Catholic Record.

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

VOLUME XIV.

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NO. 640

Catholic Becord

London, Sat., Jan. 24th, 1891.

EDITORIAL NOTES.

WE REGRET very much that we will have to hold over a large quantity of matter, which reached us as we were going to press. It will sppear in next issue.

REV. DOCTOR WILD, Congregationalist, churches are, in most parts of the Dominion, suffering from heavy weather. The preachers of that denomination are kind to each other when aid is besought usually of a financial character. The Congregational church of London, with Mac Vicars and the Carmans! the prefix "First," has been undergoing repairs - spiritually and financially. Some years ago Rev. Dr. Hunter took hold of the belm, and the little ship flaw along, quite nicely for a while, delighting the hearts of the deacons and the mortgagees. A lull came, however The contributions were of the chicken feed kind, and the atmosphere over the First Congregational church looked exceedingly

FORTUNE favored the Rev. Dr. Hunter, but he thought it was Providence. The muddy no-Popery stream came pouring along, and Rev. Dr. Hunter brought forth because he was a Protestant and price is four dollars. his little Congregational broom and helped the unlovely torrent onward, are told in the Mail article that the Crowds and collections shot up like meteors before his gaze. Throngs filled Callao for the past twenty years without Christopher Columbus the Pope will the church, anxious to witness the bombardment of the Vatican. It was a vigorous one. The Pope, Popery, Bishops, priests and people were held up to the gaze of his audience as subjects for derision and condemnation, with the result that feelings far removed from those which should animate Christiens were for the time implanted in many minds. Catholics were looked upon with distrust. Silly people believed that they were no better than they cught to be-that they could not be trusted-that they were awaiting the opportunity to destroy civil and relig. ious liberty, and that every sort of danger surrounded the State because of their presence in the community.

l'ime works changes. Mr. Hunter's day of recollection and humiliation at sidered trifles arrives at this conclusion, last arrived. The anti-Papal crusade became tiresome, and the worshippers clamored for something new. Rev. Dr. Hunter had nothing new to offer, and was before the Forgery business, nor can divine call elsewhere. It came from Illinois, and he went.

REV. DR. HUNTER'S shoes were immediately filled by a Rev. Mr. Nelll. Rev Mr. Neill believed he had a divine call to occupy Rev. Dr. Hunter's shoes. He stepped into them on probation, but did not wear them long before most scandal. Mr. Nelli's character. Investigation his little Grip against Irishmen and Cathproved that he was a notoriously bad man, olics generally. No doubt the dumpand he took flight, as fast as a homing heap constituency for which he caters pigeon, back to the shelter of the stars and stripes.

A NEW pastor has now been provided, and we trust, for the sake of our common Ohristianity, as well as for the sake of peace and good will in our community. he will take to heart and profit by the lessons of the past. A very unforuntate beginning, however, was made in the new series, for which, we fancy, the deacons, and not the pastor, are mostly to blame. In sending an invitation to the bigoted andipassionate joker of the Bond street Congregational Church, Toronto, we fear they overlooked the man's real character while entertaining the hope that he would draw well. He did draw-but it was discredit. His first sermon consisted of happy hits and his second one was a political harangue. The National Policy. the C. P. R. and our trade and commerce came in for high praise, and we were assured that we had the best and the happiest as well as the most prosperous country in the world. This may or may not be so. It is a matter for politicians to discuss. We merely desire to remark that it appears to us to be absolutely disgusting to hear subjects of this sort dealt with in what is claimed to be a Christian church. After pointing out the glories of our Dominion, the preacher warned his hearers to be on the alert against the foreign enemy-meaning, of course, the head of the Catholic Church. Seated on the throne of Peter is a saintly old man. Every fibre of his frame is animated with thoughts of the heavenly order. His mind stored with designs to make the world better and purer and shows its anxiety to govern the Province happier. He is the friend of true of Quebec, as the General Assembly virliberty. He is the friend of God, tualty asserted already that the Protestant

work he is engaged in. He is the foe of sin and supplies a balm for every sorrow. He is the sentinel who watches well and guards most zealously the law which the Crucified laid down for our guidance. This man, we are told, is the foreign enemy, against whom we are to fight. No, no, Dr. Wild, Leo is not the enemy against whom we are to be on our guard. The one most to be dreaded comes from your own household. Take the Bond street, Toronto, paid London a followers of Leo from out the Dominion visit last week. Toe Congregational and how long would it be before thousands of families would be scattered and disgraced by the Divorce Court ? The conservatism of the Catholic Church is our greatest glory and our greatest security to overcome the storm. The storm is against sin and sorrow. God help Canada were it governed by the Wilds and the

> THE Mail of Toronto is very much troubled because a certain Rev. Francis Penzotti, a clergyman of the Methodist Episcopal Church, and an agent of the American Bible Society, has been incar certed in a Peruvian prison, If Mr. Penzotti has a very unruly tongue and says vile things about the Catholic Church, in a Catholic country, he need not be surprised if he be sent to jail. In every country in the world there is a law to punish libellers and scandal mongers. Mr. Penzotti can scarcely make the charge that he has been punished preached Protestant doctrine, since we Church of England has held services in interference. This fact will serve to prove that Mr. Penzotti does not know how to behave himself like a gentleman, and consequently got himself into trouble. That is all. A few years ago, in our good Protestant city of London, several members of the Salvation Army were prosecuted by Protestants and sent to jail by a Protestant magistrate. Their proceedings were deemed a public nuisance. We feel assured that Mr. Penzotti has been locked up for the same reason.

"FLANEUR," in the Mail, bastens to assure the world that Mr. Parnell's crime against morals has vindicated the London Times, and that its character has now been satisfactorily rehabilitated. We cannot conceive by what course of reasoning this snatcher up of uncon It does not follow that because he thinks so his readers will agree with him. The Times can never again be the paper it consequently he had to search for a the Mail ever occupy the position it held in Canadian journalism before the bistoric occurrance of attempting to buy up the Oatario Legislature took place. The Times and the Mail are very much alike in one respect—both have smirched reputations which all the soap Morse ever made could not wash clean.

MR. BENGOUGH, the clown of the ous rumors were put into circulation as to Ontario press, is particularly bitter in will enjoy a laugh at his productions, but the better class of our people will look in vain in his paper for genuine wit and humor. Grip is simply sour, savage, stupid and vulgar. That is all.

> "FAIR PLAY RADICAL" writes to the Orange Mail that a certain priest in Ire. land used some intemperate language at a meeting recently held in Cork. This, we presume, is intended as proof that the people are not fit to govern themselves. Were we to adopt this principle, as regards preachers, Canada should at once be set back about a century, and made to take its laws from Downing street. Fair Play Radical's" logic and sense of justice finds a parallel in the productions of that other writer in the Mail, who signs himself "Fianeur." Both are engaged in the unlovely and cowardly work of sitting behind a stump firing poisoned peas from pop guns at the Home Rule party. Fair Play Radical" is probably a retired tithe proctor or a disabled and pensioned ceeler. It would be interesting were he to come out of his hiding-place and give us his real name, if he has one.

THE Montreal and Ottawa Presbytery has unanimously adopted a resolution advising all educational institutions to refuse to accept a share of the appropriation made to the Protestant Committee of Education out of the Jesuit Estates fund. If the educational establishments stultify themselves by acting on this advice, we presume that none but themselves will be the losers. The matter has certainly been pretty thoroughly discussed, and by bringing it up in this form the Presbytery

all the fuss about this \$60 000 is so contemptible that it cannot elect a single representative even in the Protestant capital of Austria will no longer exist. constituencies of the Province.

THE Life of Christ by Rev. Father Didon has attained such popularity in France that already more copies have been sold than of any other book, in an equal time, with the exception of a very few works of fiction. It is a book of to Renan's infidel work of the same name. Father Didon made several voyages to Palestine in order to test the which are stated in the work, and his Brothers of London that much of the publication has the cordial approval of financial operations of the Czar were Pope Leo XIII. He brings to bear upon his subjects all the power of modern negotiated and with them Russia decriticism. The great success of the est felt by the French people in the subject of Christian evidences, notwithstanding their apathy in allowing an infidel Government to rule the country. The sale of the book has already reached twenty thousand copies, though its

IT is stated in a cabled despatch that on the occasion of the beatification of address a pastoral letter to the Catholic bishops of Italy and America. It is not at all certain, however, that the beatification will take place at all, and the statement may be presumed to be one of the fruits of the fertility of the imaginstion of the Roman correspondent of

THE Very Rav. Dean J. J. McCann, of St. Helen's Church, Toronto, has been appointed rector of St. Michael's Cathedral, Toronto, to fill the vacancy caused by the death of the Very Rev. Jos. M. Laurent, V. G. Dean McCann is well known as an eloquent and able orator. be undoubtedly welcomed to the Cathe. dral parish. The Very Rev. Dean Cassidy, of Barrie, will succeed Dean Mc-Cann in St. Helen's parish.

A PRESS despatch from Ottawa states that " Mr. A. J. Horan, of the Department of Justice, is about to resign his position in the Secretary's office and join the Capuchin Order. Mr. Horan, it will be remembered, recently left St. Alban's Auglican Church, of which he was a lead ing member, and entered the Catholic Caurch, connecting himself with the Basilica, where he was baptized, Sir John A MESSAGE EROM FATHER CRAFT Thompson being his sponsor, and latterly with St. Bridget's, the new Irish Catholic church. He is influenced in joining the Capuchin Order by a desire to devote Mr Austin E Ford, Editor New York his life wholly to the cause of religion, Freeman's Journal: and will be the first Canadian to enter the Order, the monastery here being the first established in America."

Ir is exceedingly difficult for us, living as we do under a popular Government, to understand why it is that in France and Italy the real Catholics, who are undoubtedly both numerous and influential, are so apathetic as to parmit Infidels and Freemasons to rule both countries. There are indications, however, that in Italy a Catholic party is about to be started for the purpose of putting a stop to the open acts of robbery which the Government is perpetrating every day upon the Church. It may be that a Jatholic party in Italy will not be very strong at the outset, but its strength will increase rapidly, and we have no doubt that its efforts to improve the position of the Church will in the end be crowned with success.

It was stated recently that a whole parish in Italy, dissatisfied with their priest, had become Lutherans. The parish was merely a so called Old Catholic small congregation which had rebelled against the Church along with the Dollinger Hyacinthe schismatics. But there is now the glad intelligence from Cologne that three hundred and ten persons who had formed an Old Catholic since 1870, and had been given possession of the Catholic Church by the Government of Baden, have returned en its original purpose.

THE enemies of religion in Vienna, larized the schools, on the pretence that of St. Albert, N. W. I.

as he is God's Vicar on earth. It is God's m'n rity ought to be allowed to do. But the teaching of religion and the presence ARCHDIOCESE OF TORONTO. not having before their eyes the fear of of crucifixes in the schools were an Mr. Dalton McCarthy's threatened bullets, outrage against the consciences of the mejority of the people will not sub- Hebrews and all unbelievers in Chrismit to any such arrangement. If the tianity. The present Municipal Council educational establishments refuse the has restored the cruc fixes, voting a money, they can be left to do without it. | thousand florins for this purpose, a sum The minority in Quebec which is making equal to about \$500. The schools have also resumed religious teaching, and the scandal which has so long disgraced the

THE CENT of Russia has discovered that he is not so autocratical as he imagined bimself to be. His edict of persection against the Jews has already driven many thousands of that race out the Empire, but he has been brought to a sudden check. The Jews control the financial great research, and is a complete answer | matters of all the great powers of Europe through their control of the banks, and the brethren of the extles from Russia resolved to make the Czar feel the weight of truth of topographical and other facts their wrath. It was through the Baring conducted. Through them loans were posited a large amount of money. The work is an evidence of the strong inter- recent financial troubles of the Barings are now said to have been caused by a Jewish spiritual wei are. Le parting from you we recognize the voice of God, which whereby Russia would have suffered portant and extensive field of labor; severely. The plot was not as successful as was desired, but the Czar was so text. separated from us, you will ever remem fied by it that he has now ordered that the decree against the Jows be suspended for three years. He hopes thus to concillate the Hebrews again, that he may not be brought into the same danger from which he so narrowly escaped.

Nominations for the election of memin North and South Norfolk, North Perth. and East Durham, on Friday the 18th inst. In East Durham, Mr. Goorge Campbell was elected as an Equal Righter at the general election, but was unseated. He is again nominated, being opposed by Mr. T. B. Collins of Milbrock, who runs on the Meredithite platform of opposition to Catholic education. It matters very little to Catholics which of those candidates may be elected, though, weighing all the circumstances, we would prefer to see the lone Equal Righter in the House, and as he is universally popular he will rather than to strengthen Mr. Meredith's insidious and mean policy of trying to destroy our Oatholic echool system by starving out our schools. We hope the Equal Righter will be elected. In the other three constituencies there is no doubt how honest electors should vote, whather Catholic or Protestapt. Mr. Mowat's government has been honestly conducted in the interest of the whole Province, and we hope that in all the constituencies the Catholic vote will be given to the Government candidate.

New York Freeman's Journal. Pine Ridge, January 13, 1891.

wound feels considerably better and I may recover. Am very hope-ful. I author ze you to contradict for me in my name, through the press, the reports in circulation that press, the reports in circulation that blame the army for the ead tragedy at Wounded Knee Creek. Those reports do grave injustice to our soldiers and are instigated by those adverse to an honorable settlement of the present trouble, and hostile to the desire of every true friend of the Indians, that they be permanently transferred from the charge of the Indian

only by such a transfer that the Indians can expect just treatment.

The whole trouble originated through interested whites, who had gone abou most industriously and misr the army and its movements upon all Tae Indians were, in the sgencies. The Indians were, consequence, alarmed and suspicion They had been led to believe that the true sim of the military was their extermination. The troops acted with the greatest kindness and prudence. In the Wounded Knee fight the Indians fired first. The troops fired only when compelled to. I was between both, saw all, and know from an absolute knowledge of the whole affair whereof I say The Indians state the case just as I do. I have every proof at hand and when able will forward full statement and documentary evidence.

REV. FRANCIS M. J. CRAFT.

The Catholic Directory of Great Britain for 1891 states that the Cardinal Archbishop has under him 14 suffragans. In Scotland there are two Archbishops and congregation at Kappel on the Rhine since 1870, and had been given posses—four Bishops. In the peersges of England, Scotland, and Ireland there are 41 Catholic Church by the Gov. number 33, and of the Privy Counci ernment of Baden, have returned en nine members are Catholics. Of the 76 masse to the faith. The Church will be Catholic members of Parliament only five reconsecrated by the Archbishop of Frei. stt for English constituencies The numbourg, and will be once more applied to double the number of clergy doing duty when the Catholic hierarchy was established forty years ago.

A community of nuns of the Order composed of Jews and Infidels, and ruling the city, have for several years secu-

The Catholics of Weston assembled in The Catholics of Weston assembled in the vestry of their church ou Wednesday evening, the 14th inst., to bid farewell to both of their priests, who have been amongst you I had gained such a warm transferred to other fields of labor. The meeting was opened by the obsirman, friends, this to a young priest is a great meeting was opened by the chairman, Mr. Lemaire, who stated the object of the gathering, and, in behalf of the congregation, said he deeply repretted the departure of the Very Rev. Father Mc Cann, after being so long in their midst. Mr. Golding then read the following ad-

To the Very Rev Dean McCann: VERY KEV. AND DEAR FATHER - It is with feelings of the most profound regret that we, your parishioners of Weston, lesrn of your removal from our midst. During the eight long years that you have ministered to our spiritual wants you have endeared yourself to us by your many sterling and noble qualities, as well as by the zeal and energy which you have displayed for our spritual as well as temporal interests. We have you have displayed for our spritual as well as temporal interests. We have found in you a kind and sympathetic friend, ever ready to sacrifice yourself for the interests of those committed to your charge. Under your fostering care the parish of Weston has prospered in a manner most pleasing to its people, and your word and example have been to us a bright incentive to labor for those things so essentia. " necessary for par moral and that God may bless and assist you in your labors. As a slight token of the

Very Rev. and dear Father, this writing desk as a gift from a regretful as well as an affectionate people.

The presentation was made by Mr. Duggan

esteem which we have for you accept

The following is a brief summary of

pers for the Ontario Legislature were held | the reply made by the Very Rev. Father McCan DEAR FRIENDS-I most heartily thank you for the very kind words you have addressed to me, for I feel I do not deserve to be spoken of so highly, and I attribute it, not so much to my cwa merit, as to the effice I hold and the devotion of the Catholic people to their priest. I thank you, my dear friends, most sincerely for the kind feelings you have manifested and also for the valuable present which you have bestowed upon me. It must at this time require a great effort on your part to present me with such a gift, as you have just given me a handsome offering at Christmas, but it is an indication of the true Catholic spirit of the people of this parish. The great love you have for your faith, and your true, warm Irleh hearts, account for the great respect and reverence you always had, and now openly display, for your pastor. I have been eight years amongst you, which is a long time—the longest I have spent in any parish—and in that time the relationship of priest with people has been very close. During that time you have called on me to baptize the young, at other times to unite young man and woman in the holy bonds of matrimony, and, perhaps more frequently, going to your own homes to visit the sick and also offering up for you the Holy Sacrifice of the Mass—all go to show the close relationship between priors and flock. This tionship between priest and flock. beautiful desk you have given me I will besittful desk you have given me I will be likely to use daily, and you may be sure in doing so it will recall to mind the kind people of Weston. You may rest assured you will not be lorgotten, and, although away from you, I will not

> Philips. He was also very sorry for his departure, for it was like losing father

> and mother all in one day.
>
> Miss Dollie Burke went forward and

here on this, the eve of your departure from our midst, to express, in a diminutive degree, our sincere devotion and attach new ment to you. But a short time has ing the sacred dutte clapsed since first you came amongst us; but time will not efface the affectionate of the C. M. B. A.! to be a kind, zealous pastor, looking carefully after all our wants, both spiritual and temporal; and these relationship we already bear to you.

Daring this time you have proved facts will ever be held as sacred memories ance, Rev. and Dear Father, of this purse by the people of Weston. You have enby the people of Weston. You have endeared yourself to us in your every act and word; but God, in His infinite wisdom, has called on you to leave us. May heaven's choicest blessings descend upon you and may you be long spared to charge your duties and continue your labor of love in your new home, is the heartfelt wish of the young ladies of the parish. Before bidding you farewell we ask you, Dear Rev. Father, to accept this toilet case as a slight token of our

Miss Teresa Maher stepped forward and presented the Rev. Father with the toilet-

The following is a brief summary of the reply given by R.v. Father McPhilips:
My DEAR FRIENDS—I am entirely taken by surprise, as I merely came here to witness the presentation to the Very Rev. Father McCann and to bid you farewell, but I did not expect that I would be called on to take a part. I thank you very sin-

cerely for this unexpected kind as drees and present which you have given ne. I must say I think you have poured too encouragement, for, knowing my work is appreciated, I will endeavor to go on in the same way in my new parish, and if please them as I have you I will feel that my work is well done. I again thank you sincerely for your gift and the good wishes ex, ressed in the addresses. I will ask ex, ressed in the addresses. I will ask you, my dear friends, to remember me in your prayers, and I will ever remember my kind friends in Weston. Task took place the viewing of the

resents by the owners and all present, and some time spent to a scelal char, and finally came that very and part of bidding

ANOTHER FRIENDLY FAREWELL. The parishioners of St. Helen's availed themselves of the opportunity on Friday evening, the 16th, in the presbytery on the removal of the Very Rev. Dean McCann to the Oathedral, to present him with an address and a purse, as a token of their esteem, and regret very much his departure from amongst them.

Mr. John Woods made the presenta-tion and read the address, which was as follows

To Very Rev. Father McCann, Dean of

VERY REV. SIR—We, the undersigned parishtoners of St. Helen's Church, on the occasion of your severing your connection with our parish, wish to give expression to our feelings of respect and good will towards you and to place on record our sincere appreciation of your services and our regret at your leaving us.
It is now nine years since the beginning

of your incumbency, and during the entire time we are glad and rejoice that only the most pleasant relations have existed between us. We have ever found always ready to promote the best interests of the Church.

It is within the memory of all of us when our church was but a small insuffi. cient building, without any school or priest's house, and it is due in a large measure to your untiring energy and zeal that the present three bandsome structures are in existence.

In leaving St. Helen's, to fill a higher position at the cathedral, be assured that you carry with you the well wishes of the entire parish, and that though our connection. tions are severed the parish will ever remember your many sterling qualities and cordial kindness, which have contributed to the advancement of the church, and, we hope, to the spiritual good of the

We beg to remain, Very Rev. Str. on behalf of St. Helen's parish, John Woods, chairman FAllan Macdonald. Thes O'Netl, M. Beland, M. J. Woods, F. F. Mailen, V. P. Fayle, W. H. Ray, J. Louis Woods, Arthur Leonard, Thos. Ryan. P. Simple, John Maloney, Christopher Lannau, P. J. Dolan, Recording Secretary.

CALLED AWAY.

The members of Branch 111, C M B. A., availed themselves of the opportu-nity in the presbytery at St. Helen's, on Sunday evening, the 16 in on the re-moval of Rev. Father McPaillips to Orangeville, to present him with a purse and an address, which was presented and read by P. J. Dolan, R cording Secretary, as a token of their esteem, and regret very much his removal from amongst them, he being the organizer and first President of Branch 111, C. M.

B. A. The address is as follows:

To Rev H J. McPhilips. P. P., Orangeville, Chancellor of the C M. B A:

VERY REV. AND DRAR FATHER—We, the forget you when offering up the Holy Sacrifice of the Mass. In conclusion forget you when obering In conclusion rifice of the Mass. In conclusion I thank you again sincerely and cordially for the sentiments of affection to which you have given expression and also for the valuable present which you have so generously given me. God have so generously given me. God bless you, my people.

The chairman made a few remarks, and stated as well as losing Very R.v. Father stated as well

appreciation of your activity in organiz-ing this Branch and of the able manner in which, as first President, you pre-sided over its meetings during the past

Miss Dollie Burke went forward and Miss Dollie Burke went forward and read an address to the Rev. Father Mc Phillips, in behalf of the young ladies of the parish.

It was as follows:

Though sorry to lose your valuable aid and guidance, we see in your appointment to a parish a recognition of your worth, and we beg to tender you our congratulations in the honor which our congratulations in the honor which our congratulations are conferred on May success crown your efforts in your

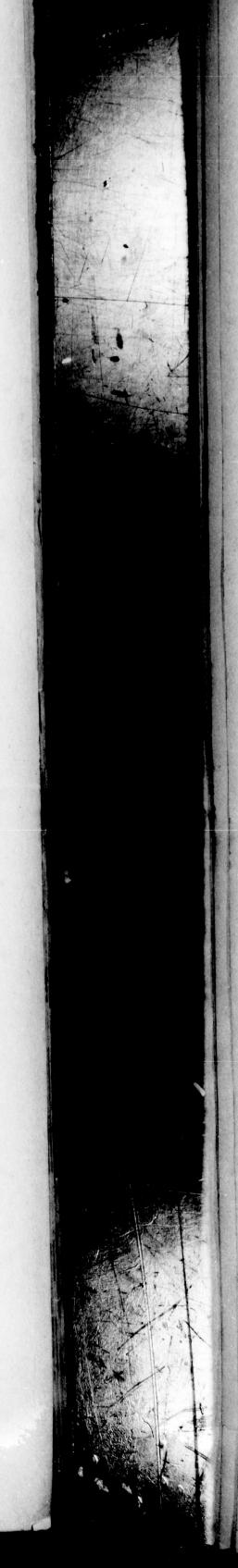
new home and may you, while dischargind time to foster and spread the benefits Be assured, though separated, we will

VERY REV. DEAN MCCANN. President.

