all to them. Its great work was to receue them, so far as it could, from crime and misery and vice, and in that respect it took as its motto those words of our Blessed Lord, "The Son of Man has come to seek and to save that which was lost." They knew well enough that

IT SOUGHT ITS SOLDIERS AND ITS CON-TE SOUGHT ITS SOLDIERS AND ITS CONVERIS MAINLY IN THE SLUMS,
and the lowest parts of the city. It
carried what it called its gospel to the
poor, the degraded, and the outcast. It
welcomed all and treated all with kindness and consideration. In that respect
they could not fail to admire it. They
could not help welcoming anything which
was a means of raising the outcast, and it
was undeniable there were hundreds if was a means of raising the outcast, and it was undeniable there were hundreds, if not thousands, who had been reclaimed from drunkenness and from a life of open vice by the preaching of the Salvation Army. In the second place, the Salvation Army lid the greatest stress on individual conversion. Here, too, it preached one of the essential doctrines of the Catholic Church, that man could not come to God except by the conversation of the heart. They, indeed, had a frmula of their own which, to some extent, involved error as well as truth. involved error as well as truth. THEY TALKED OF BEING SAVED,

but they certainly involved in that a turn ing of the heart to G:d, and without that they would say that the outward reformation of the life-the mere casting away of the babits of sin—would not avail before Almighty God, and no one could read
their papers and their books without
recognizing that they laid the greatest
stress upon the work of the Holy Spirit,
and upon His sid in the message which
they carried to the poor and the miserable,
and they would willingly acknowledge
that which they, as Catholics, knew to be
the truth, that without the aid and grace
of Jesus they could do nothing. In the
third place, those who took part in the
work showed a spirit of
EARNESINESS AND ZEAL AND SELF SACRI-

EARNESTNESS AND ZEAL AND SELF SACRI-FICE WHICH CATHOLICS INDEED WOULD IN MANY RESPECTS DO WELL TO IMI-

They were unsparing in their labors, and were willing to put up with hardship and insult and outrage. They courted persecution. They knew that from time to time the Salvationists had suffered imtime the Salvationists had suffered im-prisonment, insult and reproach for the work they were doing, and that which they believed to be true. Catholics could not help admiring them in that. It was impossible to withhold their hearty praise from the energetic, persevering work they were delige at the present day, and they were doing at the present day, and they were doing all that by means of an organ. ization which was certainly very perfect of its kind. They had officers and soldiers, and, as far as one could judge, THE SPIRIT AMONG THEM WAS NOT ONE OF

or compulsory, or forced obedience, but a cheerful, willing, joyous spirit, by means of which there was a discipline among them that Catholics could not fail to admire, and which, to a great extent, gave them the power of winning over others, which they certainly possessed. These were a few of the points in which he thought Catholics would do well to recognize in that organization which existed smong them - an element of good which they hoped and trusted, through God's

MIGHT CO OPERABATE IN THE REGENERA-

In that city, and in the great cities of paganism and misery and vice which threatened gradually to undermine their civil'zation, and in time to bring ruin upon their country. They knew as well as he the amount of paperism, and starvation, and semi starvation, and semi starvation, and foul vice,

CATHOLICS AND THE SAL- and crime which existed around them, clusion? Were they to approve of the

CO-OPERATION IN THE REGENETATION OF ENGLAND

London Universe, November 15.
Sinday, bing within the octave of the Feast of St. Charles, was observed with great solemnity at St. Charles, was observed with great solemnity at St. Charles, was observed with great solemnity at St. Charles, Church, Ogle street. At the High Mass the Rev. Father R gan was the celebrant, and the Rev. Father R gan was the celebrant, and the Rev. Father R gan was the celebrant, and the Rev. Father R gan was preached by the Rev. Father Keane deacon and sub-deacon respectively. The sermon was preached by the Rev. Father Clarke, S. J., from the text, "The Son of Man has come to seek and to save that which was lost." He said:

WITHIN THE LAST QUARTER OF A CENTURY THERE HAS RISEN UP IN ENGLAND an organization which had filled all with

FROM THE TEACHING OF THE

deal they must regret and condemn.
IN THE FIRST PLACE THE SALVATION ARMY

IN THE FIRST PLACE THE SALVATION ARMY
WAS A RELIGION WITHOUT THEOLOGY
It was not based upon any dogmatic
teaching. It rested, he would not merely
say on feeling, but on sentiment, and
therefore, although for a time, in its early
fervor, it might flourish and prosper, still
it would be unable in the long run to
stand the attacks of those who did not
believe in Christianity. It would not be
able to hold its own against scepticism,
and as every false religion necessarily falls
when it was a tacked by those who desired and as every false religion necessarily falls when it was a tacked by those who desired to undermine all religion, so it must in the end certainly fall. Every false religion did, and one religion, and one only, could resist and endure to the end, and that was the Catholic Church of Jesus Christ, which taught the perfect truth. NO MAN COULD ASSAIL THAT CHURCH WITH

ANY SUCCESS, because it was founded upon the rock, Christ Jesus, and because it taught that which satisfied the human reason as well as the human heart. Although it required the submission of man's will, it never con tradicted that which reason taught was tradicted that which reason taught was true. There was a second objection they must take to the Salvation Army. It was the religion of the poor, but its weak point was that it was exclusively the religion of the poor. What power had it over a man of education? SUCH MEN TURNED FROM IT WITH DISGUST,

revolted by its vulgarity. There was something about it that created at once in all those who had any cultivation and edu all those who had any cultivation and edu-cation a feeling of disgnet and dislike for it. It was not that those who taught it belonged to the lower classes. It was in the first place, that they had not that necessary training—they were not quali-fied to teach religion to others; but, above all, they had not that spirit which God alone could give, which, raised by His divine power, even those who were un-educated, to speak His word, and carry His Gospel to others, for so it was in the days of the Aposties. The Aposiles were poor and uneducated men. The Pharisees and ancients, after our Lord's resurrection, noted that they were ignorant, poor, unnoted that they were ignorant, poor, un-cultivated men, and yet somehow they spoke with a power and wisdom that went straight to the heart. There was no bad taste in their teaching, and ro vulgarity,

but she appealed also to those who were cultivated and educated. She embraced all in her world-wide power, because she was full of the Holy Spirit of God, and therefore knew no distinction between the rich and the poor, but spoke alike to all. THE SALVATION ARMY WAS DEFICIENT IN

REVERENCE.
He did not think that any one who knew He did not think that any one who knew anything of that organization could say that in its preaching and in its general conduct there was a spirit of reverence. There was something in it which no one could help calling profane, and which was sometimes even biasphemous in the language which was used in the psalms they sang. They bandled that Name, which was above all other things, from ito to lip as they might any other name. They lip as they might any other name. They heard anatches of songs sung here and there by those who had picked them up by listening to them in which that Name

was used with RIBALD PROFANITY VND MOCKERY.
There it was that the Salvation Army showed a decided falling off in its methods. Last of all, the doctrine of being saved, as preached by the Salvation Army, did not preached by the Salvation Army, at the involve that contrition of heart and true humility which was taught by the Catholic Church. He very much doubted whether one Protestant in a thousand or whether one Salvationist realiy knew what an act of contrition was. Catholics true well enough that no one could what an act of contrition was. Catholics knew well enough that no one could reach the kingdom of heaven without having made a true act of contrition for past sins. That notion of having found grace and being saved—
THAT SORT OF PHRASEOLOGY WHICH MERRY COVERRY A PARTIAL CHANGE

MERELY COVERED A PARTIAL CHANGE and did not go to the very root of things
-was one which carried great dangers with it, and often was a most injurious substitute for the true doctrine that the Catholic Church taught, and, as a conse quence of that, he did not think that the general effect of the teaching of the Sal-

Not one in two or three hundred of it? He thought there was no doubt that

Mohammedan missionaries were also active. The missionary went and settled

active. The missionary went and settled in the viliage with great devotion and self-satisfice, and taught the colidren and brought them up in the doctrine of Mohammed. In a very short time a great change was created in the village, and multitudes of gods were replaced by a belief in the one true God.

THE HUMAN SACRIFICES OF CANNIBALISM HAD PERSSAFE HAD PERISHED, and instead of the horrible fetish worship

which before prevailed, they saw Moham-median converts kneeling in prayer to God at sunrise and at sunset. Let them see M hammedaniem in the course of centuries, when it possessed its full power, and they would see how it could only go to a certain point, and after that lead to a hideous corruption of morals, and to

A STATE OF SOCIETY WHICH THEY ALL CONDEMNED.
He did not mean to say the same of the Salvation A my. It was not for Catholies to judge, but this he would say, that the Saivation Army was at the present time in its early fervor. I is methods were much the same as those that they knew ordinarily by the name of revivals. It appeared mainly to the love of excitement. It was when they had had one of their meetings with sensational speeches and sensational prayers—to use their own exsensational prayers—to use their own ex-pression, with one or two jolly rollicking choruses—they went round and ought those whom they desired to convert to God. That was a method which could not last. It was not solid. It might go on for years or for centuries, but IT WOULD NOT LEAD MEN AS THE CATH-

'OLIC CHURCH LED THEM, in whatever country she prevailed, from one state to another, until they arrived at the high estate of the saints of God, whose lives were the pattern and copy of the life of Jesus Christ. They could not imagine counsels of perfection in that organization. The time would come waen its power would certainly decline, though not in THE LIFE OF THE MAN WHO HAD ORGAN

nor, perhaps, of his children. They could not look forward to any permanent advantage for England from the Salvation Army. At the same time they might hope, and must hope, that it would, to some extent, prepare for that to which they all looked forward when ENGLAND WOULD ONCE MORE BECOME CATHOLIC

There were many hopeful signs of that, and he thought they might consider the Salvation Army as one. It was a sign that the lower classes in England could not do without a religion. They would turn to that rock from which they were hown, and which once was the prevailing religion of England. Let them see how God had watched over that country, and had sent watched over that country, and had sent into every port of England, from another country which England had long perse cuted, hundreds and thousands to preach the Gospel to her. Let them see how FAITHFUL IRELAND HAD CHERISHED AND

out taste in their teaching, and ro vulgarity, but something that appealed to the educated man as well as to the poor—that reached the heart of the carefully trained Pharlees, if he had the good will, as well as the poor outcast. So it was with the teaching of the Catholic Church. There it was that men saw the contrast.

IT WAS NOT MERELY AND SIMPLY A DEMO ORATIC RELIGION THAT WAS TAUGHT
BY THE FAITH THROUGH

OUT ENGLAND,
where, perhaps, otherwise it must have died out. There had risen up in Englands
dying out. How differently Catholics were received from even the reception which they met with thirty or forty years ago. The old talk against Catholic during about all that is required.

NO Female Should be without Them.

In Ousands testify to their being the best Family Pill in use. They purify the system, regulate the towels, thereby cleansing the blood. For Females of all ages these pills are invaluable, as a few doses of them which they met with thirty or forty years ago. The old talk against Catholic Should be without Them.

In Ousands testify to their being the best Family Pill in use. They purify the system, regulate the towels, thereby cleansing the blood. Store invaluable, as a few doses of them which they met with thirty or forty years ago. The old talk against Catholic Should be without Them.

In Ousands testify to their being the best Family Pill in use. They purify the system, regulate the towels, thereby cleansing the blood. Store invaluable, as a few doses of them which they met with thirty or forty years ago. The old talk against Catholic Should be without Them.

So the Description of the Catholic Church. Should be without the catholic Church as a desire to improve the catholic Church as a steep portion as the poor outcast. So it was with the teaching of the Catholic Church as a desire to improve the catholic Church as a steep portion as the poor outcast. So it was with the catholic Church as a steep poor outcast. So it was with the catholic Church as a steep doses of them church as a steep doses o

tage; they were only a handful cast among THE PAGANISM OF LONDON, and so they might hope that the influence of Catholics in E gland would more and more change the face of that country which was now swallowed up by false religions. Catholics should lead better lives and show men that because they were Catholics that were hatter were Catholics they were better men and better women. They knew how hard a task those had who had the care of the various churches in London, those who ministered to the wide parishes in which Catholics were for the most part no which Cathories were for the most part poor and scattered, and they knew that in many cases it was impossible for the parish priest to make both ends meet. The expenses of the schools, the ordinary expense of the Caurch, however careful he might be, were nevertheless in excess of his re-ceipts. It was the case in that parish, and t was a continual anxiety to the pastor. They knew that it was

A GREAT DISADVANTAGE, even in spiritual matters, if an empty purse condemned a priest to abstain from purse condemned a priest to abstain from good works he might long to perform, and to have to turn away from his door those whom he would be only to glad to assist if only he had the means. And therefore he appealed to them on behalf of that mission. He would ask them to do what sion. He would ask them to do what they could to imitate—he did not hesitate to say-the Salvation Army, in their salfto say—the Salvation Army, in their sail-sacrifice, zeal and charity. The rev. preacher an made appeal on behalf of this charity. He asked them to give liberally. He asked them, as children of the Catholic Church, for the love of our Lard and Saviour, to try and do their best to help that mission to provide its necessary resources. If it cost them something, if they denied them selves in order to give more liberally, then they would be doing an act of charity which would bring them a rich reward. Let them give to Him for the love of His holy Mother, for the sake of that Church which He founded in His blood, as He gave Himself for them, without any stint, and as He gave Himself solely and en tirely, so let them at least try and imitate His generosity and give liberally to His cause that day.

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

have perfectly pure blood. The taint of scrofula, salt rheum, or other foul humor is heredited and transmitted for generations, causing intold suffering, and we also accumulate poison and germs of dis-

YOUR the air we the food the water There is more conprove a positive power of Hood's Sarsaparilla over all diseases of the blood. This medicine, when fairly tried, does expel every trace of scrofula or salt rheum, removes the taint which causes catarrh, neutralizes

the acidity and cures rheumatism, drives out the germs of malaria, blood poisoning, etc. It also vitalizes and enriches the blood, thus overcoming that tired feeling, and building up the additional process. feeling, and building up the whole system Thousands testify to the superiority of Hood's Sarsaparilla as a blood purifier. Full infor-

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of time with me. About this poor of your boxes of Morse's PHIs and have taken three boxes of Morse's PHIS and have taken three boxes of them up to the present writing. I can again do my own work and feel twenty years younger.

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PRINCETON, Ind., Aug. 24, 1888.

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DEAR SIR: — Your Dr. Horse's Indian Root Pilis have effected a most remarkable cure. My mother was suffering from kidney difficulties; the disease had got so firm a grip upon her hat she could not walk a step. I bought a box of your pilis and commenced giving her two pilis every night; before she had taken all of one box she could walk about the house, To-day she is perfectly well and says that Morse's Pilis saved her life.

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Catholic Record

London, Sat., Dec. 13th, 1890.

EVANGELIST WEAVER ON HOME RULE. London Free Press reporter inter-

viewed Evangelist Weaver on Friday last, and obtained from him a pile of rubbish and downright misrepresentation that any reepectable journal would bestate to publish, The reporter might have easily conjectured the kind of person he was dealing with when the Evangelist (God bless the mark) prefaced the colleguy with what the plous old Methodist lady said to him before leaving Ireland only eight months ego. She said "Are you not afraid to go to Canada?" He replied, " No." Then she continued : " Walt till you see the wolves and the bears; you will be esten by them." He proceeded : "Another dear old lady friend told me that a Salvation Army Captain who returned from that borrid country said that the ground is frozen so hard in winter in Canada that they cannot bury their dead and in every city they have big farnaces to burn them in : and it often happens that people are thrown in who are not dead, but it is too late and their agonizing shrieks are something terrible." Taese fantastic yarns of the Goody-Two-Shoe style should have warned the Free Press man that he met an Irish omedhaun who partook more of the character of a knave than a fool. Mr. Weaver is just eight months out from Ireland, and has cettled down in the Grimsby district, where he owne a fruit farm. In the winter months he allows the farm to take care of itself, and meanders about the towns and small cities in search of the unsophisticated and the devout inquirers after the way of salvation. In this manner the winter weeks can be made profitable, and a nice penny turned before the pruning and mulching sesson of spring comes round. What poor stuff is doled out to the unfortunate dupes who go to hear drawling platitudes may be inferred from the untruthful and silly tales he does not blush to narrate about his native country. The reporter said : "Have you travelled much in Ire land?" "Ah! yes; a great deal. Farther questioning brought out the fol-

"The North of Ireland is the best neat farm houses and small farms speak of general prosperity. . . . In the South and West things are very different. Here the poor souls are kept down by the priests to a state of poverty. . . these onle era have lery and so need to living in abject poverty that prosperity would scarcely be welcomed by them."

