

OF A PORTRAIT.

ing my professional necessary to secure... I did not want... an office for... chamber for... engaged as a clerk... my room... I had no more to tell.

clock, which indicated a late hour of the evening... Lifting the lamp from my desk, I made my way to the door and suddenly flung it open... I was so much astonished at the sight of this unexpected visitor that I stood staring at him for a minute or two.

refused my offer of supper and said he had no more to tell... With that he bowed, shrugged his shoulders, and went out... I looked up my office and went home, much excited by the events of the evening.

ago, however, I was allowed to pursue my own course in comparative freedom... Now and then the police warned me that I was approaching too near the line in my writings; but as I happened to belong to one of the best families, and was rich and powerful, I was practically allowed to go my own way.

Prince Z carried his bank notes away with him. He wished to reward me, saying that but for me the money would have been lost to him... Scandal-Giving Catholics. Cardinal Manning, in reference to the malign influence of inconsistent, worldly Catholics, once said with searching irony: "Such, as are so pious that they can be at the opera till midnight and go to Communions in the morning; who wear scapulars under ball dresses, who mix fasts with great worldly feasts; novels with books of devotion. People of the world," he goes on, "look on you Catholics and they say, 'Oh, they are Catholics; they are stricter than we are; their religion is a strict one; their priests won't let them do this or that; and the same as they do in our doing the same things, and they find we are not only scandalized but disappointed. They had looked and hoped for and believed better things of us, and they find we are on the same level with themselves.'"

What intelligent Catholics who mix at all with the world has not been embarrassed by such questions as: "How is this, we thought the Catholic Church was opposed to round dances?" or, "Is it true or not that your Church approves of its members attending the theatre, the opera or balls during Lent and Advent?" We have reason to know that in spite of the prevailing ignorance and prejudice among outsiders, there is a growing impression that the Catholic Church is somehow far ahead of all other professedly Christian bodies, in the perfection of its organization, its high standard of morality, its strictness of discipline; and they naturally look for greater strictness of life and consistency of Christian conduct among Catholics than among others. Many of them are thoughtful and intelligent and even religiously inclined, and seem to know what a true Christian ought to be, and really have a desire to find something better, something more consistent and reliable, something more faithful and loyal than what they have been accustomed to. And, somehow, they seem to know, as if by intuition, that they ought to find it in the Catholic Church. And when they are brought in contact with men and women who are perhaps looked upon as leading, if not representative, Catholics, doing pretty much as Protestants do; manifesting the same disposition to compromise with the world; the same greed for gold; the same passionate pursuit of pleasure and worldliness; of gain and godliness; the same disposition to cry in one breath good Lord, good devil, is it any wonder if they should be not only scandalized but disappointed?

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London, Saturday, Jan. 18, 1896.

A PROTESTANT GENTLEMAN'S VIEWS ON THE SCHOOL QUESTION.

A letter from Mr. A. R. Dougall which appeared in the Belleville Daily Sun of the 6th inst. in reference to the Manitoba school question and on Separate schools in general, is worthy of the careful consideration of Canadians of every Province, whether Catholic or Protestant.

Mr. Dougall is a Protestant lawyer of high standing in his profession, and he has evidently paid special attention to school matters, and he is well acquainted with the operation of the Federal and Provincial laws affecting schools, whether Public or Separate. He declares that he is no bigot, or that he tries, at least, not to be so, and after careful consideration of the Manitoba school question he draws the following conclusion:

"I am a Protestant, and I try not to be a bigot. I am only bigoted enough to adhere to my own belief, but, no matter how hard pressed by others, in the face of all the arguments I have heard and read, if guided by my own judgment on this most important question, I should think every member of the House of Commons would vote to have the privilege granted to the minority of Manitoba re-establishing Separate schools there similar to our Catholic Separate schools in Ontario, although he might think that at another election he would be rejected. Are educated men so anxious to be members of Parliament that they will vote against granting a just right, and that, too, claimed by themselves, of educating their children in schools of their own choosing? Such men may rely upon it, if they should vote to do justice—though the heavens fall, (metaphorically speaking), and are put out now, time will bring about events in their favor."

It is not by any misconception of the state of the case that Mr. Dougall says that the Protestants—and he is speaking here specially of the Protestants of Ontario—claim for themselves the right of establishing Separate Protestant schools under the identical circumstances under which Catholics are accustomed to establish Catholic schools.

