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

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, FEBRUARY 20, 1892.

The Children.

A correspondent says the following beauti-ful lines were found in the desk of Charles Dickens after his death. Independent of their instrinsic beauty, they show how tender the heart of the great novelist was toward children :-

When the lessons and tasks are all ended, And the school for the day is dismissed, And the little ones gather around me To bid me good-night and be kissed : Oh, the little white arms that encircle My neck in a tender embrace, Oh, the smiles that are halos of heaven, Shedding sunshine and love in my face,

And when they are gone I sit dreaming Of my childhood, too lovely to last, Of love that my heart will remember When it wakes to the love of the past; Ere the world and its wickedness made n A partner of sorrow and sin, When the glory of God was above me And the glory of gladness within.

Oh, my heart grows weak as a woman's, And fountains of sorrow will flow. When I think of the paths steep and stoney Where the feet of the dear ones must go; Of the mountains of sin hanging o'er them Of the tempests of fate growing wild : Oh, there's nothing on earth half so holy As the innocent heart of a child.

They are idols of hearts and of households, They are angels of God in disguise, His sunlight still sleeps on their tresses, His glory still beams in their eyes. Ok, those truants from earth and from heaven, They have made me more manly and mild, And I know how Jeens could liken The kingdom of God to a child.

Seek not a life for the dear ones All radiant, as others have done; But that life may have just enough shadow To temper the glare of the sun. I would pray God to guard them from evil, But my prayer would bound back on my-self; All a serath me

and miseries, etc.

self ; Ah, a seraph may pray for a sinner But a sinner must pray for himself.

The twig is so easily bended, I have banished the rule and the rod ; I have taught them the goodness of knowl

edge, They have taught me the goodness of God. Wy heart is a dangeon of darkness, Where I shat them from breaking a rule of My frown is sufficient correction, My hove is the law of the school.

I shall leave the old home in the autumn, To traverse its threshold no more ; Ah, how shall I sigh for the dear ones That meet me each morn at the door. I shall miss the good night and the kisses, And the gush of their innocent glee ; The group on the green, and the flowers, They are brought every morning to me.

I shall miss them at morn and at even, Their song in the school and the street; I shall miss the low hum of their voices, And the tramp of their delicate feet. When the lessons and tasks are all endel, And Death says school is dismissed, May the little ones gather around me To bid me good-night and be kissed.

A PRIEST TO AN INFIDEL. Ringing Words From a Paulist.

FATHER YOUNG ANSWERS INGERSOLL'S UTTERANCES AT THE UNITARIAN

CLUB DINNER-HE HOLDS THE MIR-ROR UP TO THE COLONEL IN A CAUSTIC WAY.

pictured for us his idea again of the

rise, progress and fall of the notion of

God ; how there came to be many gods.

and how civilization and the diffusion

of human knowledge has reduced the

number to one ; and, strangely enough.

in flat contradiction to his high opinior

of civilization and book learning, this

one God is a thousand times worse than

all the rest put together. So, as he is

quite sure that man fashioned for him

self the best god he could to suit the

times and his own cravings - his

"wants," as Mr. Ingersoll puts it—he also fashioned the God of modern civil-

ization, which proves that our civiliza-

It that be true, then, our boasted civilization, in fashioning the worst of

all the gods, is the worst of all civili-

, judging from his utterances-but,

It seems also that, since mankind,

tion wants a very bad god indeed.

lights in believing in a God who is a death without being in anybody's way

rights in believing in a God who is a death without being in anybody's way cruel monster. One thing, sure, if He I'll be glad. exists, there is a count against His "So that tear must fall, brothers, being anything good or just that is into the grave, as it ought to fall, for credited to Him. He has made a world love is as true as life and stronger than that is full of pain, sorrow, crime, death; and men must die and love ignorance, sickness and death. He must weep for the dead. Blessed be credited to many strong the part death that causes such tears of love to can go on living up in heaven, per- death that causes such tears of love to feetly happy Himself, able to stop all flow ! I thank Thee, God, if Thou dost this misery, and won't do it. How can exist, and art the author of such love such a being be happy? How can He and such tears that surely will fall be wise? How can He be good? Mr. upon my grave!

be wise? How can He be good? Mr. upon my grave. Ingersoll knows that is impossible. He is evidently deeply troubled that everybody else doesn't know that, too. This God looks down and sees a "Niagara of blood" going on ; whose nations slaughter one another ; but He He is minimed to know that, too. "What is that you are pleased to re Himself is mighty careful to keep clear the Ideal and to give you people some ideas, and that's one of them. Of of being shot and killed in the fray. Isn't that the style of this "honest" critic of the Maker and Lord of the Universe I have travelled a little in this world and read a few books. I have of being shot and killed in the fray. Isn't that the style of this "honest

Universe? But let us be fair and talked with men who knew almost as give him due credit for the honesty he much as myself, and I have come to the professes, although I would like to re- conclusion that the biggest thing in this world-the things which have kept the mind him that true gentlemen never go about assuring people that they are physical world and the moral world in such. If he thought there was a God order—are the throes of Nature and the he certainly would not venture to ruthsufferings of man. Speaking of the throes of Nature lessly blaspheme Him by such horribly

reminds me of a pretty little story I told you about God and the atmosirreverent ridicule, nor causelessly wound the feelings of those who do be phere ; and what a monster I made you think He must have been not to let it lieve in Him. I have heard that he is No. His idea must be correct. God rain in Russia when He knew there would be a famine, and babies would is only an imaginary bogie. There is no God upon whom to throw all the responsibility for the world's crimes JUMPING OVER A SUNBEAM. JUMPING OVER A SUNBEAM. ""Bob,' said an old lawyer to a

COMPARED TO A SURGEON. Then why does he say anything about it? Because he (Colonel Robert G. Ingersoll) has a great mission to ful-the bell wether and lead the flock of fill. He has to perform a dreadful sheep. Jump over a dusty sunbeam surgical operation on mankind. He shining through a knothole in a fence has to cut out a cancerous growth from and they'll all take it for a fence rail men's minds-the belief in God-and and jump after you, every one of

men's minds—the belief in God—and like a good surgeon, he doesn't go mincing about, but cuts quick and cuts deep, saying, with the surgeon, "I wouldn't hurt you, my dear, for the world, but I must cut." In his great love for humanity, suf-fering from the cancer aforesaid, he wants to bring home to us the other alternative. There is a Niagara flood of blood and sorrows, etc. And you, ing his name on a piece of paper, hunof blood and sorrows, etc. And you, my brother men, are responsible for dreds of thousands of the best men in all of it, and are as unjust as you are foolish to be throwing the responsibility dreds of thousands of graves would be upon God, angel, devil, anybody but dug to bury them in, and the land upon God, angel, devil, anybody but your own stupid, ignorant, uncom-mon-schooled selves. The quicker you come to a deep sense of this responsi-bility, and quit trying to pitch the damnable load upward toward heaven to a Ged who isyn them the butter for as the day way 2' to a God who isn't there the better for as that, do you?

" 'No,' says sonny, 'I don't believe yourselves. The higher you throw it up the heavier it will fall back upon your own heads. Now if I didn't think "But just suppose the

your own heads. Now if I didn't think ""But just suppose there was,' I'd Mr. Ingersoll, reading thus far, would say ; 'he must have been an awful surely say, "Father Young is fair, and monster, don't you think so?"

interprets my thoughts to a dot," I'd "'Yes, indeed,' says the ten-year-like to stop right here. old, 'but then I'm sure there never

that paper on Jan. 30: I have read your report of Mr. Ingersoll's speech at the dinner of the Unitarian Club. He has given us in it his theory or "idea" of religion, past, present, and, as he hopes, to come. He has also told us what is his idea of the universal prevalence of religion of one kind or another in the world to work well here. Do you want to know why the Sixteenth amendment is proposed, which will hinder the name God and of all religion from being mentioned in the Public schools? Do you want to know why the names of jumped over it after me. Coxe; the Methodist preacher, James M. King; the Baptist preacher, Robert S. MacArthur; the Presbyterian preacher, John Hall, are all on the list of petitioners, and not the name of a single Catholic or infidel—though we infidel are all on the list of petitioners, and not the name of a single Catholic or infidel—though we infidel are all of the strong in the strong in the strong. The big and the strong in the strong in the strong. The strong in the strong in the strong in the strong. The strong is the strong in the strong is the strong in the strong is the fidels are all in it to a man? had ! I'm honest. I hate crime. I'm "Brothers, perhaps in the days of a lawyer, and I vote for suffering every infidels are all in it to a man? your callow youth you have read the time, for criminals. I believe in jus fable of the monkey, the cat and the tice and ample justice, too, served hot. nuts in the fire? That is the story of This world must be kept in order. And this amendment. We are the monkey, the suffering of punishment explates The Protestants are ready to sell out disorder and brings back the equil-God at any price to put the Catholics ibrium of things. HIS "WORD OF HONOR. in a hole. But to get back to our fleas. I said 'Life feeds on life.' I cannot But to get back to our fleas. It is plainly his opinion, as he says keep my own life without sacrificing that the world can very well get alon without any such an imaginary God. the lives of lots of animals and vegetables. But then I see there's no other He is quite sure he can. He gives his way for life—the kind of life we have "word of honor" that he "doesn't see "word of honor" that he "doesn't see what God can do for him or he for in this world-to continue and spread Which shows he is ready to And as this is the only world 1 God." itself. zations that ever existed. Brother take his own share of the responsi bility. "But, oh ! my dearly beloved have to travel in I will swallow my Ingersoll may not be a very good trouble and not quarrel with the staff bility. logician-I do not think he pretends to Unitarian brethren, you who have done so much by your superior Boston that supports me on the way. DIE THAT OTHERS MAY LIVE. at least, he ought to know enough to "Neither will I be such a fool as to quarrel with death. Without death there would be no spread of life. Sup-the biggest man in creation—what a see that the conclusion of my syllogism is just and not to be overturned by any pose no fruit dropped from any tree, fool he is to believe in any such a being ; no animal or man ever died and got even you cannot but own that this is a "in every direction and in all departout of the way, and everthing lived weary world and full of wrong, so des-right on ; the whole world would have perately unlovely, so discouragingly ments, has been getting more and more information," they have begun to dis-cover a curious and absurd fact, viz., right on ; the been choke full long ago, and then ignorant and superstitious, that even there wouldn't be any place for ME; I myself, Colonel Robert G. Ingersoll, and supposing I did manage to get in, then certainly there wouldn't be the started cut to travel over the blockthat this one God, real or imaginary, is responsible for all the troubles of the world, Mr. Ingersoll's own included. stained pathway of the only life it has smallest chink left in creation for any-He was good enough to unburden his body else to edge in. Therefore I go to offer. "It is too bad that such a superior mind on this occasion, and own up that body else to edge in: Anterest i die that that others may live. We can't absorb all good that's going. Good is prolific. Other beings have got to come and get their share of life; and we who live their share of life; and we who live their share of life; and we who live even he had his troubles. He owned to having a good many, too. The greatest and most poignant of all his troubles, apparently, was that, if it should happen, he was mistaken in his 'idaa 'here d must do for them what our forefathers here. In a place more fitted to my must do for them what our foreignors, here. In a place hole infore infor how the notion of God came into men's heads, and that, in believ. life "If there's a God who made that It isn't big enough. arrangement, then in that I own up He is a good God ; and death is one of HOLDING UP THE MIRROR. Now, if I thought my other readers If God exists, He ought to be good and just and loving. If a man must believe in God, he ought to believe in a good one; but it seems man just de-

opportunity of letting him "see how it sounds," and of holding up to his face just enough of a mirror for him to "see himself as others see him, hoping "it may from many a blunder free him, an' foolish notion." But let him proceed :

"Brother Unitarians, there is too much ignorance in this world, but it ought not be. I ought to know ; you ought to know. Everybody ought to · We know all there is to be known. ought to know the relation and the cohesion of things.' Even I get the head ache, the stomach ache, the heart ache and divers other pains, and I don't know where they come from. I ought to be free from all pain and all sorrow. You ought to be free from them. Everybody ought to be free from them. The word 'pain' or any word like it ought never to have been in the dictionary.

"It would have been better for the world now if the first man who started having pains, or spoke the word, had just been told right then and there, we won't have it. Keep out of the way ; its catching. And then I have got its catching. And then I have got another very bad trouble, indeed — that's death. Even I have got to die. You must die. See what we get by living in such a world as this. Living? It seems to me it is only a world to die in. So I say again : the first man that tried to die should have been prevented by law; for death is terribly catching. He died, and then everybody caught the disease, and it seem incurable

GOD LEFT OUT OF THE TEACHING. "Now, just here, I, the orator of the occasion, 'whom you have honored yourselves by inviting,' am going to tell you something you don't know. All this fool world has been believing that it is God who sends all this misery upon it. It isn't so. It's all due to lack of civilization and common schools, with the belief in God left out of the teaching. Get to know all you can and you can civilize away pretty much if not all sorrow, pain, misery, crime.

etc., etc. I'll say at once-all ! There, and I think I am generous and a benefactor to my kind. People have been blaming God for all this, and making themselves very miserable over it. So would I if I believed in Him ; but now you see it is all their own fault. Now you know where the trouble comes from ; your eyes are opened, and low ou are on the road to happiness. I and y

"Civilization and common schools, to which no sectarian teachers need apply, as the Hon. John Jay, the Methodist Preacher James M. King, the shade of Dexter A. Hawkins, et al., put it in the new Sixteenth amendto the Constitution of these ment United States, ever glorious and free to all except sectarians-civilization and common schools will do the business for us and wipe away every tear. Did I say every tear? Well, almost every tear. I am quite sure about the pains and sorrows and crimes and all that, but as to the tear that falls into the new made grave of the loved and lost-excuse my emotion, gentlemen, I am a man of keen and tender sym-

Fourteenth street. It just took my breath away.

"Take man in the long run in a wide field, and his opinion always comes out a safe ticket to truth. Now mankind has always rendered homage and worship to great misfortune and I travel on that ticket, and it grief. 'For the under dog, reads thus: - 'For the under dog, every time !' Man always inclines in favor of the conquered, and misfortune has greater charms for him than vic-If that Bible story be true, then tory. Moses dying alone on the mountain, looking over to the land of promised glory and plenty he was not allowed to put his foot on, after work-ing for it all his life, is a subing limer picture than the great law-giver coming down from Mount Sinai, with the radiance of the light of heaven lingering around his head. What were the sublimest moments of exist ence for Julius Cæsar and Abraham Lincoln?

MISFORTUNE IMPRESSES MORE THAN VIRTUE.

"Misfortune impresses us much more than even virtue. In its sight off come our hats as if in the presence of something consecrated. There is no majesty like the majesty of a great grief. All men are born brothers. grief. All men are born brothers. They don't keep so. What is the worst enemy to this equality? Prosperity and fame. What binds men together with the strongest fraternal bond? Suffering and misfortune. Do you crave for true heroism and grandeur? Go, suck at the breasts of pain. That suffering child has mysteriously acquired the manliness of youth; that youth, the maturity and gravity of manhood ; that man, the strength of a

hero ; that hero, the sanctity of a saint. "We can't put out the light of that fact, Brother Unitarians; and that is the why and the wherefore that this world is so truly great. The good and the innocent, too, suffer for others. That's why all the world fell prostrate at the grave of Father Damien. And the holy suffer for the guilty ; that is why the sign mankind has set up for adoration is the sign of the suffering of the greatest, the most innocent of all beings that ever trod this earth-the sign of the Cross. The All-sufferer is the Allbrother.

"Be good ; but be good for some thing. Anything that does't wear out and suffer loss of itself in body or power is good for nothing, and of no use to anybody. That's why I brag on the world. It's good for something, and all in it wears out to prove its useful-ness. If the billions of big worlds filled with goody-goody good for nothings who couldn't wear out, nor suffer the least disequilibrium in the balance of their nature, they would all be out weighed by one human tear of love

stumped. I own it. These things are had and I know what is in him and a function in the how to treat him. I am God, and My troubles. Id like to advise God, if He exists, to get rid of *them*, anyway. What do you think He would say to istence is good enough heaven for you, and the provide the treat the same to the sam

"Labor without rest. Suffer with- | like Him, He would tell me to repeat out consolation. Die without honor.' some more of my words ; this sentence, That's the motto I saw in the house of for instance : 'I am not so much for the 'Friends of the Homeless' in West the freedom of religion as I am for the religion of freedom.' 'Mr. Ingersoll,' He would say, 'the biggest thing I

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ever gave to man was his freedom do right or to do wrong. There may be many who use that freedom to do wrong, nevertheless all they do is nothing but a shadow in the picture of freedom made by those who do right. As every up must have it down, so shadows are necessary, or there wouldn't be any picture. The picture of truth, for instance, is never so bright and clear as when men like you Will I punish throw in the shadows. those who freely do wrong? Cer-tainly, so would you. Violated order must be restored. Punishment for wrong doing is equally demanded by justice as reward for right doing. Will I punish them justly? Yes : and I will also do what man will not do. I

will be as merciful as I am just." "If I went on to say, 'Men complain that you are a cruel God, and have made a hell of everlasting and painful punishment for evil doers,' what do you think He would say to that? Just this :- 'Justice sits enthroned as glorious and true and lovely in hell as in heaven. My punished creatures want justice and want it as everlasting as the blessed in heaven want it, because both, in their own deserving capacity. want Me. All beings want Me. And I have not created, nor ever will create, one being that shall not have Me from

eternity to eternity. OKLY RANT. " 'Ascend into heaven, I am there ; descend into hell, I am there. Take wings in the early morning and fly to the uttermost bounds of creation-there is no place where I am not nor where any one shall not have of Me what he should have. The worst of evil doers whom I must punish in the lowest helt shall receive no more punishment than he justly deserves and fully acceptssinking his whole being and all its de-sires into the embrace of My supreme love, everlastingly worshipping My justice and bound to Me with ties of eter nal gratitude for My mercy, which is as great, as tender and as enduring

as My justice is pure and strict. " He has lost My heaven. No one can lose it who has not freely given it up and taken that lower state of existence which now you cannot know about any more than you can know what heaven is, but which, compared to the blissful state of heaven, must be spoken of as a state of everlasting pain ; and, if you will, as My words re port it, as the pain of fire, or mankind would not have as intense a conception ness. If the billions of big worlds of either place as would lead them in rolling away there up in space were all their present condition of ignorance and weak will to do what honest reason demands they should do to gain the ex-alted state of heavenly existence or fear to lose it. When you rant about the motive of fear as unworthy of Ma, weighed by one human tear of love the motive of fear as unworthy of Ma, and grief. "But when I look around and see so much cruelty, wrong and sin-mur-ders, lies, adulteries and worse--I'm stumped. I own it. These things are traphics to me, my brothers mean and I know what is in him and man and I know what is in him and how to treat him. I am God, and My

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ing in one God, they have hit on the truth — how in the name of common sense can He be such a monster, as in Mr. Ingersoll's opinion He must be?

'idea '

rhetoric.

do so, even if they could.

FRIENDS OF GOD

wake up a dull audience with a question. and the strong. Fleas, for example, live and feed on man; and the worst fleas are those which religion has begotten. They are to be found in the

Roman churches, the churches of that religion which has built itself up on the belief in God. If we could shut up the mouth of that Church it would be short work with the rest. Catholics are now about the only faithful, uncompromising friends God has to-day They will give their last dollar to save their children from losing their belief in Him.

THE GREATEST AND NOBLEST.

"I'm a moralist. Who are the greatest, noblest men and women that ever lived ? Those who have suffered the most. There's no denying it. It is the tear, Brother Unitarians, the tear of grief, freely accepted and freely shed for others, which has baptized al heroes. Sacrifice is the measure of all greatness, and sacrifice is only suffering voluntarily accepted by a fre This world cannot afford to live without its heroes of suffering. If banished suffering and the glory it has brought to the human race I would just back my valise and, when the balloon starts, travel as far out of it as I could

go. "Fix up things so that they don't grow any more Sisters of Charity or Little Sisters of the Poor, and the likes of them, because there would be no more suffering for them to alleviate, no more orphans for them to nurse, no more anguished hearts to comfort, no more forlorn, old, dying, diseased disgusting, homeless and friendless kind of a world. I don't fear for a wretches to feed and clothe, to pat on reputation on account of the result." the cheek and kiss to sleep, and there-

fore no need of their imposing upon themselves such sufferings and privations for pure love's sake, as they must to do all this; then I, for one, would vote that this world do now adjourn, sine die.

cuse me ; I am obliged sometimes to

NO UP WITHOUT A DOWN.