Jas Pego First Vice-President, P. J. Dolan, Recording Secretary. A cable despatch states that Cardinal dibbons has written an important letter o the Pope on the school question in the United States. It is added that the letter has some bearing upon the celebrated educational discourse delivered at Mil

wankee by Archbishop Ireland. Twenty thousand French workingmen have already enrolled their names to go on a pilgrimage to Rome next summer. Cardinal Langenieux is to be the president of the pligrimage, and a committee of Bishops will manage its details.

Fifty Jesuit priests from the singler Province of Lyons, France, have gone to the Eastern missions of Syria, Egypt and Armenia during the past year.



Wyville. "Ha, ha?" chuckled Hamerton. "I

better, except as it pleases me. They even keep their familiar implements, if they please?"

"What, for instance!" asked Lord

Somers.

Mr. Wyville touched a bell. Ngarra jil

had already won for himself an honorable

at the Andaman Islands, the Penal Celony for India," said the Secretary; "but the Australian colonies offer a profound prob-

THE UPAS-TREE

In a few days, as soon as he could do so

without apparent haste, Will Sheridan

by a warder to the governor's office, where he was gradiously received by that digni

transported in the next ship. The gov-ernor, who was a portly old army major, was willing enough to talk on this subject.

"The Government has no special ships for transport," said the governor; "we

her up for the voyage. The Houguemont, which will sail in April, is now lying at

The convicts to be transported you

select from those who are best conducted.

lo you not?" asked Sheridan.
"No," said the governor, "only the

women. These are the healthiest and best among their class; because they are

soon released in Australia, and get married

to liberated men, or go to service in settlers' houses. But the men who go to

Australia are the opposite—they are the worst criminals in Great Britain. They

are first selected for their sentence : men

imprisoned for life, or for twenty years, are sure to go. Next we take them for

"I presume the Australian authorities

good deal of bard work."

Sheridan inquiringly.

Portland, under preparation,"

The Argelus.

[This charming poem, which so well selses the spirit of Miliet's great picture, is written by a non-natholic, Lucy Larcom, and pub-lished in a distinctly Protestant publica-tion, the Boston Congregationalist].

What heart can liver in a hush like this, And say that earth is all? A trance of oils Suffuses even the stubble and the clod The atmosphere is as the peace of God. A dew of worship rises from the ground; The tender light is tremulous with sound Rorne from beyond the sunset, far within The Holy Place no foot of man may win.

The peasant boy hath turned his face away From the soul searching glance of dying day; But the bell's pleading melody he hears, And friendly shadows vell his half-shed

The maiden bows in chrismal radian Yirgin through every fibre of her form;
Her honely robes with tints of heaven are
bright;
the lastin no thought that is not born of

Listen! Within that throb of far off sound A Presence lingers! Earth is holy ground God's voice is audible in this calm sir; It is His spirit makes the world so fair.

Ah! wondrous touch of penetrative art.
That fuses life, through every meanest part
In glory of the utterable whole!—
Thanks, painter! for a picture with a soul!

MOONDYNE.

BOOK SECOND.

THE SANDALWOOD TRADE.

BY JOHN BOYLE O'REILLY.

MR WYVILLE. At the hotel, Sheridan found a no from Lord Somers, requesting him, if dis engaged, to call upon him that afternoon. Half an hour later, he and the Colonial Sacretary were riding together toward the West End.

By the way, Mr. Sheridan," seid Lord Somers, "there is a gentleman in London I want you to meet, who knows a great deal about the Australian Colonies, and

"No," answered Sheridan; "I have never heard of him. Sir Joshua Hobb does not like his reformatory ideas—which incline me to think Mr. Warlie inclines me to think Mr. Wyvile must be

a superior man." Hobb is, indeed, a strong counterblast," he said; "by nature, two such men are compelled to antagonize each other."
"You admire Mr. Wyville, my Lord?"

asked Sheridan.
"Thoroughly," answered Lord Somers. "He is a most remarkable man—a man of exalted principles and extraordinary power. His information is astonishing— and what he speaks about he knows abso-lutely. I fancy he has lived a long time in the colonies, for he is enormously

wealthy."
"Is he an old man ?" asked Sheridan. "No. I don't think he can be forty-

him, one day, he gravely stared, and asked; 'What mutiny!' Are you so utterly removed from civiliz -from news,

in your bush?" "Weil, Mr. Waville must certainly have had the minimum of society," responded Will ; "we usually get a report, nowever vague, of what your civilization

is doing."

Shall we call on Mr. Wyville?" asked

"Shall we call on Mr. Grosvenor Lord Somers; "he lives in Grosvenor

"I shall be delight to meet him," said Sheridan and a few minutes afterward they stopped before a large and hand-

Mr. Wyville was at home. A colored servant showed the gentlemen into a rich reception room, in which Sheridan's quick eye noted many Australian features

The colored servant seemed a negro of the common African type to the superfi-cial eye of Lord Somers. But there was of freedom about him, an uprightness in the setting of his head on the neck and shoulders, the offect being height-ened by blue black hair, that stood straight out like a handsome and very soft brush, which at once attracted the attention of Sheridan.
"Australian!" he thought, half-aloud;

"Is it possible that a bushman may be trained in this way?" he smiled at the absurdity of the

thought; but was struck once more by the man's air as he turned to the door. "Mir ga na nago mial Vasse!" said Sheridan in a low voice — ("Mir ga na," a common name among bushmen, "you have known," or "you belong to the

The black man turned as if a shot had struck him, and stared at the gentlemen,

not knowing which had spoken Nago mial wan gur Vasse !" repeated Mr. Speridan. "Tdal lung nago Vasse! Guab ha leetch!

answered the man, the look of amazement slowly changing to one of deep pleasure and curiosity. ("My mouth knows the

Vasse! That is good!")
"By Jove!" said a pleasant voice from a window recess in the room; "please ask what was the prince's name in his own

There came from the recess a handsome | very much interested.

well set man, who greeted Lord Somers in

a familiar manner.

"(), my dear Hamerton," said the Secretary, "I have great pleasure in making you acquainted with another Australian gentleman, whom you will find as interesting as Mr. Wyville."

"The servicemen howed. Sharidan liked.

The gentleman bowed. Sheridan liked him from the first look. An aristocrat, stamped; with a broad open forehead, clear, honest eyes, a firm mouth and jaw, and a manner above triles, and careless of form

form "Mr. Hamerton is a priest of the new order," said Lord Somers to Sheridan in mock earnest; "he is a journalist and book-maker — hungry for novelty as an

The black man had remained in the

The black man had remained in the room, statuseque, his eyes fixed on Sheridan's face.

"Mc. Sheridan, will you please ask his royal name?" said Hammerton.

Wan gon di?" said Sheridan to the man.

"Ngarra jil," he answered.

Mr. Sheridan motioned him to go.

"He is Ngarra-jil, a native of the Vasse country," said Sheridan.

"Is this really a language, with even an approach to regular formation, or the local gitberish of incoherent tribes?" asked Lord Somers. "Ha, ha?" chuckled Hamerton. "I really think is is?"
"Yes, you may laugh, Hamerton; but this is very interesting," said Lord Somers.
"Have your men retained any of their savage ways, Mr. Wyville?"
"I think they have kept all their natural customs which people in England call savage ways. They eat and sleep in their own fashion—I do not see any reason for imposing my way upon them, if they prefer theirs. Mine is in itself no better, except as it pleases me. They even

local gibberish of incoherent tribes in asked Lord Somers.

"I have not studied its form," answered Mr. Sheridan "but it certainly is not a mere local dislect. The same things have the same names all over the continent, with only a slight difference between the Swan River and Sydney — two thousand rolles arent." miles apart.'

appeared at the door.
"Yanga dan na wommera," eaid Mr. "How did you guess this man's particu-lar rativity?" asked Hamerton.
"I have lived at the Vasse many years," Wyville.

The Australian disappeared, and in a few moments returned to the door, holding three or four long and slender spears in one hand, and the wommera or throwing "I have lived at the vase many years, said Sheridan, "and have grown familiar with the people. I believe the Vasee natives are the most superior tribe in Australia."

"You are right, sir," sald a deep voice behind them; "the Vasse people are the parent stock of Australia."

"Mr. Wyville!" said both Lord Somers and Hamerton, with sudden gravity and respect.
Sheridan turned, and met the eyes of

I want you to meet, who knows a great deal about the Australian Colonies, and specially about the West. He is our chief adviser on the proposed reform of the Penal System."

"Indeed!" said Sheridan, interested at once. "This is the second time to-day, I surmise, that I have heard of him. Is his name Wyville?"

"Yes; do you know him?"

"Yes; do bes not like his reformatory ideas—which clines me to think Mr. Wyvile must be superior man."

Lord Somers laughed. "Sir Joshua obb is, indeed, a strong counterblast," the nature, two such men are laughed. "Before him now stood three men least likely of any in London to be easily im-

likely of any in London to be easily impressed—a young and brilliant statesman, a cynical and able novelist, and a bold independent worker; and each of these felt the same strange presence of a power and a principle to be respected.

Nature, circumstances, and cultivation had evidently united to create in this man a majestic individuality. He did not pose or pretend, but spoke straight the thing he meant to say; yet every movement and word suggested a reserve of ment and word suggested a receive of strength that had almost a mysterious calmness and beauty. He was dressed in such a way that one

"No, I don't think he can be forty—certainly not more—but a person of so much force, and with a manner so impressive, that really one forgets to think of his age. He is altogether a notable man—and I may say, in confidence, that even the Prime Minister has more than once consulted him with advantage on Colonial affaire."

"You interest me exceedingly," said Sheridan. "Such men are not common in Australia."

"We are beginning to think otherwise," laughed the Secretary. "And yet you

he was so profoundly astonished: He could only recall the wild nature of West Australian life, and wonder how it could have contained or developed this import ant man.

"You have studied with some effect. continued Mr. Wyville with a smile, "to have learned the language and discovered the superiority of the Vasse tribe." "My life for nine years has been passe

among them," answered Sheridan; "buthe possibility of training them to Europea manners I should not have thought pos

"Oh, civilization is only skin deep, said Mr. Wyville, pleasantly. "Tae gamut of social law is not very extensive; and a little skill, practised with kindness and attention, will soon enable one to run over all the keys."

"You really think it possible, Mr. Wyville," asked Lord Somers, "to trans form the average savage into an obedien

Yes, my Lord, I know it is possibleand I have seen stranger things accom-plished with little difficulty. Refinement and gracious intercourse, even according to civilized rule, are quite in keeping with We assume that the natural character. We assume that to be savage which is contrary to our habit; but this is no proof of inferiority. Degraded civilization is brutal, indeed;

but the natural or savage life is not."
"Then," said Mr. Hamerton, "why can't we put all our savages in Australia through your civilizing process, and do away with savagery at one stroke?" 'Why not begin at home!" quietly

"Ah, just so ; I hadn't thought of that ?"

a shrug. "Have you actually civilized your savage servant?" asked Lord Somers.

"I don't think I quite know your meaning, my Lord," answered Mr. Wyville.
"All my people are Australians, taken
from the bush. I am well served, and honestly; and I have no gossips in my

"I haven't charged it; my men are bushmen still. I have attempted no change whatever,—and that is the secret of my success. It is true, I have asked Ngara jil and the others to wrap some warm cloth round their bodies while we live in this cold climate; to open the door when the bell rings; and to drive slowly and carefully in the streets. This was learned easily in a week or two. The bushmen are natural horsemen, trained to riding through close woods. We have no collisions with other carriages, I assure you. Then again, my men, being savages, never lie and never steal." "Mr. Wyville," said the old governor, walking toward the door, which he closed, then, sinking his voice almost to a whisper, "Mr. Wyville is a man and a Ohristian, sir. I have heard him say that the true pensi law should be filled with the spirit of Christ, and that our present code had none of it. He is going to change the whole machinery. He knows more about humanity and reform than a regiment of your K. O. B's."

The bluff old major mopped his face "But is not this actual civilization?"
asked Lord Somers.
"I really don't know," said Mr.

ment of your K. O. B's."

The bluff old mejor mopped his face with his large handkerchief. He was excited "Pardon me, Mr. Sheridan," he con-

"Pardon me, Mr. Sheridan," he con-tinued, "I speak too quickly against my superiors, perhaps. But I don't do it often; and I think you Australian gentle-men have a good deal of influence in making the new law."

"You know Mr. Wyville intimately, Mrive?" asked Sharidan

Major?" asked Sheridan.
"I have known him for five years, sir,"
"I have known him for five years, sir," "I have known him for five years, sir," answered the governor; "since first he visited this prison with an order from Lord Palmerston. He has done more good to convicts in that time than all the men in Britain—I'm free to say that," added the mej r emphatically. "Four years ago, I called his attention to an extraordinary case among our female convicts—the very prisoner you saw the other day She had never prayed, and had hardly spoken a word for five years after she came here. Mr. Wyville took an interest in her, and he has changed the whole manner of her life."

"By what means?" asked Sheridan,

certainly find Mr. Hamerton," said Lord Somers, jestingly.

Before they parted, Lord Somers informed Mr. Sheridan that Hamerton was a wealthy gentleman, who had refused to adopt his hereditary title, and who had also decided to own his own livelihood, making a yearly division of the profits of his cetate among his farmers and tenants. This had carned him quite another kind of title amongst the upper classes; but he respect and courtesy. He handed them their keys with a knightly bow, and, as they retired, he bowed again, and waited until they had reached the end of the passage before he closed the door. Sherititle amongst the upper classes; but he had gone on working in his own way, and

dan, who was a Catholic, was gratified and

had already won for himself an honorable name as an author.

"Hamerton is a Republican now," said Lord Somers, after a pause; "he was a Sacialist in the University."

Mr. Sheridan remarked that he seemed quite to agree with Mr. Wyville's opinions.

"Yes," the Secretary said, "he has been much attracted to this remarkable manmore so than to any one he has ever known." Lord Somers also mentioned that the Government was about to introduce a sweeping reform of the entire Penal System, at home and abroad, and that the amistance of Mr. Wyville had been deemed of the utmost importance.

"He has already reformed our system at the Andaman Islands, the Penal Golony for India," said the Secretary; "but the Australian colenies offer a profound problem."

Mr. Sheridan remarked that he seemed quite to agree with Mr. Wyville's opinions.

"Yes," they may believe in the Pope of Rome, but it doesn't prevent them spending their lives for the love of Ged."

"Are they constant attendants in the prison," saked Sheridan.

"Yes; they might as well be penal convicts, for all they see of the outside knytille did so much for the poor girl. I'll tell you that story some day, Mr. Sheridan is passage before he closed the door. Sherican, who was a Catholic, was gratified and much surprised at seeing all this.

The governer turned to him with a rediant face. "God biess them!" he said, earnestly; "they may believe in the Pope of Rome, but it doesn't prevent them spending their lives for the love of Ged."

"Are they constant attendants in the prison," asked Sheridan.

"Yes; they might as well be penal convicts, for all they see of the outside kny will be penal convicts, for all they see of the outside will be penal convicts, for all they see of the outside will be penal convicts, for all they see of the outside kny will be penal convicts, for all they see of the outside kny will be penal convicts, for all they see of the outside kny will be penal convicts, for all they see of the outside kny will be penal convicts, for all they see of the outsi

for one instant rested his eyes on Alice; but he went away happy, his heart filled with gratitude. The old governor won-dered at the earnest warmth of his man ner as he thanked him and took his

tary. Very soon, Sheridan adroitiy turned the conversation on the transport service, and the class of prisoners to be leave. When Will Sheridan emerged from Millbank Prison he seemed impatient, and yet pleased. He halled a cab, and drove straight to Mr. Wyville's. He was ships drawn there by a deep, pleasurable feeling we of mingled respect, gratitude, and expect fit tation. He felt unaccountably lightcharter a large merchant vessel and fit hearted and joyous. thoughts, but only happy perceptions. The world was change. He did not know in what the change consisted; but The world was changed. He did not know in what the change consisted; but he certainly was a different man from the unhappy stranger who had wandered overcome. For a good blood purifier, take round Millbank a few weeks before.

He sprang from the cab in Grosvenor Square, thinking he would quiet his excitement by walking the remainder of the street, his eye was attracted by a low and elegant broughan, driven by a colored coachman, who wore a peculiar oriental dress. This driver had caught Sheridan's eye at first, and he was rather surprised when he recognized Mr. Wyville's Australlan servant, Ngarra jll.

re-conviction; we want to send away as many professional criminals as possible. Then we make up the number with strong In the carriage sat two young girls of extraordinary beauty and similarity of face and age. They were dark-skinned rather than "colored," with intensely-black hair and flashing eyes. Their faces were of a splendid, rich bronze, warmer than the Moorish brown of Spain, and young fellows, who have never been in face and age prison before, but who are able to do a rather than soon give this last class their liberty, and encourage them to become settlers?" said darker than the red brons of Syria.

They were wrapped in soft furs, their faces only visible. They might have been "Quite the contrary," answered the governor, very gravely, as if be, subordin-tate though he was, could see the wrong of the system. "These men, who should be punished lightest, have the heaviest bur-and drew up at Mr. Wyville's door.

den in Australia. The professionals escape hard tasks, by knowing how; but these walk, having thrown off their heavier

punishment in prison. As a rule, the worst characters outside are the best in prison."

"It is a bad system," said Sheridan.
"Does Mr. Wyville's plan propose a reform?"

"Mr. Wyville," said the old governor, walking toward the door, which he alonged.

At Mr. Wyville's he found Lord Somers, who had bought a copy of Sir

They had been conversing on criminal matters; and the conversation was renewed.

"Mr. Wyville," said the Secretary, "I wish to ask you a question I have put to many philanthropists, with varying results: Have you ever sought, or rather have you ever found the roots of the criminal upastree?"

Mr. Wyville had stood facing the window; he turned toward the Secretary, and his impressive face was in shade, as he answered, in a low tone:

"Yes, my Lord, I have sought for it, and I have found it."

"Then why not announce the discov-

incubus?"

The question was earnestly put, and Hamerton and Sheridan, with deep interest, watched the face of Mr. Wyville till

the answer came:

"Because, my Lord, the tree of evil is a banian—its roots drop from above; its blood is not drawn directly from the soil, but pours from the heart of the main stem, which you think healthy. Its diseased branches ramify through the admirable limbs, and cannot be separated with a knife."

"You are allegorical, Mr. Wyville, but I presume that you mean —"

"You are allegorical principle is rooted"

"Pray do, sir," said the Secretary, seeing no escape.

"My Lord," said Mr. Wyville, slightly smiling, but yet very earnest in look, "my view are personal, as my researches have been. I have drawn no political dissatisfaction from foreign schools. I have merely sought among the poor and the tempted for the dangerous and the lawless; and I have found them, and lived among them, and have investigated the causes of their state. I have followed the main root of the criminal plast till I found it disappear beneath the throne; and its lateral issues run through and under the titled and hereditary circles that ring the monarch." Sheridan. "Such men are not common in Australia."

"We are beginning to think otherwise," laughed the Secretary. "And yet you Australians seem to learn everything without newspapers. I remember, when Mr. Wyvilla first appeared here, some years ago, he might have dropped from the moon, so oblivious was he of the dedings of the European world."

"He must have itved in the bush," said Sheridan," he said, holding out the have itved in the bush," said Sheridan, amiling. "Whe had never heard of the Crimean War," said the Secretary; "and the Secretary; "and the Secretary; and the striking face and physique.

"Mr. Sheridan," he said, holding out its terribly needed. But Mr. Wyvilla is an uncommon mind. I trust his views will be largely heeded by the Government."

"He must have itved in the bush," said Sheridan, and any progress there for a far country, where formality is unknewn; and I have been quite intimate with your plans and progress there for several years."

Sheridan could hardly stammer a reply, and sked; 'What mutiny? Are you as sheridan could hardly stammer a reply, sheridan

experienced at the sound of her soft voice in that brief sentence.

The governor stood at the doorway, and greeted Slater Cecilia respectfully, then passed on. Will Sheridan had only

from the tables of kings and earls and hereditary gentry. They creep from the palaces, where custom and care are too strong for them, and they crawl to the cabins and seize on the hearts of the poor for their prey. The seed of crime is in the flower of aristocracy." TO BE CONTINUED.

Tried and True

s the positive verdict of the people who take Hood's Sarsaparilla. ns the good effects of this excellent medicine are soon felt in nerve strength restored, that tired feeling Hood's Sarsaparilla.

Read These Lines.

ache.
1 to 2 bottles of B. B. B. will cure Biliousness. 1 to 4 bottles of B. B. Will cure Constipation.

1 to 4 bottles of B, B B, will cure Dys-

pepsia.
1 to 6 bottles of B. B. B. will cure Bad Blood. 1 to 6 bottles of B, B. B. will cure Scro-In any case relief will be had from the first few doses.

C. A. Livingstone, Plattsville, Ont., says: I have much pleasure in recommend-ing Dr. Thomas' Eclectric Oil, from having used it myself, and having sold it for some time. In my own case I will say for it that it is the best preparation I have ever

tried for rheumatis M. A. St. Mars, St. Boniface, Manitoba, writes: Dr. Thomas' Eclectric Oil is a public benefit. It has done wonders here, and has cured myself of a bad cold in one day. Can be relied upon to remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it i

Skin Diseases are most annoying because so noticeable. Dr. Low's Sulphur Soap heals and cleanses the skin.

CATHOLIC SAILORS WITH UNCLE

HOW MASS IS SAID ON BOARD AMERI-

For nearly a year in the Navy there bas able man."

At Mr. Wyville's he found Lord Somers, who had bought a copy of Sir Joshua Hobb's new Prison Bill, and Mr. Hamerton. The greeting of all was pleasant, but Sheridan was specially pleased with the almost silent cordiality of Mr. Wyville. " and the conversation was renewed.

They had been conversing on criminal matters; and the conversation was renewed.

"Mr. Wyville." said the Secretary. "I

matters; and the conversation was renewed.

"Mr. Wyville," said the Secretary, "I wish to ask you a question I have put to many philanthropists, with varying results: Have you ever sought, or rather have you ever found the roots of the criminal upas tree?"

Mr. Wyville had stood facing the window; he turned toward the Secretary, and his impressive face was in shade, as he answered, in a low tone:

"Yes, my Lord, I have sought for it, and I have found it."

"Then why not announce the discovery? Why not lay the axe to the root of this tree of evil, and let the world, or at least England, be freed from the criminal incubus?"

mont and the war antp Paliactepina. The Philadelphis is in the dry dock and has a regular Catholic chaplain, the Rev. Father Charles N. Parks, a bright and brainy young priest, who is doing excellent work among the jack tars.

The services last Sunday were held on the gun deck off the Vermont and Chaplain park officiated. Almost the first visitor of the day is a pious little old lady who begs with tears in her eyes that you will not put her name in the paper. For forty years she has been coming here in rain and shine, in snow storm and blizzard, to keep to their religious vows and to see that the altar is properly arranged. She calls the sailors, to keep to their religious vows and to see that the altar is properly arranged. She calls the sailors, to keep to their religious vows and to see that the altar is properly arranged. She calls the sailors, to keep to their religious vows and to see that the altar is properly arranged. She calls the sailors, to keep to their religious vows and to see that the altar is properly arranged. She calls the sailors, to keep to their religious vows and to see that the altar is properly arranged. She calls the sailors, to keep to their religious vows and to see that the altar is properly arranged. She calls the sailors, to keep to their religious vows and to see that the altar is properly arranged. She calls the sailors, to keep to their religious vows and to celebrate Mass, but now she rejoices with exceeding great joy that it can be cele-brated with regularity, even when kind-hearted Father Darick, of the nearby St. Ann's Church, who has so often filled the

opervant Australian; while Mr. Wyville was done in his sail-like handkerchief; "it was done in his own way—nalike any other man's way. That poor girl's life was saved from insanity and despair, by what do you think? by a poor little was saved from insanity and despair, by what do you think? by a poor little was saved from insanity and despair, by what do you think? by a poor little sommon flower he went and pulled in my garden, down there."