He points out, what is generally overlooked in discussions on the school question, whether as affecting Manitoba or Ontario, that when Separate schools were granted to Catholics, "the Legislature then took good care to grant the same privilege to Protestants . . . for the establishment of Protestant Separate schools in any township, city, town, or incorporated village, where the trustees might employ a Catholic."

On this provision of the school laws Mr. Dougall remarks: "You will observe that to-day it is the law of Ontario that any five heads of families being Protestants may apply in writing to have Protestant Separate schools established. Any five Methodists, any five Presbyterians, any five Free Church Presbyterians, any five Baptists, any five Episcopalians, or any five adherents of any other Protestant denomination, may apply for the establishment of a Protestant Separate school, and the proper authority for that purpose shall (imperative, mark you,) grant, or to use the words of the Act, establish a Protestant Separate school where the Trustees of any section shall have employed a Roman Catholic teacher."

"By the 17th section, the corporate name shall be the trustees of the Protestant Separate school of the (say) Methodist Church of the school section No.—of the Township of—in the County of—."

From the wording of this law, Mr. Dougall maintains that it is the intention of the Legislature that the Public schools of Ontario shall be distinctively Protestant schools in fact, if not in name, otherwise why should provision be made to "exclude a Roman Catholic teacher at the option of five Protestant heads of families in any school section."

We are aware, of course, that it is the contention of those who are opposed to Catholic Separate schools, that the Public schools are non-sectarian, and that they should be acceptable to all Canadians. To this we answer first that we know to the contrary that in many instances there is Protestant

teaching, and frequently misrepresentation of Catholic doctrine. In addition to this either the Protestant version of the bible or the book of Scripture selections therefrom is read in nearly all the schools, and in many of them commented on by the teachers in accordance with their peculiar tenets. Many of the Public schools are therefore Protestant in the strictest sense of the word, and when Catholics object to their being made sectarian in this way they obtain no redress in most cases, as the trustees regularly take the side which their instinct of religious propagandism dictates.

But this is not the sole reason why Catholics demand the liberty of establishing Separate schools. The chief reason is that we wish our children to be thoroughly educated in their religion, and we have the natural right not to be thwarted in our wishes in this regard.

Mr. Dougall takes an impregnable stand on this point. He says: "After all, what do Catholics claim? Merely the right of all Christian parents to give their children a Christian, coupled with a common school education, and to have the use of their own, and not their Protestant neighbor's taxes. . . . We all know, or ought to know, that to educate the head leaving the heart blank is to train clever men and women who, without fear of God or His judgments, are thus enabled by their sharpened intellects to perpetrate crimes for which all Christians should blush. We have an example of this in the criminal who now lies in Philadelphia jail, having confessed to defrauding of insurance companies of several thousands of dollars, who is accused of many murders—innocent lives sacrificed to the golden god. As a barrister of long standing I have many opportunities of knowing that the educated villain is the worst—the most to be dreaded villain."

Here also, to those who assert that Separate schools are inferior to the Public schools, there is no need of adding any comment to Mr. Dougall's answer, which is as follows: "To my own personal knowledge here in the city of Belleville, a good common school education is given in the Separate schools, and I have but to refer to the last year's entrance examination to prove this. Two little Catholic girls from the nursery schools obtained the highest marks at their examination. One led every school in the city and surrounding townships, and the other every other school in the townships within the inspector's district."

In reference to the establishment of Protestant Separate schools, Mr. Dougall appears to be of the opinion that none exist under the law which provides for their establishment, for he says:

"The simple fact that Protestants in Ontario have not sought to establish Separate schools where the teacher was a Catholic is no answer to the right that should be granted to those of another faith choosing to exercise their right or privilege. There is nothing to-day to prevent any Protestant denomination from applying to have Separate schools where the teacher is a Roman Catholic."

"The irresistible inference is that Protestants claim the right and privilege whenever they choose to do so, to establish separate Protestant denominational schools in Ontario."

As to the law Mr. Dougall is correct, but as to the fact, he might have stated that Protestants do use their privilege, of which many of them are so anxious to deprive Catholics both in Manitoba and Ontario.

