THE EX'S PHOTOGRAPHED. Rev. Mr. Williams, an Episcopalian minister, and publisher of the Parish Messenger, of Omaha, Nebraska, thus writes of the Know-Nothings and the

feat. He is the most notorious truckler to Romanism in the State of Nebraska, and is roundly hated and despised by more men of standing and veracity than any man in the city of Omaha, and his recent defeat but emphasizes the contempt le is held in by decent and law abiding citizens.

Now that is dreadful to find out about one's self. We had good ground to suspect that Mr. Thompson and the clientelle of the American would not sit up nights, or in secret chambers of midnight conspirators, to plot for our election to office on the School Board, or anywhere. But we really did not know before that we were of sufficient importance, either in public or private affairs, "to be roundly hated and despised by men of standing and veracity in Omaha. For we do not think that even Mr. Chompson himself, not-withstanding is unlimited amount of brazen insolene, would be willing to state, with an hope of being believed, that he himsel was a man of either

'standing or eracity."
Entirely app tfrom any quarrel that may justly exit between him and us entirely apart rom any falsehoods he may utter against us, or against men, Roman Cathors, or others, he has been for year past, among us, a cowardly, bascslanderer of Christian womanhood, a well as a seditious in citer of publicdisorder and strife. He has left no calmny unspoken against Roman Cathoic Sisters and Roman Catholic women. He has brought here, or helped to bring, apostate priests to slauder their late co-religionpriests, or women, generally, it would ot only stamp these apostates themselves with the deepest brand of infamy, for their own part, for years, in this corporation of infamy, until they were deposed from their priestly rank, but it would also make it incumbent upon the civil authority to suppress profession of the Roman Catholic

The editor of the American has publicly assailed the honor of the wives and daughters and sisters of Roman Catholic men in this city, and then threatened, in his infamous sheet, that if any outraged Roman Catholic should resent the insult, by laying a horsewhip to his cowardly shoulders, every Roman Catholic church and institution in this city would be laid in ashes, and

every Roman Camblic priest murdered.
He prints this further, of us:
There is an old and true saying that "Birds of a feather flock together," and were we not afraid of offending some pure and decent Roman Catholics, we would hold that this covered the relation of Father Williams and the Roman Catholic Church. Were not Mr. Thompson the mouth-

piece of an utterly un merican association, it would not be worth while to notice anything he says, except, pos sibly, in the criminal court; were he not prudent enough to couch his language so as to evide the statute se operation he would find himself in the prison garb of the penitentiary for criminal libel, were he more explicit as to persons and things. But he is that mouthpice, as he is the tolerated vehicle of filt and cowardly slander on the part of oper men in this city, who call themselves, and doubt less think themselves good citizens and Christians, hence we are not dealing with him alon, but with his

supporters also.

Now, we wish to be definitely under stood. This is not a question of the Roman Catholic Church, of its hierarchial aims, or prensions, or expectations. It is a question of American liberty, of Christin freedom, of

manly honor.

If the Roman Caholic Church is committing any offere against the laws of the land let i be shown, and let its priests and it Bishops be impleaded in our caurts, and, if guilty, convicted and punished; and if need be sion be forbidden. If there be anything in its constitution that is in plain statutory conradiction to our laws and constitution let it be so decided by competent authority. religious houses be louses of infamy, and its priests and nuns the vilest of the vile, let it be so charged and proved by others than apostates, degraded for drunkerness, licentiousness and crimes against nature. That there are bad priests, goes without saying; and no ore inside or outside the Church can tell their exact number, and bad nuns also. But no de-graded priest is too vile, and no

wretched nun, cast out, or a fugitive from her order, if not an impostor, is too abandoned to shamelessness to forbid their employment by men of Mr. Catholic Club. Thompson's character, to scatter broadcast tales of infamy against those that

writes of the Know-Nothings and the ex's in the issue of that paper of Nov. 23rd:

23rd:

3rd J. C. Thompson, editor of our delightful contemporary, the American, is in a state of ecstatic rapture because we were not elected to serve on the school board, at the recent elections. He says:

The official returns show that Father John Williams was not elected to the School Board, but that an American Democrat, endorsed by this paper, was successful. Everyone who knows feat. He is themost notorious truckler

The university which conferred upon dishop Keane the title of Doctor of Laws, and which invited him a few years ago to deliver the Dudleian lectod, that even if true, could only dear years ago to deliver the Dudleian lectod, that even if the woral characters of the young men and young women for whom the Slatteries, and the Leydens, and the Whites hold open court. Vile books are circulated under present the confessional, by these cowardly traducers of female virtue, which come clearly under the statute against bose that cast them out, to summon meetings is hop Keane the title of Doctor of Laws, and which invited him a few years ago to deliver the Dudleian lectod, the young men and young women for whom the Slatteries, and the Leydens, and the Leyd were, the Devil's weapons of slander, and vileness, and manifest falsehood Mullen, the president of the Catholic cannot preserve Christianity in any Club, Bishop Keane spoke as follows

> and the good of the confessional and the priestly life among them, than apostate priests, and fugitive, or alleged nuns can tell them; they are club, and what does it aim at? probable, if not absolute, dishonor.

And yet, no priestly apostate is too vile to find a place and ministry in this propaganda of slander and hate; and men who call themselves ministers of Christ do not hesitate to give credence and ejeculation to recognize the considers.

The Future of America, ence and circulation to stories, which and asks the question: "Is the worldif true, except in rare instances, wide influence of America going to be would present to us a riddle which no a blessing to the world or a curse? man could solve; namely, that no And he answers it by saying: "It part of the Christian Church can show will depend not on what manner of a more indomitable courage and devo-tion, a more tireless spirit for the con-man the American of the future is version of heathen men and savages, at every cost of comfort, of ease, of home, of worldly advantages, of life itself, than the Roman Catholic Church. Her priess penetrate into every heathen fastness; her nuns also.
On every battlefield her Sisters forego
That pitl the natural weakness of their woman brings before us the two issues — the hood, to minister to the dying, on the turning out of men or the turning out priests to slauler their late co-religionists with every vile slander, which, if they were true of Roman Catholic plague swept cities of the land and the control of the turning out of men or the turning out of the turning out

> are vile and licentious and traitorous; were not. dens of conspirators, and their nuns are harlots

courage and rare devotion on behalf the great machine of state. what their creed or nation is?

The malignant priests and Pharisees and nuns, dare to accuse them, generally, with the vilest living.

Some are vile, of course. If they vere not the American Protective Association would not find such willing doubtless, vile also. But the Roman Church is not singular in this, nor any other possible asso ciation of men. Bad men, weak men, tempted men, and women, exist every-

where, and will to the end. adjacent state; but who expects to find that tale of shame in the American. as proof of the general vileness of Prestion that it shall be informed by its Jesus Christ. friends, of every fallen Christian mintestant ministers, while it opens wide its throttle valves to the shameless tales of fallen Roman priests. And of fallen Roman priests. And yet not one of such would be too vile, subset of HAVE THE LEAD. quently, to be received by it, as a valid

C. M. B. A. Relief Association

witness against his brethren.

AT HARVARD.

The university which conferred upor

Protestants are not flocking into the Roman Catholic Church, and if they were, the Devil's weapons of slander,

form.

Is it to convince and win Roman Catholics. Roman Catholics know is, What has religion, and especially more of the evil, what there is of it, and the good of the convince is the catholic religion, to do with the

alleged nuns can tell them; they are not likely to be won by the persuasive power of slanderous or apostate lips, or by the infamous methods of men who do not hesitate to brand every last who do not hesitate to brand every last people of the world. Some time ago who do not nesitate to brand every last man and woman among them, with probable, if not absolute, dishonor.

That pithy sentence of Gladstone

in the hospitals amid the dead, and dying, and the suffer ing. When in Memphis and New Orleans Protestant ministers fled like craven cowards; many of them, ilization meant the set of influences before the horrors of yellow fever, that form the citizen and the set of Roman Catholic priests stood like men, results that followed from the lives to their posts; some of them to die beside their more manly Protestant between the educated and the nonbrethren, and the men of the Red educated meant the difference between Cross, and Sisters also. And yet they those who were citizens and those who

The old notion of civilization was the production of citizens, and education What has become of Protestant man- was all the influence that went to make was all the influence that well to make the control of the control

of the bodies and souls of men and Then Christ astonished the world by nen, without waiting to inquire sending forth his disciples to preach a

new philosophy of man, A NEW CIVILIZATION

accused Christ of casting out devils by for the world—a philosophy and a civilthe prince of the devils. If any men ization having for their fundamental are in danger, to day, of committing notion this: That man's dignity, the sin against the Holy Ghost, they man's worth, does not consist of any are those who, in the face of the relationship he may have to the rarest Christian devotion on the part assembled power of the state, but that of multitudes of Roman Catholic priests it consists in the dignity of his immortal soul and its relationship to the infinite and eternal God.

There was the keynote of the world's future philosophy, the keynote of the world's civilization for all time to come. creatures of -dishonor in apostate No wonder that Rome tried to crush Roman priests. Many others are left, this philosophy, this civilization, and These are a no wonder that, after three centuries menace to purity and religion of struggle, the great colossus fell at the Roman Catholic Church. the feet of that great new system which represented truth and right.

This was a victory for all nations and for all ages. And now we recognize that the difference between pres ent and past-between the civilization Only the other day a Presbyterian that is dead and the civilization that minister was deposed by his brother has come to take possession of the for the most shameless vileness, in an world—hinges upon the difference behas come to take possession of the tween the old and the new philosophy concerning man; hence it follows that any institution which has for its aim byterian ministers? That is not its to form men-to form efficient factors role. It is only its New York con- in the world's civilization, must have temporary of infidelity that publishes, impartially, "The Crimes of Preachers," and holds out a standing adjuration, the philosophy concerning man which was given to the world by

And nowhere is this philosophy of

We have not made it so - Providence has made it so; and it is for us a

natter of terrible responsibility.

We must ask, therefore, with grave Chapleau, Ont., Dec. 30, 1893.
At the annual election of officers of Branch
No. 15, C. M. B. A. Relief Association, the following were elected:
President, J J Turcotte
Sec.-treas., P A Lariviere
Trustee, J M Mulligan
Sick Committee, J Chartrand, M J McMeekin
and J E Jackman.
Finance Committee, J G Mulligan. A Archambault, J E Jackman and P A Mulligan.
P. A. LARIVIERE.

We must ask, therefore, with grave
concern, whether it is the philosophy
of the Christian religion that is henceforth going to shape the lives and rule
and animate the conduct of Americans
in the future. For we have to open
our eyes to the fact that there is no
country in the world where people are
so exposed to the temptation of being

n America. Our very schools and colleges tend

to give the education which shall make people producers rather than men. Every one is trying to fit himself to be the strongest and swiftest in the great strife, just as at Harvard on the eve of a foot ball or base ball contest.

Our educational institutions should seek not so much to turn out the best producers, but rather to shape and mould the best men. Their work should be impregnated and vivified with the philosophy of Jesus Christ. That is the reason why our religion, and the religion of the Saviour, should have such an influence in all the educational institutions of the land, and, above all, in this oldest, most honored and the greatest of them all. So much for the first part of my ques

Now, what has religion to do with

the life of young men in an institution like this, and what especially has the Catholic religion to do with it? The NO PURPOSE OR AIM which is in the slightest degree dis

tinct from the aim or purpose and Christianity of the Christian religion. Misunderstand her as you may, abuse her as you will, you cannot but recognize that she is the Church whom the Lord Jesus Christ sent into the

world. Then it may be asked what our Church has in it distinctive. What-ever there is anywhere that is true, that is sweet, that is for the mind's enlightenment, that is for the heart's comfort, that is for the soul's purifying and strengthening-all that is in the old mother Church, and that is why she is called the Catholic, the universal Church. What, indeed, have her children that she has not? Even the three things supposed to be distinctive—the crucifix, the real presence and the confessional—simply teach the great duties and lessons, death to sin, selfsacrifice and self - immolation, the resurrection and immortality and the power of the blood of Jesus Christ to cleanse from all sin. All come from Christ and point to Christ.

But it will be said that the Church will interfere with something which you Catholic students may think or learn here at Harvard. The Church has no authority to exercise in the domain of astronomy, chemistry, or the like; her business is theology, and there only is she supreme.

Perhaps some will object to her infallibility even in that field. Surely no young man who comes to Harvard would be such a poltroon as to consent to follow an authority that owned itself to be fallible

CAUGHT A LOBSTER.

In his anxiety to play the American Bossuet, Dr. Coxe, of Buffalo, has lost sight of his quandam protege, Joseph Rene Vilatte, "Archbishop of American Old Catholics," as he calls himself.

The Protestant sect deem it a great catch when a priest who forgets him self joins them. They generally give him a pretty thorough advertising.

Joseph Rene Vilatte was one of this
kind. The Episcopalians caught him. giving them a peck of trouble. It is the fable of the canine and the lobste It is over again. This canine caught the lobster by inserting his tail between its claws, and when he grew tired of the job and wished a separation he discovered to his chagrin that the lobster was an interested party to the arrangement. Joseph, like the lob ster, won't let go.

and got himself made an Archbishop of American Old Catholics. The Pro testant Episcopalian bishops assemble in convention at Baltimore "resolved that in the opinion of this house the whole proceedings in connection with the so-called consecration of J. Ren Vilatte were null and void and that this Church does not recognize that any episcopal character was thereby

conferred. By this means they thought to get rid of Joseph Rene : but they counted without their lobster. Joseph did not take kindly to this disregard of his archiepiscopal dignity. From his official residence in Duvall, Kewaunee county, Wisconsin, he has issued a mandamus or a caveat or a quo war ranto or something of that kind to his "venerable brethren," in which he lays down the law with telling vigor

He has the logic of the situation on his side and puts the venerable breth-

ren in a dilemma.

The House of Bishops held "that these bishops (the Antioch conservators) had no jurisdiction or right to ordain a bishop for any part of the diocese under the charge of the bishop Protestant Episcopal of Fond du

"I was not consecrated Bishop of the Diocese of Fond du Lac, nor any part of it. I was consecrated Arch-bishop of the old Catholics of America. Even had I been consecrated for the Diocese of Fond du Lac (which has no existence save for Episcopalians) I should have the same right as the Roman Catholic Messmer, in the same Roman Catholic Messmer, in the same Bishop McDonnell listened to Mr. territory. It has never entered the Colt's story, spoke kindly and encourhead of even an Episcopalian bishop, agingly to him and sent him to the

roducers rather than men as they are as far as I know, to deny the validity of bishop Messmer's orders because he had not previously obtained permis-sion of Bishop Grafton or his House of

Bishops."

One of Bishop Coxe's many hobbies has been the Joseph Rene touches that point up

beautifully, thus:

"Even among Episcopalians, I ven-ture to say, there is not one so arrogant as to claim or imagine that all Roman, Greek, Armenian, Syrian, Russian and other Christians in America must embrace Protestant Episcopa lianism in order to become veritably and indubitably Catholic. Again, if in America the Old Catholic, like other orthodox, have no right to have a bishop to minister to them, what right to have Anglican bishops on the continent of Europe, in the Orient especially and in Roman Catholic countries here? Look at the 'Mexi-

Thus doth the Archbishop of Kewaunee county, Wisconsin, lecture his brethren. While he is at it he should brethren. take cognizance of the antics of his suffragan, Dr. Coxe, of Buffalo, and try to prevent him from pinning himself to the coat tail of every celebrity in the country for the purpose of drag-ging himself into notoriety. He should silence Coxe usque ad revoca

The moral of the Vilatte episode is: Don't go lobster hunting. - Catholic

RECTOR COLT CONVERTED.

A Brooklyn Episcopal Minister Joins

New York, December 19. The Rev. Hanson T. Colt, rector of the Protestant Episcopal Mission of St. David's, at Woodbine street and Knickerboker avenue, Brooklyn, has become a convert to Roman Catholicism. For several years Pastor Colt has been a very high churchmen, carrying the Episcopal ritual to the utter-most limits established by usage. He has conformed in his teachings, however, strictly to the doctrines of the Protestant Episcopal Church. His re-nunciation of that faith is a great sur-

prise to all his friends.

The chapel of St. David's was not only a regular Episcopal church, but was also a mission for the deaf mutes of Brooklyn. It was the only place in that city where religious instruction was offered to deaf mutes. Persons of all denominations thus physically afflicted worshiped there. Rector Colt prached to them regularly in the sign language, in addition to preaching to his regular congregation.

The Church of St. David's is not a parish. It belongs to the Brooklyn Diocese at large. The land and building stand in the name of Rector Colt. He has transferred the title to the Rev A. A. Morrison, rector of St. Matthew's Church and arch-deacon of the north ern district of the Episcopal Diocese of

Brooklyn. The Episcopalians will keep up St. David's not only as a regular church. but likewise as a mission for Brooklyn's deaf mutes. Yesterday Rector Colt's place was temporarily supplied by the Rev. Floyd West, of St. Michael's hurch, South Brooklyn.

SINCERE CONVICTIONS. The Rev. Mr. Colt has not decided what he will do. He has been received in the Roman Catholic Church as a layman. He cannot hold orders because he is married. His friends say he will probably seek a place as teacher to the deaf mutes in some secular school in New York or Brooklyn devoted to the instruction of deal

mutes. Mrs. Colt has not followed her ausband into the Roman Catholic She was closely identifie with him in his work at St. David's, but she has given that work up.

The Rev. Mr. Colt finally determined on renouncing the Episcopal Church last Tuesday night. been struggling with mental unbeliefs for many months, but had not com-municated them to his friends. He preached to the deaf mutes as usual at st. David's Tuesday night, but did not refer to the subject of his change of

Pastor Colt had some days previously explained his mental condition to his friend, the Rev Dr. Arthur Ritchie, of St. Ignatius' Protestant Episcopal Church of this city. The latter had vainly endeavored to change the doubting mind.

Pastor Colt then went to Archdeacor Morrison's house and told him he was determined to leave the Episcopal Church, as he had been converted to Romanism. The Archdeacon expressed regret at the proposed step, but said he was sure Mr. Colt was acting on his sincere convictions, and assured him of his continued friendship in his new Church.

The Rev. Mr. Colt forwarded his written resignation as pastor of St. David's to Bishop Littlejohn, at Garden City, L. I. At the same time he formally withdrew from the Episcopal Church

VISITED BISHOP M'DONNELL. Mr. Colt on Wednesday visited Bishop McDonnell, the head of the Roman Catholic Church of Brooklyn. Bishop McDonnell listened to Mr.

Jesuit priests at the Church of St. Francis Xavier, in this city, to be examined on his religion and doc-trines. The examination proved satisfactory, and, on the same day, he was formally received into the Roman

Mr. Colt joined the Church of Our of Victory, McDonough street and Throop avenue, Brooklyn. Yesterday he attended, as a spectator, the services for deaf mutes at St. Francis Xavier's church in this city.

Mr. Colt is thirty three years old. He is married, but has no children. He is a nephew of the late Bishop Brown, of the Protestant Episcopal Diocese of Fond du Lac. Ten years ago he was ordained an Epiminister by Bishop Brown at St. Ann's Church, this city.

Mr. Colt was ambitious to preach,

but his speech was so much impeded by reason of the stuttering habit that it was considered impracticable to put him in charge of a regular pulpit His hearing was not affected, however. When his case was brought to the at-tention of the Rev. Thomas Gallaudet, now rector emeritus of St. Ann's, a field was made for him among deaf

He was sent over to Brooklyn and labored under the auspices of the New York Church Mission Society to deaf nutes. Heacquired the sign language and devoted himself earnestly to his labors, gradually collecting a large congregation of deaf mutes from al denominations.

Through a system of self-instruction, obtained from a fellow clergyman who had been similarly afflicted, pastor Colt gradually cured himself of stutter ing. Two years ago the Episcopal diocese of Brooklyn built for him a small chapel at Woodbine street and Knickerbocker avenue, in a sparsely-settled neighborhood. There he has since been working in a double field There are two hundred deaf-mutes in regular attendance at St. David's. NOT AN UNKIND WORD.

Mr. Colt did not take a regular and formal farewell of the people of St. David's. He and his wife spent Saturday personally visiting the members of the little congregation. They received only kind expressions of regret.

Mrs. Colt was at her home, 342 Monoe street, yesterday when a reporter for the New York Times called

"We leave St. Dovid's and the Episcopal Church," she said, "with-out an unkind word from any one. We will not take anything from St David's. I painted the pictures which hang on the church walls, and my husband owns his vestments. There are other things in the church which belong to us. but we will leave them

"Will you leave the Episcopal Church?" Mrs. Colt was asked.

"I have no present intention of be-coming a Roman Catholic," she replied. 'I do not pretend to be a theologian I know my husband is sincere in his change, but I shall remain an Episcopalian. I attended the services at St. David's Friday night."

Apaist Threats to Kill a Mayor.

At Eau Claire, Wis., there is a Cath his dismissal, but the Mayor refuses But the Apaists insist, and failing compliance by the Mayor, they write him the following: "Mayor Hopper-If you don't take that man Ryan off the police force you may get what

Harrison got. A. P. A."

Instead of dismissing the Catholic policeman the Mayor sent the communication to a daily paper, The Leader, saying, "My life is ready at any time be sacrificed to a principle which underlies American institutions; but when he or any of his associates in villany shoot, they must shoot for blood or their society will lose a devotee whose apparent object is his own personal aggrandizement regard less of principles.

Mayor Hopper has not only the true American spirit but the American courage. We do not fear, however, that he will be called on to defend him self against an Apaist bullet. Apaists never attack in the open. They are cowards, like the European anarchists. They injure only when they are pretty sure of impunity; they attack only in the dark and from behind, like all cowards and traitors.

If they attack Mayor Hopper, it will not be with a man's weapon; it will be with a serpent's sting. - Chicago New World.

Indulgences.

The reverend editor of the South African Magazine observes that non-Catholics who have a correct idea of Indulgences are seldom met with. It would seem that they are rare even in South Africa; for according to the Cape Mercury, three hundred days' Indulgence means three hundred days out of purgatory. The obligation to return, however, when the furlough is over, is not insisted upon. "If our Protestant friend were to see a fiftyhorse power engine," says Dr. Kolbe, "he should look inside it for the fifty horses." - Ave Maria.

Lucy Stone's Favorite.

The following beautiful poem was a favorite of the late Lucy Stone, and it was of great comfort to her during the last hours of her life. She cut it from a newspaper, but did not preserve the name of the author:

Up and away like the dew of the morning. That soars from the earth to its home in the So let me steal away, gently and lovingly, Only remembered by what I have done.

My name and my place and my tomb all for The brief race of time well and patiently run
So let me pass away, peacefully, silently,
Only remember by what I have done.