Sheridam as cordial invitation to come and see him soon, as he had much to say to him.

"You will find me at home almost always," he said.

"And if Mr. Wyville is absent, you will settainly find Mr. Hamerton," said Lord lomers, justingly.

Before they parted, Lord Somers inmed Mr. Sheridam has the method two ladies, dressed in black, with snown head dressee. They were Staters of weetly gentless.

"And if Mr. Sheridan that Hamerton," said Lord lomers, justingly.

Before they parted, Lord Somers inmed Mr. Sheridan that Hamerton, who attended the female and strong and hospital may be suit the point just then, having reached dangerous and hospital may be said.

"You are allegorical, Mr. Wyville, but I because in the heart of society, underlies the thrence of society, underlies the thrence—or let me say, that the throne cannot escape injury if the axe be isid to the beart of society, underlies the thrence—or let me say, that the throne cannot escape injury if the axe be isid to the heart of society, underlies the thrence—or let me say, that the throne cannot escape injury if the axe be isid to the heart of society, underlies the thrence—or let me say, that the throne cannot escape injury if the axe be isid to the heart of society, underlies the thrence—or let me say, that the throne cannot escape injury if the axe be isid to the point part the re was forced to continue.

"My dear Mr. Wyville," he said jocosely,
"you speak to day almost like a French
Republican, and I fear Mr. Sheridan will
conceive a violent prejudice sgainst you.
You mean, of course, that the law dars not
attempt to suddenly suppress all crime for
fars of exciting revolution?" attempt to suddenly suppress all crime for fear of exciting revolution?"

"No, my Lind, that was not my meaning," said Mr. Wyville.

"Well, then, I give it up," said the pleasant noblemsu, laughing, and turning to Hamerton to change the conversation.

"Don't you think, Mr. Hamerton, that with all the public and private money spent in charity and religious work in England, the existence of a great criminal class is a vastly difficult problem, and a monstrous popular ingratitude?"

"I sgree as to the problem," answered Hamerton, becoming grave; "but I do not quite see the ingratitude. But may I ask Mr. Wyville to read us the riddle of his allegory, or to continue it further?"

"Pray do, sir," said the Secretary, seeing no escape.

"My Lord," said Mr. Wyville, slightly smilling, but yet very earnest in look, "my view are personal, as my researches. tasteful outfit for worship according to the

canons of the Church
The Navy Yard officials say that about fifty per cent. of the men are inclined to attend the religious services, and that the proportion of Catholics to Protestants is two to one.—Catholic Review.

A WARNING TO MOTHERS.

The greatest frequency with which pale, sallow and enfeebled girls are met now adays is cause for genuine alarm. The young girls of the present generation are not the healthy, robust, rosy lassies their mothers and grandmothers were before them. Their complexion is pale and sal low or waxy in appearance, and they are the victims of heart palpitation, rin colses in the head, cold hands and feet, often fainting spells, racking headaches, backaches, shortness of breath, and other distressing symptoms. All these betoken chlorisis or ansemia—or in other words a watery or impoverished condition of the blood, which is thus unable to perform its normal functions, and unless speed by enriched with those natural remedies which give richness to the blood corpuscles, organic disease and an early grave is the inevitable result. Is not this prospec sufficient to cause the gravest alarm? Mothers are your daughters suffering from any of the symptoms indicated above, or from any of the irregularities incident to a critical period in their lives? If they are, as you value their lives do not delay in procuring a remedy that will save them Delays in such cases are not only danger-ous, but positively criminal. Dr. We-ltams' Pink Pills for Pale People is a emedy compounded especially to meet such cases. These pills are not a patent medicine, but a remedy prepared with the greatest care from the formula of an exerlenced physician, who has used it for years in his daily practice with unvary-ing success. These pills are especially rich in those constituents which stimulate the blood and give it that rich color necessry to preserve health and life. They are in all cases a never falling blood builder and nerve tonic, acting upon the system in a natural manner and restoring health and strength to all who suffer from a watery or deprayed condition of the blood or from any of those weaknesses peculiar to females. Dr. Williams' Pink Pills are sold by all dealers, or will be sent post paid on receipt of price*(50 cents a box) by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Delays are dangerous; do not neglect cold in the head or it will certainly result in catarrh. Nasal Bam relieves cold in the head from the first application. Sold everywhere. Minard's Liniment for Rheumatism.



DURSTONS Richard Durston, been afraid of burg of old maids. He the time when the d or sued for breach used for breach quite courageous. feel nervous about fire. He even dare and then. On th plucky as the aver his conviction that when he would ha burglar and a suit

1124,

Durston, as you k some house on an He has always held burglaries are ef treachery of servan fore, kept bachelor' with the aid of on old woman—a kind family. As he ger club he has manag fortably without h house for men and be in league with housekeeper is not confident that she bleach of promise i Durston's library the second floor. in a back room on t

very deaf, so whe f nis bed. This carrent through the ho mekeeper up stai this process in the very shocking weren, however. But revenous a n ast winter Darston earlier than usua'. examined the door ower part of the ho and slippers in their wood fire was crack jecanter of whiske tempted him fro Dureton smiled co in easy chair towar very pleasant to those happy bachelo Not that Dureton

the world calls a pr No, Durston was remantic side of li perfecto and sipped in front of the b dulged in !magin shocked the hard-l stairs worse than d current the day t Charged.

Durston had for all about old maid in a condition of

ose that drove int unpleasant things conviction came was time to go to against the propose escape for him. I found that it wa Turning out the l entered his bedro state of sleepy co was about to pr come from the cell Five minutes pass further sounds fro rounded himself crawled into bed. That unlucky no feverish. The ti revolver lay on a

The weapon seen Peace. Dursto will not go off u This assurance quieted Durston beginning to fee sullenly aloof for had come at last felt a cold chill column. Then, stole through th library, Durston ize that he was I in his hand, a h room, and that h the adventure. through his min promise case mi "The reckless

gently to the doc rather well dress center of the li eagerly. Put up your through you," c
The dapper lit
that bis game w
"Don't do an

chuckled Dursto

quietly getting

of his unwilling Now that] waiting for him he seid to himse "You're a co you on your n moment and ste The burglar l who still cover hook the cooln walked quickly

continued Durs Have you foun " Ring up the The burgla

A glance at for the frighter

DURSTON'S BURGLAR.

Richard Durston, bachelor, had always been afraid of burglars and susceptible of old maids. He could not remember the time when the dread of being robbed or sued for breach of promise was not upon him. In other respects he wes upon him. In other respects he was quite courageous. He never seemed to feel nervous about dogs, lightning, or fire. He even dered to do right now and then. On the whole he was as plucky as the average man in spite of his conviction that the time would come when he would have trouble with a burglar and a suit at law with an old maid.

Durston, as you know, lives in a hand some house on an uptown cross street. He has always held that the majority of burglaries are effected through the trouble with the tour plants of severals. He has there

burglaries are effected through the treachery of servants. He has, therefore, kept bachelor's hall for many years with the aid of only one assistant—an old woman—a kind of heirloom in his old woman—a kind of hericom in his club he has managed to live very comfortably without keeping a boardinghouse for men and women who might be in league with robbers. His aged housekeeper is not ambitious. He feels confident that she will never sue him for the state of the same and promit a hurden. bleach of promise nor permit a burgla-make a breach in the house.

Durston's library and bedroom are on the second floor. The old woman sleeps in a back room on the floor above. She very deaf, so when Durston wishes to the head recognition of the bedroom at the head recognition. of his bed. This sends a mild electric carrent through the reclining form of the ho seekeeper up stairs. She approves of this process in the belief that it tends to

sold her rheumattem in check. It seems very shocking way to treat an old soran, however. And then Darston nast find it unpleasant to discharge a servant two or three times a day.

But revenous a nes burglar. One night tast winter Darston reached home rather

examined the doors and windows in the ower part of the house and then went to see library. He found his smoking jacket and slippers in their accustomed place wood fire was crackling in the grate and a Jecanter of whiskey and a box of cigars tempted him from the center-table. Durston smiled contentedly as he drew on easy chair toward the fire. Life was very pleasant to him. He was one of those happy bachelors who have no regrets. Not that Durston lacked sentiment. Far from it. In fact, he was not at all what

No, Durston was inclined to look at the remantic side of life, and as he smoked a perfecto and sipped his whisky and seltzer in front of the blaze that night he indulged in !maginings that would have good cit'zen shocked the hard-headed housekeeper up stairs worse than did her private electric N. Y. World current the day the battery was over

Durston had for the moment forgotten all about old maid and burglars. He was in a condition of bodily and mental re-pose that drove into outer darkness all the unpleasant things of life. Finally the pose that drove into outer darkness all the unpleasant things of life. Finally the conviction came upon him slowly that it was time to go to bed. He fought hard against the proposition, but there was no escape for him. Looking at his watch he found that it was long after 1 o'clock escape for him. Looking at his watch he found that it was long after 1 o'clock Turning out the lights in the library he entered his bedroom. He was still in a state of sleepy contentment. Jus. as he was about to put out the gas he was startled by a slight noise that seemed to come from the cellar. He listened intently. Five minutes passed, but there were no further sounds from below. Durston sur rounded himself by perfect darkness and crawled into bed. But he could not sleep. That unlucky noise had rendered him feverish. The thought of burglars had destroyed his serenity of mind. His revolver lay on a chair by the bedside and he kept his hand on it for some time. The weapon seemed to whisner to him: The weapon seemed to whisper to him: "Peace. Duraton; go to sleep, my child. I will not go off until the burglar comes."

This assurance on the part of the pistol quieted Durston somewhat and he was beginning to feel very sleepy again when sullenly aloof for years Durston's burglar had come at last. At first our bachelor felt a cold chill creeping up his spinal column. Then, as the burglar carefully stole through the hall and entered the library. Durston was astonished to realat he was lying in bed with a pistol in his hand, a housebreaker in the next room, and that he was beginning to enjoy the adventure. The thought flashed through his mind that even a breach of

promise case might not be as horrible as he had imagined. "The reckless fellow seems to think that there is nobody in the house," chuckled Durston as he heard his victor light a burner in the library. Then, quietly getting out of bed and stepping gently to the door of his bedroom, Darston pointed the revolver at a small, dark, rather well dressed man who stood in the center of the library looking about him

eagerly.
"Put up your hands or I'll send a ball through you," cried Durston sternly. The dapper little burglar saw at a glance

that his game was up.
"Don't do anything rash," he remarked calmly, helping himself to a stiff dose of Durston's whiskey and then lighting one of his unwilling host's cigars.

Durston was astonished and amused.

Now that I've got my burglar of er waiting for him so many years I might as well make a little pleasure out of him," he said to himself. Then to the burglar: seid to himself.
"You're a cool one. I congratuate
"You're a cool one. You will pardon
take the he said to himself. Then to the burglar:

"You're a cool one. I congratulate
you on your nerve. You will pardon
me, however, if I sak you to take the
The vewless manion of her God.

trouble to lay aside your cigar for s moment and step to the telephone."

The burglar looked sharply at Durston, who still covered him with the revolver. There was that in the backelor's face that the backelor shook the coolness of the intruder. He

walked quickly to the telephone. down that pamphlet there," Dursten. "Now look up the continued Durston.

call for the — precinct station house. Have you found it?

" Ring up the Central office." "You know what to do now. Go abead."

for the frightened little men. He briskly and effectual remedy within reach?

gave the required number to the opera "Is this the ____ precinct station-house?" he asked after a time. "All

right. Wait a moment"
"Tell them you're a burglar and want a policeman sent here at once to arrest you," commanded Darston, emiling

room for a moment. I want my house-keeper to see a nice little burglar who has

ordered his own arrest. Durston, with a pistol still in hand, touched the electric button at the head of his bed. A few moments later the house keeper, en neglige, entered the library. With a cry of dest alt she clasped the barglar to her bosom. "My son, my son, why are you here?"

Durston was amized. He had not known that his housekeeper had a his tory.
"Is this one of your boys?" he yelled

"My only son," she sobbed. "I have not seen him for twenty years, but I recognized him at once. Is he a friend of yours, Mr. Dunston?"

Our happeles have

Our bachelor knew not what to say. His housekeeper, as I have said, was an inheritance from his parents and he had always been fond of her. She had taken hated to tell her that her son was a

criminal, "Yes," he shouted, "he dropped in to have a cigar with me. I knew you would like to see him. But he is obliged to go now. He wants to catch a train for Montreal. Kiss him farewell. He won't be back for sometime."

"Thank vou, sir," murmured the ourglar. "You have a good heart. A few minutes later Durston stood on burglar. the front steps of his residence and of all how she was wont to read to him watched his housekeeper's son as he "out of a large book bound in vellum" hurried down the street.
"What shall I say to the policeman?"

"What shall I say to the policeman?" was the problem vextug him.
You remember the mysterious item that appeared in the newspapers the next morning. Duraton explained his telephone message on the ground that he had been suffering from nightmare. The above is the first public statement of the facts in the case. I hope Durstan won't get into a scrape by this narration. As a good citizen he had no right to let the burglar escape.—Edward S. Van Zile in N. Y. World.

A POEM BY CARDINAL NEWMAN.

Ave Maria.

written by John Henry Newman to his brother Francis on his twenty-first birth-day, and containing a tribute of affection to one then passed from earth, as addressed to the memory of their mother. But their mother was then alive, and died only ten years later. This writer, having been cor-rected for his mistake, owns the error, and says it would be interesting to know to whom the lines allude. An English friend informs us that it was of his grandmother Cordinal Newman wrote. "In the year 1869 I had suffered the loss of a beloved mother, taken from me suddenly; and in writing to Cardinal Newman shortly afterward, I mentioned having derived conso lation from these lines, believing as I then did (being quite unacquainted with the date of his mother's death) that they alluded to his mother. The Cardinal replied to me as follows:

" The Oratory, March 3, 1869.

he heard a light step on the stats. There tour kindness in telling me of it. I said was no mistake about it. After keeping Mass for your intention—that is, for your mother's soul—this morning.

"'I always say and feel one cannot lose a mother twice. It is a loss which stands by itself. I never wrote any lines about my own mother; those you refer to were about my grandmother, who died at ninety-two. God will support to a support the control of the support to the supp God will sustain and comninety-two. fort you, and you will be able to bless Him and thank Him (as indeed you do, but with joyfulnes:) for what at first causes you such sharp suffering.
"Yours most sincerely,

"'JOHN H. NEWMAN." We subjoin the lines referred to: My brother, 'tis no recent tie
Which binds our fates in one:
E'en from our tenderest infancy
The twistent thread was spun;
Her deed, who stored in her foud min
Our forms, by sacred love enshrined.

In her affection all had share—
All six.—she loved them all;
Yet on her early chosen pair
Did her full favor fall; And we became her dearest theme. Her waking thought, her nightly dream

Ah! trother, shall we e'er forget Her love, her care, her zoal? We cannot pay the countless debt, But we must ever lee! For through her carnestness were shed Prayer purchased blessings on our head.

Though in the end of days she stood, And pain and weakness came, Her force of thought was unsubdued, Her fire of love the same: And else when memory fail'd its part, We still kept lodgement in her heart.

And when her Maker from the thrall

So it is left for us to prove
Her prayers were not in vain;
And that God's grave according love
Has fallen as gontle rain,
Which, seat in the due yernal hour
Tints the young leaf, perfumes the flower.

"It leads them all," is the general reply Ring up the Central effice."

The burglar sulleuly turned the crank.

of druggists when asked about the merit of sales of Hood's Sarsaparilla.

"You know what to do now. Go Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who A glarge at the revolver was sufficient then would endure them with such a cheap

HIS STRANGE CONVERSION-HOW HE WAS BROUGHT BACK FROM INDIFFERENCE TO THE CHURCH.

Lady Herbert has rendered yet another Lady Herbert has rendered yet snother good service in the latest number of the Quarterly Feries by giving to Eaglish readers, under the catching title of "A Martyr from the Quarter Deck," a rather full life of M. Alexis Clerc, who, after serving for about twelve years with distinction, and attaining high rank in the French navy, became a Jesuit, was selzed by the Commune in Paris with many of his Order, and shot without a trial because of the cloth he wore. He was one of the six, of whom the Archbishop of Paris was snotter, who were done to death that dread evening, May 24, 1871, in the prison yard of log. May 24, 1871, in the prison yard of La Roquette. Many had heard his name, and had come to known something of him gay with him as possible; let him see how and had come to known something of him from the "Acts of the Captivity of Deaths of Fathers Olivalut, Ducoudray, Caubert, Clerc and de Bengy," published some years ago by Father de Poulevoy; but few knew of the early career of this marty of the Commune. Lady Herbert's firtill and edifying pen new tells the attractive tale; HE Takes To STUDYING THE WRITINGS OF yet it is a pity, if it could be otherwise, that such charming books as the Quarterly Series produces, should, by their high price, be by youd the reach of so many. We

would, therefore, with permission, try by a summary to bring this very singular and touching life nearer the people of the middle class. His mother died when Alexis would not kindly tell me what author has written best on religion? The priest answered: "St. Thomas Aquinas." "And is what book?" "In his theological summa." "A thousand thanks," responded Clerc, and, raising his hat, he went off to the nearest bookseller to buy the Summa of St. Thomas. A singular book certainly for a young mayal efficer to take to; yet he writes to bis father, who was naturally thirteen years old. Her death was, of course, a very serious loss to the boy; for, although she had early impressed this soul with a knowledge of a fear and a love for God, the tender shoots missed the caring hand that would safeguard and strengthen them, and they withered almost to the roots. He used to say of her that he remembered most of "out of a large book bound in vellum" of the lives of the saints, and how the stories fired him to do some great thing Years after, even when h was a naval officer, in argument with messmates who leaned towards infidelity, he said: "After all, gentlemen, the principles instilled into the heart of a child by a good mother are the most deeply engraven, and are always the best."

ADOPTS THE CALLING OF THE SEA Alexis was sent by his father early to a public school were religion was ignored
Then began for him a thoughtless if not
a wicked life; yet he was a winning boy.
A schoolfellow said of him: "Alexts is
idleness itself; but, thanks to his great gifts and intelligence, he is counted amongst the most distinguished students. Our papers and magezines have naturally been full of Cardinal Newman, who was so greatly loved and admired. One writer in his haste mentioned certain lines writer in his haste mentioned certain lines with any one." After a brilliant set on the lower deck, and young Cierc examination he passed int the Polytech-nic. He took his B A degree at seven teen While in the Polytechnic he was a pupil of the well known Auguste Comte; out Alexis does not seem to have been caught by his evil influence. He passed met many of these men later, who told out brilliantly as he had entered, and so me how much they owed to him for pleased from among many posts then vacant in the public service. To the

captain of his ship. The former says:
"M. Clerc was very much superior to
me in all scientific knowledge; but as he had not been in a training ship, he had not been in a training ship, he had never learned the names of the said of him. "He is the most z-alous of "" To the Author of 'Tyborne':

"" My Dear —: I grieve indeed at your betereavement, and thank you for your kindness in telling me of it. I said ance soon got him to kn handle a vessel well." His captain wrote: "Alexis is a capital fellow, honest and brave, and already gives proot of an energy and decision of acter that should make him a distinguished officer." THE FIRST TURNING OF HIS THOUGHTS TO

RELIGION This trip to the Southern seas became one of the turning points in M. Clerc's life. The ship touched at the Gambier Islands, where a few years before some French missionary priests had established themselves, and had so worked upon the natives, who until then were cannibals, that they brought them to lead civilized lives. "But think," says M. Clero in a letter home, "what priva-M. Clere in a letter nome, what priva-tions these devoted priests must have undergone! We passed," he says, "three days with these good people, The whole ship's company, officers and men, assisted at Mass on Sunday,—it was the first Mass he attended for ten years. "The natives sang during the Mass. I cannot describe to you what I telt in the midst of this fervent congregation, or the impression it has left on my heart." Ou the voyage home he confided to a fellow officer, who was a practical Catholic, that he meant to look deeply into the Catholic faith. Arrived in Paris, however, the calls of friendship and of duty left him little time. After a very brief rest be got orders to join the steam corvette Caiman at Toulou; she was about to sail for Senegal. He took with him some religious books, however, and in a letter later to his father ne writes now greatly he admired the writings of Bossuet, which, he said, "kept him company every evening."
Nay, writing to the officer mentioned just before, ne says: "Will you believe it, having heard we were about to leave this station "-off the coast of Guinea-"under some impulse I know not what-I got leave, rushed ashore, sought out of the missionary Fathers and made

my contession Then he adds: "Would you send me rule of life suited to a fellow on board? will now try to live well, but it is hard, When one has spent a wild youth one pays dearly for it afterwards. The recollections of sin haunt one. When I look at my past life I tremble; it is only second paper.—F. M. R., in Irish Catholic.

SKEICH OF THE EARLY LIFE OF ALEXIS CLEAC.

by the mercy of God I am not overwhelmed. I pray Him most expressly now to give me a real horror of evil."

The ship was ordered home in '47. Clerc was then a changed man.

Clerc was then a changed man. With his natural disposition to go through thoroughly whatever he undertook, he had thrown his whole saul into the study and practice of his religion. "Alimy afforts now," he writes, "are to be come a better Christian and to lave God with my whole heart." Yet the change did not make him morose or less winning than before. He was appointed to a home station at Brest, St. Nazatre, and thereabouts: and a messmate writes of thereshouts; and a messmate writes of him: "M. Clerc is more fascinating than ever. He defends his faith passionately when we attack him, but his wonderfui sweetness and good temper prevent any feeling of bitterness amongst us." He nimself, writing to his brother about

ST THOMAS.

An amusing story is told of him at this time. M. Oierc met one day in the street a venerable priest. Touching his cap, he stopped him, and said: "Pardon me, mon

to his father, who was naturally amezed at such a line of reading: "I assure you I have found greater sweetness in it than in any book I ever read." He used to call it his "arsenal," where he found always ammunition to reply to the taunts and objections of unbelieving mess mates. Meanwhile he was not neglecting his projession. The admiral (Bourgeois) of the Brest station wrote of him in an official note to the Admiralty: "Alexis Cierc is an officer full of talent, and thoroughly well educated. A pupil of the Polytechnic School, he adds to extensive theoretic knowledge a thorough acquaintance with knowledge a thorough acquaintance with the naval profession and a devotion to duty which makes him in all respects an admirable officer." Speaking of Clerc, he expressed himself still more fully: "I must not forget this young officer, who even then showed a maturity of judgment and a conscientious real for duty contract with a varied knowle

for duty, together with a varied knowledge, and so highly honorable in charac ter that a very brilliant career must be before him. His one idea was to make himself of use to everyone. I had established a kind of elementary school on while we were in harbor. Tables were set on the lower deck, and young Clerc directed the lessons of the men with a patience and ability that used to astonish me. He would himself give instructions to those who were anxious to get brevet rank in the merchant service. I have became entitled to choose what he their success in their career, and how grateful they were for his teaching All tais was not done without great

wonder of many he choose the navy; and on Ostober 2, 1841, he was gazetted a naval cadet. He joined the Triomphatte at Brest the same month, and his first voyage was to the South Pacific.

What he was then like we come to know from a messmate and from the cartain of his chip. The former are the part of the Conference of St. Via. cent de Paul. He had just been gazetted first lieutenant, but he gave to the Con ference all the time he could snatch from He is always at something good, not sparing himself for a moment."