The latest report of the Minister of Education for Ontario informs us that there are at present ten Protestant Separate schools existing under the Protestant Separate School Act to which Mr. Dougall refers. They are in Anderson, Bromley, Cambridge, Marlboro, Osgoode, Plantagenet, Paslinch, Rama, L'Original, and Penetanguishene, and in 1892 there was an eleventh which has ceased to exist. These schools employ twelve teachers, and their efficiency may be judged from the following facts. Only seven of the ten possess maps: of the teachers, one in Penetanguishene, and one in L'Original hold second class certificates. Of the other ten, five hold third class certificates, and five teach on Temporary permits.

In these ten schools there are 548 pupils, with an average attendance of 273, being slightly under 50 per cent., and, outside of Penetanguishene, where there are 17 children in the fifth Reader, there are only five pupils so far advanced, and these five are in the schools of Plantagenet and Paslinch. It is fair to remark, however, that there are 70 in the fourth reader in all the schools. In all these respects the 10 Protestant Separate schools are far below the mark attained by the Catholic and Public schools of the Province.

We cannot conclude our remarks on this subject better than by quoting

Mr. Dougall's words, that evidently, some

"Protestants intend to keep themselves in a position in Ontario to always have Protestant schools, and deny the same right or privilege to those of another faith in another Province, to establish such schools as they are willing to send their children to. That is not equal rights to all, irrespective of race and creed. It seems to me that it is the most malignant bigotry."

Mr. M. DOUGALL has written another letter to the Belleville Sun, in which he says:

"I invite all my professional brethren in this Dominion to read the letter published in your paper by me on Jan. 7; to take time enough to read the several statutes in which the Separate School Act exists and has existed since 1863, in which I quoted and gave chapter, section and pages to facilitate their research, and I challenge them, be they Grit or Tory, to successfully refute the quotations and arguments in that letter contained. It is all very well to make assertions to the contrary, the creature often of bias, but the true issue must be decided by the reading of the law contained in these statutes, and I defy them to refute the position assumed and proved by that letter."

THE IRISH INTERNATIONAL CONFERENCE.

The suggestion made by his Grace the Archbishop of Toronto, to the Hon. Edward Blake, that a general Conference of Irish Nationalists should be held in Dublin at an early date, with the object of restoring unity to the Irish party, has been favorably regarded, the leaders of the party having determined to act upon it at once.

Next May has been fixed upon as the date when this conference will assemble, and the friends of Ireland in the United States, Canada, Australia, New Zealand, South Africa, and even South America, will be invited to send delegates to assist in the deliberations, whatever may be their views regarding the course which Irishmen ought to follow in the effort to secure the autonomy of Ireland.

All the warring factions of Nationalists in Ireland will be invited to participate in the conference, with the understanding that the participants shall bind themselves to accept the decisions reached by a majority of the delegates present. As we understand the matter, only those who will represent the British Isles will have a decisive vote as to the policy to be adopted, inasmuch as they are the parties directly concerned in the issue, the delegates from other countries and from the distant colonies being concerned only as friends who desire to see Ireland govern itself. It is proper, therefore, that only delegates from Ireland itself, and perhaps those from England and Scotland, should have a decisive voice. The claim of Irishmen from England and Scotland would rest upon the fact that there is at present a legislative union, and that therefore they will have an actual interest in the result, as their votes will have an influence in deciding the fate of the political parties which will uphold or oppose the granting of Home Rule.

Mr. Justin McCarthy in a recent address outlined the course to be pursued, and the work to be done by the conference, and declared that the effort now being made is a hopeful one, and that it may be expected to result in a united action, by which alone the Home Rule movement can have any successful issue. He declares that he is himself ready to submit to the decisions arrived at by such a convention, and that in his opinion unless all are ready to do the same the convention will be fruitless. He is ready to retire from the leadership, and to support as leader any one who may be selected by the conference, and he will advocate that if any would be leader should refuse to accept its decisions he should be regarded as not fit to be a member of the Irish National party.

Several names have been mentioned as among those one of whom the conference would be likely to select as leader, and it is said that Nationalists generally would be quite willing to acknowledge the leadership of either Mr. Thos. Sexton, or Mr. William Redmond, at present leader of the Parliament. There is fair hope that under such circumstances the much desired union may be brought about, the more especially as the education issue has already brought the Irish parties somewhat more closely together.