The man who talks such nonfense could alone invent wolf and bear anecdotes and the "burn 'em alive " stories. Every one knows that the Olphert

estates, where so many heart-rending evictions have lately swelled the annale of landlordism and crime, is situate in the north of Ireland. Gweedore is famil iar to all readers as a place where desti tution is the normal condition, and famine the periodical phase of the coun try. Surely Weaver is not such an arrant humbug as to attempt to make people believe that Gweedore is in the south or west of Ireland It must astonish him very much to find how the Irish in Canada, and especially in the United States, can manage to live in prosperity. Fortunately there are people in Canada who know as much about Ire land as Mr. Weaver does, and who can prove him to be a vulgar and ignorant enemy of the truth. For instance : Speaking of Home Rule, the Evangelist says: "In the North of Ireland you will not find more than one in a thousand in favor of Home Rule, and these are the people who are the best able to judge of the value of a government measure, because they are better educated." The whole English-speaking world knows that the Province of Ulster at the last general elections sent a majority of Home Rulers to Parliament, and that the most prominent among the Home Rulers, Justin Mc-Carthy, is men be: for Derry and Mr. Sexton is men be for Belfait. If the knowledge which Evangelist Weaver displays is a specimen of the superior education obtained in the n'rih of Ireland, well, G dhelp the north of Ire'and, and may heavin interpose to sare the simple-minded, d vout but all too guilitle resple of Cana le from such mountebanke as Weaver is on this ground that the Catholics of Win- Catholics the liberty they have hitherto

proving himself to be every time he opens

his mouth.

Enteriog into details of the povert witnessed in some parts of Ireland, and brought on, of course, by the priests, Mr. Weaver caye: "The walls of the hute they live is are built of mud, and the roofs are thatched — generally but one room 12x12—and in it the whole family live, including fowls and pige. Beds are suspended from the roof"—like Maho-

These are some of the details of poverty prevailing in the south and west parts of They are grossly exaggerated, however, if not burlesqued, by this canting hypocrite from Grimeby. Neither can the existence of such be attributed to the priests, who often have to part with their libraries to keep their flocks from starving, but to Protestant England, which handed over to Oliver Comwell's followers all the best and most fertile lands in the country and now permits them to grind the lives out of the tillers of the soll.

Evangelist Weaver, however, confines his description to mud walls, ragged clothes and defective chimneys, and in these the Free Press finds a pendant for "Darkest England," for it heads Weaver's lucubrations with the title "In Darkest Ireland."

There is every difference, however. In Ireland there is poverty—in England crime; in Ireland mud walls—in England dens of infamy worse than those mentioned in Dante's description of hell ; in Ireland there is suffering from cold and hunger-in England a population sodden with driek. So says Gen. Booth in his book, "Darkest England," and he aids: Steeped in vice and eaten up with every social and physical malady. These are the dens of darkest Ergland, amidst whom my life has been spent and to whose rescue I would summon all that is best in the manhood and womanhood of our land."

In the same book we find written ithe

following : "And what a slough it is." he says, "no man can gauge who has not waded therein, as some of us have done, up to the very neck for long years. Talk about Dante's Hell, and all the horrors and cruelties of the torture chamber of the lost! The man who walks with open eyes and with bleeding heart through the shambles of our civilization needs no such fantastic our civilization needs no such fantastic images of the past to teach him horror. Often and ofter, when I have seen the young and the poor and the helpless go down before my eyes into the morass trampled under foot by beasts of prey in human shape that haunt these regions, it seemed as if God were to longer in His world, but that in His stead religned a fiend, merciless as hell unthless as the grave. Head it is no in His stead reighted a hend, merciless as hell, ruthless as the grave. Hard it is, no doubt, to rerd in Stanley's pages of the slave-traders coldly arranging for the surprise of a village, the capture of the inhabitants, the massacre of those who resist and the violation of all the women but the stony streets of London, if the could but speak, would tell of tragedies as awful, of ruin as complete, of ravishments as horrible, as if we were in Central Africa, only the ghastly devestation is covered, corpse-like, with the ghastly artificialities and hypocrisies of modern civilisation.

All these horrors General Booth is taking upon himself to remove; and let us hope that he will succeed. Mr. Weaver, the Evangelist, however, left the poor people of Ireland, his native land, to shift for themselves. He came out here to settle amidst the vineyards and peach groves of Grimsby. A'l the sympathy his selfish nature prompts him to is to villfy his own countrymen—to hold then up to ridicule-to lie about them. All honor to Booth! We know what Scripture says will be the portion of the hypocrite and the liar.

THE MANITOBA SCHOOL LAW.

Judge Killam, of Manitoba, has given his decision in the suit which was brought before him to dispute the constitutionality of the tyrannical school law which was passed at the last session of the Legislature of that Province. The decision is adverse to the Catholic claim that the rights which Catholics exercised when Manitoba was made a Province of the Dominion should continue to be recognized as part of the school system of the Province, and if Judge Killam's decision prove to be the law. the Catholics will be taxed for the support of the Public schools, notwithstand ing the fact that they have schools o their own to which they send their children.

The case has been appealed, however to the whole bench of judges, and if Judge Killam's decision be sustained, it will be brought before the Privy Council in England.

The Catholic claim is that when Manitobe was constituted a Province. Catholic schools existed, and were aided by a State subsidy. In fact, the school system at the time was a denominational one. Catholice and Protestants alike had their denominational schools, which were sup ported in part by Provincial subsidies. Tae Confederation Act guarantees to Catholics or Protestants when in the minority in any Province, the safety of such rights to Separate or dissentient schools as they may have had at the time when they entered into the Confederation. It was

Catholic schools, just as they did before Manitoha became a Province. Judge Killam has decided that the

intention in framing the Act which protects minority rights was merely to pre ority possessed under Legislative enact. ment; and, as there was no law under which the Catholics of Manitoba enjoyed Separate schools, be maintains that they are subject to school legislation abolish. ing the privileges they have bitherto

It is quite possible that the higher courts, to which the question is to be submitted, may sustain Judge Killam's decision : but the law is none the less odious and oppressive on this account and it was enacted with the design of inflicting gross ir justice upon Catholics,

The right of parents, or, to speak more correctly, their duty, to provide a thoroughly religious education for their children cannot be disputed. Independently of any human law which imposes upon parents the obligation of training their children in the way they should go, the natural and divine laws agree that parents are under this obligation. Parents are bound to love their children and to preserve them as far as possible from exposure to the contagion of vice. They are bound to take care that they shall be properly instructed in those secular branches which befit their condition in life; but their duties do not end here. Taey are also bound to instil into them in their tender years the principles of religion and good morals which will be their safeguard during life.

The anti Catholic press of Oatario, and especially the Mail, are constantly dinning into our ears the duty of the State to provide for the education of children, and we do not deny that it is advisable that the State should assist parents in the discharge of their duties. But we recent issues of the Mail would have us draw, that the State has the right to take the education of the child out of the hands of its parents entirely, and to decide the whole character of the education which shall be imparted. The State cannot relieve parents of their natural obligations towards their children. The divine law which is given to children is the expression of the law which nature itself dictates :

"My son, hear the instruction of thy father, and forsake not the law of thy mother: that grace may be added to thy head and a chain of gold to thy neck." (Prov. i, 8)

As the child is bound to receive instruction from his parents, the parents are equally bound to impart it .

"And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord." (Eph. vi., 4.)

We maintain, therefore, that the State has done its whole duty when it enables parents to educate their children in accordance with their conscientious convictions; and, further, we acknowledge that for the good of the community the State does well to insist that parents shall fulfil their obligations, and to facilitate their fulfilment by extending appropriate aid to education. But it is an undue interference with parental rights to throw any obstacle in the way of those children thoroughly - to educate them religiously and morally as well as in secular matters. This is what the Manitoba Legislature has done.

The Government of a country is, of course, backed up by the physical force which is at its command, but it is none the less a tyranny to interfere with the conscientious convictions of the people, and the Catholics of Manitota are quite in the right to resist to the last the iniquitous legislation which was adopted at the instigation of Mr. Dalton McCarthy while fanatical agitators were exciting an anti-Catholic spirit throughout the Dominion,

Whatever may be the result of the suit which is now pending in the courts, we hope that the Dominion Government will do justice to the Catholic minority. It was the proud boast of the fathers of Confederation that the provision which was inserted in the British North America Act, which gives to the Dominion Govern ment the right to veto the Acts of the Provincial Legislatures, was intended as protection of the minority in each Province against the possible hostile legisla tion of the majority. It was foreseen and foretold that such hostile legislation might arise out of religious differences, and the provision was avowedly introduced chiefly for the protection of the minorities n each Province. If there is any case possible in which the power of the veto ought to be exercised that case arises in the anti-Catholic school law which has been placed on the statute books of Man-

It is well understood that the conscien tious convictions of Catholics on the subject of education are firm and unalterable. The Catholics of Manitoba do not ask that Protestants shall be taxed for the support of Catholic schools; and so there will be no injury done to any one by preserving to

nipeg objected to being compelled to pay a tax for the Pablic schools, insamuch as they support and send their children to Catholic schools, just as they did before Manitoba became a Province.

Send of the pablic schools are they did before to helping Catholics. Catholics do not need, nor do they want such help ; but it is a reasonable demand that they shall be allowed to spend their own money in of. It is in order that these just demands may be conceded that we ask the Dominion Government now to exercise the veto power.

The reasons we have given are quite sufficient to justify such a course But there are other powerful rea sons especially applicable to Mani oba why it should be exercised. It will be remembered that when the North West resisted the assumption of Guber. natorial powers by Governor McDougall who was sent by the Dominion Govern ment to fill that position, Archbishop Tache, who was then in Rome, was sent for by the Dominion Government to use his influence for the preservation of peace. His Grace succeeded in arranging a peace ul settlement of the trouble and it is certain that the permanency of the Catholic and Protestant school system was one of the conditions on which a settlement was agreed upon. Protest. ants were then in a minority; but both Catholics and Protestants were agreed upon the importance of preserving freedom of education in the matter of relig. ion. Now that Protestants are in majority in the Province, it is with very bad grace that they endeavor to break the compact, which was then made. It is certainly the duty of the Dominion Government, which was a party to the compact, to see that it be carried out, as it certainly would have interfered before now if it had hap. pened that Catholics had maintained their original predominance in that Pro vince, and had endeavored to break their compact by abolishing Protestant denom inational schools

It has been stated, and we shall prob ably see it stated again, that we are in consistent in demanding that the veto power be exercised now, whereas we were opposed to its exercise when the Jesuit Estates Bill was under consideration. Taere is no inconsistency whatsoever in our position on the two ques tions. The question now regards the it fliction of an ir justice upon the Catholic minority in a Province ; whereas the Jesuit Estates Act inflicted no injustice on the Protestant minority. On the contrary, a sufficient sum was apportioned for Protestant education to make the law equitable it it had merely provided for a Government grant for educational purposes, and that sum has been accepted by the representatives of the Protestant minority a sufficient to meet their equitable claims, It is to be remarked also that there is another essential difference between the two cases. The sum paid to the Quebec Bishops and Jesuits was intended for the cancellation of a just claim on property of which they had been unustly deprived. The Protestants had no such claim ; so that if any had the right to complain of the Jesuit Estates Act, it was the Catholic majority, and not the Protestant minority. We deny, therefore, that there is any parity whatsoever between the two cases. The demand for the will against the British people is ," the veto of the Jesuit Estates Act was dictated pot calling the kettle black;" and it by the spirit of Orange and Minis terial bigotry, and therefore we opposed it as it would be a deliberate insult to over 42 per cent. of the population of the Dominion.

DISGRACEFUL PROCEEDINGS IN A COLLEGE.

Several Protestant colleges and univer sities have of late been gaining for them selves a notoriety for the disgraceful pro ceedings of their students. It is but a short time since a Michigan institution was in open armed rebellion. In Canada too there have been disgraceful scenes enacted under the name of hazing, but Queen's College of Oxford has recently surpassed in combined profanity and cruelty almost anything we could conceive. Fifteen or eixteen young men dressed themselves in masquerading cos tume, one representing a Bishop with mitre and crozler and vestments pertain ing to the episcopal order, while others were attired as nuns and acolytes with centers, the remainder wearing surplices. In this guise they marched in procession each carrying a cup filled with whiskey, of which they took from time to time coplous draughts. They bore also a basket of blecuits.

In this manner they went to the bad rooms of the Freshmen, battering open the doors and dragging them from their beds to force them in their scanty night dress to take part in their orgies. A mock High Mas: was then celebrated, and the nude Freshmen were forced with blows of switches and sticks to go through the caremonies, and to drink quantities of the whiskey and to est the biscults.

One student was after wards dragged from bed, and his night shirt being torn from him into shreds, he was tied to a tree and left there stark naked until

The perpetrators of these outrages were

known and on complaint of the ill-treated Freehmen they were duly punished by the faculty, though the majority of the stu dente, namely, seventy out of one hundred and five, passed a vote of censure on those who laid the complaint.

The minority are now in nightly fea of violence, and are compelled to main-tain an armed watch, pistols, swords, and bludgeons being freely displaye sad

It is impossible to conceive that ocurrences like these should take place in an institution where a religious training is given to the students, and it is probable that this is the very reason that such things do not occur in the numerous Catholic educational institutions of America and England.

The enemies of Catholic education might learn from the frequency of such occurrences as we have described that a religious training is not so useless thing as they imagine it to be.

THE TORONTO MAIL ON THE

IRISH PROBLEM The Mail of the 5th inst. takes or from the message sent by the Irish delegates who are now in America to the Nationalist Parliamentary party at London, to represent the Irish Nationalists as imbued with an intense hatred towards the British people. Among the state. ments made in that document, which is signed by all the Irish delegates except Mr. Harrington, blame is thrown upon Mr. Parnell for using "deplorable exprassions of ill-will towards the British people." Among the signatures are found the names of Mesers. William O'Brien and John Dillon, and the Mail asserts that both these gentlemen have frequently expressed most violent batred of England

The desire of the Mail is evidently to create ill-feeling against the Irish delegates, and especially against Massre. O'Brien and Dillon, who at present lie under a sentence of six months' imprisonment to which they will be subjected immediately on their return home, if they really do return while the present Govern. ment remains in power.

And for what has this sentence been passed upon them? Because they advised the people in the famine threatened districts of Ireland to use their bardly-acquired earnings in the first place to avert famine and starvation from themselves and their families, and to pay no rents until the grim ekeleton of famine be driven off. In the best of times, it is acknowledged that self-preservation is nature's first law. The first claim of the tenants to farnish themselves and their families with the necessaries of life is therefore legitimate. It would not be very wonderful, then, that the people of Ireland should return hatred to those who would, under protection of bayonets. battering rams and batons, snatch from them the means of sustenance, for the purpose of enabling the landlords to co'lect rents largely in excess of the value of holdings, especially at a moment when that money is needed to save the lives of the tenantry.