"God would say, 'I cannot make up without down, I cannot make men who can freely do good without giving them the power to freely do evil. Isn't right a good, and isn't wrong an evil? Can you make a right, or think of one that has not an opposite evil of its own? You had better go down and look in your dictionary, Mr. Ingersoll and if you can find any such a right just come up and show it to Me, and then, with your assistance, I will build a world to suit your idea.'" And if I said to Him, 'Please, good God, if You

must give men the power to do good and evil, right and wrong, then stop them the minute they want to do wrong. You've got the power. See how easily you could clear this wretched world from its cruel crime and save your reputation from being blackened by the likes of me,' He would just laugh at me, and tell me to go back to the Unitarian Club dinner and repeat

"Didn't I say, as you remember, "Man acts only because he wants?" Those are the words I'd have to repeat. Give a man no wants, no desires on needs, and then see how much good or 'Now,' says God right he will do. that is just what I have done and done well. I have given man lots of wants, the very strongest mind that ought to lead him to do right every time and never to do wrong. I have put a want in man's soul to be like Me-to possess all good, and to know all truth. And

it works admirably. It makes the best kind of a world. I don't fear for my

RELIGION OF FREEDOM. "If I were fool enough, then, to re mind Him that there were lots of men who did not show much sign of having such good wants, and used their power to fill up the world with misery by wanting to act like the devil and not

me? He would tell me I was a fool if or for any man. You must think so I thought He could make a stick with if you do not believe in Me. But comonly one end. Don't you see the point pared to My future heaven of reward of my remark, not of the stick? Ex- this world existence is hell, and if you couldn't get out of it for ever and ever and rise to a better one, where your vearnings to know all truth, possess al good and behold all beauty could be fulfilled, it would be an everlasting hell that no words could so well describe as to call it " fire." You have hit on the right religion, Mr. Ingersoll, That is the the religion of freedom. religion which must end in either heaven or hell.

THE GIFT OF LIBERTY.

" Above all possible gifts I have bestowed on man stands the gift of Liberty. So wondrously worthy is that gift that it shall be owned in eternity by both the dwellers in heaven and in hell that, though one or millions chose the latter because they were free to choose, it is better than if I had created man an intellectual and moral slave, a being who, on that account, could no more fit himself for a higher desting than a dog or a hog. "' You ridicule the term 'fire.' Are

you quite sure that you know what you are taking about? Suppose that the choice had to be put before an un

born child, to come into the world with all the senses developed to their high est capacity, or to be born blind and In his mother's womb it is of deaf. course absolutely impossible for him to know either condition. He cannot ap preciate the bliss of the one or the pain of the other. He is told that his free acts will and must determine the result.

" ' What would you think of his God, who created him, if He should fail to tell him of the life-long loss, of the life-long pain and torment, of the life-long "fire" which will consume him, vainly longing for the forfeited joys of sight and hearing? What ought you to think of yourself who would have the hardihood-for which he would curse you foreverto stand up and "put out the fire," deny the torment, make little of the loss and the pain, and ridicule the CONTINUED ON FIFTH PAGE.

CATHOLIC RECORD. THE

Makes the Weak Strong

The marked benefit which people in run down or weakened state of health derive from Hood's Sarsaparilla, conclusively proves the claim that this medicine "makes the weak strong." It does not act like a stimulant, imparting fictitious strength from which there must follow a reaction of greater weakness before, but in the most natural way Hoad's Sarsaparilla overcomes that tired feel-ing, creates an appetite, purifies the blood, and, in short, gives great bodily, nerve, mental and digestive strength.

2

Fagged Out

* Last spring I was completely fagged out. My strength left me and I felt sick and mis-erable all the time, so that I could hardly attend to my business. I took one bottie of Hood's Sarsaparilla, and it cured me. There is nothing like it." R. C. BEGOLE, Editor Enterprise, Belleville, Mich.

Enterprise, Belleville, Mich. "I derived very much benenit from Hood's Sarsaparilla, which I took for general debility. It built me right up, and gave me an excellent appetite." ED. JENKINS, MI, Savage, Md. appetite." ED. JENKINS, Mc Hood's Sarsa-N. B. If you decide to take Hood's Sarsa-parilla, do not be induced to take anything else parilla, do not be induced to ta instead. Insist upon having



Ashes on the Slide. When Jim and Bill and I were boys a many years ago. How gaily did we use to hail the coming of the snow! Our sleds. fresh painted red and with their run-ners round and bright. Seemed to respond right briskly to our clamor our stear ound and bright briskly to our channel 1 of delight As we dragged them up the slippery road that climbed the rugged hill Where perched the old frame meetin' house, so where perched the old frame meetin' house, so

Where percent like and still. solean like and still. Ah, coasting in those days—those good old days areas fun indeed! Selds at that time, I'd have you know, were paragons of speed! And if the hill got bare in spots, as hills will do, why theil we dhaui on ite and snow to patch those bald we dhaui on ite and snow to patch those bald the only descriptive local name at all propropriate, conveys in one word an

we a hada up again : Fut oh : with what sad certainty our spirits would subvise. When Deacon Frishee sprinkled ashes where we used to slide : George Southmead.

we used to slide: The dearon he would roll his eyes and gnash his toothless guns And clear his skinny throat and twirl his sand tell you: "When I woz a boy, they taught me to eschew Youth pursue! youth pursue! And satan lurks for prey where little boys are wont to slide!" George Southmead. Things had not improved at Tievina since the war. Rather had they de-teriorated with the facility that gener-ally marks the downward progress of men and things. The house, origin-ally an imposing-looking structure, built well up from the ground, encir-cled by broad verandas, and decidedly "stylish" in front, with its couple of

Now, he who ever in his life has been a little boy Will not reprove me when he hears the lan-guage I employ To stigmatize as wickedness the deacon's zealous spite In interfering with the play wherein we found delight, And so I say, with confidence, not unalloyed of pride: "Gol durn the man who sprinkles ashes where the youngsters slide!"

Bat Deacon Frisbee long ago went to his last-Batt Deacon Frisher ong ago wert to his natering test.
His money well invested in farm mortgages out West;
Bill, Jia, and Lano longer boys, have learned through years of strife that the troubles of the little boy pursue the man through Hie.
That we not get a long the course wherein we hoped to glide
Some envious hand has sprinkled ashes just to spoil our slide !

And that malicious, envious hand is not the deacon's now. Grim, ruthless Fate: that evil sprite none other is than thou: Riches and honors, peace and care come at thy beek and go. The soul, elate with joy to-day, to-morrow with s in we i The soul, clate with as the source of ashes on his face unto the And ill a man has turned his face unto the wall and died Wall and died He must expect to get his share of ashes on his slide ! -Eugene Field.

The New Man a' Rossmere. CHAPTER I.

TIEVINA. There are certain lacalities in the South for which it is difficult to forecast a bright future ; localities which, for patent reasons, must remain, at least for many generations to come, what they were and as they were at the close of the war. Possessed of no mineral resources suggesting latent possibili-ties and inviting capital, there is nothing upon which to found a reason-bility market in the slowerish able expectation that the sluggish

current of their ways will ever in-crease in velocity. Debarred, by the very exigences of natural position, such impetus toward improvment and progress as follows in the fiery wake of the locomotive, the local pulse must continue to beat in unison with the slower revolutions of the paddle-wheel, which still embodies for it the acme of of free labor.

speed. This unchangeableness bestows that extrinsic value upon such localities which belongs to the type of every age and clime ; and whosoever would pre serve, as matter of story or history, the record of life as it was in the agricul-

tural districts of the South, must seek it, not in the neighborhood of her

duced to zero.

ings.

peration, is a charming object to the botanist, with its dark, glossy, serrate leaves, its graceful tendrils that curl with vicious tenacity about the grow-ing crops, and its delicate blue and white flower-bells, morning-glories in miniature; but to the tiller of the soil, who knows by bitter experience that it "Sectional prejudice ! Major Denny! Our neighbor ! Why, George," Mrs. Southmead gasped, in excited crescen-do, "he is a Yankee !" do, "he is a Yankee!" "I am afraid I can not disprove that

assertion," her husband says lightly "but, as it does not necessarily follow that he is an anaconda, I suppose we who knows by bitter experience that it grows with the magical celerity of can find enough for him to eat on Christmas Day. I have invited him to dine with us then." Jack's been stalk, and that those ten-

' Have invited ?" "Have invited.

"And you are absolutely committed o it?

Absolutely." Mrs. Southmead folded her soft. appropriate, conveys in one word an plump hands over the sewing-machine, idea of the place and of its owner, Mr. whose wheel had come to an astonished halt, and uttered an ejaculation of dis Things had not improved at Tievina satisfaction. Her handsome blue eyes were full of the amazed consternation

of a totally unreconstructed rebel. "I veritably believe you are the most tactless man on earth," she said, presently, as if she had been silently naking up her mind on this point Of course, he will expect to be enter-'stylish" in front, with its couple of tained like a prince. his expectations will be "I think

long French windows opening on the gallery on either side of the large front nore than filled if he finds himself re door, which with its broad side-light ceived like a gentleman," Mr. Southand transom gave light to the long central hall that ran the length of the

inead said, shortly. "I hope I have self-respect enough for that," she said. "But think of it, George!" She resumed her plaint in a pathetic monotone, jumbling to-gether patriotism, housewife's pride, personal vanity, and inherited preshowed a grim frontage in spite of the sheltering arms cast about and over it by more than a score of grand old udices, with a reckless disregard for pecan and live oak trees crowding the the unities, that was pathetically space between the front door and yard comie

gate. The original plank fence that had girdled the gray house and its fine "A Yankee! And I've nothing on condescension : trees was an ante bellum boast of Mr. earth to wear (thanks to him and his)! No champagne ! What a farce of Southmead's and had certainly had no Christmas dining ! A major, and they near rival in elegance ; but it had been do say he lives like a prince at home, patched and repatched, now with old planks, now with new rails, again if he is an interloper! And not a piece of my best china left! No dining-room servant! And a major with his with piles of brush from the thorny osage-orange hedging that stretched hands dyed red in the blood of my kinits ragged length about the entire dred, and yet we will hobnob with him place, and most recently of all with a over the poorest and skinniest turkey yard or two of glittering barbed wire that was ever killed since Job's. Mercy ! I believe I will send the creawhich had been sent Mr. Southmead by an enterprising dealer in novelty fenc ture word I am ill and can not ing, until its identy was completely Dear me, possibly receive company. lost and its solitary claim to respec Ursula," turning suddenly toward the now lay in its being entirely pig-proof A startling ornate brand-new from form, that Aunt Nancy was doing door that had opened at her back, "do come here and help me out of the mess baby's despot's will, and finally, by the childish chuckle of satisfaction, gate, large enough for man and beast, your Uncle George has gotten us all gave token that the Southmeads still had spasmodic movements in the direcinto. The individual thus adjured adtion of home decorative art. Dumped in an inconsequent fashion about the

ing-"Dar you is! How long you gwine stay dar?' vanced into the room with the most unsympathetic of smiles playing about immense and weed-choked area called Carl. inexorably. her lip

"Well, auntie, what now?

all antedating the war and giving "Oh ! you needn't say 'what now ' as if I were in the habit of conjuring rickety suggestions of better days, even of a past glory that had found exup troubles out of nothing. The dear knows I have plenty of genuine ones pression in scalloped eves to the leaky roofs and latticed blinds to the unon hand without putting myself to that trouble ! What would you say if I glazed windows. A new kitchen of unpainted cypress lumber gleamed were to tell your that you Uncle George redly from among the prevailing grays and duns of the premises, and a plank has actually invited that Major Denny, who bought the Rossmere place, to dinner here on Christmas?" platform connecting it with the " big house" was regarded as quite a con-"I should simply say that I was cession to the modern spirit of im-provement, as well as to the exactions

delighted." "Hurrah for 'Sula and common

ense !" cries Mr. Southmead, waving Two or three huge spikes driven his hat triumphantly over his head. well into the bark of one of the big trees in the front yard, did duty for the horse-rack that had rotted down "Why, auntie," 'Sula goes on in her soft, coaxing voice, "Christmas is just the time for a friendly overture of some two or three years before and had never been replaced, owing to presthis sort. Peace on earth and goodwill toward man, don't you know sure of other matters and lack of suit-

"Oh, yes! I know. I haven't quite forgotten all my Christmas mot-I haven't

mation, nor burn our cotton either." At which they all laughed, Mrs. Southmead included. It was very difficult to regain her tragic attitude after the concession of that laugh, so Mrs. Southmead surrendered the point of the dinner ignominiously, but unconditionally. "Sula," she asked, with feminine

And Sula thought it was.

CHAPTER II.

ONE VIEW OF THE MAJOR.

that it is done, without the accompany-

narration and silver-rubbing simul-

yer brer Freddie en yer sis Jinny were

bodashusly, wid his pack on his back !

taneously,

inconsequence, "do you suppose it is possible to turn that old black silk once more? I should like to let him see that I do know how a lady ought to receive !

If leaning with his elbows upon the window-sill raised to admit the mild

air which had strayed by some happy mistake into the month of December every thing," says Carl, coming to a sudden halt in a vivid description of a doing nothing but moodily wondering how much longer it would take the steam-engine with red wheels and a Southmead family to go to the dogs at their then rate of progress, allowing his ears to absorb and his memory to blue boiler, which figures conspicu ously among his holiday demands, in order to make a suggestion that he thinks will satisfy Aunt Nancy's querretain every sound that floated toward him, could be called eavesdropping, ulous discomfort about things in gen then Frederick Southmead was guilty eral, or ought to if it does not. of that naughty practice on the morn-

Aunt Nancy was the cook at Tie ing in question, and met with the pro-verbial bad luck of that character. vina; had been ever since she had reached years of discretion. She was black, ponderous, and capable. Free-From those morose meditations upon the fact that he was rapidly approachdom had made no appreciable change ing man's estate, but with a partial in her position in the Southmead family, unless by affording opportuneducation, no prospects and no trade. he was aroused by hearing a small ity for the exercise of certain bene imperious voice out yonder in the new volent and patronizing tendencies that cypress kitchen, which his window had never had free play in overlooked, saying, in tones of lofty times." Carl and her cooking stove ranked first in her affections. She had times."

"Ef you'll give me a piece uv dough been proud of the establishment in the all for meself, mammy, and yo' great days of its prosperity ; she yearned over it pityingly in the days of its adbig thim'le, an' put m' up to table, an' tell me all 'bout Kris Krinkle while I versity. It would have been difficult to imagine the domestic machinery of cuts out me little bits o' bitsa, I let yo' go on rubbin' silver." the household moving at all without By which knows that Paul Pry, as

its ebony mainspring, Aunt Nancy. In the youngest son of the house is called, because of his insatiable curiosity, is a burst of humility and self-knowledge Frederic had once been heard to declare in the kitchen, "pesterin'" Aunt Nancy, their cook, in a way she would not dispense with for half a year's wages; and he gathered, furthermore, that if either Aunt Nancy or himself had to be offered up a sacrifice on the altar of necessity he would say, take him, a cumberer of the earth, and leave. by the vibratory motion communicated her, the very salt thereof. through the connecting plank plat th

But it is one thing to call one's self a cumberer of the earth, and quite another to hear one's self called so. The old woman's words stung and rankled.

Was he really as useless as one of Solomon's lilies? and was he totally "Now about Kiis Krinkle !" says devoid of manly "grit "? In a spirit of sullen acquiescence he sprang from his seat by the open window, swung his shot-gun over his shoulder, and left Carleton is the boy's real name, but it is seldom bestowed upon him except on rare occasions when parental authority asserts itself in a sudden the honse. He would like to fling a brace or two of ducks at Aunt Nancy's gusty assumption of austere dignity. feet in triumph when he came back "Well, honey chile, ole Kris ain' never hurt hisseff a-doin' fur you," but whether he killed anything or not he relished the idea of a tramp through says mammy, settling to the work of

the woods this mild morning. The lake front of Tievina was "but, bless de lam, w'en narrow, not more than a mile and a half from the belt of woods that separ-ated it from Thorndale, old Squire leetle like you, he usen t' jes' tum'le down dechimbly in yo' ma's room Thorn's place, their nearest neighbor to the right, to the other belt of woods Stockin's warn't nowhars! Git out, chill'n ! He'd stuff, en he'd cram, en that intervened between them and Rossmere, the plantation recently bought by Major Denny. It was back he'd ram, till he heered de stitches a-crackin' long de stock-legs, we'en in this last strip of woods that the best duck ponds and the snipe grounds he'd sorter let up on de stockin's en go were to be found ; and in this direction Frederick turned his steps. The fields were brown and rusty with the dead stalks of the cotton that had all been dingy remnants of the staple, bed ragged and worthless, were not to be seen flapping dismally at every step. There was nothing doing in any partment, except at the gins, where the last few bales were being marked for shipment, and the moats, refuse of the stands, were being ginned up. The soft puffing of the little steam pipe, that sent quick white clouds up to mingle with those in the blue above and the crackling of dead twigs under his own feet, were the only sounds that followed Frederic into the gray and leafless woods. The long line of the levee, brier-grown and log-encumbered, afforded better footing than the roadside, so he clambered up it, and walked on in the direction of Rossmere. The road was badly cut up at this season of the year by the heavily-laden cotton wagons, that had but one route for the eight or ten plantations that

t' spillin' things 'bout ev'awhars, sorter permiscus lak, fer yer buddie and yer sissie." "May be sister and bruddie Fred were brown and rusty was better'n me," says Paul Pry, with wistful humility, "an' ole Kris loved picked, but not so closely that little "No sech uv a thing !" Aunt Nancy answered, combatively. "You's ies' es good es gal' w'en you's a min' t' But I sorter 'lows, honey son, dat ole St. Nick mus' 'a' ben a cott'n planter en done loss all his niggers, or some'n nudder mus' 'a' give him a mouty satback, fur thar's no two ways about it, he do make a monsious po show dese daws." "But he's coming, though !" Carl says, triumphantly, " and he's going bring me - bring me - what's he going to bring me, mammy ? - you "What does you mos' wish he'd brung yer?" mammy asks, with insinuating cunning, and it is safe to pre-dict that if the boy mentions anything within reach of her slender purse it

But

wid my ole brass frim' le dar ! Is we got t' wait on him t' pull us outen de mire uv disspon en de bog uv poverty? Go way, people! Ain' I ben seed de times w'en Marse George Southmead would 'a' thouten sech doin's es we hes now jes' bout fit'n fur his fiel' han's, leave out he's yard folks! C'ris'mus,

when roads espec wood sides rain team ing press ing with tion (exce color ears team dire

ing said

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coi roi tu

en one lone toluble decen' turkey, uv my own fotchin' up, en one po' blue, skinny leg 'er mutt'n, all de show fur meat ! Ciar t' goodniss, de mutt'n we hes now is so mean, seems lak it swinks

up in de b'ilin' cuten pure shem facedniss fur its own meanness ! En comp'ny comin'! Whar's de celery, en de capers, and de pulv'rize sugar fur de icin'! Whar's de grit in dat boy Fred, dat he don'tek his gun en

FEBRUARY 20, 1892.

try fur some wil' ducks, at leas'! Whar's enny thin' fitt'n fur comp'ny w'te folks?-tell me dat." "Cozzie can tell you! Cozzie knows

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Atlantas and Birminghams and arguing rather pathetically against toes, if I have lived twenty years out Memphsis, but at the drowsy little any urgent need of replacement : "it of the sound of a church-bell; but all shipping points strung along the don't much matter about a rack now ; treacherous banks of the Mississippi things are changed from what they River like tawdy beads on an untrustwere

At irregular intervals patches of worthy string, or else back, hidden rusty boxwood indicated with the prefrom view by miles of intervening cision of old runic stones the location timber, in the clustering hamlets of of the circular carriage-drive that once houses of varying degrees of shabbi-Even now inside the ess, which have a common raison had been. Even now inside the vaguely outlined circle, in early spring d'etre in the Court House that proclaims the county seat.

the back yard, were several out-houses

able material close at hand. "Be

sides," Mr. Southmead had said,

a few hardy snowdrops blossomed like ghosts revisiting the scene of their In the swamp lands of Arkansas and former joys and triumphs, and vanouisiana, in the "Piney Hills" ished as quickly from the bare and Mississippi, and elsewhere in the South, unresponsive sod. The grass grew thick over the carriage-drive now, one may travel many a day and not ose sight of these petrified neighborwith none to care to check its rude en hoods where things came to a standstill, socially, long ago, and where a croachment. Carriages were never everlasting, and unless Cinderella's week-old newspaper is the freshest godmother should good-naturedly vollink between a world where people do and dare and a world where they en unteer to turn the golden pumpkins, lying about in the fields for stock condure and remember; places where sumption, into gorgeous coaches for th "mail-day " punctuates the week with a single period, and where the fluctuabenefit of nineteenth century skeptics, they were not likely to become plentitions of the cotton market and th "Liverpool quotations" outrank Wall Street and the Signal Service report ; ful in that neighborhood again rheumatic and decrepit vehicles which were exumed on occasions of places, in short, where men with universal public interest only served brawn and brain to make them the peers of any man are held in bondage by the iron god Circumstance, until o point the moral of universal decay and to them the grass in the Tieving

carriage-drive was no disrespect. the possibilities of their lives are re So much for the exterior of Tievina

which was visible from the road that It is in such a neighborbood and amongst such people that the scene of the following incidents is laid; inciran along the banks of a beautiful lake some six or seven miles inland from the Mississippi River. Toward noon dents of actual occurrence, which a morning in the early part December, 1870, the interior narrator has simply portrayed and painted with their genuine surroundof December, 1870, the interior of this establishment had been startled out of its slumberous quie-The age is altogether too urgent its demand for facts, for one who Mr. Southmead himself, who

seeks to please to neglect the paratude by entered his wife's presence on his remount condition of success-veracity turn from his usual rounds over the and, in verification of the old saying place, and said, positively and ab-ruptly : "Amelia, my dear, I have that truth is stranger than fiction, it must be added that the most improbresolved to bury the hatchet. It beable seeming of the events in this story omes me as a gentleman to do so, are the ones described most literally as apart from the deuced inconvenience

of not being on speaking terms with "Tievina," to any one familiar with one's nearest neighbor-and all the the flora of the South, and capable of snipe on his land too !" associating the name with the fact that Bury which hatchet, Mr. South the pestiferously clinging vine known

mead ?" his wife asked, quite as if the mild air about Tievina bristled with "tie vine" is at once the bane and the reproach of the planter who unburied hatchets. "The hatchet of sectional prejudice, succumbs to its encroachments, was the

unfortunate but singularly appropriate which has kept us aloof so long from our neighbor, Major Denny! The name for a plantation in the southern part of Arkansas, which had been owned and "run" by the Southmeads hatchet which, unburied, must remain a perpetual reminder of the wounds and scars of civil conflict !" Mr. unto the fourth generation of that

happy-go-lucky family. The tie vine, which every zealous South planter fights with the energy of des-Southmead answered, a trifle grandi-

the Christmas mottoes on earth are not 'em more !'

sufficient to make me think it was right of Mr. Southmead to involve me

in this thing." "Why, just think of it, aunt, this Major Denny has been living within three miles of us for a whole year, on a plantation that he bought and paid de wurrims mus a strip his field, or for promptly and liberally ; and we have treated him with no more civility than if he had stolen the place, and

stolen it from us at that ! Put yourself in his place, Aunt Amelia. I think Uncle George has done just

'And you can think so?" Ursula understood the emphasis, and flushed to the roots of the soft. wavy brown hair that was parted over her most placid brow.