It is the wish of the Irish people that they should be allowed such a system of education as they conscientiously approve of, and it is natural they should desire to afford to the Catholics of England and Scotland the same educational rights which they desire to secure for themselves. On this

point the policy of the Nationalists is more in accord with that of the Tories than of the Liberals, notwithstanding that the Tories have been hitherto uncompromisingly hostile to Ireland's political aspirations.

Lord Salisbury and Mr. Balfour have declared themselves favorable to denominational education, and, judging from the general preference shown by the people of England for denominational schools, there is on this question a common ground for the Tories and the Irish Nationalists. The Church of England also has put forth its whole strength in favor of denominational schools, but the Liberal press opposes them strenuously, and the fact that the Irish Nationalists will support the Tory policy on this point has caused considerable dissatisfaction among the Liberals. Should the result be a serious split between the Nationalists and the Liberals, the fault will not lie upon the Irish party. The Irish Nationalists cannot be expected to sacrifice so important an interest as the education of their children for the sake of pleasing Liberal extremists. They could not do this, even if the Liberals had it in their power to fulfil all their pledges to concede Home Rule, in return for the Irish support of their educational policy. Still less have they the right to expect that the Irish party will adopt that policy when they have nothing to expect in return but promises which cannot be fulfilled.

There is little doubt that Home Rule will finally be secured, though years may elapse before this will be the case, and we do not for a moment believe that the Irish educational policy will be any real obstacle to its attainment. The thought of holding the general conference of Irishmen for the purpose of settling the dissensions of the Irish party was a happy one, and all friends of Ireland will be thankful to the patriotic Archbishop of Toronto for having suggested it. We trust that it may prove to be a complete success.

THE UNITED STATES RELIGIOUS CENSUS.

The religious census of the United States has been published in book form. It gives the membership of the Churches at 20,612,806. This is to be understood of communicants only, so that practically the number belonging to each denomination is much higher than the number given in the census. Catholics communicants are given at 6,250,000; Methodists, 4,600,000; Baptists 3,725,000; Presbyterians, 1,180,800; Lutherans, 1,230,000; Protestant Episcopal, 540,000.

From these figures it is impossible to arrive at a correct estimate of the actual population belonging to each Church, as in each church the communicants are estimated in a different way. Among Catholics, the communicants are a well-defined class consisting of all those who being well instructed in their religion receive Holy Communion at least once a year during Easter time. These are nearly always over ten or eleven years of age, and comprise between thirteen and fourteen twentieths of the Catholic population in settled parishes.

Calculating on this basis, the total Catholic population would be certainly over 9,615,500, but owing to the scattered character of the population in many localities, the actual number must be placed considerably higher than this. Besides, we are aware that in localities where religion is little thought of, it is customary wrongfully to set down those whose religion is unknown, as belonging to some one of the Protestant sects, or to no religion in particular. This method of computation is grossly erroneous, and it is usually concerning Catholics that the error is made.

The actual number of Catholics is very variously estimated, but the estimate which comes nearest the truth is probably that which places the total number of Catholics at about ten and a half millions now; for we must make allowance for increase since the census was taken in 1890, and also for numbers whose religion was unknown. This estimate is not far from the careful estimates made by the parish priests in their respective parishes.

The Methodists and some other denominations are accustomed to say that to know the number of their adherents, the number of communicants must be multiplied by three. We consider this a palpable exaggeration, but if it be the truth, these denominations must greatly lack Christian vitality. Are we to believe that among 3,000 real Methodists there are only 1,000 communicants, whereas we know that there must be about 2,250 who have

reached an age when they should have been well instructed in Christian doctrine? Certainly if there were a Catholic parish in the whole country in such a condition as this it would be regarded as being in a state of utter demoralization.

We are inclined to think, and we could give proofs that we are right in so thinking, that our friends of other denominations in so representing the case, merely wish to make an impression that they are more numerous than the actual figures show them to be, and that they wield great political power.

We have no desire to belittle the numbers who profess a belief in Christianity of some kind in the United States. We would be glad to know that the bulk of the people of the country profess Christianity in some form, but the fact stares us in the face that if we take out the Catholics, numbering about ten and a half million, there will remain fifty-five million non-Catholics, among whom there are only 11,362,000 communicants. That is to say, only a small fraction over one-fourth of the non-Catholics of the union are practical Christians under any form of Christianity.