Yes, like the fragrance that wanders in dark When the flowers that it came from are closed up and gone.
ould I be to this world's weary dwellers,
ly remembered by what I have done.

Needs there the praise of the love-written record.
The name and the epitaph graved on the stone?
The things we have lived for, let them be our story; We ourselves but remembered by what we have done.

I need not be missed, if my life has been bear (As its summer and autumn moves silently The bloom and the fruit and the seed of its sea-

I need not be missed, if another succeed me, To reap down those fields which in spring have s.wn;
He who plowed and who sowed is not missed by
the reaper;
He is only remembered by what he has done.

I shall still be remembered by what I have

Not myself, but the truth that in life I have Not myself, but the seed that in life I have Shall pass on to ages, all about me forgotten, Save the truth I have spoken, the things I have done.

So let my living be, so be my dyinz:
So let my name be, unblazoned, unknown;
Unpraised and unmissed, I shall still be re
membered. Yes, but remembered by what I have done.

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XXV. THE BETTER PART. Nada te turbe, Nada te espante, Todo se passa. Dios nojse muda. Nada le falta; Solo Dios basta." -St. Theresa

Many of my readers have perhaps often witnessed a Religious Profe and may find this chapter tedious. To them I say, pass over this portion of my story, if you are so inclined. In dwelling upon a scene of the kind, I merely endeavor to convey to those among my readers who have never witnessed such a spectacle the impressions which a Religious Profession, seen for the first time, were likely to leave on Mabel's mind.

Half a mile from the town of Vrananches, encircled by high, projecting walls, its cross crowned stone summit pointing upwards to the blue canopy of heaven, stands the Convent Carmelites, to which, in the dawn of a bright October morning, Mabel's guardian angel has conducted her. The ponderous gate is opened by a smiling Touriere Sister, whose benevolent face, and remarkably in telligent eyes, have previously shown themselves at the wicker grating.

She is acquainted with Mabel's com panions, and she embraces each one affectionately, then holds out her hand to Mabel, calls her ma chere pctite, and leads the way into the church.

A humble little church it is, entirely destitute of marble floors, gilded panels, and mosaic domes, and all the other fabulous riches with which Protestant romance loves to adorn conventual establishments. It is, on the contrary, so poor that it does not possess so much as one pane of stained presenting the fourteen Stations of the Cross.

The sanctuary is raised from the body of the church, and approached by stone steps. On the left of the altar is the grating which divides the outer chapel from the nuns' choir, and im mediately facing it are placed rows o prie dieu, for the accommodation of the guests who have been invited to witness the ceremony.

Mabel is in the front row, next to Annette de St. Ange. Between her and the altar, the Communion railings only intervene. Never before has she been so close to the Holy Tabernacle, and her heart is full of joy at finding herself so near to Him of whose Real Presence she has no longer any doubt Casting but one glance at the altar over which the crimson curtains in th side windows have thrown a soft pink glow, Mabel kneels down at once. She cares very little now who sees her, she feels that for the pain she is enduring there is only one relief, and she prays with all the earnestness of her soul, that light may come to dis perse her darkness.

Completely absorbed by her devo she does not notice that the curtain before the grating is with drawn. She has no curiosity about the inner chapel; and only at the end of more than half an hour' waiting, Annette whispers, "See, they come! — look, Mademoiselle Mabelle, look !" does she raise her head.

Mabel sees two lines of black and white veiled nuns enter by two doors on either side of the inner choir. They all carry lighted tapers, and she cannot see any of their faces, for they are veiled from head to foot. As soon as they have taken their stalls in the choir, Mabel perceives that the pro-cession is closed by the young novice about to be professed, who alone walks unveiled after the others, having on either side of her the prioress and the sub-prioress, whose faces are also con-

These three advanced to the front "grille," where the novice kneels down on a prie dieu prepared for her, the others fall slightly to the | Everywhere she comes across the

rear, and also kneel while the Bishop in the outer chapel intones the "Veni

one who has found out early in life the end of her creation. No enthusiasm or excitement is visible in her appearance; there is nothing rapturous in the expression of her deep violet blue eyes. Deep, intense peace is written upon every line of her countenance;

and this lesson of peace which she reads there goes home to Mabel's heart, making her cry, not with pity, not with regret, as little pity, Annette gives her credit for doing, but with real craving and yearning to know the source whence that river of measureless peace flows into the young novice's soul. Almost immediately upon the "Veni

Creator" follows the sermon. The preacher is the Cure of St. Anne, but Mabel has forgotten what Julie told her about him — she does not even glance at him as he ascends the pul-pit, and after making the sign of the cross, slowly gives out his text:
'Martha, Martha, thou art troubled and careful about many things, but one thing is needful, and Mary hath chosen the better part, which shall not be taken from her." Then only, at-

tracted by the remarkably sweet intonation of his voice, Mabel looks up to the preacher. She remembers that she has seen him before. Yes, undoubtedly she has, but where? Whereupon Mabel's mind recurs to the afternoon Vespers she attended on the first Sunday of her stay at Vrananches. His face had struck her then, though she had afterwards forgotten it; but now she recollects how benevolent it had appeared to her, and how she had remarked the guilelessness of its expression, she who had been warned to be on her guard against "the smooth-faced, oily-polished manners of the in-

triguing priesthood."

Monsieur l'Abbe Roger, Cure de St. Anne, is no longer a young man—he is a grey, almost white-headed priest, with a kind, good face. He has done a deal of work in his day, but he is getting into years, and as he draws nearer to his long rest, he becomes more holy, more full to overflowing of the spirit of charity by which he has been always distinguished. "He has one of those countenances upon which it is impossible to look without loving better the Good God," said Marie, one day, talking of him to Mabel; and now she sees him, Mabel knows what her friend meant.

Monsieur le Cure knows Mabel by sight, he has often noticed her, has heard much of her, too, from m his spiritual children, for Mabel is an object of general interest among these warm hearted, large minded French people. Skilled through long experience in the reading of the human reflected on the human face. Monsieur le Cure sees at a glance that a change has lately come over Mabel. By the natural instinct with which priests are peculiarly gifted, he knows that her mind is troubled, and in his heart, addressing himself perhaps more to her than to the nuns behind the grating-He conveys to Mabel's soul the heavenly lesson of comfort she so sorely needs.

In his first point he dwells on the human character of the Saviour, a subject peculiarly attractive to Mabel's disposition-a subject with which all the religious memories of her childhood are intertwined. He talks in simple eloquent language, of the "Home at Bethany,"—the home blessed above all glass. Its walls are whitewashed, and other homes on earth, that ever were or ever will be, as the resting-place where at even-time, wearied out after long days of toil, the Divine Jesus was wont to seek a shelter. He draws a picture of the interior of the little "home," brings out in forcible colors the char acteristics of each member of the fam ily, enlarges upon the different sort of affection with which the Holy Guest beloved in that household, and points out how in each human life the lesson

may be individually applied. In the second part of his sermon, the Cure speaks in more fervent language "better part," which Marth was not blamed for neglecting, but which Mary was so sweetly encouraged to choose, concluding by an earnes invitation to all, whether in the world or in the cloister, that they should lay to heart before all else the one thing needful, which, says the Cure, is the continual study of submission to the holy will of God.

As she listens Mabel feels that she hitherto entirely misuaderstood Catholic religion. This exquisite the Catholic religion. story of Divine love, so touchingly yet so simply told by one of Rome's own priests, is very different from the teaching she has always fancied must necessarily emanate from such a quarter. How false has she not discovered many of her impressions regarding the Catholic religion to have been!how utterly without foundation several of her ancient prejudices! then, if in one case, or in a good many cases, this has been made clear to her should it not be so with regard to others—perhaps to all the doctrines of the Catholic Church? She had fancied a religion all made up of external show, full of superstitious practices, an overbearing, an uncharitable, an anathematizing religion, dangerous on account of the exceeding attractiveness of its outer ritual; and behold she has come to France to be unde ceived. She has found, on the contrary, nothing that has as yet much enchanted her in the services of Catholic worship, but she has discovered-every day she is making new discoveries-that the "beauty of the king's daughter is all

within.

manifestation of that interior spirit which has for its nutriment the study of the life of Jesus in all its varied very calm and saintly is the face of Claire de St. Ange; very happy in its unclouded serenity. She looks like one who has found out early in the look of true charity one who has found out early in the look of true charity one who has found out early in the look of true charity of the look of true charity one who has found out early in the look of true charity of t Catholic Church. She is beginning to suspect that the faith which has grown up with her is Catholic faith, the Roman faith she has so long des-

No priest has beguiled her into believing what she now believes. Her conversion, if begun is the work of the inward voice, which has led her from her cradle to this day, to this hour, when, yielding to the impulse of sudden conviction, Mabel resolves during the Cure's sermon that, come what may, she will go to the bottom of her misgivings—she will inquire into the truth, whether that Roman Church be indeed entitled to lay positive claim to being the "Unam Sanctam Catholi-cam Apostolicam Ecclesiam," whose faith, unless a man believe faithfully and steadfastly, without doubt he shall perish everlastingly-according to the words of the Athanasian Creed in her own English Church Prayer book.

With new and intense interest, under standing, as until now she had never done, the meaning of a religious voca tion, Mabel follows to the end the Pro-fession Ceremony. Long before it is over she has made up her mind to seek an interview with the Cure of St.

"He is a priest," she thinks "The grace of holy orders has even according to our own belief, rested upon his head. He will be able to help me and tell me what to do. cannot remain as I am. I must go Oh, if I only knew God's holy will!"

The ceremony being at an end, the

white veil having been exchanged for a black one, to be worn in future by the novice, the solemn threefold vow of Poverty, Chastity and Obedience having nailed her, a willing victim, to the Cross of Christ-for neither sorrow fully nor grudgingly has Claire de St Ange—henceforth to be called by her name in religion "Sœur Agnes de Jesus-bidden a perpetual adieu to the world and the world's pleasures - the procession leaves the choir as it entered it an hour ago; after which Annette whispers, "We will go now to see my

But Mabel begs to be left alone in the chapel, thinking naturally enough that the presence of a stranger in the midst of her family, at a time when she farewell (for after to-day she will not. except on rare occasions, come un veiled to the grille), must necessarily be a restraint upon Sœur Agnes.

So, rather unwillingly, Annette con sents, and in a few moments Mabel finds herself alone in the chapel, the other guests having either gone round to the convent parlor or returned to

We will not linger now to look into Mabel's mind during the half hour which intervened between Annette's going and coming, for in half an hour she did return, insisting so positively that Mabel should accompany her as to leave no further possibility of a refusal on Mabel's part. Whatever her muson Mabel's part. ings may have been, they had not de pressed her, for she looked happier than she had done for many days. Sœur Agnes de Jesus received her

with a bright smile of welcome. She was seated at a widely opened grille, surrounded by all her family, with whom she was to pass that last day. Mabel was surprised to see everybody so cheerful—the Sister herself more so ing at all in her manner to imply that she was a victim destined to the sacrifice. She was, in fact, what she looked, thoroughly contented; her glad, rosy face indicated good health, and an utter absence of fretfulness, that very common mood, which the good God who is all love can surely never witness with

"I am so pleased to see you!" she said to Mabel, speaking in French, for she spoke but little English. "It was very kind of you to come and pray for

me to day."
"I did not pray for you," said Mabel quickly. "I do not suppose you want prayers—certainly not mine."
"Not want prayers! Ah, you are

much mistaken," returned Sœur Agnes gravely. "I want them more than you think. But of this we will talk another time. "But I shall not see you any more,

objected Mabel—shall I?"
"Ah, no — not see me exactly.

we can talk, with the curtain before the grille, as often as you will come. "That sounds very dismal," said Mabel, with an involuntary shudder, as some of the fabulous history of con vents darted to her memory. you not get tired of living always be ween these four walls?" she added, looking earnestly at the gay face that was smiling on her.

"Tired!-oh, no. And why? Tired of the good God?" answered Sour Agnes, a gleam of enthusiasm kindling in her eyes. "Does the poet tire of his poetry - or the sculptor of his art, think you? Does the astronomer weary of the science of the stars? Why, then, should those grow weary whose study is their God?"

"If you look at it in that light—no, of course; but surely there is a differ-ence," said Mabel. "No human study, or human science, requires the entire sacrifice of all human ties. Surely this life in the cloister is unnatural! Poets, sculptors, astronomers, all have their homes to come to, when they grow weary of their science.

"But the Good God is a science beyond all those others," replied Sœur letter from Jessie's outstretched hand

Agnes. "Can you not believe that it is so? Ah, but I do assure you that there are some few on earth to whom "You see, Mabel, how he blames me God alone suffices!'

"It is a beautiful idea," returned Mabel, shaking her head; "but I can-not understand these horrid grilles, and black curtains, and all-'

Sœur Agnes laughed gaily.

"No, of course you do not," she replied. "That is the secret of the Good God, and He tells it only to those who have a vocation to religious life.'
Mabel was silent. In the presence of that happy face, telling its own story of deep peace, she could make no contrary answer; but within her mind a world of thought opened. It gave her broader ideas of God than she had ever before enjoyed, to believe that there were some chosen souls on earth to whom His love could suffice; who needed no other. This was a grand, a soul-soothing thought; not that at any time of her life, either then or afterwards, Mabel was deceived into thinking herself likely to be one of that chosen few, but the thought helped her, as all thoughts which open

Another week passed away, and the time was come when Mabel could no longer conceal from Hugh her rapidly decreasing faith in the Church of England. Had he not the right to expect from her complete confidence? Was it fair towards him to keep silence upon the subject with which her mind

out a vista into the measureless power of the love of God made man must ever

was daily becoming more engrossed?
Supposing their positions to be reversed, would she, in Hugh's place, like to know that he had suffered the torments of doubt, concealing from her his state of mind until the worst had fallen upon him, and that her power to assist, or at least to sympathize with him, was for ever withdrawn? no, that she could not bear. She knew with entire unreserve.

And yet how could she with her own hand write the fatal letter, which she too well knew would wring with anguish the heart of the man she loved with all the deep down passion of her nature? How could she bring herself to give his happiness as well as her own their death blow?

It was a bitter alternative, but in hesitation Mabel felt there was disloyalty to Hugh; who implicitly trusted to her, and believed that from him she

So there came one sad night when she sat up to the small hours of the morning, making bitter avowal to him of the change which, since her arrival in France, her feelings had undergone. How far would Hugh be able to follow her? How much would he understand about that wonderful Veiled Presence, which had so be witched her with its beauty? Here Mabel's grief seemed to have reached its height, for what can be more terribly painful to a devoted heart than to know that between it and the object of its love there has arisen a mighty barrier, a barrier which shuts out in darkness from one mind the brilliantly glowing light that is flooding in upon the other. Looking forward into the future, her courage almost failed her. How would all this end? There were but two alternatives — both terrible! The one would drive her into open scepticismthe invariable result of closing one's ears to the voice of conscience; the other would, if persevered in, lead, she too rightly feared, to endless mis-understandings between herself and Hugh, perhaps to an open rupture.

during the hours of that night, Mabel sustained, in the struggle between the pleadings of her aching heart and the warnings of her conscience. etter was finished, however, at lastblotted, almost illegible in many places, by reason of the tears which had fallen upon it; and when it lay sealed upon her table, Mabel rose wearily to look at her watch. She started at seeing the hour! She threw herself nearly 4 o'clock. upon her bed, but no sleep would come; and after tossing about for nearly an hour, she arose, drew back the window-curtains, and dressed herself.

It was ten days later, about the beginning of November, that Jessie's eyes were suddenly opened to the change which had come over Mabel, the first sound of alarm having been conveyed to her through a letter from When she entered the breakfast-room on that memorable morning, Mabel saw two things at a glance one was a thick letter from Hugh lying on her plate; the other was a gather ing storm of displeasure on Jessie's countenance. The letter Mabel into her pocket with a trembling hand-she was not going to peruse it in the presence of any witnesses, so she sat down in silence to her breakfast, after wishing Jessie good-morning, a salutation her sister-in-law scarcely vouchsafed to notice.

"Mabel," she began, so soon as the servant had left the room, "you have put your letter away, I see. You had better read mine. I hope to goodness this is only a fidget of Hugh's, but, considering what he says, I think we had better return immediately to Elvan-

"What does he say?" asked Mabel, calmly, feelingly very much as a raw recruit may feel when he hears the first booming of the enemy's cannon. "There !- read it!" returned Jessie,

crossly. "He must think you a weak, fanciful child, Mabel. I should be little flattered if I were in your place."

Mabel's cheek flushed; she took the

and read it ; then refolded and returned

how he reproaches me for my 'folly,' as he calls it — even worse, 'my treachery;' he says I have brought you into a nest of red hot Popery; he you into a nest of red-not Popery; ne seems certain of the consequences that must ensue. Really it is too bad! I think it is a very cruel letter!" exclaimed Jessie, indignantly. "All the more so because I only came abroad for your sake; and I should have thought you would have told him so, Mabel." Mabel."
"So I did, Jessie," said Mabel, with

a curiously-pained smile. has certainly not a high opinion of my constancy

"But it is all rubbish, is it not, Mabel?" pursued Jessie, eagerly. "Of course you have too much sense to allow yourself to be misled. I may write and tell Hugh that he is quite mistaken, may I not, and that you are as good a Protestant as ever?"

as good a Protestant as ever?"
"Protestant!" replied Mabel, in a
low, bitter tone; "you know, Jessie,
how I have always hated that word!"
"Oh! well, Puseysite, Ritualist,
High Church, Anglican, Catholic, just
what you place only not a Papier what you please, only not a Papist—at least not in name. I daresay Hugh will not mind how you 'ape religion, provided you leave the name alone," said Jessle, in a tone of irony, for there was a look in Mabel's face that filled her heart with misgivings lest Hugh's surmises should be indeed correct.

"You can say what you like to lugh, Jessie," returned Mabel, Hugh, Jessie," returned Mabel, evasively. "I will answer him myself; but do not let us talk about this any more at present. I think it was unkind of Hugh to write in such a way. I am sure he must have regretted it as soon as the letter was gone—you will see that by next mail he will tell you

"Well, but, Mabel, I am really getting uneasy about you; for now I come to think of it, it was perhaps a stupid thing to have brought you here among all these Catholics. You see, I was myself educated in the very thick of them all, and they never influenced me. It never occurred to me that you were less attached than I was to our own faith; I thought, on the contrary, that if anyone in this world was safe, it twas you. I wish you would satisfy me by saying that there is no cause for alarm."

Mabel's face flushed again, but rising so as to conceal it from Jessie's view, she came round behind her chair and kissed her.

"There is no cause for any alarm,

Jessie darling," she answered; "you can tell Hugh just what you have said now to me—that will be enough, and I will satisfy him in my letter." "You are not a Papist, then, Mabel?

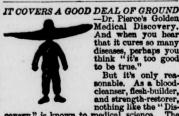
no mischief by bringing you out here "No, Jessie, I am not a Papist, and am quite certain that both Hugh and I ought to be very grateful to you for your kindness in r kindness in bringing me here."
Well, but, Mabel, I think it is high time we returned to Elvanlee we have been here nearly three months. What do you say to going home next week?'

we decide," said Mabel, fearful of betraying the anxiety she felt. "You know, Jessie, I shall perhaps never see Genevieve or Mr. Vaughan again, so do not let us decide in a hurry this is, after all, only a fancy she too rightly feared, to endless mis-understandings between herself and Hugh, perhaps to an open rupture. Fearful was the conflict which, during the house of the room

"Let us wait until to morrow before

Jessie was by no means satisfied manner. She therefore resolved that she would go and call on Mr. Vaughan, thinking, perhaps, to elicit from him some more information on the subject. Her conversation with him did not reassure her. Mr. Vaughan, though he knew nothing of Mabel's actua state of mind, was aware that a great change was impending, and he was too honest, even were he able to have done so, wilfully to mislead Jessie. result, therefore, of Jessie's long con fabulation with him was that she left him somewhat coldly, and went back to Chateau St. Anne with her suspicions rather strengthened than otherwise to answer Hugh's letter as best she could and to informMabel that she had decided upon returning to Elvanlee as soon as possible. But Mabel was nowhere to be found; she had gone out immediately after breakfast, and had not returned. If Jessie could only have known in

what manner Mabel spent her morning, she could not in conscience have written the letter she that afternoon despatched to Hugh. TO BE CONTINUED.



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jected Christi

The Old Year's Blessing.

ADELAIDE PROCTOR. I am fading from you, But one draweth near Called the Angel-guardian Of the coming year.

If my gifts and graces Let the New Year's Angel Bless and crown them ye

For we work together;
He and I are one:
Let him end and perfect
All I leave undone.

I brought Good Desires, Though as yet but seeds; Let the New-Year make them Blossom into Deeds.

I brought Joy to brighten Many happy days; Let the New Year's Angel Turn it into Praise.

If I gave you Sickness.
If I brought you Care,
Let him make one Patience,
And the other Prayer.

Where I brought you Sorrow, Through his care, at length, It may rise triumphant Into future Strength.

If I brought you Plenty, All wealth's bounteous charms, Shall not the New Angel Turn them into Alms?

I gave Health and Leisure, Skill to dream and plan; Let him make them robler Work for God and Man.

If I broke your Idols,
Showed you they were dust,
Let him turn the Knowledge
Into heavenly Trust.

If I brought Temptation, Let sin die away Into boundless Pity For all hearts that stray.

If your list of Errors
Dark and long appears,
Let this new-born Monarch
Melt them into Tears.

May you hold this Angel Dearer than the last— So I bless his Future, While he crowns my Past

ENCYCLICAL LETTER

Of Our Holy Father by Divine Providence Pope Leo XIII.

ON THE STUDY OF HOLY SCRIPTURE.

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

Venerable Brethren, Realth and Apostelic Benediction.

CONTINUED FROM LAST WEEK.

It should not be forgotten what a great number of learned personages, belonging mostly to the religious orders, exerted themselves in forwarding Biblical studies from the Council Vienne to the Council of Trent. These grace to new help, to their wide erudition, and to their singular talents, not only increased the riches accumulated by their predecessors but pre-pared in some sense the way for the savants of the succeeding age, during which, after the Council of Trent, the prosperous epoch of the Fathers of the Church, appeared in some sort to have recommenced. Nobody is ignorant, in short, and it is sweet to Us to bring it to mind that our predecessors, from Pius IV. to Clement VIII., took measures to have remarkable editions of the ancient versions-those of Alexandria and the Vulgate. These, which subsequently appeared by order and under the authority of Sixtus Quintus and the same Clement, are to day in common It is also known that the Polygot editions of Antwerp and of Paris, so well calculated to develop the exact meaning of the text, were brought out, as well as other ancient versions of the

more than one able interpreter. There is not a single question touching these subjects which did not exercise in the most fruitful fashion the capacity of many learned men among whom a certain number, above all those who studied the holy Fathers the most, secured a remarkable reputation.