"And I can think so," she said, th sweet gravity. "It will not with sweet gravity. "It will not bring my Willie back to me, aunt, to close my hand and heart against this stranger that is within our gates. The

right.

"Sula," said her uncle, laying his hand on her head tenderly, "I think of his needs and desires, so reckless as to number and magnificent as to qual ity that it would seem Aunt Nancy' on that great day when all the rewards promised in the Sermon on the Mount hints about the good saint's financial to the various 'blesseds' shall be ac straits had fallen upon incredulous ears. While Carl grapples with "futures" and his thimble buscuit, corded, they will have to put the one promised to the peace-maker on our Aunt Nancy rubs her silver to the

ittle girl's head. Before Sula had begun her gentle accompaniment of a retrospective monologue, wherein she bewails the little "preach," as the family called her takings-to-task, Mrs. Southmead had one powerful ally, in her opposideparted glory of the house of Southmead.

"C'ris'mus !" she sniffs, with audible tion to Major Denny's coming, in Frederic, her son, who had been "C'ris'mus ! Whar's de use scorn. uv havin' enny C'ris'muses dese times, ennyways? Whar's de eysters, en de moodily drumming on the window during the entire controversy. But then Fred was sore just then on the subject orringis, en de lemmins, en de citrins en de reesins, en de ammuns, en de of a suddenly terminated or interrupted taller fur de mince-meat? W'at sorter collegiate course, and he felt unreason O'ris'mus kin you mek out widout a ably inclined to hold every man from black cake en mince-meat, ef you'll the north personally responsible for please t' tell me? Seems lak all dem his father's lack of means and his own things usent' come 'long uv der own consequent misfortune. But by the 'cord sho's C'ris'mus roll'roun'. use of that magic re-adjuster, ' pu they don' now, dat dey don'. 1 ain' yourself in his place," he speedily got no use fo' C'ris'mus myseff.

will be forthcoming.

arrived at a juster conclusion, and showed himself quite ready and even sence we done broke all t' flinders. An' we is come down in de wurrul', anxious to do his share toward entombing that rusty old hatchet, which, after all, he said bitterly, had inflicted the sho es gun is iern. En who's t' help us up 'g'in ? 'Tell me dat, people ! Not ole marser ; he's too sot in his ways orest wounds upon those who had first to pester his head 'bout free niggers held it aloft.

If Ursula, widowed and desolate, If Ursula, widowed and desolate, ould extend a hand in amity, what as he that he should hold back ! "After all, mamma, he said, mag-animously, "this particular fellow the said likes of the source of the sou could extend a hand in amity, what was he that he should hold back ! nanimously, didn't write

lay in what was called the bed of the lake, out through the Rossmere place, Upon which encouragement Carl launches into a spirited enumeration to the river-landing that was now part of Major Denny's property. The ship-ping of the cotton all came in between the months of November and January, CONTINUED ON PAGE THREE.

To the question, Which is your

favorite poem? there may be a great variety of answers ; but when asked. Which is your favorite blood-purifier? there can be only one reply-Ayer's Sarsaparilla, because it is the purest, safest, and most economical.

ASAL NEVER It is a certain and speedy cure for Cold in the Head and Ostarrh in all its SOOTHING, CLEANSING, HEALING. Instant Relief, Permanen Cure, Failure Impossible. Uses, retained discasses are simply ryngtoms of Catarth, such as load other partial deafness, losing sense of smell, foul breath, hawking and spit ting, manses, general feeling of de bility, etc. If you are troubled with any of these or kindred symptoms your have Catarth, and should lose m time in provering a bolthe of Name Be warned head rest

when, of course, the seasons and the roads were at their worst, and this especial piece of road, with the thick especial piece of close up to it on both woods crowding close up to it on both sides, was so densely shaded that, once sides, was so densely sinded that, site rain soaked, it became the terror of teamsters throughout the entire haul-ing season. Hence it was that when presently the sound of a fierce crackpresently the sound of a fierce crack-ing and lashing of whips, coupled with every spieces of objurga-tion known to the teamster (except profanity, which is not the colored man's vice) cause to Frederic's ears, he said, indifferently, "'Nother team bogged !' and walked on in the direction of the sound without bester direction of the sound without hastening his footsteps. "It's ours, too," he said, with more interest in his voice, as a turn in the road gave to his view the wagon piled high with eight huge cotton-bales, the straining team of six mules, and "old man Ephe," the head teamster on his father's place, who at that moment was mopping his wrinkled forehead with his coat-sleeve, while he stared with weary anxiety at the back wheels of the wagon, stuck immovably in the stiff "buckshet" mud. The mules stood with having flanks and distended nostrils. The lash of the whip and the wordy exhortations of old Ephe had ceased of effect. It was old Epne had ceased of effect. It was an all day undertaking to get a load of cotton from the gin at Tievina to the landing out on the river, and back

with the empty wagon. But at the present rate of progress it was impos-sible for Ephe to say when he would come into enjoyment of the hot coffee and cold bacon and greens his "old woman" would save for his supper. "Stuck, Uncle Ephe?" asked Fred,

coming abreast of the wagon in the road, and looking down from the altiroad, and looking down from the alti-tude of the levee in helpless sympathy. "Yes, chile, stuck!" said Uncle Ephe, hopelessly glancing up, and see-

ing it was nobody but Fred. "Ef yer hed enny mussil now in them air arms o' yo'n, yer might be some holp t' me," he added, ramming his hands far down into his pockets while he "studied " out what to try next. "Stuck, old man?"

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A second time the question was asked, and there, striding out of the woods on the opposite side, his feet and lower limbs incased in long rubber boots, a gray corduroy hunting suit protecting the rest of him from the clinging of cockleburrs and other woodland pests, came a young man whom Fred said, in a quick undertone to himself :

"The major ! Must be ! Great Scott, what shoulder !"

'Stuck boss, de wuss sort," said old Ephs, doffing his hat respectfully to this last arrival.

'Tievina team !" said the hunter, glancing at the foam-flecked mules It isn't often even these roads get the better of those mules."

You ain' saying a word too much for dem mules nudder, boss, ef I does 'ten' 'em. En w'en dese mules stops jes' dead stiff in der tracks dey means

We can show them that we handy mean business, too." "I'll t'ar down a mile er fencin',

said Ephriam, energetically, "ef dat'll do any good, but who gwine to pry de wheels up while I starts de mules ?'

"I am," said the hunter, laughing, as he stepped back to the nearest tree, deposited his gun and game-bag, and quietly divested himself of his coat and vest, revealing to Fred's admiring eyes, as he stood there in his dark blue flannel shirt and gray corduroy trowsers, the finest specimen of athle tic manhood his boyish eves had ever rested on.

the major called after Ephe, who was body of the most intelligent evangeli-

said the major, tapping his chest. "Ah! here comes our friend Ephe with the rails.' Ephraim threw a pile or new rails

down at the major's feet. The young man selected one, and, walking around to the opposite side of the wagon, he forced one end of it into the soft mud under the hind wheel.

"Now, then, Mr. Southmead, if you will just take hold here on this side, and I on the other, and press down-ward with all your strength, I think we will soon send Ephraim on his way rejoicing. TO BE CONTINUED.

MARIA MONK.

Columbus Catholie Columbian The vitality of a lie is appalling. It spreads from mind to mind until it counts its victims by the million, and is then handed down from father to sons in ever widening circles until it is almost beyond the reach of destruc tian. Here and there it may be ex-exposed, refuted, killed, but if it have a fresh start elsewhere, be it ever so small, it will go on multiplying itself indefinitely from person to person and from place to place.

Lately, for instance, inquiries have come to this office from two such dis-tant points as the heart of Florida and the center of Ohio about that forgotten falsehood called "The Awful Disclos-ures of Maria Monk." Everybody, almost, had supposed that that book had run its evil course and was no longer in circulation, but those inquiries show that it still finds readers and

believers. Here are some facts concerning the wretched woman whose name was used in connection with that lying book : 1. Maria Monk was never a nun

and never lived in a convent. 2. She was for a time an inmate of house in Montreal that was an asylum for fallen women.

3. She was not the author of "The Awful Disclosures" but her name was used by a man who did write it, one Hoyte, with whom she cohabited, and was a colporteur -- or distributor of Bibles and tracts - discharged for

his dishonesty. 4. The Protestants of Montreal, at a public meeting on April 3rd, 1837, passed this resolution : "That we have learned with astonishment the circulation and credit which these impostors have gained among the people of Great Britain and the United States, and consider such belief as the only reason why we should honor the stories of an abandoned prostitute even with a

denial. "William Walker, Esq., advocate, in proposing this resolution, spoke at some length on the piety and blameless lives of the clergy and nuns, and ob-served that the Protestant population of the place had been stigmatized as cognizant of offences the most revolting to religion and humanity, but all which was a calumny of the most inbusiness, dey does dat." "Let them blow a little while, and we'll give them a lift. Any rails scribed as a harlot and impostor." scribed as a harlot and impostor." (Extract from Montreal Courier, April 6th, 1837).

5. The Protestant editor of the New York Commercial Advertiser, Mr. David Stone, went to Montreal and examined into the whole of the "dis closures," interviewed Maria Monk and her fellow witness, Francis Partridge, and gave the results of his inquiry in a full account which he concludes thus:

"I will, therefore, now close this protracted narrative, by expressing my deliberate and solemn opinion, formed not only upon my own careful examination, but on the firmest consted on. "Bring good new rails, old man !" tion of Montreal, embracing the great LIC?

THE CATHOLIC RECORD.

Under the heading "Was Shakes-peare a Catholic?" the Liverpool Cath-olic Times says : "This subject, upon which an elaborate monogram has been written by M. Rio, the historian of Christian art, has several times been discussed by eminent Catholic scholars discussed by eminent Cathone ecolution in the Rambler, Month and the Dub-lin Review. Mr. Hand, whose lecture we publish to-day, is a poet, with a strong literary ardor. As a student, he thows his soul into every subject with a poetical complexion, and since he has now cast down the glove, we feel sure that for some time to come our columns will be occupied by friendly discussions between those who think with him and those who feel inclined to differ from the view he has taken."

This is the synopsis of MR. HAND'S LECTURE:

The elucidation of the question 'Was Shakespeare a Catholic'' was undertaken on Tuesday evening by Mr. John Hand, of the Liverpool School Board, at a meeting of the Liverpool Catholic Literary Society. Mr. Hand remarked that there was no other writer of whom so much had been written as Shakespeare, and yet in the whole history of literature there was no one within even measurable dis tance in ability, excepting Homer, of whom so little was known. How to account for this has been the puzzle of all his commentators. There was one way to account for it, however; singular to relate, this way out of the crux had never seriously suggested it self to those sapient gentlemen who had burned the midnight oil so plentifully and wasted so much thought and ink anent the subject. Suppose Shakespeare to have been a Catholic and they had the whole raison datas accounted for the stirtle. Let d'etre accounted for to a tittle. them consider what to be a Catholic

meant in the latter days of Elizabeth and in the reign of James I., and still further what it would undoubtedly mean were a Catholic to put himself

prominently in evidence at that period. Shakespeare's father need not have been a Protestant to have held the pos itions he did at Stratford. He was chosen a burgess, and also one of the four constables in 1557 under Mary. The father of Shakespeare's mother wa a Catholic of Catholics and it was fairly safe to credit her with remaining in the Church in which she was born and The in which she had been married. essayist detailed in the trials of the Ardens and Sommervilles, who were related to his mother, and pointed out that Shakespeare must have had ocular demonstration of what was being done to hound down Catholics, and to hunt up evidence against his relatives. At the school in Stratford on-Avon, which Shakespeare may have attended from 1570 to 1578, the teachers included Walter Roche, a man with an unmis-takable Irish name. Would the fact of his school-master being an Irishman account for the other fact that throughout his voluminous work not one word of disparagement of Ireland or of an Irishman was to be found ? This was a point worthy of attention, and it did not seem to have presented itself to any editor or commentator of Shakespeare. Ben Jonson had two children. to one of whom Shakespeare stood godfather. Jonson was then a Catholic, as was also his wife. Was Jonson likely to have had a Protestant acting Was Jonson as godfather? In dealing with the sentiments in Shakespeare's works, Mr. Hand said there were innumerable passages throughout the works bearing

on Catholic observances which only a writer imbued with the spirit of Cath olic teaching could ever have penned. And then consider the risk he ran and

WAS SHAKESPEARE A CATHO- veto affair Daniel O'Connell, who was Catholic of the Catholics, inveighed against the Pope interference, saying

Interesting Lecture on the import-ant Subject. that they (the Irish people) would take their religion from Rome but not their politics, and in the last few years Mgr. Persico, a legate from the Pope was roundly abused in Ireland ; and Leo XIII. came in for a good share of the invective. But would it be true to say that writers and speakers indulging in such language were not Catholics? Shakespeare, whatever he might have written of the Pope or Cardinals, never uttered one syllable that reflected in the slightest degree on Catholic doc-Nay, he had often gone out of trine. his way to speak as he could of its sub-lime beauties. He might have been an indifferent Catholic, as indeed he likely was, but a Catholic they had every reason to believe he was, imbued with a true Catholic spirit and contemning in his heart the Puritanism then rampant. Most remarkable was it that on the death of Elizabeth the greatest poet of all, although publicly invited to do so, remained silent, and penned no tribute in prose or verse to the dead monarch, who was wont to patronize him. The Davies MSS., preserved at Corpus Christi College, Oxford, relating to Shakespeare, concluded thus : "From

an actor of plays he became a cem-poser. He died April 23, 1616, aged fifty-three years, probably, at Strat-ford, for there he is buried and hath a monument, on which he lays a heavy curse upon any who shall remove his He died a Papist." So said bones.

they as Catholics. A discussion followed the reading of the paper, and, on the motion of Mr. Charles M'Ardle, seconded by D. W. J. Sparrow, and supported by the Rev. Father Hughes, Mr. Whitty, and others a hearty vote of thanks was accorded to Mr. Hand.

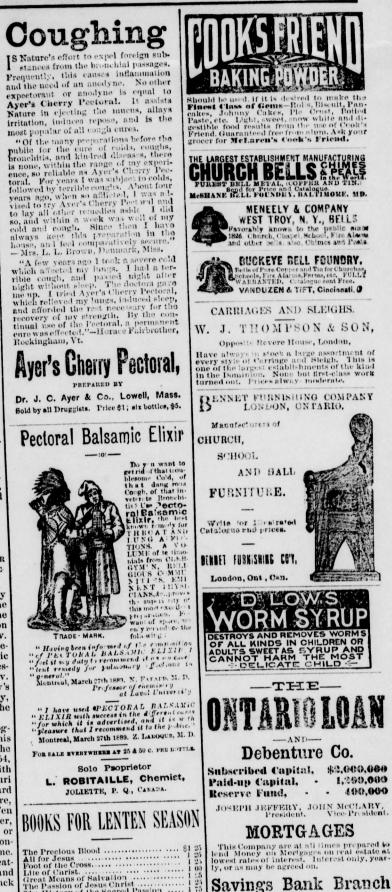
THE TRUE LIBERATOR OF MANKIND

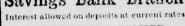
IS THE CATHOLIC CHURCH - FATHER TOLTON'S ELOQUENT LECTURE BE-FORE A LARGE AUDIENCE.

"The Catholic Church is the Only Frue Liberator of Mankind" was the ubject of an eloquent lecture in the Musical Fund Hall, Philadelphia, on Jan 5, by the colored priest, Rev. Augustus Tolton. Most of the dele-gates to the Third Colored Catholic Congress and many others were pres-ent, including Archbishop Ryan, Rev. D. J. McDermott, rector of St. Mary' Church, and Rev. Thomas Barry, rector of the Church of Our Lady of the Visitation.

Father Tolton said the Church recognized no color, as he could prove by his own experience. He then related the story of his life. Born a slave in 1854, he, when seven years old, escaped with his mother from their home in Missouri to Quincy, Illinois, although a reward of \$200 was offered for their capture, dead or alive. He was taught the Ter Commandments by his Catholic mother, who had never learned to read on write. He was sent to a school con-

who had never learned to read or write. He was sent to a school con-ducted by the Sisters of Noire Dame. The parents of the white pupils threat-ened to take their children away, and were told by the Sisters that the black boy would remain in any event. He had the same experience when, some years afterwards, he was sent by Father McGurk to study for the priest-hood at the Franciscan College. The students from Missouri rebelled against the admission of the dark skinned youth, but the college authorities declared that it was a Catholic institu-tion, and, as such, it could make no distinction as to color. The students were told to return to Missouri if they desired, but the newcomer would stay. The students did not leave, and at the next examination the colored youth studie for six years is the College of the Propagauda among a large number of candidates for holy orders from nevery nation, and while there he re-ceived none but the most considerate treatment and encouragement until he was ordained a priest of the Church of Christ.





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A SURE CURE

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plunging over the muddy road in reckless indifference to his own-mudbespattered helped out of the bog, so that he might go his way.

"Pretty sort of work for me to stand here in Miss Nancy style, and let our mortal foe put his shoulder to our wheel to help us out of the bog !" Fred said to himself, taking a proprietary view of the situation: so, imitating the major's actions, he soon leaped down the sloping levee and stood by the wagon, slim and boyish, but girded for effort

You are very good, sir," he said, in what he meant to be extremely courteous terms, "but I can't think of such a thing as allowing you to exert yourself over that wagon. It is my concern.