Some years ago, when the population of the United States was almost exactly one-half of what it was when the last census was taken, Mr. Marey published a work entitled "Christianity and its Conflicts," in which he enumerated those who are unbelievers in Christianity, and he found 10,376,000 unbelievers in the divinity of Christ. These included 6,330,000 Spiritualists, 1,543,000 Unitarians and Universalists, 500,000 Jews and 2,000,000 professed Infidels. We have not the latest statistics on this point, but there is little doubt that since that time the number has doubled with the population.

If we exclude the Jews, who have at least some form of religion, and add the 200,000 Mormons, we shall still have at least 19,952,000 who should be Christians, and are really of no religion at all. This is the state of affairs to which Protestantism has brought a country which was not long ago Christian.

Another curious fact is disclosed by the above figures, namely, the Protestant Episcopalians have only a few more than 500,000 communicants, yet it was seriously contemplated by the recent General Convention of this Church to assume the name of "the American Church," or the "Church of America," instead of the name by which it is at present designated, as if it were the Church to which a majority of the American people adhere. It is absurd enough for the "United States" people to be specially called "Americans," as if their country included all America, yet there is this much of an excuse for this, that it is the principal sovereign State of the two American continents, but that a Church which has only half a million of practical adherents in the United States, and scarcely a single member in any other part of America, should style itself the American Church would be the very height of absurdity.

This absurdity is surpassed by only the more brazen proposal which was also before the Minneapolis Convention, to call the Protestant Episcopal Church the "Holy Catholic Church." It shows good sense in the delegates generally, that neither of these suggestions was adopted as yet, though we cannot predict what is likely to happen should the matter come up again.

A WILY TRICK.

The course recently taken by the City Council of Belfast, which is entirely Protestant and Orange, illustrates well what Orangemen mean when they proclaim that their principles require them to grant "equal rights to all and privileges to none." Of course, our readers are well aware that this pretence is thrown out merely as dust to obscure the vision of those who are disposed to fair dealing, and to lead them to believe that the persistent hostility of Orangemen in general to everything Catholic is simply a matter of defence of the public against Catholic aggression, while they themselves are most innocent of any aggressive designs.

One-fourth of the population of Belfast is Catholic, but Orange hostility to Catholics has always been such that care was taken while establishing the wards of the city to arrange them so that there should be no representation whatsoever for Catholics.

If the city were fairly divided into wards there would be some Catholic aldermen, as there are Catholic localities which would, as a rule, be repre-

mented by Catholics, but the wards are so gerrymandered that there is absolutely not a Catholic in the council, and the present rulers of the city declare that they will not have any reform whereby the composition of the council will be changed, though they are at the present moment asking Parliament to pass a new Corporation Bill.

The Catholic Representative Committee of the city have taken occasion from the fact that a new Corporation Bill is proposed, to ask for a redistribution of wards, or for a system of cumulative voting by which justice will be done to them, but this fair demand has been refused by the council, whose desire it is to make Orange rule more sure than ever. The council, however, may find that it has overreached itself by its deggedness, for there is little doubt that the proposed Corporation Bill will be strenuously opposed in Parliament by the Irish Nationalist members and the Liberal party, and with a cause so evidently just it may well be hoped that an appeal to public opinion will prevent even the present large Tory majority from allowing this new iniquity to become law.

RITUALISM AND MONASTICISM.

The report which was recently published to the effect that the Protestant Episcopalian monastery of the order St. Benedict, which has been in existence only for a year at Mount Jericho, Pennsylvania, has been already disbanded, has given some annoyance to the members of the order, two in number, who still cling to the monastic life, and they assert that the order is not to be broken up, but their work is merely to be transferred to another locality.

The founder of this order is the Rev. Mr. Russell Whitcomb, formerly a business man of Boston, but who became deeply interested in Church work, and has been known as Father Hugh since the establishment of his monastery.