In fine, from that epoch zeal has not been wanting to our commentators. Distinguished men have profited by their Biblical studies and have de fended Holy Writ against the attacks of rationalism, attacks drawn from ogy and analogous sciences, and which they have refuted by arguments from similar sources.

All those who will consider this review, without prejudice aforehand. will certainly accord to Us that the Church has never been lacking in foresight, that it has always let flow towards its children the healthful springs of Holy Writ, that it has always depended on this support, to the guardianship of which it has been pre-ordained by God, that it has fortified it it has never needed, nor never will eed, to be stimulated by those who are foreign to it.

The plan We have traced for Our elves, Venerable Brethren, demands that We should have an understanding with you as to what seems the best means for the good regulation of these studies. But, at first, We must single out those who oppose obstacles to Us and the methods and arms to which they trust. Formerly the Holy See had to do, above all, with those who relied on private judgment, and, repudiating the divers traditions and authority of the Church, affirmed that Scriptures the unique source of revelation and the sovereign judge of faith. At present Our principal adversaries are who, sons and heirs, so to rationalists. speak, of the men whom We mentioned above, and basing their notions jected wholesale even the doctrines of the same end as in the higher Christian faith still accepted by their academies — that is, that one book or

predecessors. They absolutely deny all inspiration ; they reject Holy Witt, and proclaim that all sacred objects are human inventions and artifices; they regard the Sacred Books not as containing the exact narrative of real events, but as inept fables and lying histories. To their eyes there are no prophecies, but predictions forged after the occurrences had taken place, or, rather, presentiments due to natural causes; miracles really worthy of the name do not exist : they are not manifestations of the divine power but sur-prising facts, which by no means transcend the forces of nature or of Apostles do not emenate from those to whom they are attributed. To reinforce those errors, by means of which they believe they can annihilate the holy truth of Scripture, they invoke the decisions of a new free science These decisions are so dubious to the clouded visions of those rationalists that they vary and often contradict each other on the self-same points. And while men judge and speak in so im pious a fashion of God, Christ, the Gospel, and the remainder of the Scrip tures, there are not wanting among them those who wish to be considered Christians, theologians, and commenta tors, and whe, under the most honor able of names, dissemble the audacity

of a sp'rit abounding on insolence.

To those are added a certain number of men who, urged by similar aim and co-operating with them, cultivate other sciences, and whom a like hostility to revealed truth leads to kindred attacks on the Bible. We cannot too deeply lament the extent and hourly increas ing violence which these attacks They are directed against informed and intelligent men, although these are thoroughly competent to defend themselves; but it is particularly against the crowd of the ignorant that these implacable enemies employ every weapon of assault. By means of books, pamphlets and news papers they spread the deadly poison by meetings and speeches they sink it more profoundly into the public mind. Already they have carried on a general invasion, and possess numer ous schools ravished from the Church where, descending even to the miserable corruption by mockery and jibe of the still fresh and credulous hearts of youth, they excite them to the contempt of Holy Writ.

In that, Venerable Brethren, there is much to move and animate the common zeal of pastors so that to this new and false science should be lifted up the antique and veracious doctrine which the Church received from Christ by the intermediary of the Apostles, and which, in such a struggle, is always displayed by the able champions of Holy Writ.

This, then, should be our duty, that in the seminaries and the universities divine literature should be taught in every respect as the importance of the science and the requirements of the actual epoch demand. For this reason prudence in the choice of professors should be held nearly to heart. For this function must be selected not men taken amongst the crowd but those who are recommended by a great love and a long practice of the Bible, and a veritable scientific culture-men, in word, who rise to the height of their mission. Less care must not be expended in the preparation of those who are to succeed them. It is Our pleasure, therefore, that everywhere that it s possible those should be chosen as disciples who have traversed in a satisfying manner the cycle of theological studies, a certain number of whom will devote themselves entirely to the acquisition of knowledge of the Holy Book, and to whom the possibility of There is not a single book of the two giving themselves up to more extended familiarity will be furnished. When the masters shall have been thus singled out and formed, they should enter on the task confided to them with confidence, and that they may be able to discharge their duties well and obtain the results to be expected, We wish to impart to them more developed instructions.

At the outset of their studies they should examine into the nature of the intelligence of their disciples, cultivate it, in fact, so as to fit them at once to preserve intact the doctrine of the Holy Writings and to comprehend their spirit. Such is the object of "The reatise on the introduction to the Bible," which supplies the pupil with the means of proving the integrity and authenticity of the Bible, of searching and discovering the true meaning of passages, of boldly attacking and extirpating to the root sophistical interindicate how important it is to discuss these points from the commencement with order and in a scientific way, having recourse to theology, for in by every species of protection, so that verity, the study of the Scriptures is built upon this foundation and illuminated by those lightf. The professor should apply himself scrupulously to make the most fruitful part of this Each doctor, in short, sees open before which concerns interpretation-and to explain to his auditors how they may atilize the riches of the divine word for the advantage of religion and piety. Assuredly, We understand that neither the extent of the subject nor the time disposable will permit the entire circle of the Scriptures to be gone over in the schools. since it is necessary to possess a sure method fruitfully to direct interpretation, a wise master must avoid the mistake of those who take up for study passages selected here and there in the books, and likewise the method of those who settle on a determined chapter of a single book. If in the on their individual opinions, have re- majority of schools one cannot attain

another may be expounded in a con-secutive and elaborate manner — at least every exertion should be exercised that the passages chosen for interpretation should be studied with a sufficient completeness. Pupils allured in a sense, and instructed by this mode of explanation, might be able to reperuse and relish the rest of the Bible for the duration of life. The professor, faithful to the prescriptions of those who have preceded Us, should use the Vulgate version. It is that, use the in truth, which the Council of Trent has designed as authentic and suitable transend the forces of nature or of illusions and myths; finally, they hold that the Gospel and the writings of the Apostles do not emphate from these does not emphate from the does not emphase from the does not emphas mended by the daily practice of the Church. Nevertheless, We do not wish to say that no account must be We do not taken of other versions which the Christians of the early ages adopted with eulogy, especially those of the primitive texts. In fact as far as conerns the material points, the sense is clear according to the Hebrew and Greek editions of the Vulgate, nevertheless, if an ambiguous passage, or one less clear than usual is met, cource to the preceding language," as

St. Augustine counsels, will be very useful. It is palpalable that a great deal of circumspection must be brought to this task, for it is the duty of the commentator to indicate not what he thinks himself but that which was thought by the author whom he ex-plains. After the reading shall have been carefully conducted to the given point, then the moment will arrive to search into and explain the sense. Our first advice on this subject is to observe the prescriptions commonly in use relative to the interpretation, the more assiduously as the attacks of adversaries are more active. We must therefore cautiously weigh the value of the words themselves, the signification of the context, the similitude of passages and the like, and also improve the opportunity of the strange elucidations of the science opposed to us. Nevertheless, the master must beware not to bestow more time and

care to these questions than to the study of the divine books themselves, lest too extensive and profound a knowledge of those topics should bring more trouble than strength to the intellect of youth. Hence it results that the sure course to pursue is the study of Holy Writ from the theological point of view.

On this subject it is necessary to of difficulty which present themselves in the explanation of no matter what ancient authors, others have to be supplemented which are peculiar to the explanation of the Sacred Writings. Inasmuch as they are the work of the Holy Ghost, the words conceal a number of truths which are far surpassing the strength and penetration of human reason - that is to say, the divine mysteries and all which belong to them. The sense is sometimes wider and more veiled than would appear to be conveyed by the letter and by the rules of hermeneutics, and, furthermore, the literal sense itself sometimes hides other senses which serve to elucidate dogmas or to give rules for the conduct of life. Thus, it cannot be denied that the Holy Books are shrouded with a certain religious obscurity to such an extent that nobody should undertake their study without a guide. Thus God has de sired - it is the common opinion of the Fathers - that men should study them with more ardour and carefulness, so that truths laboriously acquired should penetrate more deeply into their intellects and their hearts, in order that they might understand above all that the interpretation of His words she should be accepted as the surest guide and master.

Where God has placed His treasure there truth should be sought. The men in whom resides the succession of the Apostles, as St Irenæus has already taught Us, explain the Scriptures without danger. It is his doctrine and that of the other Fathers which the Vatican Council adopted when renewing a Decree of the Council of Trent on the interpretation of the Divine Written Word. It decided that in things of faith and morals tending to the settlement of Christian doctrine that should be regarded as the exact sense of the Scriptures which our holy mother the Church has regarded and regards as such, for it is her province to judge of the sense and interpretation of the Sacred Books. Consequently, no one is permitted to expound the Scriptures pretations. It is hardly needful to in a fashion contrary to this meaning

or the unanimous consent of the Fathers. By this law, full of wisdom the Church does not arrest or retard in the slightest degree the researches of Bibical science, but maintains them in science perfectly understood - that him a vast field wherein, by following a sure direction, his zeal may be exer cised in a signal manner and with profit to the Church. Of a truth, as to those passages of Holy Writ which await a certain and well-defined explanation, thanks to the benevolent design of the Providence of God, it paratory studies. But, touching those points which have been already settled, the Doctor may play an equally effica-

fixed sense these texts of Scripture whose signification has been authentically indicated, whether by writers whom the guidance of the Holy Ghost inspired, as occurs in many passages of the New Testament, or by the Church, assisted by the same Holy Ghost and by the means of a solemn judgment, or by its universal and ordinary authority. He should be convinced that this interpretation is the only one that can be approved by the laws of sacred hermeneutics. Upon other points he must follow the analogy of the faith and take for model Catholie doctrine as it is indicated by the authority of the Church. In fact, it is the same God who is the author of the Holy Writing and of the doctrine of which the Church is the storehouse. It absolutely follows, then, that a signification attributed to the former and differing, however little, from the latter cannot be produced from a legitimate interpretation. Hence, it evi dently results that every interpretation which puts the sacred authors in contradiction with themselves, or which is opposed to the teaching of the Church, is foolish and false.

He who teaches Holy Writ should also merit the eulogy that he is a thorough master of theology, that he is perfectly conversant with the comments of the holy Fathers, the Doctors, and the best interpreters. Such is the doctrine of St. Jerome and St. Augustine, who justly complain in these terms, "If every science, however unimportant and easy of acquisition, demands, as is evident, to be taught by a learned man, by a master, what could be more arrogantly rash than not to seek the knowledge of the Holy Scriptures after the teaching of their interpreters?" Such was likewise the testimony of our Fathers, who confirmed it by examples. They explained the Scriptures, not after their private opinions, but from the writing and authority of their predecessors, because it was evident that these had received in succession to the Apostles the ru,es for the interpretation of Holy Writ.

The testimony of the holy Fathers, who, after the Apostles, have been, so to speak, gardeners of the holy Church its builders, its pastors, have nourished it and made it grow, has also a great authority every time they explain, in one and the same manner, a Biblical text as concerning faith or morals: for it is clear from their agreement that, according to Catholic doctrine, remark that in addition to the causes this explanation has come in its form by tradition from the Apostles. advice of the same Fathers is also worthy of being taken into very serious consideration when they treat of the same subjects as Doctors and as giving their private opinion. Indeed, no only their knowledge of revealed doctrine and the multitude of the acquirements necessary to interpret the Apostolic books powerfully recom-mend them, but, moreover, God Him self has bestowed freely His succou and His lights on these men, remarkable for the sanctity of their lives and

their zeal for the truth. Let the interpreter learn, then, that he is bound to follow their footsteps with respect, and avail himself their labors with an intelligent discrimination. Nevertheless, he must not believe that the road is blocked, and that he cannot, where a reasonable doubt exists, go farther in the line of research and explanation. is allowable for him, provided he always follows the sage precept of St. Augustine, "not to stray in the slight est from the literal and plain sense unless when there is some reason which forbids him to agree with it or they might understand above all that God has given the Scriptures that in This rule should be observed with more great ardour of innovation and the freedom of opinion, there exists a very grave danger of going wrong. who teaches the Scriptures must take care not to neglect the allegorical or analogical sense attached by the holy Fathers to certain words, particularly when the meaning naturally flows from the literal sense, and is supported by a large number of author-

The Church, in fact, has received from the Apostles the mode of interpretation, and has approved of it by its example, as shown by the liturgy. It is not that the Fathers pretended to demonstrate by themselves the dogmas of faith, but that they have experienced that this method was good to nurse virtue and piety. The authority of other Catholic interpreters of a truth is less, nevertheless, since Biblical studies have made a continuous progress in the Church, the honor which is their due should be rendered to these Doctors, and one can borrow from their works many arguments useful for repelling attacks and clearing up points of controversy. But that which is unsuitable is that the interpreter, ignoring or despising the excellent olumes which our co-religionists have left us in considerable numbers, should prefer heterodox works, and that to the imminent risk of sound doctrine and too often to the detriment of the faith, he should search in them for the explanation of passages on which Catholies have long and valuably exercised their talents and multiplied their labors. Although, undeniably, the may be that the judgment of the studies of the heterodox, wisely util-Church will find itself ripened by pre- ized, may sometimes aid the Catholic interpreter, it is needful for him, notwithstanding, to recollect after numerous proofs given by the ancients cious role, either in more clearly ex- that the unaltered sense of Holy Scrippounding them to the crowd of the tures is to be found nowhere outside faithful or in a mode more skilful to the holy Church, and cannot be given the educated, or in defending them by those who, deprived of the true more strongly from the adversaries of faith, cannot reach the marrow of Holy the faith. The Catholic interpreter Writ, but only nibble at the rind. It is the same end as in the higher should accordingly, as a most importacademies — that is, that one book or ant and sacred duty, explain in the Scriptures should spread itself all over

theology and become in a manner its soul. Such has been at every age the doctrine of all the Fathers and of the most remarkable theologians - doctrine which they have supported by their example. They devoted themselves to the establishing and strengthening by the Holy Books all the verities which are the object of faith, and those which flow from them; and it is these Holy Books, as well as divine tradition which they have employed to refute the novel inventions of heretics, to discover the raison d'etre (cause of being), the explanation and the interdependence of Catholic dogmas.

There is nothing surprising in that to him who reflects on the immense space the Holy Books occupy among the sources of divine revelation. such a measure is this true that, with out their study and daily usage, the ology could not be treated in a way appropriate and worthy of such science. No doubt it is good that young people in the seminaries and universities should be trained to acquire an understanding and knowledge of dogmas, and that, starting from the articles of faith, they should deduce their consequences by ratiocina-tion, established on the rules of tried and solid philosophy. All the same, the serious and instructed the ologian should not neglect the interpretation of dogmas based on the authority of the Bible. In fact, heology draws its principles from sciences, but immediately from other God by revelation. Furthermore, it has not recourse to these sciences as its superior, but employs them as its inferiors and its servants. This method of teaching the sacred science is indi cated and recommended by the prince of theologians, St. Thomas Aquinas. In addition, he showed how the theo logians familiar with the character of he science he cultivated could defend its principles did any one attack them "In reasoning, should the adversary accord some of the truths which are transmitted to us by revelation, it is through the means of Holy Writ we should carry on discussion with here tics, and use one article of faith against those who deny another. On the contrary, if the adversary believed in nothing which is divinely revealed there remains no longer to prove to him articles of faith by reasoning, bu to capsize his reasonings against the

We should, then, be solicitous that our young people march to the combar properly instructed in Biblical knowledge, in order that they may not frus trate our legitimate hopes, nor-what would be much more serious-that they thoughtlessly run the risk of falling into error, led astray by the false promises of rationalists and the phantom of a superficial erudition. But they will be completely ready for the struggle if, after the method which We Ourselves have indicated and pre scribed, they cultivate religiously and profoundly the study of philosophy and theology, under the guidance of St. Thomas Aquinas. Thus they will be certain to make sure progress not merely in Biblical science but in the

domain of theology called positive. Certes, it is much that the truth of Catholic doctrine has been proved, and that that doctrine has been explained and elucidated, thanks to the legiti mate and accomplished interpretation of the Bible; but there remains to be established another point as importan as the work necessary to arrive at it is considerable — that the complete authority of the Scriptures should be demonstrated as solidly as possible. This object cannot be obtained in a full and complete manner except by the proper and ever enduring magistery of the Church, which, "by herself, by her admirable diffusion, her eminent holiness, her inexhaustible productiveness of every species of good, he Catholic unity and invincible stability is a grand and perpetual motive of credibility and an irrefragible proof

of the divine mission." But since the divine and infallible magistery of the Church reposes or the authority of Holy Writ, at leas human belief in it must at the outse be affirmed and revindicated. From these books, in fact, as from witnesses the most experienced of antiquity, th divinity and mission of the Christ God, the institution of the hierarchy of the Church, the primacy conferred on Peter and his successors are to be brought in evidence and confidently established.

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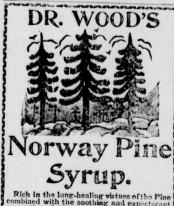
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London, Saturday, Jan. 6, 1894.

IS HE A QUIZ?

A correspondent of the Globe, who signs himself "Equal Rights," writes from Fergus an amusing letter, though evidently intended seriously. journal of the 23rd of December, in defence of the P. P. A.

In reference to the praisworthy stand taken by the Globe against any such a proscriptive society as the P. P. A. "Fanal Rights" save :

"You appear to believe a society having such obligations is a menace to the State, and ought not to be countenanced by Christian men."

He then asks: "Is there anything in the obligaappear to know so much, which will at all compare with Chapter xxv., section vi., of the Westminster Confession of Faith, in which it is stated that the Pope of Rome is that anti-Christ, that man of sin and son of perdition that exalteth himself in the Church against Christ and all that is called God?' Every minister of the Presbyterian Church believes that; for it is the Standard of the Church, and he also believes the Bible teaches that doc-Every clergyman of the Pres byterian Church makes his solemn de claration that he believes that, and if any minister of the Presbyterian Church, from Professor Caven down, states openly that he does not believe it, he will be promptly dealt with by the Church courts. If then this doctrine that the Pope is Anti-Christ be true, is any man to be blamed for doing all in his power to break down this anti-Christ? Is not every man who claims to be a Christian not culpable who does not strain every nerve to resist and destroy the power of the Pope who, according to the Presby-terian Church, is anti-Christ? Do you believe the followers of anti-Christ should be allowed any part in the Government of a Christian coun-

We fear, indeed, that it must be admitted that Presbyterianism, rigidly interpreted, is, as Equal Rights maintains, quite as harsh against Catholics as are the principles of the P. P. A. But unless this writer is prepared to maintain that Presbyterianism is the established Church of Canada, we do not see how it follows that the doctrines of the Westminster Confession are to be made the standard of final appeal if we did not make every effort to rein the administration of Canadian sist and overthrow anti-Christ, and law. If such is to be the case, what becomes of the loud professions which have been so frequently heard during that exalteth himself in the Church the last few years that the anti-Catholic against Christ and all that is called agitators are the advocates of Equal God.' In attacking the P. P. A. you Rights to all Canadians?

If the Presbyterian standards are to be made the supreme law of our Dominion, we foresee that Catholics will not be the only sufferers. The same General Assembly of the Presbyterian kirk which on the 30th of Aug., 1639, decreed the law of subscription to the Westminster Confession, at Edinburgh, decreed also "the government of the kirk by Bishops is declared to be unlawful," and ordained "in all humility to supplicate his Majesty's High Commissioner, and the honorable estates of Parliament, by their authority to ratify and enjoin the same under all civil pains; which will tend to the glory of God, preser vation of religion, the King's Majesty's honor, and perfect peace of this kirk and kingdom."

In accordance with this request of the Assembly, the Parliament of Scotland decreed on the 11th of June. 1640, that "all refusers to subscribe and swear the same (Confession of Faith) shall have no place nor voice in Parliament:" and that "all judges, magistrates, or other officers, of whatsoever place, rank or quality, and ministers at their entry, swear and subscribe the same Covenant." This Covenant, in addition to what is said in the Westminster Confession, in regard to the Pope, adds that "we abhor and detest all contrary religion and doctrine, but chiefly all kind of Papistry in general and particular heads. even as they are now damned and confuted by the Word of God and Kirk of Scotland ;" and "that Papistry and superstition may be utterly dain all Papists and priests to be pun-

astical pains, as adversaries to God's true religion preached, and by law established within this realm; as common enemies to all Christian government. . . , and as idolaters."

We rather suspected at first that the Globe's correspondent was in a covert way poking fun at those ministers who uphold the P. P. A. movement when he intimated that they are bound by the doctrine of their Church to do so : but has shown that he is in downright earnest ; for the Globe, no doubt seeing the ridiculousness of its correspondent's contention, retained the letter in its pigeonholes for a considerable time, probably with the intention of consigning it finally to the wastebasket; whereupon the writer wrote indignantly to the Mail complaining that the Globe had not inserted it.

The Mail, however, is not so solici tous that its patrons should find somewhich appeared in the issue of that thing worth reading on its pages. Any argument is good enough to appear in that journal, provided there is a possibility that some one may be roused to fanaticism by means of it and so the Fergus letter was readily admitted into its columns. Subsequently the Globe published it also.

> We admit that the Peesbyterian standards sound very similarly to the P. P. A. oath; but it must be borne in mind that the Covenant and the decrees of that General Assembly are aimed almost as directly against Prelatists, or members of the Church of England, as against Catholics. If, therefore, the writer of the letter in question is really in earnest, as we have no doubt he is, in requiring Presbyterians to be guided by their standards in their treatment of Catholics, he should equally insist upon their following the same guide in their treatment of Episcopalians, Methodists, Baptists, Quakers, etc. In a word: let Presbyterianism be established at once as the only religion to be tolerated in Canada; in other terms, let Catholics, who are over 41 per cent. of the population, and the other denominations numbering 43 per cent, be all dominated by the dogmatic standards of less than 153 per cent. of the population of the Dominion. Surely this is Equal Rightism with a vengeance! But it is the Equal Rightism which the P. P. A. would like to secure, each man for his own denomination.

But our Fergus Equal Righter assumes that Presbyterians still believe in the infallibility of their standard: especially in regard to this article of their belief. He says:

"I cannot see how any conscientions Presbyterian can shirk the duty of working hand in hand with the P. P. A. in destroying the powers of anti-Christ, the Pope. If it be villainy to act with the P. P. A., then it is villiany the Church has taught us, and on the Church rests the responsibility. We would be traitors to the cause of Christ every Presbyterian at least will aid the P. P. A. in its struggle against that man of sin and son of perdition, are attacking the pupil and letting the teacher (the Church) go free. You are assaulting what is only the legitimate result of the Church's teaching, and you do not appear to have a word of condemnation for the Confession of Faith, which makes the Pope's identity with anti-Christ a matter of primary faith and truth."