'Mr. Southmead, I suppose," said the major, eyeing the boy pleasantly; "we had better shake hands before mine become too muddy to offer. He held out his hand, and, somewhat to his own surprise, Fred was either shak ing or being shaken lustly by the hand

tion, quite unable to make up his mind as to whether he ought to be angry and resent as an impertinence what, done as it was, seemed a pleasant mater of course.

The large, clear gray eyes that were fixed pleasantly on his face were so sensible and amiable that he could not think this broad-shouldered atheletic wanted to chaff him.

'They've been the making of me,"

"I have used Ayer's Pills for the past 30 years, and am satisfied I should not be alive to-day if it had not been for them. They cured me of dyspepsia when all other remedies failed."-T. P. when all other remedies failed. Bonner, Chestor, Pa. Ayer's Pills are sold by all druggists.

Minard's Liniment cures La Grippe.

rence to his own-mud-condition, eager to be I the bog, so that he might calumnies ; that the ovider constant the risk he ran and arrant impostor, and her book in all its essential features a tissue of ing and worshin. But this he calumnies is that the ovider constant the risk he ran and satirized and ridiculed Catholic teach-ing and worshin. But this he calumnies is that the ovider constant to the risk he ran and satirized and ridiculed Catholic teachall its essential features a tissue of ing and worship. But this he never calumnies; that the evidence taken in Montreal, 1886, as to the character and did. How dear to the heart of the Montreal, 1836, as to the character and history of Maria Monk was not of a "Measure for Measure" he introduces history of Maria Monk was not of a private nature, but was sworn before magistrates; and, lastly, that this woman died in October, 1849, in prison where she was undergoing sentence for having picked the pocket of a paramour near a den she inhabited on the Five Points."

Maria Monk's daughter became a Catholic and married Mr. St. John,

who was for a while editor of the New York Tablet, and she is, we believe, still living somewhere in the interior of New York State. She wrote a book called "Maria Monk's Daughter," which showed how her unfortunate mother had been used by "pious"

rascals to do their dirty work, and which gave all the details of that poor woman's most unhappy career.

The mere statement of these facts will suffice to show how utterly dis-creditable "The Awful Disclosures" ing or being shaken lustly by the hand the next second. "Do you think you are equal to a rail?" the major asked slowly, passing his hand down the boy's slender arm in search of muscle. "Ever used boxing glrves?" "No, sir," said Fred, to the last quest

When you're languid and dull in the spring of the year. When your stomach and liver are all out of gear. When you're studid at morn and feverish at night. And nothing gives relish and nothing goes right.

right, Don't try any nostrum, elixir, or pill-"Golden Medical Discovery" just fills the bill. The surest and best of all remedies

for all disorders of the liver, stomach and blood, is Dr. Pierce's Golden Medical Discovery.

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us to a nunnery ; and how reverently he makes the Sisters speak ! His reference to Catholic usage and prayers abounded in "Romeo and Juliet." He knew something of Confession evi-dently, for he made the friar Lawrence say to Romeo-

Be plain, good son, and homely in thy drift ; Riddling confession gets but riddling shrift.

Was Purgatory, which Catholics be-lieve in, not pointed to when the Ghost in Hamlet said--

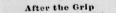
My hour is almost come When I to sulphurous and tormenting flames Most render up myself.

I am my father's spirit. Doomed for a certain term to walk the night, And for the day confined to fast in fires Till the foul crimes done in my days of nature Are burned and purged away.

Wheeler, who edited the edition of Spakespeare which was published about 1820, said this was a Romish Parga-tory, and was rank Papistry. The Danes at the time, he adds, were Danes at the time, he adds, were pagans. But quotations innumerable might be adduced. Protestant writers had often pointed to Shakespeare as a product of the Reformation, and singled out for special reference his descrip-tions in "King John" of Cardinal Pandulph, the Pope's legate, and his strong denunciation of Papal authority. It was true Shakespeare put into the mouths of his hearers speeches against the Pope and the legate which were from a historical point of view mani-festly unjust. But though he did this it was no proof he was a Protestant— indeed, he might be a good Catholic and do so. At the time of the Cathol'c

If you are troubled with hawking and spit-ting, dull headaches, losing sense of taste or smell, you are afflicted with catarrh, and to provent it developing into consumption, Nasal Balan should be used promptly. There is no case of catarrh which it will not cure, and for cold in the bead if gives immediate relief. Try it. All dealors.

was ordained a priest of the Church of Christ.



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and failing most cases by a stad econom-tion, and speedily and econom-cally cured by the CUTICURA Cutic Cutic Cutic andles, consisting of Cuti-ta skin cure, Cuti

PLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.

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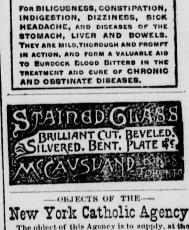
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Continion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tresday morning. Arrears must be available for the state of the st Arrears must be paid in full before the paper can be stopped.

London, Saturday, Feb. 20, 1892.

" ECCLESIASTICAL INTERVEN-

It is universally admitted as a prin ciple in dealing with public men that they are not to be held responsible for an act when there is no evidence that they have committed it. But it appears that the Mail will not deal with Catholic Bishops according to this first principle of fair play. In its issue of the 12th inst., under the heading " Ecclesiastical Intervention," it raises a note of alarm that "it is a danger and a disgrace to the country that a body of (Catholic) Bishops should either force' a public man "into office, or conspire to keep him out."

The public man here referred to is Mr. Meredith, and the point raised by the Mail is to the effect that the Catholie Bishops of the Dominion conspired against him to keep him out of the Dominion Cabinet.

It is scarcely necessary for us to say that this statement of the Mail has not a single fact for its foundation, and this is acknowledged in the very article to which we refer. The most the Mail can say in proof of its statement is that the cause of Mr. Meredith's non-appointment "is believed to have been the episcopal action under which, to quote the excellent letter of Principal Grant, a public man has been kept out of political position because of his views on a matter with which the State-in the premises-has nothing to do."

We may here remark that Prof. Grant's efforts to put Mr. Meredith into the Cabinet are real, while the efforts of the Catholic episcopacy to keep him out are purely imaginary. The Mail would have displayed more fair ness if it had condemned the interfer ence which was real, instead of pour ing out its vials of wrath upon those whom it only supposes to have been guilty without having a particle of evidence to bear it out in its hypothesis.

The Mail says : "The electors, Cathpoliticians was a very powerful means olic and Protestant, are quite able to of moving the masses of the English select their rulers without ecclesiastipeople even to deeds of violence ; and cal intervention." Why then does it it was used with great effect by the approve of the intervention of Rev. half-witted Lord George Gordon Principal Grant? Even if it were to Even forty years ago Lord John be admitted that the Bishops of the Russell used it to enable him to pass Dominion had united to prevent Mr. through Parliament the celebrated

were in justice entitled. The avowed schools, in the hope that they would enforced by cannon and bayonet."

Satisbury's words are as opportune as plained above. From the Catholic It is not surprising that the Catholic electorate should have resented Mr. Meredith's injustice, but it is unfair to eally due to the influence of the entire

We have no desire to minimize the which concern the interests of the Catholics of Canada, but we protest against the efforts of our adversaries to heap odium on the Bishops personpopulation of the Dominion. The Catholic body are quite ready to assume the responsibility for their conduct. They have no wish to transfer it to the

something "is believed" about them. public will need more than such a responsible for the Mail's fancies or

vagaries. VERNON HARCOURT

A British Prime Minister backed by subservient majority in Parliament can do much which is beyond the power of ordinary men. He can control the manufacturing, agricultural and commercial interests of millions of British subjects, and even of those of other countries. He has much to say in constructing the map of the world, but there are matters which are above desperation. his might. Lord Salisbury, however, does not seem to be conscious that the

Catholic sentiment of Canada.

shoulders of the hierarchy.

continued progress of the Catholic Church is one of the things which he cannot impede. He might with more prospect of success attempt to stay the cataract of Niagara than to prevent ,

the Church in Great Britain and Ireland from exercising that influence which her position demands; and when we find him pronouncing, as he did recently in his Exeter speech, that it is his policy to put an end to "Papal dominance," we know that he is engaged in a crusade which will bring upon him only defeat and disaster.

A hundred years ago the cry of no-Poperv in the mouths of unscrupulous

funds to which the Catholic schools ada or Australia, those dependencies tice. Fairbault and Stillwater, in ment is quite in accordance with the would not remain for twenty-four Minnesota, are the latest school sections hours in allegiance to the Queen, unless where the Protestants have agreed to it aside will be fruitless. The school important truths as "revealed to the Sir William's condemnation of Lord been made in the manner we have ex-

they are strong. The Irish people point of view, this compromise may have learned from the present attitude not be all that might be desired. The attribute to the Episcopate what is of the Liberals that the people of Eng- school system of the United States canland have not now so much antipathy not be regarded as just until the Cathfor Irishmen, as there was good reason olic schools are recognized as being

to believe they entertained in the past. entitled to a fair share of all public influence of the hierarchy in all matters This new state of affairs has created a moneys appropriated by the State to cordiality between the people of the education, and that the rights of Cathtwo kingdoms which could not be ex- olics to teach the Catholic religion in pected to exist before ; and it would be their schools be fully admitted, and calculated to destroy this growing that the Catholic schools be recognized ally, when the result is really due to friendship if it were believed that as being fully entitled to share in the fact that Catholic sentiment is a Lord Salisbury spoke the senti- Public school funds in proportion to power which cannot be ignored while ments of the English people in the amount of secular teaching given Catholics form 42 per cent. of the what we may regard as an after in them. But it must be borne in dinner speech at Exeter. Sir William mind that it is a severe strain to be Harcourt is in a position in which he obliged to support two sets of schools, is more entitled than Lord Salisbury to and if Archbishop Ireland finds that speak in the name of his countrymen. he can secure Catholic teaching while Lord Salisbury, it is true, as Premier, freeing the Catholic people even in

It would be presumptuous on our occupies a highly representative posi- part from this heavy burden, he is part to undertake a serious defence of tion ; but all the recent elections prove quite justified in making the arrangethe hierarchy, when the only basis of that he can no longer claim to be the ments he has agreed upon. The Fairattack is the statement of the Mail that mouthpiece of the people. The electors bault arrangement seems to us to be of Rossendale especially have shown practically the same which has already We have only to say that the reasoning this to be the case ; and so Sir William been made in other places, where it is Harcoart's words may be taken as working satisfactorily. It has been statement before holding the Bishops truly indicating English sentiment; tried in Poughkeepsie, and other parts and they will serve to make the Irish of the State of New York, and a similar

ARRANGEMENTS.

school law.

people endure their present troubles arrangement is in operation in parts for a few months longer, when Mr. of the dioceses of Portland, Savannah, LORD SALISBURY AND SIR WM Gladstone and Sir William Vernon Boston, Pittsburg and Dabuque, with Harcourt will certainly occupy the the full approbation of the Ordinaries places which are now filled by such of those dioceses.

intolerable nuisances as Lord Salisbury | It cannot be supposed for a moment and Sir Arthur Balfour. If Lord Salisbury were not sure that a modus vivendi under the States certain defeat awaits him he would school laws have compromised relignot dare to utter such things as were icn, and we must say that we have no in his Exeter speech, and that he approbation for the attacks which which it evaded by appointing a Reutters them now shows that there is have been made upon Archbishop Irenothing left to him but the energy of land for his efforts to relieve his

diocesans from a heavy burden, while adhering to the principle of Catholic THE MINNESOTA SCHOOL education.

> The arrangements which have been made in all the cases we have here

A vigorous discussion has been going indicated have recognized that the on for some time past in the columns of several Catholic journals of the United parents have the right of securing a States in reference to the duty or right religious education for their children, while the right of the State is practiof the State to take part in the educacally conceded to insist upon it that tion of youth.

State assisted schools shall supply The immediate occasion of this disa minimum of secular education. cussion is the action of Archbishop It seems to us that in all this the Ireland, of Minneapolis, who gave persame principles are admitted which mission to the priests of Fairbault and underlie the Catholic and Protestant Stillwater to transfer the Catholic Separate school systems of Ontario and parochial schools of those localities to the Public School Boards to be con- Quebec, and which are found to work ducted in accordance with the Public fairly towards all concerned. It appears, therefore, that the adverse

The transfer has been made unconcriticism to which Archbishop Ireland ditionally, but it is understood that the has been subject has been undeserved ; schools shall be conducted by Catholic and as a matter of fact we find that teachers, and shall be virtually under his action has practically been apthe management of the Catholic school proved by all the prelates who have commissioners, who are the American hitherto expressed an opinion on the equivalent to the school trustees of the subject, amongst whom we may reckon Canadian law. Catholic teaching is to all those Bishops and Archbishops who before the question reached the present

The Cat Slic Record. while Mr. Meredith endeavored by Orangeman;" and he added that "if There are a few localities where the deavoring to set aside the arrange- the anti-Christ, the Son of Perdition, while Mr. Meredith endeavored by Orangeman; and he added that it is included the state and been brought to ments which have been made there. spoken of in the bible in terms of confor the Public schools part of the school matory remarks with reference to Can- recognize the magnitude of this injus- It appears, however, that the arrange- demnation?

> in the way of sustaining Catholic British claims on their loyalty were make an honest endeavor to make laws leave to the local authorities in world by the preaching of the blessed the first instance all details of school evangel." reparation, and a compromise has management, and it appears that the Attorney-General of Minnesota has referred the matter to the County Auditor as being within his jurisdiction.

It is probable that this reference will settle the matter, and if this should prove to be the case, other districts are likely to follow the example of liberality and fairness set by the school officials of Fairbault and Stillwater. We may reasonably hope that this arrangement will be the prelude to a satisfactory solution to the school problem throughout the American Union.

THE PRESBYTERIAN REVIS-ERS AND THE POPE.

We have before now made some commentaries on the changes which the Presbyterian Revision Committee propose to make in their Confession of Faith. It was a task of no small difficulty to frame a new creed which should satisfy the one hundred and sixty-seven Presbyteries which demanded revision, without giving offence to the minority who think the old one with all its harsh Calvinism

quite good enough for the present generation.

The General Assembly could not easily refuse so strong an appeal as was made to them to modify doctrines which neither the clergy nor the laity now believe; yet it was not easy to make the needed changes, and still

keep up the pretence that Presbyterthat these prelates who have agreed to janism teaches the same doctrine which it propounded two centuries ago as the only revealed truth of God. The Assembly was evidently in a difficulty vision Committee indeed, but hampered with the instruction that it must

not change the Calvinistic character of the present creed ; which is equivalent to saying that revision has come to be a necessity, but that it must be apparent and not real.

It is now stated that the Revision Committee have finished their labors,

and that they have a modified creed ready for the consideration of the next Assembly. The atrocious Calvinism of the old Confession, which was the chief stumbling-block of clergy and laity alike, has not been very substantially changed by the revisers, but it has been concealed under a more specious form of words so as to be capable of a new interpretation which was not contemplated, certainly, by Dr. Tweiss and the one hundred and nine divines

who framed the original "Westminster Confession of Faith." It remains to be seen whether the

cannot longer be claimed to be part of

The Confession of Faith claims to be

the teaching of the Word of God,"

and the clergy make the solemn pro-

the peace and good of this Church.

We are, moreover, told that this

Confession is the "only true Christian

faith and religion, pleasing God, and

bringing salvation to man, which now

the divine revelation.

attempt "to do it" and "not to do it at the same time will pass muster with either of the parties who so warmly debated on the necessity of revision

Faith savs :

FEBRUARY 20, 1892,

It is evident that without the Pope school laws, and that the effort to set " Presbyterianism lacks one of its most

It is not to be wondered at that the more reasonable section of the Revision Committee advocated that in the new Confession all reference to the Pope should be omitted, and it would have been a movement towards common sense if the committee had adopted the suggestion, especially as the Rev. Philip Schaff has informed his brothers in the ministry that this teaching of the Confession is founded on an "erroneous exegesis" of the passages of Scripture to which it refers. But Presbyterianism could not afford

to pass the Pope by in silence. The committee, therefore, decided to pronounce dogmatically against the Pope's claim to be the divinely appointed head of the Church of Christ. but they virtually acknowledge that the interpretation they have hither. to given to the Scriptural texts referred to in the old Confession was a misrepresentation of Scriptural teaching, for they have resolved to leave this portion of the Confession out of their new creed, so that it is to be now:

"The Lord Jesus Christ is the only Head of the Church, and the claims of the Pope of Rome or any other human authority to be the Vicar of Christ and the Head of the Church Universal is without warrant in Scripture or in fact and is a usurpation dishonoring to the Lord Jesus Christ."

This is indeed quite a change from what Presbyterianism has hitherto taught us about the Pope. He is no longer anti-Christ, no longer the son of perdition ; but we are told that he is a usurper, and that any one who claims authority over the whole Church of Christ must necessarily be a usurper !

A more puerile statement could scarcely be imagined, if it were the purpose of the committee to say some thing pre-eminently puerile. Did Christ intend that there should be in His Church a central authority at all? If not, where is that Church authority

which is to be obeyed under penalty that the disobedient are to be reputed as heathens and publicans? Have not the Presbyterians them-

selves a central authority to whom all must yield obedience? Do not the Presbyteries and the General Assemblies claim the right to judge heretics and cut them off from the fold of the Church, and to inflict punishment on those who obstinately offend either by teaching false doctrine or violating Church discipline?

No organization can fulfil its end unless it have a central authority and Presbyterians practically admit this from the fact that they have invented such authorities which they call Presbyteries, Moderators, etc. Surely if a divinely appointed authority be necessarily a unsurpation, one that is of

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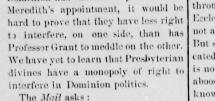
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"What would our correspondent say if the Protestant clergy were to intimate to Mr. Abbot that Mr. John Costigan, who worked hard for Separate schools in New Brunswick, must be turned out of the Cabinet, or the Protestant vote in a body would be directed against the Government?'

In reply to this query we may say that the Hon. John Costigan in supporting Separate schools for New Brunswick had no desire to do any injustice to the Protestants of that Province. His demand was that Catholics should use their own share of the school funds, for the support of schools to which they could conscientiously send their children; whereas Mr Meredith's anti-Catholic crusades were undertaken to throw obstacles in the way of Catholics obtaining for Catholic school purposes their fair share of the

last during two provincial campaigns Mr. Meredith's aim was to raise petty annoyances in the way of Catholic school trustees, so as to divert from Catholic schools as much as possible of the taxes paid by Catholic ratepayers for education.