However, it is not true that either Mr. O'Brien or Mr. Dillon inculcated hatred of the British people, as the Mail asserts, The Mail states that Mr. O'Brien's blame of Mr. Parnell for using expressions of illattempts to prove this by stating that United Ire'and, of which journal Mr. O'Brien has been editor for nine years, abounds in worse expressions than those which the Home Rule envoys now condemn. United Ireland did indeed expose acts the of tyranny which have been perpetrated from day to day upon the Irish people, and called upon the latter to unite in resisting the tyranny and punishing the oppressors, but this was to be done by lawful means, namely by voting against them at the polls, and by uniting in self-defence. It inculcated hatred for the oppression, and the punish ment by lawful means of those who perpetrated it. It urged the Irish people to do what every voter is urged by political leaders to do, to assert their rights as men in order to secure self-government, the only remedy for the evils under which Ireland is groaning. In doing this it is necessary to sweep out of political existence those who support Government by oppression and Opercion, bat United Ireand did not inculcate hatred for the people of E igland as such. On the contrary, there have been frequently most onciliatory articles in that journal, and expressions of most hearty good will toward the English and Scotch people.

It is thoroughly well recognized in the columns of United Ireland that there is in the British public an innate love of fair play which would lead them to do justice to Ireland if they were only made onscious of the nature of her just demands, and of the sufferings to which her people are subjected. But it is of no use to deny that until the last three or four years the British people have been apathetic as regards Ireland's demands. It has been the custom of the people of England to consider Irish politicians as simply bothersome obstructionists, who by asking Parliament to give relief by removing Irish grievances, inmorality.

only put an obstacle in the way of tion useful to England. Apathy ruling race from enquiring into the wrongs which are endured by those who are suffering from misgovernment, and in this respect the people of Great Britain were blameable for the treatment of Ireland. This will account for such strong expressions as United Ireland and other Irish Nationalist journals & used when denouncing alien government - and all who sustain it for Ireland.

It will be remembered that the Mail has always been ready to misrepresent Ireland, and this late charge against the prominent leaders of the Nationalist movement is quite of a piece with former statements of that journal in regard to the people of Ireland, When Mr. Wilfred Blunt was in prison for attending a political meeting in Ireland the Mail pretended that because Mr. Blunt was an Englishman, the Irish Nationalists had no sympathy for him, but were secretly delighted because he was subjected to such ill-treatment. But the statement was falsified by the enthusias. tic receptions with which that gentleman was everywhere honored by the people, by the resolutions of sympathy which were everywhere passed by branches of the League, and by the unanimous condemns

the Government by the Nationalist press for dealing with him so harshly. The Mail's assertions now have no more truth in them than had its statements regarding Mr. Blunt. The people of Ireland has oppression, and the real oppressors, no doubt, come in for a share of the detestation, but the people of England are not hated as such. Irishmen, on the contrary, regard those Englishmen with affection and respect who have shown some sympathy with the suffering popu-

The Mail also states that Mr. O'Brien and the Nationalists generally want confiscation of the landfords's estates in Ireland. There is no truth in this. If the titles of the landlords were closely looked into, many of them would be found to have arisen out of confiscation, and they might very justly be disputed on this ground, but the Irish tenantry do not ask that so radical a measure of relief be afforded them. They ask only that they should have their holdings at a fair rent instead of the rack rents they have been forced to pay; rents which esnnot be paid from cultivation of the soil. They ask that they shall not be charged rent for improvements which they themselves have made, and that the land laws be made in the interests of the people of the country instead of for the perpetuation of an absentee landlord aristocracy. These demands are based upon the principles of eternal justice, and they must be granted before the Irish people can be expected to waste much love upon their oppressors.

A PROTESTANT MOVEMENT FOR RELIGIOUS EDUCA-TION.

In response to an invitation issued by the Presbyterian Synod, the ministers of twenty three Protestant bodies met recently at the University of New York to take into consideration the necessity of introducing moral teaching into the Public schools. The Baptists refused to all the other Protestant denominations of New York and New Jersey were represented. The Secretary of the Committee of Arrangements stated that the Baptists had mistaken the purpose of the Conference, but though the Baptist Pastors' Conference had refused to send delegates, many Baptist clergymen were present as individuals, and they were invited to take part in the deliberations.

One of the speakers, Professor Crooks, of the Drew Theological Seminary, spoke strongly in favor of making concessions to the Catholics in order that some practical conclusion might be reached whereby morality would be taught, and also such doctrines as are believed equally by Catholics and Protestants.

The general feeling of those present was in favor of teaching Christianity in the schools, without countenancing a union of Church and State, and resolutions to this effect were adopted. A committee was also appointed to carry on the agitation, and to consider the advisability of preparing a text-book of religious instruction which might be acceptable to all denominations, so that it could be used in the schools.

Catholics cannot be satisfied with any such half measures as these gentlemen would wish to adopt. Catholic children must be taught the Catholic religion without the limitations which they would wish to impose; and the only way in which Catholics can be justly dealt with is for the State to assist the Catholic parochial schools equally with other schools, in proportion to the results attained in secular studies. It is a good sign of the times, however, when we find that a convention of Protestant ministers has recognized at last that the position taken by Catholics from the beginning in favor of religious education is the only safeguard against infilelity and DIOCESE OF LONDON.

EPISCOPAL VIBITATION TO ST. AUGUSTINE S. WAWANOSH.

On Saturday forenoon, November 29th, His Lordship Bishop O'Connor, of London, was met at Blyth station by Rev. Father McGee, pastor of St. Augustine, Blyth and Wingham, who drove His Lordship to St. Augustine, a distance of twelve miles, which in such fine winter weather, with splendid roads, and good horses seemed very short. Although it rained Saturday night and looked very gloomy, still the weather could not have been more desirable for the season than it was more desirable for the season than it was on Sunday. At an early hour on Sunday morning a long string of vehicles well filled with people auxious to be in time for the earthwaite. for the ceremonies were seen wending their way in the direction of the church. When the hour appointed arrived the church was well filled and before the ceremonles were over many were compelled to remain outside, unable to gain admission to the church. At 10 a, m. the Bishop, standing before the atter, which was beautifully decorated, requested those who were to be confirmed to come forward to be examined in the Christian doctrine. His examined in the Christian doctrine. His Lordship commenced the examination of the children at 10 a.m., which lasted till 11:30. The children answered the questions put to them remarkably well, a cir cumstance which pleased His Lordship very much, as well as the pastor, Father McClee, who has been training and instructing the yourg ones all summer and fall. In the sanctuary we noticed Perfections fall. In the sanctuary we noticed Rev. Fathers McGee, pastor; Lotz, assistant; Corcoran, of Teeswater; and D'xon, of Ashfield. Immediately after the examination of the children the Bishop, preceded by a procession of priests and altar boys, came from the sacristy and went around the church aprinking it with holy water and reciting the psalms and solemn prayers that are prescribed for the dedica and reciting the psame and reciting the psame and reciting the psame and reciting the psame and sinew of the psame tively. The singing was much admired, and was an agreeable surprise to many of the strangers present. The music was the strangers present. The music was furnished by the St. Augustine choir, structure which now ornaments the assisted by Messrs. Zager and Dopp, of Wingham. Miss McCabe took great pains to prepare the cboir, to enhance the beauties of the ceremonies. The solos in the Mass were admirably rendered by the Misses Gibbens, Coyle and McGrosen and he Mass Coyle and McGrosen and he Mass David McGrosen and he McGrosen and he Mass David McGrosen and he and McGrogan and by Messis. Dopp, Mc Cabe, Z nger and Gibbons. Immediately after the Miss His Lordship stepped to the railing and delivered a touching and earnest discourse on the Sicrament he was about to administer-confirmation - which would make those who received it zealous and fatthful soldiers of Christ. After the confirmation services were over Mr. Rich ard Paelan read the following address of welcome and congratulation to His Lord

To Right Rev. Denis O'Connor, D. D. Bishop

My Lord-We, your faithful and de-voted children of the parish of St. Augus-tine, feel honored and delighted by your presence smongst us to day, and we selze this opportunity to congratulate Your Lordship on your elevation to the episcopacy, as also to welcome you as our chief pastor to our parish. It is always a day of joy and gladness for loyal and devoted Catholics when they have an opportunity afforded them to welcome their Bishop, and especially so on an occasion of this and especially so on an occasion of this kind, when he comes for the two-fold purpose, namely, of bleesing their church and administering the sacrament of confirma-tion to the children of the parish. The giad tidings of Your Lordship's appoint-ment to the See of London caused our hearts to beat with joy, and with good reason we may call ourselves happy be cause we are smorg those favored souls whom the Holy Ghost has appointed you to conduct on the perious road which leads to eternity. We sincerely hope that you will soon avain afford us the coveted privilege of bidding you a fond welcome, yes, a hundred thousand welthe name of the Lord." You come to us, beloved Bishop, in the name of our Lord Jesus Christ to bless our church, and to sign our children with the sign o Of old our Blessed Lord looked with tenderness on the little ones. You, too, following His example while president of Assumption College, have said by your actions "Let the little ones come unto Me and forbid them not." May He who is of all friends the best, pour forth choice blessings on your path through life. May your new mission as Bishop of this diocese be a garden of delights yielding fruit in abundance for life eter-nal. In conclusion we assure Your Lord-ship that as Catholics it will ever be our greatest aim and ambition to co-operate neartily with Your Lordship in everything which you may undertake in the interest of religion in this diocese. With this sesurance we humbly ask your cere homage and pray that you may grant your episcopal blessing to ourselves and families.

Signed on behalf of the congregation Signed on behalf of the congregation:
E Brophy, E McGuire, P Kearney, M
Leddy, P Cummins, J Forlo, P Callaghan,
John O'Connor, W Brophy, M McCabe,
P Nugent and A McCabe.

P Nugent and A McCabe.

The Bishop, having thanked the congregation for this expression of their loyalty and devotion, spoke in eulogistic terms of their hard working and devoted pastor, Rav. Father McGes. His Lordship also addressed the congregation at some length on what Christians must do to save their souls, and cantioned his hazarant account the and cautioned his hearers to avoid the awful vice of intemperance. His Lordship administered the total abstinence pledge to the boys who were confirmed till the completion of their twenty-first year.
Vespers were sung in the evening at seven by Rev. Father Corcoran, of Teeswater. His Lordship was assisted at the throne by Fathers McGee and Loiz. The Vespers sung were the Gregorian and the Vespers sung were the Gregorian, and the litanty was the Roman. Lambilotte's Vespers sung were the Gregorian, and the litanty was the Roman. Lambilotte's Tantum Ergo was nicely given by the choir. In fact, the choir rendered all the music very efficiently. His Lordship preached again at verpers to a large audience. He dilated on the sacred character of a church as compared with anything dedicated to God under the old dispensation. The Bishop

is an able and self-controlled preacher. He never misees the right word in speaking and his doctrine is worthy of the language. Before concluding this account of His Lordship's visit to our parish, I may be permitted to say that Rev. Father McGes, who has been our pastor only a little over two years, has, in that short period, furnished the parochial residence at a cost of over \$500, erected an altar in the church of the Sacred Hear', Wingham, paid off a considerable portion of the debt on the Blyth church, and now has beautified and repaired our church at St. Augustine at the cost of over \$700. Father M.Gee is a hard worker, a good financier and a most exemplary priest. May he long remain with us as our pastor to guide ourselves and families on the narrow road which leads to Heaven. leads to Heaven. P. J. K.

PARISH OF RIDGETOWN.

The traveller on the Michigen Central Raliwsy is struck by the number of dusky villages and dreary sidings with which the road is dotted between St. Thomas and Windsor. This dull monotony is broken by the appearance of a bright little town about forty miles west of St. Thomas, known as Ridgetown. The Catholics of this place, like most of our co-religionists in the early settlement of this country, had many difficulties to contend with in keeping allve the faith and in the practice of their religious duties. When pricets were scarce, and churches few and far between they had to travel many miles to the distant parish of Chatham to assist at the Huly Sacrifice of The traveller on the Michigen Central Chatham to assist at the Holy Sacrifice of the Mass and to receive the sacraments. After some years spent in this way the Catholic spirit of the people of Ridgetown took practical shape, and the result was the erection of a modest little chapel about three miles west of the town, at a place known as "The Seventh." Here it

received the last consolations of religion, were peacefully laid to rest.

About ten years ago the old frame church gave place to a handsome brick structure which now ornaments the western portion of the town. Owing to a want of funds the interior was not finished at the time. ten years. During the past few weeks interior is now finished in a hand-some frescoe. The windows have been painted; and this work is so been painted; and this work is so artistically accomplished that a casual observer might easily mistake them for the genuine stained glass. The painting and frescoing was done by Mr. Trato of Caatham. A handsome new altar has been erected, the handiwork of Mr. James O'Connor, of Ridgetown. A beautiful statue of the Sicred Heart of Jesus and one of the Blessed Virgin occurs nedestals on either Blessed Virgin occupy pedestals on either side of the altar. A new set of stations of the cross have been procured and a new

organ.

The solemn ceremony of re dedication of the church took place on Sunday last, His Lordebip Bishop O'Connor officiating. What rendered this occasion especially interesting was the fact that it was the first visit of our beloved Bishop to this mis sion since his consecration. His Lord ship arrived by the afternoon train on Saturday, and was met at the station by Father Quigley and a number of the parishioners. At 10:30 o'clock on Sun day morning commenced the solemn ceremonies of the dedication of the church. High Mass was sung at 11 o'clock by Rev. Father Quigley. At the end of the first gospel His Lordship preached a beautiful and touching discourse on the sacraments. After Mass a number of gentlemen advanced to the altar railing, where on behalf of the congregation, the follow ing address was read to His Lordship by Mr. Lawrence McDonald :

To the Right Rev D. O'Connor, D. D. Buhop of London:

MAY IT PLEASE YOUR LORDSHIP-On this, your first visit to the town of Ridge town and this part of the parish in which it is included, we, the Catholics of St. Michael's church, express to you a hearty welcome. For many years we have heard of your labors in the cause of Catholicity, both as an educator and priest, and we heard with unbounded joy of your elevation to the See of London. While regretting to lose our late Bishop, and congratulating him on his elevation to the Archiepiscopal See of Toronto, our greatest recompense has been that his successor is one in whom we place implicit trust and confidence, know ing that for years you have been recognized as one of the most pious and learned ecclesiastics in the Province. We can only say that in this district we, your children, live in the utmost harmony and love with those who, while Carlstians, differ from our Catholic belief, and to whom, in a great measure, we owe the erection of this beautiful edifice, thus differing from the spirit which, we regret to say, exists in other parts of the country. This spirit of brotherly love and fellowship, white dear brotherly love and fellowship, while dear to our hearts, cannot but give pleasure to Your Lordship. This welcome extended to you in such poor language is sincere though brief, and we believe is shared in by our Protestant fellow citizens, who join with us in extending the hospi-tality of our town to you on this occasion. Not believing in selfpraise, we still desire to say that you will find the Catholics of this part of the diocese as true to Mother Church as any you have the honor to preside over. Asking your benediction for us all and your prayerful good will towards our little church and beloved pastor, Father Quigley, we beg to remain, on behalf of

Miss Mathews, the Misses Tompkins, Mr.

Dilliot and Mrs. Jennings.

On Monday morning, after having said an early Mass, his Lordship took his departure, leaving behind him an impression on the people of Ridgetown of all denomunations which will not soon be effaced.

To the Editor of the Catholic Record:

SIR—"Quebece," in his communication on the "Link Catholic Parameters in his communication on the "Link Catholic Parameters".