He therefore concludes by express. ing his conviction that the exposure of the persecuting principles of the P. P. A. will result, as it ought to result, in numerous accessions to their ranks from among Presbyterians!

It is not our province to defend Presbyterianism from the charges of mutability and inconsistency. leave this task to the theologians of that denomination itself; but we give credit to the many Presbyterians who have, like the Rev. Dr. Herridge, of Ottawa, raised aloft the banner of religious toleration. However intolerant may have been the framers of the Confession of Faith and the Covenant of 1639, we are happy in having it to say that there are many Canadian Presbyterians who will not be bulldozed by their authority to be intolerant also. There are many who are politically Equal Righters in the true sense of the term, and not in the sense of the bogus Equal Righter of Fergus. They may or they may not endorse the doctrinal statements of the Confession regarding the character of the Pope. but as long as they do not draw the practical inference that Catholics are to be civilly ostracized, we are willing to let them enjoy their speculative opinions as they deem fit. We may remark, however, that the Fergus man seems not to be aware of certain recent suppressed. . . . to that end they or- Presbyterian movements having in view the revision of the Confession of ished with manifold civil and ecclesi- Faith. If the Presbyterians of to day suppose that the shurches of foreign sects to which no attention is paid.

the revisers have proposed to cancel. of opinion that the belief of the framers of the Confession is a dogma deducible from the Bible, and "of primary faith and truth."

The Presbyterian Church of England has already eliminated this article from their Confession of Faith. The American Revision has not yet been fully adopted by the General Assembly; but it also proposes to reject the doctrine on which the Fergus writer lays so much stress. To this we may add the publicly expressed opinion of the late Rev. Dr. Philip Schaff. one whose scholarship is undoubted, a thorough Presbyterian, and one whose hostility to Catholics is as great as his learning. Dr. Schaff declared that the anti-Christ dogma of the Confession of Faith is based upon an erroneous interpretation of the Apostle's words : and in reference to the proposition to revise the Confession of Faith, he stated that this was one of the portions of the Confession which needed revision. That this belief is widespread even among Presbyterians is clear from the fact that the Revising Committee agree with Dr. Schaff. The Fergus Foual Righter is therefore very much astray in his statement that

"Every minister of the Presbyterian Church believes that (doctrine), for it s the standard of the Church, and he also believes that the Bible teaches that doctrine.

If our Equal Righter is disposed to defend the principles of the P. P. A. he should seek some more solid ground for the defence than that which he has put forward so confidently. Besides, it should be remembered that though the Presbyterian "standards" at times claim te be the only truthful doctrine, elsewhere they admit that they are liable to error, for "the purest churches under heaven are subject to mixture and error." Why may it not be the case that it is precisely in this doctrine that the Westminster Confession's error lies?

PROPOSED PATRIARCHATE.

There is something very absurd in the idea which is now being entertained in Anglican circles in England to reconstitute the Patriarchate of the West, with the Archbishop of Canterbury as the Patriarch. The Patriarchate of the West has never ceased to exist, so there is no need of reconstituting it. The Pope has always held that office, and he cannot be deprived of it by any private arrangement among Anglicans. There is, however, a special incongruity in the new proposition, coming from Anglicanism. The Church of England was founded on the principle of National Churchism, independent of any common bond of union between different countries.

ecclesiastical authority has been to in spiritual matters, and few sects conform to the laws and requirements this day the boast of English Churchmen, and the whole Anglican clergy are sworn to that "no foreign prince, prelate, or potentate, hath or ought to have any jurisdiction, spiritual or temporal, within this realm." If it is thus essential to the Christian Church in England to be free from the control or supremacy of any foreign prelate, it must be equally essential to the Christian Church in all other countries to be free from the supremacy of an English prelate.

If the Church were not chafing under the Royal Supremacy, such a proposition would never be thought of. The numerous contradictory decisions of civil judges which have been arrived at during recent years on ecclesiastical questions have shown in a clear light the absurdity of having the doctrine and discipline of the Church depend. ent upon the decisions of a lay tribunal, however respectable; and this accounts for the present aspiration to make the English Church a universal Church, a thing which can never be accomplished, and which if it were accomphished would set forth more plainly than ever the absurdity of the principle upon which Anglicanism was founded, and which it still proclaims the subjection of the Church to the State and the system of independent national churches.

The Archbishop of Canterbury is not the head even of the Church of England, but the Queen, as the head of the State, is also head of the Church. The only Anglican authority in England which can decide controversies of faith or establish Church discipline is the Parliament, and it is absurd to

were fully in accord with the Confes- countries, as of the United States, will One would suppose such a marked snub sion, they would scarcely demand its submit to accept the decisions of a as Satolli, by his utter ignoring, gives Coxe would be sufficient to squelch him. revision now: and this very article British Parliament as Supreme, when which attributes the name anti-Christ even the English Church itself feels to the Pope is one of the articles which the incongruity of being subject to such a supreme authority. Still less This does not look as if they are still would Germany, Sweeden and Denmark submit to such an authority. If they ever come to look for a Pope, they will look for one who has better claim to the title than that founded on the lust of a Bluebeard like Henry VIII.

BIGOTRY AT A DISCOUNT.

A striking eyidence of the waning influence of bigotry on the people of the United States is to be found in the commentary of the American Illustrated Weekly upon the violent attack recently made by Bishop A. Cleveland Coxe, of Western New York, upon Mgr. Satolli, the Pope's representative. The Illustrated Weekly takes Bishop Coxe severely to task for impertinence, ignorance, and an ill-temper which is unsuited to a Christian. The Weekly says that Bishop Coxe "has no right to employ terms of such obvious discourtesy. And as for his observation to Monseigneur Satolli, that 'you are evidently as ignorant of our institutions as you are of our language'-it is difficult to comment on its impertinence in terms of becoming patience. Suffice it to say that Bishop Coxe is himself sadly ignorant of the attainments and erudition of men who rise in the Catholic Church to the rank achieved by the present Papal ambassador to the United States." In regard to Bishop Coxe's statement that the Order of Jesuits "is a band of secret conspirators against all liberty and all laws, and that it is the duty of all free people to banish the Jesuits from their coasts," the Weekly says: "But after all, what have the Jesuits to do with the case? It isn't possible, is it, that Bishop Coxe and his congeners entertain any real fear that the Vatican is plotting against the constitutional liberties of the American people? Surely they are not seriously disturbed over the existence of some Middle Age scheme to destroy the Republic and replace the White House by a modernlyconstructed Vatican.

Monseigneur Satolli's epigrammatic utterance at the Chicago Catholic Congress, and on the occasion of his recent reception at St. Paul, is quoted by the Weekly to prove how thoroughly he falls in with the requirements of American citizenship, and encourages the Catholics of the United States to be loyal to the country in which they live. "Go forward with the Book of Truth, the Bible in one hand and the Constitution of the United States in the other.

On these words the Weekly says : "There is nothing of the hidebound Churchman in that observation, nor is there any reason to doubt its sincerity. . . The American Catholic is just as good an American citizen, as loyal and law abiding as is the American Protestant. A learned critic of this subject has observed of The total independence of the Church of England from any un-English anxious for the guidance of the Church of their authorized spiritual guardians as do the Catholics. But in tem-poral matters they are determined to seek their own paths in accordance with their own judgment. . No Bishop Coxe will be able, even by indulgence in virulent rhetoric, to convince the great body of the American people that the position of the Catholic Church in these matters is other than

it really is. We repeat that whatever

may nave been the ambitions and pur-

poses of the Church of Rome in the

past, it stands to day for liberality of

opinion and freedom of personal life.'

Bishop Coxe has within the past few weeks no fewer than three times made himself ridiculous by his Quixotic tilt. ing against objects of his spleen who are beyond the reach of his blunted lance. Monsignor Satolli can well afford to treat his tirades with silent contempt, but the Poles of Buffalo, by a public indignation meeting which they held, resented an insult which the psendo-Bishop uttered against their nationality, and brought him to his knees with a humble apology for his indiscretion, an apology, however, which was given with a very bad grace. He recognized that he had made a blunder, so now he endeavors to make it appear that he spoke not of Poles merely, but of "illiterate and venal classes of divers nationalities."

The American Illustrated Weekly is not the only prominent journal which brings Bishop Coxe to task for his folly The New York Recorder deals with him also in the following style, handling him without gloves :

"What's the matter with Episcopa Bishop A. Cleveland Coxe? It's sad enough and undignified enough for a man in his line of life to be writing letters to gentlemen prominent in other

Coxe apparently is not be.

He began
He is a dissatisfied entity. He began
He wasn't Coxe apparently is not built that way. satisfied with the name borne by his honored, respected and influential father, the Rev. Dr. Samuel Hanson Cox, but, having forsaken the faith in which he was born, added an "e" o his name, and with various other frills, amused the public and some-what disturbed his friends. It would be very much better taste if our rev-erend brother would content himself with building up his own church and not distract his mental abilities and moral sensibilities in a vain endeavor to destroy that of other people

To show that the position of the Catholic Church is one of loyalty to American institutions, the Illustrated Weekly further quotes the letter not long since written by Pope Leo XIII. to Archbishop Corrigan, in which the illustrious Pontiff says :

"We confidently hope (and your devotedness to us and to the Apostolic See increases our confidence) that, having put away every cause of error and all anxiety, you will work together with hearts united in perfect charity for the wider and wider spread of the kingdom of God in your immense country. But while industriously laboring for the glory of God and the salvation of souls intrusted to your care, strive also to promote the welfare f your fellow-citizens and to prove the earnestness of your love for your country, so that they who are entrusted with the administration of the Government may clearly recognize how strong an influence for the support of public order and for the advancement of public prosperity is to be found in the Catholic

Notwithstanding the virulence of the A. P. A. movement, we have every confidence that all the efforts of fanaticism will be unable to produce any lasting impression upon the people of the United States, whereas we find so large a proportion of the independent press setting themselves in earnest to the work of combatting the bigotry which such men as Bishop Coxe are endeavoring to excite and stimulate. We have similar reason for believing also that the strenuous efforts now being made in Ontario with a similar purpose in view will also be rendered futile, in spite of any temporary local successes which the bigots may achieve.

A FALSEHOOD NAILED.

We mentioned in our columns a couple of weeks ago a statement made by Rev. Dr. Burrell, a Presbyterian clergyman of New York city, to the effect that "the Church of Rome is in alliance with the worst elements of that city," and that through that alliance the "great Cathedral on Fifth avenue had been built with the city's money." He added that "instead of being called St. Patrick's, it should be called St. Boodle's Church.'

This statement was made at the annual meeting of the Presbyterian Union, and advantage was taken of it by the A. P. A. to circulate venomous appeals to the Protestants of the city to oppose the election of Catholic might be expected to apply public moneys to Catholic Church purposes, if they could in any way lay their hands upon them.

A specific refutation of Dr. Burrell's statement was scarcely needed, as it is well known to all who know anything about the building of St. Patrick's Cathedral, that it was built just in the same way as all other Catholic churches in this country and the United States. by the contributions of the people, and especially through the generosity of the working classes, mostly young men and young women who devoted part of their hard-gotten earnings for the erection of that noble edifice to the honor of Almighty God. It is, therefore, evident that the Rev. Dr. Burrell and the Apaists who assisted in the circulation of the statement, are all alike liars and calumniators.

It is gratifying to observe that even Protestants manifest their disgust at the un-Christian conduct of these slanderers, and among others, the editor of the New York Examiner, after having stated in the first instance his conviction that the Rev. Mr. Burrell was in error, made enquiries in the proper quarter concerning the matter, with the result that he obtained a letter written by Mr. Smith Ely, who was a former mayor of New York, denying the Rev. Mr. Burrell's statement.

Ex-Mayor Ely is himself a Presbyterian, like Rev. Dr. Burrell; nevertheless he could not endure that falsehoods should be told at a Presbyterian meeting for the purpose of causing religious dissension; he therefore wrote a contradiction of the statement to the Rev. Dr. Field, who is also a Presbyterian, who was present at the same meeting. The letter says:

"Dear Dr. Field : As I saw you this evening among those present at the dinner of the Presbyterian Union, I take the liberty of saying that I was sincerely grieved by the assertion of the Rev. Dr. Burrell, that St. Patrick's Cathedral was constructed at the ex-pense of the city treasury. This statement, I think, is a mistake on the part of Dr. Burrell. I am informed on good authority, and I believe, that the ground was paid for and the cathedral erected in the same honest manner in which the church of which Dr. Burrell is pastor was constructed. Very cordially, Smith Elv.

Dr. Burrell's calumny will, of course, be repeated hereafter by other ministers and Know-Nothings, as it is customary with many among these two classes to propagate lies, for they know well that truth would not suit the cause they try to promote.

MARGARET.

The Stratford Beacon makes the following editorial reference to the letter recently written by Rev. Mr. Macdonald concerning that bold and shameless woman, Margaret L. Shepherd. which appeared in the last issue of the CATHOLIC RECORD:

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"Elsewhere in this issue is reproduced an article from the Canada Presbyterian of this week, written by Rev. J. A. Macdonald, of St. Thomas, entitled "A Word of Warning."

No one, we presume, will question the St. Thomas, entitled "A Word of Warning." No one, we presume, will question the veracity of so widely known a minister of the Presbyterian church or the genuineness of his Protestantism. He uses strong language, but he feels justified in doing so, and, as he says, he leaves much unsaid because it could not be said in a paper printed for decent readers. Rev. Mr. Macdonaid's article is no revelation to the Beacon. When Mrs. Shepherd was in Stratford some time ago the Beacon was fully acquainted with the story of her life, and for the sake of decency refrained from noticing her and refused her the use of its advertising columns. We refused to notice her, for we well know her tact for turning even the strongest confused her the use of its advertising columns. We refused to notice her, for we well know her tact for turning even the strongest condemnation into what Rev. Mr. Macdonald calls 'useful advertising matter.' Her addresses here were a series of vicious attacks on Roman Catholics, and although no one could rationally believe most of the charges to be true, we are sorry to say that the attacks were appliaded by a few. The Beacon has an active appreciation of the fundamental principles of Protestantism, but it does not believe that any good cause could be advanced by creatures of the Margaret Shepherd type. It believes that Roman Catholics are as much entitled to justice and respect as any other class of the cummunity, and will never allow its columns to be used by those who seek to make religious strife for the revenue to be derived from it. There are too many professional Protestants: Protestants for revenue only. There are times when perhaps, silence is the best course; argument is of little use in the face of a wave of fanaticism: and, 'herefore, the Beacon was silent regarding the woman Shepherd when it felt like speaking out."

We again direct the attention of our read-

We again direct the attention of our readers to Rev. Mr. Macdonald's article; we believe it will be found to be a complete vindication of the Beacon's conduct in respect to Mrs. Shepherd.

EDITORIAL NOTES.

MR G. STERLING RYERSON, of Toronto, persists in writing letters to the press, and does not seem to realize the fact that he is making for himself a discreditable record. No sooner does he launch on a patient public a goodly array of statements than some person walks forth and proves than to be mis - statements. For some time Mr. G. Sterling Ryerson has been trailing his coat-tail in front of Mr. Peter Ryan, of Toronto. Mr. Peter Ryan is a peaceably disposed man, and for a long while he allowed Mr. G. Sterling Ryerson considerable officials, as all Catholics in public offices latitude. At last his patience gave way and a letter appeared from his pen in the Toronto papers a few days since - quiet, dignified, manly and accurate in statement - which gave Mr. G. Sterling Ryerson the same sensation as that experienced by the small boy who happens to be in close proximity to a prematurely-discharged cannon fire-cracker.

> BUT Mr. G. Sterling Ryerson's greatest talent is in the line of tracing up relationship. He has made the discovery that Sir Oliver Mowat has been too liberal altogether with his kinship as well as with Catholics. Mr. G. Sterling Ryerson's discoveries are somewhat after this fashion: Mr John Brown is a second cousin of Lady Mowat's aunt's niece's son-in-law's son-in-law, and draws a salary under the Ontario Government of \$200 a year. Mr. Thomas Smith is a ninth cousin of Sir Oliver Mowat's brother. in law's brother-in-law, and the said Thomas Smith is on terms of intimacy with a man who is known to have bought his groceries from an Irish Catholic named Patrick O'Reilly.

How frequently do we hear from the lips of the P. P. A. conspirators the expressions: "Romish aggression," "Rome's pretensions," "Popish privileges," etc. If any of our readers, upon hearing a member of the order talk such nonsense, will ask him to give particulars, it will be amusing to note his confusion and embarrassment. Strange to say, even some ministers of the gospel have taken up this parrot cry; but they, too, as well as the ignorant portion of their following, have never yet attempted to give facts and figures in proof of their wild ranting.

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Give us the particulars! Wherein, and melancholy which is popularly we ask, has Rome or Catholics been aggressive?

THE progress of Ritualism is exercising the minds of Anglican authorities. Let them have no fear; a man who believes in nothing but embroidered capes and flowers never yet entered the Catholic Church. Strong haters are generally the ones who knock at the door of the Church of the purpose of considering the ques-

Some papers are publishing laudatory criticisms on Oscar Wilde's latest dramatic production. His epigrams are, so critics say, sparkling, but then critics are not infallible. To our mind they display a cynicism as revolting as it is excessive. Oscar, we imagine, believes the same, but he has the utmost faith in the gullibility of the public. He may please those of the fin de siecle ideas, but not men who have faith in humanity and who still fondly cherish that purity and a out meaning.

OUR exchanges, with few exceptions, that pass muster as athletics. There question. is too much savagery ahout them for civilized people. We believe in a young man developing his muscles and hardening his frame, but let its manifestation be according to reason. A brute. Give us by all means athletics value from the care bestowed upon the that care for pluck and strength, but leave the smashing of noses, etc., out of the programme.

THE question of duelling has come up again. Isit lawful? The question as old, and time and again has received a negative answer. A duel that is a meeting of two persons by private agreement to fight with weapons, in themselves deadly, is never lawful. It is against reason to accept a challenge for a duel, even though by declining it we subject ourselves to loss of name and of position. This point, once a subject of much discussion, was definitely settled by Benedict XIV.

It was a grand and inspiring scene, the reception of four thousand Lombard and Venetian pilgrims by Pope Leo XIII. The director, Mgr. Spigardi, read an address expressive of filial devotion and homage, ending with the words, "Errisa Leone XIII.," which were caught up and repeated by the voices of the pilgrims. His Holiness addressed them briefly, thanking them for their enthusiastic manifestation of loyalty, which was a consolation to him in the trials and persecution he was forced to suffer.

It is worthy of note that the greatest paintings are from the brushes of Catholic artists. An eminent art critic gives us the following list:
Raphael's "Transfiguration and Sistine Madonna," Michael Angelo's freedom, it stabs freedom to the heart; "Descent from the Cross." Volterra's "Descent from the Cross," Guide's "Beatrice," Titian's "Assumption," Carregio's "La Motte," Murillo's "Immaculate Conception." It is very significant that nearly all these artists lived in what Protestants are pleased to term the Dark Ages. Let them have the old story if it will amuse them. These masterpieces were the productions of men who could lay hold

of the Infinite and put it on canvas. Dr. Barnardo, of child-protectory fame, is known to a great many this side of the water. He passes as a philanthropist who rescues children, irrespective of creed, from beggarv and degradation. He declares that in his homes the faith of no child is interfered with, and yet it has been proved that any unfortunate Catholic child falling into his hand is immediately subjected to proselytizing influences and is brought up in hatred of the Catholic faith. The Catholic News discovered his methods and held him up for the scorn and ridicule of an indignant public. Dr. Barnardo has hitherto had the direction of such schools, but others, much to the chagrin of the worthy doctor, are now establishing homes

THE news of the death of the Right Rev. Bartholomew Fitzpatrick will bring sadness to many a one in Amer-

Give us the particulars, gentlemen! Church, he betrayed none of the gloom nent divisions, and are really distinct is unanswerable if he can prove the ceeded to the request of the Protestants, supposed to be associated with the religious life. He was gentleness itself, and few there were who were not impressed by his winning personality. He was a true man and priest, and our earnest prayer is that he is already in enjoyment of the reward of the good and faithful servant.

HITHERTO at the meetings called for tion of Christian union, there has been no thought of consulting Catholic be effected. It was generally said by the clergymen present at these gatherings that there is nothing to be expected by making any advances towards the Catholic Church, as she would not yield an iota of doctrine. This was very like playing Hamlet with the principal character lett out, and it would appear that the Episcopalian clergy of Rhode Island understand this, for they invited the Right deliver an address before them at

Biblical study, which has been for some time in preparation, is now being pubconsideration of the proper rules of account be of great worth for the right of millionaires and their sacred trust. interpretation of the Bible, especially where it bears any relation to modern scientific discoveries. His Holiness lays down and establishes the fundamental principles of interpretation and warns Catholics against exaggerations, either in making the sense too broad, or too restricted for the proper application of human science. He points out wherein recent systems of interpretation are defective, and where they are truthful in principle, and gives the rules which ought to be followed for the reconciliation of Holy Writ with scientific discoveries.

THE Rev. Alexander Milne, pastor of the Congregational Church of Columbus, Ohio, does not hesitate to act with the courage of his convictions in denunciations of that infamous association have attracted much notice throughout the country, and his recent utterances in the same direction previous ones. He said recently :

"Believing in the separation of Church and State, it proposes one of the most odious features of an establishment of religion in excluding men from office because of their manner of worshipping God. Shouting for freet uses the weapons of the devil in the professed cause of Christ."

Those who are endeavoring to propagate this society in Ontario would do well to ponder on these words of an honest and fair-minded Protestant minister.

In a recent book issued by Dr. H. K. Carrol on the religions of the United States, it is said that the last census shows "seven sects of Catholics, twelve of Presbyterians, thirteen of Baptists sixteen of Lutherans, and seventeen of Methodists." It is almost needless to say that there are no sects of Catholics: there is but one Catholia Church. There is in New York a congregation of Syrian Catholics who use the Syriac anguage, and whose pastor celebrates Mass in the same tongue, and elsewhere there are some other similiar congregations. There are also a couple of Greek congregations using the Greek rite, but these are all duly recognized as of the one Catholic faith. and are subject to the territorial Bishops and to the Pope in the same way as Catholics of the Latin rite, though their language is different. These rites according to which the Holy Mass is celebrated have been recognized by the Church for Oriental Cath olics from the early ages of Christianity. In regard to a few cases like that of a Detroit Polish congregation, which is following a suspended priest, they canProtestant sects.