Ecclesiastical Titles Bill, which he did not afterwards dare to put into effect. But since then a new and better eduhours. cated generation has sprung up which is not to be frightened with such bug-

aboos, and Lord Salisbury ought to know that the use of such worn out artillery is more likely to do damage to those who use it than to those whom

it is intended to injure. When we hear him so frantically telling the people of Exeter that Home Rule for Ireland means "P pal dominance through the medium of the Roman Catholic hierarchy," we must infer that he is now fully aware that the days of his own dominance are numbered, and that the coming election will sweep his Ministry out of existence. His Exeter ravings are nothing more nor less than the frothings of a man

in the last throes of delirium. It was once the policy of England to ignore the existence of Catholics in the three kingdoms, but they cannot be ignored now. Yet it is not true to say. as Lord Salisbury said, that the Catho lic hierarchy has been hostile to Eng-

Ontario school monies. From first to land. Hostile to tyranny and oppression the Church has been, and will continue to satisfactory proof that this is the case is the cordial feeling which has arisen in Ireland since Mr. Gladstone and the

position of Hon. Mr. Costigan in sup- ingness to adopt a more friendly policy of injustice annually inflicted upon porting Separate schools for New toward the Irish people than has been them by the present Public school sys-Brunswick and that of Mr. Meredith in put into practice at all events for more tem. It is not surprising that they endeavoring to hamper with vexatious than three, and we might say with should wish to be relieved of this unclauses the Catholic schools of Ontario. truth for more than seven, centuries. just burden, and the recent arrange-

secure for Catholics the right to use for properly denounced Lord Salisbury's are intended to give the desired relief, ion. Catholic education the money which speech as "a bigoted and disgraceful though the relief afforded meets but a Catholics themselves were paying, escapade, worthy of a violent, drunken small fraction of the injustice inflicted. tant ministers in Minnesota are en- tion that the Pope is the Man of Sin, 'my Church." For Peter he prayed

have admitted the principle in their be given to the children, but this is to be done outside of the legal school dioceses. Bishop Keane, the rector of the Catholic University of Washington,

has also endorsed the plan. In return for this placing of the The adoption of any particular schools under the control of the Public arrangement between the ccclesiastical School Board the schools are to be placed on the same footing with the and civil authorities is rightly left to the discretion of the Bishops in their re Public schools, in regard to participaspective dioceses, and it cannot be tion in all aid granted by the State to doubted that in each case they will Public schools.

take such steps as suit best the special This arrangement has been very circumstances in which they find themseverely criticised by a section of the selves placed. Catholic press, some of whom term it a We cannot believe that Archbishop

surrender of the Catholic principle, while others regard it as a wise step towards the solution of the school problem in the United States. As our readers are aware, the Cath-

educate the children in a thoroughly olic schools in the United States are Catholic manner, and it is part of the not recognized as having any legal status, but are supported solely at the understanding that if the present cost of the Catholics in each parish, who at the same time are obliged to

pay their taxes for the support of the Public schools. As there are about eight hundred thousand Catholic children attending the Catholic parish schools, at a cost of about \$15 for each pupil, the injustice to which Catholics

are subjected annually amounts to about \$12,000,000. It cannot be be, but she has no hostility to England | denied that Catholics must feel strongly or the people of England ; and a most the necessity of religious education, whereas they are willing to tax them selves to this extent in order to secure the benefit of religious education to

There is no comparison between the Liberal party have shown their will- their children, and this is the amount Wisconsin ; and when Catholics and Hon. Mr. Costigan endeavored to Sir William Vernon Harcourt very ments made at Fairbault and Stillwater there on account of difference in relig-

fession that all its teachings are arrangement be not found satisfactory derived from the Word of God, the foleither party may retire from it. This lowing being the oath taken by the is probably the best arrangement which divines who composed it in 1643 : could be made, but we have every con-

"I., A. B., do seriously promise and vow, in the presence of Almighty God, fidence that it will be found to work satisfactorily. Indeed even in some Ontario that in this assembly, whereof I am school sections, notwithstanding that a member. I will maintain nothing in point of doctrine, but what I believe to we have Separate school laws of which be most agreeable to the Word of God ; either Catholics or Protestants can nor in point of discipline, but what avail themselves where they constitute a may make most for God's glory, and

Ireland would have approved of the

Fairbault and Stillwater arrangements

unless he were perfectly aware that

under it there will be full liberty to

minority, the minority have frequently found it more to their advantage to work in harmony with the majority, under the Public school law, in a manner very similar to that adopted in

is by the mercy of God revealed to the Protestants are disposed to be mutually tolerant to each other this method has worked very satisfactorily. The town and only ground of our salvation." of Windsor has been a case in point, and there has been but little friction tend, that the authority of the Pope is ecclesiastical unity when Christ built

It is stated that a number of Protes- can it be made part of divine Revela- Rock), and on this Rock I will build

human institution is doubly so.

One of the most important questions We may be told that it is the uniwith which the revisers had to deal versality of the Pope's claim that conwas the light in which the Pope is to stitutes the usurpation. Herein, cer be held before the next generation of tainly, there is a radical difference Presbyterians. The old Confession of between the authority of the Pope and that claimed by Presbyterian Modera-"There is no other head of the Church tors. But the reason why the Moderabut the Lord Jesus Christ : nor can th tors do not claim universal authority is Pope of Rome in any sense be head thereof ; but is that anti-Christ, that because their authority will not be ac man of sin and son of perdition that exalteth himself in the Church against cepted beyond the pale of their local Church, whether it be the Church of a Christ and all that is called God. district or of a nation. We believe It was evident to all thoughtful that no one will pretend that there is minds that in the enlightened nine any passage in Holy Writ which deteenth century such a doctrine as this

fines that the Church of Christ is to be confined to the limits of any particular nation. The central authority of the Church must therefore be universal, and the only plea on which the local authorities of Presbyteries and Moderators can be excused is that the Church has become split into see tions which refuse to recognize each other as portions of one Church. The pretence of the new Confession that a universal authority in the Church is anti-scriptural is therefore but a lame apology for the disorganized condition in which Protestantism exists because it cannot organize itself

into one body. But nothing is more clear from Holy Scripture than that Christ established a central authority to rule the whole Church. Our Lord knew the need of a visible head in His Church to preworld by the preaching of the blessed serve unity. For this reason He conevangel . . . as God's eternal truth, stituted his Apostles as IIis first minis ters and dispensers of His mysteries, If it be true, as Presbyterians pre- and St. Peter was made the centre of a modern invention, if it was unheard His Church upon Him as upon its of till the fifth or sixth century, how foundation : "Thou art Peter (the

being converted he should confirm his brethren

The Presbyterian theory that there is no head of the Church universal was evidently invented in the desperation of an indefensible cause, and by introducing it as a feature of the new Confession of Faith the revisers only remove one absurdity to put another in its place.

EDITORIAL NOTES.

REV. DR. JUSTIN D. FULTON, Baptist, has been given a very damp sendoff by the people generally in Montreal, if we may judge by the utterances of the press. Even the Witness, a paper which is, perhaps, more unfriendly and more unfair towards Catholics than any other in Canada, save the Mail alone, has no word of comfort for him as he silently folded his Baptist tent and stole away for Brooklyn without thought of a return ticket. The Gazette of the 9th said "Dr. Fulton, it is announced, is about to shake the dust of Montreal from his feet and return to Brooklyn. As an admirer put it, Dr. Fulton came here to raise the banner of anti-Romanism in Canada ; but the raising of the banner seems neither to have frightened the Scarlet Woman nor rallied Protestantism to war against her".

FANCY a New England Puritan, scion of an almost extinct race, coming to Catholic Montreal to teach Christianity ! The Rev. Dr. most assuredly could not fail to have noticed in that district abundant evidences of the survival of the fittest, in strong contrast to the gruesome picture of his native haunts, which are becoming depopulated through shameful sin, and which are fast filling up with the fresh and pure blood of God-fearing men and women who owe allegiance to the banner of Christ Crucified, and whose lives reflect credit on the Church which He founded and of which they are members.

REV. DR FULTON made a mistake in going to Montreal alone. He was only one after all, and very seldom does it happen that one person can run a successful enterprise of the fakir kind. He should have taken Chiniquy and Widdows into partnership, with Principal MacVicar as advance agent and Edith O'Gorman as manager. Then Chiniquy's book and Fulton's book could have been pooled. The admission could be placed at a dollar with the two books thrown in.

WE regret to note that Fulton had a few followers in Montreal, a fact which proves that Protestant theological desperadoes are to be found outside of Toronto.

A PRESS despatch, dated 12th instant, says that the Rev. Dr. James Field Spalding, until recently the rector of Christ P. E. Church, in Cambridge, Mass., was confirmed at Bathmore on the 11th by Cardinal Gibbons. 13 and went to New York, where he remained a short time. From there he went directly to the Catholic University in Washington, where he was instructed by the rector, Bishop Keane, and by Vice-Rector O'Gorman. On last Sunday night he was baptized and came to Baltimore to prepare for his final induction into the Catholic Church. Tuesday night he joined a class of twenty other converts at St. Mary's Seminary, and on Wednesday morning was confirmed with them. When asked what led him to take this step, Dr. Spalding said that there were times in a man's life when he realized that a crisis was at hand. So it had been in his. He has become impressed with the teachings of the Catholic Church, and all the reasoning and

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that his faith should not fail, but that have permanent results. Confessions were heard during the whole time of the mission, and about four hundred persons received Holy Communion, comprising almost all the communi-

cants of the congregation. After the sermon on "Temperance on Thursday a temperance society was established under the name of the Father Mathew Temperance Society of Wawanosh, and one hundred persons enrolled themselves as members

The Archbishop of Kingston on Early Closing of Stores on Saturday Nights.

Kingston Freeman

The following letter has been addressed by His Grace, the Acrhbishop, to Rev. Buxton Smith, Rector of St. George's Protestant Cathedral, in reply to a communication from the latter gentleman, asking His Grace's co-80. operation towards carrying out the resolutions unanimously adopted at a citizen's meeting held on the evening of February 2, viz., 1st. "requesting citizens to make their purchases, as far as possible, on other days than Saturday; and 2nd, recommending that the hour for closing of stores on Saturday night be not later than nine o'clock." It gives us pleasure to see a movement of this semi-religious, semisocial character inaugurated in such fashion that the Archbishop can consistently act in conjunction with Pro testant clergymen for its furtherance. All modern movements, professing out-wardly to be for the benefit of the masses in this Province, are not such of. in their principles and methods as to allow the Catholic authorities to take

active part in them without betrayal of Christian doctrine or Catholic rights. But when a Christian gentleman, like the Rev. Buxton B. Smith, who abhors offensiveness against his Catholic fellow-citizens, takes a prominent place in matters affecting the public welfare, united action of Catholics and Protestants becomes easy :

Archbishop's Palace, Feb. 7, 1892. To the Rev. Buxton B. Smith, Rector of St. George's Cathedral :

To the Rev. Buxton B. Smith, Rector of St. George's Cathedral: DEAR REV. SIR-I regret that, through illness, I was unable to meet you when you called yesterday. In the propositions offered by your committee for public acceptance I heartily concur, and I have no doubt the Catholic householders generally, and the Catholic storekeepers, will be found as ready as any other section of the citizens to give them practical effect. No one can hesitate to help, especially when no loss of business or profit is involved, in relieving a numerous and well deserving class of male and female workers from the excessive soverity of Satur-day night's protracted toil, and rendering it possible for them to retire to rest at a reason-able hour and attend public worship in church Sunday morning. We all sympathize with the toilers and are all desirous of seeing the people of every denomination brought under the salutary influence of religion. House-keepers' assistants free to attend to work-men's families in the daytime or evening of Saturday : whill not lessen the amount of sale of goods, which is sure to be determined, as hitherto, by the measure of domestic require-ment. Wishing you and your associates complete success in your benevolent under-taking. Tremain, dear Rev. Sir.

taking, I remain, dear Rev. Sir, Yours very faithfully, 1JAMES VINCENT CLEARY, Archbishop of Kingston,

ARCHDIOCESE OF TORONTO.

Special to the CATHOIC RECORD. St. Mary's church, Bathurst street, Toronto, was entered through a win-dow on the night of February 3, the tabernacle door of the chapel broken open and two chalices, three pix and other sacred vessels stolen therefrom. It would appear that the thieves had some respect for the Blessed Sacrament, for they were piled carefully upon the Dr. Spalding left his church on Dec. altar, with the exception of some portions that lay scattered upon the floor On Friday evening a large congrega tion listened to the pathetic relation of the facts by Rev. Father Cruise. After Benediction a confraternity of DIOCESE OF HAMILTON. A memorial service or month's mind for the hate Cardinal Simeoni was celebrated at St. Mary's Cathedral Last Sunday at 9 o'clock. His Lordship the Bishop officiated at solemn Requiem High Mass, assisted by the follow-ing staff: The Very Rev. Dean Laussier, assistant priest: Rev. Father McEvay, deacon, and Rev. Father Hinchey, sub-deacon, Rev. Fathers Coty and Donnolly acting as deacons of honor. Immediately after Mass the Bishop pronounced the abso-lution. There was a large congregation present, including the pupils and teachers of Sacred Heart and St. Mary's Cathedral Rev. Father Donnelly delivered an excellent and practical sermon from the text, I. Cor. ix, 24. The rev, gentleman spoke of all human kind as running a race to oltain a prize. He urged the necessity of all striving to obtain the incorruptible cown of immortality. In the evening Rev. Father Coty preached an eloquent and instructive sermon on "The Personality of Christ." expiation was formed under the directorship of Rev. Father Cruise. Or Sunday High Mass was celebrated by Rev. Vicar-General Rooney, who Rev. blessed the candles, and an impressive sermon on the subject was preached by Rev. Father Coyle. In the evening the church was crowded. Vespers were sung by Rev. Vicar-General Rooney, when a most earnest sermon was preached by Rev. Father Ryan, S. J., who said : We admire and adore God in His greatness, His majesty and His power ; we also adore Him in His humility and weakness - as an infant, as a workman, as persecuted and mur dered, and within the last few days, dragged from the tabernacle, trodden under foot, insulted, for we, as Catho arguing possible could not shak hits before the spoke the truth and before the spoke the spoke the truth and before the spoke the spoke the truth and the spoke truth and the spoke the spoke truth and the spoke the spoke truth and the spoke truth and truth truth the spoke the spoke the truth and the spoke the truth and the spoke truth and truth truth truth the spoke truth and truth truth the spoke truth truth truth truth the spoke truth truth truth truth the spoke truth lics, believe He spoke the truth and meant what He said when He declared, "This is My Body." This immense audience by their presence here this

THE CATHOLIC RECORD

A PRIEST TO AN INFIDEL.

CONTINUED FROM FIRST PAGE. friends of the unborn man for using such language to deter him from acts

that would cost the damnation of his whole life-existence? "" Mr. Ingersoll, you know not of what spirit you are. If you and the likes of you could succeed in banishing those words of warning and "put out the fires of hell," as you say, in men's minds, you would light a fire on the earth that would consume it in the flames of iniquity. And you? You would be a worse Satan and robber of

Heaven than man or God ever cursed. HEAVEN MAN'S NATURAL DESTINY. "'You are constantly asserting that no reasonable man can believe in hell, because it demands of him to believe what contradicts reason. This is not The positive punishment inflicted

in hell upon wrong doers will be no greater and no longer than the dictates of reason demand should be endured in order to satisfy pure justice, to explate their crimes and restore the order they have violated. If any one passes from this world into hell's lower state of existence and stays there forever, it is because he has not done what he could have done to gain heaven's higher and more perfect He who gains only hell gains state. just as much eternal reward as his works call for and as much as his nature can hold, and no more. What he loses forever, and what that loss costs him you evidently never heard

""The trouble with you, Colonel Ingersoll, is that all you do believe in You believe in man getting is hell. only his just deserts and no more. Now heaven is a place where a man, who lives and labors for it, get immeasur ably more than his nature calls for on his works deserve. Heaven is more than the *natural* destiny of man; it is a supernatural destiny of mart in is superbounding love, offer him. But he must work on supernatural lines do works of supernatural merit and ask for divine help to perform them, all of which costs him the pain of effort and the suffering of self-sacrifice, or he will not get there. You never heard of that, did you? I thought not. You are very ignorant and have, indeed, not traveled very far.' AT THE "SHUT UP YOUR MOUTH

PLACE. "Now, Brother Unitarians, I want you to look into my face. It is in the face of an honest man, if I do say it for the ----- th time. What do you think I could have to say to God after that? As I told you before, I have traveled but very little-only in this world-and it seems to me that I have come at last, in the course of my travels, to the shut up your mouth 'place. I reckon myself a pretty smart fellow : sound in wind and limb, save a slight touth of that infernal disease called megalomania invented by Charles Dana, of the Sun. I felt that disease coming on when I subpornaed Moses and the Prowhich I subject them, after my usual style, in the witness box. "After that Catholic priest, Father Lambert, counsel for the defendents,

had had his talk out, I found my head wasn't quite so swelled. I'm honest. I don't know everything. 'It is a good deal better not to know so many things as to know so many things that are not No counsel fee for that opinion. because it is another fellow's. But

there's one thing I do know, and I'm ready to swear to it-the Calvanists never went to school to God. They know no more about heaven than they know about hell, and they know next

CATHOLIC TRUTH SOCIETY.

Southern writer of the day, Mr. George Par-sen Lathrop, Judge Mctilein, of New Orleans, and many other well-known literary men and women took part. The object of the conven-tion was to bring together Catholic lay work-ers in the apostolate of the press to lend and borrow the fruits of experience, and to con-fer as to the best methods to adopt in using the printing press for the refutation of error, the spreading of truth, the destruction of vice and the propagation of virtue. The conven-tion was called by the Paulist Fathers, of New York. It was attended by over three hundred persons from different parts of the continent, and was eminently successful. — The musical portion of the programme consisted of three songs. "My Lady's Bower," by Mr. E. Bellean : "Come to Me," by Miss Tascherean ; and "Give me Thy Love," by Miss Ammend; the latter with violin a sufficient guarantee of the excellence of the numbers. Miss Tascherean and Miss Aumond were each obliged to respond to an encore. encore.

GRAND LECTURE.

Hon. Daniel Dougherty, the c:lebrated New York lawyer, will deliver a lecture on "Orntory," under the auspices of the Catho-lic Young Ladios Literary Society, in the Pavillion, Toronto, on Monday evening, Feb. 20

Pavillion, Toronto, on Monday evening, Feb. 29. Hon. Mr. Dougherty has gained the repu-tation of being one of the most brilliant and cloquent orators in America. He is a thor-oughly patriotic Irishman of whom his coun-trymen feel justly proud. The young ladies who have arranged for his appearance are to be commended for their enterprising spirit and are deserving of the support of all persons interested in literature. His Grace Archbishop Walsh will be pres-ent. It is expected that Judge McMahon will preside and that Hon. Mr. Ross, Minister of Education, will be present also. Special arrangements are in progress with the rail-way companies for reduced fares, to afford persons residing away from the city an oppor-tunity of hearing the distinguished orator. It should be one of the largest, as no doubt it will be one of the most brilliant, assemblages ever held in Toronto.

FRIENDSHIP WITH OUR LORD.

First Advantage of the Holy League. Messenger of the Sacred Heart.

Ι. Father, I have read in the small Manual of various advantages to be gained by joining the League. I should like a word of explanation. For instance, the first general advantage is that it gives a new right to the friendship of Our Lord. We are, as you know, a matter-of-fact kind of people, and care not to fix our habitation in the clouds. What am I to understand by Friendship with Our Lord whom I have never seen nor spoken to, who is as exalted above me s heaven is above the earth ?"

Dear Associate, I am in perfect accord with you that a member of the Holy League ought to avoid being unreal. A devotion which rests on such solid grounds ought to be the last to draw in thought or expression from sentimentality. Nothing can be more real than the friendship which the Son of God came down from heaven to offer to every child of Adam. Behold Him at Christmas lying in the manger, presenting Himself in the attractive love-liness of the Babe of Bethlehem, and listen to the great Doctor of the Gentiles unfolding the mystery of godli "The grace of God our Saviour ness. hath appeared to all men." Why, if that He might cleanse to Himself not " a people acceptable, pursuing good works," and that we, attracted by the charms of His miracles, truth and example, might give ourselves up to His friendship, "that denying ungodliness and worldly desires we should live soberly and justly and godly in this Here we see the Son of God world." lowering Himself to man's estate, in order to lift all men to a godly life, and thus bring about that equality of condition necessary for true friendship.

All through the thirty-three years, know about hell, and they know next to nothing about the way to get to either place. There, you have my affidavit. Signed, Robert G. Ingersoll. ALFRED YOUNG. He ceased not by word, example and miracle to lavish upon men His win-ning invitations; but it was especially at the end that He exhausted His love in proofs of friendship such as man Potter Palmer, president of the women's Potter Palmer, president of the women's

the sanctifying grace infused by the Holy Ghost into the heart which coments the union with its God. Human friendship has nothing similar It is founded only on external ac quaintance and the emotions and feeling arising from it. Divine friendship knits the soul to the Saviour closer than was David's to Jonathan, by an inward link, the indwelling spirit of God, infusing the light of a divine knowledge, the glow of a heavenly love, and participation of the divine nature. As the junk of iron, however black, heavy and cold, when thrown into the ardent fire becomes so penetrated with its substance and endowed with its properties, as to appear one thing with it, even so the soul in which the Holy Ghost has taken up Ilis dwelling, into which He infuses His light and love by sanctifying grace, is lifted above itself and the whole order of nature, is divinized, supernaturalized, made capable of divine acts such as faith, hope and charity, by which it directly reaches God and is united to Him. The Christian is first baptized in "fire and the Holy Ghost," and afterwards each additional degree of grace, every fresh meritori ous act, each new sacrament, is accom panied by a special infusion and a more intense indwelling, according to the word of Our Saviour : "If any one love Me he will keep My word, and My Father will love him, and we will come to him and will make our abode

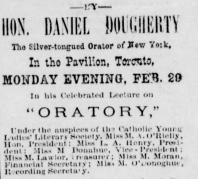
with him. You understand, I hope, dear Asso ciate, that no human friendship can be compared with the friendship of Our Lord, that the realities of earth sink from view when confronted with the realities of heaven, that the facts of time pale before the facts of eternity.

Ontario Mutual Life Insurance Com pany.