A MODEL OF CHARITY. About this time he took a resolution, and carried it out, to divide his pay into three parts each month. One part he sent to his father, who was then old and had failed in business; one he reserved for How much this last was run upon at times by his charity to others we may castly sarmise. He would often look jestingly at his empty cigarette case when he had not left himself a sou to replenish it. To show how well balanced was his mind and how correct his views were about religion, we would quote from a latter addressed by him to his brother—the brother who was in Paris during the troubled days of '48, and was led away somewhat by the wiid politica passions of the time. The words are inter essing, too, when read in view of some cir cumstances in political life nearer home

HIS VIEWS ON THE SCOPE OF RELIGION "I do not think that religion should interfere directly in all political queston Its duty is to keep before our minds the gospel principles of religion and charity. do not say that religion should relegated to one department and politics to another. Religion is a universal law, for the end of man is to save his soul, and it is for religion to proclaim this. All things-nature, society-are but means for man to attain his end. In Adam all fell; nature became corrupt, and this corruption more or less affects everything. and in general society. Through Christ we can be reinstated in grace and can counteract this corruption. The result is that religion, which reminds us of all this, has first claim upon society, that its warnings be heard and heeded."

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French naval life that may astonish some.

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Correspondence intended for publication, as well as that naving reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Acrears must be paid in full before; the

Catholic Record.

London, Sat., Jan. 24th, 1891. BISHOP O'CONNOR'S PAS.

Bishop O'Connor's first pastoral letter

to the clergy of his diocese is admirable for its practical suggestions, its concise. ness and its comprehensiveness. His Lordship continues to the priests under his administration all the faculties which had been conferred on them by his predecessor, so deservedly promoted to the Archiepiscopal See of Toronto. The wise regulations of the former administration are still in force, and will be of obligation, as in the past. Bishop O'Connor then directs attention to the Encyclical of His Holiness Pope Leo XIII. on the evils of African Slavery, and orders a collection to be taken up in aid of its suppression. Tais collection has been already handed in, and amounts to a bandsome sum, which will be forwarded immediately to the Sacred Congregation of the Propaganda, for distribution among the missionaries scattered all over the Dark Continent, who are attending both to the temporal interests and the spiritual enlightenment of the dusky races which inhabit the interior of that savege and tracklass continent. Never was scheme so wisely planned for the redemption of the unknown millions inhabiting those tropical regions and for the abolition of the slave trade than the simple method at first suggested by Cardinal Archbishop Lavigerie, and now approved of by His Hollness Pope Lao, and recommended to practical effort and immediate action by every Catholic Blahop in the universe. The sums collected in each parish church may be of small smount, but the aggregate, willingly contributed in every church large and small, all over Christendom, will amount to several millions. These resources shall be faithfully applied to the two fold blessed work of spreading the light of Christianity to the inmost recesses of Darkest Africa and of alding every

order issued some time ago by the Holy Father, viz, that a collection be taken un in every church on each Good Friday of the year. The results of this general collection shall be applied to the protection and preservation of the holy places in Jerusalem and vicinity. For many centuries have these places been the battleground on which h Tark and Christian contended for the mastery. So early as A. D. 614 the Persian monarch Chosroes invaded Palestine at the head of a num. erous army, a contingent of which mustered 26 000 Jaws. The city was captured after a protracted slege, and 20,000 Chris tlans were butchered by the enraged and vangeful Jaws. The Church of the Holy Sepulchre was burned and the true cross, which was enshrined on its main altar, was seized by the infilel and carried away into Persta. Fourteen years afterwards the Christian Emperor, Heraclins, who reigned at Constantinople, defeated the united armies of Jews and Pagans, in three great battles, and insisted upon the restoration of the true cross as one of the necessary conditions of peace. We are told in history that Heraclius entered Jerusalem at the head of his triumphant army, and undertook to carry on his Imperial shoulders the true cross to the hill of Calvary. The legend says, that, as he attempted to proceed up the hill, some hidden force arrested his progress, nor could be advance a step further until directed by the Archbishop of the city-the saintly Zuchary-to put off his royal insignia and clothe himself in humble attire, that thus be would more closely resemble the lowly, suffering Master, who first bore the precious burden for the redemption of the

His Lordship reminds the pricets of an

It was Constantine the Great, first Chris tian Emperor of the Roman world, who made of the holy places a rendezvous and place of pilgrimage for all Christians.

Cite Catholic Record.

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The Mahomedans, under command of the indifference of Catholics in dis, therefore, clear that the Caurch in this Dominton. There they are texed question does not regard this as a non heavily twice over for the education of fundamental question; and besides their persistance in cutting off all com July 15, 1099, and it is said that of the schools, whose resources are unlimited. Turkish armies 70,000 were slain by the crusaders. The Turkish Sultan, Toronto, ought by this time to feel itself to exercise such tyrandy under to feel itself.

It may be said that these minimals. Saladhur, who fought against the ailied armies of Europe under Richard III, dence of the public, and sufficiently Frederic Barbarossa and Louis IX., King guarded and protected against the how- that therefore they should not now of France, drove the Christians out of lings of fanaticism, to grant to the Catho-Jerusalem, but afterward concluded a lics of Ontario equal rights with the tresty with the European powers, in Protestants of Lower Canada. The latter, virtue of which all Caristians would have as it has been often shown in these free access to the holy places. From columns, are treated with that feirness 1832 to 1840 Jerusalem was in the hands and justice in the matter of education of Mahomet Ali Pasha of Egypt and to which their numbers entitle them. Jerusalem was governed by his son They are not one third or one half Ibrahim Pasha. Just now the French of the entire population, yet the Catho-Government exercises a protectorate lic Government of Quebec allows them supervision over Jerusalem and the one third of the school taxes raised from Fathers of the Franciscan Order have the railway companies, chartered corporimmediate charge over the places con- ations, etc. The Catholics of this Presecrated by the footsteps, the miracles vince are one sixth of the whole populaand the precious blood of the Holy Ose tion, and they are allowed not one cent of slain for the world's redemption.

> The following clause in the Bishop's admirable pastoral letter must strike would be entitled, in justice, to but oneevery body in the diocese, whether priest or layman, with the practical character of erosity grants them one third, which is its provisions:

"I regret to say that there are in the their natural right. diocese a few churches whose revenues are so small as to render it hardly possible to pay even the interest of the debt upon them. The debt is therefore steadily in creasing. To remedy this in as far as I can, I have decided to devote all fees received for dispensations to paying; first the interest and then the principal of such general taxation raised in the Province debts. That this may be done with as for school purposes. little delay as possible, you will hence-forth accompany your petition for a dis-pensation with the fees for the same. This will have, I believe, another very desirable effect, that of lessening the number of such petitions, which will be a relief to you and to me."

The sums raised from this source may not be sufficient to reach the capital of ment, as opposed to the authority of the the debt, incurred in some parishes, in Church, is now what it has always been, the construction of churches too large a mere fiction to be used only for the and too highly decorated for the resources of the worshippers, but these sums will certainly meet the interest so indebted, to shoulder the responsibil ity, and make greater efforts and renewed personal sacrifices to clear off he encumbrances. We feel assured that all our coreligionists so indebted, and Pittsburg, Pa., Presbytery of the Rechivalreus attempt at the suppression of all others who share in the difficulties of their position, will offer up most fervent prayers that health and long life be vouchsafed to so generous a father, and that he may live long enough to see every church and chapel in this diocese freed from debt and owned solely and

Bishop O'Connor calls attention to the necessity of every ratepayer sending in his name to the clerk of the city or municipality in which he resides, and monizes better with the spirit of the giving a written declaration, stating that he is a Catholic and a supporter of the Catholic Separate school in his district. This declaration must be entered and filed in the office of the town clerk on or before the 31st day of March. Those whose names were so entered last year, or any time previous, need not renew their ation in the matter of political dissent declaration this present year or at any future period; but many people change their place of residence from one town or city to another. This is the case, especially with railway employes and machinists generally. When out of em- Caurch, and thereby "commit hemous ployment, or anxious for higher wages, sin and scaudal contrary to the word of they transfer their allegiance from one God and to the profession of the Remunicipality to another. Then it becomes necessary for them to enter their thereon, and to the ordination vows of written declaration of membership of the the ministry of said Church." Catholic Church and their willingness to support the Catholic Separate school: other charges against the ministers by a otherwise their school taxes are paid into vote of twenty four to four, and they the treasury of the Public School Board of have accordingly been suspended on the Trustees and the education of their charge of heresy, of which they have children is paid for at the expense of their been found guilty. One of the ministers, Catholic neighbors. Last year Sep. Rev. Mr. McClurkin, declared that the arate school taxes were misappropriated court which sat upon his case was "preto a very great extent by the careless. | judiced, unfair, and un Christian in its ness of Catholic ratepayers who would rulings," and refused to take any part in not give themselves the trouble to write | the trial. Taree of the churches which a few lines and hand in the proper notice have thus been deprived of their pastors to the clerk of the town or city in which have petitioned for their restoration, they lived. If the Catholics in the United and a fourth has closed its doors enthey would embrace it! There all take part with the convicted clergymen. Catholics are taxed heavily for the support of Public schools, and are again cently been frequently made, that there taxed for the building and equipment is a fraternity and virtual unity among The Jews, who were forbidden by the of Catholic schools, which the Church the different Protestant Caurches, inas Pagen Emperor Hadrian, to enter the and their own conscience tell them are much as they differ upon non-fundacity under pain of death, were permitted of absolute necessity that their mental doctrines only, it is worthy of stances, from six months to two years. by the Christians to enter once a year, on children may not be robbed of remark that the charges which have The seconds are also to be punished in

munication and braving the inclemency their youth, and they submit to the obedience to the decrees of the Church a practice which is forbidden by the laws of winter in their determination to injustice and pay freely for the support is required as a condition of obedience of God, and by the laws of the land also enter and plunder the city, forced of their own schools. In Canada there to God's word. their Patriarch Sophronius to capitulate. are people who must be coaxed, and In the eleventh century Palestine was forced by spiritual threats, to give their chilinvaded by the Saljuc Turks, who took dren a Christian education, although they morals, and discipline, because Carist ossession of the holy places and sub- hear it explained how limited are the has constituted her an infallible authorsected all Christians who approached resources of Catholic school appropriations ity in regard to things spiritual, but she them to the most cruel indignities. The and how all the taxes from corporate has not decreed, nor will she ever do so, barbarous treatment which these suffered | bodies, railway companies, chartered corroused the indignation of all Western porations, etc., are poured into the treas-Europe, and great numbers of the chiv | ury of the common schools ; yet they com- government of the country, on such a | Christian influences for many centuries. alry of France and Catholic England plain if they have to pay five cents more plea as that put forward by the Rewere led by Godfrey de Bouillon to than their Protestant neighbor or if the formed Presbyterians. It is reserved DIVORCES IN THE UNITED recover the sepulcine from the Infi dels. Jerusalem was stormed and taken inished and equipped equally with Public lips the cry of civil and religious liberty

> such taxes for the benefit of their schools. Tae Protestants in Quebec, being only one-seventh of the whole population, seventh of such taxes, but Catholic genmore than double of what would be

> It is to be hoped that during the session of the coming Local Parliament in Toronto, some provisions will be made whereby the Catholic Separate schools of Ontario wal obtain their chare of the

> > PRACTICE vs. THEORY.

The frequency of ecclesiastical trials. on account of heresy, resulting in conviction, is an indubitable evidence that the Protestant principle of private judgpurpose of vindicating Protestantism from the charge of rebellion against the authority of the Catholic Caurca. There accruing, and will encourage the people, are, at the present moment, several trials of ministers going on in the different denominations of Protestants in the United States. One which is exciting especial interest is taking place in the formed Presbyterian Church, Tais Church does not permit hymns to be bers from voting at elections, and the name of God in its Constitution.

> century, maintaining in one of its clauses that " persons who make a credible profession of Christ should be received into Caurch membership on their acceptance of our testimony and terms of communion without binding them to our explanor in other questions."

Charges were brought against them for voting at a recent election, and for heresy whereas they depart in the above statement from the doctrine of the formed Presbyterian Church founded

The Presbytery sustained this and States had this privilege, how eagerly tirely, showing that the congregations

In view of the assertion which has re

The Catholic Church requires, indeed, obedience to her decrees on faith, that her children cannot take part with | disgrace their countries, notwithstanding their Protestant fellow citizens in the the fact that they have been under to exercise such tyranny under the guise

It may be said that these ministers by taking their ordination vows voluntarily sacr fixed their liberty of thought, and proclaim doctrines contrary to the belief of their Church ; but we must point out how contrary to all the teachings on which Protestantism rests is the prac tice of the same sects which proclaim the fullest liberty.

Tae Ray. John Breckinridge, the wellknown champion of American Presbyterianism, in his first address in the controversy with Rev. John Hughes (afterwards Archbishop of New York)

"Those who surrender voluntarily the natural rights of conscience, the rights of free worship to a spiritual Prince or Pontiff, do not continue to be free in these respects—nay, they cannot be said to be free in any respect. A man who is chained by one limb only is restrained of his natural freedom as truly and al most as effectually, as to all useful purposes, as if he were chained by every limb. It is like a semi-paralysis of the body."

If we but change the words "Prince or Pontiff" into "any Church authority" we may justly consider that the above paragraph sets forth correctly the professions of Presbyterianism. Its practice is seen in the action of the Pittsburgi Presbytery.

There is another case pending in the Protestant Episcopal Church in the diocese of Oblo. The Ray, Mr. MacQueary is under trial for refusing to believe Christ's birth of a virgin, and His bodily resurrection. There is little doubt that this case will also be decided adversely to the defendant, unless the Protestant Episcopal Church intend practically to abnegate Christianity itself. But though the case is much worse than that of the five Presby terian ministers, it is equally a proof that Protestant practice is quite different from its theory that private judgment is the supreme arbiter in matters of religion. Mr. MacQ neary appeals quite confidently to his understanding of the Saipture on these subjects.

DUELLING.

Duelling is still practiced in many Euro. Protestant countries. pean countries, where it is regarded as The opinion of the Vermont judge is sung at its services, and prohibits mem. the only means of repairing the wounded more prevalent among Protestants, not fulfil it they must know it, and so we offering themselves as candidates for parties concerned are in high life, and Canada, than might be supposed by political offices on the ground that it is particularly when they belong to the those who have not facilities for ascermorally wrong to participate in the military. In the United States, especi. taining how widespread has become the unreservedly by God and His people. government of a country which has not ally in the South and West, duelling sentiment that marriage is nothing During the course of last summer five than in Europe, as it is generally not to be ended when both parties wish for air play, though there is really no ideas of preserve as far as possible an equality moral code is therefore not in accordthe law of God, whatever may be the where individual judgment is the ful or fair.

wiped out by the gradual force of public opinion and good legislation which refuses to admit that the duellist is any. thing else than a murderer in intent or in fact according to the issue of the

The Japanese Mikado has recently issued against the barbarous practice a decree which might be imitated with advantage in France and Germany, where it it still practically legalized, as it is seldom punished as it deserves. Indeed in Garmany it is obligatory on military men to fight duels under certain circumstances, and it constitutes part of the training in all military academies. with the result that many of the young military students are annually killed, and many more seriously and permanently injured by the wounds received; and these fatal conflicts sometimes take place as it were by wholesale.

According to the recent Japanese decree any person provoking another to fight a duel, or any one accepting a challenge, shall be fined heavily, and condemued to serve in the galleys for a us if they could, but only Cath period varying according to the circumpayment of a certain sum of money, to their Catholic faith and educated into been sustained against the offending proportion to the extent of their particilament over the misfortunes of their the ways and practices of infidelity, clergymen are that they sinned bein. pation, and any one who ridicules or country and the departure of its ancient | The Catholics in the United States ously against the word of God by voting | blames the person refusing to accept a

This empire, though as yet pagen, has given an example to those Christian countries which still retain so barbarous gained sway. The progressive spirit exhibited by the rulers of Japan in every. thing which savors of civilization should bring the blush of shane to the cheeks of those Christian people who still allow the barbarities of ancient paganism to

In Vermont divorces are granted for the most trivial causes, which would not be regarded as sufficient in other States, single term of a county court, applications were made for twenty seven separations, nineteen of which were granted, that the parties "could not live peace cannot live peaceably together, and the court acted on this view.

small as that State is, two hundred are made exceedingly honorable." divorce cases were recently tried before the courts, and most of them also were recently at Springfield, Mass., which successful. The frequency with which proves that Catholic schools are divorces are granted for the most able to do more than merely teach Cath. trifling causes has become an evil of olic children their prayers. Simultanesuch magnitude that the most thought | ously with the Mail's speering remarks. ful persons in the United States are | we are informed by the public journals enquiring what remedy can be applied that at the late Civil Service examina-

titled to be reared under the care of in the Post Office, and the five who stood both parents, and from this it follows at the head of the list were pupils of the that the inviolability of the marriage tie | Cathedral parochial school, is the very basis of Christian civilization. The only true remedy for the crying evil arate schools have frequently shown of those frequent separations which break up so many families is, therefore, we have published the last few weeks, as to return to the Catholic practice, which | also in the present issue. does not permit divorce for any cause whatsoever. The granting of divorces on any pretext results in the destruction of all the family ties, which are the basis on which society is founded, and the consequence must inevitably be the ruin of society.

It would be a consummation most desirable if the Catholic theory of the indissolubility of the marriage tie were made the law of the United States, and indeed of all civilized countries, but we can scarcely hope that this will be done. Divorce is essentially a Protestant institution, and Protestantism is so tied to its spiritual and temporal. idol that it is to be expected that new facilities will be granted, rather than that obstacles will be thrown in the way number of families broken up in these

honor of the insulted party when the only in the United States, but even in often takes even a more horrible form more than a civil contract which ought fair play about the savage and un Ohris. adopted; for though it is known that he tian code, even when conducted so as to is avowedly an infidel, and that his between the combatants. It is against | acce with the morality of Christianity, rules which govern it, and no mutual supreme law, it is an easy matter to understanding can make it either law. engraft the most monstrous enormities upon the system which results there-In the British Empire, to the credit of from, and which we are still expected to Great Britain it is to be said, the practice is virtually extinct, it having been Caristianity. Morality is not to be taught as a sys

> thought and wisdom. It is based upon the eternal truth of God Himself, and if inculcated from any other point of view moral teaching must be a lamentable failure. Atheists and intidels would pretend to teach in the schools a system of Ciceronian or Platonic morality, but the only solid foundation on which mor ality can be taught consists in the Chris tian religion, with its dogmas and practices as inculcated by Christ and His Apostles and their legitimate successors. It is on this principle of divine revelation that morality was ordered to be taught under the old law, and we need not look for any other principle on

tem of maxims founded upon human

which to teach it now. These are some of the reasons on account of which Catholics cannot be satisfied with either secular schools, or those for which a mongrel Caristianity is invented to suit the diverse fancies of religion-makers of every grade of belief, Such are the schools which the enemies of Catholic education would force upon schools, pure and simple, can meet our requirements.

The Pope has appointed Canon Fritzen, a Garman, to be Bishop of Streeburg. Canon Marbach, an Alsatian, has been country and the departure of its ancient | The Catholics in the United States ously against the word of God by voting blames the person refusing to accept a appointed coadjutor, but without the glories. In 636 the city was besteged by will rise up in judgment against and violated their ordination vows. It challenge shall be punished as a libeller.

RELIGION IN THE SCHOOLS.

It is a witticism which the Mail and some other journals of the same stamp are fond of repeating, that the Catholic schools are merely institutions intended to prop up the influence of the Church, and that little is taught to Catholic chil dren in them except to say their prayers and invoke the saints, and only a few days ago this statement was made for the fiftieth time at least in the columns of

We might retort that even if Catholic education were what the Mail describes it to be, it would be preferable to that kind of education which brings up youth to lose all confidence in the efficacy of prayer, this being the kind which the managers of the Mail seem to have had, if we are to judge by the ridicule it cast not long ago upon the acts of some of except, perhaps, Illinois. Recently, at a | the Protestant clergy who, during a severe drought, prayed for rain. We are such views of the Tom Paine and Bot the reason being in most of the cases Ingersoll school should throw ridicule upon the practices which, we are proud ably together." One of the judges gave to say, are observed in our Catholic it as his opinion that the law ought to schools, of offering up prayer to grant separation whenever the parties | Almighty God and of recognizing that the friends of God, His saints, are worthy of honor, in accordance with the words of We learn also that in Rhode Island, David: "But to me Thy friends, O God,

But an occurrence has taken place tions held in the city above named nine-It is evident from the first principles teen girls presented themselves for of natural law that the children are en- examination as applicants for vacancies

In Oatario many of our Catholic Sep. equally good results, examples of which

But it is not pecessary to enter here into a detailed refutation of falsehoods which have been over and over again refuted. We have a few words to say, however, upon the importance of religious education, which the enemies of Catholic education in Ontario regularly attempt to belittle.

The duty of parents to educate their children religiously is founded upon the divine law, and it arises even out of that natural law which obliges parents to instruct their children in all things which are necessary for their welfare,

Nothing was more strictly enjoined upon parents under the old law than the duty of thoroughly instructing the young to prevent the alarming increase in the | in all the obligations and practices of their religion. Thus by command of G id Moses impressed on the people the necessity of fulfilling the law, and to read in Dauteronomy iv. :

"You know that I have taught you statutes and justices, as the Lord my God hath commanded me: so shall you do them in the land which you shall possess . . . For this is your wis-dom and understanding in the sight of nations, that hearing all these precepts they may say: Behold a wise and great that hath Gods so nigh to them, as our God is present to all our petitions. For what other nation is there so renowned that hath ceremonies and just nowned that hath ceremonies and just judgments, and all the law which I will set forth this day before your eyes. Keep thyself therefore, and thy soul carefully. Forget not the words that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons."

It was a most striking scene when Moses pronounced these words, on the plain beyond the Jordan in the hearing of all Israel. He had brought his people to within sight of the promised land, which he himself was not to enter, after having led them to its boundary; and now the aged leader gives his last admonitions which they were to observe perpetually as a sacred revelatlea from God Himself. And how important is this revelation. How strongly does he insist upon it that they shall put their entire confidence in a God who has been so bountiful to them; and they are not merely to observe some vague principles of a humanly devised morality, but they must accept with all their hearts the statutes and precepts which were commanded them and all the ceremonies and religious rites which had been divinely appointed for their observance.

They are required by these final and parting words of their great legislator to observe the law in all its details-including its most minute ceremonies. And, in conclusion, they are told to inculeste these almonitions upon their children and grandchildren.

The principle of religious education is. therefore, no new invention. It was inculcated by Almighty God from the very beginning; it formed an important feature of the law given to the Jews; and there is certainly no reason to suppose that Christiens are exempted from observing a law which has its foun lation deep in the nature of humanity itself whole future of o our receiving in y to enable us to fu life towards God, o Further on in th

JANUAL

tion, Moses tells th for God must be g heart, their whole strength. these words to thy meditate upon the and walking on the rising. And thou

entry and on the d Religion is ther spring of all our impressed upon of never be forgotten so much importan chief study in the certainly do not me be the only subject instruction given limited to this subj

> " PEACE The remarks v

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tor of the Presbyte from the hands o were somewhat of some extent an off sisterhood of the terian Churches. The position of l

might lead to the s as we pointed out, nization, which we by the genial edito and we have no hearted and peac both communions contradiction to Churches, and inst as an omen of peas present appearan likely to widen the It is not to be

our Protestant fr that our view of th malicious pleasure wish to have truth us to say plainly ti ing to close our ey that Christian uni but by the ackno faith which Christ r sent His Apostles the world saying:

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" That hencefort dren tossed to and with every wind wickedness of men, (Eph iv, 14)

because, as it sup was a token of th which was offered the birth of our Sa ont that both the violated most assur line of their resp canons and the pra of England undou exercise ministerial have been properly and that they have to exercise such fu The Rev. Dr. Mc authorization, and terlan Church equa phemous, the Cat which the Church derive its ministry.

iastical superiors f canons, but the which may be pr sentiments of the most emphatically points out that th d scipline of the " for the preserva broken down by o Christian fellowst efficacious attentio the Church."