CORNELIUS VANDERBILT, of New York, is erecting a palace that will cost over a million dollars, and thousands of men, gaunt and hungry-eyed, walk the streets, and thousands of wives and children are starving. What a mockery! It is time for us to stop praising our vaunted civilization and to do divines as to how such union ought to sions. No man has a right to spend money he did not earn on such inane and foolish objects. Mr. Carnegie says that "the obligation rests on every millionaire to regard his surplus wealth as a sacred trust which is given | ceeds to deal with Roman Catholics a him in order that he may use it to elevate and improve the condition of his fellow men." Every millionaire, no doubt, echoes these sentiments, but they utterly repudiate. This style of argument has its advantages, and the members of the P. P. A. do not hesitate to take advantage of them. It is much simply in a theoretical way. They can talk eloquently when they Rev. John J. Keane, the rector of the like on the beauty of riches, a very reverence for life are not words with Catholic University at Washington, to consoling doctrine to many to whom money represents a comfortable meal. Providence on Dec. 21st, on the sub. We are weary of such platitudes, and ject. Several prominent Protestant the only way is to devise legislation denounce the unseemly exhibitions divines were also invited to discuss the that will check effectually the immense growth of personal and corporate wealth. Mr. Carnegie has done good THE Holy Father's Encyclical on with his wealth. Libraries have sprung up under his touch, and thousands of workmen find employment in lished in the CATHOLIC RECORD. The his factories. Has he, however, paid their Roman Catholic fellow subjects man should be always a man, never a document is of very great scientific a just wage to his employees? We do not think so; and if he paid them in a Catholic in Canada that has the least manner commensurate with their Biblical exegesis, and it will on this labor, we might be spared his eulogy

WE HEAR with pleasure that the organization formed in Denver, for the purpose of fighting the A. P. A., has issued certain principles, based on the liberty that each one has of worshipping God according to the dictates of his conscience. We are glad to witness this expression of manly Christianity. Not that we have any fear of the A. P. A., for such an organization will die of its own foulness, but we rejoice that sensible Protestants, seeing the iniquity of its design and the infamous methods of prosecuting them, do not hesitate to condemn it and to relegate it amongst the things that should not be spoken of by honest men:

"We believe that all persons should be protected in their right to worship God regard to the A. P. A. His scathing after the dictates of their own conscience, so long as that worship is not in the nature of a violation of the constitution and laws of the land. We believe that no person should be proscribed in are no less to the point than his of religious belief or sectarian affiliations. We believe that any person, or set of persons, who do attempt to proscribe others on account of their religious belief or sectarian affiliations are enemies to the laws of the country and should be treated as such

Now let the followers of the Golden Rule learn these resolutions, for they embody a great deal of solid sense. thousands of men outside of our creed who are ashamed, and justly, of the attempt of professed ministers of the Gospel to foment dissension in the community. If they are eager for work, why do they not turn their attention to the stopping of the of spiritual and temporal ruin. their very doors. They will not see it: they are consumed by the fire of bigotry, and their occupation-a most delectable and dignified one-is to cry out, "Unclean! Unclean!" after the poor Catholics. Fortunately, however, we are able to guard our interests, and they know it. However, we should, for very honor of Canada and for respect of Christian manhood, endeavor to give the quietous to an organization that, assassin-like, goes about in the dark, stabbing with the envenomed blade of hatred a religion that wants but justice and freedom to act. "Un natural deeds do breed unnatural troubles.

THE CONSPIRATORS AT BAY.

We reproduce with pleasure the fellowing clever letter written by Mr. A. B. McDonald, of Prescott, to the Tor-

onto Mail: SIR - Permit me to devote a little attention to that letter signed "Amius" which you published in the Mail of the 18th inst. I do not, however, purpose following this writer through of the 18th inst. all the tangled web of misrepresentation which appears in his communication, but will confine myself to the only

to have devoted some time to the proof of those assertions, instead of building a fabric of reasoning on false assump tions? The inferences he deduces are logical enough, but, unhappily for his case, they are drawn from false premises, and are therefore worthless.

Roman Catholics emphatically deny that they owe any civil allegiance to the Pope, and moreover the Pope does something practical. No wonder is it that many, unrestrained by the gentle yoke of the Church, are wont to give free rein to their undisciplined pasthe Pope is a cardinal doctrine of the Roman Catholic Church rests with those who affirm it. "Amicus," like nine-tenths of the writers in the Mail, proceeds to lay down certain premises without taking the trouble to prove that they are correct, and then pro if they accepted conclusions which easier to make certain statements and charges than it is to prove them; they know that some people will swallow everything that is said against the Rome, and that the more of hey turn out of their scan—

I am, therefore, abundantly satisfied this stuff they turn out of their scan-dal factory the more adherents they

> This argument used by "Amicus is not new at all: it was used by the opponents of the Catholic Emancipation Act of 1829, and, in fact, it was in use for over a century before that time, and what did it avail in the end, and what will it avail now? Nothing. If the P. P. A. doubt the loyalty of why not oblige them to take the oath of allegiance? There is not a Roman compunction in subscribing to that oath as long as there is nothing in it that is derogatory to the spiritual allegiance which he owes to the head of his Church. Queen Elizabeth's Roman Catholic subjects would not sub-scribe to the oath of supremacy because by doing so they renounce their spirit-ual allegiance to the Pope, and this no Roman Catholic can do without ceasing to be such. If "Amicus" is at all familiar with the works of the standard English historians, he will admit that what I say about the oath of supremacy is right, unless, indeed, he tries his hand at manufacturing history to suit his own purposes; which, by the way, he did not hesitate to do already in

ARCHDIOCESE OF KINGSTON.

On Sunday week, Christmas Eve, His Grace the Most Rev. James Vincent Cleary, administered the Sacra-ment of Confirmation in St. Mary's Cathedral, Kingston, to 276 candidates, of whom 128 are males, and 148 females, having devoted several days previously to their examination and instruction in the prescribed forms of daily prayer and the Catechism of Christian Doctrine. Before promising to confirm them, he obtained from every member of every class, girls as well as boys, a pledge of total abstinence from alcoholic drink of every kind and by whatsoever name it may be called, until they shall have attained their twenty-second year of age. This he twenty-second year of age. This he does in every parish before admitting the candidates to the Sacrament of Confirmation, and thus he has formed Raphael's "Transfiguration and Sistine Madonna," Michael Angelo's
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beverages until they shall have
reached mature age. When that time
days the days of the days reached mature age. When that time comes their own judgment, aided by the force of acquired habits of virtue and experience of the salutary effects of temperance, will prompt them to persevere in the good and safe way that leads to success in this life and secures them against manifold dangers tide of immorality that surges up to their very doors. They will not see in this section of the Dominion will have no need of prohibition laws to save them from the evils of the saloon : and the wholesome habits they cultivate in themselves, they will, of course, children transmit to their t was a truly edifying and charming scene in the cathedral when, after all had received the Holy Ghost and His seven-fold gift, th Archbishop called upon the children to Archoishop called upon the children to renew in presence of their parents and Catholics, above all, from Catholics friends the total abstinence pledge they had pronounced to him a day or two before. In an instant, the whole assembly of little ones raised their hands aloft, first one hand and then both hands, in earnest and enthusiastic affirmation of their bless sed engagement. His Grace then delivered an instruction for more than an hour upon the excellence of the heavenly estowed upon the children and the discipline of pious life whereby the inestimable treasure shall be preserved. His exhortation parents respecting their duty of vigilance and correction and direction of their little ones by word and example and the good ordering of domestic life, was admirable in its simplicity and the practical character of the rules he prescribed for them. Yesterday, 31st December, the Archbishop, accompanied by Archdeacon Kelly, and Rev. J. V. Neville, pro-ceeded to the Penitentiary, and, after Vours faithfully, Thomas who hoped that in time they will see their folly and will return to due obedienes of mind and heart. Belonging to the most rigid and austere order of the Pope, who is the delivering an instruction on the natural enters of the Schlick publication of the Church, and that the the mission control of the Church, and the time and effects of the sacrament he delivering an instruction on the natural enters

statements it contains, not otherwise.

Would it not have been better for him celebration and listen to the sermon celebration and listen to the sermon of the Archbishop. The poor convicts, one and all, comported themselves with as much religious decorum as is ex-hibited by the best congregation in this city or elsewhere. His Grace congratulated the warden on this point, as also on the neatness of the chapel and excellence of the music rendered by

1883-males	149;	females.	215 ;-to	tal.	374
1886- "	220 :	**	251:-	**	471
1889- "	159 :		193 :		352
1891- "	192 :	**	211 :	**	403
1893- "	128 :	**	148 :		276
enitentiary					
1885-males	. 9:	**	8	**	17
1891 '	11:	**	4:-	**	15
1893— "	16;		5:-	**	21
	*		-		-
	881		1035		1929

CHRISTIAN AND SCIENTIST.

Boston Pilot.

St. George Mivart has an article well worth reading in the Nineteenth Century for December, "The Index and My Articles on Hell."

We quote the concluding portion. Mivart is a great scientist, but a

with what has been done. Considering the misapprehensions and the con sequent justifiable hostility which ex-isted with respect to some of my pro-positions, I have reason enough to be thankful. No retractation has been demanded of me, and, as Father Clarke, S. J., says, no assertions of mine have been censured. Nevertheless I have submitted, and do, and

will submit, ex animo, to the decree.

As a Catholic, on being informed of the decrees issued at Rome, three courses were open to me. (1) I might have protested and offered explanations of passages in my three articles which I thought had most probably been misunderstood. But, fully aware as I was of the possibility, not only of imprudence, but also of some errors on my part, such a course has appeared to me even more undesirable than disrespectful. (2) I might have maintained silence; but silence is ambigu ous, and I detest what is not frank and open. (3) The third and only other course open to me was the one I have chosen, and submission has been devoid of all difficulty and reluctance on my part. Had I, however, experienced a reluctance, which as a fact I did not experience, I feel bound to say that any effort which might have been needed to overcome such a feeling would have been enormously aided by the sympathetic and gracious kindness I have experienced at the hands of the head of the English Church and representative of St. Augustine, St. Theodore and St. Thomas, His Eminence guage, it meant that he expected the Cardinal Vaughan, Archbishop of

Westminster. It seems to me that present submission to the decision of a court of law, whether of Pope or Queen, is due from any one who claims to be a loyal subject of both, provided such be honest and sincere. both, provided such submission can

But, in the present case, there are two considerations which make submission more than a duty, and lend. to what might be deemed exclusively painful, a feeling of real pleasure.

The first of these is the refutation these decrees give to a notion, which here and there existed, tending to degrade the majesty and authority of the Church. As long ago as 1872 I had said that the authority of the

But (absurd as it must seem to Cath olics) it has often been said that, because there are so few men of physical science who come forward as champions of the Church, ecclesiastical authority would think twice before it censured any of those few. The recent decree makes it happily plain to all men that authority unhesitatingly bestows its censures wherever it con siders they are needed, regardless of persons and all possible consequences.

It is a satisfaction to me to have been a means of making this evident

to all who have so misunderstood the Church's real spirit. The second consideration concerns Our Supreme Pontiff, Leo XIII., now happily reigning. It is a fact never to be forgotten by us that he, in a who work for science and who value liberty, a quite special devotion. Such men may well feel that there is imposed upon them, as a sort of duty, special readiness dutifully to respond when he sees proper to exercise an act of authority. This I feel strongly, and thence there arises, in spite of flesh and blood, almost a gladness to

accept it with alacrity and filial It is thus I meet and accept it, with an earnest prayer that the Church may continue under his fatherly and benign sway ad multos annos.

go out and meet his correction, and

ST. GEORGE MIVART.

AT LOURDES.

Wonderful Cures Show That the Age of Miracles is not Passed.

examining the tumor, pronounced it cancer. A subsequent examination, made one year later, namely, in 1898, confirmed Dr Martin in the correctness of the first diagnosis of the case, but in view of the small success attending surgical operations as remedies, he preferred to let the cancer run its course, and thus prolong for a few years the life of the patient. Despairing of relief from the medical profession, and the ravages of the cancer increasing, and hearing that the national pilgrimage was at hand, Miss Piquet arrived with the medical certificate of her physician, announcing her intention of joining it. Dr. Martin's certificate runs as follows:

"I, the undersigned, doctor of medicine of the faculty of Paris, certify that Mile. Constance Piquet, domiciled at Soulaires (Eureet-Loir), is suffering from a cancerous tumor in her left breast. I have not judged amputation of the breast desirable, cancerous affections being incurable by nature, and always subject to re-

This certificate bears date, July 20, 1893. On Aug. 21, Constance, filled with joy and hope, set out for Lourdes. The very day of her arrival there she took her first bath in the miraculous fountain, after which all sense of pain left her.

On the 24th day of the same month of August, Constance, at 9:30 a.m., took the third bath, when the cancerous tumor and its chords wholly disappeared. Out of herself with joy, she made her way to the medical ex perts, twelve in number, an English Protestant doctor among them, where, after a minute searching examination, they found no trace of the cancerous tumor. Arrived home at Soulaires, and examined critically by her physician, Dr. Martin, on the 5th and again on the 7th of November, he, too. avowed that no trace of the tumor any

Besides the above case, no less than wenty-four other remarkable cases, well authenticated by the same board of medical examiners, were published in the October number of the journal.

MUNICIPAL ELECTIONS IN

The following letter reveals an in teresting condition of the public mind in the city of Kingston anent the election of Mayor. Candidates came forward and were duly proposed and seconded. One of them, a certain Dr. Herald, who has filled the position of alderman in the City Council in latter years, chose to say on the day of his nomination that he apprehended the "solid Catholic vote" would be adverse

guage, it meant that he expected the Protestants of all denominations would sustain him by a "solid Protestant vote," and thus silence the Catholics, who are only a third of the population, and of course defeat every opponent who should dare to sympathize with Catholics. He meantime professed in the usual lip-creed way that he was disposed to treat all parties in a spirit of perfect impartiality. The Kingston Daily News, a Conservative journal, advocated Dr. Herald's cause day after day with a degree of fervor in his be-half and insulting depreciation of his two opponents that suggested to every reader the existence of some concealed reason for this over-zealous and unex-plainable warmth of advocacy in favor editorial article to make reference in very direct terms to the "solid Catholic vote," and adopting the phraseology

of Dr. Ryerson, the new No-Popery crusader, also of the sleek, slippery Dr. Caven and others, who swear by the Toronto Mail, declared, with all the sovereign authority of the editorial sanctum that Protestants of every sect and every political stripe were bound to unite hands and votes in order to counteract Papal aggression if Arch-bishop Cleary should be found to approve of any other than its pet candidate, Dr. Herald. Next day the following brief but finely pointed letter e appeared in the Kingston papers, Conservative and Liberal, and a quietus came over the scene of municipal contention. Your Correspondent.

Kingston, Dec. 31.

To the Editor of the Daily News

To the Editor of the Daily News.

Sir—In your editorial article last evening you state: "If it were true that Archbishop Cleary could condescend to interfere in a local election on so trivial an account, it would indeed be time for the Protestant portion of the community to unite against Papal aggression. But it is not true."

Without expressing any rapturous admiration of the logical acumen of the writer who can discern the syllogistic bond of connection between a municipal vote and "Papal aggression," the Archbishop recognizes your correctness in the short sentence. "It is not true." He falls, however, to see any good reason for the introduction of his name into your narrative of "The Municipal Fray." since Dr. Herald made no reference whatsoever to him. Why not confine your observations to the candidates and their political supporters? "Archbishop Cleary" is undoubtedly "a name to charm with "on certain occasions. But it should not be invoked out of time or out of place. The inopportune incantation is apt to fail.

His Grace has no acquaintance, favorable or unfavorable, with Dr. Herald. He knows nothing of this "crivial" complaint alleged against him by houself, as a candidate for the mayoralist him. Altishop will not vote for or against him. Altishop will not vote for him common with his fellow clifzons, to exercise the municipal suffrace and according to his present intention, he never distribute. Archbishop Cleary's name was only men-

Ayer's Pills

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For Colds

For Fevers

When all the Day is Done. ben all the day is done, then it is sweet To turn shy longing steps upon the way That wings brave labor to love's endless day There for thy coming, quickening pulse and Of heart sung welcome ringing true alway, Fill all thy home with ministry replete.

When all the day is done, then it is sweet
That loyal love hath drawn thee from the race
And direst trial of thy strength for place.
For then, the world shut out, thy heart can

Tak kingdom whole within one blessed face— Thy wife, thy queen, thy other heart complete! —Edgar L. Wakeman.

A STORY OF HEROISM.

How an Energetic French Priest Lifted a War-Swept Village From its Ruins.

A few weeks ago at Batilly, at Marsla Tour and at Souga, monuments were erected to the memory of our soldiers who fell for independence and honor, says a French exchange. Now ti is Loigny which in its turn awakes the sad echoes of the past by calling all faithful hearts to a truly national solemnity, the consecration of its church at last reconstructed, with its belfry once more raised up into the air, and those bells which, after a silence of twenty-three years, recovering the tones that were hushed by the cannon, will now send forth through the im-mense plain of La Beance their appeals to memory, to prayer and to hope.

Our readers know of the Church of

They have heard of the pro digious efforts of charity, of persever-ance and of ingenuity which were made by the worthy Abbe Theure, the cure of the parish, to lift it from its ruins. Almost all the houses of the village had been destroyed by shells The ancient church, perforated by projecties, crumbled down amid the flames. Not a greenery remained standing; not a single portion of a wall remained intact. The cemetery itself, the bloody theatre of a desper ate combat that lasted until night, was completely wrecked and its monuments ed in confusion. All was to be re constructed. Everywhere life was to be brought out of the debris. It was to this arduous task that the humble priest, who during the war has proved himself a hero, admired and respected even by the Germans themselves, devoted himself with incomparable zeal. He conceived the idea of exhuming the bones that lay buried on the battle field, and of gathering them under a splendid monument. He started a subscription, and as soon as he had collected 100,000 francs he began the work. About 4,000 Frenchmen, and at least as many Germans, lay dead upon the field on that cold day of December 2, 1870. But the enemy, to conceal his losses consumed with petroleum during the night the bodies of his dead. "I saw," writes Abbe Theure, "the bodies of the Prussians blocking up the streets to such an extent that, in order to make room for the passage of their cavalry, the enemy were obliged to pile up their dead by the side of the houses and along the fences. I believe I do not exaggerate when I say that the number of dead German in the village alone was between 1000 and 1200, figures, which proved sufficiently that the chassepot and the bayonet had done their work. During the night the petroleum also performed its part, for in the morning all that remained was about twenty dead Prussians, left there purposely beyond a doubt to create the belief that that was the extent of their loss. They were buried with our soldiers, and remains are now in the ossuary with 1200 Frenchmen, all mingled in the Christian equality of death."

The good cure continued his work until the village and new church were restored completely. Indeed, it may be said that this church is in reality a vast mausoleum, an enormous ossuary, the most monumental and beautiful of all Europe, even in the judgment the Germans themselves.

On entering the village of Loigny you read upon the house of the mair street the following inscription: "Frenchmen stop! Think of your brothers who fell here resisting the Prussian invasion on Dec. 2, 1870."

And in front stands the old inn of St. Jacques, where the Thirty-seventh Infantry held out stubbornly until the night. Is was here and in the neigh boring cemetery that the battle raged in all its fury. Old M. de Fouchier, who commanded that regiment, has at last, after twenty-three years, broken his silence, and is now publishing a pamphlet entitled "One Hundred and Fifty Days with the Army of the Loire: Recollections of the Thirty-Seveath Regiment of Infantry, 1870 The writer modestly holds himself in the shade, but it was impossible for him to omit his famous anwer to the Prussian general. The latter, moved by admiration and pity at the sight of our last remaining soldiers struggling like lions against terrific odds, and constantly diminishing in number under the hall of bullets. could not help crying out, "Resistance is useless! Cease the firing!"

"Sir," replied the commander, with m pride, "it is not my business to stop the fire of my soldiers; it is

And the struggle continued furiously and without mercy until the greater number of the French officers were killed and wounded, and the commander himself, struck by a ball, fell amid debris of his command."

The ceremonies were splendid. The old bells rang out in triumph, and the Pope sent his Benediction to Loigny, to the ossuary and to all present at the

No other sarsaparilla has equaled Hood's in the relief it gives in severest cases of dyspepsia, sick needache, biliousness, etc. No COLD OR COUGH too severe to yield to the curative power of Dr. Wood's Norway Pine Syrup.

WHEN EX-NUNS FALL OUT.

"When rogues fall out honest men come by their own." Miss Cusack has been writing about Miss Golding, Out of evil cometh good; and whatever be the mischief perpetrated by Miss Ellen Golding, the "Rescued Nun," it is beyond question that her perigrinations and vagaries have not been an un-mixed evil. We are reluctant to trouble our readers' attention so much with this woman or her affairs, but one interesting episode has occurred in the controversy regarding her which we think worth while noticing. In our last week's issue we adverted to a controversy in a Bournemouth paper relative to Miss Golding. Miss Mary Frances Cusack, who is also one of the "ex nun" type, has joined in the fray but the curious and noteworthy thing is that Miss Cusack does not come as a supporter of Miss Golding, but rather as an opponent, and that in a letter written with all the "ex-nun's" tomed pith she makes some bad holes in the case of her rival in trade. It is a matter of history that Miss Golding, for the first few months after her ridiculous "rescue, made no allegation whatever as to the immorality in convents, which she came afterwards to specify in such profuse detail. Upon this point Miss Cusackthrows a very remarkable light. She, too, was very hesitant to follow in the footsteps of Edith O'Gorman and

other narrators of filthy stories, and, as a result, she dropped out of the running, her doctrinal discourses being not then in demand. The mora appears to be that if an ex-nun wants make money there is one way of doing it, that is-to lie boldly, freely, and fifthily with regard to convent life. We quote a few paragraphs from this remarkable letter of Miss Cusack, which are doubly significant, and which expose with terrible clear ness the methods of the "ex-nun"

impressario.