Notwithstanding the great hostility exhibited toward religious orders by the first leaders of Protestantism, and in fact by Protestants universally until recent years, Mr. Whitcomb, being a close student of ecclesiastical history, had become convinced that the monastic life is and has been a great aid to religion, and his opinion is shared by thousands of Protestants now, especially those who are ritually inclined. It was for this reason that he determined to start the monastery at Mount Jericho, and he found Brother Cuthbert and several novices who entered the work with him, but he admits that all found the monastic life unsuited to them, except Brother Cuthbert and himself, and so left the order. Mr. Whitcomb maintains that the order is not disbanded, as the only two who were professed members, himself and Brother Cuthbert, remain in it. The establishment at Mount Jericho, Mr. Whitcomb says, was only temporary, but now it is intended to establish a new and more permanent monastery at Fond du Lac, Wisconsin, as arrangements have been made with Bishop Grafton for them to make that parish their headquarters; and several young men have promised to become novices.

The object of the establishment at Fond du Lac will be to bring over to the Episcopal Church the Belgian settlers, who have a considerable colony there. It will be seen from Mr. Whitcomb's account of the matter that the original report of the breaking up of the Mount Jericho monastery was substantially correct, for, outside of the Catholic Church, young men are not frequently to be found ready to make the sacrifices necessary for the leading of a monastic life. It is a gratifying fact, however, that there are some religiously inclined souls who yearn to re-adopt the Catholic practices which were rejected as a superstition by Protestantism at the Reformation, but which have been since found to be in strict accord with the true spirit of Christianity. It is this reflection, and the discovery that the Catholic Church teaches the same doctrines which were taught to the early Christians, which have led to their restoration by a strong and zealously religious party in the Church of England and the Episcopal Church of America.

To these causes must be attributed the present use of prayers and Masses for the dead, which have of late become common among Protestants—and we must add to these practices, the restoration of ritualistic confession and the monastic life, all of which are now no matter of surprise either in

the English or in

Anglicanism. These approaches of the Catholicism to the Protestantism in the past, and will be to bring more in the future an anomaly to them on the Catholic which is essential and non-Catholic endeavor to create merely a branch Catholic Church. The Catholic Church is a doctrine, and of the supreme head Pope, who is St. Peter, patch work of adoption here or a Catholic votion there will this necessary unit.

Many of those who time made the effect of the Church of England Catholicity by it have come to see have become Catholic as the late eminent and Newman, and low their noble ex-

There was a no this tendency a conversion of one of the testant Episcopal Samaritan establishment in New York the Church of the George W. David order as Brother Avert referred to prominent members the Redeemer who lie within two years being the rector of Rev. Mr. Adams, who lie in 1893.

THE REMEDY.

As we go to political circles in confusion and uncertainty. Conservative Government a few weeks pieces, there is no some content that had much to do with others claim that and bickerings in main cause. The lead strongly to the Charles Tupper woman, Sir Mackenzie entirely failed in construction. In an took place between men on Monday laid down as a treatment that the Montague and Hag given positions in To this arrangement Premier would not matter stands at present week will doubtful atmosphere.

Of one thing matter what may present troublous conservative party; or of State be placed party led by the Catholics of Mar their rights. W based on eternal judgment, but it Constitution afford to ignore

EDITORIAL.

"Kir," the clerical Woman's Department Mail and Empire, speaks to one of the "I utterly disbelieve charges against nuns, I have the most prof preference for the good their lives to religion, columns—as long as I to be utilized for the any form of religion, of an Irishman for form of faith which he my readers who make these remarks to raise must clearly understand summarily dealt with I am not in sympathy escaped monkeys, or

W. J. H. Tracy Supreme President the United States, he will issue an officers members of the he will inform the vote at the next Concerning President says:

"It is doing Cleveland to assert States had been a the Pope a temporary President could not recognition to the moral power than present term of office He names also

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MONASTIC

recently pub- of the order been in exist- fount Jericho, already disan- noyance to r, two in num- monastic life, order is not rwork is merely he locality, er is the Rev. formerly a, but who be- Church work, Father Hugh of his monas-

reat hostility us orders by antism, and ersally until on, being a istical history, at the monas- at great aid to is shared by now, especi- ically in-reason that he monastery at ound Brother men who en- he admits- stic life un- Brother Cut- left the order, that the order only two who himself and n in it. The r Jericho, My temporary, establish a new monastery at as arrange- with Bishop of that parish several young come novices. ublishment at iving over to Belgian sett- erable colony

the English or American branch of Anglicanism.