We have not ye

has been called to

The Churchman irregularity in the McMullen was r should not, ther mitted to commu rubric which pres ad mitted unless firmed, or, at least and desirous to

for God must be given "with their whole heart, their whole soul, and their whole and walking on thy journey, sleeping and rising. And thou shalt write them in the entry and on the doors of thy house."

Religion is therefore to be the mainspring of all our acts, and it must be so impressed upon our minds that it may never be forgotten. Certainly those who would drive it out of the school room do so much importance that it should be the chief study in the school room, though we certainly do not mean to say that it should be the only subject of attention, nor is the | to the newspapers, denouncing his coninstruction given in Catholic schools limited to this subject.

" PEACE ON EARTH."

The remarks we made a couple of weeks ago in reference to the sermon preached by the Rev. Dr. McMullen, the Presbyterian minister of Woodstock, in St. Paul's Anglican Church of the same town, on Christmas day, have been fully justified by succeeding events.

The Rev. Dr. was until lately Modera. tor of the Presbyterian Caurch of Canada, and it might be supposed that his action in preaching for an Anglican congregation, and receiving the communion from the hands of the Anglican rector, were somewhat of an official character, and that the whole transaction were to some extent an official recognition of the sisterhood of the Anglican and Presbyterian Churches.

The position of Dean Wade, the rector. might lead to the same conclusion. But, as we pointed out, this apparent fraternization, which was hailed with delight by the genial editor of the Sentinel Review, and we have no doubt by many kindhearted and peace-loving members of both communious, was an act in gross contradiction to the spirit of both Churches, and instead of being welcomed as an omen of peace between them, from present appearances it is much more likely to widen the breach.

It is not to be supposed, as some of our Protestant friends have thought. that our view of the case arises from any malicious pleasure which we take in the irreconcilable character of the divisions of Protestantism, but solely from our wish to have truth recognized as it has been revealed to mankind. This obliges us to say plainly that it is not by agreeing to close our eyes to the divers errors which are taught by the various sects that Christian unity is to be attained, but by the acknowledgment of the one faith which Christ revealed, and which He sent His Apostles to teach throughout the world saying :

"Going therefore teach all nations to observe all things what-

dren tossed to and fro, and carried about with every wird of doctrine, by the wickedness of men, by cunlarg craftiness."

because, as it supposed, the occurrence was a token of that "peace on earth' which was offered to mankind through the birth of our Saviour, but we pointed out that both the divines concerned had violated most assuredly the strictest discip line of their respective Churches. The canons and the prayer book of the Church of England undoubtedly forbid any to exercise ministerial functions, unless they have been properly ordained by a Bishop, and that they have been hesides authorized to exercise such functions in the diocese. The Rev. Dr. McMullen bad no such authorization, and on his side the Presbyterlan Church equally condemns as blas phemous, the Catholic priesthood, from which the Church of Eagland claims to derive its ministry.

We have not yet heard that Dr. Wade has been called to account by his eccles iastical superiors for his violation of the canons, but the Canadian Churchman, which may be presumed to voice the sentiments of the Church of England, most emphatically condemus him. It points out that the solemnly instituted d scipline of the Caurch, established " for the preservation of the faith," is not to be "wilfully and capriciously broken down by one of her sons on any pretext whatsoever, even though it were done in the sacred name of charity and Christian fellowship," and it demands that "the case receive the prompt and efficacious attention of the authorities of the Church."

The Churchman finds another gross irregularity in the fact that Rev. Dr. McMullen was never confirmed. He firmed, or, at least, that they "be ready and desirous to be confirmed." The

of humanity itself, for we know that the whole future of our race depends upon our receiving in youth proper instruction ing to their own fancy should "abstain to enable us to fulfil our duties during to the sacred functions in the sacred functio in having a judicial authority in the Further on in that same solemn instruc. Church if its ordinances are to be set tion, Moses tells the people that their love aside on the whims of individual minis

From the Presbyterians, Dr. McMullen strength. And thou shalt tell meets with as little encouragement as these words to thy children, and thou shalt Dean Wade from the Anglican clergy; meditate upon them, sitting in thy house, for though the former do not seem to be quite so much disturbed about the affair as the latter, the Review, a Presbyterian organ, though alluding to it very briefly, gives us plainly to understand that it does not make the probability of intercommunion of the two Churches any stronger. It is only the action of two individual ministers, and we are led to not obey these precepts. Religion is of the inference that both acted injudiciously to say the least. The Rev. Mr. Wade particularly has brought about his ears a series of pungent communications duct as rebellious and lawless.

Under the old law, Core Dathan and Abiron were severely punished for assuming to themselves the priesthood unlaw. fully-Num. xvi :- and under the New Law we are equally told that "no man taketh this honor to himself but he that is called by God as Aaron was." In thus doing, the rev. rector of Woodstock and the ex Moderator are in exactly the same position; for neither of them pos sesses that authority through the one Caurch which is of Apostolic origin. Church unity, therefore, cannot be at sined by the whimsical conduct of these gentlemen, nor in any other way than by submission to the authority of St. Peter's

One Church of England correspondent of the Mail tells the ex Moderator that the latter would be welcom ; to the Church of England "as a honored friend and the stars in the shantles of the far West brother but that "he should enter the household of faith by the front door, and not by means of one of the servants, in violation of his duty, knocking off a board Montreal. The institution, inside whose from the back fence." Another, the Rector of Clinton, asks: "Shall an officer of a Church deliberately break the rules of that Caurch which he has most solemnly promised to observe and to obsy !"

It certainly seems to us reasonable, as a general rule, that the officers of an associ ation of any kind should obey its rules but when such an association is itself founded upon the principle of rebellion, as the Church of England is, how can it consistently demand lovalty and obedience from its own members?

The ridiculousness of the muddle in which all the parties who are concernel. in the aspiration towards uniting the sects of Protestantism into one body, is further exemplified by the remarks of the Christian Guardian on the article la the Canadian Churchman. Tae Guar. dian, which is the authorized organ Methodism in Canada, ridicules the claim of the Churchman that ordination by a bishop is necessary for the exercise of ministerial functions, or that confirmation is required before a pious man be admitted to communion. Nevertheless the Methodist discipline requires a species of ordination for its clergy also. But the Guardian evidently does not consider any divine mission like that of Aaron as at all essential. It bases its claim in favor of Dr. McMullen

merely on the facts that the sermon was worthy of the encouragement and help of a Christian sermon" and admittedly "eloquent," and that it displayed good

feeling." It concludes thus :

"It may be said that the Churchman is only contending for the rules of the Church. This makes it all the worse. Individual acts of bigotry and exclusive-ness are bad enough; but organized exclusiveness is still worse."

One inference we may certainly draw from the discussion, that "Peace on earth" among the sects is still a very remote prospect, and will be so until they all revise their creeds and discipline radically once more.

THE PSEUDO-BENEDICTINE MONK.

New York papers state that Father Ignatius, the bogus Benedictine monk, is a failure in that city as a missionary, notwithstanding that he has adopted that style of preaching which is usually so successful with average Protestant communities-abuse of Popery. It seems anomalous that one who professes to adopt as his means of attaining sanctity the example and rule of life of an illustrious Catholic saint, should abuse the Church which furnishes such s model for imitation, yet such is the role

which the pseudo-Abbot has chosen. If the Abbot be right also in employing a cericature of the ceremonies of the Catholic Church in his religious services. for the purpose of symbolizing doctrines which have been repudiated all along by Protestants generally, and even by his own Church, the Catholic Caurch, which has always taught those doctrines, ought should not, therefore, have been ad. to be held in deep respect and veneramitted to communion, since there is a tion for having preserved "the faith rubric which prescribes that none be so once delivered to the saints." The admitted unless they have been con- Rev. Mr. Lyne is, therefore, very incon-

isters of the city itself. It adds that while there is room in New York for a clear sounded call to duty and the religious life, there is no demand for sectarian evangelism declared by a cowled monk, standing at the church door to collect money for establishing a monas tery on the top of the Weish moun-

Curiosity induced many to go to see what an Anglican deacon locks like when dressed in the habit of a Catholic religious community. But that is all. He created no religious fervor, and his preaching had little or no effect. "The cowl does not make the monk," and Mr. Lyne's preaching did not produce on the New Yorkers fruit like that which resulted from the zeal and eloquence of Father Monsabre in Paris and Rome.

ST. BENOIT-JOSEPH RETREAT.

A MIDNIGHT MASS.

To the Catholic Record, London: MR EDITOR - Ever since that golden period in the world's history when the Star of Salvation twinkled at Bethlehem, and the Sun of Redemption flished over Calvary, the Church, fathful to the commeration of the greatest of events, has chanted the midnight Mass. It was sung in the catacombs when the trumpets of per secution resounded amongst the seven hills and the blood of a bleeding faith flooded the Fiavian amphitheatre: it was cele the risvian amphilicaire: It was cele-brated, without interruption, year after year, throughout the centuries, in cathe-dral, church, chapel or on the mountain side. Beneath the dome of St. Peter's, that monument of Angelo's gentus, and in the hut of the far away settler of the new world, the same indinght Mass has ever drawn the children of religion to the altar of devotion. I have heard it in the gor geous basilica, I have listened to it beneath yet never did I attend its celebration with more peculiar sentiments than this year walls chance found me that evening, is a refuge for the old, a home for the mental's or physically infirm, a retreat for the weary and world-tired travelers along life's rough highway. It is under the care of the Brothers of Charity, and is the only Catholic justication of its kind that our country possesses. Drawn there by curtostry, as well as by other circumstances, I found myself last Cirist mas night kneeling amidst its inmates and listening to the great sacrifice of ages re-

peated. It was to my mind a scene of contrasts. What strange and sublime thoughts filled my mind as I studied the ecene! What peculiar webs of fancy were woven by the shuttle of reflection in the loom of the soul! All constrasts! The darkness of nature outside contrasted with the splen dor of light in the richly adorned and beautifully freecoed chapel; the sombre garbs of the community contrasted with the jewelled flashing of the sacerdotal robes ; the swell of music, and the echoes rabes; the swell or music, and the echoes the Gloras chauted nineteen centuries ago amongst the hills of Jades, contrasted with the pensive devotion or the more allern silence of the varied congregation; the dark night of the mentally week, as they contempla ed from the gloom of their souls the mysteries beyond the understand lng of the brightest intellect, contrasted with the whole picture of life, movement and devotion. Yes, it was a fit subject for the study of the artist, poet, or phil-

Oce the Mass over I made enquiry about the institution, and was sur-prised to discover that we had, in our midst a place so useful, so necessary, so There are many institutions in the land, asylums, homes, refuges, - Catholic and Protestant; - but this I found to be the ply one of its class that is under the control of religiouses whose lives are devoted in noble sacrifice, to the grand work of lift-ing up fallen humanity, of steadying wavering or staggering nature, of doing the real work of the Samaratin. Institutions like this are as stars in our sky of wretchedness, when the sun of prosperity has gone down. But St. Paul says: "Stella enim a stella differt in laritate"-so do these differ in import.

I found this retreat, situated within five miles of Montreal, free from the din and clash of city life, surrounded by the most picturesque and varied scenery that the magnificent St. Lawrence affords. Fresh air careering down from with pure breezes from the giant flood, and from away beyond the purple heights of Belloil The house is large, and ample for the accomposation of a couple of hundred or more inmates. One thing attracted my attention-the airy height of the rooms and the look of extreme cleanliness, that from the large billiard hall to the neat refectory, seemed to pervade the whole place Cleanliness is next to Godliness,' dage that is exemplified there. baths, the temperature regularity, the very washing machinery—all indicate the wholesomeness of the establishment. It appears the house has for object date those families who have accomodate those families who have members afflicted with mania, epilepsy, dipsomania, or other infirmities, and who do not wish to place them in the common asylums or hospitals, where no particular care can be given them. In St. Benoit-Joseph a patient can have one or more rooms, and even a special attendant brother, at will—or according to agreement. A specially qualified medical gentleman daily visits the house, and all the most tender care is bestowed upon the boarders. A chaplain is attached to the establishment. Persons of all denomin ations are welcome, and for those of the

retreat and its directors, Esto perpetua!
Yours thankfully,

ARCHDIOCESE OF KINGSTON.

ADDRESS AND PRESENTATION TO REV. C. J. DUFFUS AT MERRICK-

VILLE

eath of the late lamented Father O'Donoghue, has been the cause of deep and heartful sorrow to the Catholic people Though but little over two years in charge of St. Ann's, Merrickville, his affable and genial manners as a Corlstian gentleman had endeared him to all our ctuzene, irrespective of creed, while, with those of the "bousehold of faith," who were more intimately aware of his zeal for the salvation of souls and the sacrifices he was constantly making in their behaf, he had enshrined times f in their affection to such a degree that the intelligence of his gate of that heaven'v mansion where all emoval was a source of universal sorrow. This was plainly manifested on Sunday, the 11 inst. After Mass, the announce ment of his removal being officially made. a delegation of the parishioners approached the altar rails to read the subjained address, and made the presenta-tion of an accompanying gold watch; and while being read there was bardly a dry eye in the large congregation present, while many found it difficult to suppress the sobs of angulah their wailing hearts

ADDRESS. To Rev C. J. Duffus: J Duffus:

DEAR FATHER—It is with the soft saddees and joy that we not this, your last Sunday as We are pleased to know that and zall in the work of your er has attracted the attention the Archbishop of the diocese has decided on your promotion the organization of the long establishment, while we rejoice at your dromotion and wish you Godmont help giving expression to make the promotion and wish you Godmont help giving expression to make the promotion are the amounce of the soft and the promotion are the soft has new or has cast over us. The feel your veneration for their ment of your early departure for this ner space of labor has cast over us. The feel ings of respect and veneration for thei pastor is (we are happy to say) character ritte of Catholic communities. But, Rev Fatner, we consider these terms do not full express our sense of the many obligation this parish of St. Ann's is under to you, for Fatner, we consider these terms do not fully expless our sense of the many obligations this parish of St. Ann's is under to you, for your untiling efforts to improve its spiritual condition. The recollection of your many elequent sermons in exposition of the divine revelation of God to man, in which the love of the Creature for His creatures was so beautifully portrayed, will always be cherished by us as among God's most serred blessings, while the scathing demunciations of the many weaknesses a dvices of our erring numanity, of which we need not make special mention here, unless we would refer to your constant endeavor to reseme those of our parish who were unhappily addicted to the vice of intemperance from its degrading and demoralizing influences, while the remindered by us as lessons to be thought over and woven into our daily life. Your labor of love to looking after the spiritual trading of the chudres of the parish is one we cannot sufficiently appreciate. Placed, as we are, in a mixed community it is of the atmost importance that their young minds receive the antidote to the poison or indifference to their sciritual interests, which is as sedulously cultivated in this age and which parents (generally speaking) neglect to supply. Your recent efforts to cultivate a spirit of Christian brotherhood, by adding, very libraily, the C. M. B. A. reading room and horary, and ancouraging others to do likewise, will, it is to be hoped, result in a taste for healthy literature, as well as furnishing legitimate relaxation and amusemento sit who make those rooms their social resort. That you accomplished so much in the short time you have been our pastor (considering the fact that we had been a comparitively neglected portion of the Lord's vinevard, in the past) is to be stiributed, under God, to your zear if or the salvation of souls, which will not allow, even, your weak state of health to interpose an obstacle to what you consider your duty. We had bright anticipations of the spiritual harvest you were preparing i

The rev. gentleman, who was also deeply affected, made an eloquent and characteristic reply, of which, as he spoke extemporaneously, I can only give a brief outline, as follows:

He thanked the parishioners for the sentiments expressed in their beautiful address which, he said, were the prompt ngs of their too kind and generou hearts, but of which he claimed to be unworthy. In his work among them he vas merely performing his duty, and it anything he had said or done was productive of lasting benefit to the parish, the praise was to be ren dered to God and His Divine Son, in whose bands he was but an humble instrument. He gave some parting admonitions in regard to the evils of intem-perance which breathed the apostolic spirit of charitable solicitude and anxiety for the spiritual welfare of its unfortunate votaries, which he implored all to remember with the same tenacity they would the injunctions of a dying parent, Turning to that portion of the address the children, he expatiated on the importance of the work of instructing them in the truths of our holy religion. he said, was a work he particularly de-lighted in, for had not our Lord said, "Saffer little children to come unto Me, and prevent them not, for of such is the kingdom of God." He thanked the young ladies who had assisted in the work done by teaching the several classes, and added that he feit that the congregation and he were under a debt of gratitude to them. He then warned parents of tion for having preserved "the faith once delivered to the saints." The Rev. Mr. Lyne is, therefore, very inconsistent, to say the least. But it appears that the people of New York appreciate that the people of New York appreciate the first of the saints. The drive to Long Point was most that the people of New York appreciate that the people of New York appreciate the first of the satisfactory of the first of them. He then warned parents of the responsibilities and duties imposed upon them in connection with furnishing their children proper religious instruction. In referring to the financial situation, the Rev. Father made the gratifying the Rev. Father made the gratifying announcement that the parish was announcement that the parish was received.

and encouragement to rise up, like the bird of the Promiss from their ashes, and to again spread their wings in the atmos phere of usefulness. May it go on suc cessfully in its mission, and truly can I say, as a Catholic and Consilar, to that hira, as their pastor. He assured them he would always remember his short pastorate among them with pleasure and satisfaction; and if it had been the will of God and his ecclesiastical superior he would have been pleased to labor with them to the end. He asked as a favor that all would remember bim in their prayers, and promised them his humble advocacy at the throne of mercy for every grace and blessing on themselves

and lamilies.

I may add, by way of postscript, that of Merrickville and vicinity, their beloved perior, Rev. C. J. Duffue, having been of the C. M. B. A. in their rooms, of which, no doubt, you will hear more anon. of the C. M. B. A. in their rooms, of which, no doubt, you will hear more anon. Also that the sanctuary boys (on the evening of the 13th inst.) made a presentation of a gentleman's dressing case of chaste design and fine workman-hip, accompanied by an address, expressive of their

paths of virtue, which surely led to the partings are o'er. He expressed himself as very highly gratified with this evidence of their affection, which he would treasure

most sacredly.
Then giving them his blessing, and asking their prayers, they withdrew highly pleased with their reception.

ARCHDIOCESE OF OTTAWA. AN ADDRESS TO HIS GRACE-ARCH-

BISHOP DUHAMEL'S REPLY TO THE ALBERTUS SOCIETY. The officers and members of the Alber-

tus Society waited on His Grace the Arch. bishop of Ottawa yesterday afternoon at 5 o'clock and presented him with the following address, which was read by the President, Mr. Wm. Foran:

MY LORD ARCHBISHOP-The agreeable duty devolves on me, on behalf of the Albertus Society, to present Your Grace with this address of welcome on the auspicious occasion of your return to your archiepiscopal city. Already there have been presented to you addresses and expressions of profound respect and affection on the part of the laity of the archdiocese and from organizations older than ours; but Your Grace may be assured that this, the youngest Cath olic society under your jurisdiction, yields to none in loyal devotion to the person and sacred office of the Archbishop of Ottawa. And we take it as an especial proof of Your Grace's fatherly interest in us that you have been pleased to graciously accord the officers and members of this society—the Benjamins, as it were, of your "household of faith"—the precious privilege of a special interview to bid Your Grace the heartiest and most affectionate of welcomes

oo your return home.

It is not needful, indeed, that we done by you, My Lord Archbishop, for the advancement of the Church and for the promotion of the interests of relig ion in the capital of Canada and in the important district under your episcopal rule; but we may be pardoned for dwelling with special thankfulness and joy on all that Your Grace has achieved for the University of Ottawa. Like the immor tal Newman, you have felt that it was not possible to estimate too highly the potent influences for good of higher edu-cation; and as this society enjoys the benefit of the fostering care of the University, it is no more than reasonable and grateful that we should rejoice with exceeding great joy in all that conduces to the advancement of the great seat of learning which has received, through the potent influence of Your Grace, the most potent influence of Your Grace, the most illustrious son of your Alma Mater, the highest gifts and powers from the august

We again renew the expression of our heartfelt attachment and respect for Grace, and pray that you may long be spared to witness the ever-increasing triumph of your wise, enlightened and truly progressive policy as head of the Archdiocese of Ostawa WM. Foran, President.

A Horan, Secretary. Ottawa, 16th Jan. 1891.

THE ARCHBISHOP'S REPLY. His Grace, in reply, thanked the officers and members most sincerely for the kind sentiments contained in their address, which, he said, gave him un measured satisfaction, emanating as they did from a society whose potent influence among the young men of the city could not easily be over-estimated. He then referred in most feeling terms to the gratification he experienced upon read ing while in Rome the announcement in one of the city newspapers that the society had resumed operations for the winter months, and had secured the ser vices of so learned and experienced a director as the Rev. Father Filliatre. He in formed the members that he conveyed to them from His Hollness the Pope, a special blessing for the society and for themselves individually.

themselves individually.

After thanking them once more for their sentiments of respect and affection, he concluded by wishing the society unbounded success during the present year.

LAST NIGHT'S MERING

The society held its regular meeting last evening, there being a very large attendance of members. The Rev. D rector continued the series of lectures on Philosophy. The programme of the evening consisted of a reading by Mr. A. J. O'Rielly; recitation by Mr. W. Foran, and an open debate in which a number took part. Ottawa Citizen, January 16, 1891

From St. Peter to Leo XIII.



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40 Years the Standard. Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes, Palatable and Wholesome.

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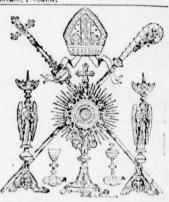
O-BROCKVILLE---O BUSINESS COLLEGE

14 THE work in Book-keeping is practical and tuorough, the teatraction in Panmanship ex sellent "N. E. BRITFON, Moose Creek." After turse and a half months in Shorthand I wrote 175 wo deper minute, new matter."—ETHEL THOMPSON, agad I, Stockwille. "152 words per minute was my space three months from time of entering."—F I. CORNELL Carleton Piace Write forcircular, Address FRED J BLANCHARD, Principal.

DONALD KENNEDY Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people at ike! Why? Because no two people have the same weak spot. Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, inward humor nakes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland : the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps its a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making some-thing that has reached your weak spot. Write me if you want to know more about

RISH SOX, hand knit by Donegal peas Anter, pure Wool, very werm, durable and comfortable. Twelve pairs sent post free for Five Dollars. Mea's long knickerbocker Hose, 6 pairs sent post free for 5 6 or 7 Dollars, according to quality. Post Office Orders payable—B. & E. McHUGH (Limitel)



ALBERT GAUTHIER

CHURCH ORNAMENTS

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MONTREAL.

NOTICE.

ONTARIO MUTUAL FIRE INS. CO'Y London, Ontario.

The annual general meeting of the members of the Company will be held at the Company's rooms, Victoria Ballaings, Riebmond street, on Wednessay, 28th Inst., at pm. A fall statement of the affairs of the Company will be submitted and the election of two directors, who are retiring, but are eligible for re-election, proceeded with.

THE LONDON MUTUAL

FIRE INSURANCE COMPANY OF CANADA.

London, Ont. 13th January, 1891.
The annual general meeting of the members of this company will be held at their offices, 45 Richmond street, city of London, on Wednesday, 3th February, 1891, at the hour of 2 celeck p. m. waen a statement of the affairs of the company will be submitted, and directors elected in the piace of those and alrectors elected in the piace of those and members of the orange of the services. London, Ont., 13th Japuary, 1891

THE LONDON MUTUAL

Fire Insurance Co.