We are much pleased to find (see ad vertisement in another column) that the Ontario Mutual Life Insurance Co. has met with another year of substantial success, showing in every leading feature of its business large gains over the previous year's record. This Company, which has long been known as one of the safest and most progressive, has, during 1891-a period of widespread financial stringencywritten nearly three millions of new assurances, has added no less a sum than \$247,345 to its assets; while it has paid in cash to its policy holders during the same year \$211,607. Its policy conditions are very liberal, its board of directors comprise men well known and of good standing, and its officers enjoy the highest reputation for ability, integrity and fair deal-ing. Much of the popularity of the Company is, no doubt, due to its talented and courteous Secretary, Mr. W. H. Riddell, who enjoys the respect confidence of every one who and comes into contact with him.

The convention of the colored Cath-

olics, recently held in Philadelphia. has made a profound impression on the colored people generally, and turned their thoughts strongly to the Catholic Church. The first fruits of the good seed so lavishly scattered by it is the conversion of a prominent colored man of Philadelphia, Mr. Thomas W. Swan. He is the proprietor and editor of a newspaper, which he turns over im-mediately to the service of the Church under the name of the *Catholic Jour-nal*. Mr. Swan is under instruction, and will be received into the Church in a few weeks.



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5 ACTION TO SERVICE . GRAND LECTURE

never before or afterward gave to man, by dying on an ignominious cross

DIOCESE OF HAMILTON. such as reached the full length of the God, by giving Himself to man as food in the Eucharistic banquet, to be

united to Him in body, soul and life. How unspeakably low did He not descend, and cheap did He not make Himself to become man's friend ! These are mysteries if you will, mysteries of love and condescension, but also facts which have had eye

witnesses, and narrators and historians, some of them inspired from or High, and writing under the immediate enlightenment and motion of the Spirit of God, as certified by a host of miracles. They are facts which lie at the source of the great Christian tradition, having, even from a human standpoint and apart from any special claim of infallibility, the strongest testimony of any in history. On them have been founded the enlightened

branch of World's Fair, is a graduate of this school. Miss Harriett Monroe, another graduate, has been selected to write the ode for the great fair in honor of Columbus. From no other chool in the land has there graduated so many talented women who have distinguished in after life in become the social, literary and musical world

President Harrison has appointed another Catholic priest, Rev. W. H. I. Reany, chaplain in the navy.

Indigestion

Is not only a distressing complaint, of become depraved and the system en-feebled, is the parent of innumerable meladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complicated with Liver Complaint, That Ayer's Sarsaparilla

is the best cure for Indigestion, even when complicated with Liver Complaint, is proved by the following testimony from Mr., Joseph Lake, of Brockway Centre, Mich.:--"Liver complaint and indigestion made my life a burden and came near ending my existence. For more than four years I suffered untold agony, was reduced almost to a skeleton, and hardly had strength to drag myself about. All kinds of food distressed use, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving re-lief. Nothing that I took seemed to do only permanent good until I commenced the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon rilla I could see an improvement in my condition. My appetite began to return and with it came the ability to digest all the food taken, my strength im-proved each day, and after a few months of faithed attention to your directions. I found myself a well woman, able to attend to all household dutfes. The medicine has given me a new lease of life."

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New CURRANTS, Raisins and Figs.



BORN

In this city on Feb. 1st, the wife of B. A. Fitzmaurice of a son. MARRIED.

MARRIED. In Buffalo, on the 10th instant, by Rev. Father O'Byrne, P. P., St. Nicholas church, Robert Muir Burns to Mary Alice Coffey, both of this city.

MALONE—At Three Rivers, Que., on the 9th instant, Kathleen Esther, aged two years, nine months and eighteen days, only daughter of Thomas Malone, jr., of that town, and grand-child of Mr. M. F. Walsh, of Ottawa.

THE CATHOLIC RECORD.

THE PRIVATE INTERPRETA-TION OF THE BIBLE.

ermon by Rev. Father Damen, S. J.

"He that believeth and is baptized, shall be aved: but he that believeth not, shall be con-demned." (Mark, xvi. chap, and 16th verse.) DEARLY BELOVED CHRISTIANS — When our Divine Saviour sent His

their souls. Secondly, the means that God gives us to know what He has taught must be a means adapted to the Apostles and His disciples throughout the whole universe to preach the gospel to every creature He laid down he conditions of salvation thus : "He that believeth and is baptized," said the Son of the living God, "shall be saved, but he that believeth not shall be condemned." Here, then, our blessed Lord laid down the conditions of salvation ; two conditions—faith and baptism. He that believeth and is taught must be an infallible meansbaptized shall be saved ; but he that believeth not shall be condemned, or is damned, hence then two conditions of salvation-faith and baptism. I will speak this evening on the condition of faith.

We must have faith in order to be saved, and must have divine faith not human faith, human faith will not save a man, but divine faith.

WHAT IS DIVINE FAITH ? It is to believe upon the authority of God. the traths that God has revealed, that is divine faith. To believe all that God has taught upon the authority of God, and to believe without doubt-ing, without hesitating; for, the moment you commence to doubt or hesitate, that moment you commence to mistrust the authority of God, and, therefore, insult God by doubting His lieve word : divine faith, therefore, is to be lieve in what God has taught, but to heve in what God has taught, but to believe without doubting, without hesitating. Human faith is when we believe a thing upon the authority of men — on human authority—that is human faith ; but divine faith is to believe without doubling, without human faith ; but divine faith is to believe a set to have been at all times within the reach of all people, must be adapted to the capacities of all intellects, must be an infallible without doubting, without upon the authority of God, upon the word of God; therefore, my dear people, it is not a matter of indiffer-ence what religion providing he be a good man. You hear it said now a days in this nine-You teenth century of little faith-you hear

aught.

do it?

God has given us such means.

it on all sides, that IT MATTERS NOT WHAT RELIGION a man professes providing he be a good man. That is heresy, my dear people, and I will prove it to you to be such. If it has matter Bible." But, we Catholics say what a man believes, providing he be a good man, why then it is useless for God to make any revelation whatever. If a man is at liberty to reject what Gol revealeth, what use for God to make a revelation, what use for Christ to send out His apostles and disciples to teach all nations, if those nations are at liberty to believe or reject the teaching of the apostles or disciples i You see at once that this would be in sulting God. If God reveals a thing or teaches a thing He means to be believed, He wants to be believed whenever He teaches or reveals thing. Man is bound to believe what soever God has revealed, for, my dear people, we are bound to worship God, both with our reason and intellect as well as with our heart and will. God is master of the whole of man, and He claims the whole of man, He claim his will, his heart, his reason and his intellect. Where is the man in his reason, no matter what denomination, Church or religion he balongs to, that will deny we are bound to believe what God has taught? I am sure there is not a Christian who will deny we are bound to believe whatsoever God has revealed, therefore it is not a matter of indifference what religion a man professes: he must profess the true religion if he would be saved.

about the middle of the fifteenth century, say the Bible is your guide, but you do Continued on seventh page. AUTOGRAPH HOLTHE GENUINE A HAPPY HINT – We don't believe in keeping a good thing when we kear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protrading, etc., to Betton's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconveni-ence. Send 50 ets to the Winkelmann & Brown Drug Co., Baltimore, Md., or ask your draggist to order for you. VHAT IST and about one hundred years before not know if you have it. Let us sup To believe all that God has taught. eenth century, there have been springpose for a moment that all should have there was a Protestant in the world. As I have said, before printing was ing up religion upon religion, and am sure even my Protestant friends Bible, should all read it and have a Churches upon Churches, all fighing will admit this is right ; for, if they invented books were rare and costly things. Historians tell us that in the faithful translation : even then it canno and quarrelling with one another, and do not, I would say they are no Chris be the guide of man, because the pri tians at all. But what is the true all because of the private interpretavate interpretation of the Bible is no eleventh century -eight hundred years "The true faith," say my Protion of the Bible. THE KEY TO HEALTH. infallible, but, on the contrary, mos faith? ago-Bibles were so rare and costly that it took a fortune, a considerable testant friends, "is to believe in the Lord Jesus." Agreed, Catholics be-lieve in that. Tell me, what do you mean by believing in the Lord Jesus? CHRIST SENT HIS APOSTLES fallible, the source and fountain of all with authority to teach all nations, and kinds of errors and heresies, and of fortune, to buy oneself a copy ; it took the lifetime of a man to make oneself a never gave them any command of writing the Bible ; and the Apostles all kinds of blasphemous doctrines. Do not be shocked, my dear friends, BULDOCK BLOOD copy of the Bible ! Before the art of 'August Flower" went forth and preached every where and planted the Church of God through-"Why," says my Protestant friend, "you must believe that He is the Son just only keep calm and listen to my printing everything had to be done with the pen upon parchment or sheep skin. It was, therefore, a tedious and arguments. There are now out the earth, but never thought of writing. The first word written was of the hving God." Agreed again-THREE HUNDRED AND FIFTY DIFFEREN thanks be to God we can agree on something! We believe that Jesus Christ is the Son of the living God, that He is God. To this we all agree, PROTESTANT DENOMINATIONS by Saint Matthew, and he wrote for the slow operation - a costly operation Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the sys-tem, all the impurities and foul humors of the averaginary in the system time for the system. or Churches - I make a mistake, Now, in order to arrive at the probabl benefit of a few individuals. He wrote should have said three hundred and cost of a Bible at that time, let us suphis Gospel about seven years after Christ left this earth ; so that the Church fifty-two, for about eighteen months pose that a man should work ten years excepting the Unitarian and Socinian tem, all the impurities and foul humors of the secretions; at the same time Cor-recting Acidity of the Stomach, curing Billiousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaun-dice, Salt Rheum, Erysipelas, Scro-fula, Fluttering of the Heart, Ner-vousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS. For Scie by all Declers. ago, in Chicago, they made two new Protestant churches, and in New York, to make a copy of the Bible, and earn of God established by Christ existed seven years before a line was written of the New Testament. St. Mark wrote about ten years after Christ left this earth; St. Luke about twenty-five but we will leave them alone to night. Perhaps you do not believe these a doliar a day ; well, then, the cost of that Bible would be \$3,650 ! Now, let If Christ be God, then we must believe at present, there is a woman trying to statements concerning Green's Auall He teaches. Is not this so, my dearly beloved Protestant brethree us suppose that a man should work at the copying of the Bible for twenty gust Flower. Well, we can't make you. We can't force conviction inestablish another Protestant church. She preaches the doctrine of free love, and sisters? And that's the right faith ain't it? "Well, yes," say to your head or med-icide in to your throat. We don't want to. The money and attempts to prove from the Bible years, and St. John about sixty-three years after Christ had established the years, as historians say it would have "Well, yes, that every woman is entitled to send taken him at that time, not having the Doubting my Protestant friends, "I guess that is the right faith, to believe that Jesus is her husband afloat and take another when she likes, and that every husband convenience and improvements to aid Church of God. St. John wrote the last portion of the Bible-the Book of him that we have now; then, at a dollar the Son of the living God, we must believe all that Christhas taught." We could do the same thing — send his wife away and take another, and next day, if she did not suit him, take another, and so on, and from the Bible attempts Thomas. Revelations — about sixty-five years after Christ had left this earth, and the a day, for twenty years, the cost of a is yours, and the misery is yours; and until you are would be nearly \$8,000. Sup-Catholics say the same, and here we For Sale by all Declers. Church of God had been established. pose I came to Ottawa and said to you willing to believe, and spend the one agree again. my dear people, save your souls, for it Christ then we must believe, and T. MILBURN & CO., Proprietors, Toronto The Catholic religion had existed sixty for the relief of the other, they will to prove that every day in the year he you lose your souls all is lost. You would sity, "sure enough, that is five years before the Bible was com stay so. John H. Foster, 1122 Brown Street, Philadelphia, says: that is the true faith. must believe all 180 KING STREET. could have a new wife. Now, then, I that Christ has taught, that God has pleted, before it was written. Now, 1 say there are three hundred and fiftytrue!" You would ask, what are we to do to save our souls? The Protestrevealed, and without that faith there ask you, my dearly beloved separated JOHN FERGUSON & SONS, 'My wife is a little Scotch woman two different Protestant denominations brethren, were those Christian people who lived between the finishing of the is no salvation, without that faith there thirty years of age and of a naturally The leading Undertakers and Embalm ers. Open night and day. or Churches, and all of them say the ant preacher would say to you, "you must get a Bible ; you can get one on no hope of heaven, without that delicate disposition. For five or six Bible is their guide and teacher, and I Bible and the establishment of the Telephone-House, 373; Factory, 543. faith there is eternal damnation ! suppose they are all sincere. Are all of these true Churches? This is an imyears past she has been suffering Church of Jesus, were they really Chris-Sussex street at such a shop, so many have the words of Christ for it ; "He from Dyspepsia. She became so bad at last doors beyond Murray street. JAMES KILGOUR tians, good Christians, enlightened You that believeth not shall be condemned, possibility. Truth is one as God is one, and there can be no contradiction. would ask the cost and bo told it was Vomit says Christ : but if Christ, my dearly Christians? Did they know the relig-Indertaker and Importer of Fine Fut eral Furnishings. Funerals furnished at their real and proper value. that she could not sit ion of Jesus? Where is the man that \$3,000. You would be likely to ex beloved people, commands me, under pain of eternal damnation to believe Every man in his senses sees everyone claim, "the Lord save us ! and can-Every Meal. down to a meal but will dare to say that those that lived not we go to heaven without that of them cannot be true, for they book?" The answer would be: "no; and contradict one another, and 355 RICHMOND STREET. she had to vomit it from the time that Christ went up to all that He has taught. He must give and contradict one another, and can-not, therefore, be all true. The Proas soon as she had eaten it. Two me the means to know what He has Heaven to the time the Bible was comyou must have the Bible and read it." bottles of your August Flower have pleted, were not Christians? taught, for Christ could not condemn me for believing a thing I do not know. testant says the man that reads the admitted on all sides, by all denomina-tions, that they were the very best of You murmur at the price, but are cured her, after many doctors failed. asked, is not your soul worth \$8,000. Bible right and prayerfully has truth She can now eat anything, and enjoy Christ is a good and just God, loves us Yes, of course it is, but you say you and they all say they read it right it; and as for Dyspepsia, she does not know that she ever had it." Christians, the most perfect of Chrisand desires our salvation, and will not have not money, and if you cannot get a Bible, and that if salvation detians, the first fruit of the blood of Jesus Christ. But how did they know Let us suppose here is condemn us for not doing a thing we AN EPISCOPALIAN MINISTER, pends upon it, evidently you would he is a sincere, an honest, a well mean-have to remain outside the Kingdom ing and prayerful man. He reads his NO OTHER Sarsaparilla has efdo not know to be His will-for not For sale by believing a thing we do not know to what they had to do to save their souls? Was it from the Bible they learned it? fected such remarkable cures as be His teaching or revelation. If, Bible in a prayerful spirit, and from the word of the Bible he says it is of Heaven. This would be a hopeless ; therefore, Christ commands me upon No, because the Bible was not written. HOOD'S Sarsaparilla, of Scrofula, condition, indeed. For 1,400 years pain of eternal damnation He is bound And would our Divine Saviour have Salt Rheum, and other blood diseases. clear and evident there must be left His Church for sixty five years the world to give me

without a teacher, if the Bible is the what He has taught; and the means teacher of man? Most assuredly not. Christ gives us of knowing this must have been at all times within the reach my dear Protestant friends? You say my dear Protestant friends? of all people ; for, as all people have a right to salvation, so have they a right to the means of learning what God has taught, and believe it to save NONE OF THE ADOSTLES EVEN have been at all times within the reach Now, my dear

THE MEANS OF KNOWING

NONE OF THE APOSTLES EVER READ THE BIBLE,

not one of them except, perhaps, St. John, for all of them had died martyrs capacities of all intellects—even the dullest. For even those with the dullfor the faith of Jesus Christ, and never saw the cover of a Bible; for every one of them died martyrs and heroes for the Church of Jesus before the Bible est of understandings have a right to salvation, and, consequently, they have a right to the means whereby they shall learn the truths that God has taught, that they may believe them and be saved. The means that was completed. How, then, did those Christians that lived in the first sixty five years after Christ had left this earth-how did they know what they had to do to save their souls? God gives us to know what He has

The knew it precisely in the same an infallible means, for if it be a means that can lead us astray it can way that you know it, my dear Catho lie friends. You know it from the teaching of the Church of God and so did the primitive Christians know it. be no means at all. It must be an in-fallible means so that if a man makes use of that means he will infallibly, without fear or mistake or error, be Not only sixty-five years did Christ leave the Church He had established brought to a knowledge of all the truths that God has taught. I don't without a Bible, but over three hundred years. The Church of God wa established, and went on spreading it think there can be anyone present here-I care not what he is, a Chrisself over the whole globe without the tian or an unbeliever-that can object Bible for more than three hundred to my premises; and these premises are the ground-work of my discourse years. In all that time the people did not know what constituted the Bible. In the days of the Apostles there were and of all my reasoning and, therefore written many false gospels. There was the Gospel of Simon, the Gospel of I want you to bear it in mind. I will repeat it, for on these premises rests all the strength of my discourse and reasoning. If God commands me under pain of eternal damnation to be-Nicodemus, of Mary, of Barnabas, and the Gospel of the Infancy of Jesus and all of these gospels were spread all that He has taught, He is among the people, and the people did not know which of these was inspired, bound to give me the means to know what He has taught, and the means and which false and spurious. Even the learned themselves were disputing whether preference should be given to the Gospel of Simon or that of Matthew, to the Gospel of Nicodemus or the must be adapted to the capacities of Gospel of Mark, the Gospel of Mary or means to us, so that, if a man makes that of Luke, the Gospel of the Infanc use of it, he will be brought to a knowledge of all the truths God has of Jesus or the Gospel of St. John And so it was in regard to the Epistles there were many spurious Epistles Has God given as such means? written, and the people were at a loss "Yes," say my Protestant friends, "He has." And so says the Catholic, for over three hundred years to know which gospel was false or spurious, of which inspired, and, therefore, they could not take the Bible for their guide WHAT 18 THE MEANS GOD HAS GIVEN us whereby we shall learn the truth God has revealed ? "The Bible," says for they did not know what constituted the books of the Bible. It was not un

my Protestant friend, "the Bible, the whole of the Bible and nothing but the til the fourth century that the Pope Rome, the Head of the Church, the " No. successor of St. Peter, assembled to not the Bible and its private interpregether the bishops of the world in tation, but the Church of God." I will council, and there, in that council, prove the fact and I defy all my separ-IT WAS DECIDED THAT THE BIBLE,

ited brethren and all the prea as we Catholics have it now, is the Word of God, and that the Gospels of into the bargain to unprove what I will say to night. I say, then, it is Simon, Nicodemus, Mary, the Infancy not the private interpretation of the Bible that has been appointed by God of Jesus, and Barnabas, and all these to be the teacher of man, but the Church of the living God; for, my dear other epistles were spurious, or, at least, unauthentic ; at least, that there was no evidence of their inspiration people, if God had intended that man should learn His religion from a book and that the Gospels of St. Luke, Mat-thew, Mark, and John, and the Book -the Bible-surely God would have of Revelations, were inspired by God and the spirit of the Holy Ghost. Up given that book to man-Christ would Up have given that book to man. Did He to that time, the whole world, for three He did not. Christ sent His apostles throughout the whole universe, hundred years, did not know what was the Bible ; hence they could not take the Bible for their guide, for they did and said: "Go ye, therefore, and teach all nations, baptizing them in not know what constituted the Bible. the name of the Father and of the Son Would our divine Saviour, if He inand of the Holy Ghost ; teaching them tended man to learn His religion fro to observe all things whatsoever I have book, have left the Christian world commanded you." Christ did not say 'Sit down and write Bibles and scatte Christ did not say for three hundred years without the Most assuredly not. Not only them over the earth, and let every man read his Bible and judge for himfor three hundred years the world was left without the Bible, but for one thousand four hundred years the Chris-If Christ had said that there never would have been a Christianity tian world was left without that sacred on the earth at all, but a Babylon and book. Before the art of printing was confusion instead, and never one invented, Bibles were rare things Church the union of one body ; hence, Curist never said to His Apostles, go Bibles were costly things. Now, you must all be aware, if you have read and write Bibles and distribute them history at all, that the art of print-ing was invented only a little and let every one judge for themselves. That injunction was reserved for the more than four hundred years ago,