ARCHDIOCESE OF TORONTO.

REQUIEM MASS AT ST. BASIL'S. The Badlian Fathers of the city and s The Baillan Fathers of the city and a number of the ciergy were united in a solemn Requiem High Mass at St. Biell's Church yesterday morning, it being the thirtieth day since the death of Rev. Chas. Vincent, V. G. His Lordship the Bishop of London was the officiating prelate, assisted by Father Marijon as assistant celebrant, Fathers Terfy and McBrady as deacons; Father O'Donohue, deacon of the Mass: Father Guinana, anh.deacon the Mass; Father Guinane, sub-deacon and Father Dumouchel, master of cere-

and Father Dumouchel, master of ceremonies. Among the prelates and clergy present were the following: His Grace the Arehbishop of Toronto, Bishop O'Connor of Peterborough; Blshop O'Mahouey; Fathers Flannery, St. Thomas; Campbell, Orlilia; McEvay, Hamilton; Gibney, Alliston; Rooney, V. G., Laboreau, V. G.; Egan, Thornhill; McMahon, Brighton; Crinnon, Hamilton; Lawlor, Toronto; Caseidy, Barrie; Walsh, Toronto; Maddigan, Dandas; Feny, Brantford; Klernar, Whithy; Jeffcott, Pickering; Conway, Peterborough; O'Leary, Hamilton; Frsiling, Sheehan, Lanch, Hand, Davis. Mass was sung by the boys of the college, under the leadership of Father Chalandard.

His Lordship Bishop O'Connor, of Lon-

His Lordship Bishop O'Connor, of London, who was a student at St. Michael's College some years ago, was given a pub-lic reception yesterday at the institution. A banquet, to which about seventy-five guests were present, was held, and His Grace the Archbi-hop presented. The students of the college presented Bishop O'Cornor with O'Connor with a beautiful address, to which he made a happy reply, and con-cluded by securing the promise of a holfcay for the boys. An address was presented by the students to His Grace the Archbishop, who briefly replied.—Toronto Globe, Nov. 5.

ARCHBISHOP AND THE THE

The decision of the Archbishop of Canterbury in the trial of the Bishop of Lincoln, charged with having been guilty of practices not warranted by the rubric of the Caurch of England, is not the least humorous part of this whole farci-cal proceeding. The solemnity with which His Lordship weighs the evidence and utters judgment upon the points raised by the anti-R tualistic English Caurch Union is not the less comical in view of the notorious aversion of the great Anglican Church dignitary to everything open to the suspicion of tending Romeward.

The Bishop of Lincoln, in his eager-

ness to authenticate the alleged intimate relationship between the English estab-lishment and the Roman Church, had been led into more or less flagrant imitations of the Catholic ritual. He not only borrowed certain rubrical practices from the Roman Church and introduced them into the services of his own as an integral part thereof, but he looked be nignly, it not approvingly, upon the sub-ordinate clergy who evinced a tendency to follow his example in this respect.

These things naturally excited the umbrage of the anti Ritualistic members of his flock, who violently resist the High Church drift that has been so fatal to the harmony and stability of this sect of Protestantism. The laborious effects of the Ritualists to establish the status of the Church of England claims to legitimacy of descent from the pre Reforma-tion Church of Rome have been offensive enough to the downright Protestant in-stincts of the anti-Ritualists, but the ever growing spirit which seeks to ergraft upon the simple Anglican service new forms of ceremonial plainly imitative of Catholic ritusl, has not only shocked the anti's, but alarmed and grieved them also. When, therefore, the Bishop of Lincoln, arrayed in the vestments of Catholic celebrant, introduced innovations in the communion service which, with such accessories as lighted tapers upon the simple Anglican service new forms of ceremonial plainly imitative of and the making of the sign of the cross the stern opponents of this Papistical departure enlisted the services of the English Church Union, which preferred charges against the Lincoln dignitary of doing things and festocning his ministrations with signs and forms and cere-monial not warranted by the rubrics of his Church. To any one familiar with the diverging and conflicting views as to doctrines as well as rubrics which exist among the adherents of the Anglican Church, the determination of the anti Ritualistic sticklers for simplicity to

enforce their views is very interesting.

In his decision, the Archbishop of
Canterbury finds the use of wine and
water, when mixed before the act of consecration in the communion service to be most "illegal." The taking of a position by the Bishop of Lincoln in which his was turned toward the East with his back to the congregation is con demned as a very reprehensible rubrical infraction, while the practice of making the sign of the cross is severely criticised On the whole, according to the Arch bishop of Canterbury, the offending pre late seems to have violated the spirit of Anglican belief and wholly misinter preted the sense of its prescribed forme

of service.

But the question is, will the Arch bishop's judgment, avail? Will the Ritualistic bishops and ministers proceed to revise the cherished form of worship which they nave gradually embellished with little additions from the ceremonial of the Roman Church? Or will they simply disregard the decision as they have previous ones of similar purpor and go on imitating spite of all dissent? on imitating Catholic ritual in

It is an interesting situation because it shows the barrenness of Anglican claims and the total absence of authority to definitely established the orthodoxy or unorthodoxy of the acts and teachings of its ministers. - Baltimore Mirror.

During 1889 the Catholic societies of Great Britain gave £10 000 m aid of Catholic foreign missions.

missionary at Caugnawaga, has translated the Bible into Iroquois and is about to publish his translation.

SIR—"Quebecer," in his communica-tion on the "Irish Catbolic Representa-tion" question, has advanced the theory that the English language is the mother that the English language is the mother tongue of an Iriahman, or something like it, as he rails against the Hon. Mr. Shehyn for his attributed imperfection of English speech and his close relationship with the French-Canadians in his social and business life. Since when has proficiency in English been the test of Irish nationality? If this theory is to be accepted, then my grandfather (rest be accepted, then my grandfather (rest to his soul), who was born in Ireland, but who could think only in Irish—the Irish Language—and could speak but very indicates. indifferently a very few commonple words in English, was not an Irishman. How many thousands, sye millions, of those whom we are accustomed to think of and class as Irishmen will have to be stripped of the title if this test is to be applied as a sin qua non of nationality. There is a gentleman holding a position in the civil service of this Province who he civil service of this Province who bears the suggestive name of McCarthy. He is proud of his Irish name, but, according to the theory advanced by "Quebecer," he can have no right to the title of Irishman, seeing that he does not speek a word of English. He was educated in France, lived long in that country, and French is the language he uses. There are hundreds of families country, and French is the language he uses. There are hundreds of families bearing Irish names, spread throughout the parishes in this Province, whose only language is French and who are as thoroughly Irish in everything that goes to make an Irishman—love of the land of their fathers and fervent Cathclicity; but forsooth because they harmonize with their French Canadian neighbors in their modes of thought and neighbors in their modes of thought and xpression and do not form part of "the

English speaking population" they are not Irishmen. English is no more the language of an Irishman than Norwegian is that of the Swede. Fortunately for England the wife proposed in the state of the Swede. England the vile persecutions of the penal days in Ireland succeeded in grafting the English language on the Irish stock; for unately, inasmuch as the teachings of Catholic dectrine in that language and the assembling of English speaking congregations under the banner of the cross, all over the world, are due to that Irish spirit of Cath olicity, which made use of the weapon the tyrants forced into their hand spread the gospel in that tongue and confound their enemies by heaping coals of fire on their heads. But the posses ion of this English tongue was a sad drawback to the advancement of the Irish in this French Province. When being driven out of their own country by persecution, famine stricken and in sore need of Christian sympathy, they landed in this country, they could greet their co-religionists and descendants of the same Celtic stock, those who were ever ready to receive them with open arms, simply with signs and gestures those sympathizers were thrown aside, and the poor Irish immigrant fell under the guidance of others who through the means of a common tongue used them as buffers against the French Canadians on every available occasion. Every vile deed done by an English-speaking person was attributed, through this stand ard test, to the Irish. Up till lately, and God knows even to this day, the baneful influence of the common English anguage acts as a heavy drag on individ ual Irish success in this Province. Wha if the Hon Mr. Snebyn, who was reared by a French-Canadian family, speaks French fluently and English but imperiectly Is he to be deprived of the title of Irish man because he did not happen to be reared by an English speaking family and spoke French not at all? I suppose we shall next be told that Mr. Chas Fitzpatrick's children, whose mother is a

as one with the" English speaking popula-tion of the Province." MONTCALM. E. B. A.

of the irisumar.

for us of the old stock in this prevince will arise when we shall have thrown off the shackles which have so long bound us

The dawn of better day

of the Irlahman

At the regular meeting of Shamroch Branch, No. 18, of Hamilton, neld on Mon tay, December 1, the fullowing officers were elected for the year 1891:

Chaplain, Rev. Father Haim
President, James P Ball
Vice Freeligent, Patrick Hagariv
Kecording Secretary, W H Jamieson
Finas Cial Secretary, John F Shaw,
Tressurer, Rhomas J Gunghin
Bieward (west end), Patrick Warren
Marshal, Patrick Curran
Assistant Marshal, Pearce Grace
Messenger, Robert Ball
Physician, J C McCabe.

And at the regular meeting of Sarsfield ranch, No. 1, on Wednesday, December 3,

Branch, No. 1, on Wednesday, December the following:
Chaplain, Rev. Father Brady
President, James Henigan
Vice President, Poogrove
Recording Secretary, Daniel Galvan
Tressurer, John Flahaven
Steward (east end., A. M. Bawney
Sieward (wast end.) Charles Bishop
Marshal, Patrick Dowd
Assistant Marshal, Jas. Cheseman
Messenger, James Martin
Physician, J. C. McCabe.

garrisons are kept, the French Bishops have determined to establish seminarists homes where young seminarians who have been obliged to serve in the army have been obliged to serve in the army will have the advantages of a Catholic club. It is expected that by this means the spirit of the seminarian training may be preserved, and as friends of the seminarans will be admitted to the club rooms vocations to the priesthood will be in creased rather than diminished by the ate military enactments of the Caamber of Deputies, which were intended by the blow against clerical education.

In all the large towns of France where

The Rev. Father N. V. Burton, Oblate

SCHOOL MATTERS - While those out side the Catholic fold are working to injure the reputation of our S parste scools, it is well to inspect the work which our Separate schools are doing Among the many creditable records we wish to call attention to the work acwish to call attention to the work accomplished in the Separate school, Port Cotborne. At the recent July examination for entrance to High schools, five pupils from the Separate school wrote. Of these four were successful. This is a very creditable record, and we doubt if there are many schools which pass a there are many schools which pass a transfer of the second school trees. Teach, Ont. 683 2w. larger percentage of pupils. This school is under the able management of P F. Luby, who is a diligent, earnest and painstaking teacher.

Catholic young men who are out of Catholic young men who are out of employment would do well to communicate with Mr. W.m. H. Hughes, proprietor of the Michigan Catholic, 11 Rowland street, Darriot. Toat beautiful work, giving a full account of the great Centennial celebration at Baltimore, which he has published, sells readily. It is a head which should the in seary Catholic heads. he has published, sells readily. It is a book which should be in every Catholic home. Or reading it over our people will be more than ever impressed with the conviction that it is a proud and glorious privilege to belong to the true

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No. 7, Dover South.

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cond certificate. Second-class professional
and one having experience preferred. State
salary and seed testimonials. Address, H.
B. QUARKY, Secretary, Parkntil. 683 2w

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FEMALE TEACHER, HOLDING SEDond or toird class certificate, for Peneanguishene school, second division (there
are three divisions). Apply, stating qualification, references, experience, salary expected. Rev. FATHER LABOUREAU. Pene2nishere.

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Beautiful Fnow.

In the early part of the American war, one eark instartesy morning in the deed of winter, there died at the Commercial Hospital, Uncinneti, a young woman overwhose head only two and twenty summers had passed, the had once been pressessed of an enviable share of beauty—had been, as she charm of her face;"—but, miss! upon her fair hrow had long been written that terrible word—failen! Once the pride of respectable parentage, her first wrong step was the small beginning of the "asme old story over of thousands. Highly educated and accomplished in manuers, she might have suons in the best society. But the evil hour that proved her role was but the door from childhood; and having spent a young life in malers, the poor friendless one died the melancholy death of a broken hearted out.

melancholy death of a broken nearted outamong her personal effects was found, in
manuscript, the "Beautiful Stow," which
was in mediately carried to Enos B. Reed, a
gentleman of culture and literary tastes,
who was at that time editor of the National
Maton. In the columns of that paper, on the
morning following the girl's death, the
peem appeared in print for the first time
when the paper containing the poem came
out on Sanday morning, the body of the
victim had not yet received burial. The
attention of Thomas Bucknass Head, one of
the best American poets, was soon directed to
the newly-published lines, who was o taken
with their sitring pathos that he immediately followed the surpes to its final restingplace.

seh are the plain facts concerning ber se "Beautiful Snow" will long be re-ted as one of the highest gems in Amer-literature.

Oh! the snow, the beautiful snow,
Filling the say and earth below,
Over the housetops, over the street,
Over the heads of the people you meet;
Daucing-Filring—Stimming along
Beautiful snow! It can do no wrong;
Flying to kies a fair iady's cneek,
Clinging to lips tu froitcome freak;
Beautiful snow from heaven above,
Pure as an angel, gentle as love!

Oh! the snow, the beautiful snow, How the fishes gather and laugh as they go Whirling about in maddening fun; Chasing-Laugning-Hurrying by. Its lights on the face, and it sparkies the And the dogs with a bark and a bound Suap at the crystale as they eddy around: The town is alive and its heart is a glow, To welcome the coming of beautiful anow!

How wild the crowd goes swaying along, Hailing each other with humor and song; How the gay sleight like meteors shan by, Bright for the moment then lost to the eye; Bright for the moment then lost to the eye; Bright for the moment then lost to the eye; Goyer the crust of the beautiful show—thou so pure when it falls from the sky. To be trampled and tracked by thousands of the state of the sta

Till it blends with the filth in the horrible

Once I was as p are as the snow, but I fell— Fell like the snow flaxes from neaven to Fell to be trampled as fith on the street,
Fell to be soofed, to be spit on and beat,
Fell to be soofed, to be spit on and beat,
Relling feature (carriage Dreading to die,
Seiling in one to whoever would buy;
Dealing in one for a morse of bread,
Hating the living and tearing the dear.
Merolful God, have I failen so low?
And yet I was once like the beautiful snow it

Once I was fair as the beautiful snow, With an eye like a crystal, a heart like it Once I was loved for my innocent grace— Flattered and sought for the charm of my

Flattered and sought for the charm of my face;

face Teachers—Mothers—Sisters, all,
God and mysel I have lost by my fall;
The veriest wretch that goes shivering by
Will make a wide sweep lest I wonder too
nigh; nigh;
For all that is on or above me I know,
There is nothing so pure as the beautifu

How strange it should be that this beautifu show fall on a sinner with nowhere to go!
How strange it should be when the night
comes again
If the snow and the les struck my desperate

Fainting—Freezing—Dying alone. ioged for prayer, too weak for a moan heard in the streets of the noisy ad in the joy of the snow coming

down.
To be and to die in my terrible woe.
With a bed and a shroud of beautiful snow.

Helpless and foul as the trampled snow, Sinner, descair not! Corist stoopeth low To rescue the soul that is lost in sin, And raise it to life and erjoyment again. Groaning—Biseding—Dying for thee, The Crucified hung on the cursed tree! His accents of mercy fails oft on thine ear, "Is there mercy for me! Will He heed my wash prayer?"

O God in the stream that for sinners did flow.

Wash me, and I shall be whiter than snow.