I BEG TO GIVE NOTICE, OWING TO reports being circulated to the concrary, that there never has been the slightest business connection between this Company and the City Mutual Fire Lesurance Company, nor do the latter owe us one dollar, so that their suspension does not affect us in any way. The business of this Company, in which they have for over thirty years done the largest in Canada, being confined to farm and dwelling house risks, walle the farm and dwelling house risks, walle the character.

D. C. MACDONALD, Manager. 14th Japuary, 1891.

TEACHER WANTED A CATHOLIC FEMALE PEACHER, holding third class Mudel School curt floats, for School Section No. 7, North Crosby, Please state salary and give testimonials, etc. Duties to commence Monday, March Z. J. P. RYAR, Sec.-Treas.

A Voice From Atar. Weep not for me:—
Be blithe se wont, nor tings with gloom
The stream of love that circles home,
Light hearts and free!
Joy in the gifte Heaven s bounty lends;
Nor miss my face, dear friends!

I still am rear:—
Watching the smiles I prized on earth;
Your converse mild, your plameless mirth;
Now, too I hear
Of whispered sounds the tale complete,
Low prayers and music aweet.

A sea before
The throne is spread: -its pure still glass
Plotures all earth-scenes as they pass,
We, on its shore,
Share, in the bosom of our rest,
God's knowledge, and are blessed.
- Cardinal Newman.

EVANGELICALISM AND CATHO LICITY.

THE CONVERSION OF ENGLAND.

CONVERSION OF ENGLARD.

London Universe, Jan. 3.

On Sunday the annual sermons in aid of the Spanish Place and the Homer Row Conferences of the Society of St. Vincent de Paul were preached in the Church of St. James, Spanish Place, for which offer ings will be gratefully received by the clergy at 22 George street W. At the High Mass the Very Rsv. R. F. Clarke, S. J. was the preacter. Taking for his text the words: "By their fruits ye shall know them." He said the end of the year was a tim; when a prudent man naturally cast up his accounts, and expended whether his balance had increased during the past year, or whether it had not. Catholics, in that respect, might learn a lesson from the London Universe, Jan. 3. learn a lesson from the

CHILDREN OF THE PRESENT GENERATION. They too, had to cast up their accounts and to examine whether during the past -ear they had made progress in the love of God and in their irithfulness to Him They, the children of light, had to exautive They, the children of right, has to examined into their spiritual interests and into the spiritual interests of those which, next to their own soul, must be dearest to them, and among them there could not them, and among them there could not be any interest more closely connected with their own—none which they, as good Catholics, could have more at heart—than the progress of the Catholic Church in the district, the country, and the city in which they lived. All Cath olics must take the most intense inter-cation knowing whether the Church had est in knowing whether the Church had been gaining souls to Christ, or whether, so far as they could tell, those who were once her children had been falling away from her. Of late the enemies of

THE CATHOLIC CHURCH IN ENGLAND had been taunting Catholics with the supposed fact that the Catholic Church supposed fact that the Catholic Charles had not increased in proportion to the increase in the population of England, nay, they even said that its numbers had not increased at all during the last had not increased at all during the last forty or fifty years. Even if that were true Catholics could hardly be surprised at its being so. It was a law in the natural order that the majority had always a tendency to absorb the minor ity, and it was one of the proofs of the divinity of the Catholic Church that through God's providence she had not despayed altogether in that country of through God's providence shall be despaired altogether in that country of theirs. Faith, moreover, was a tender plant; it was one which dropped and faded if vice and sin were practised by him who had been reared in the faith of the Catholic Courch, and which gradu-ally became weaker and weaker until at last the supernatural seemed to fade away, and the conscience no longer re-called to the sinner that he had been unfaithful to the God who had bestowe upon him the unspeakable privilege of being a child of the Catholic Church. In London, too, scattered up and down in that

ALMOST PAGAN COUNTRY, Catholics had been so isolated that they had been at an extreme disadvantage. In had been at an extreme disadvantage. In many a country place it was impossible for Catholic children to be sent to Catholic schools; and, frequenting day by day the schools of other religions, they gradually lost the brightness of their faith, and too often in the end lost their faith altogether. Priests, the end lost their faith, and too often in the end lost their faith altogether. Priests, moreover, had been few and far between, and their whole time in many places had been so much taken up in attending to sick calls and the necessary ministries of their holy offices that they had not the time to search out those who had wandered from God. How many hundreds and either neglective for their faith, and too often in pendled about town by Arabs or Italians, who pretend to have freshly arrived from the Holy Land of Rome, says the Sun, a dealer in such articles said to representing them as blessed A blessed article cannot be purchased that is, outside of a church from the Holy cannot be purchased that is, outside of a church from the Holy Land of Rome, says the Sun, a dealer in such articles said from the Holy Land of Rome, says the Sun, a dealer in such articles said to the said in representing them as blessed A blessed article cannot be purchased that is, outside of a church from the Holy Land of Rome, says the Sun, a dealer in such articles said to the recently that the swindle ordinarily consisted in representing them as blessed A blessed article cannot be purchased that is, outside of a church from the Holy Land of Rome, says the Sun, a dealer in such articles said from the Holy Land of Rome, says the Sun, a dealer in such articles said from the Holy Land of Rome, says the Sun, a dealer in such articles said from the Holy Land of Rome, says the Sun, a dealer in such articles said from the Holy Land of Rome, says the Sun, a dealer in such articles said from the Holy Land of Rome, says the Sun, a dealer in such articles said from the Holy of Rome, and the recently that the objects of the Holy Land of Rome, and the recently the said from the Holy Land of Rome, and the recently the said from the Holy Land of Rome, and the recently that the objects of the Holy Land of Rome, and the recently the said from the Holy Land of Rome, and the recently the said from the Holy Land of Rome, and the recently the said from the Ho either neglected altogether or else had been brought up at Board schools and Protestant schools and other places where they simply unlearned their faith? They could not, then, wonder that if the Catholic Church had not made any great progress—supposing that was so—and though through God's mercy there had been many converts to Catholicity in every part of England, yet they must remember that they were in a country in which Catholics did not come forward as they did in ANCIENT TIMES

There was no country so hard to convert as a country which once had the faith and had lost it, as d it was true that as genera tion after generation passed on they could not lay upon the children the sins of their forefathers or blame those who, unhappily, were immersed in paganism, for that utter ignorance, that want of any knowledge of God or of His Caurch which was the consequence of the sins of their forefathers. They could not expect the same outpouring of the grace of God on a country which had deserted the faith of Christ as on one which never before had an opportunity of knowing the name of Carist. So then it was that, though Catholics in England might be few, they must not be discouraged; they were the faithful few, and there were many gleams of hope and reasons for confidence that God would grant their country a blessing before many years were past, for in the first place in the present day the organization of the Catholic Church in England was perfect as it had never been since the was perfect as it had never been since the time of the Reformation. Why was it that so many children had been lost? It it need scarcely be added that the peddlers, in place of being fresh arrivale, are ordinarily comparatively long resistors for them. Even that day in many pastors for them. Even that day in many parts of London it was almost impossible for Catholic children to find a Catholic preaching in a church in

preaching in a chartest respectively. The outskings of London, where the priest was building a large where the priest was building a large school chape!, and he assured him (the preacher) that there were hundreds of Catholic children who had for years attended Board schools, and the reason for their doing so was that they had two miles to go before they had a Catholic school.

All that was being remedied with a vigilance and care for which Catholice had every reason to thank God. Let them see what their own Oardinal Archbishop had done for them. Who had been better able to gather together these living stones of the Church—those poor children he had saved by hundreds from ruin and sin and infidelity? Let them see how the number of presets and religious orders had increased. Let them look at the number of converts that were being made everywhere around them. These were so many reasons for hope and joy in the increase of the Oatholic Church amongst them. Even though it might be true that the stream of converts had somewhat lessened during the past few years, yet the prejudice against the Catholic Church, ill feeling, and men's misconception of it, had gradually been dying out and fading away. In nearly all the upper families in England one member of each at least was a Catholic, and among the poor he was sure that they had a greater respect and reverence for Catholic Bishops and priests than they had for their own ministers and clergymen. He did not believe that among the work, men of London there was an ecclesiastic so beloved and venerated as their CARDINAL ARCHBISHOP, who, by his all-embrating charity, had won the hearts of the poor of London, and who, by his advocacy of their caure, had done a great work in promoting the progress of the Church among that half heathen or wholly heathen body of their population. There was still another cause of hope for Englands conversion, and that was the continual stream of prayer that was going up to the throne of God on behalf of England. The Guild of Ransom that had been instituted amongst them, and which he prayed God might spread more and more, and cgain, those canonized saints of the Church, those Eag lish martyrs, were indeed advocates for their country whose prayers could not fall to be heard. These prayes would

lish martyre, were indeed advocates for their country whose prayers could not fall to be heard. These prayers would most certainly be heard, and one day they would see each portion of their country reclaimed to the Catholic Church. He believed that would not be in those days of prosperity and commercial success, but

ENGLAND WAS HUMBLERwhen she was no longer self-sufficient as she was now—when perhaps sorrow, dis-tress and suffering and calamity had tress and surering and transpired the transpired that all events they might hope to see a great portion of their country gathered into the fold of Christ. He did not be lieve that the great mass of the English people would ever be satisfied without a religion. It was a curious phenomena that they first tried one religion and then another, and yet were not satisfied with any of them. There were converts in the Catholic Church who had literally Catholic Church who had literally gone through every possible form of religion. They had been Protestants, Ritualists then perhaps turned to Agnosticism, then Buddhism, and then, through the aid of God's mercy and grace, were safely landed in the Catholic Church. He was sure that they might hope that that would be in some way the history of the people of England. They had tried the people of England. They had thee Evangelicanism, Puritanism Auglicanism, Methodism, and still they were unestisfied, and still at the present time they were trying another form of religion which came in with a flourish of tamborines and

trumpets. That religion had had a tem-porary success.

Before concluding the rev. preacher made an appeal on behalf of the Society of St. Vincent de Paul.

After the Mass Te Deum was sung in thanksgiving for blessings received during

BLESSINGS NOT FOR SALE. DEJECTS OF DEVOTION SOLD BY PEDDLERS HAVE NEVER BEEN

that is, outside of a caured lair or unier similar ecclesiastical auspices. Even in that event the blessing is probably per formed by the priests of the parish in which the fair is held, and not by the ecclesiastical dignitaries of the country whence the articles come. Hence any-thing blessed by the Pope cannot be bought; it can only be obtained through having friends at the through having friends at the Papal Court, who procure the blessing without money and without price. Every Catholic who visits the Vatican brings home with him no and of brings home with him no end of beads, which have been blessed by the Pope which have been blessed by the Pope for nothing, and whose original cost in their unblessed condition is comparatively trifling. These he distributes among his friends, who can get them only through him or others like him, unless they themselves visit the Holy Father. In the same way only is the blessing of the Bishop of Jerusalem on ophects of devoting from the Holy Land

objects of devotion from the Holy Land obtained. Any person, therefore, who nawks about articles purporting to have been blessed by the Pope or Bishop of Jerusalem is obviously a fraud. His articles may come from the countries which he represents them they are sick, console them when they are in greatefil ctions.

16 All the days of my life I will foster the countries which have support have been who obtained. Any person, therefore, to come from, but they cannot have been blessed, and anything charged extra for the alleged blessing is of the nature of obtaining money under false pretences. No arrests, however, have been made of these swindlers of the plous, probably be cause the latter, as a rule, do not know that they have been swindled; the swindle, too, may not be sufficiently large to enlist

the public spirit, or desire to punish, of those who have discovered the fact. dents of the country-otherwise they holic children to find a Catholic Oaly the other day he was they sell are purchased usually of local dealers. Probably a devout Catholic has,

tion my happiness in this life depends and that without His grace I can neither vall sin ner perform my duties as

2. I will receive the holy accraments at least once a month. Neither tepidity nor caprice nor the example or enears of other

ous temptations, I will never give way to despondency when temptations shall come over come me; I will then at once raise my heart to God, beg for His grace and protection and firmly believe that He will never allow me to be tempted beyond my strength and that He will turn all my temptations to my spiritual benefit, provided I myself do not wilfully give cause or consent to them.
6 In my dress I will avoid what is

singular, extravagant or contrary to Caristian modesty; after the example of hely virgins and women I will strive to be

10 I will endeavor not to give way to inconstancy, the great stumbling-block of young people, and not be good only by fits and starts, by caprice of faucy, but I will be constant and regular in the observance of my several duties,

virtue should be assailed.

12 I will always keep a watchful guard over my tongue, and do all in my power to prevent others from injuring the repu-tation of their neighbors, mindful of the shict account we shall all have one day to give to God of every useless, and much more of every uncharitable word.

13. I will make serious and constant efforts to repress my excessive sensitive ness and delicacs, to learn early to bear ness and delicacs, to learn early to bear some little pain in my body with patience, to put up with some little trials from the part of my neighbors, with slanders, mis-understanding, ingratitude; to deny my-

self, and so conquer my ruling passion.

14 I will do my utmost by a virtuous
life to prepare myself for a good choice
of a state of life In this choice the holy
will of God shall be my only guide.
Should I be called to the married state I will never consent to take anyone for my husband who is not of my faith, nor a good, practical Catholic

15 I will always be very kind to the

a tender love and devotion to my good Mother, the Blessed Virgin Mary; I will also invoke St. Joseph, my guardian ang and my patron saint. No one troubled with catarrh should fail

to give Nasal Balm a trial. It has cured scores of cases when physicians have failed. Try it and be convinced. Sold by all dealers.

The Key Stone. Regular action of the bowels is the keystone of health. The use of B. B. B. in

sures it and cures constipation, dyspepsia, Miss F. Williams, 445 Bloor Street Blood Bitters for constipation and pain in the head with great success. I improved from the second dose."

Much distress and sickness in children is caused by worms. Mother Graves Worm Exterminator gives relief by removing the cause. Give it a trial and be

Burdock Pills cure sick headache by regulating the stomach, liver and bowels Catholic Record Office, London work turned out. Prices always a

Some Arabs, however, import their own wares, which are generally genuine as to material if not as to manufacture. The clive wood, for instance, comes from Palestine. I: may, however, be fashloned into beads or crosses in France, where articles of devotion are manufactured by wholesele.

The most of this swindling lies in the fact that it is ordinarily those who can ill as afford it who pay fancy prices for the non-existent blessing. The paddlers of blessed articles are not all men. One woman, if not more, is in the business,

RESOLUTIONS AFTER A RETREAT.

1 On awaking in the morning I will at once offer my heart to God, make a good intentions of the Sacred Heart of Jesus; in the evening before going to bed, I will make a short examination of conscience and say a fervent prayer, being fully convinced that on God's blessing and protect tom my happiness in this life depends, and that without His grace I can neither.

AGE THE OF DISCOVERY.

WHAT A CANADIAN HAS DONE TO RELIEVE SUFFERING HUMANITY. The civilized world has recently been caprice nor the example or snears of other young people shall ever keep me away from this salutary practice, for I know that by this means only I can preserve my soul from contracting bad habits and persever on the line of virtue and holiness.

3 With unflinching steadfastness I will objections that may be raised against it I will give this one reply: I balieve all things which the Catholic Church teaches to be believed, I condemn whatever she condemns; I do what she commands me to do; I will not think myself where than her.

4 Letil avoid with scrupnious care all that more than two-thirds of the cases of the deeply agitated over the announcement that Dr. Koch, an eminent German physiher.

4. I will avoid with scrupulous care all proximate occasions of sin, be they such by their own nature or by reason of my own weakness, mindful of the words of the Holy Ghoet: "He that loveth dauger shall perish in it."

5. Instructed by my holy faith that every man's life on earth is beset by various temptations, I will never give way to despondency when temptations shall come.

Medical test/mony besrs out the statement that more than two-thirds of the cases of consumption, occurring in this country annually, are of catarrhal origin. The annually are of catarrhal origin. The annually are of catarrhal origin. The mount of frequently neglects. This in time invariably develops into catarrh; the musous membrane becomes thickened, in flammed and hardened, and there is a profuse discharge of watery and poisonous. profuse discharge of watery and poisonous matter from the nostrils, or else the poisonous secretions become clogged and hardened. In either case the breath is inhaled over this poisonous matter, and produces baleful results. The it flamation gradually extends to the bronchial tubes, and thence to the lungs, which, already poisoned and weakened by the foul breath inheld, are ripe for that dread disease— consumption, which ends in death. A remedy that will prevent these diseasrous

consequences must be regarded as a boon to mankind, and, as already stated, such a virgins and women I will sirive to be nest and tidy but simple in my dress.

7. In the choice of my friends I will be most cautious and have but a few and such only as by their society can be of real benefit to my soul. I will never read immoral or dangerous romances, novels or periodicals, mindful of the great harm such reading would do to my soul, as it would gradually make me lose all taste for serious occupation and for the reading of good books, and especially as it would expose me to the evident danger of losing the purity of my soul.

8 I will never indulge in idleness, I wowest the secretion, frees the clogged soul.

8 I will never indulge in idleness, which is the mother of all vices; I will not waste my time by doing nothing or doing useless or foolish things; I will recent the disease developing into conscension myself to be always engaged in some decent and useful work.

8 I will never indulge in idleness, removes the secretions, frees the clagged nostrile, and sweetens the breath, stops the inflammation and thus saves the lungs and sumption. This great discovery is known and sold throughout the country under the name of Nasal Balm. It is a positive some decent and useful work.

9. To my parents and superiors, as the representatives of God, I will always the representatives of God, I will always show great respect and tender love and I will strive to give them great joy and consolation by my submission and good conduct.

and sold throughout the country under the name of Nasal Baim. It is a positive and certain cure, and the thousands of testimonials in the heads of its proprietors consolation by my submission and good conduct.

Medical Hints.

fancy, but I will be constant and regular in the observance of my several duties, and particularly in keeping these my resolutions.

11. I will always be polite, gentle and charitable to every one, but I will also show firmness of character whenever there is question of doing my duty to God and my holy religion. Or in account of the property of the

Wet wintry weather causes chapped hands, sore throat, croup, colds, pain in the chest, swellings, etc., for which a certain cure exists in Hagyard's Yellow Oil, the test pain expeller for internal or external use Keep it on hand in case of emergencies. Every bottle is a little giant in curative power.

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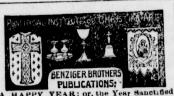
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BREAKFAST.

Since W Though we must d

JANUAR

Nor would I die, t When weanling When cuckoo lau And O, to live is When cowellpe co Is winsome with And Lite's in love With everything Let me not die, the When bowls are When milch cows Or wade smid the When dewy dimp To see the face o And is ad and lass Or ream beneat!

Since we must die When flows the When the resper And taketh dow When all we priz Is ripe and store And Autum look And ponders on Then

WHY ARE

A GOOD NATUR

TWEEN A CA BENTING BRO Good morning, morning, is it no etroll? I am going to lyou walk with me H. With the gr must request that vert me. My and ever since the tim T. So, you are should I attempt tion to ask you a not to speak of th

Now, can you tell H. Why, becar religious liberty, ing every man thinks is right.
T. Then why principles, and accided by the solution of the principles, and accident the principles of the principl to he right and the T. How have H. I have always

H. No, I don't T. Not even of H. Of course fallible in the en Not even y H. I don't see the question. My they thought was T. And you so without first fine judgment told yo

T. So you adm

admitting two thi denied, Tradition H. But my ju T. I never her case after baving the question; yet H. I have read and that tells me, that I want to kn

Bible is what you

H. Because I

T. Yes on the is or whence it co H. There yo bothering Tradities "Search the Paul says, "All seprential of God" T. Yes, all th that time were w Testament : bot eay that the Ep Timothy, or inde-were inspired? H. No, but w they were not in in the Bible.
T. Well, did

bind together al

stand in your ver

H. Certainly T. Did the Bi of God, put itself H. Of course T. Weil, ther collect it all tog not descend, res from Heaven, pr present form? H. Why, mer T. From who dition, the belief God : besides whi decide, among and manuscripts, was not. Now,

infer that all the

they would not ! do you retain th say is uninspired H. I cannot s more learned me T. Then whe ment, when you and believe what concerning the religion itself; f the Bible, and th that upon that y H. Most cert word, and the or T. And every pret it as he thin H. Certainly. T. Then how

when every maning upon it?
H. Well, of one true meaning the wrong interpown fault and no. Then who

fore he goes th

Since We Must Die.

Though we must are, I would not die When fields are brown and bleak, When fields are brown and bleak, When wild geese stream across the sky, And the cert loogs timbers creak, For it would be so lone and dreak, To sleep beneath the snow, When children carol Christmas cheer, And Christmas rafters glow.

Nor would I die, though we must die, When weanlings blindly bleat, When cuckoo laughs, and lovers sigh, And 0, to live is sweet! When cowslips come again and Spring Is winsome with their breath, And Life's in love with everything With everything but Death.

Let me not die, though we must die When bowls are brimm'd with cream, When milen cows in the mesdows lie, Or wade amid the stream; When dew dimpled roses smile To see the face of June, And isd and lass meet at the stile, Or roam beneath the moon.

Since we must die, then let me lie
When flows the harvest ale,
When the resper lays the stokle by,
And taketh down the flall;
When all we prized, and all we planned,
Is ripe and stored at last,
And Autumn looks across the land,
And ponders on the past:
Then let me die.

-Alfred Austin.

WHY ARE YOU PROTEST. ANT?

A GOOD NATURED DISCUSSION BE TWEEN A CATHOLIC AND A DIS-BENTING BROTHER.

Good morning, Mr. Thompson; merning, is it not? Are you off for a stroll?

I am going to Mass, Mr. Harris; will you walk with me?

H. With the greatest pleasure; only I must request that you do not try to con-vert me. My ancestors were Protestants ever since the time of Good Queen Bess, and I mean to live and die in their faith.

T. So, you are a fraid of my succeeding should I attempt it; but it is my inten-tion to ask you about your religion, and not to speak of the doctrines of my own.

Now, can you tell me, why are you a Pro H. Why, because I believe in civil and religious liberty, of course, and in allowing every man to believe whatever he

thinks is right.
T. Then why don't you act up to your principles, and accept what your private judgment tells you is the truth?

H. So I do. I believe the Protestants

to he right and the Catholics wrong.
T. How have you found that out? T. How have you lound that out H. I have always been taught that it is

T. So you admit the authority of Tra-H. No, I don't ; I admit the authority

of nothing but the Bible.

T. Not even of private judgment?

H. Of course not; no man can be in. fallible in the exposition of truth and

me.
T. And you accepted and believed it without first finding out whether your judgment told you it was right, and thus admitting two things which you have just denied, Tradition and Infallibility. H. But my judgment does tell me it is

say that the Epistle he was writing to called Reformation; then, again, you find Timothy, or indeed any of his Epistles, Orutched Friars, St. Mary Axe, and very H. No, but we may eafely infer that if

they were not inspired they would not be Well, did the Apostles collect and

bind together all the Books as they now stand in your version? H. Certainly not.
T. Did the Bible, then, by a special act

of God, put itself tegether !

Of course not. Weil, then, if the Apostles did not collect it all together, and the Bible did not descend, ready bound and printed, from Heaven, pray who arranged it in its

H. Why, men, I suppose. T. From whom you received, on Tra-dition, the belief that it was the Word of God : besides which, those men must have been inspired and infallible, in order to decide, among all the different Epistles and manuscripts, what was Bible and what was not. Now, you say we may safely infer that all the Books were inspired, or they would not be in the Bible; then why do you retain the Apocrypha, which you say is uninspired, and therefore cannot be Scripture?

H. I cannot eay ; that is for wiser and more learned men than myself to decide. T. Then where is your private judgment, when you are obliged to receive and believe what another man tells you, concerning the very foundation of your religion itself; for you profess to accept the Bible, and the Bible only, and you say

that upon that your religion is built?