sixteenth century and we have seen the result of it. Ever since the six-

Bishops, for without Bishops there can WAS LEFT WITHOUT A BIBLE ; be no priests, without priests no sacraments, and without sacraments no Church. The Presbyterian not one in ten thousand, not one in twenty thousand, before the art of printing was invented had the Bible : and would our Divine Lord have left no Church. The Presbyterian is a sincere and well meaning man; he reads the Bible also, and deduces from it that there should be the world without that book if it was necessary to man's salvation ? no Bishops but only Presbyters; "Here is the Bible," says the Episco-palian, "and here is the Bible to give assuredly not. But, let us suppose for a moment that all had Bibles, that Bibles were written from the beginpalian, "and here is the Bible to give you the lie" says the Presbyterian ning, and that every man, woman what child had a copy; what good will that book be to people who do not know how to read? It is a blind thing yet both are prayerful and well mean-ing men. Then the Baptist comes in he is a well meaning, honest man and prayerful also. "Well," says the prayerful also. "Well," says the Baptist, "have you ever been bap-tized?" "I was," says the Episcopalto such persons. Even now, one-half the inhabitants of the earth cannot tized?" "I was, says the P.piscopar-ian, when I was a baby;" "and so was I," says the Presbyterian "when I was a baby;" "but" says the Baptist, "it was done by sprinkling, and that is no read. Moreover, as the Bible was written in the Greek and the Hebrew, it would be necessary to know these languages to be able to read it. But, it is said, we have it translated now in down into the river like Christ," French, English and other languages the Baptist, "it is no baptism at all Yes, but are you sure you of the day. Yes, but are you sure you have a faithful translation? If not, and he gives the Bible for it. "Unles you are baptized over again," says the Baptist, "you are going to hell as sure as you live." Next comes in the Uniyou have not the word of God. If you have a false translation, it is the work of man. How shall you ascertarian, well meaning, honest and sin-cere. "Well," says the Unitarian, How find out that you tain that? have a faithful translation from 'allow me to tell you that you are Greek and Hebrew? I do not know Greek or Hebrew, say my separ-ated friends; for my translation I must pack of idolators," says he; "you worship a man for a God, who is no God at all;" and he gives several texts depend upon the opinion of the learned --upon their decision. Well, then, from the Bible to prove it, while the others are stopping their ears that they my dear friends, suppose the learned should be divided in their opinions, and may not hear the blasphemies of the Unitarian : and they all contend they some of them should say it is good and have the true meaning of the Bible. Next comes the Methodist, and he says, "my friends, have you got any religsome false, then your faith is gone ; you must commence doubting and hesitating, because you do not know the translation is good. Now with regard "my friends, in of course we ion at all?" says he, "of course we "aves they." Did you ever feel have "says they. "Did you ever feel religion," says the Methodist, "the spirit of God moving within you;" to the Protestant translation of the Bible, allow me to tell you, my respected brethren, that the most learned "Nonsense," says the Presbyterian, "we are guided by our reason and judg-ment." "Well," says the Methodist, among Protestants tell you that your translation-King James' edition-is a very faulty translation and full of errors. Your own learned divines 'If you never felt religion, you neve had it, and will go to hell for all etern preachers and bishops, have written whole volumes to point out all the errors there are in King James' transity." The Universalist next comes in and hears them talking and threaten ing one another with eternal fire. "Why," says he, "you are a strange lation, and Protestants of various de nominations acknowledge it. Some years ago, when I lived in St. Louis, Some set of people ; you do not understand the Word of God ; there is no hell at there was held in that city a convenall," says he, "that idea is good enough to scare old women and chiltion of ministers. All denominations were invited to that convention, the object being to arrange for a new translation of the Bible, and give it to dren ;" and he proves it from the Bible Next translation of the Biole, and give it to the world. The proceedings of the convention were published daily in the *Missouri Republican*. A learned, a very learned, Presbyterian, I think it COMES IN THE QUAKER ; recommends them not to be quar reling, and advises that they do not baptize at all. He is the sincerest of men, and gives the Bible for his faith.

was, stood up, and urging the neces sity of giving a new translation of the Bible said that, in the present Protes-tant translation of the Bible there were no less than THIRTY THOUSAND ERRORS.

And you say, my dear Protestant friends, the Bible is your guide and teacher ! What a teacher, with thirty-The Lord save you are a presumptuous people, thousand errors ! rom such a teacher ! One error is bad presumptuous set of people enough, but thirty thousand is a little too much. Another preacher stood up in that convention-I think he was a Baptist—and, urging the necessity of giving a new translation of the Bible. said that for three hundred years past the world is without the word of God, for the Bible we have is not the word of God at all. Here are your preach ers for you! You all read the news papers no doubt, my friends, and must know what is going on in Eng land at present. Some time ago they sent in a petition to partwo denominations, all taking liament for an allowance of a few thou and sand pounds sterling for the purpose of getting up a new translation of the Bible, and that movement is being headed and carried on by Protestan

ALL DIFFERING FROM ONE ANOTHER Are they all right? One says there is a hell, and another says there is no hell. Are both right? One says Christ is God, another says He is not. I guess the Bishops and clergymen. I guess the new Bible will be a little worse than One says Bishops are necessary, an-other says they are unessential. One the old one. But, my dear people, how can you be sure of your faith? You says baptism is requisite, and another

OUT OF HARM'S WAY



There's no cause for fear here. The fence is high and the chain is strong. and a sense of safety and satisfaction comes over the woman, something like that which comes to her when she uses "Sunlight" Soap, and sees how it does away with hard work and turns toil into ease. Then she is safe in the knowledge that this Soap cannot harm the tenderest skin or finest fabric. Fo purity it has no equal. Try it.

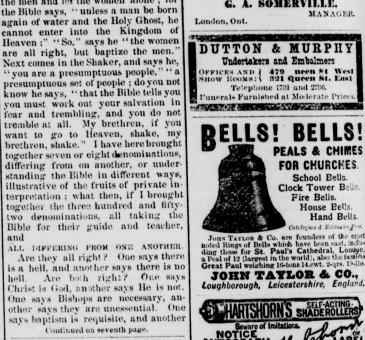


Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,300,000 Beserve Fund. - - - - 602.000 J. W. LITTLE, Pr siden IOHN BEATTIE, . Vice-President POSITS of \$1 and upwards received at highest currant rates. DEBENTURES issued, payable in Can-

ads or in England. Executors aid tras-tees are suthorized by law to invest in the debentures of this company. MONEY LOANED on mortgages of real

estate MORIGAGES parchased. Another comes in and says, "baptize the men and let the women alone; for

G. A. SOMERVILLE. MANAGER.



TEBRUARY 20, 1892





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says it is not ; are both true? This is says it is not; are both true? This is an impossibility, my friends; all can-not be true. Who then is true? He that has the true meaning of the Bible yeu say, but the bible does not tell us who that is—the Bible never settles the The Bible is not the teacher. The Bible, my dear people, is a good book. We Catholics allow that the uarrel. Bible is the Word of God, the language Bible is the word of God, the language of inspiration, and every Catholic is exhorted to read the Bible; but good as it is, the Bible, my dear friends, does not explain itself.-it is a good book, net explain itself—It is a good book, the Word of God, the language of in-spiration; your understanding of the Bible is not inspired—for surely you de not pretend to be inspired ! Now then what is the teaching of the line subject 2 Church upon the subject ?

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THE CATHOLIC CHURCH SAYS the Bible is the book of God, and that God has appointed an authority to give us the true meaning. It is with the Bible as it is with the constitution of the United States. When George Washington and his associates wrote the Constitution and the supreme law of the United States, they did not say to the people of the States, let every man read the Constitution and make a government to himself, let every man make his own explanation of the Constitution. If Washington had done that, there never would have been a United States. The people would all have been divided among themselves, and the country would have been cut up into a thousand different divisions governments. What did Wash-He gave them the Constiington do? tution and the Supreme Law, and appointed his Supreme Court and Supreme Judge of the Constitution; and that Supreme Court and Supreme Judge is to give the true explanation of the Constitution to all the citizens of the United States-all without exception, from the President to the beggar. All are bound to go by the decisions of this Supreme Court; and it is this, and this alone, that can keep the people to-gether and preserve the union of the United State. The moment the people take the interpretation of the Constitution in their own minds, that moment there is an end of union. And so it is in every government; so it is here and in England and everywhere, there is a Constitution, a supreme court, or law, a supreme judge of that constitution: and that supreme court or Church is to give us the meaning of the constitution and the law. In every well-ruled country there must be such a thing as this : a supreme law, supreme court, supreme judge that all the people are bound to abide by. There is in every country a supreme law, supreme court, supreme judge, and all are bound by its decisions, and with-out that no government could stand. Even among the Indian tribes such a condition of affairs exists. How are they kept together? By their Chief, who is their dictator. So our divine Saviour also has established His Supreme Court, HIS SUPREME JUDGE,

that is to give us the true revelation and doctrines of the word of Jesus. The Son of the living God has pledged His word that that Supreme Court is infallible, and therefore the true Catholic never doubts. "I believe," says the Catholic, "because the Church teaches me so, I believe the Church because God has spoken and upon the authority of God." But our Protest-ant friends say "we believe in the Bible." Very well, how do you under-stand the Bible? "Well," says the

FIVE-MINUTE SERMONS. Septuagesima Sunday.

BODILY MORTIFICATION. "I chastise my body," says St. Paul in the Epistle of to-day, " and bring it into subjection." In these few words he gives us the great reason for the Catholic doctrine and practice of bodily mortification and penance. which Protestants so often find fault with

"I chastise my body," he says, " and bring it into subjection;" that is, "I chastise it, because I want to bring it into subjection. I want to tame it, to become its master ; so I give it a good beating, I starve it now and then, and treat it badly generally, that it may learn to obey me." That is the great idea of mortifica

face.

tion, my brethren, in a nutshell. Every one knows that if you want to break a vicious horse you have to put him through a pretty severe course of treatment before he will be subject to your will. And every one knows that the body is naturally unruly, like a vicious horse; the body is always craving for things which it would be better that it should not have, and it will have them in spite of us if we do not take care. So, to subject it thoroughly to reason, we must put it through a severe course; otherwise, some time or other, it will get the bet-

of our bodies till such time as God sees fit to take them from us. We are tied fast to them, and cannot get away. So we are absolutely obliged to conquer them, if we do not want to be con quered by them. In other words, if we do not want our bodies to be a frequent cause and occasion of mortal sin to us, we must to some considerable extent practice mortification.

That is the Catholic and true doc trine, as taught by the Church, and put into practice, in some degree at least, by all the faithful who obey her laws. And it is also common sense. Every one must admit that the body is the great cause and source of mortal sin to far the greater number of people, and that if its appetites were oughly brought under control our souls would be saved from very great dangers, which otherwise they cannot escape. If, then, it is any object to escape these dangers-and no sensible man can deny that it is-one does not need to be a Christian, but only te have the gift of reason, and to look a little into himself and into the world about him, and he must grant that the bodily penances and mortifications which the Church insists on are not highest degree prudent and wise.

reason to imagine that. You do need courage, though—we all need it—to act up to what we believe in this mat-ter. Let us then look this question fairly in the face. There is heaven before us to be gained, and sin to be overcome that we may gain it; and here are our bodies, with their de-praved, corrupted, often dangerous and sinful desires, standing in the way of them, heaven is almost suce tier Protestant, to the best of my opinion of them, heaven is almost sure ; if we of them, heaven is almost suff; if we do not, they will be very likely to carry us to hell. If we overcome them, we save ourselves and them, and make them a help instead of a hindrance to us; if not, they will do their best to drag us down with themselves to destruction, and if in the mercy of God we may indeed be saved it will be as by fire. Shall we not take a little trouble when such tremendous interests are at stake? Shall we trust to luck when a little effort will make heaven sure?

GOOD THOUGHTS.

Visions, visits and favors from

A lady says: "1 once asked a little boy, 'Have you called your grandma to tea?' "Yes. When I went to call her she was a sleep, and I didn't know how to wake her. I didn't wish to holler at grandma por to choke here.

THE CATHOLIC RECORD.

OUR BOYS AND GIRLS.

The Camel and the Miller.

how to wake her. I didn't wish to taller measure. holler at grandma nor to shake her; so I kissed her cheek, and that woke her very softly. Then I ran into the hall and said pretty loud "Grandma, tea is ready." And she never knew what woke her.'" God to draw near to man with admir-Learn to Smile.

able condescension.-St. Anselm. Is not that a funny thing to tell you? But if you know how happy it makes Fear not and do not lose the hope of acquiring perfection, even though you those around you to see a smile on your face, you would never frown. Nothing on earth can smile but the have not arrived at contemplation ; for Martha was holy, though she was not a contemplative ; and if you resemble

race of man. Gems may flash reher that is sufficient.-St. Teresa. flected light, but what is a diamond-They who are not of the unity of the flash compared with an eye-flash ! Flowers cannot smile. This is a charm Church do not believe in the intercession of Mary, because they have never which even they cannot claim. Birds made trial of it. But the whole Church cannot smile, nor can any living thing. is pervaded by a consciousness of her It is the prerogative of man. It is the light in the window of the face by love and power now, as it was in the beginning. -Cardinal Manning.

which the heart signifies to father, mother, sister, brother and friend that it is at home and waiting. A face that does not smile is like a bud that never blossoms. Philip, King of Macedon, was commended as a jolly, good fellow, who could drink freely. Demosthenes answered that this was a good quality in a sponge, but not in a king.

To know others is the only way to know ourselves. To find other men

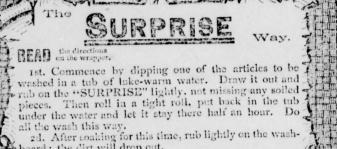
Did you ever hear the fable of know ourselves. To find other mer the camel and the miller? One and women better and nobler than we, And there is a great deal more need of taming our own bodies than there is of breaking horses. For the horse can only kill our body, but our bodies can kill our souls; and, furthermore, if we do not want to take the trouble of breaking a horse, we can shoot him. breaking a horse, we can shoot him, or get somebody else to take him; but we cannot in any way lawfully get rid in his whole body. This, as you may fections of thine own that require a reciprocation of forbearance. If thou well think, was very disagreeable to the miller, and he bitterly complained art not able to make thyself that which don't like it, you may go," answered the camel. "As for me, I've got posthou wishest to be, how must thou ex pect to mould another in conformity to thy will ?- Thomas A'Kempis.

session, and I shall stay. You can't get rid of me now." Many persons criticise in order not Do you know what the camel is like? to seem ignorant ; they do not know Bad habits; little sins. Guard against the first approaches, the most plausible excuses, only the nose of sin. If you the narrow culture, that is carping do not know the narrow culture, that is carping excuses, only the nose of sin. If you he decompositions, and mistakes fault-do not, you are in danger. It will and censorious, and mistakes fault-surely edge itself slowly in, and you finding for criticism. The highest and wost liberal culture is generous and surely edge itself slowly in, and you you are overpowered before you know believing. it. Be on your guard. Watch.

Some day it must all be finished. When it is finished what will it be-Saved by the Angelus. success or failure, faith or despair ; a talent multiplied or buried deep beneath the dust and dross of earthly In Spain, as is well known, at the first sound of the bell, morning, noon, and night, everybody kneels down and fallies ; reward or punishment ; hell of

recites the Angelus. A great number of examples show heaven : that this pious practice, in honor of the Senator E. D. White, of Louisiana, who succeeds Mr. Eustis in the upper mystery of the Incarnation, is as salutary to the faithful as it is agreeable to our Divine Saviour and His Blessed House of Congress, is a devout Catholic. our Divine Saviour and His Blessed House of Congress, is a devout Catholic. Mother. During the Carlist war, Gen-He is a man of commanding presence, eral Lavala, who was so devoted to Don Carlos, was made a prisoner, brought before a council of war, and condemned to be the term of term of the term of t before a council of war, and condemned vate fortune, skilled in the law and which the Church insists on are not foolish or superstitious, but in the highest degree prudent and wise. But I know, my dear brethren, that you do not think that the mortification of the bdy required by the Church is become addition. Everything was the bdy required by the Church is become addition of the bdy required by the Church is become addition of the bdy required by the Church is become addition of the bdy required by the Church is become addition of the bdy required by the Church is become addition of the bdy required by the Church is become addition of the bdy required by the Church is become addition of the bdy required by the comes

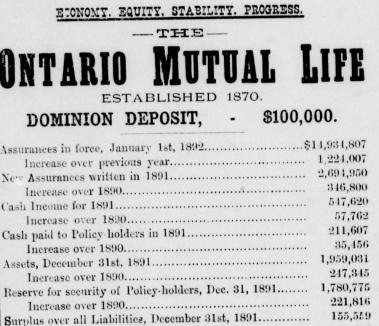




board ; the dirt will drop out. 3d. Then wash lightly through a luke-warm rinse water,

which will take out the suds. th. Next rinse through a blue water.' (Use scarcely any bluing. SURPRISE takes the place of bluing). Wring them; hang up to dry without boiling or scalding or any more rubbing.

The wash will ceme out sweet, clean, white.



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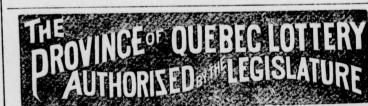
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and judgment that is the meaning of text: he is not sure of it, but to the best of his opinion and judgment. This, my friends, is only the testi-mony of a man-it is only human faith, not divine faith. It is divine faith alone by which we give honor and glory to God, by which we adore His infinite wisdom and veracity, and that adoration and worship is neces-sary for salvation. I have now proved to you that the private interpretation of the Scriptures cannot be the guide or teacher of man.

The Guest.

Ave Maria.

In a certain orphan asylum the words of the grace said before meals were: "Lord, Jesus, come and be our grest at this time." A little German bey took those words literally; and one very stormy night, as the children were all sitting down to supper, he asked the Sister who presided at the table : "Sister, Our Lord never comes, and yet we keep on asking Him. Will He ever come ?

yes!" answered the Sister, " Oh,

"He will surely come." "He may come to night," whispered the child. "May I set a chair for Him?

"Yes, surely," said the Sister. So the boy drew up another chair, and just then some one knocked. When they opened the door a poor young man stood there, wet and weary and hungar. He may them in any Young man stood there, wet and weary and hungry. He was taken in and furnished with warn, dry clothing; and then the Sister led him to the vacant chair and bade him eat. Now I understand, Sister," said

the little German, after the meal was "Our Lord could not come Himover. self, so He sent that poor man in His place. Is that the way it was?'

Yes," answered the Sister again ; and in helping the poor man we help the One who sent him.

A lady writes the simple truth as follows: Larrie Island, Ont.,—"I have been a great offerer from neuralgia for the last nine years, but being advised to try St. Jacobs Oil, can now heartily endorse it as being a most excellent remedy for this complaint, as I have been greatly benefited by its use." MRS. JUM MCLEAN.

WORMS CAUSE SERIOUS SICKNESS. Dr. Liw's Worm Syrup destroys and expels all

Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 18, residing in the Pro-vince of Ontario, who send the greatest number of "Sunlight" wrappers. 1st, 510; 2nd, 36; 3rd, 23; 4th, 31; 5th to lith, a Handsome Book, and a pretty picture to those who send not less than 12 wrappers. Sond wrappers to "Sun-light "Sup Office, 43 Scott St., Toronto not later than bith of each month, and marked "Com-netition;" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on first Satur-day in each month. Monthly Prizes for Boys and Girls.

A Crying Evil.

A Crying Evil. A Crying Evil. Every crying evil should be promptly removed. Sick headache is a crying oril affecting thousands of Canadians, which can easily be removed by the use of Burdock Blood Bitters, the best known stomach, liver and bowel regulator and cure for sick head-ache from whatovor cause arising. Mr. W. Thayer, Wright, P. Q., had Dys-popsia for 20 years. Tried many remedies and doctors, but got no rolief. His appetite was very poor, had a distressing pain in his side and stomach, and gradual wasting away of flesh, when he heard of, and immediately vegetable Discovery. The pains have left and he rejoices in the enjoyment of excellent health, in fact he is quite a new man." Mr. Thos. Bell, of Messrs. Scott, Bell & Co., proprietors of the Wingham Furniture Factory, writes : "For over one year I was not free one day from headache. I tried every medicine I thought would give mo re-lief, but did not derive any benefit. I then procured a bottle of Northrop K. Lyman's vegetable Discovery, and began taking it according to directions, when I soon found the headache leaving me, and I am now com-pletely cured. **A Wonderful Change.** GENTLEMEN.—For twenty years I suffered

A Wonderfal Change.