INTERESTING MISCELLANY

Sleter Caprini, one of the nuns captured the Mahoi during the reign of terror in Egypt, has just arrived in Verona. One of her companions died after cruel suffer or her companies the first and the first and the first and her way, after terrible hardships, to the English and Egyptian outposts at Berder, whence she easily reached Naples. She bore the horrors of her eight years' imprisonment with unshaken fortitude, and still disclaims any title to beroism. A precious little rescal was noticed on

best endeavors to ring a doorbell just beyond his reach. A well known minis-ter happened along, and, with the impulse of a good Samaritan, wanted to help the "Like to ring the bell sonny?"

"Yes, sir: but I can't reach it."
The divine stepped to the verauda an gave the bell a vigorous pull, as he patted the interesting invariance and e interesting javentle on the head.
"Now run like the devil!" shouted the

kid as he shot down the street at top speed. All the man could do was to laugh at this deplorable bit of worldliness and make ex anation when the call was answered.

A WITTY ANSWER.

It was a witty answer by which a hero whom Blamarck was commissioned by the Emperor to decorate with the Iron Cross of the the first class discomfixed the Chan cellor's attempt to chaff him. "I am authorized," said Blsmarck to him, with that liking for playful jokes which has been so strong throughout his career—"I am authorized to offer you a hundred thalers instead of the cross." "How much is the cross worth?" ssked the soldier. "Taree thalers" "Very well, then, high-ness; I'll take the cross and ninety seven thalers" Bismarck was so surprised and pleased by the ready shrewdness of the reply that be gave the man both the cross

"I'M NOT YOUR SON." SAVED HIS MOTHER FROM A BROKEN

The recent death in Canada of Mrs. Serling, mother of Chas. M. Sterling, who was executed for murder at Youngstown, Onto, has unveiled the facts concerning an incident that occurred shortly before his execution. His mother came from Maxwell, Canada, and though he had left home when but a lad, with maternal intuition she recognized him. When brought to his cell Sterling, without the quiver of a muccle, said :

"You are mistaken, maden ; 1 am not

your con."
She implored him to recognize her, but he refaced, and she returned home half convinced that she was mistaken. To his councel Sterling said:
"She is my mother, but I could not break her heart by telling her that her son would be hung. Keep it a secret until she dies."
Har death the past week caused his at-

she dies"

Her death the past week caused his attorney, W. S Anderson, to break the seal of silence to day.

"It was the most dramatic scene I ever witnessed," said Mr. Anderson. "I have seen all the tragedians for the past quarter of a century, but none that so compared to the scene on that occasion. The mother, every line in her face showing the most intense suffering, and her heart nearly broken, while her son, knowing that the truth would kill her, stood like a statue, his face showing the pailor of statue, his face showing the pailor of death, assuring her that she was mistaken. Such intensity of action was never produced on any stage. It could not be."

A TOUCHING RAILWAY INCIDENT. A TOUCHING RAILWAY INCIDENT.

It was a hot, dusty day when two or three passengers entered a train on the lowa division of the Chicago and North-Western road at Bridgewater. Among them was a stylishly dressed young man, who wore a stiff white hat, patent leather shoes, the neatest of cuffs, the thirdest of stand up collars. He carried a cane, and carefully brushed the dust from the seat in front of me before he sat down. in front of me before he sat down.

in front of me before he sat down.

Just across the aisle, opposite him, sat a tred woman holding a baby. I never saw in my life a more discouraged, wornout, desparing look than that on the mother's face. The baby was too sick even to cry. It lay moaning and gasping in its mother's lap, while the dust and cinders flew in at the open doors and windows. The heat and dust made traveling, even for strong men, unbearable.

ing, even for strong men, unbearable.

I had put down the stylish young man in front of me as a specimen of the dude family, and was making a mental calculation on the probable existence of brains under the new bat, when, to my astonishment, he leaned over the aisle and said to

the woman:

"Medam, can I be of any assistance to to you? Just let me hold your baby awile. You look so very tired."

The woman seemed much surprised, though the request was made in the politest and most delicate manner.

"Oh, thank you, sir," said she, tremulously. "I am tired," and her lips ulously. "I am tired," and ner mysquivered.
"I think the baby will come to me,"
"I think the baby will come to Poor

ald the young man, with a smile. "Poor thing! It's too sick to make any objection. I will hold it carefully, madam, while you lie down and rest awhile. Have

"To Connecticut," replied the woman, almost with a sob, as she wearlly arranged a shawl over a value and prepared to lie

down in the seat.

"Ah, yes, I see! and you have not money enough to go into a sleeping car, have you madam?"

have you madam?"

The poor woman blushed faintly and put one hand over her face while the tears dropped between her worn fingers. I looked out of the window, and a mist came over my eyes, while I changed my calculation of the young man's mental ability. He looked thoughtfully and tenderly down at the baby, and in a short tenderly down at the baby, and in a short time the mother was fast saleep.

The woman sitting across the sisle from

The woman sitting across the sisle from me, who had heard as much of the conversation as I had, came and offered to relieve the young man of his charge. "I am ashamed of myself for not offering to take the baby from the mother before. Poor little thing! It's asleep."

"Soitis. "Ill surrender it to you now," with a cheerfal armie."

"So it is. I with a cheerful smile, with a cheerful smile, and the train stopped at a state of the smile smile. station, and the young man rose in his seat, took off his hat and said in a clear, earnest voice : "Ladies and gentlemen, here is an opportunity for each of us to show that we have been brought up in a Christian land and have Christian fathers precious little rascal was noticed on around the other day making his endeavors to ring a doorbell just and his reach. A well known ministrappened along, and, with the impulse good Samaritau, wanted to help the to travel in a sleeping car, and is all tired out and discouraged. What will you do about it?"

"Do!" cried a big man down near the water-cooler, rising excitedly. "Do! water-cooler, rising excitedly. "Do! Take up a collection"—the American cltiz.n's last resort in distress. "I'll give \$5."

The effect was electrical. The hat went around, and the way silver dollars and quarters and ten cent pieces rattled in it would have done any true heart

I wish I could describe the look of the woman's face when she awoke, and the money was given to her. She tried to thank us all, and failed. She broke down completely. But we didn't need thanks.

There was a sleeping car on the train. and the young man saw the mother and child transferred to it at once. I did not hear what she said to him when he left her, but it must have been a hearty "God bless you!"

Cold Waves

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ANSWER TO AN INFIDEL.

PEHE DIDON'S "LIFE OF CHRIST" IS

PARIS' LIFERARY SENSATION.

HOW THE BOCK WAS WRITTEM—IT IS IN
IT TEMPED AS A REPLY TO REMAN'S "VIE

DE JESUS"—THE CHARM OF ITS LITER

ACOUDAT OF CRRIST'S BIRTH.

The literary sensation of the hour in

France is Pere Didon's book—the "Life of Christ." The work is bought and read even with greater segences than that which was displayed on the production of Renan's shocking attack on Christianity, "the Vie de Jesus," says the Catholic Times, of Liverpool. Pere D don has not written a direct reply to Renan. The fallacies and false statements of that writer have by this time been fully exposed. But the learned Dominican has presented to his readers an indirect reflectation of the feetbinker's subtle criticism by travelling over the same ground and describing the facts and the scence of our Lord's life so accurately and vivaciously as to bring the truth home to the mind with irrestabile force. It was Renan's boast that his sketches, as he called them, were drawn, in 1860, on the spot. He traversed the whole region covered by the Gospel History; visited Jeruselem, Hebron and Samaria; made himself familiar with all the escretal colities, and wrote his life of Christ in a Mironite cable on the top of Lebanon. In that respect he has had no advantage over Pere Didon. The good Father devoted a vertal years to a pligrimage in Palestine. His tour was not that of a smatterer in theology who desired to put over Pere Didon. The good Father devoted reveral years to a pligrimage in Palestine. His tour was not that of a smatterer in theology who desired to put forth novelties in the guise of an esprit fort. The beauties of the Galliean landscape, its shady valleys, its harmoniously scattered hills, he viewed with the eyes of a man of faith who felt to the depths of his soul that he was treading on holy ground. A priest and a religious, his ambition was to contribute by his magnum opus to the development of the kingdom of God in the souls of men. The knowledge of the fact that he has succeeded in this aim must be to the author the highest recompense that he could desire for his labyrs. Renan's shortcomings and the superfic-Renan's shortcomings and the superfic-iality with which he treated his mighty theme, have been sgain and again notified even by the members of the unbelieving and skeptical school; but there is one

point on which he stands almost above criticism-that is in the charm of the style. Graceful, limpld, and yet full of color, it is the perfection of descriptive language. It is said, that whilst at college he made Chateaubriand his model; certainly his style has Chateaubriand's brilliaccy, and tenderness, and something also of

"From the Black Hills."

"Yes, but the baby was well when I started. I am on my way to my friends in the East. My—my husbard—my—"

"Ab, yes, I see, I see!" continued the young man in a sympathetic tone, as he glanced at the bit of crape in the Hittle traveling hat. By this time he had taken the baby and was holding it in bis arms.

"Now you can lie down and rest a little Have you far to go?"

"To Connecticut," replied the woman almost with a sob, as about the seed of the woman almost with a sob, as about the woman almost with a sob, as about the seed of the circumstances attending the birth of our friends.

"Whilst the shepherds of Beit Sacon friends in the seed of the circumstances attending the birth of our friends."

"Whilst the shepherds of Beit Sacon friends in the seed of the circumstances attending the birth of our friends in the seed of the circumstances attending the birth of our friends in the seed of the circumstances attending the birth of our friends in the matter of style Pere Didon can fairly bear comparison with the infidel at the stylist. He writes with easy grace, clear nees and precision. His pictures are painted with the hand of a master; the color is laid on judiclously but never in the style pere Didon can fairly bear comparison with the infidel at the stylist. He writes with easy grace, clear nees and precision. His pictures are painted with the hand of a master; the color is laid on judiclously but never in the style pere Didon can fairly bear comparison with the infidel at the style pere Didon can fairly bear comparison with the infidel at the style pere Didon can fairly bear comparison with the infidel at the style pere Didon can fairly bear comparison with the infidel at the style pere Didon can fairly bear comparison with the infidel at the style pere Didon can fairly bear comparison with the hand of a master; the color is laid on judiclously but never in the style pere Didon can fairly bear comparison with the hand of a master; the color is laid on judiclously but never in the style

holding their watch, a flood of heavenly light is poured around them. Alarmed they see beside them an angel of the Lord. 'Be re assured,' he says to them, 'I am Be reassured,' he says to them, 'I am come to announce to you a great joy for all the people. To day there is born to you a Saviour, who is Christ the Lord, in the City of David. You will know Him by this sign: He is wrapped in ewadding clothes and laid in a stable.' At the same moment great voices filled the air. The multitude of heavenly spirits, in concert with the angel, were praising God and saying: 'Glory to God in the highest, and peace on earth to men of good will.' The world of Divine spirits leaps with joy at world of Divine spirits leaps with joy at the birth of Jesus. Nothing is accom-plished here below which has not been are the consequences of celestial and im-penetrable causes. All the future, all the penetrable causes. All the lature, all the mystery of this cradle, is in these two words which fill space and time, glory and peace—glory to God, peace to man. Henceforward the earth, which despised God, has a Son Who is to teach us His name and establish His kingdom Humanity, delivered up to the brutal law of destruction in the struggle for existence, is to know the law of peace, because it will be regulated by the law of love. The angels withdrew and disap-peared in the Heavens, and the shepheros, said amongst themselves: 'Let us go up to Bathlehem: let us go to see this Word which has just been accomplished, and which the Lord has made known to us. They went, hastening forward, and found Mary and Joseph, and the Infact laid in a manger. On seeing Him, they under stood what had been said to them of the Child. Simple souls enlightened by God have a penetrating vision: they divine what sages, with all their philosophy, can not understand. Fatth alone knows God not understand. Faith alone knows God and His designs; reason discusses them in exalted language, but they escape and bilnd it. It desires to bend them to its exigencies and narrow formulas; it finishes only by denying them, or, oftener still' by disguring and miminizing them. The shepherds returned to their flocks and related what they had seen. Their story excites wonder, and they glorify and praise God. Still it does not appear that the testimony of these poor men moved Jerussiem, or troubled the peace and humility of the cradie of Jesus. He remained unknown between His mother and Joseph. But Mary preserved in her heart Joseph. But Mary preserved in her heart that what she had heard; like all mothers, she made a treasure of her memories, a sort of interior book which she read over with tenderness. The shepherds' country is still there; the flocks feed there during the winter season, as in the days of Jesus, under the olives and through the land

to the Church of Helens, of which the debris only remain, and in the half ruined crypt they appeal to the intercession of the shepherds of Bett Saour, their ancestors, who were the first Apostles.' Pere Didon's work has, as was expected, been subjected to a good deal of criticism, but the criticism has come mostly from those who hoped to discover in his writings symptoms of disregard for Catholic authority. At one time, when the

where the grass grows green again and the anemones flourish; cultivation has never

deserted this spot, where shone the first

splendor of the dawn of Christianity. On Christmas night the Bethlemites repaired

Christ, and hence of the salvation of the world. We must believe that no one merits blessedness unless by the grace of God, and by his cor sequent finding of God Mary always interposes before the merits of our sins, because the obtains for sinners that they repent. Hence there is no sex, age, state, or condition in the human race that needs not to implore the aid of the

Christian education is steadily gaining ground in France, as even its bitterest opponents are reluctantly forced to admit. Le Matin, a Parisian journal that will not be suspected of any leaning toward cleri callem, notes with regret the diminution in the number of students attending the State University and lycess. In Paris, Nantes, Orleans, Charres — in fact, throughout the Rapublic—Catholic universities and colleges are drawing young men from the baleful influence of an in tellectual training from which the idea of God and religion is eliminated. All true friends of France will rejoice in learning that the future of that country is likely to be guided by men of another stamp than those who have so long shaped has

Pittsburg Catholic. Rev. David Street, a Protestant clergy-mau, of large experience as a home mis-sionary, gives his testimony to the desadence of Protestant denominations. He gives the following picture of one place in the Est: "In a beautiful village of two thousand persons, there is a large Catholic church, one self supporting church, four feeble churches which cannot maintain pastors, and seven additional churches within a radius of five miles. The business men of the place generally are la secret societies, and the churches

Catholics have long been compelled to complain of much unfairness in the present ation of Catholic subjects in Encyclopedias.
The Appleton firm of New York gave a good example in the preparation of theirs, by assigning Catholic items to competent Catholic writers; and now, we learn, that acyclopedia the articles on Lafalliblity' and the "Immaculate Con-ception" will be written by Cardinal Manning; and the one on the "Jesuits" by Father Anderledy.

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are beggare."

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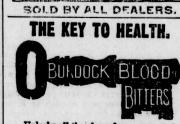
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and doing miraculous this. So, spiritual II

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FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS. eached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

New York Catholic Review. FIRST SUNDAY OF ADVENT.

"Know that it is now the hour to rise from sleep."—Epistle of the Day.

from sleep."—Epistle of the Day.

It is not always an easy thing to rise from sleep even when we are told and know the hour for rising has come. From experience we know it requires much loud calling and at times energetic shaking to bring us from sleep to usefulness, and even then it is hard for us to be up and doing. Still lat something very inand even then it is hard for us to be up and doing. Still let something very important be our mind and it is almost miraculous what an effect it has upon our rising. You know too well the truth of this. So, too, brethren is it true of our spiritual life, it takes a good deal to sur us up, to make us rise from the spiritual lethargy, the sleepy indifference, the positively comatose state into which we sometimes fall.