"As I am obliged to speak, I must say, after many years' experience of convent life, and a far wider experience than any escaped or rescued nun ever had, I never saw anything even approaching the horrible accusations which have been made by Miss Golding. In making this statement, I am well aware that I am doing an exceedingly rash action; but, as a Christian woman, truth is infinitely dearer to me than popularity or wealth. I shall have no thanks for it from the Roman Church. If that Church had power, I know that my speaking apparently in its favor on this occasion would not obtain for me the slightest mitigation of the cruel punishment which would

be inflicted on me for leaving it." Proceeding, Miss Cusack goes on to state that she cannot endorse Miss Golding's statements and that her own experience leads her to doubt them, that she cannot comprehend why Miss Golding should remain in a convent where immorality was committed (how does this fit with the "rescue?"); and finally she cannot understand why all the murders spoken of by Miss Golding should be committed at all. This is no doubt very interesting, and Miss Cusack is to be commended for her candour and frankness on the matter. The point in her communication is this that all appears to indicate that there is no hope of an audience the "ex-nun," and no the "ex-nun," and no hope of monetary remuneration unless she will descend to the utterance of statements which are offensive to ordinary modesty, and the relation of details that appeal only to those who delight in the narration of the impure and obscene. We think it is about time that the National Vigilance Society took some cognizance of the "ex-nun," and we submit that Miss

It is the Fashion.

purity.-London Catholic News.

Cusack's letter indicates a state of things which goes to show that there

intervention of guardians of National

It is not unfrequently that one hears even young Catholics say that they did not balieve in modern miracles see it is the fashion to hold that nothing is certain except uncertainty.
They advance and are ready to pro pose a natural cause for every supernatural occurrence, and they are as logical as the negro preacher who tried to prove to his congregation that the escape of the Israelites through the Red Sea was no miracle. "Brethren," he said, "it was in winter, and the Red Sea was frozen over, and the chosen people crossed over on the ice. ice wouldn't hold Egyptian war-chariots, and so whole caboodle of them fell in." This explanation would have been considered satisfactory had not a brother on a back seat arose and asked if he might make a query. The preacher agreed. "He was there to answer questions — to enlighten the ignorant." The brother said that he had been reading in a "geography" that there was not any snow or ice near the Red Sea. The preacher grinned from ear to ear "Poor, ignorant brother," he said, "don't you know there wasn't any geography in them days?" This settled the matter.

Excels all Others.

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

altogether. WM. WRIGHT, Wallaceburg, Ont. WM. WRIGHT, Wallaceburg, Ont.

Sore Feet—Mrs. E. J. Neill, New Armagh,
P. Q. writes: "For nearly six months I was
troubled with burning aches and pains in my
feet to such an extent that I could not sleep
at night, and as my feet were badly swellen
I could not wear my boots for weeks. At last
I got a bottle of Dr. Thomas' ECLECTRIC
OIL and resolved to try it and to my astonishment I got almost instant relief, and the one
bottle accomplished a perfect cure.

Minard's Liniment cures Burns. &c.

Minard's Liniment cures Burns, &c.

ANCEDOTE OF GOUNOD.

An Act of Charity that Foretold the Greatness of Three Men.

In Paris, in 1841, on a cold, foggy Christmas eve, a street violinst, old and shabby, was making his way along a street. He stopped in front of a cafe and began to play. His strains were so melancholy that street urchins took to their heels and a dog began to howl. The player in despair sat down on a step, laid his violin across his knees and began to sob. Three young men appeared, singing

a merry song then popular among conservatory students, and, not perceiv merry song then ing the violinst, ran full against him One nearly knocked him over and another kicked his hat along the sidewalk. As the old man arose with an air of mingled dignity and humility the young men begged his pardon and restored his hat to him. They asked if they could help him. He said simply : "Give me alms. I can no longer earn my living by playing, for my fingers have grown stiff. My daughter is dying of consumption and of hunger." His hearers were deeply touched. They thrust their hands into their pockets and brought forth their whole contents, a total of 80 centimes and a piece of resin. It was very little.

They looked at one another sadly.

"Friends," cried one, "something must be done. This man is our colleague, a brother musician. You, Adolphe, take the old violin and accompany Gustave, while I will take charge of the funds." The three men turned up their coat collars, drew their hair over their foreheads and pulled down their caps.

"Now, altogether," cried the leader manger. Begin with your prize piece Adolphe, so as to draw a crowd. Beneath the practised touch of the young virtuoso the poor old man's violin resounded joyously and the "Carnival of Venice" rang out. Windows were thrown open, people crowded around the player and silver pieces were dropped in the old man's hat, placed conspiciously under a street lamp. After a minute's pause the violinst played a prelude. Charles, the leader whispered: "It is your turn now, Gustave," and the tenor sang "Viens, Gentile Dame," in a strong, clear voice.

The audience increased and the collection with it. Charmed at the success of his plan, Charles said: "We will finish with the trio from 'William Te'l." The trio began. The old musician, who had all this time stood motionless, suddenly drew himself up to his full height, seized his stick and began beating time with such masterly precision that the young singers gathered fresh inspiration and fairly electrified their hearers. Charles

kept busy picking up the coins. The crowd dispersed slowly when the concert was over, and the old man, in voice that trembled, exclaimed: Tell me your names, that my daughter may remember you in her prayers.

"My name is Faith," said the first artist. "And mine is Hope," and the second. "Then I am Charity," added the third, bringing up the hat which was overflowing with money. The old man told them he was Chappner, once leader of the orchestra in Strasbourg, where "William Tell" was often was often given. He blessed the three young students and wound up his grateful speech with the words: "I predict that you will one day be famous.

"Amen," replied the three friends, and they continued their way gayly

down the street. The tenor's name was Gustave Rodger. The violinst was Adolphe Hermann. The collector was Charles

The Pope Joan Legend.

Gounod.

In spite of the learned historian by whom the story has been refuted, there is still a widespread popular belief that there existed in the middle ages a female pope. Pope Joan, as she is called, has even given her name to a game of cards, which is mentioned in Sheridan's "School For Scandal."

The tradition with regard to the female pope has been traced back to the eleventh century, but she is said to have lived much earlier, her pontificate having taken place in the ninth century and having lasted for more than two years. The name she is alleged to have assumed is John VII. At the last meeting of the Academy of Inscriptions in Paris, M. Muntz dealt another blow at a story which Gibbon who cannot be suspected of Catholic predudices, considered had been "annihilated" by two Protestant critics. Blondel and Bayle.

M. Munzt characterizes the legend as a vulgar fable invented in the middle ages. Never, he declares after a careful study of the question, has a woman worn the tiara, and moreover there was no interregnum at the period when the pretended John VII. governed the Church .- London News

WHAT DO YOU take medicine for? Because you want to get well, or keep well, of course. Remember Hood's Sarsaparilla

Scraped with a Rasp.

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

MISS A. A. DOWNEY, Manotic, Ont.

Miss A. A. Downey, Manotic, Ont.

Colic and Kidney Difficulty. — Mr. J.
W. Wilder, J. P., Latargeville, N. Y.,
writes: "I am subject to severe attacks of
Colic and Kidney Difficulty, and find Parmelee's Pills afford me great relief, while all
other remedies have failed. They are the
best medicine I have ever used." In fact so
great is the power of this medicine to cleanse
and purify, that diseases of almost every
name and nature are driven from the body.

Minard's Liniment relieves Neuralgla.

WHY SO INDIFFERENT?

If the people knew that ten persons went straight to hell from this city in the last ten days, would it not create a sensation? If the ground opened and these were taken boldily as Korah and Dathan and their followers were, the fear would be intensified. yet the way to hell by an unrepentant death, is just as sure and really as awful. How awful is death! Death in nearly every case is a fearful trag-edy, only divested of its terrors because it is so common. Men and women are afraid of death. All they need is to have it forced on their attention. If you knew how little time you have left, you would be alarmed. If all the men and women who are to die within twelve months were to be informed by the death angel, a wail would go up from here that would be heard in all the neighboring villages, and the greatest excitement would prevail. How much time have you left? This is a sad question. Two thousand people here are living thoughtless lives, if they knew the answer to this question, would immediately assume an earnestness of life and a zeal for pious works that would astonish all their acquaint-There is a white fear in their ances. nearts-it is the beginning wisdom.

Suppose the Angel of the Trumpet should announce that the time for repentance had closed, how many thousands would cry to the Lord to restore the privilege, for it is not a right but a great privilege, a wonderful mercy. Let us repent. Commence to-night.

At nearly every death-bed the victim was not prepared. An appalling doubt hangs over the coffin. The mourners grieve with little hope. Our Saviour said: "Many are called, but few are chosen." My friend, remember that your days are numbered, the very hairs of your head are counted. Your time may come even in the night. Every pulsation of your heart shortens your life. The seconds move remorselessly on; death approaches step by

step, nearer and nearer every moment.

A day will come when there will be but one day left. My friend, that day will see 90 per cent. of those who read this unprepared. They will not repent, they will not prepare. They will not think of the terror, the white agony, the unavailing remorse of an unprepared deathbed.

If you could behold the horror of

your condition with the eyes of the spirit, you would turn white and fall as one dead. If you were told that your time for repentance had closed, you would shriek in wild dismay the words, "My God!" ere you fainted to earth. A spirit of self-complacency has settled down upon our minds and we have learned to look with levity upon the most serious questions of life. Every reader will acknowledge Commence to night and let your repentance be the most extraordinary of your life. Eternal salvation is the

Catholic Sisterhoods.

A. P. A, lecturers and disreputable ex nuns and ex-priests make it a practice to level outrageous calumnies at Sisterhoods. Capt. Crawford the poet scout delivered the following speech at a Grand Army gathering in distant Arizona, some time ago:

"On all God's green and beautiful earth there are no purer, no nobler, nor no more kind hearted and selfsacrificing women than those who wear the sombre garb of the Catholic Sisters. During the war I had many opportnnities for observing them. Right in the firey front where the bullets hissed in maddening glee and shot and flew wildly by, where lay dead and mangled forms with pale blood-flecked faces yet wearing the scowl of battle, I have seen the black-robed Sisters noving over the field, their solicitous faces wet with the tears of sympathy, ministering to the wants of the wounded and whispering words of comfort into ears soon to be deafened by the cold, implacable hand of death kneeling on the blood-bespattered sod to moisten with water the bloodless ips upon which the icy kiss of the Death Angel had left its pale imprint. How many veterans of the war can yet recall the soft, soothing touch of a Sister's hand as he lay upon the paintossed couch of a hospital! Can we ever forget their sympathetic eyes, their low, soft spoken words of en couragement, when the result of the struggle between life and death yet bung in the balance? While con-valescing at the Satterlee Hospital, Philadelphia, having been severely wounded at Spottsylvania, Sister Va lencia taught me to read and write and to her I owe the foundation on which I have built the education I now possess. I am not a Catholic, but I stand ready at any and all times to defend these noble women with my life, for I owe that life lo them.

The promptness with which Ayer's Cherry Pectoral stops a hacking cough and induces refreshing sleep is something marvelous. It never fails to give instant relief, even in the worst cases of throat and lung trouble, and is the best remedy for whooping cough.

Scrofula Entirely Cured. Scrotols Entirely Cured.

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

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

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

Worms derange the whole system. Mother Graves' Worm Exterminator deranges worms, and gives rest to the sufferer. It only costs 25 cents to try it and be convinced.

The methods by which Protestant ministers seek to attract large congregations are often such as might fill egitimate business men with envy. Theatrical managers in search of "attractions" might well take their cue from the shrewdness and enterprise of these gentlemen, and one is sometimes tempted to regret that a first class fakir was spoiled to make an indiffer-ent preacher. Thus one minister in Ohio recently enlivened a discourse on gambling by skilful manipulation of a pack of cards, in which he performed and explained the "three-card monte trick, to the great surprise, if not edifrick, to the great surprise, if not edi-fication, of his flock. A Pro-testant divine in Brooklyn, con-cluding church service at which Mr. McKinley happened to be present, looked toward the seat occupied by the Governor, and said: "I could not forgive myself, and I feel sure the members of my congre gation would not forgive me, if I failed to say that we have worshipping with us this morning one of eminent statesmen of the day." Many of the congregation cheered, while others clapped hands or waved hand-kerchiefs; and when the services were over, the distinguished visitor was forced to hold a reception at his pew.

Formerly Protestant places of wor-ship were called "meeting-houses," and incidents like these make one deplore that the name was ever changed to the less appropriate one of "church." One is inclined to wonder, in a reverent way, whether the congregation had as lively a sense of the presence of God as of the presence of the Governor of Ohio.

Dangers of the Careless Soul.

There is in human nature a fatal tendency to procrastinate, especially when that which we know we ought to do is something to which we are naturally disinclined. All men are naturally disinclined to do violence to themselves, and force their pride and self-will to yield before the sway of Christ, to put on His yoke and carry His cross. Hence men put off and make excuses to themselves and fancy that what is difficult to them to day will be easy to them to morrow. O fatal mistake! Each day that we postpone the task of submission it becomes more difficult, distasteful. Why then do not hasten to submit myself entirely to Christ?

From day to day the careless soul thus goes on putting off, crying: "Tomorrow I will amend my ways;" and when to-merrow comes, it still cries: "To-morrow." How fatal is this folly! To morrow may never come, or, if it comes, you may have forfeited the grace. "To-day, if ye will hear his voice, harden not your hearts."

to the commands or to the holy inspiration of the Spirit of God. Thus the careless soul becomes more disinclined to make the necessary effort. Thus it is that so many will be surprised by the coming of their Judge at the moment when they least expect Him, and are quite unprepared to meet Him. O Jesus, save me at any cost from the deadly state of the careless soul !- Father Clark, S. J.

That Pale Face.

For Nervous Prostration and Anaemia there is no medicine that will so promptly and infallibly restore vigor and strength as Scott's Emulsion.

A Postmaster's Opinion.

"I have great pleasure in certifying to the usefulness of Hagyard's Yellow Oil," writes D. Kavanagh, postmaster of Umfraville, Ont., "having used it for soreness of the throat, burns, colds, etc. I find nothing equal to it."

equal to it."

Mr. W. Thayer, Wright, P. Q., had Dyspepsia for 20 years. Tried many remedies and doctors, but got no relief. His appetite was very poor, had a distressing pain in his side and stomach, and gradual wasting away of flesh, when he heard of, and immediately commenced taking, Northrop & Lyman's Vegetable Discovery. The pains have left and he rejoices in the enjoyment of excellent health, in fact he is quite a new man.

A Home Testimonial.

GENTLEMEN.—Two years ago my hus-

FOR HEADACHE, Constipation, Billious ness, or Torpid Liver, Burdock Pills are the

APPOINTED SOAP MAKERS
TO
ROYAL WARRANT, THE QUEEN



HAS NO EQUAL FOR LAUNDRY & HOUSEHOLD

Awarded 11 Gold Medals



Church Attractions.

This postponement is always accom-panied by some deliberate disobedience

ST. JEROME'S COLLEGE.

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

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

Minard's Liniment for sale every-

and fine buildings. \$1,000

Lots 33 and 34, 2d con. Middleton, N.T. R., Co. Norfolk, 193 acres, more or less, and buildings. \$2,000

Parts N. ‡ and S. ‡ Lot 29, con. 3, tp. of McGillivray, fifty acres, more or less; good orchard; excellent brick house, and other buildings. Cheap

E. ‡ Lot 6, con. 4, tp. Saugeen, Co. of Bruce, fifty acres, more or less, and buildings. Apply by letter to Drawer 541, London

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STAINED GLASS FOR CHURCHES.

PUBLIC AND PRIVATE BUILDINGS Furnished in the west style and at prices low enough to bring it within the reach of all WORKS: 484 RICEMOND STREET! R. LEWIS.

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FIVE-MINUTE SERMONS.

JANUARY 6, 1894

How Our Saviour Takes Away Sin.

Behold the Lamb of God, behold him who taketh away the sins of the world. (St. John 1.

After our Blessed Lord was baptized After our Biessed Lord was baptized by St. John the Baptist, beloved brethren, He retired into the desert, where He remained forty days in prayer and fasting. At the end of this time He directed Pis steps towards the river Jordan, where John was baptizing. Here a large concourse of the Jewish people had assembled to listen to the preaching of the forerunner of Christ. In the midst of these St. John, inspired by the spirit of God, and professing the standard professing the spirit of God, and professing the spirit of God, and professing the standard professing the spirit of God, and professing the spirit of God, In the midst of these St. John, inspired by the spirit of God, and professing His deep ardent faith, testified of our Lord that He is the Lamb of God, and

that it is He who taketh away the sins What a glorious testimony this, and how cheerfully received by the fervent Christian! Have you ever pondered over these beautiful words, and made them the subject of your meditation? Have you ever tried to find out their true meaning, and thus make them true meaning, and thus make them profitable to your souls? Yes, truly, profitable to your souls? Yes, truly, when she was as good as the Beresfords, I wish there were more priests. Daphne looked around uneasily as she spoke, as if she felt that she was making a shocking admission. "I'm not finding fault. You needn't span my head off," answered Josh. of the world. Jesus Christ is the Lamb of God. He is the Lamb slain from the beginning of the world. For you and for me He voluntarily left the bosom of His Father, and lowered and even debased Himself by assuming a nature like our own. For us He endured the sufferings and privations of His childhood; for us He sent up many heartfelt prayers to God the Father before the logistic forms. In was tiresome and monwitch with him, yet she fondly hoped to see a career opened before him. Dermot look old for his age, was staunch in his religious duties, and used to the ways of cities. She had little fear that he would forget his lessons. She smiled and wept as she said—

"God bless you!"

He was off—Dick and Brian ways of the ways of the world forget his lessons. She smiled and wept as she said—

"God bless you!"

He was off—Dick and Brian ways of the ways of the world forget his lessons. She smiled and wept as she said—

"God bless you!" beginning of His public life; for us He labored and preached; for us He suffered the ingratitude of His disciples, the ignominies of the Jews, the insults of the soldiers, the hardships of the journey to Calvary, and, finally, ended His torments on the cross, with the cry "Consummatum es! (It is finished)." This, and much more, did our Blessed Lord gladly undergo for us all. And how have you, dear brethren, requitted such infinite love? Fathers, are you solicitous for the little household which Almighty God Himself has so fondly entrusted to your care? Then are you imitators of the patience and endurance of your Saviour during His bitter passion. Mothers, do you strive to make your-selves patterns of the Christian virtues of gentleness and forbearance? Then do you imitate the example of your Lord in bearing the defects of others and treating them with kindness and compassion. Oh! how watchful would not be, dear brethren, could we but understand the infinite love our Lord Jesus Christ manifested for us during His life on earth! But St. John not only gave testimony to our Lord being the Lamb of God, but He further testified that it is He who takes away the sins of the world. He did not come simply to announce to the world the divine mission which He re-ceived from the Father; He also came

to heal the infirmities of our souls by

imparting to them the abundance of

Himself during His mortal life on

soul of Mary Magdalene and enriched it with sanctifying grace. It was He

they are the comfort of the afflicted, the

strength of the weak; they have an efficacious remedy for those who are

living in the state of mortal sln; by

pronouncing the words of absolution they restore to the penitent and con-trite sinner his lost inheritance of son-

ship, and make him an heir of the kingdom of heaven. Oh! how thank-

ful we should be for the mercy and goodness of our God! What a tender love we ought to cherish for the Church, the Bride without spot! What respect is not due to those who hold the place of Christ in our behalf! How sufficiently prize the inestimable

How sufficiently prize the inestimable blessing of the tribunal of penance!

Let us remember and meditate upon

those three precious graces, beloved brethren, that they may be the source

of sweet joy to us now, and the earnest

He Told the Truth.

looking cow, but she kicked so much that it took a very long time and it was almost impossible to milk her, so he

sent her to a fair to be sold and told his

herdsman to be sure not to sell her with-

out letting the buyer know her faults.

During the past half century—since the discovery of Ayer's Sarsaparilla—

An Irish gentleman had a splendid

of a happy eternity hereafter.

He it was that purified the

erz, President CGE, TORONTO, th Toronto Uni-age of His Grace and directed by classical, scien-s. Special courses niversity matrio-tonal certificates, nec: Board and if boarders, \$75; particulars apply FY, President. Free.

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Cheap erms. ronts, tier of lots, Norfolk, 100 acres \$1,000 . Middleton, N.T. res, more or less, \$2,000

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the average limit of human life in civilized countries, has been considerably lengthened. Ayer's Sarsaparilla is everywhere considered the standard blood purifier, the Superior Medicine. Severe colds are easily cured by the use of Bickle's Anti-Consumptive Syrup, a medicine of extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the best medicine sold for coughs, colds, inflammation of the lungs, and all affections of the throat and chest. Its agreeableuess to the taste makes at a favorite with ladies and children. and at prices low ne reach of all DND STREET

How They Worked Their Way.

By MAURICE FRANCIS EGAN, LL. D.

IV.-CONTINUED. "Dear me!" said Daphne Higgins,

"Well, I am going, Josh, priest or no priest. I wouldn't hurt Mrs. Beres-ford's feelings for the world. Nobody

Her new silk gown was not made yet, and she said she would not go to the house of such "stylish" city folk without it. Finally, she was persuaded to

accept the invitation.

Father Hogan had a good tenor voice, and he volunteered to sing.

A little after seven o'clock, Mr. Beresford was put in his place near the grate; and shortly afterwards, the guests began to come. The room was quite crowded. It looked very pretty, lighted by a dozen candles. The bright flowers glowing in the dark green of the festooms, excited special

admiration. "This is style," Miss Sabina Thorne, who had spent two weeks in town, was

heard to say.

Father Hogan entered, in his cassock, and a thrill of awe ran through the room. Mr. Beresford introduced each person to him. He was exceedingly genial and pleasant.
By the time that Dermot had given

out the programmes, the guests had concluded that a priest might be very nice. The programmes were neatly written on small sheets of paper, on each of which Mary had drawn a

PROGRAMME.

PROGRAMME.
Overture— "Semiramide," (piano)...
Mary beresford.
"Mary of Argyle." soprano...
Mrs. Beresford.
Popular airs—(violin)...
Brian Beresford.
"Last Rose of Summer," tenor...
Father Hogan.
"Carnival of Venice," (piano)...
Kath. Beresford.
Duet—"Back to Our Mountains,"...
A. and R. Doran. His grace. This office He performed Imitation of Mocking bird, (violin)
Brian Beresford.

INTERMISSION.

who gave the living water of eternal life to the sinful Samaritan woman. And what our Lord did for these and many others, beloved brethren. He is now effecting, in the midst of us. It is not necessary to remind you of how our Lord chose a band of apostles, and

made them the beginning of His Church; how He bestowed upon them and their successors the unheard-of and marvellous power of forgiving sins. Yes, brethren, the Bishops and priests of the Catholic Church are the visible representatives of Jesus Christ;

Every piece on the programme was demanded twice, except the overture. Dermot had written a translation of the words of the "Ave Maria" on the visible representatives of Jesus Christ;

Father Hogan's clear, pure tenor was well suited to "The Last Rose of Summer," and when the last tenor note

died away, there was a dead silence of approval. Then he sang "The Min-strel Boy," when he could no longer The most effective piece was Mrs. Beresford's "Ave Maria." Mrs. Beresford watched the guests with some

anxiety, as they turned the leaves and read the "Hail Mary."