H. Most certainly I do; the Bible is the word, and the only word, of God.

T. And every man has a right to interpret it as he thinks best?

H. Certainly.
T. Then how can it be the Word of God when every man may put his own mean-

Well, of course there can be only one true meaning, and that is for every one to find out for himself, and if he puts the wrong interpretation on it, that's his own fault and nobody else's. T. Then what is the use of clergy and

showing, the clergyman may be right and

you wrong?

H. Oh, of course there must be teachere to keep order; and any man may go to a minister and ask him questions on any T. But he is not bound to believe what

the minister says?

H. Not unless it coincides with his private opinion.

T. Then pray can you tell me how all

the world was converted to Christianity before the whole Bible was so much as written in one volume? Was it through teaching by word of mouth?

H. I supposesso.

T. And did the Apostles and their suc-

cessors say to the heathens they were converting: "We have delivered a religion to you which is true according to what our private opinion tells us of it, but you are not bound to believe it; you can use your own private judgment in deciding as to its truth, and if you reject it, or any part of it, we cannot condemn you?" Or did they say, "We preach Christ and Him crucified: this is the Gospel of the living God, which they who refuse to be-lieve shall be eternally demned?"

H. I suppose they said the latter, but you see that was only a temporary state of effaire.

T. Then when Christ commissioned His Apostles to preach by word of mouth, did He tell them that was only to be until the Bible was printed, and that then they were to give up teaching and let every man be his own teacher !

H. I never met such a fellow as you before, for asking awkward questions. How should I know anything about it beyond what the Bible tells me?

T. And as the Bible does not tell you that it was ever to be the substitute of teaching by word of mouth, how do you

know that?

H. Well, of course there are some things that cannot easily be explained,

T. My dear friend, it seems to me that there are many more things in your reli-gion which cannot be explained; for instance, you say your reason for being a Protestant is belief in the Bible only, and nothing else, and yet you are obliged to go against the Bible in several instances, notably, in keeping Sunday instead of Saturday—where is your authority for that? Again, you neglect to pay atten-tion to many important commands in the Bible, one, that wemen shall not teach in the Church, and yet Queen Victoria is the head of the Established Church in Eugland, which surely means principal teacher and another injunction—to fast—Protest ants hardly ever observe. And again, even if Extreme Unction may not rank as a sacrament, there is the distinct command of St. James to use it. Last, but not least, is St. Paul's statement that Scripture shall be wrested by many to their own destruction, and no text of

T. Not even your ancestors?

H. I don't see what that has to do with the question. My ancestors believed what they thought was right, and taught it to think of the subject, remember this, it concerns your eternal welfare to believe the Truth, and there is no middle way between Truth and Error.

Scripture is of private interpretation.

CATHOLIC LANDMARKS IN LON-

T. I never heard of a judge deciding a case after having heard only one side of the question; yet is not that just what you have done?

H. I have read and studied the Bible and that tells me, as far as I can see, all that I want to know.

T. Well, how do you know that the Bible is what you say it is?

H. Because I have always been taught for the Bible itself nowhere says what it is or whence it comes.

How few Catholics in this wast metropolis of ours, says the London Universa, think, when passing on business or pleasure bent, of the many grand Catholic landmarks in our midst. Look at Paternoster (Our Father) row, Amen corner, Ave Maria (Hall Mary) lane, Oreed lane and Rood lane. There is also Blackfriars road, where, in years gone by, an order of Black Friars had a convent; then, off Fleet street is Whitefriars street, where an order of White Friars flourished; then there is Convent Garden Market which was the convent garden of a community there is Convent Garden Market, which there is Convent Garden Market, which H. There you are again with your bothering Tradition. Does not the Bible say "Starch the Scriptures?" and St. Paul easys, "All Scriptures! and spiration of God" (2 Tim. iil., 16).

T. Yes, sil those Scriptures which at time were written, namely, the Od Testament; but does St. Paul enywhere say that the Epistle he was writing to called Reformation: then, again, you find the reformation is then again, you find the properties by the say in the properties but one stage, no costuming, and the truth of her religion, but because her mother had died a Protestant. What the time were written, namely, the Od Testament; but does St. Paul enywhere say that the Epistle he was writing to far the strange logic that was on which to fix all hopes of the soul for eternity. Born a Protestant; therefore die

"The srange interview was between the two alone, and it lasted for nearly an was the world, and she would die a Protestant not because she was convinced of the truth of her religion, but because her mother had died a Protestant. What the time were written, namely, the Od Protestant is the properties but one stege, no costuming, and all the properties but one stege, no costuming, and the truth of her religion, but because her mother had died a Protestant. What the properties but one stege, no costuming, and the truth of her religion, but because her mother had died a Protestant. What the properties but one stege, no costuming, and all the properties but one stege, no costuming, and the truth of her religion, but because her mother had died a Protestant. What the time heart and sympathizing and affectionate in her home, but the God she worshipped was the world, and she would die a Protestant not because she was convinced of the truth of her religion, but because her mother had died a Protestant. What the properties but one stege, no costuming, and all the properties but one stege, no costuming, and the two lone was the world, and she would die a Protestan msny Catholic names, which not only ought to call to mind the glorious days when England was Catholic, but should also make Protestants ponder on the robalso make Protestake pounts on the bery committed on the Catholics of London. When will they get quaims of conscience and render to God the things that are God's, and give to Catholics what belong to them and which they have every right to? At the present moment Eng-lishmen are said to be just, but where is the justice to the Catholic faith? Catho-lics, when passing through these hallowed places, should never forget to offer up a ervent prayer for the conversion of Eag-

> They Speak for Themselves. Picron, Feb. 17,—This is to certify that I have used Polson's Nerviline for rheu-matism, and have found it a valuable

remedy for all internal pain, and would greatly recommend it to the public.—
N.T. KINGELEY.
LEEDS COUNTY, Jan. 9.—We are not in the habit of puffing patent medicines, but we cannot withhold our testimony as to the great value of Nerviline as a remedy for pain. We have pleasure in recommend-ing it as a never-failing remedy.—Rev. H. J. Allen, Benj. Dillow, and many others.

Mr R. C. Winlow, Toronto, writes Mr R. C. Winlow, Toronto, writes: "Northrop & Lyman's Vegetable Discovery is a valuable medicine to all who are troubled with Indigestion. I tried a bottle of it after suffering for some ten years, and the results are certainly beyond my expectations. It assists digestion wonderfully. I digest my food with no apparent effort, and am now entirely free from that sensation, which every dyspeptic well knows, of unpleasant fullness after each meal." each meal.

Coming consumption is forshadowed by a hacking cough, night sweats, pain in the chest, etc. Arrest its progress at once by taking Hagyard's Pectoral Balsam, which never fails to cure coughs, colds, bronchitis, hoarseness, etc., and even in confirmed consumption affords great relief.

LIVING WITHOUT GOD.

London Universe. January 8. Preaching at the Church of the Immaculate Conception, Farm street, on Sun-day afternoon the Rev. Father Gavin, S.

J., took for his text:
"That you were without Christ and hope, without hope of the promise, with-

hope, without hope of the promise, with-out God in this world."
He said that when St. Paul wrote to Ephesis, the capital of Lesser Asia, and to the converts whom he had begotten in the Lord, he reminded them of what they were before he and they became acquainted. They were strangers to God, living without God; with them there was an home of the premise. What was no hope of the promise. What was meant by that phrase, "Living without God?" It meant that men were not serving God as His Divine Majesty desired to be served. God revealed Himself to His creatures by the voice of revelation. THE INTELLET OF MAN

in the full grandeur of its powers delighted to contemplate the world around—the wood, the mountain, the sea, and the plain which God had made, and men mounted from that consideration to the Creator who gave it being. No man lived without Gad except he choose to do so, and if any one—the most abandoned, seemingly, in this world—acted up to the knowledge and the light which God had given him, sooner than that he should perish God Himself would send an angel from heaven to instruct him in the truths from heaven to instruct him in the truths he should believe. Our Lord came into the world. He had a message to deliver, and Hespoke of His laws to His prophets, Hespoke in the crowded Temple and on the mountain, and He spoke to a few by the sea shore. He went into the dwellings of the rich and the cultivated; He moved familiarly with the ignorant and with singers: He spoke of the world heroud the ners; He spoke of the world beyond the grave; of the judgment of sin and of its awfol consequences; and He urged men to imitate and follow Him, and He spoke of the reward which should break upon their vision when their

DIM EARTHLY TWILIGHT was over. He spoke of things which the human intellect could never have concelved and could never hope to fathom, and lest men should be diffident, He showed an especial tenderness and condescension to the spffering and the sinners souls free from mortal sin and served Him faithfully. The service of God was open to all men; there was no service so easy—the moment that a creature could say to God, "Lord, Thy commandment is impossible of fulfilment," that moment the commandment ceased to bind. He would chose three typical instances which represented that class of men who lived with God, and he avoided designedly the stories and incidents which were given

for they were loathsome and quite unfit for repetition in a Catholic pulpit. First, he would take, as an example, a bad Cath olic—say a man of the respectable artisan class who earned his bread by the sweat of his brow as Christ had done, who worked from morning till night, who had good qualities, and was honest and indus trious, self denying, and generous after his fashion. He never frequented the sacraments, church was a stranger to him, Sun-day Mass was rarely heard, he never opened his heart to Jesus Christ, and men called such a man respectable because he did not offend against the laws of society. Though such a one by no means led the worst sort of life, yet his soul would be lost if he did not turn to God ere he died. Let them next take a woman of the world, as she was called. One who was a good woman, who was not a Catho-lic, yet was not bigoted in religious mat-ters, and careless about the belief of others, because she was indifferent about her own, because see was indifferent about her own, that woman was kind and generous at heart and sympathizing and affectionate in her home, but the God she worshipped was the world, and she would die a Pro-testant not because she was convinced of

A PROTESTANT; born a Mussulman, therefore die a Mussul man : born a Hindoo, therefore die Hindoo; born a Jew, therefore die a Jew What reason was that to give at the judg ment seat, where no man advanced sceptrin hand. Assuredly for such a one the Judgment would be an awful revelation There were were thousands like her in the world, whose souls at the last day would be lost unless they changed. He would take as an example—and it was a melan choly and a sad one—a man who was the ideal of the world's affection; its nobles and most attractive production—the per-fect gentleman. Such a man was conver-sant with many books, had travelled in many lands, mingled with various classes many lands, mingled with various classes of people, and was always welcomed in the best society. He would never say a word to wound the susceptibilities of those he met; he had many fine qualities, and belonged to a profession to which Jesus Christ belonged — a profession that called forth the talents of the intellect and the keen, warm sympathy of the heart— he was a physician; and yet such a man looked upon religion much in the same way as he looked upon a draught which he had given his patient overnight, and such a one entered the sick room — the

CHAMBER OF DEATH —as calmly as a priest would enter his confessional, but he would never tell his patient that he was near death, and so that patient's soul passed from this world of darkness into the full, clear light of of darkness into the full, clear light of the judgment seat, where all delusions vanished. That gentleman was an example of a man living without God, and he would die without God himself unless he changed. The old year was at its close, and they were standing by its grave looking down to learn a lesson from the past. The glory of that year's summer was no more, the pensive beauty of its autumn but dwelt in man's memory. of its autumn but dwelt in man's memory. Let them pray to God for those who were outside the Church that His light might scatter the darkness, and let them pray for one another that they might close the own fault and nobody else's.

T. Then what is the use of clergy and churches, when every one can settle beforeband what he is going to believe before he goes there?—since, from your impacts the best.

Indicateless, etc., sate the consumption affords great relief.

There is no Better remedy for worms of any kind in children or adults than Dr. Low's Worm Syrup.

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Indicateless, etc., and start on the pray that they might close the consumption affords great relief.

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Low's Worm Syrup.

Limited the consumption affords great relief.

There is no Better remedy for worms of any kind in children or adults than Dr. Low's Worm Syrup.

Low's Worm Syrup.

reality of the next burst upon them, to know and love Him in the kingdom that

EMMA ABBOT'S ERRAND OF MERCY.

Emma Abbott sang "The Last Rose of Summer" to an audience of one on Thurs-day afternoon, says the San Francisco Examiner. She sang the touching words and plaintive music without putting a price on them. She was not Emma Ab bott, the prima donna, for the moment, but a big hearted charitable woman, able and willing to contribute of her riches to soothe the feverish fancy of an unfortuncts fallow servers. nate fellow creature whose sands of life were nearly spent.
Philip J. Boost, who is dying of con-

sumption at the age of thirty, was a resident of Detroit a few years ago and a passionate lover of music. He was a regular oatron of the Abbott seasons in that city, and never missed hearing the singer in "Martha." Her solo, "The Last Rose of

Summer," was his ideal of music.
When he was first attacked by the pulmonary affection which is now ending his days he came to California in hopes of being benefited by the change of climate. He gained strength and vigor for a time, and was able to accept light employment, but not for long. For weeks past he has been bedridden at the home of his brother, been bearidden at the home of his brother, 1134½ Twenty-second street. With hope of hite gone, poor Boost had little to wish for beyond a speedy termination of his sufferings until Emma Abbot began her present engagement at the Baldwin theatre re. The young man read every criticism that the press afforded, and with the read ing came a longing for the "The Last Rose of Summer."

A STRANGE ERRAND

He implored his physician and relatives

for permission to attend just one perform ance of Flotow's masterpiece. The man of medicine prenounced judg ment that Beost could not live to make the journey between his bed and the theatre it was impossible - he was too utterly

helpless to even walk to a carriage.

The dying man, usually tractable and gentle, was persistent in refusing to be re signed. "If I could hear Emma Abbott sing 'The Last Rose of Summer' I would be ready to die," he remarked to Mrs. M. A. Hotaling, a friend of the family, as she sat at his bedside last Taursday afternoon Mes. Hotaling lives at the Baldwin Hotel, the temporary home of the prima donns. It was not a difficult task to con donas. It was not a difficult task to convey the information of Boost's passionate longing to Miss Abbott, and Mrs. Hotsling accomplished it through a third person.

In the midst of Thursday's violent

down pour the lady was surprised by a call from Miss Abbott. The prima donna was so cloaked and hooded that Mrs. Hotaling did not recognize her at first, but the fair visitor soon stated her errand. "Now, Mrs. Hotaling," she said, at the conclusion of her recital of what she had heard. "I want you to take me to your young friend. If my singing will give him one moment's pleasure or forgetful ness I don't think I can spend the after-

noon to better advantage."
"But the weather? It is raining," be gan Mrs. Hotaling, pleased, but surprised.
"Never mind the rain; it won't hurt

me a bit, and I have set my heart on this.
Will you accompany me?"
Mrs. Hotaling needed no urging, and in
a few minutes the errand of mercy had begun. HIS REQUEST GRANTED

The introduction was almost too much for the invalid. Joy came near killing in this instance. It was several minutes be fore he recovered sufficiently to even

attempt to express his gratitude, and then his visitor refused to listen. "Save your strength, my friend; you have but little left, and use it in making your peace for the life to come." The strange interview was between the

rose, and with the notes the petals fell to

'Fis the last rose of summer. Left blooming alone. Boost lay on his pillow as one entranced, reathless lest a note of the favorite to

which he had been so long constant should escape him.

His were the only dry eyes in the room It is doubtful if more pathos ever entered into any composition that Miss Abbot ever

attempted. At the end Boost dropped back utterly exhausted. The strain was too much, and for a few moments it was feared that the excitement had killed him. He rallied sufficiently later on to say good-by and express his thanks, and in the evening he penciled a request that the leaves of the rose be preserved and sent to his mothe

He has not spoken since, but he has kept his promise and is content.

A Traveler Rejoicing.

Summerside, P. E. I., Oct. 10, 1883:
"Having used St. Jacobs Oil for a badly sprained knee, I can testify to its peculiarly curative properties, as less than one bottle completely cured the sprain," Grogge Grego, Traveler for J. C. Ayer & Co.

A Cash Prize.

A Cash Prize.

The proprietors of Burdock Blood Bitters will give a prize of Five Dollars for the cleverest and best essay, (not to exceed 100 words), upon the merits of B. B. as a cure for disease. The competition will close Jan. 1st, '91, after which the successful essay will be published, (with the author's name if desired). They will also pay \$1 each for any of the essays they may select and publish. No restrictions. Try your skill, and address.

T. Milburn & Co., Toronto, Ont.

Mrs. Celeste Coon, Syracuse, N. Y. rites: "For years I could not eat man writes: "For years I could not est many kinds of food without producing a burning, exoraciating pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dvspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These Pills do not cause pain or griping, and should be used when a cathartic is required. writes:

Milburn's Beef, Iron and Wine is pre-from fresh beef, soluble iron, and pure sherry wine, combined with choice aroma-

Minard's Liniment cures Colds, etc.



"Twin roses by the zephyr blown apart, Only to meet again more close, and share The inward fragrance of each other's heart."

So Keats describes the lovers in "Isabella." Many lovers have been separated because the health of the lady in the case failed. No man finds attraction in a woman who is subject to nervous excitability, exhaustion, prostration, hysteria, spasms and other distressing, nervous symptoms, commonly attendant upon functional derangement and organic diseases peculiar to women.

The remedy for all such maladies is Dr. Pierce's Favorite Prescription. As a soothing and strengthening nervine it is unequaled. As an invigorating tonic, it imparts strength to the uterine organs as well as to the whole system. Contains no alcohol to inebriate; no sugar or syrup to derange digestion; a legitimate medicine, not a beverage.

For all displacements, as prolapsus, retroversion, anteversion and flexions, causing weak and aching back, bearing-down sensations, ulceration, unnatural discharges and kindred ailments, the "Favorite Prescription" is an unequaled remedy, and the only guaranteed one.

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A wich, ORT.

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by the Basilian Fathers. Full Classical, Scientific and Commercial Courses. courses for students preparing for Univer-sity matriculation and non-professional certificates. Terms, when paid in advance Board and tution \$150.00 per year. Half boarders \$75.00 Day pupils \$28.00. For further particulars apply to REV. J. R. TEEFY, President. Half

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London, Sept. 18th, 1887.

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† JOHN WALER, Bp. of Lease.

Beminion C. M. B. A. Birectory.

Bro. T. J. Finn, of Montreal, has in course of preparation a Complete Directory of the Catholic Mutual Benefit Association in the Dominion of Car and L. will contain the names of sill the material such other information as will be of interest. It will form a very valuable and interesting volume, and, it is hiered will be the means of atill further extending the membership as well as bringing bose who are already enrolled into records. Ten thousand copies will be published for free distribution. The size of present the first property of the size of present the same present the size of present the same present the same present size are: For full page, \$12; half page are: For full page, \$12; half page are: For full page, \$12; half page are: The page of our meaning are: For full page, \$12; half page are such as a second page and business will be paged as a second page are paged as a second page and page are paged as a second page and page are paged as a second page are paged as a sec Dominion C. M. B. A. Birectory.

Meets on the 2nd and 4th Thursday of svery mouth, at 8 o'clock, at their hall, albion Block, Richmond street, P. F. Boyle, President; Wm. Corcoran, Rec. sec. Branch No. 4, London,

C. M. B. A.

The Supreme President has published the list of Supreme Deputies for the different Grand Councils Francis Cleary, of windsor, and F. R. E. Camteau, of Ottawa, are the Supreme Deputies for Canada.

Branch 150 was organized on January 16, in Farnham, Que, by District Deputy Dr. Phesan, of Waterloo, Que. List of officers will appear in next issue.

Branch officers should see that the per capita tax is paid before February 1, as time for payment of said tax expires on that date.

A Comparative Statement.

A Comparative Statement.

The last number of the C. M. B. A. Weekly publishes the following statement as of the financial standing of the C. M. B. A. It will be found interesting in many respects, but more particularly as to the destrability of establishing separate beneficiaries. As glance at the table will demonstrate the cause of New York's energetic and constant opposition to the principle. She has sold financial reasons for looking upon it with disfavor, and her opposition has resulted in the movement to abolish the permissive clause sliegether. It is, indeed, quite certain that the next Supreme convention will give her this much desired change—a change that will for all time to come compel other Grand Councils to furnish funds to make up for her yearly shortages. That there is either gross carelessness in the admission of members or that New York is a very bazardous district is quite apparent. That it is an undertrable annex to the society, from a financial point, is quite apparent, let the cause be what it may. In the two years preceding the last convention that Grand Council took from the funds \$57,00 more than it paid into the treasury. In the speended statement it will be seen that New York with a membership of 12,500, had 131 deaths. In 1888, at Cleveland, the Pennsylvania delegation used every effort to obtain a separate beneficary for their Grand Council. The reason why a renewal of the sgittation did not take place at Niggara Falls now becomes apparent from the table appended. It will be seen that with a membership of 6,100, had only 47. Were Canada granted separate beneficary a considerable saving would result to its members

The Councils	ятапсрев Jan. 1, 1890.	Sranches Jan. 1, 1891	Increase in 1 year.	Members Jan. 1, 1890.	Members Jan 1, 1891	Increase in 1 year.
	18	22	-4	500	800	200
New York	145	155		10700	12500	
Penusylvania		1.7		4200	5500	1100
Michigan		55		8600	4000	
Capada	114	149	35	4600	6100	
Ohio	31	35	4	1300	16 0	300
Totals	435	514	78	25000	30500	5500

NUMBER OF DEATHS REPORTED TO DECEMBER 21, 1890. Supreme Council Jurisdiction.
New York Grand Council Jurisdiction.
New York Grand Council Jurisdiction.
Michiga: Grand Council Jurisdiction.
Michiga: Grand Council Jurisdiction.
Canada Grand Council Jurisdiction.
Ohio Grand Council Jurisdiction.

Resolutions of Condolence.

Resolutions of Condolence.

At the regular meeting of Branch 57, Orillia, held in their hall on Wednesday, January 7th, 1891, it was moved by Brother A. R. McDonell and seconded by Brother A. B. McDonell and seconded by Brother R. D. Gunt.

That desire the Branch learns with much sorrow of the second of Brother Rev. W. J. McGingley, P. P. of Uptergrove, and member of this Branch; be it therefore resolved, that the Branch tenue it is heartfelt sympathy to the bereaved friends of our late Brother, and to bit spiritual endiaren of Uptergrove, when now bemoan his loss.

That as a mark of respect the members attend the funeral in a body, at Uptergrove, an ext Friday, and that the chart be draped in morning for thirty days.

That c.pies of these resolutions be sent to his sister, Revs. S. Mildred, of Thorola; to his souther, Danlel McGinley, of Appleton; to his porther, Danlel McGinley, of Appleton; to his porther Danle McGinley, of Appleton; to his porther Danley, Danley

Jos. Thomson, Rec. Sec.

Jos. Thomson, Rec. Sec.

January 10, 1891.

At the regular meeting of Branch 49, Toronto, held in their hail on Friday, 9-n inst., it was moved by Chancellor Q-sinn, seconded by First Vice-President Stafford, and carried unanimously:
That whereast it has pleased A'mighty God in Bis infinite wisdom to call from our midst the beloved wife of Brother John Herbert, and mother of Brother John Herbert, and mother of Brother John Herbert, and mother of Brother John Herbert, whilst bowing to the Divine will, the members of this Branch tender their sincere sympathy to our amileted Brothers in this their hour of sorrow and pray that God may strengthen them to bear the irreparable loss of a loving wife and kind mother. Be it further

Resolved, that a copy of these resolutions be forwarded to our beloved Brothers, and slee to the official organs of the J. M. B. A., for insection.

W. M. VALE, Rec. Sec.

for insection.