Now then why is this the hour

Now then why is this the hour for us Now then why is this the hour for us to rise from sleep and what should be the exciting motive? This is the beginning of the Christian year, it is your New Year's Day, the firs: Sanday in Advent, when the Church, beginning her round of feasts and fasts, calls out to you to arise from sleep, to cast off the works of darkness and put on the armor of light. "To day." and put on the armor of light. "To day," she calls out, "If you will hear her voice, harden not your hearts."

And brothren our rising up at this hour is because now is the time to prepare for the great feast of Christmas; just as the Jowish people of old awatted and prepared for the coming of the Montager. for the coming of the Messian, so are we called upon to rise from our past state, no matter how careless or indifferent we have been, and begin now at least to prepare for the coming of Jesus Christ into our hearts. For this season of preparation is indeed intended by the Church to awaken us to the blessings and graces that are in store for all who, like the wise virgins, are ready, awaiting the Bridegroom when He

Therefore the Church puts on her penetential garb—the white and the red and the green are exchanged for the purple; she bids us fast and abstain; she exhorts watch and pray and to harden not our bearts to the words of warning and coun-

personal motive that could urge men to arise from eleep, to be up and doing.

The coming of Christ brought peace and happiness and salvation to all who were prepared for its and to the coming of the prepared for it, so, too will the commem oration of that great event, bring untoid olessings to us if we will but stir ourcelves and be in readiness for their recep-

And for us, brethren of this parish, another motive will have great weight to urge us to arise from our lukewarmness, our indifference, and from a state of sin. For to us will be given a double joy, an increased season of grace. A great mission will be preached in this church after Christmas, and you are here and now urged to make preparation for it. Many a saddened and sinful soul will bound with joy at this announcement : for a m's sion means a time when peace and happiness is brought home to every soul and to

high position from any one in authority, bigh position from any one in account would you not take pains to prepare your self to receive it? Would you present correlves in your every day clothes, yourselves in your every day clothes, can make beliewith uncombed hair and soiled hands to sorry for me." your patron to acknowledge its receipt? Certainly not. You see the comparison.
God is going to give you many favors;
for some it will be the turning point in hearts, but with souls anxious, eager, earnest and well prepared for the gifts earnest and well prepare God has in store for you.

THE HOLY NAME.

THE WICKED HABIFOF CURSING. The wicked habit of cursing, which the Church lifts her face to cry out against, is an evil of a very serious kind. is s mething that unfortunately is too common among Christians of every age and walk in life. Young children and grey haired men and women are guilty of Rich men and poor men, men who say they have faith and men who have no faith, all

are addicted to the implous vice of curs-Think how shocking it is to hear the name of Him Who so leveth us that He gave the last drop of His Blood for us, Who literally poured out Hislife for us ; think name brought into the gutter! Think of that name, "which was called by the angel" with awe, introduced into the lewd speech of the bar-room, or called up n NOTHING OBJECTIONABLE IN IT. in witness of the ribald jest! Think of gossiping women varying the monotony of their unsavory discourse with ejeculations

Go to the shops, to the mills, to the business houses, and have your ears offended to go to bell, and therefore a middle state and your souls grieved by the injury done to the Holy Name. And go to the homes smaller or venial sins may be purified and of Catholic men and women—to the prepared for the immediate vision of God. homes of some of you and listen! Hear I don't see that there is anything objecthe father and the mother cursing each | tionable in that."- Dr. Johnson. other and their children. Hear them call upon them to damn them, to strike them d, to burl them to hell!

The home, the street, the work place. are each and all the scenes, and often the stronghold of this rampant vice of bad language. And the men, and women, and children who debase themselves and scandalize others, and sin against God by this evil habit, are more numerous than we like to acknowledge.

Our duty is plain enough. If we have the misfortune to be of those who have contracted this vice of foul speaking, let us resolve new upon amendment, and impose upon ourselves some suitable penance for our crimes.

It we are not ourselves the victims of the habit let us help others by our example. Let us show our displeasure on every occasion where bad language is used. Let parents bring up their chil-

dren strictly, teaching them respect for the sacred names and the duty of rever-ent prayer. And let ue always, by in-ternal acts of praise, give honor to God whenever we hear His Name dishonored among men, and thus do something to abate the evil of this horrible and allpervading vice.

OUR BOYS AND GIRLS.

THE HELPING HAND.

A STORY FOUNDED ON FACT. "Archie is coming to night! Brother Archie is coming to night!" Alice skipped about the old house in a manner very different from her usual, subdued novements.

"I guess he'll be likely to wish himself away before another night if you make so much noise," said Susan, the hired woman. And Alice did not take another step with a skip in it, but walked out of doors as gravely as if she had been Sasan, or even grandmother herself.

Suean did not mean to be unkind. See only thought that children should be made to behave; and her idea of chil-dran's dren's behaving was that they should never run, never jump, never laugh, speak very little and that very quietly.

Grandmother, who always stayed in her room upstairs, thought very much as Susan did, but she never said so much about it, for Alice saw her only in the morning, when she went to read to her and then learn to darn stockings and hem

towels. She did not like such work and never Went to it until Susan hunted for her and told her to go to it at once.

Out in the open sir Aice took a few more skips, for no one was there to tell her to step quietly. She could not help feeling that the sunshine and singing birds

and the soft wind were all gladder and sweeter than on other days, because she too was glad. Archie came, and was as loving to his poor little orphen sister as she ned expected him to be. He was a very kind elder brother, and his heart went out in tended pity for her as he saw the lonely

life she was leading.
"Never mind, little one," he said, as on "Never mind, little one," he said, as on the evening of the last day of his visit she went to his room, "when I am through college, you and I will have a home to-gether."

"Oh, I hope it won't be long, Archie." "Some time yet, dear."
"Bat I don't like to stay here."

Bat here, as in every other place,

And what is the exciting motive for all
this? Nothing less than our soul's salvation—the bighest, the holiest, the most "But here, as in every other place, a little girl only has to try her best to do what is right. I have something to give am gone."
He took a little case from his trunk and

showed her a picture.
"That is mother, dear. I had this taken from the one I have, because I thought you were old enough now to prize it. You don't remember her at all,

do you ?' " said Alice, looking wistfully at

the gentle face.
"No, you could not," he said, taking her in his arms. "Life would have been a far different thing to you, little sister, if she had lived. But we must not forget that God has ordered your life just as He sees best for you."

"How could it be best that I should

live in this gloomy place instead of a nice house like other little girls?' asked Alice,

with tears in her eyes.
"We cannot know why, but He knows. ness is brought home to every soul and to every household a joy unknown before if you expected some great favor, some anxious she was that her little girl should grow up to be good and lovely."
"I can come to her and tell her when

am feeling badly and tell her about it. I can make believe that she hears me and is

Dear little girl, you can do better than that. The good God who loves you God, is going to give you many favors; for some it will be the turning point in their lives; for all it will mean an increase of grace, a bountiful outpouring of the Holy Spirit. Prepare now; do not add comfort you. When you are feeling come to the throne of grace with hardened hearts, but with souls anxious, eager, annext and wall prepared for the cities with gone and comfort you. When you are feeling and the record of average death from disease effects medical opinion. Here any wall prepared for the cities with gone and the record of average death from disease effects medical opinion. Here ovingly hear you and give you constant

take to Him. Ask Him to give you a heart more willing to do the duties He has laid upon you. You will surely find setematized? This can only be proposed. yourself bappier if you do your very best, dear; and you can make grandma and Sasau happier by doing so." Alice shook her head very doubtfully,

but promised her brother that she would

We may be very sure she found he was right. He was a wise brother, for he touched upon the very things in weich any chlid, or grown person either, who may feel that their lives are sad and burdened will find help—in the striving to do our best duty to those around us, and in carrying all our troubles to our dear Lord, who waits to help us bear them.

"If I understand the Catholic doct ine of purgatory, it is this: Catholics believe that the great mass of mankind are neither so good as to deserve to go straight to heaven, or so bad as to deserve

It is a Mistake

To try to cure catarrh by using local appli-cations. Catarrh is not a local but a con-stitutional disease. It is not a disease of the man's nose, but of the man. Therefore, to effect a cure, requires a constitu-tional remedy like Hood's Sarsaparilla, which, acting through the blood, reaches every part of the systen, expelling the taint which causes the disease, and imparting health.

Amos Hudgin, Toronto, writes : "I have been a sufferer from Dyspepsia for the past six years. All the remedies I tried proved useless, until Northrop & Lyman's Vegetable Discover and Dyspeptic Cure was brought under my notice. I have used two bottles with the best results, and can with confidence recommend it to those afflicted in like manner.

Minard's' Liniment for sale every-

THE CONFESSIONAL.

STRONG ARGUMENT IN ITS FAVOR FROM A MEDICAL STANDPOINT. FROM A MEDICAL STANDPOINT.

The Liverpool (England) Catholic Times publishes an open letter from a Catholic medical man to Mr. Beerbohm Tree, who is playing in "The Village Priest," a play which has excited a great deal of comment in London. The letter is headed "The Seal of the Confessional," and is reproduced below: A church without confessional is like a heapital without reproduced below: A church without confessional is like a hospital without doctors. Allow me to explain why. doctors. Allow me to explain why, doctors. Allow me to explain why. The doctors are the preservers and executors of all that vast store of medical knowledge which has come down to us, ever increasing, from before the days of Hippocrates. The medical text-books the lectures delivered at, Hippocrates. The medical text-books used in, and the lectures delivered at, our medical schools are the resultant of numberless observations and confidences reposed in countless doctors from the earliest times. Observation is strength. earliest times. Coservation is strength-ened and corrected by confidence and truthful reply to wise and necessary questions. That there must be confi dence and full rational disclosure is evident from the way in which disease is caused and complicated by error, or family history, or suspicious circum-stances. That medical men may dis honorably abuse this confidence to their own advantage, or the injury of their patient is, of course, possible with free agents, but no valid reason against the justness and general necessity of the whole medical profession. It would be as reasonable to take away remedies be cause they can be used to destroy life. The medical profession has its own preservative etiquette, and provides against dishonorable conduct by rules, regula-tions, caths and laws made and enacted various medical societies, colleges and universities, and in the general medical council of this realm The fact then stands that the patient must truth fully state his case for his own personal benefit. That case becomes part of the sum of the doctor's experience which many other patients derive bene-tit. It passes into the hands of

THE PROFESSION AT LARGE through discussions, lectures, journals and text-books, where it is thoroughly sifted, and if found worthy of permanent

record, is preserved for the benefit of suffering humanity.

The philosophy involved in medical caretaking holds good but in a far higher degree of the system of the confessional. Casuistry, or the science of solving th right and wrong of given cases, has been decried and written down until the name has come to signify ingenious fine spun sophistry. But look at the question broadly. Where would medicine be without the science of medical diagnosis, which enables the physician to determine and discriminate between diseases resembling each other. Casuistry is disgnosis applied to sin and crime, an is as necessary for the confessor as medi-cal diagnosis is for the physician. Sin and crime are everywhere. In their grosser forms they undermine society and crime are everywh and cause loss, injury, disease and death. Sir Thomas Crawford, K. C. B. M. D, when addressing the sanitary con gress, recently held at Brighton, po out that " the violation of the moral law in such matters as temperance and char tity stood prominently forward as a fruit ful source of disease." All these viola tions cause frightful complications which crop up in the most unexpected places, not unirequently involving the innocent. The lesser nabits of moral wrong doing all lead to states of mind which often end in serious crime, and little sins have far reaching consequences. Surely all this needs studying. These consequences are only discerned with special knowledge and experience. As an instance I may point out that to give a false age in the

FURTHER EVILS "Bat I am not good enough for Him to want to be with me. I don't like to mind grandma and Susan."
"That is one of the troubles you can take to Him. Ask Him to give you a systematized? This can only be properly done through such a system as a con fessional. For long ages the Roman Courch has been accumulating a knowl edge of sin which is ever being more perfectly systematized by her writers on moral theology. These works are written in Latin so as to be beyond the reach of those who might derive harm from reading them. The Church, through regularly constituted channels, is ever supervising these books, so as to keep them in the way of her teaching and to exclude anything likely to prove a breach of the seal of secrecy; in the same way that medical text-books contain no breach of individual confidence. These are the text-books of spiritual medicine which perience when administering the sacra ment of penance. Dr Talmage, the well-known Presbyterian preacher of Brooklyn, felt the need of knowing the sine of his people when he spent six nights visiting the haunts of vice in the great American city; and the experience of those nights he published in six lectures. The Catholic Church does not publish her experience in the vulgar tongue, because harm might be done, but she is ever gain ing it all the same. In the confessional the Church generally gets a knowledge of all sin and new sins. The sinner better understands how bad sin is when he feels the difficulty of teiling it. He gets advice how best to avoid relapses. He is made to repair the evil he has done. With such a system there must be absolute confi dence; and the Church not only binds the confessor by a sacred oath, but selects him for extreme

ZEAL IN HER CAUSE by debarring him fr m her ministry un-less he remains cellbate. There is no obligation that the penitent need in any way reveal his identity to the confessor, and all Catholics are taught properly how to confess. Every Catholic prayerbook contains instructions, from which I give this extract: "Let your confession be humble, without seeking excuses for your sins, or laying the fault on others; let it

be entire as to the kind and number of your sins, and such circumstances as quite change the nature of the sin, or greatly increase its guilt. Be modest in your expressions, and take care not to name other persons." Confession is only one part of the sacrament of penance, which consists of contrition, or sorrow for a sin, confession of that sin to a properly ordained and authorized priest, and satisfaction, or repairing, so far as in you lies, of all evil you have caused. These three parts combined are necessary for absolution. The Catholic be lieves that when He was on earth the Redeemer founded an institution identical with the Catholic Church, and which contains the con Redeemer Jounded an institution identi-cal with the Catholic Church, and which contains the confesional as one of the means by which that institution carries on its crusade sgainst sin. The Catholic further believes that when the Redeemer further believes that when the Redeemer departed, the Holy Spirit came at Pente coat in a special manner to abide with the Church, in order that the Church might be kept in all truth, even to the end of the world, thus guiding the guide of men. The Catholic accepts confession solely because it comes from a divine institution and in the name of Christ. With all this knowledge before him the instructed Catholic looks on the "The Villege Priest" as a misrepresentation at best; or more likely misrepresentation at best; or more likely an attempt of the French irreligionists to wards. It therefore, stands to reason from what I have here said that the rule of secrecy and confidence must in the first place, before all other considerations, stands paramount and supreme.

THE PARNELL DIFFICULTY.

N. Y. Catholic Review. The difficulty which Mr. Parnell has created for his country and his party i one that the Irish people fully appreciate and which they are quite competent to deal with. No outside interference or advice is necessary. Least of all is interfer ence or advise from Englishmen prudent or tasteful. The one man who has a right to speak on this occasion is Mr. Gladstone. Until he had spoken the interference of every other Englishman was absurd, and was promptly resented. The nation which has tolerated for centuries, and still tolerates as its political leaders, corrupt members of the aristocracy, which for its Irish Gov ernment chose regularly the most consummate and immoral rascale, has not the right which virtuous behavior gives to criticize Irish tolerance of Mr. Parnell. The cry which has arisen against the Irish e not concerned with morality, but with the Irish. It is not indignation at out-raged virtue which moves the writers and speakers sgainst Paruell, but joy that a great and successful Irish leader nas sinned. No volces are louder or prompter than the Catholic Tories, when none should be so still. The party that hangs like a nightmare on English Catholic progress, which carried its mean little bribes to Rome and belittled the Roman curis in and dumb for the next year. Irishme

Their voice is the London Tablet, which like its fellow laborer sgalast Ireland, the Times, has descended into the mire, and is now only a failure displaying a great name. The pity of it is that the Catholic Tories and their organ will in all probabil-ity succeed for a time to the place now held by Cardinal Manning, when death has stilled that brave and generous heart He seems to have no successor. The next occupant of the See of Westminster may Catholic Tories in England and in Rome will be the establishment of a parltament in Dabia. When Home Rule comes, Catholicity in England will take on the new life, the test of a missionary' ability will not be his practical knowledge of court etiquette, nor the rate of his pro gress be directed by the spelling of his name or the tapering of the fingers. May the great Cardinal of London live to see

Strictly True In every respect and attested by the testimony of thousands that Patnam's Painless Corn Extractor is a sure and painless cure for corns The claim that it is just as good made by those endeavoring to palm off imitations for the gesuine only proves the superiority of 'Putnam's."
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highly, as at home in Toronto, Miss E eanor Pope, of Port Henry, B. C., says: "For sore throat, coughs, croup, Bruises, etc., Hagyard's Yellow Oil is the best

the suiterers. They leel as shough there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

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who have tried it.