These approaches to the outward forms of the Catholic Church have borne fruit in numerous conversions in the past, and their natural effect will be to bring about many more in the future, though it is an anomaly to attempt to engraft them on the Church of England, which is essentially Protestant and non-Catholic, though Ritualists endeavor to create the belief that it is merely a branch of the Universal or Catholic Church. They overlook entirely the truth that the Universal or Catholic Church is essentially one—one in doctrine, and one in obedience to the supreme head of the Church, the Pope, who is St. Peter's successor. No patch work of adopting a Catholic doctrine here or a Catholic practice of devotion there will supply the lack of this necessary unity.

Many of those who have from time to time made the effort to give to the Church of England the character of Catholicity by these futile methods have come to see their mistake, and have become Catholics, like such men as the late eminent Cardinals Manning and Newman, and many must still follow their noble example.

There was a notable illustration of this tendency a couple of months ago in the conversion of a prominent member and one of the founders of the Protestant Episcopal Order of the Good Samaritan established within the past year in New York in connection with the Church of the Redeemer. Mr. George W. Davidson, known in his order as Brother Aloysius, is the convert referred to. He is the third prominent member of the Church of the Redeemer who has become a Catholic within two years, one of the others being the rector of the church, the Rev. Mr. Adams, who became a Catholic in 1893.

THE REMEDIAL ORDER.

As we go to press everything in political circles in Ottawa betokens confusion and uncertainty. That the Conservative Government, as constituted a few weeks ago, has gone to pieces, there is no question. While some contend that the Remedial Order had much to do with bringing this about, others claim that internal jealousies and bickerings in the Cabinet was the main cause. The latest developments lead strongly to the conviction that Sir Charles Tupper will be the coming man, Sir Mackenzie Bowell having entirely failed in the work of reconstruction. In an interview which took place between these two gentlemen on Monday the present Premier laid down as a condition of his retirement that the Hon. Messrs. Foster, Montague and Haggart should not be given positions in the new Cabinet. To this arrangement the prospective Premier would not agree. And so the matter stands at present. The present week will doubtless clear the political atmosphere.

Of one thing we feel certain: no matter what may be the outcome of present troublous storm in the Conservative party: or whether the affairs of State be placed in the hands of the party led by the Hon. Wilfred Laurier, the Catholics of Manitoba must receive their rights. What they claim is based on eternal justice, and no Government, be it Conservative or Liberal, can afford to ignore their claims.

EDITORIAL NOTES.

"Kit," the clever editor of the Woman's Department of the Toronto Mail and Empire, thus pays her respects to one of the "escaped" variety: "I utterly disabuse your impudent charges against nuns, priests, and convents. I have the most profound respect and reverence for the good women who consecrate their lives to religion. I will not allow these columns—as long as I have charge of them—to be utilized for the purpose of attacking any form of religion. I have the contempt of an Irishwoman for a 'turn coat' who tries to justify himself by throwing mud on the form of faith which he has cast off. Those of my readers who may take advantage of these remarks to raise a 'no Popery' cry must clearly understand that they will be summarily dealt with in the waste-basket. I am not in sympathy with 'escaped nuns,' escaped monks, or escaped lunatics."

W. J. H. TRAINOR, the head or Supreme President of the A. P. A. of the United States, has given notice that he will issue an official circular to the members of the association, in which he will inform them how they are to vote at the next national elections. Concerning President Cleveland he says:

"It is doing no injustice to Mr. Cleveland to assert that if the United States had been a Papal country and the Pope a temporal sovereign our President could not have given more recognition to the Papacy as a temporal power than he has during his present term of office."

He names also certain Senators

whom he similarly accuses of assuming a pro-Papal attitude, and one hostile to the patriotic orders, meaning, of course, those associations which are doing their best to create religious disunion in the country, and to make religious convictions a disqualification for office, contrary to the Constitution of the country. He claims that there is a large number of members of Congress who belong to the A. P. A., but he can only name a few, so we may suppose that this is merely A. P. A. bluster and falsehood, for both of which the society is notorious. The only Governor whom he can mention as an A. P. A. Governor is W. O. Bradley of Kentucky, the lynching State of the Union, and we may fairly infer that the A. P. A. is the foster mother of lynching and lawlessness. Trainor recommends ex-President Harrison as worthy of the A. P. A. support. It is evident that the A. P. A. is fishing for a complete alliance with the Republicans, but though the latter make the alliance in some States, the Republicans in general continue to repudiate any connection with the intolerant crew.