Brian threw all his skill into the violin prelude. Mrs. Beresford began with exquisite sweetness, and then, borne up by the violin, burst into fervent devotion. The violin seemed to repeat after her, "Ave Maria." And Mrs. Beresford felt her heart glow with pity for the poor souls before her, which had never known how sweet it was to love the Mother of God. With

all her strength, she prayed for them. Brian, generally not very careful, caught her spirit. When the last low note died away, echoed by the violin, Job Fitts burst into tears.

"I can't help it," he sobbed. "It makes me think of mother, and lots of things.

The audience was visibly affected. As Daphne Higgins said, "It was singing and no mistake. It made a cold chill run up my back."

out letting the buyer know her faults. He brought home a large price which he had got for it. His master was surprised, and said, "Are you sure you told all about her"? "Bedad, I did, sir," said the herdsman. "He asked me whether she was a good milker. "Begorra, sir, 'says I, 'it's you'd be tired milking her."—"Seventy Years of Irish Life." When the applause had died away, Mrs. Beresford did not sing, but played a low fantasia in a minor key.

a low fantasia in a minor key.

Coffee and cakes were served; the cider and apples dispatched, and everybody talked to everybody else. Mrs. Beresford's dainty coffee-set was admired, as well as the young folk's "manners" in their attention to the older ones. Mary, Kathleen, and Anna had white gowns, with bunches of red geraniums pinned to them. They looked very nice. Father Hogan talked and laughed, and Mrs. Beresford paid particular attention to the ford paid particular attention to the most bashful people in the room. The concert was a great success. The Beresfords had conquered their neigh-

should have to return from his law studies to work on it.

Dick came up to him, as he was

thoughtfully putting his books into a

"Don't bother yourself," he said, putting his hand on Dermot's shoulder. "I know what is worrying you. My mother is happy with our uncle, Mr. Devlin, and she wants Anna and me to stay here. I promise you I'll stay until they make a lawyer of you in New York. I like the work, and I mean to be grateful."

Dermot turned to Dick with tears in his eyes. He took Dick's hands in both of his. He felt now that gratitude and kindness had levelled the barrier between them. Dick was no longer the poor, dependent youth, taken out of charity, but a friend, richer than a millionaire; for what money can buy hearts? What advantages are better than frankness and kindness?

Dermot's day for going came at last. He was sorry to leave his father, but he loved the city, and the humdrum work of the farm was tiresome and mon-otonous. Mrs. Beresford hated to part

During that winter, all the inmates of the farm studied hard. Anna Doran made great progress. Nobody would have recognized in the gentle, lady like girl, she to whom Mary had lent the white gown to make her First Cummunion.

Dick, too, made advances in his studies. The family was very happy. "Cheerfulness" was the motto of the house

At Christmas Dermot came back with a good account of himself. They noticed that he left reluctantly. In February, the cauliflower

planted. Mr. Beresford, who gained some strength as the spring approached, gave Mr. Fitts a little, two-story, wooden house that stood on the edge of his farm. There Job and his father took up their abode, and watched the

precious plants.

The kindness and patience of the Beresfords had their effect on the old man. Gradually, seeing that they were never idle, he went to work. As for Job, he was a changed boy. He spent two nights of the week in the Beres-

The cauliflower experiment was successful. The Beresfords needed no money after that. Dick's share of the profits enabled him to buy a smaller

farm next to "Beresfords Brian and he are looked upon as the

Mr. Devlin, when he came to pay a visit to his nephew and niece, accom panied by their mother. He looked at the smiling fields—at the happy faces of all who had assembled on the porch after supper, and heard the gay greet-ing that a neighbor sent to Mr. Beres-

"You must have had a hard time. How did you and the boys work your

way?"
"God helped us," said Mr. Beresford, reverently, "and we tried to live according to His precepts—to fulfill the

"It was a lucky day when I lent you that white gown," said Mary to Anna. "What could we have done without you and Dick." "But what could we have done with out you?" asked Mrs. Doran.

The setting sun flashes on a figure coming up the road. It is Dermot. "I have passed!" he cries. "I'm a lawyer now!"

Mrs. Beresford looked at her son wistfully. She had hoped he would be a priest. Brian understood the look,

and whispered something to her.
Her face brightened.
"You!" she said. "You will go to
the seminary next year! Oh, how good

God is!" Everybody cheers. The Beresfords have worked their way to the beginning of a new life, although one of them—the father—is about to leave it. They can not fail to succeed in the best way, for they well know its object: "To know God, to love Him, and serve Him in this world, and to be happy with Him forever in the

next.

How to Get a "Sunlight" Picture. How to Get a "Sunlight" Picture.

Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to LEVER BROS., Ltd., 48 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost ic postage to send in the wrappers, if you leave the ends open. Write your address carefully. VARIABLE APPETITE and itching at the nose are signs of worms. Dr. Low's Worm Syrup is the best cure.

Minard's Liniment cures Dandraff, bors by kindness.

The next day Dermot spent in packing his trunk. He had only one fear. If Dick should leave the farm, he large to send in the wrappers, it you team to be end open. Write your address carefully. VARIABLE APPETITE and itching at the nose are signs of worms. Syrup is the best cure.

Minard's Liniment cures Dandruff.

The Rationale of Confession

How many are the souls in distress anxiety, or loneliness, whose one need is to find a being to whom they can pour out their feelings unheard by the world? Tell them how they must, they cannot tell them out to those whom they see every honr. They want to tell them and not to tell them; and they want to tell them, yet, be as if they be not told; they wish to tell them to one who is strong enough to bear them, yet not too strong to despise them; they wish to tell them to one who can at once advise and can sympathize with them; they wish to relieve themselves of a load, to gain a solace, to receive the assurance that there is one who thinks of them, and one to whom in thought they can recur, to whom they can betake themselves, if necessary, from time to time, while they are in the world. How many a Protestant's heart would leap at the news of such a benefit, putting aside all distinct ideas of a sacramental ordinance, or of a grant of pardon and the conveyance of grace! If there is a heavenly idea in the Catholic Church, looking at it simply as an idea, surely, next after the Blessed Sacrament, Confession is such. And such is it ever found in fact,—the very act of kneeling, the low and contrite voice, the sign of the cross hang-ing, so to say, over the head bowed low, and the words of peace and bless-ing. Oh, what a soothing charm is there, which this world can neither give nor take away! Oh, what piercing, heart subduing tranquillity, provoking tears of joy, is poured almost substantially and physically upon the soul, the oil of gladness, as Scripture calls it, when the penitent at length

Parkman and the Jesuits.

rises, his God reconciled to him, his sins rolled away for ever! This is

Confession as it is in fact. - Cardina

The late Francis Parkman was not by any means an ideal historian. It is almost a mystery that an author who wrote about the Church with such intelligent appreciation in one moment could assail her with so much bitterness in the next. It must be confessed, however, that the author of "The Jesuits in North America" rendered a service which ought to be appreciated by Catholics. Before his time the Jesuit was regarded by Protestants with much the same feeling as that with which the child hears of the "Bogey man." There was much about our missionary which Mr. Parkman himself could not underfords' sitting-room.

One day, Father Hogan asked Brian and Anna if they would be sponsors for Job. He had quietly resolved to become a Catholic. Mr. Fitts followed

Parkman himself could not understand, and thus he often unwittingly misrepresented our holy religion. Besides, as he once confessed to Dr. John Gilmary Shea, he had to consider the prejudices come a Catholic. Mr. Fitts followed Shea, he had to consider the prejudices him into the Church, and afterwards of his readers. The sublime devotion hed a very exemplary life. It was he of priests like Jogues and Brebœuf, who in later days collected most of the however, was not to be disparaged, and money through the country, to build a chapel near the Beresfords'. Mr. and Mrs. Thorne began to go to Mass.

"I'm only waiting till Easter," Mrs. Thorne said. "I feel that there must than those in which he has described be arrived by the country to be a summary of the country to build a chapter of the country to be a summary of th be Truth in your Church, since you, who naturally know better than any braved in carrying the Gospel to the who naturally know better than any of us, are so good. Ike and I will join your Church at Easter."

"Beresfords'" is a place of consolation and comfort for the neighbors.

"The nardships and horrors which they braved in carrying the Gospel to the Indian tribes of New France. The charm of Mr. Parkman's style won for him many readers, and the fact that he was a staunch Protestant invested him with a power for dispelling prejudice which no Catholic could be expected to possess. What a pity that he did not exercise that power to the fullest extent!—Ave Maria.

Hacking Cough Cured.

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

MRS. J. HACKET, Linwood, Ont.

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

HE OVED good bread , bie , and pastry, but his Stomach was delicate. SHE LOVED

to cook, but was tired and sick of the taste and smell of lard, She bought Cottolene. (the new shortening) and THEY OVED

more than ever, because she made better food, and he could eat it Without any unpleasant THEY ARE HAPPY in having found the BEST, and most healthful shortening ever made -

COTTOLENE. Made only by N. K. FAIRBANK & CO., Wellington and Ann Streets, MONTREAL.

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Year. Income.		Net Assets, besides un- called capital.	Life Assurances in force.	
1872	\$ 48,210 93	\$ 96,461 95	\$ 1,064,350 00	
1876	102,822 14	265,944 64	2,414,063 32	
1880	141,402 81	473,632 93	3,897,139 11	
1884	278,379 65	836,897 24	6,844,404 04	
1888	525,273 58	1,536,816 21	11,931,316 21	
1892	1,134,867 61	3,403,700 88	23,901,046 64	



This is wrong-TAKE the Yolk from the Egg, TAKE the Oil from the Olive,

What is left?

COCOA is Skimmed Milk,

MENIER

Lead Kindly Light.
Christmas Echoes.
Xmas Peace.
While Shepherds Watched.
Mother and Child.
The Shepherd's Watch
Xmas Poems.
Xmas Chants.
Bethlehem.
Xmas Carol.
Infant Jesus.
Monk's Vision
St. Bernard of Clairvaux.
The Sacred Heart.
Psalm of Life.
Legends of St. Christopher.
Xmas Night.
Shepherd at the Manger.
Infant Jesus.
Midnight Mass of the Nativity.
Virgin and Child.
Lead Kindly Light. Midnight Mass of the Nativity
Virgin and Child
Lead Kindly Light
True Love.

A Legend.
Pilgrims of The Night.
The Xmas Morn.
Birth of Jesus
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C. M. B. A.

Official.

Brockville, Ont., Dec. 28, 1893.

To the Deputies and Installing Officers of the C. M. B. A. in Canada.

Brothers - When installing the Officers in 1894 do not neglect to install the Representatives to Grand Council and Alternates.

Fraternally yours,
O. K. Fraser,
Grand President.

A Word to Deputies

A Word to Deputies

My Dear Brothers—At the last convention
you were honored by our worthy Grand
President with commissions giving you
power to organize branches in certain districts. Very many of you know you have
made no efforts whatever to organize new
branches, nor add to the numbers already in
your own branches.

Possibly the excuse you will give is you
were so busy you could not possibly spare the
time from your business, but you still retain
your commission, and have no doubt kept
others from, in many cases, doing the good
work.

your commission, and have no doubt kept others from, in many cases, doing the good work.

Don't you think the more honorable way for you to do would be to send in your resignation to the Grand President explaining the reasons as given above.

If we are to have a cheap, healthy association, it is necessary now to begin the New Year with work. Not only Grand and District Deputies, but every member should attend the meetings, and thoroughly understand the C. M. B. A., explain it to their fellow-Catholics, and let each one add this year as the result of their work one new member, and when the year closes everybody will feel the beuefits accruing from their work in the Cheap Insurance.

Trusting these few thoughts will be taken seriously, and wishing one and all of my brothers a happy New Year. A MEMBER.

Branch 175, Kinkora.

At the last meeting of Branch 175, Chancellor P. Lahey was presented with an address and a handsome beaver cap. Brother Lahey has resigned his position as teacher here, and will be principal of Alexandria School for 1894. The address was read by Brother J. Kelly, while Brother P. J. Finegan made the presentation. The following is a copy of the address:

P. Lahey, Eaq., Chancellor Branch 175.—Dear Sir and Brother — It is with feelings of sincere regret that we have learned of your intended departure from our midst. During your sojourn amongst us we have had ample reason to appreciate your many good qualities of heart and hand. Branch 175 owes its organization to your untiring zeal, and as members of that Branch we feel that we are deeply indebted to you for the very active interest you have always displayed, often at much personal inconvenience to yourself, in furthering the aims and objects of the Catholic Mutual Benefit Association. We hope that you may at all times be successful in your chosen profession and that you will give the members of Branch 175 a prominent position in your memory. We know by your departure that the Branch loses an active member, the school an efficient teacher and the community a worthy citizen. We beg you to accept the accompanying gift as a slight token of the esteem in which you are held by the members of this Branch. Each time you have occasion to wear it we hope to be remembered by you. In conclusion we hope that we may often meet and that the bond of friendship now uniting us may never be severed.

Signed on behalf of Branch 175 C. M. B.

the bond of friendship now uniting us may never be severed.

Signed on behalf of Branch 175 C. M. B. A., P. J. Finegan, J. Kelly, F. Jordan, T. Kelly and W. Haragan, Committee.

In a short address Brother Lahey thanked he members for their kind wishes and valuable present. Many of the Brothers present spoke. Each bore testimony to the high esteem in which Brother Lahey is held by all here.

New Branches.

Branch No. 218 was organized at Sorel, Que., on Nov. 11. by Deputy J. . H. Howison. The following is the list of officers:
Spir. Adv., Rev. J. C. Bernard
Pres., Francois Lefebvre
First Vice Pres., Joseph Nolin
Second Vice Pres., Bruno Leclaire
Rec. Sec., Arthur Pierre Vanasse
Ass't Sec., Joseph J. T. Roberge
Treas., Isaie Sylvestre, M. D.
Mar., Godins Hernic, T. Gurard, L. Fressinet
Trus., Telephore Lacroix, James Meany,
Joseph Arthur Chenevert, Joseph E. Beaubien
and Godias Bernier. New Branches.

Branch No. 219 was organized at White River. Ont., on Dec. 6, by Deputy P. McCool. The following is the list of officers: Spir. Adv., Rev. E. J. Devine Pres., Jas. H. Grant First Vice Pres., James Coughlin Second Vice-Pres., Onesime Begin Rec. Sec., Ronald Chisholm Asst Sec., 4 R. 288 Ass. 1 dec., A. R. 188

Fin. Sec., Cleophas Beaulin

Treas., Leon Cote
Mar., Joseph Begin
Guard, Olivier Vallee

Trus., Otave Jalbert, Louis Begin, A. Mc
Gillivary, Wm. Hogan, James Coughlin and C

Parent.

Parent.

Branch No. 220 was organized at Schreiber, Ont., on Dec. 7. hy Deputy P. McCool. The following is the list of officers: Spir. Adv., Rev. E. J. Devine Pres., Daniel P. O'Boyle First Vice Pres., John Byrnes Second Vice Pres., John Byrnes Second Vice Pres., Ransford White Rec. Sec., Chas. N. Gorman Ass't Sec., David D. Dube Fin. Sec., Alexander F. Tuscotte Treas., Jas. Clark Mar., John Parent Guard, John Ranger Trus., Thomas J. Pender, Ransford White, John Byrnes, Wm. Fraser and Jas. Clark.

John Byrnes, Wm. Fraser and Jas. Clark.

Branch No. 221 was organized at Woodslee.
Ont., on Dec. 8, by Deputy Joseph De Surse.
The following is the list of officers:
Spir. Adv., Rev. E. J. Hodgkinson
Pres., Rev. E. J. Hodgkinson
First Vice-Pres., Wm. J. Hogan
Second Vice-Pres., Bernard Conway
Rec. Sec., Frank McHugh
Ass't Sec., Simon Hogan
Fin Sec., John Murphy
Treas., Seigman Diemer
Mar., Henry Hays
Guard, Augustus Vickerd
Trus., Joseph Granger, Bernard Conway,
Wm. Dahl, Jas. Murphy and Frank McHugh.
Branch No. 222 of Grayachurat Methyl

Wm. Dahl, Jas. Murphy and Frank McHugh.

Branch No. 222, of Gravenhurst, Muskoka District, was organized at Bracebridge, on Dec. 28, by District Deputy R. A. Lynch, under most favorable auspices. The Spiritual Adviser, Rev. P. McGuire, P. P., who takes a deep and earnest interest in the working of the C. M. B. A., Is to be congravilated on having what promises to be one of the most flourishing branches in Northern Canada, after the election and installation of officers. The braitment upon invitation of the genial and warm-hearted pastor, repaired to the presbytery, where a sumptuous repast awaited them. After full justice had been done, and the inner man satiated, speeches were made by the Rev. Spir. Adv., District Deputy Lynch and the Frestlent of the newly elected officers:

Spir. Adv., Rev. P. McGuire, P. P. Pres., Edmund Clairmont
First Vice. Pres., John O'Hanley
Second Vice Pres., Bruno Lemoye
Rev. Sec., Um. J. Moore
Ass't Sec., D. McCaffrey
Fin. Sec., James Dodd
Treas, Patrick O'Sullivan
Mar. Patrick Keenan
Guard, L. De Laplante
Trus., Henry Harrell, Michael Whyte. John O'Hanley, Wm. J. Moore, Bruno Lemoye.
Repres. to grand council, Edmund Clairmont
Alt., D. McCaffrey.

Resolutions of Condolence.

Resolutions of Condolence. At a regular meeting of St. John's Branch.
No. 89, Perth, the following resolution was
moved by Brother Heartney, seconded by
Brother Lally, and adopted:
Whereas it has pleased Almighty God to remove from our midst Miss Jennie Sheridan, beloved sister of our esteemed Brother, P. J. Sheridan.

Resolved that the sincere sympathy of this branch be extended to Brother sheridan and family in their affliction, and pray God to give them strength to bear their sad loss.

Resolved that a copy of this resolution be forwarded to Brother Sheridan, spread on the minutes of our meeting, and published in the CATHOLIC RECORD.

J. H. KEHOK, Sec.

At a regular meeting of St. Gregory's Branch, No. 90, C. M. B. A., held in their hall, the following resolution of condolence was unanimously adopted:

Moved by J. R. Mulligan and seconded by John B. Davis, that

Whereas, it has been the will of our Heavenly Father to call to Himself our worthy Fin. Sec., Frank McMannus, and Whereas, Bro. McMannus has been a most efficient officer as well as a genial companion and one who was held in great esteem by every individual member of the branch, be it therefore

Resolved, that while bowing in humble

every individual member of the branch, be it therefore
Resolved, that while bowing in humble submission to the omnipotent decrees of an allwise Providence, who in His divine mercy does all for the best, do hereby tender the sons and daughters of our deceased brother our deepest sympathy in thier be reavement and we earnestly pray Almighty God will grant them spiritual consolation in their great sorrow; and be it further
Resolved, that our charter be draped for a period of three months, and that this resolution be inscribed in the minute book of the branch, and a copy sent to the family and one forwarded to our official organ, the CATHOLIC RECORD, of London, for publication.

St. Gregory's hall, Picton, Dec. 19, 1893.

Election of Officers.

Bleetion of Officers.

Branch 115, Chepstow.

Spir. adv. Rev. S E Wadell, P P. pres. John Clancey, chan. Louis Yack, first vice pres. M. M. Schurter, second vice-pres. Wm. Barry, treas Jos. M. Graf, rec. sec. Geo. Leyes, asst. sec. M. Schurter, fin. sec. John T. Lacy, mar. Thos. Phelan, guard Laurence Bauman, trus. Louis Yack and J W. McNab, rep. to grand council, Louis Yack, alt. Jos. W. McNab.

Branch 208, Dartmouth.

Spir. adv. Rev. C. Underwood pres. Rev. C.

Branch 208, Dartmouth.

Spir. adv. Rev. C. Underwood, pres. Rev. C. Underwood, first vice pres. Andrew Grant, second vice-pres. James M. O'Regan, rec. sec. John Greene, ass't sec. Joseph W. Tierney, treas. John L. Griffin, fin. sec. Wm. F. Brennan, mar. Alex. Hutchinson, guard Alexander Fraser, trus. James O'Toole, James M. O'Regan, M. A. McAdam, repres. to grand council Rev. C. Underwood, atlernate M. A. McAdam.

Branch M. Chesley.

Branch 141, Chapleau. Branch 141, Chapieau.

Pres. P. A. Lariviere, first vice-pres. T. M.
Mulligan, second vice-pres. Alfred Martinres. sec. J. E. Jackman, asst sec. Samuel
Rivais, fin. sec. Joseph I. Beaulue, treas. W.
Donegan, chan, J. G. Mulligan, mar. v. J.
White, guard Thomas Carr, trus. P. Downey,
J. A. Rothwell and G. Gougeon.

J. A. Rothwell and G. Gougeon.

Branch 112, Merrickville.

Spir. adv. Rev. Father O'Brien, chan. W. J. McCarney, pres. E. J. Kyle. first vice-pres. C. Brenix, second vice pres. D. Driscoli. treas. P. McCabe, fin. sec. A. McCabe, rec. sec. E. Kyle. asst sec. P. Tansey, mar. E. Ruslan, guard F. Payes. The Stranger G. Driscoli. Transey, Branch 175, Kinkora.

Spir. adv. Rev. J. O'Neil, chan. P. Lahey, pres. J. Kelly, first vice-pres. M. Crowley, second vice-pres. P. J. O'Brein. rec. sec. J. E. Stock, asst sec. P. Carty, fin. sec. P. J. Finegan, treas. E. Brown. mar. J. Hayes, guard P. Whaling, trus. for two years J. Crowley and W. Haragan, trus. for one year H. Foley, F. Jordan and P. Carty. repres. to grand council H. Foley, alternate P. J. Finegan.

Branch 99, St. Gregory's.

Foley, alternate P. J. Finegan.

Branch 90, St. Gregory's.

Spir. adv. Rev. J. H. McDonagh, chan. P. H. McCanon, pres. M. Goodwin, first vice pres. Thos. Burks, second. Thos. Burks, second. The St. Williams, St. Sec. John B. Davis ree. Sec. J. R. Mulligan, asst sec. Albert V. Vallette, mar. W. m. A. Tooher, guard J. H. Lamb, trus. John B. Davis, P. H. McCarron M. Goodwin, repres. to grand council, P. H. McCarron, alternate Martin Stortz.