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injure the Church. The Abbe Dibols of the play made bad use of the classes of moral theology in his seminary days, or he would have known better how to have acted both at the confession and after-

the eyes of the world, which would sell Irish faith for an Act of Parliament in its own favor, which is more noted for its stinginess than its virtue, should be deaf will listen with respect to Gladstone and Morley; to Balfour and his following with indifference, but to the Catholic Tories with the uttermest contempt and

be of a tradition wholly opposed to that of Wiseman and Manulug, and wholly in sympathy with the Eccloptons and the De Lisies. The only means of destroying

and attend the opening of the Irish Parliament!

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thing I have ever used. Fagged out -None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there

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DONALD KENNEDY Of Roxbury, Mass., says

I have kept a scrap flock for a good many years of letters received from pa-tients; some are long—too long to pub-lish; some are short—short and good.

Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them. I call it a good letter:

Transton, Texas, Sept. 28, 1886.

To Kennedy of the Medical Discovery, Roxbury, Mass. I am proud of my recovery as to express my feelings in thanks to you. The KHEUMATISM has made me four-legg-d for six years. At last I have traded off two of them to Bell—Druggist— for four bottles Kennedy's Discovery. I am yours gratefully and unso licitet. J. B. Ivv." GRATEFUL-COMFORTING.

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SEALED TENDERS addressed to the undersigned, and endorsed Tender for Dormitory, Royal Millitary College, Kingston, Ont.," will be received at this office until Friday, 12th December, 1890, for the several works required in the erection of Dormitory

tender be not accepted the countries.

The Department will not be bound to accept the lowest or any tender.

By order,

A. GOBELL,

Sometagry

O. M. B. A.

Notice of assessments Nos. 16 and 17 has been issued. It calls for the payment of the beneficiaries of 19 deceased Brothers: 6 in New York state; 4 in Michigan; 7 in Pernsylvania, and 2 in Canada.

Baid beneficiaries amounts to \$37,000, \$34,000 goes to the United States and \$3,000 to Canada.

The Reserve Fund at present smounts to \$70 245 67, distributed as follows:

New Branch. Branch No. 145 was organized in St. Basil's parish, Toronto, Ont, on the 4th inst., by District Deputy Rev. Henry J. McPhillips. The following is the list of officers:

Spiritual Adviser, Rev. P.J. O'Donaghue President, Lauvence V. Byrne First Vice-Fresident, Michael Ornoke Second Vice-Fres., F. O'Connor Higgins Recording Sec., Willem T. Kernahan Assistant eccretary, James u-rottle Financial Sec., Frants J. Kormana Treasurer. George H. Boutton.

Marshal, James H. Ellard.
Geard, Charles Daniels
Trustees. Hugh E. Ellard. Lawrence V. Byrne, P. O'Donaghue, John Joseph Hayden and Peter T. Malloy.

It is to be regretted that the C M. B.

A. Weekly gives place to anonymous communications written by disturbing and reckless spirits in the Canadian membership. In the last number appeared a letter from Ottawa signed "Capital," which displays a spirit far removed from that which should govern every C. M. B.

A. man worthy the name. He states in A. man worthy the name. He states in effect that matter unfriendly to the Supreme Council finds ready insertion in the RECORD, while that of the opposite character is suppressed. We will in the RECORD, while that of the oppo-site character is suppressed. We will merely say that "Capital" is in error, and we will be charitable enough to ad-vance the opinion that he was not aware that he was bearing false witness against his neighbor. We challenge him to name one case in which a co tion sent to the RECORD office has been suppressed. He refers to the circumbe of our giving prompt insertion to he terms "Thorold's tirade "—not a very brotherly way of putting it, surely, and still worse does it appear when it is remembered that he has reference to the official action of a Brauch. Some slight excuse for such language might be found were he making reference to the pro nouncement of one who, like himself, was ashamed to put his name to what he had written. To show the unfairness of this unknown writer we will merely say that in the same issue in which appeared the so called "tirade," that of Nov. 22nd, a resolution passed by Branch 84, of Montreal, thanking the Supreme Council for not granting separate beneficiary to Canada, also appeared. In regard to the circular of the Grand President we will merely say the reason regard to the circular of the Grand President we will merely say the reason it was not published was because it was not sent us for that purpose. We desire to state that all matter having reference to O M B A questions, pro. and cou., will be inserted in the RECORD We will give all our branches and individual brothers absolute fair play in any discussion that may be initiated exacting cussion that may be initiated, exacting only one condition, that the writers avoid personalities and deal with the question on its merits. Silly, scolding and uncharitable letters, full of reckless

in any well conducted paper.
We give place to the letter this week merely to show what a nonsensical per son is "Capital." If any one can discover in its reading a reason for its sup-pression, they have the advantage of us. If we were asked for an expression of opinion as to why it was not sent us for publication we would simply reply Sary. As will be seen, the letter was acderessed by the President to the brancher and a copy was mailed to each Recording Secretary. This being the case what Secretary. This being the case what object could we have in concealing from C. M. B. A. men the contents of a document which was ordered to be read at

and unfounded statements, such as that of "Capital," should not be given room

To the Members of the C. M. B. A. in

Office of the Grand President,

MY DEAR BROTHERS—The open letter of Branch 24, Thorold, addressed to me,

calls for some remarks.

I may say, Brothers, that any discussion, just now, of the relations between the Grand Council of Canada and the Supreme Council is premature. I would ask, therefore, that branches do not discuss this matter or anything connected with it. Branches may rest assured that the Board of Trustees of the Grand Council of Canada is fully alive to the welfare of the C. M. B. A. in Canada and it may be trusted to take such action as will be for the best interests of the association. Many questions of importance are now under consideration by the Board, the result of whose deliberations will be made known in due time.

Yours fraternally. John A. MacCabe, Grand President,

Anniversary of Branch 112.

Anniversary of Branch 112.

Branch 112 of the C. M. B. A. celebrated the first anniversary of its organization by a supper at the Marrickville hotel on the evening of the 27th ult. A large company, composed of visiting members of other Brauches, the members of the Branch and their friends, partock of a magnificent scread prepared by Brother McGlil, and which reflected great credit on the cuitine of the establishment. The cloth being removed the President sodressed the brethren and friends in a short speech, congratulating the Branch on the solid progress made during its first vear and said be only boosed 1's membership would continue to increase at the same gralifying rate in future. He then introduced Brother Luke King, of Branch 32, agent of the CATHOLIC RECORD, who made a capital speech, in which he referred to the many advantages of membership in the C. M. B. A. together with its influence on the many phases of the destinies of its members. Its history, resources and future prospects were vividly portrayed and when Brother King frock his geat they was little of interest to be added.

called on. He confined himself to an illustration of the system practiced by Branch 2, of Kingste n, for assisting alex members to meet their liabilities to the Branch and concluding by felicitating Branch 11 on the splendid progress made during its first year. The President then called apon sissers. Custok, Real, McCarne, Kyle and Brennan (friende though non members) in turn, and they seek made short addresses expressive of their pleasure at the progress of the Branch and wishing it enlarges prosperty. Brother M. J. McDonnell, First Vice-President, then made a short address, thanking the friends and members of 'sher Branches for their encouragement and assistance on the occasion and expressed the hope that the was only the first of a long set were then may by the first of a long set were then may by the first of a long set were then may by the first of a long set were then may by the first of a long set were then may be about the meaning the proposition of the consistence of the first of a close to the masterly rentering of some of Prof. Real's enoicest set oftons on the organ. Yours respectfully.

The C. M. R. A. in Fastern finitario.

The C. M. B A. in Eastern Ontario.

DEAR HIS AND BROTHER—As far as I have been in the eastern part of Ontario I have every reason to believe that our grand association as progressing in a most satisfactory manner, both in point of numbers and efficiency, since I began my eastern trip I have attended meetings at Peterborough, Trenton, Belleville, Kingston, Brockville, Although the two last pamed Branches are comparitively new, they are as far ahead in every way as many older ones. The members are imbaed with that vigor, eoergy and enthu stam that is always the result of a careful study of the aims, objects and workings of the association. The Smith's Falls branch has a fine hall—the best to be had in the town—that is furnished in a most attractive manner, equal if not superior to many branches of twice its numerical strengta. King ton Branch has established a sick benefit fined in connection with their branch. One of the best features of the C. M. B. A. is the frasternal spirit that prevails throughout the seasociation with regard to visiting nembers from other branches. A visiting card introduces you at once to men who do every thing in their power to make your visit a pleasant one and also to assist you in your business, whatever it may be. Men who would otherwise be attragers, become friends. Those who travel can appreciate the benefits of having not only an acquantance, but a triend, wherever he may nappen to stop, and in this connection the writer takes the present opportunity of thanking the brethren of both east and west for the many kind and generous acts they have bestowed on him during his travels.

Merrickville, Nov. 29,1889.

Resolutions of Condolence. The C. M. B A. in Eastern Ontario

Resolutions of Condolence. At a meeting of Branch 64, held in North Bay on the 1st inst., the following resolutions were carried unanimously:
Moved by Brother J. M. McNamara, seconded by Brother J. J. Mac Key, that whereas it has pleased the Lord Almighty to call Mrs. Daley to her reward, be it Resolv-d. That our most sincere feelings of sympathy be tendered to Brother Daley in his bereavement;
That this resolution be spread on the minutes of our meeting and a copy forwarded its Brother Daley, the CATHOLIC RECORD and C. M. B. A. Journal.

C. M. B. A. Journal.

Moved by Brother John N. Dunn, seconded by Brother P. J. Murphy, that whereas it has peased almighty God to sail u ato Him our Brother and friend, B. J. Muiligan, a Trustee of this Branch, be it.

Kesoved, That we extend our most sincere sympathy to the bereaved widow and the fatherless children:

That this resolution be spread on the minutes and a copy forwarded to Mrs. Muiligan, the "CATHOLIC RECORD and C. M. B. A. Journal.

J. M. McNamara.

Rec. Sec. Branch 64.

Election of Officers. Election of Unicers.

Branch 84, Montreal.

Sciritual Adviss, Rav. M Anciair

President James O'Farrell

Fit at Vice President, B Smith

Rec. Sec. W J Sevigny, 778 Sanguinet St

Financial Secretary. M J O'Donnell

Marshal. James Lowe

Guard, F H Murphy

Trustees, J Driscoll, J S Loyer, Jame

Lowe, J H Howard and F H Murphy.

Bathurst. Dec. 6, 189). To the Eiltor of the CATHOLIC RECORD: DEAR SIN-At the regular meeting of Secred Heart Branch, No. 139, of the Catho-lic Mutual Benefit Association, held in their hall, Bathurst, N. B., on Tu-sday last, 2nd December, the following officers were elected for the ensuing year:

Prosident, P J Burns
First Vice-President, Evariste Leblanc
First Vice-President, Evariste Leblanc
Second Vice-President Thos. Leshy
Recording Secretary, Wnt R Welsh
Assistant Secretary, Jonn J Harrington
Financial Secretary, Jonn J Harrington
Tressurer, Jas J Power
Guard, Yno. J Laplante
Guard, Yno. Salter
Trusices, Wm. McKenna, John E BaldWt., Henry W hite, Michael Power and John
C Meanan

Our Branch is beginning to increase in membership, and there is no reason to doubt that in another vear we will bein a flourish ing condition. Our esteemed Treasurer, Jas J. Power, who is District Decuty for the younties of Kent, Northumberland, Glonces ter and Restigouche, has of late been in his district and expects soon to have the pleasure of organiz as some new Branches.

Yours very truly,

JCHN J. HARRINGTON, Fin. Sec.

Branch 23, Seaforth.

Spiritual Adviser, Rev Father Cook
Cuancellor, Robert Coleman
President, John Killoran
First Vice-President, John P Dopp
R. cording Sevetary, Joseph Weber
Assistant Recording Sec, James Murray
Financial Secretary, John McQuade
Tressurer. John Dorsey
Marshal. Edward Deveroux
Guard, James Connors.
Trustees, for one year, John Rale, P Keating and Edward Deveroux; for two years, R
Coleman and John Dorsey.

Branch 120, of Port Colborne, was organised in March of the present year and has grown steadily. No deaths have occurred during the present year. Tais Branch meets on 2ad and last Tuesday of every month. On Tuesday, 25th ult., the nomination for officers was held, and, as there was no opposition for any of the offices, our election is virtually over. The following is a list of the officers of Branch for 1891:

Chancellor and Spiritual Adviser, Rev J J McIutee, P P deluce, P P
President, Richard Twohey
President, Richard Twohey
President, Thomas O'Nell, sr.
Second Vice President, Thomas Neelon
Tressurer, Peter Walsn
Financial Feoretary, John Rae
Financial Feoretary, Patrick Lahy
Assistant Recording Sec, Fred Boyers
Marshal, James Havden
Guard. Thomas O'Nell, Jr.
Trustees, for two years, J McCaffory, C
Neelon and T Ryan.

Branch 43, Brockville. The following items in regard to this excel-lent Branch we take from the Brockville Recorder of December 3.

The election of officers for 1891 of Branch 43, C. M. B. A., took place in the Branch Hall isst evening with the following result:

sast evening with the following result:

Spiritual Adv., Very Rev. Dean Gauthier
President, S. J. Geash
First Vice-President, R. McNabb
Second Vice-President, C. Peppin
Chancellor, O. K. Fraser
Treasurer, R. C. McHenry
Financial Secretary, J. A. Fraser
Recording Secretary, J. T. Noonan
Assistant Rec. Sec., E. J. McGarigle
Marshal, J. E. Cavanagh
Guard, Geo., Morency
Librarian, U. Brassor
Trusses, W. Braniff P. J. Venney, J. Girardin, M. J. Kehoe and W. H. Brown.

Attach a Sections were very these moved.

din, MJ Kehoe and WH Brown.

After the elections were oven it was moved by D. W. Downey, and seconded by Wm. speech, in which he referred to the many advantages of membership in the C. M. B. A. together with its influence on the many phases of the destinies of its members. Its history, resources and future prospects were vividly purtrayed and when Brother King the bis goat their was little of interest to be added.

Brother Leshey, of Branch 9, was then

entered into the work of the association and the premptaces and correctees with which he has performed his ardicus official and other daties therein; and further to express the neartiest wish that the future in his new home may be sright and prosperous for both himself and his family and productive of every success his fundent hope may suggest. Mr. Shannon holds a warm place in hearts of the C M. B. A men here and slawners, and they deeply regret the loss of so valuable a member.

of the C M. B. A men here and elements, and they deeply regret the loss of so valuable a member.