A Wooderful Change. GENTLEMEN,—For twenty years I suffered from rheumatism, dyspc.psia, poor appetito, etc., and received no benefit from the many medicines I tried, but atter taking five bottles of B. B. I can eat heartily of any food, and am strong and smart. It is a grand medicine and has made a wonderful change in my health. MRS. W. H. LEE, Harley, Ont.

been saved by the recital of the Ange-lus. We should never omit saying the Angelus fervently. Knowing How. A certain man in a large city owned some valuable machinery used for the manufacturing of a useful article. One day the engines or pumps refused

One day the engines or pumps refused to work, and though all the men connected with the house tried their skill examining every intricate part, the works still refused to go. In despair the owner sent to another town for a machinist, who catac, looked the works over, thumped once or twice on some part with a hammer, and said, "Now she's all right," and it was.

part with a hammer, and said, "Now she's all right," and it was. When his bill was sent in it was twenty-five dollars and fifty cents, a most exorbitant price the owner of the works thought until he read the items — fifty cents for fixing pump, twenty-five dollars for ''knowing how." The bill was paid without a word. The doctor sets a broken bone. It is not the work of a few minutes, or half hour we pay for, but the knowing how, and the better one knows how to do his work, the more thorough and perfect his knowledge of every simple and intricate part, the better price he obtains, the more money he commands Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it and and see what an amount of pain is saved. Harrassing headaches make many lives miserable, needlessly so, when a prompt cure like Burdock Blood Bitters is obtainable.

obtains, the more money he commands "for the knowing how" so well. A lack of doing some small thing, ignorance of a minute part connected like Burdock Blood Bitters is obtainable. with one's work often makes us fail, even when we have a good idea of the darkens grey hair.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that makes it sell, and wins rhe confidence of the people. Minard's Liniment is the Hair Re-storer.

Next Bi-Monthly Drawings in 1892-Jan. 7th and 20th and Feb. 3rd and 17th. LIST OF PRIZES. 3134 PRIZES mremedy. MRS. A. ELLIOTT, Waterdown, Ont. The Blood is the Life. WORTH - \$52,740.00 CAPITAL PRIZE WORTH - \$15,000.00 APPROXIMATION PRIZES. TICKET, - - \$1.00 : " II TICKETS FOR \$10.00 3134 Prizes worth \$52,740.00 S F LEFERVRE. MANAGER. 81 ST. JAMES ST., MONTREAL, CANADA. ASK FOR CIRCULARS. JOHNSTON'S FLUID BEEF



Supplies all the elements of PRIME BEEF needed to form "Flesh," "Muscle" and "Bone."

HEALTH FOR ALL.

HOLLOWAY'S PILLS & OINTMENT

THE PILLS

Purify the Elood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND HOWELS. Toey inviscrate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to is considered and the aged they are priceless THE O IN TM ENT Is an infailible remedy for End Legs, End Breats, Old Wonnds, force and Ulcars. It is famous for Coult and Flarementian. For disorders of the Ches, it has up equal. FOR FORK THROATS, URONCHITIS, COUGHES, Colds, Glandainy Ewellings could all Elem Diepuses it has no rival; and for contracted and still foling it bets like a charm.

Wathing threat only at Professor HOLLOW AY's Establishment. 73 NEW OXJORD ST. (LATE 533 OXFORD ST.), LONDON' And are sold at is. Hd., 28. 64., 48. da, 18., 228. and 838. each Box or Pot, and may be had of all Medicine Vendor, throughout the world. Furchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Birest, Lendon, they are sparious.

A LITTLE CIRL'S DANCER. Mr. Henry Macombe, Leyland St., Blackburn, London, Eng., states that his little girl fell and struck her knee against a curbstone. The knee began to swell, became very painful and terminated in what doctors call "white swelling." She was treated by the best medical men, but grew worse. Finally ST. JACOBS OIL was used. The contents of one bottle completely reduced the swelling, killed the pain and cured her. "ALL RIGHT! ST. JACOBS OIL DID IT."

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gross indignity in a most noble and commend-able manner. Be it Resolved that Branch 81, C. M. B. A., do hep-by condemn the degrading action of the Bench and Bar in thus apparently prositiuting judical courtesy to gratify the inscincts of base pre-judice. Be it further R. B. Latchford, that heartfelt gratitude and sincere thanks for his manly interference, at a noment when ignorance and mailee would fain cast so foul an aspersion on Catholic doctrine; and that a copy of these resolutions be would fain cast so foul an depersion on Catholic doctrine; and that a copy of these resolutions be and by r. Latchford and the press. Signed on behalf of chamitee, T. OFABLELL, Pres.

Election of Officers.

Branch 112, Merrickville

Branch 112, Merrickville. Spiritual adv. Rev. M C O'Brien, ehan. W g McCarney, pres. M J O'Donnell, first vice pres. C Brennick, second vice pres. D Driscoli, fin. Sec. J H Moloney, treas. J Kcegan, rec. sec. E J Kyle, asst. sec. C Brislan, mar. F O'Brien, guard. F Brislan, trus. E Kyle, R Driscolt, J A McCahe, T McGill and C Brennick, rep. to grand council W J McCarney, all. P McCahe. Our President, Mr. Jos Gagnon, has resigned as President of the Branch 58, Mr. J. E. & Robiliard has been cleated President for Iss. Spiritual Adviser Reverend Etienne Gaay reao, Mr. J. B. Dorion delegate to the coayen tion, Financial Secretary U. Larochelle. Branchell, S. Mithells.

tion, Financial Secretary U. Larochelle. Branch 81, Smith Falls. Spiritual adv. Rev. M J Stanton, P. P., C. P Donigan, pres. D. F. Wood, first vice. Wm Edgeworth, second vice-pres. John Mi, ree. sec. P Delaney, asst. Edw O'linlia fin. sec. John Lesson, trens. Jas Helly, John Brennan, guard Lewis Penner, boi trustees for two years P Donyan, M. Hyan, Meagher, Thos Cushing, D C Healy. Branch U0, Ouebec. vice pres. allannan. illy, mar. board of

Brauch 119, Quebec. Brauch 109, Quebec. Pres. M Fisch. M. D., first vice-pres. P Legare, second vice pres. Eug Blais, treas. E Venner, rec. sec. Jos Guinont, ast. O Gingras, M.-D., fin. sec. O Falardeau, nar. L. Chartre, guard F Juneau, Tfus. A Fiset, Gignac, D. Rousseau, T Gagnon, John Laroche, spir. adv. R P Pelletier, O. M. 1.

C. C. RICHARDS & Co.

Gents .-- I have used your MINARD'S LINIMENT in my family for a number of years for various cases of sickness, and more particularly in a severe attack of la grippe which I contracted last winter, and I finaly

believe that it was the means of saving any

C. I. LAGUE Sydney, C. B.

life.

Children always Enjoy It SCOTT'S of pure Cod Liver Oil with Hypo phosphites of Lime and Soda i A MARVELLOUS FLESH PRODUCER

A manufactor the little lade and lassies who take cold easily, may be fortified against a cough that might prove serious, by taking Scott's Emulsion after their meals during the winter season. Beware of substitutions and imitations. SCOTT & BOWNE, Cellevillo.

DUNNS BAK POW THE COOK'S BEST FRIEND LARGEST SALE IN CAS

THE CATHOLIC RECORD

bodies formed for other purposes is exempli-fied in the trader, and labor unions of to-day. Witness whe, their great strength effects. We have 'to acknowledge they are not only the mee' as of advancing their art, obtaining justic's and remunerative wages from their condition, but they exercise a wonderful in fluence in the management of public affairs in the community where they exist. Like the press they assist in moulding public opinion —are a power in the land, and their influence, when exerted, whether for good or evil, is inevitably felt. Now, as you are aware, some fifteen years

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gregation of the Assumption, after a long and useful life ; be it Resolved, that we tender to him and the other members of his family our sympathy in this time of trouble and sorrow and pray God will remember to her the many acts of Christian work performed by her during her mortai career and reward her as He has provided ; fur-ther work person and reward her as He has produced, ther Resolved, that a copy of the above he pre-sented to Brother Thos. Fitzg craid and Thomas Mulially, spread on the minutes of the meeing and he published in the St John Globe, San, CATHOLIC RECORD and C. M. B. A. Journal. W. E. SCULLY, President, JAS, DONOICE, Secretary.

<section-header><section-header><section-header><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> JAS, DONORCE, Secretary. At a regular meeting of Amherstburg Branch, No. 3, the following resolution was moved by Recording Secretary Barron, seconded by Finan ial Secretary Barron, seconded by Whereas Almighty God in His infinite wis-dom having been pleased to call to Hinself by the hand of Death the beloved wife of our esteemed Brother. William Caldwell, and in vise of the heavy loss thereby sustained by himself and family and those nearest and dear-cut respect and regard to ET. Besolved, that we, the members of Branch S. Sincerely sympathize with Brother Caldwell and his family in their hour of affliction as brother, and commod them for consolation to Him whose chasisements are mean in mercy. Resolved, that a copy of this resolution as brother and family and spread on the athutes of the branch and published in the officiant as the regular meeting of Branch 112 the foll. of the branch and publicated in the once on the c.M. B. A. and Deal papers. At a regular meeting of Branch 112 the fol-lowing resolutions were carried manimously: Moved by J. H. Mahouy, seconded by P. Mc-Cabe. that Whereas it has pleased Almighty God to call untohis eternal home—Hugh—the young son of our worthy Brother. Thos. McGill, it was Ecsolved, that we, the members of Branch 319, tender Brother McGill our sympathy in his very sad bereasvement. More by J. H. Mahoney, seconded by W. J. McCarney, that Whereas it has pleased our Good Shepherd to call unto His everlasting fold the wife (after a call unto His everlasting fold the wife (after a carth) of our esteemed and worthy Brother, A. J. Real. It was resol-ed to tender to Brother Resolved, that a copy of this resolution be sent Brother Real. I' was also mother Real. I' was also mother Real. I' was also mother Real. I' was also. More the the aboveresslutions be spread on the minutes, a copy sent the Brothers and published in the CATHOLIC RECOND, United Canda and C. M. B. A. Journal.

Gananoque, Feb. 12, 1892. Editor Catholic Record, London :

Minutes of this Discourse, CATHOLIC RECORD. THOS. PENDERGAST, Rec. Sec. Pres. Ottawa, Feb. 11, 1892. Editor Catholic Record, London :

The prepare all legal forms for use in the association and to perform such other duties as imay be deputed to them by the President or executive.
 The committee of Finance.
 The committee of Finance shall be composed of three members, each selected from a different council. They shall examine the accounts of the recorder. Ireasurer and dep ties annually and we never required to do so by the council of a president. They shall examine and pass indered and report thereor neurit were solutions of monits for general council. If they not a result of the probability is a down an approx mate estimate based on the past results of the probability in their board of a sort are track and in the made small the next equirates shall be made in excess of the appropriation then made and if the next equiration of a most there are the same the deals of the probability in their board of this breased with dominal for publication.
 They must approve all bills predict to the council, of during recess of the appropriation then made and the executive. They shall executive the party otherwise, and entity to the treasure the anyon the excellation of a most supperior and the recellation.
 They must approve all bills predict to the set the of the resolutions of the resolution of a most were the party otherwise, and the recound the executive. They shall examine the binding recess to the path and the executive of the treas of the resolutions of the resolution the executive. They shall executive the they otherwise of the resolution and resolution of the resolutin the executive of the resolution of the resolution

Editor Catholic Record, London: At the regular meeting of Branch 79, C. M. B. A., held January 2), the following resolution was passed: Moved by Marshal Lee, seconded by Assistant Secretary McDonnell, that the mem-bers of Branch 79, now in session, tender their heartfelt sympathy to our est emod second Vice-President, David Byron and family in the death of his brother, which occarred recently and be it Resolved that a copy of this resolution, signed by the President and Recording Secretary, be sent to the bereved family, entered on the minutes of this Branch and published in the CATIOLIC RECORD.



8

Branch No. 4, London, s on the 2nd and 4th Thursday of at eight o'clock at their hall, 4 Richmond Street. P. F. Royle orcoran, Recording Secretary.

C. M. B. A.

Grand Council of Canada.

souncils all books, papers and vouchers de-trered to hen for examination and report gen-ral powers of committees. Each committee shall elect its own chair-nan, whose duty it shall be to convene the com-nittee when serving on actual work during re-cess hy order of the council. President or Ex-centive, each member thereof shall have his necessary expenses paid out of the general fund.

necessary expenses paid out of the general fand. Any member of a committee reglecting to at-tend to the dutics assigned to him after being d.ly notified shall be dealt with as the Presi-dent, connell or executive may determine. Every committee shall have authority and power to call for such documents, papers and other articles as are necessary to a correct understan i.g of the matter or subject under consideration or the business it has been chaged with. Every member of the association notified to appear before a committee or to produce books, documents, papers or other articles in his pos-session or under his control shall attend at the the dance until dismissed, or subject himself to a charge of contempt and to be summarily sus-pended as may be determined on complaint of The recent of a committee shall be made in

pended as may be determined the committee. The report of a committee shall be made in writing and signed by a majority of its mem-bers, but a majority report may be made and shall be passed upon before the majority report is adopted. FATHERKOENIGS HERVETONIC

Fraternal Visit. A harke number of the members of Branch 48, the A. New Germany, paid a fraternal field modal evening to Branch 48, the Modal evening to Branch 40, of this compercial horid by the reception committee, franks and M. J. Doran, and conducted to the M. B. A. hall, where a very interesting meet-fing was held. Shore and pithy speeches on C. Man de Grand Representative Coffee, of members of the two Branches adjourned to the franks and the Stranger. New Germany, A free members of the two Branches adjourned to the free mathematical partons of a sumplement compercial hoted and partons of a sumplement of the Stranger. All parts are supported by the German held, where a very members of the two Branches adjourned to the free mathematical partons of a sumplement of the Stranger. All parts are supported by the German held, where a soft weight franch. Key Stephen Forster all adjourned to the German held, where a soft weight for the Stranger. All the support all adjourned to the German held, where a soft weight for the Stranger. All the support all adjourned to the German held, where a soft her support all weight for the Stranger. All these form New forst due to Branches Mohan, E. Schneitz, B. Barden due to Branches adjourned to the stranger the Stranger Stranger All these form New forst due to Branches Mender the support of the Branches Mender the Stranger All the support of the Stranger Mender and the support all adjourned to the German held, where a soft her the support of the Stranger All the support all adjourned to be broken and the support all adjourned to be broken and the support of the support all adjourned to be broken and the support of the support all adjourned to be broken and the support of the support all adjourned to be broken and the support of the support all adjourned to be broken and the support of the support all adjourned to be broken and the support of the support of

Resolution of Condolence. At a regular meeting of the St. Patrick's Branch 198 of the C. M. B. A., held in their hall, St. Famille street, Quebec, the iolowing reco-lutions were manimously adopted: Moved by Brother J. Bryson, seconded by Brother J. E. Morrison. Whereas it has pleased Almighty God to re-Brother Thomas Mullalley, that we the mem-bers of St. Patrick's Branch, 188, Quebec, do hearthy tender to his family and relatives our hearthy tender to his family and relatives our hearthy tender to his family and relatives our hearthy the Providence to afflict them. Be it further Resolved, that a copy of the above resolutions be sent to his afflicted family and also the same be published in the *Daily Telegraph* and CATH-older Recoup. BEV. FATTIER A. CZECH, FREE A. Valuable Book on Norvoue bieaces sent free to any address, and poor patients can also obtain this medicine free of charged. This remady has been propared by the Reversed Pastor Koenis, of Port Wayne, Ind., since Bed, and is now prepared under his direction by the

Targe Size, \$1.75. 6 Eoitles for \$6. Agent, W. E. Saunders & Co., Druggist, London, Ontario.

The following resolutions were adopted at a meeting of Branch 133, St. John west, N. B., held on Wednesday evening: Whereas, the members of this branch have heard that denth has visited the family of Brother Thomas Fitzgerald, our worthy Treas-uver, by removing from this sphere his re-spected insister, one of the pioneers of the con-

ticing efforts, having always the horizon at hear, up till the time of his death. Truly we have lost an homorable Brother whose presence and wise counsel will be always missed and whose place will be hard to till; his almost heart-broken wife has lost a kind and affectionate hashand; widle his four little chil-dren (the delest being but twelve years of age) are left to grow up without the protecting hand of a loving father. Assuredly all who knew him will andle with me in saying "May his sou" rest in pence." A MENDER OF BLANCH 20, Maldstone, Feb. 15, 1992.

BY THE TRUSTEES OF THE QU' B pelle, Assa, Catholie school district, a m teacher. Write, starting qualifications and sat required, to H. F. DENNERY, Sec. Treis., bret, Fi. Qu'Appelle, N. W. T.

MARKET REPORTS.

WANTED,

Resolution of Thanks.

Montreal, February 10, 1892. At the last regular meeting of Branch 84, C. M. B. A., the following resolutions were passed

B. A., the following resolutions were passed unantinously: Whereas, the Bar and Judiciary of the com-try has been dishonorod by recent occurrences in a suit-Masters rs. C. Ross & Co.-in the Division Court at Ottawa, wherein a lawyer who is a p phile official, substituted creed big-ory, for the polishel bread procedure that dis-tinguishes forenate ability. Whereas, the court assented to such an amusual autimolerant method of treating a re-spectable witness. Whereas Mr. F. B. Latekford, an advocate present, publicly and forcibly resented such

Had the Desired Effect. VI.

KOENIC MED. CO., Chicago, III.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH Sold by druggists or sent by mail. 50c. E. T. Hazeitine, Warren, Pa.

MARKET REPORTS. London, Feb. 15.- GRAIN (per cental) - Rod winter, 1.4: to 1.45; white, 1.4? to 1.45; spring 1.4: to 1.45; corn, 85; ryc, 90 to 1.10; barley, math, 90 to 1.50; barley, iced, 85; oats, 90 to 93; pens, 85 to 35; corns, 90 to 1.00; TRODUCE-Eggs, fresh, dozen, 22 to 55; eggs, basket, 22; eggs, store lots, 27; bit to 25; batter, creaks, 18 to 19; creamery, retall, 20 to 25; creaks, 18 to 19; creamery, retall, 20 to 25; creaks, 18 to 19; creamery, retall, 20 to 25; creaks, 18 to 19; creamery, retall, 20 to 25; creaks, 18 to 19; creamery, retall, 20 to 25; creaks, 18 to 19; creamery, retall, 20 to 25; creaks, 18 to 19; creamery, retall, 20 to 26; creaks, 10 to 100; soft wood, 2.5 to 3.60; thong, wood, 4.50 to 5.00; soft wood, 2.5 to 3.60; thong, to 55; 11, 50; 01; soft wood, 2.5 to 3.60; thong, clover seed, bash, 5.00 to 3.2; ansike seed, bash, 6,00 to 7.00; Timothy, bash, 1.40 to 1.50; turnips, per bag, 30 to 55; carrots, per bag, 35 to 56; for 56; reabbages, per doz, 40 to 56; beets, per bag, 35; to 40; onions, per bag, 1.40 to 1.50; turnips, per bag, 35; of 55; carrots, per bag, 35 to 35; carrots, per bag, 35; to 56; per bag, 35; to 35; carrots, per ba

Rubers per doa, 40 to 60; beets, per bag, 35 to 57; particular do 3; outlons, per bag, 140 to 15, 9; turnips, per bag, 50 of 5; particular dost of 15, 2000; ducks, pr., 35 to 35; particular dost of 15, 2000; ducks, pr., 35 to 35; particular dost of 15, 2000; ducks, pr., 35 to 35; particular dost of 15, 2000; ducks, pr., 35 to 35; particular dost of 15, 2000; ducks, pr., 35 to 35; particular dost of 15, 2000; ducks, pr., 35 to 35; particular dost of 15, 2000; ducks, pr., 35 to 35; particular dost of 15, 2000; ducks, pr., 35 to 35; particular dost of 15, 2000; ducks, pr., 35 to 35; particular dost of 15, 2000; ducks, pr., 35 to 35; particular dost of 15, 2000; particu Had the Desired Effect. VI. HARDERG, Iowa, May, 1990. I recommended Pastor Koenig's Nerve Tonic to several of my parishioners, for nervous pros-tration, one for alcoholism, seven for whom I am assured the Toule was more than monoy or time could procure – a perfect cure in their cases. Hoping this will suffice to prove the ox-cellent effect of the remedy, I thank you for the extreme kindness shown to the poor in the past. REV. FATHER J. A. COOK. REV. FATHER J. A. COOK. COLUMBUS, Nob., October, 1888. Mr. Martin Sisenek, of Duncan, Neb., 22 yoars old, suffered from fits of falling sick-ness since his very infancy. The fits returned almost every second day. Some time ago I read about Pastor koonig's medicine, and ordered some for him. It is over one year since he used the medicine, but no fits returned any more. REV. FATHER A. CZECH,

Sold by Bruggists at S1 per Bottle. 6 for S3

ABE. IKL, O P.