Branch 47, Arthur. Chan. D. McIntosh, pres. C. O'Neill, first vice pres. J. J. O'Neill, second vice-pres. Jas Phelan, rec. sec. J. D. Callaghan, ass't sec. J. McNab, fin. sec. P. M. Kirby, treas. H. Campbell, mar. P. Pringelmeir, guard C. Heffernan trus. for two years E. Gaynor, P. M. Kirby, J. McNab.

E. B. A.

ELECTION OF OFFICERS.

O'Connell Branch, No. 2, Toronto.

Chaplain, Very Rev. J McCann, V G; Pres., P J Crotty: Vice-Pres., Thos. Doyle; Rec. Sec., W Donnelly; Fin. Sec., T Maddagan; Insur. See W Donnelly; Treas., T Doyle; Stew., J Hinchey; Mar., J McBride; Asst. Mar., W Gaffney; Guard, J McBride.

St. Peter's Branch, No. 25, London.

Chap. Rev. M J Fiernan; Pres., T F Gould; Vice-Pres., John Tierney; Rec. Sec., M J Quirk; Fin. Sec., P Moban; Insur. Sec., T M Hagan; Treas, J B Henry; Stews., H Johnson and W McGowan; Mar. F Kenny; Asst. Mar., M G Delaney; Inside Guard, M Towhey; Outside Guard, W Hickey; Surgeon, C P Jento, M. D.

W. LANE, Sec.-Treas., 17 Homburg ave., Toronto.

RESOLUTION OF CONDOLENCE.

Windsor, Dec. 20, 1893, At a regular meeting of St. Alphonsus Court, No. 242, Catholic Order of Foresters, held Tues-day evening, Dec. 19, 1893, the following resolu-tion of condolence was unanimously adopted: Whereas it has pleased Almichty God in His infinite wisdom to remove from our midst the beloved wife of our Brother, Joseph Maison-ville.

heroved wife of our Brother, Joseph Radsonville.

Resolved that we, the members of St. Alphonsus Court. No. 242, do tender to Brother Joseph Maisonville and family our sincere sympathy in the sad loss they have sustained, and that a marciful Providence will give them strength necessary to sustain their sad affiliction.

Resolved that a copy of this resolution be sent to our bereaved brother and family, recorded in the minutes of this Court and published in the CATHOLIC RECORD.

Signed,

D. C. MCKKON, C. R.

C. P. BABY, Rec. Sec.

OBITUARY.

MRS. ELLEN HOBAN, LONDON.

On the 26th Dec. last, Mrs. Ellen Hoban departed this life in London, Ont., having attained the age of eighty years. She was the relict of the late James Hoban, who died in 1854 In the year 1850 they came from New Ross, county Wexford, Ireland, to this city. Their eldest son, John, died here in the year 1871; and their youngest son—Rev. Father Hoban, O. P.—died in 1891. One daughter—Mrs. Dewan—is the only survivor of the family. The death of Mrs. Hoban was a most edifying one. She had been during life a model Catholic woman, and the blessings of the Church were bestowed upon her before taking leave of all that was earthly. She had been attended during her illness by Rev. Father Gahan, of the cathedral. The funeral took place on the 29th. Before the burial, a solemn Requiem Mass was offered up in the cathedral for the repose of her soul by Rev M. J. Tiernan; and Father Gahan performed the last sad rites at the cemetery. May the soul of this estimable lady be given the light of eternal glory!

SUNNYSIDE ORPHANAGE.

Last Wednesday was a day of special joy for the Sisters and chil iren of the Sacred Heart Orphanage. Toronto, it being tre feast day of their devoted chaplain, Rev. Father Lynch. The feast commenced by the celebration of Mass, at which the voices of two hu dred children rang out with exquisite sweetness. filling the air with angelic harmony, and ascending to the throne of the Most High, from whence most ass redly blessings must desce d upon their cherished Father. In the afternoon benediction was given by Father Lynch, and again these young voices counted. The "O Salutaris" and "antum Er o" with a pathos and correctness we might expect only from mature singers. In the evening the children went through a charming programme, in the course of which an aid ess from all the girls and by a was read by a bright little girl. Father Lynch thanked them warmly for their kind tribute, after which all adjourned, secret! praying that their noble freind might be spared for many years to continue the duties of his sacred calling.

DIOCESE OF LONDON.

ORDINATION AT IRISHTOWN.

One of the most important and solemn rites known to religion was performed in the church of 8t. Columban, Irishtown, on the 27th ult., at 9:30 o'clock, when His Lordship the Bishop elevated to the dignity of the priesthood Denis J. Downey, son of Stephen Downey of this parish. From his early childhood Father Downey had evineed a strong disposition for the Church, and his parents gave him every encouragement in that direction. He received his elementary education in the local school, and went thence to Scalorth High School, where he was remarkable for his assiduity. In 1884 he went to college de L'Assomption, P.f.Q., after which he studied philosophy and theology at the Grand Seminary, Montreal, up to the time of his ordination.

At the ceremony of ordination Rev. Father sead on the candidate, and Rev. Father Beaudoin waited on the candidate, and Rev. Father Beaudoin waited on the candidate, and Rev. Father sead on the candidate. She was prestded over by Mrs. McKearnan. of Chicago, cousin of the candidate. She was ably assisted by his two sisters—Mrs. W. Ryan, of Mitchell, and Miss Maggle, organist of the church. After Mass His Lordship delivered a sermon appropriate to the occasion. He dwelt on the duties and responsibilities of a priest and people. He congratulated the parpropriate to the occasion. He dwelt on the duties and responsibilities of a priest and people. He congratulated the parister at the church after the his mow graced by a grand pipe organ, built by S. R. Warren & Co of Toronto. It is a propriate to the occasion. He dwelt on the duties and responsibilities of a priest and the reciprocal obligations of priest and people. He congratulated the parister at the sum of the history of the congratulation to Father Downey, coupled with the heartfelt prayer that his days in the ministry may be long, a the congratulation to Father Downey, coupled with the heartfelt prayer that his days in the ministry may be long, a time the proper that the proper than the proper than the proper t

Ingersoil.

FROM DUBLIN.

There was a pleasant gathering at Mr. Pendergast's hotel on last Friday evening. Miss McKenna, who has well and successfully taught our village school for the last fifteen years, is about to leave us, and all her recent pupils and as many of the old ones as were still in the vicinity, assembled to do her honor and assure her of their ever enduring respect and esteem. A well worded and handsomely illuminated address, expressive of heartfelt grief at her departure and kindly wishes for her future happiness and welfare, was read by Miss Katie Carpenter, while a complete set of Ruskin's works, a lady's writing case, a work box and a silver perfume case beautifully chased, were presented on behalf of the pupils by Miss Laura Erb and Mr. P. J. Neven. Mr. T. Carroll responded felicitously on behalf of Miss McKenna, who was much overcome by these strong proofs of regard. A pleasant evening was then spent in talking over old times and the company dispersed after singing Auld Lang Syne and went away wishing their teacher many a hearty God speed,

CHRISTMAS DAY AT ST. MARYS.

Special services were held at St. Mary's

FROM DUBLIN.

their teacher many a hearty God speed,
CHRISTMAS DAY AT ST. MARYS.
Special services were held at St. Mary's
Church, St. Marys, on Christmas day. Rev.
Father Brennan celebrated three Masses—8,
9, and High Mass at 11 a. m. At this Mass
the rev. gentleman delivered a discourse
suitable to the occasion. Leonard's Mass in
B flat was rendered by the choir, under the
capable leadership of Miss Shea, organist
and directress; the soloists were the Misses
Clarke, Hughes, Hanrahan and Grace. In
the evening Est's Vespers were given with
"Adeste Fideles," Mercandantes "O Salutaris," and Rosse's "Tantum Ergo." The
altar was brilliantly illuminated for the occasion.

NIAGARA NOTES.

Christmas ceremonies at St. Patrick's Church of Clifton were of unusual importance. Rev. Father James Wendelin Singler, O. C. C., of Mt. Carmel monastery, officiated. The musical part of the services were above the ordinary.

Rev. Mother Stanislaus, the former Superior of Loretto Conyent at Niagara Falls, surprised and pleased that school lately by a flying visit. Mother Stanislaus at present is Superior at Joliet, Illinois, and possesses all the "push" and go ahead instinct of the nimeteenth century educationalists.

The election of school trustees of Separate School Section No. 7, at Falls View, consisted in a unanimous return to office of the old members. Under the zealous care of the chairman, Rev. Dionysius F. Best, and the active board of trustees, everything is in a booming condition.

The centre of attraction at Niagara Falls is the grand work of the foundation of the Carmelite Hospice. The contractors, Messrs. Waugh & Robertson, of Clifton, Ont., may feel proud of their work.

After a most successful retreat at the Ursuline Acalemy, Pittsburg, Pa., before Christmas, Rev. Father Kreidt, of the Carmelite Monastery at Falls View, returned home in time to direct the musical services at the shrine of our Lady of Peace, on Christmas day. The Rev. Father was the guest of Most Rev. Archbishop Walsa in Toronto on Thursday last.

The members of Branch 183, of Snyder Ont. (better known as New Germany), turned out to a man on Christmas and approached the Holy Sacraments. The pastor, Rev. Ph lip Best, of Mt. Carmel Monastry at Falls View, spoke to large congregations at all the three masses. The singing was unusually fine. The choir, under the directorship of Miss Julia Critz, did great credit to itself. Miss Regina Critz, did great credi

Thou must learn to overcome self in many hings if thou wouldst live in peace and oncord with others.—Thomas A'Kempis.

SUCCESSFUL ENTERTAINMENT.

A most successful entertainment was held of Thursday evening, December 21, in the Separat school house, No. 6, Proton. The school was crowded to the doors, the evening being fin and soft and as a result the Proton people turned out in great numbers.

The programme, which was a lengthy one consisted of songs, recitations, dialogues, two comedies and two lectures. The chairman the Rev. Father Cassin, took the chair promptly at 80 clock, and in a short address opened the concert by calling on the Glee Club for a opening gies, then followed a recitation by Miss Jo. Wolf, of Detroit, who is visiting here She is an elocutionist of no mean calibre, and was heartily encored. Then came a comedy "Jucippia," which was especially written for the occasion, and it kept the audience in roar for half an hour. Miss Nellie Phelan then followed with a song, for which she was loudly ap plauded.

the occasion, and it kept the audience in roars for half an hour. Miss Neille Phelan then followed with a sonz, for which she was loudly applauded.

A dialogue and then a recitation by some of the school children here followed, and then came an address on "Plant and Vegetable Life," by Mr. W. C. Lunan, Public school teacher in a neichboring section, which was well received. Miss Dina Phelan, a little miss of eight or nine, then recited "Papa's Letter," in a very pleasing way. A song by Mr. J. Bolger, which was heartily encored, was followed by a reading by Master Willie Cummings. The next piece on the programme was entitled "The Lightning Rod Swindlers," a sort of farce in which two swift; young men attempt to inveigle a farmer into buying lightning rods. The plece was well acted and was much enjoyed by all.

Then followed a lecture on the Home Rule Struggle by Mr. John Barrett. The lecturer traced the causes leading to the present condition of Ireland, giving briefly the history of Ireland relative to the land question, the reasons of the non-mingling of the two peoples, the conquerers and the conquered, and the hatred which has always existed between them. He traced the Irish Parliament under the Poyning's Bill till the first gain over English parliamentary power in time of Dean Swift. He then took up the Irish Struggle under such men as Henry Grattan, Wolf Tone, Flocd, O'Connell the leaders of the Young Ireland party, Butt, Biggar and Parnell, up to its present leaders. The lecture was listened to with wrapt attention, frequently calling forth applause.

A hearty vote of thanks was now tendered the chairman, Rev. Father Cassin, who had so ably presided; he responded in his usual pleasing style.

The entertainment was closed with the audience, assisted by the Glee Club, standing and singing "God Save the Queen."

ADDRESSES AND PRESENTATIONS

The following is a copy of the address and presentation of the Separate school pupils to their teacher. Miss Nora O'Neill, on her departure for home:

their teacher. Miss Nora O'Nelll, on her departure for home:

ADDRESS.

DEAR TEACHER—It devolves upon me to offer you, in the name of the pupils of this school, a slight token of our esteem and regard. To myself it is a source of immense pleasure to be made their mouthplece on this occasion, since my sincere delight may make some amends for my unany shortcomings. I am not now addressing you as our teacher, but as our friend, our dear, trusted and very much tried friend, for how often have we not tried your temper and your forbearance! Dear teacher, we will ever keep your image enshrined in our hearts, and shall look back to the school, not as an abode of penance, but rather of pleasure singe your kindness, and your amiability have so rendered it. Our studies have been illuminated by your patient graciousness. The little gift we offer you is of 10 intrinsic value but it is rich in love and gratitude and respect. Please accept it, and with it our united hopes, that your life may be ever as happy as you have made ours.

Signed on behalf of the pupils.

Lizzle Brennan, Felicitas Duggan and Callie Coffey.

My Dear Pupils.

REPLY.

Coffey.

MY DEAR PUPILS—I find that my heart is so anxious to speak it has almost paralyzed my lips. I am indeed very grateful to you for this tender mark of your affection! My dear pupils, if you have been a little inclined to, what shall I call it?—not idleness, no. no. Well, a word from me ever brought you back from the plucking of the flowers of fancy, and a rebuke was but a reminder that you should tread the paths of study for yet a little while. My life has been by your company rendered doubly pleasant, and that I shall hold a place in your esteem and affection is indeed a delightful reward. That I thank you for your gift is needless to say. I shall ever carry with me a pleasant memory of the time spent in this school, and wish you all a Merry Christmas and a very happy New Year.

Kinkora Dec. 29, 1803

A large number of the parents and friends of our pupils in the Public school here, assembled at the school on the afternoon of December 21st ult. to witness the closing exercises of the school. Our teacher. P. Lahey, who has been teacher for the past two years, has resigned and will act as Principal of the Alexandria school for 1894. While Mr. Lahey has been with us the pupils have made rapid progress, thanks to Mr. Lahey's untiring zeal. He is a young man who is thoroughly devoted to his profession and will be found at the top of the ladder in educational circles before long. The school room was neatly decorated for the closing exercises with evergreens, pictures, mottos, etc. The pupils were examined in the various branches by the visitors and the intelligent answers received showed careful and efficient training on the part of the teacher and dilizent work by the pupils. At the close of the exercises Rev Father O'Neil delivered a short address of commendation and advice, after which he distributed valuable books to all the pupils present, while the trustees distributed Christmas candies to all. Miss K. Collins then came forward, accompanied by Missi L. Walsh, and presented M. Lahey with an address and a hand some blue plush album, decorated with Mexican silver and a silk neck scart. The address

Disloyal Catholics.

"Even in the case of our schools, for

fellows; hearken to them!

ward, accompanied by Miss L. Walsh, and presented M. Lahey with an address and a hand some blue plush album, decorated with Mexican silver and a silk neck scarf. The address was read in a very becoming manner by Miss K. Collins, and was as follows:

Dear Mr. Lahey — We, the pupils of Union school, section No. 6, Ellice and Logan, who have been under your fostering care for the past two years, respectfully beg leave to state that we have learned with much regret that the days of our relationship as teacher and pupils are about to come to an end.

Were our feelings and wishes in the matter to prevail you would remain for many more years to preside in our school and continue to help us and our younger brothers and sisters after us to become good and intelligent.

However, as fate has so decreed that you shall be separated from us, we cannot let this opportunity pass without giving expression to our feelings of gratitude and love for you. We could not fail to notice that you took much pains to do your duty towards us, that your will was characterized by sympathy and forbearance and that we have made marked procress under your tuitton. Therefore, dear teacher, we say to day long will you live in our memory and in our grateful hearts. As a slight token of our love and esteem we ask you to accept these little souvenirs.

Signed on behalf of the school,

KATIE COLLINS,

LIZZIE WALSH.

Though taken completely by surprise and deeply moved by the tender words of the ad-

Though taken completely by surprise and deeply moved by the tender words of the address, Mr. Lahey made a pleasing speech of thanks. During his address he gave the pupils much timely advice.

The proceedings of the afternoon were brought to close by prayer by Father O'Neil, in which all joined.

L. K. M.

"What an anomaly seems a belief in the communion of saints with a lack of sympathy for our fellow Catholics, without an interest in their work, or pride in their success! If a glory for one is a gain for all, what of he who would belittle their achievements, and concur, though but by silence, with those who place a low estimate on their labor?

instance, we have heard from those who pose as their advocates cancessions of feriority, made not openly, but inferentially, not from a sovereign loyalty to truth, but from a desire to obtain credit for large minded liberality and independent thought-the meanest of mean motives -willingness to depreciate others that we ourselves may receive a few faint encomiums that it may be said of us, These men are above partiality and prejudice, therefore above

derstood as claiming for our schools more than their due " . . . Generous recognition of superiority wherever it exists, and strenuous striving to surpass it, is only wise and success-ful. Loyalty to the Church does not mean shutting our eyes to any defects or even deficiencies, if such exist, in our school system; it should rather make us alert and keen sighted to make us alert and keen-sighted to perceive any short-comings, in order that we may devise and apply a remedy, spur pupils and teachers on to fresh endeavor, and award praise and encouragement for every step in advance, remembering that encouragement and discriminating praise are just as necessary for building up and perfecting an institution, and for perfecting an institution, and for moulding and developing the mind and

character of the pupils, as censure, however kindly and intelligent. "Loyal support for the work of the Church in its various lines of activity -in its educational as well as in its missionary labors-proud thankfulness for every success it achieves and every noble work it inaugurates marks the true Catholic. No matter to him where or by whom the work of the Church is carried on, his interest oversteps degrees of latitude and longitude, answering in its own sphere and kind to the communion of saints. -Seminary.

AN AUCTIONEER'S STORY.

fuch Exposure Brought on a Severe Attack of Rheumatism.—Bed-fast for Weeks at a Time - His Trouble Aggravated by an Outbreak of Saltrheum—An Experience of Interest to Others.

Heumatism.—Bed fast for Weeks at a Time

His Trouble Aggravated by an Outbreak
of Saltrheum—An Experience of Interest to
Others.

From the Stayner Sun.

There are few people in Simeoe County who
do not know Mr. Thos. Furlong. For twentyeight years Mr. Furlong has been a resident of
the county, and for twenty-two years has been
a travelling agent and an auctioneer, and it is
safe to say that he is just as popular as he is
well known. In a business of his kind Mr. Furlong is naturally exposed to all kinds of
weather, and the result has been that for some
years past he has been badly crippled with
rheumalism and has suffered great pain and inconvenience. Happily, however, Mr. Furlong
has found a release from this suffering, and his
recovery has excited so much interest in and
about stayner that the Sun determined to
secure the particulars of his cure and give them
for the benefit of others. When seen with regard to the matter, Mr. Furlong expressed the
greatest willingness to make public the particulars of his cure in the belief that it might be of
beinefit to some other sufferer.

"You are of course aware." said Mr. Furlong
that my calling subjects me to more or less
inclement weather, and this was the main cause
of my suffering. Some nine years ago I first
felt the symptoms of rheumatism. I did not
pay much attention to it at first, but gradually
it became so severe that it was with difficulty
that I could hobble around, and my business
really became a burden to me. I consulted
several physicians who did all they could for
me, but without giving me any relief. During
a part of the year I was bed-fast for weeks at a
time, and as the remedies I tried did me no good
I began to believe that there was no cure for
me, and any ow will readily understand how despondent I was. To add to my distress. I
became afflicted with sait-rheum of the
hands, and had to keep my hands covered with
cloths from one year's end to the other. I had
read of some rema-kable cures of rheumatism
by the use of Dr. Williams' Pink Pi

mental worry, overwork, or excesses of any nature.

These Pills are manutactured by the Dr. Williams' Medicine Company, Brockville, Ont, and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50e a box or six boxes for 82.50. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and snb. of all Dr. Williams' Pink Pills may be had of all



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CONSUMPTION.

druggists, or direct by mail from Dr. Wil-liams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively mexpen-sive as compared with other remedies or medi-cal treatment.

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

gia.
C. I. Lague, Sydney, C. B., La Grippe.
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MAIL CONTRACT. SEALED TENDERS, addressed to the Postmaster General, will be received at

Friday, 2nd February, 1894, riday, 2nd February, 1894, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, six times per week each way, better Granton and London, from the 1st April next end for matter as to conditions of processed contract may be seen and blank forms of Trader may be obtained at the Post offices of Granton and London and at this office.

R. W. BARKER.

Post Citica Inspector.

Post Office Inspector, Condon, 22nd Dec., 1883. 792 3

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M. DONNELLY. Property.

VOLUME

THE DIGNI Sermon by Archi

The following i the sermon preach Hennessy on Sund reopening of Hedral Chicago:
"For all things a be Paul or Apollo world, or life, or

present, or things to yours. And you Christ is God's." 22 and 23.) To put an end to and rivalry of the their preachers, Pa and to give them a Providence he con in these words: F

Creation, man, C the Divine order Corinthians were verting. the spiritual world

And you are Chri

hosts, their grades, ferences, their inte ous functions; we treat the earth as if volume, read from tory of the formation an account of the entombed therein thousands of years; mer to conduct us th space, tell us of the own, with systems; speak to u from us, of their size matter, how the sur heat to their depend their movements; as continue these servi shattered planets, a small ones, or furn sumption; how all n with different degre their respective orb dance without rest were they to lecture on the worlds of s they would fill us admiration of the w the infinitude of His wonder and admirat which all they mig vould excite, are w cant compared with tout by St. Paul in when in the spirit of that all these creatu for our use and benef adapted to advance -"all are yours and and Christ is God's."

Here are two world derful, to all appearan opposite and most rer other, spirit and mat a clod; one capab loving, praising and other utterly incapal ligent act. Life, g sensation there are in of earth and air and knowledge of Him wh gratitude for His gif whole, or regarding t seem destitute of the mony befitting their Shall they remain ap the sixth day will pro On the sixth day Go make man." Whom

Why this language

rest of creation by a mand. "Ipse dixit ipse mandavit et Cre said: "Let there be Was light." Creation Why then this counsel this deliberation, this the usual course, this reason; it is because d'œuvre of the creative of God's wondrous de He moulds the clay earth with His own human form divine into it a spirit intellige tal; lower, indeed, grade than any ango and that slime are the the two worlds. He

gether, couples them, t THE RESULT IS He is the centre of cr of unity between spir which shall never be b God he is the end of work "all things are y Microcosm. His nature the medium of the exadorable and inscruta

In him spirit is in incarcerated, or enfect matter is elevated and luble union with spiri Henceforward, these work together: brai hands and feet, blood co operate with spirit; drinking in sights at furnish invigorating tongue and lips will sen embodied in words on t ennobling mission. statuary, the tongue of tones of the organ, th the earth, the sciences will unite with the vo proclaiming the glory