The following reference to Brother Shan non appeared in another part of the same edition of the Recorder:

Mr. P. J. Shannen, who for many years has been in the employ of the Rathbun Co., here and at Belleville, has severed his connection with that concern and leaves to morrow for Seattle, Wash. to try his luck in Horace Greeley's land. It is not too much to say that Mr. Shannon has, during his sijuurn here, won for himself more friends than usually falls to the lot of any young man in the same time. Courteous, dapable, honest, manly in all things, he made an estim ble citizen, whose uperture will be much regretted. He was an active member of Branon 43. C. M. B. A., in which he held important positions, and at the meeting held last evening resolutions were passed expressing their high appreciation of his conduct as an officer and member and their deep regret at losing him. We can could he west with whom his lot may be cast as one in every way qualified to fill any position of trust, and j in the host of frienns he leaves behind in wishing him God speed.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

In defiance of the Government pro clamation prohibiting any demonstration in honor of the "Manchester Martyrs," in honor of the "Manchester Martyra," an attempt was made at Euniscorthy to hold a meeting on the 22 ad ult. A procession was formed with bands and banners flying, but the people were ordered by the police to disperse. On their refusal to do so they were charged upon by the police who used their batons freely. The crowd retaliated with stones, but after some savare blaws are stones, but after some severe blows were interchanged order was restored and the people dispersed.

A Langashire member of Parliament

A Langashire member of Parliament and a supporter of the Salisbury Govern ment, Mr. James McLean, gives his opinion on the consequences of the Eccles election as follows: "It certainly renders less secure every Conservative seat in Lancasbire, and coming as it does on the top of the Tipperary prose cutions, and the wrangling to which they have given rise, it looks like a popular condemnation of Mr. Balfour's policy. The close neighborhood of Eccles to Mr. Balfour's own constituency in Manches ter gives emphasis to the verdict. Un less we gain a striking success in the constituencies before long to counter-balance the Radical victory at Eccles, the embarrassments of the ministry will increase from day to day, and a dissolu-tion may become inevitable through the impossibility of forcing any legithrough the House of Commons.

It is stated that the Marquis of Lorne will contest a division of Staffordshire in the Tory interest at the next election The Marquis was selected for several constituencies before, but, as it was found that there was no likelihood of his electhat there was no likelihood of his elec-tion, it was not deemed prudent for him to risk defeat. He will be opposed in Staffordshire by Mr. H. Gilzean Reid, who is very popular. It is quite possible that the Majquis will again decline the risk of a contest. isk of a contest.

At a Conservative meeting held recently at Liverpool, Mr Balfour made a ludicrous effort to convince his audience that the Irishmen of Liverpool are for his Coercion policy and against Home Rule. To prove this he said that though in its Irish population, Liverpool ranks third among the cities of the United Kingdom, its sends to Parliament the largest number of Unioniat representatives. He ber of Unionist representatives, He forgot to state that the Irish are mostly concentrated in one part of Liverpool, and that the member of that quarter is

The Government have proclaimed the The Government have preclaimed the suppression of the National Leggie to one bundred and twenty places, chiefly in the countles of Fermanagh and Mo aghan—two of the most peaceable countles of Ireland, except about the twelfth of July in the neighborhood of Ennikullen. The object in away that ought, once for all, forbid his is to adopt the Nationalists in effecting

rannical action of Mr. Balfour.

Through the instrumentality of Very Rev. Canon Helahan, of Restereon, the tenants of several estates in Kilkenny who were evicted within the last two or three years have been restored to their farms at a rental reduced 40 per cent. with large arrears blotted out. The restored tenants had adopted the "Plan of Campaign."

Campaign,"
Rav. Father Lawlor stated at a meeting in Killorglin, Kerry county, that in one of the congested districts of the county there are six hundred families, living on holdings valued under £4 and that these six hundred families, comprising three thousand souls, will be without food be-fore Christmas. This means starvation which even the promised light rail ways will not avent will not avert.

Dr. McNulty, Bishap of Meath, gives lucid explanation of the way in which the Land Purchase Act, by which the Government propose to actile the Irish question, will operate to make the condition of the people of Ireland worse than ever. The tenants are to be obliged to purchase the land at more obliged to purchase the land at more than its value. The landlords, of course, will retain their lien on the land, and after a few years of struggling to pay more than the land will produce, the uniucky tenants will be thrown out of their homes and will lose both their land and their payments upon it. It is a scheme to rob the tenants in order to build up landlordism and enrich the landlords This is the way in which the Ashburn ham Act deals with the tenants wh were simple enough to purchase under its provisions. A peasant proprietary would be very desirable, but it is not to be established by obliging the tenants to pay more than the land is worth.

The Household Prize.

135 Adelaide st. W. Teronto, Ont.:—
"Your reliable preparation, St. Jacobs Oil, has proved a benefit to me in more ways than one, I have used it for quinsy (outward application) with very beneficial results, and for a case of rheumatism, where its action was swift and sure, and a perfect cure was performed. I consider it a remedy to be prized in every household."
"These Purposes with Johnson & Brown. 135 Adelaide st. W. Toronto, Ont .: to be prized in every household. S. Pierdon, with Johnson & Brown.

DEATH OF A SISTER OF THE PRE-CIOUS RLOOD.

The week we are called on to announce the death of Margaret, youngest and dearly loved dengther Ref. Felix Devila. Or Guelph. This and the form of the first of the Ref. Felix Devila. Or Guelph. The Ref. Beach. Th

A CANDID ADMISSION BY THE

It seems our brother, the Christian Uni:n, was not very careful in one of its late issues when attempting to state several supposed errors in Catholic doctrine. Its counsel to Protestants anxious to convert us from those errors, and being in possession themselves of a true Coristianity, was that they should not employ the argument of abuse by calling us idolators of Mary, minimizers, or even deniers, of the one mediator-ship of Jesus Christ; claimants of holding an exclusive possession of the reservoir of grace, etc, all of which we think the Christian Union which we taink the Unitian Union plainly intimated we were, in its opinion, but that these friendly-minded Protestants should rather choose "a better way." This way would be to show us our errors by presenting the truth in a kindly tone and spirit — the truths of Christianity as held by Protestantism
Why, for instance, should we any longer
"adore" Mary, after we had learned
from them that God alone was to be
adored, and was not only Divine Father but Divine Mother to us as well? So for the rest of the "errors."

That vigilant watchman from the citadel of the Paulists at Forty ninth street, Father Young, described the sapient article, and came forward in last week's issue of the Christian Union with a letter of explanation, in which he heartily agreed that the doctrines as stated were errors, but begged leave to unhesitatingly deny that they were our suppression of the Navious, chiefly in the hundred and twenty places, chiefly in the countries of Fermanagh and Mo agasa—two of the most peaceable counties of Irst land, except about the twelfth of Jaly in the lice doctrine. Writing to Protestants, two of the most peaceable counties of Irst land, except about the twelfth of Jaly in the lice doctrine. Writing to Protestants, two of the most peaceable counties of Irst land, except about the twelfth of Jaly in the lice doctrine. Writing to Protestants, lice doctrine. Writing to Protestants, we think he settled the charge of "adoratic ton and idolatry" of the Bessed Virgin in a way that ought, once for all, forbid his readers ever using such terms again; and the registration of voters; but the League is determined to pursue its work with resident of the Dominion, but they ought to convince the most skeptical. If your dealer does not keep N saal Balm it will be sent on receipt of price—50 or small size and \$1 large size bott! by addressing Fulford & Co., B. The Bev. J. Rossbiel of above place writes: I have suffered a great deal, and which would be equally innovel, and which would be equally innovel.

There are but two illustrations out of the hundreds of testimonials the propriet tors of Nassl Balm have had from all parts of the Dominion, but they ought to convince the most skeptical. If your dealer does not keep N saal Balm it will be sent on receipt of price—50 or small size and \$1 large size bott!

In a Bev. J. Rossbiel of above place without the Tone.

The Bev. J. Rossbiel of above place without the Tone without pread the without the Tone.

The Bev. J. Rossbiel of above pl

Christian Union frankly acknowledge that their statement of Catholic doctrines was not accurate, but that they gave it as "a statement of those doc-

gave it as "a statement of those doc-trines as they are generally interpreted by Protestants (Italics their own) Then they go on to make a candid admission which is highly to their credit, for, true as it is, one could hardly look for such an honest, outspoken confession as this, in Our correspondent's letter reinforces the position of our editorial (ou the Better Way) by a further argument, since it shows that the Protestant min-later in attacking Romanista ordinarily ister in attacking Romanisa ordinarily misapprehends what he endeavors to criticisa."

Good for the Christian Union! If we could return the compliment by a similar admission for our clergy we would.

N. Y. Freemau's Journal.

GUY FAWKES' DAY.

That ancient piece of tomfoolery, the celebration of Guy Fawkes' Day, has fallen into disrepute in Protestant England. It survives only as a rough and land. It survives only as a rough and tumble play for the gutter boys, or here and there as an "awful warning," dragged out from the lumberhouse of forgotten fol lies by a stray person or two more benighted than their fellows. Sometimes, though rarely, a Protestant Bishop of a Church established by law. though by nothing else, drags out his Guy Fawkes, and lifts up his parable against the "Church of Rome" This tomfoolery has just been committed in open day by the Protestant Bishop of Liverpool, in what he calls bis "triennial visitation of his clergy." Hearken to the "mitred" buffion:

"The tone of public feeling in Eng

Hearken to the "mitred "buffjon:
"The tone of public feeling in England about Romanism had undergone a great change in the last sixty years, and he would not be surprised if it was soon proposed to repeal the Act of Settlement and to allow the crown of England to be worn by a Papist. This arose from the untiring zeal of the Romish Church itself, furthered immensely by the pro-

ceedings of a scalous, well-meaning, but sadly mistaken party within the Church of England, who had given so many converts like Newman and Manning to the Church of Rome. Once let Popery get ber foot again on the neck of England, and there would be an end of all our national greatness. God would forsake us. and England would be ruined."

England ruined, quotha, by cleaning herself from the muck of fanaticism accumulated during the last three hundred and fifty years; not so, Right Rev. Guy Fawkes of Liverpool; she will only be rid of you and your yoke fellows in lawn sleeves and absurdities,—London Universe.

A NOTEWORTHY &CENE.

Syracuse, N Y., Nov. 17 - A remark-Cicero, this country, on Sanday. All the Protestant churches dismissed their con-grations from evening services and gathered grations from evening services and gathered with their clergy at the Catholic church of the Sacred Heart to hear the lecture of Father J seph Tiernan, of St. John the Baptist's church, Syracus, on the subject "Temperatice."

He had been invited by the Christian Temperature Union of the village about three weeks and and appearance.

Temperance Union of the village about three weeks ago, and announcements having been made in all the churches on the intervening Sundays, the concourse at the Sacred Heart church was very large and it completely filled the edifice. The lecture was listened to with rapt

A STARTLING CONTRADICTION.

To the Editor of the Catholic Record : DEAR SIR,—There is an old adage that says "a prophet is not without honor save in his own country," and the saying is generally accepted as containing much truth. Indeed it is expanded into the generally accepted belief that true merit, whether it be that of an individual, whether it be that of an individual, or that of some medicinary preparation, is much more likely to meet with popular approval at distance than at home. Nasal Balm, acknowledged as being the greatest remedy for cold in the head and catarrh, ever offered the people of Canada, affords a striking instance of the fact that popular opinion, for once, at least, is wrong. From the outset its popularity in the home of its manu-lacture has been unbounded and constantly increasing. In evidence of this we offer testimonials from two Brockville gentlemen who are known throughout the Dominion.

D. Derbyshire, Esq., Mayor of Brock-ville and for the past two years Presi-dent of the Ontario Creamery Association, says: "Your Nasal Balm is truly a wonderful remedy. I may say that I was afflicted with a distressing case of catarra, accompanied by a number of its disagreeable symptoms. I had tried disagreeable symptoms. I had tried other remedies, but without avail, and well-nigh despaired of a cure, when I was induced to give Nasal Balm a trial, Its effects were wonderful, and the results arising from its use surprising. Briefly stated, it stops the droppings into the throat, sweetens the breath, relieves the headaches that follow catarth and in fact major one fact headaches. and in fact makes one feel altogether like a new man. No one who is suffering from catarrh in any of its stages should lose a moment in giving this remedy a trial."

James Smart, Esq, Brockville, Sheriff of the United Counties of Leeds and Grenville, says: "It would be impossible to speak too extravagantly of the wonderful curative properties of Nasal Balm. I suffered for upwards of a month from a severe cold in the head, which, despite the use of other remedies, was becoming worse and developing into catarrh. I procured a bottle of Nasal catarrh. I procured a bottle of the Balm and was relieved from the first application and thoroughly cured within twenty four hours. I cheerfully add my

Every one is low times, and a grad opportunity is offered prietor of adoption of adoption

OF Your Charity pray for the soul of Wil-liam Chisholm, third son of the inte Hugh Chisholm, formerly of Alexandria Gien-garry, who died at Gouerich, the 22 of Nov., fortified with all the rites of Holy Church, aged fifty-eight years.



Neuralgia, Sciatica, Lumbago, Backache, Headache, Toothache,

Sore Throat, Frost Bites, Sprains, Bruises, Burns, Etc.

Sold by Druggists and Dealers everywhere.
Fifty Cents a bottle. Directions in
11 Languages.
THE CHARLES A. VOGELER CO., Ballimore, Md. Canadian Depot: Toronto, Ont.

IMPORTANT TO THE CLERGY.

The Framen's Journal says: The feasts of the following saints have been extended to the whole Church; the day of the month added to the name fixes the time when the feast is to be kept: St John Damascene, Confessor and Ductor (hitherto Confessor only): March 27; Double. St. Silvester, Abbot: November 26; Double. St. John Cap-ristan, Confessor: March 28; Semi-double. In the office of the Frast of the Sacred

In the chise of the Frast of the Sacred Heart, raised last year to a Double of the Frst Class, an addition is to be made to the Sixth Lesson, stating that Clement XIII. granted the Fesst to a few churches, Pius 1X to the whole Church, while Leo XIII. raised it to a Double of the Frst Class.

C. C. RICHARDS & CO.

GENTS, -We consider MINARD'S LINI. MENT the best in the market and cheerfully recommend its use.

J. H, HARRIS, M. D. F. U. AMERICO, M. D.,
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M. R. C. S., Edgland,
H. D. Willion, M. D.,
Uni. of Penn.

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Bermuda Bottled. "You must go to Bermuda. If you do not I will not be responsible for the consequences," "But, doctor, I can afford neither the time nor the money," "Well, if that is impossible, try

OF PURE NORWEGIAN

COD LIVER OIL. I sometimes call it Bermuda Bot-tled, and many cases of

CONSUMPTION. Bronchitis, Cough

Bronchits, Cough
or Severe Cold
I have CURED with it; and the
advantage is that the most sensitive stomach can take it. Another
thing which commends it is the
stimulating properties of the Hypophosomites which it contains.
You will find it for sale at your
bruggists, in Salman wrapper. He
sure you get the gemine."
SCOTT & BOVNE, Belleville. SCOTT & BOWNE, Belleville.



Cured entirely after 12 years ! Cured entirely after 12 years!

TONAWANDA, ERIE CO., N. Y., Febr. 1889.
My daughter had fits from fright since 19: years, sometimes 3 to 4 attacks within 24 hours without any warning; during these spells her thumbs would be cramped toward the inside of her hands, her mouth be drawn sideways, her neck would swell up, and her face assumed a blueish color, this would last from 10 to 15 minutes after that she slept, was drousy for about 2 hours.—We tried many remedies without any improvement, but 6 bottles of Pastor Koenigs Nerve Tonic cured her at last; we therefore recommend this remedy to all sufferers.

JOHN EDIN.

JOHN EDIN. Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Kenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

Pastor Kenig, of Fore Wayner and the direction by the KOEMIG MEDIGINE CO.,

50 West Madisca, oer. Ginter St., CHICAGO, ILL.

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