W. M. Vale, Rec. Sec.

At a regular meeting of the members of Branch 63, St. Mary's, Oat., held in their hall on January 12, 1891, the following resolutions of condolence were offered and adopted:

Whereas it has pleased Almighty God by His Divine and Infinite wisdom to remove from our midst our esteemed and beloved Brother, John Fleming, Second Vice-President and charter member of this Branch, Resolved, That we, the members of this Branch, tender his widow, and relatives our sincere sympathy in the sad bereavement which it has pleased the will of divine Providence to inflict on them;

Resolved That a copy of these resolutions be given to his widow and published in the Catholic Record and the C. M. B. A. Journal.

Sympathy of Branch 26.

Sympathy of Branch 26.

Montreal, 16th January, 1891. To Miss Mary Kane:

Montrael, 16th January, 1891.

To Miss Mary Kame:

Whereas, God's divine message of death has been conveyed to another member of our Branch, cailing home to Himself ford mour midst our late Brother, Chancelor Kane, be it hesrtliy
Resolved, That after an adjournment of three weeks, we, the members of Branch 25, at this our drat meeting since the death of our late Brother, on now tender our since esympathy to his sadly afflicted sister in her great loss by the simost sudden ceath of her kind and loving brother, and let us pray that God in His mercy may comford and protect her. And further beit
Resolved, That in the death of our late comrade, we also acknowledge the loss of a zewious and painstaking officer, and especially he having been a charter member of our Branch 80; and the prie deu at which he knelt to open and close our meetings with praver, be disped in mourtning for the space of sixty days in respect to the memory of our late Brother and charter member of our late Brother

was in respect to the memory of our late Brother and charter member of our Branch, as d that a copy of these resolutions be sent to his efflicted sister and also to the Lonion CAHE-LIC RECORD and Montreal C. M. A. January S. 1891. S. R. Brown, Esq., London, Ont.—Dear Sir and Brother—You are hereby notified of election of allodders of Branch 22, Wallaceberg, below the same as last year with exception of Marshayland Recording Secretary, which effices were diled by A. J. O'Flynne as

Recording Secretary, who held the office for latter part of year 1890, and Wm. Lockert as Marshal, Wishing you compliments of sea-son, I remain, yours fraternally and J. O'FLYNN.

Election of Officers.

Branch 146, Drummondville, P. Q.

President, F. H. E.L. Demers
First Vice-President, J. URichard
Second Vice-President, J. E. Bergeron, M. D.
Recording Secretary J. P. Woberge
Assistant Sec., L. Polrier
Tressurer, C. Champagne
Financial Secretary, A. A. Ouellette
Marshal, J. Badard
Guard, A. J. Dauue
Trustees, for one year, O. J. Bergeron, G. A.
Demers and J. T. Hebert, for two years, L.
Poirier and J. C. Turcott.

Branch 157, Cohampagne Branch 54, Montreal Branco 54, Montreal

Branco 54, Montreal

Brittual Advisar, Rev. J J Salmon, P P

Coancellor, R Byrns

President, L Parcell

First Vice President, T Butler

Becond vice President, W Egan

Tressurer, J Sbechsin

Recording Secretary, J McDavitt, 372 St. Recording Sectors P Brennan
Financial Sector Murphy
Marshal, T McDonnell
Guard, P Kennedy
Trustees, Brothers Chamberlain and Flood. Branch 1/7, Cobourg

Spiritual Adviser, Rev. E.i. H Murray
President, Jas Buiger
First Vice-tresident, John Butler
Second Vice-tresident, Michael Quinn
Recording Secretary, John Flesh
Assistant Rec. Sec. P D Cunningham
Financial Secretary, Dr. E C McNicholl
Treasurer, Andrew McGwan
Marshal, John Kasler
Guard, Wm. Gursy
Trustees, J Conzelly, Frank F Mechan,
Michael Mulhal, Wm. H Maher and John M
Butler.

Election of Officers.

Branch 107, Cobour

Branch 101, Three Rivers.

Branch 101, Three Rivers.

Spiritual Adviser. Rev. F X Cloutier
President. Chas. Dupont Hebert
First Vice President. Dr. Alme Lantier
Recono Vice-Fres. Parlippe E Panneton
Recording Sec. John O Desile &
Assistant Rec. Sec. L Ernes. Trottler
Financial sec., Napoleon Dagneau
Tressurer Oscar Balley
Marsnal, George Leprono
Guard, Louis Dussalty
Trusiees, Telesphore Lymburner, Odelard
Jantier, J A Sauvageau, Eusebe Morrisette and A D Bondy.

Branch 129, N. D. de Granby.

Branch 129, N. D. de Granby.

Spiritual Adviser, Rev. M Gill

President, J L Dozois

First Vice-President, A D. Ledoux

Second Vice-President, Nan Brais

Recording Secretary, P A L'Ecuper

Assistant Rec. Secretary, F J Hebert

Financial Sec., Nap. Prefontaine

Treasurer, D L Tining

Marshal, S Page

Guard, Jas. E Lynch

Trusices, A E Masse, D Beauvals Oct.

Hubert, Jas. Caroline and Michael Gannon.

Branch 71, Trenton.

Branch 71, Trenton.
President, I. W Dion
First Vice-President, W Summers
Second Vice-President, Fred. Stortz
Recording Secretary, M P Kinsella
Assistant Secretary, J P Connoity
Financial Secretary, J F Toner
Tressurer, I H Coyne
Marshal. L Carmia
Guard, E Alor
Trustees, John McCready, M P Kinsella
and I H Coyne.

Brarch 95, Lachine.

Branch 78, Oshawa,

Branch 124, Biddulph.

Branch 124, Biddulph.

Spiritual Adviser, Rev John Connolly
President, P J Dewan
First Vice-Fresident John F Cain
First Vice-Fresident John F Cain
Fecond Vice-Pres, Edward Bowers
Recording Sec., Wm. Tooby, Lucan P O
Assistant Rec. Sec., Wm Dewan
Financial Sec., Patrick J Quigley
Fresaurer, John Darcy
Maishai, Henry Stewart
Guard, John McLoughlin
Trustees, Daniel Collison, E4. McLoughlin,
John Mockin, John Whelan and James
Kelly, 87.

Branch 24. Thorold.
Chancellor, Jones Williams
President. Rev. TJ Saliivan
First Vice-President, William Gearin
Second Vice-President, Patrick JO'N eil
Recording Secretary. Edward P Foley
Assistant Secretary, John Urlocker
Fin ancial Secretary, Arch. McKeague
Treaturer Jas. P Coan
Marshal Jos Battle
Guard, Francis Poulin
Trustees for two years, Matthew Battle,
Thos Foley and Jas. Battle. Branch 24, Thorold.

E. B. A.

ELECTION OF OFFICERS.

ST. MARY'S BRANCH, NO 21, ALMONTE. President, J McGrath Vice-President, T S Laclaire Recording Secretary, C E Leaney Financial Secretary, J O Heare Treasurer, B M Bolton Stewards, A Rogers, M Frawley and A

Gallipean Marshal, M O Leary Assistant Marshal, Jas. A Akley Messenger, J Malone. ST. PATRICK'S BRANCH, No. 12, TORONTO

Messenger, J Malone.

ST. PATRICK'S BRANCH, No. 12, TORONTO.

The membership of this Branch has been very low for some time, owing to their being obliged to expel several unworthy ones, but those remaining on the books are good and true Emeralds. And as the Rev. A J Melhore of their particular of the Branch, and as the Rev. A J Melhore is a compared to the Branch of the Branch Branch 96, Lachine.

Spiritual Adviser, Rev. N Piche
President, J E Michaud
First Vice-President, J Gauthier
Recond Vice-President, J A Descarries
Recording Sucretary. J A Thessereaut
Assistant Rec. Sec., J A Martin
Financial Secretary, A Gauthier
Treasurer. N P Martin
Marshal. A Thessereaut
Guard, P McGee
Trustees, J E Michaud, J A Descarries, J A
Martin, P A Valois and L Forest. Branch 78. Oshawa.

President, Rev. Jl. Hand
First Vice-Pres., Michael Foley
Scond Vice-Pres., James Dwyer
Recording Secretary, M. J. O'Driscoll
Financial Sec., Thos. McKittrick
Marshal. Wm. Cushing
Guard, Richard Troy
Treasurer, Geo. O Roberts
Trustees, Jas. Milbrick, Wm. Cushing and
R Troy.

ILLUSTRATED MONTREAL.

We have received a copy of this charming work. It is especially interesting to any one who nas lived in Montreal, and will, we are sure, be highly prized by its etizens. Very useful, too, will it be found as a neat volume for transmission to friends at a distance.

Second of the content of the content

well-known writers, and stamp it as a standard work.

The execution of the work, carried out under the direction of Messrs. Desbarats & Co., is faultless, engravings and printing being of a very high order. It is handsomely bound in stiff, bevelled boards, and can be obtained of all booksellers or at the Windsor book stall. One particular feature not previously mentioned, which commends it to the public, is that it is free from advertisements of any kind, no undue prominence being given to any place, building, or individual.

SEPARATE SOHOOL WORK.

SEPARATE SCHOOL WORK.

LONDON SEPARATE SCHOOL.

We are pleased to be able to note that at the last entrance examination one of the pupils of the Longon Separate school carried off the honors—Miss Mande Brougham, from Sister Cleophas' room, heading the list, having obtained; room, heading the list, having obtained to the pupil who stood at the head. Of the eight who entered six passed; namely Mande Brougham, 527; Nellie O'Meara, 486; Ida Smith, 48; Edith O'Byrne, 421; Jennie McNell and Graffan Hanavan.

At the examination in Parkhill R. Mecormack headed the list, having obtained 527 marks. He is a young lad, and received it carrly training from the Sisters of St. Joseph, in this city, who will no doubt be gratified to hear of his success, which is all the more remarkable when we consider that he had to compete against pupils of one of the ablest Public schools of the Province.

At the late entrance examination, held in the town of St. Mary s, we are pleased to note that two pupils from the Separate school passed very creditably, Maggie Quirk taking 486 marks and Ada Whelinan taking 451.

At the recent entrance examination in Port Arthur the pupils who entered were equally divided between the Public and Separate schools, notwithstanding the fact that the Catholics form only one-sixth of the population of the town.

Anna McCallum, aged fourteen years, a pupil of Separate school, Section No. 1, Deloro, taught by Miss Toner, of Renfrew, was the only pupil in the township of Marmora who succeeded in passing the entrance examination, which took place in Madoc Dec.

PETERBOROUGH.

The boys division of the Separate school in Database and the charter of the Separate school in Database and the Catholics form only one-sixth of the pupil of Separate school, Section No. 1, Deloro, taught by Miss Toner, of Renfrew, was the only pupil in the township of Marmora who succeeded in passing the entrance examination, which took place in Madoc Dec.

examination, which took place in Madoc Dec. 22, 23 and 24.

PETERBOROUGH.

The boys division of the Separate school in Peterborough, under the principalship of Mr. Brick, did remarkably well last year, fifteen boys having passed the entrance examination one of the boys from the Separate school headed the list in marks. The Peterborough Examiner of January 12th contains the following reference to the schools:

This morning the prizes offered to the successful pupils of the Murray street Separate school at the entrance examinations were distributed to the winners. The awarding of these prizes excites some interest among the pupils and kindles in the minds of the junior of being one of the honored winners of prizes the future. The showing made by the Separate school at the entrance examination was very creditable this year and reflects most favorably upon the head master, Mr. Brick. Out of eleven candidates who wrote at Christmas eight were successful, while at midsummer seven candidates were passed follows:

Joseph Butler 450
Fred Sullivan 447
Willie Casey 446
Fugene Flaherty 446
James Kelly 419
Thos. Mahony 417
Bruce Weatherhead 337
Geo. Halpin 33
The boy who headed the list of success candidates received a ten dollar gold pie presented by His Lordship Bishop O'Com while the second boy received five dollar gold, presented by Hes. Father Rudkins 7
third highest pupil was to receive five doll offered by the School Board, but as there we offered by the School Board, but as there we we equal for third prize it was divided, it

third highest pupil was confered by the School Board, but as there were two equal for third prize it was divided, the third and fourth boys receiving \$2.59 each. The remainder of the successful candidates received a book prize.

The presentation of the first prize was made by Bishop O'Connor, and Father Rudkins presented the second, while Mr. J. Corkery, Secreta y of the Board, presented the prize of the School Board. His Lordship, in making the presentation, made a few remarks encouraging the pupils to studious and industrious habits and complimenting the successful candidates upon their success.

From all parts of the country we have equally gratifying intelligence regarding the success of Catholic schools.

ACKNOWLEDGMENT.

ACKNOWLEDGMENT.

The Sisters of St. Joseph's Hospital wish to return sincere thanks to the kind friends who aided them in making the festival of Christmas pleasant for their inmates. The following is a list of the offerings: Mr. Stephen Collins, a quarter of beef, two turkeys, and two geese; Mr. Toohey, a turkey iMr. Bowers, a turkey: Mr. John Daly, a turkey and quantity of fruit: Mrs. Collins, a quarter of lamb and six bags of potatoes; Miss Mary Collins, ten ibs. of candy. a large fruit cake, two beautiful palms and other plants: Mr. McCaffrey, a cup and saucer and half a dozen of goblets; a friends, \$2, a fruit cake and two rolls of butter; Mr. P. J. Watt, seven ibs of candy, a box of table raisins and a half gallon of the best wine; Rev. N. Gahan, three quarters of lamb; Mr. J. P. Cook, \$5; a friend, \$10; Miss Gleeson, \$5; Mr. Tobin, one piece of factory cotton.

THE IRISH SITUATION.

O BRIEN AND PARNELL

Mr O'Brien declares all reports representing the conference between himself and Messrs. McCarthy and Sexton as of pointed to give the project definite a violent character are pure fabrications. He says not a single word of reproach was uttered from the beginning to the end of the consultation, which throughout was of the friendliest and most hope ful character. THE ANTI PARNELLITES

At a meeting of the National Committee at Cork on the 14th, Maurice Healy condemned the prorogation of the Boulogne Conference. He said it was absurd to suppose O'Brien bad consented to another change in the leadership of the Irish party. Mr. Dessy and others protested against the idea that Mr. O Brien could undo a decision made by the majority.

JOHN MORLEY AT NEWCASTLE
John Morley in a speech at Newcastle
ridiculed the idea that Home Rule was dead, and declared it was the duty of the Liberals to forward the movement by every legitimate means in their power.

THE IRISH FAMINE
Cork, Jan. 14—The Government
officials, in order to realize the distress, have opened works at Mzz-nnead. Taousands of men and women of all ages are already employed there and steps are being taken to give work to many more. It is stated than unless the Gov. ernment takes prompt action at Achil sland the tearful scenes of 1846 and 847 are likely to be repeated.

Liverpool, Jan. 14 -- At a meeting of prominent civizens of Liverpool £2 000 was raised to swell the Zetland-Baltour fund for the relief of the suffering poo of Ireland. This action on the part of the gentlemen referred to has caused considerable indignation among the almost-starving and entirely fundless workmen of this city. Mr Gladstone has subscribed \$250 to the Zatland-Balfour fund.

Dublin, January 16-It is stated that the poor people of the Provinces of Ulster, Connaught and Munster have reached the extreme limit of destitution.

A despatch from Mitchelstown states that a crowd of poverty stricken people called upon the Board of Guardians there, asking for relief. The board refused to do anything for the applicants, even refusing them assistance from the

Zetland-Balfour fund.
A despatch from Castlebar, county Mayo, says the Government, as a measure of relief, has employed a thou sand men about Westport in the construction of a railroad. The board of guardians of the same locality have given tenants in need of assistance 1 200

tons of seed potatoes. It is stated that Mr. Balfour's prompt action in relieving the poor in the west of Ireland has averted many deaths from starvation.

SIR WM HARCOURT'S LETTER.
Sir Wm. Vernon Harcourt writes:—"It the Irish people and the Irish members of Parliament continue to maintain toward the English Liberals the attitude of friendly co operation, consultation, mutual good will and honorable confidence which existed before Mr.
Parnell fell there is no reason why they abould not, with entire respect for each other's independence, work together as heretofore for the same objects and with a spirit of equal assurance of ultimate success. It their position toward us remains the same our position toward us remains the same our position toward them is uncharge!. Then, cuffident as every path of the the future of Home Rule is secure, and that the future of Home Rule is secure, and what appears that the future of Home Rule is secure, and who may be afflicted that the future of Homa Rule is secure, nothing will happen. There are worse prospects it Mr. Parnell succeeds in inflaning Irien passion and sentiment against English sympathizers, and per against English sympaturers, and per-elists to poisoning the Irish mind, vilify-ing Mr. G'adstone and exciting race hatred, rejecting constitutional action and appealing to the hill side men and the American dynamiters, thus convinc-

the American dynamiters, thus convinc-ing the British people that no reliance can be placed in Irish honor, that confidered is violated under cover of personal delinquencies, and that in settling the Home Rule question the English Liberals cannot participate in the safe guard which surrounds it, but that the matter must be determined that the matter must be determined simply by the Irish leaders. The demands for separation mean hostility to Eugland and not an honorable alliance. If the Irish people ratify such a policy Home Rule has no chance, and ought to have no chance."

THE IRISH POTATO CROP.
The Irish Registrar-General in his report on the potato crop in Ireland announces that 780 901 acres of potatoes were planted in 1890 as against 787 234 acres in the preceding year, and that the yield had decreased 1 037 193 tons, Of the entire acreage 78 6 per cent hed been given up to the potatos known as "Champions," and the report adds that the isra ers placed too much reliance on tais veriety. A NEW ISSUE.

Mr. Gladstone, without at all retiring home rule, has shrewdly consented to put suffrage reform slongside of it as a toremost Liberal issue. This reform will have two objects in view—to wipe out the 500 000 of votes which are cast now by the duplication of the property now by the audication of the property franchise and to create 4,000 000 of new yores by the establishment of universal suffrage. The adoption of this plank is a triumph for Mr. Labouchere, who all along has been insisting that it will be necessary for the Liberal House of Commons to pass such a measure before passing any Home Rule bill, and its promulgation now will, moreover, do much to inspire the Liberal rank and file with DILLON ARRIVES AT HABVE.

John Dillon arrived at Havre on the 18th, on the steamer La Gascogne from New York. He was met at the pier by Mr. O'Brien, and after an exchange of cordial greetings the two drove to a hotel, where they at once retired for a private contrence. Mr. Dillon was asked his opinion of the political situa tion, but he declined to make any state ment until he had conversed fully with Messrs. O'Brien and Gill and other prominent men of the Irish Parliament

At a private meeting of the National Committee on the 17th, Mr. Heavy in the chair, it was decided to form a National Pederation, and to invite branches of the National League opposing Parnell to affiliate themselves and be controlled by one council of 61 members. Of these members, 17 are to be nominated by the McCarthyite Parliamentary party, 12 by the central body and 32 by shape.

CHANGES IN TOR NTO ARCH DIOCESE.

surent: Very Rev. Dean M. Canu enters this week upon the rectorship of St. Michael's Cathedral. His assistants will be Father Fred. Robleder, formerly parish priest of Brock, and Father Williams. Ray Dean Cassidy of Carrie is transferred to St. Helea's Church, Toronto, as parish to St. Helea's Church, 1570nd, as parish priest. Father Barrigan of Nawmarket goes to Barrie as Dean; Father McBride of Dixle goes to Newmarket as parish priest; Dr. Caseldy, assistant priest of Barrie, gies to Dixle as parish priest; Father Diffy of Dixle goes to St. Helen's Church Tarronto, as assistant priest; Church, Toronto, as assistant priest Father Minehan of St Michael's Cathe dral goes to St Mary's as assistant priest; Father M. Phillips of S'. Helen's Church, Toronto, goes to Pickering Father Sheehan of the House of Provi-



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11 Languages.
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MARRIED.

On Tuesday moreton, at the Church of the Holy Angels. So rooms, Mr. Edward Canill, of Bonesic, West Lorne, County Elgin, as outed to the holy bonds of matrimony to biss Ellen Growley, daughter of Mr. Timotay Growley, twelfith concession, Danwich. Kev. Father Flannery who performed the ceremony, addressed a few happy words of congratulation to the bride and order-groom, and off-red up a fervent prayer for their success in this life and their eternal beguinded in the next. MARRIED.

GENTS, - I certify that MINARD'S LIN MENT cured my daughter of a severe, and what appeared to be a fatal. attack of diphtheria after all other remedies had failed, and recommend it to all who may be afflicted with that terrible disease.

JOHN D. BOUTILIER. French Village, Jany., 1883.



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

EMULSION OF PURE NORWEGIAN COD LIVER OIL.

CONSUMPTION, Bronchitis, Cough

Bronchitis, Cough

or Severe Cold

I have CURED with it; and the
advantage is that the most sensitive stomach can take it. Another
thing which commends it is the
stimulating properties of the Hypophesshites which it contains.
You will find it for sale at your
Bruggist's, in Salmen wranger. Be
sure you get the sennine."

SCOTT & BOWNE, Belleville.



Intits Worst Form. BENTON, LAF. Co., WIS., Dec., '88, Ismos Rooney who was suffering from Vitus Dance in its worst form for about 14 years was reated by several physicians without effect, we bottles of Paster Koenigs Nervel Tonic

A Montreal letter.

The True Witness and Caronice, Montreal Can, Published Oct, 23th. 183
We are in receipt of a letter from one of our well known citizens, Mr. E. Boisvert, who writes that upon recommendation of the most Rev. M. Harchand, of Drummondville, he was induced to use for that most dreadful of all nervous diseas-The following changes have been made in the Archdiocese of Toronto, consequent upon the decease of Viest General Longent. Very Rey. Dash M. Can enters seem to try this remedy.

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

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

KOENIG MEDIGINE CO.,

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FIRE AND MARINE. HENRY TAYLOR, AGT

A Favorite Annual.

Benziger's Catholic Home Almanac for 891 has been issued. It has a beautiful rontispiece of the Sacred Heart, in colors. The illustrations are of a very fine order, while the best writers in the country were employed to supply matter that will render the volume a treasure in every Cath olic home. The price is twenty-five cents. Orders sent to this office will be promptly filled.

ORGANIST.

A YOUNG LADY, THOROUGHLY COM 3 manual organ, desires a situation as organist of a church. She has had several vears' experience in managing a choir References given. Address "K," Caholic Record office, Loadon, Ont. 638-11 ORGANIST.

WANTED, POSITION AS ORBANIST in Catholic Courch by an experienced, successful and painstating musician of good character and ability. References will be given. Address "Organist," CATROLIC MECORD office, London. 688 3w

KKCORD office, London. 688 3w PIANO FORTES

TOHE, TOUCH, WORKMANSHIP AND DURABILITY, BARTIMORE, 22 & 24 East Baltimore Street.

Catho

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London, Sat EDITO

For the past fe ary the Mail has in the streets of Empire and Glol scheme is to get to extent of cir fuses to step u; Mail man mak Empire man is a IT is to be r

esteemed conte forget the little dom as to term "whining cows ungentlemanly. are more than a man, of all othe slums of litera mislaid his ter paper publishe gentlemen, los adopted the er fife and drum b tions," etc.

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their greatest m But it is not by self that the Ca his services to therefore deter be erected in b mony to the gr lic people. A subscribed for Memorial Chur but, in additte showered upon given in his ho but especially i celebrated for l The laudation not confined t both the press in Germany patriotism, firm Catholic leader

A PETITION

Board of Educ

love of fair-pla

who in the U noisy opponen The proposition that extracts fr in the Public Bible which it duced was the "Authorized authorization s eaplent King This is the ve errors that It w it thoroughly, Dougy version very properly request of th after hearle vanced in they had caref and decided th of the schools ers ought not one hand, it is is a growing d introduce rel schools, but it without giving

of having relig This would be schools prosely this is exactly

want, just a