SOME of the Protestant religious papers profess to be very much scandalized by the Pope's notice conveyed to Don Carlos, the young king of Portugal, that if he came to Rome on a visit to King Humberto, he would not be received by the Holy Father at the Vatican. Under the circumstances the king of Portugal abandoned the plan of his intended visit to his uncle and to Rome. The papers referred to say that this shows that the Pope claims the right "to control the purely civil relations of nations," and that the Church is therefore not solely a spiritual power, and that it should be treated as endangering the authority of the State. It is strange that these papers would not see that their own sects interfere with the authority of the State when they make pronouncements against the lawfulness of certain marriages permitted by the laws of the land, and against the laxity of divorce legislation in the United States. When the civil authorities violate the laws of God it is within the province of the Church to rebuke them, and she does not go beyond her sphere by so doing. In the warning sent to Don Carlos he was simply given to understand that as a Catholic monarch he could not conscientiously give what would be regarded as an approval of the Italian king's robbery perpetrated against religion. The act of robbery by which Italy took possession of Rome was deservedly rebuked by the Holy Father, and he has real authority to administer such a rebuke, but when the Presbyterian and Episcopalian assemblies and general synods deal with the questions of marriage and divorce, their authority is fictitious, since it comes to them from no higher source than their own assumption.

From the Milwaukee Catholic Citizen we learn that the All Saints Episcopal Church of that city had on Christmas day a representation of the Cave of Bethlehem on the night of the nativity of our Lord, similar to that which is found in most Catholic churches during the Christmas time. The cave and manger with the Infant Jesus, the Blessed Virgin and St. Joseph were represented with the usual accessories. Far from having any objection to offer to such a representation, calculated as it is to excite devotion and love toward our Blessed Lord, we are pleased to learn that Protestants are beginning to learn the use to which Catholics put images of our Lord and His saints. We only desire to ask how the rector of the Church reconciles all this with the statement which Protestants of all kinds have been reiterating for three hundred years, that the use of sacred images is an act of idolatry and a violation of the "second commandment." The Canon Rector of the Church was on hand on the occasion explaining everything to the children who visited the crib.

ANOTHER lynching outrage took place in Kentucky on the 28th ult., which shows in a shocking light the degree of barbarity to which that State is sunk. A mob of seventy-five men attacked the house in which a faithless wife and her paramour were living. These two and a little daughter of the woman were the only occupants of the house, and when the mob appeared at the door, the little girl was sent out to plead for her mother's life, but though she asked earnestly and with tears, she was rudely repulsed by the inhuman assailants, who threatened to subject her to the same fate which was to be inflicted on her mother. They then fired several shots at the house to bring the man Dyer out, but not succeeding they set fire to the house. Dyer was thus forced out by the heat, and as he was running towards a cornfield he was shot down, and the woman was burned in the house. The child was allowed to escape. Notwithstanding that the man and woman were a guilty couple, it is a horrible outrage on humanity that a mob should take the punishment of vice into its hands, and carry it through so atrociously. Kentucky is fast becoming brutalized by the continued perpetration of such enormities as this.

THE RESURRECTION OF THE CATHOLIC CHURCH.

The Rev. William Barry, D. D., known personally to many in the United States since his visit thither, a few years ago, and still more widely known through his writings, spoke thus eloquently of the Resurrection of the Catholic Church in a recent sermon at the London Oratory:

"The most astonishing event in our century is the resurrection of the Catholic Church. A hundred years ago, to human eyes, all seemed lost. It was the hour of rationalism—that power of darkness which boasted that it was the light. On high sat the lawless one, exalting himself against all that was called God or worshipped. A whole nation wrote upon the tombs of the departed: 'Death is an eternal sleep.' The Vicar of Christ was led away captive, and died far from home. Churches were closed; children left without baptism; the clergy exiled in thousands or sent to the scaffold, or done to death in popular tumults. Men of whom the world was not worthy, had trial of cruel mockings and scourgings—yea, moreover, of bonds and imprisonment. . . Being destitute, tormented, afflicted, they wandered in deserts and in mountains, and in dens and caves of the earth. . . A multitude of them were thrown naked upon our shores; and who can tell the sufferings which, in every part of the civilized world, were undergone by those whom the reigning anti-Christ charged with being followers of Jesus?"

"It seemed that the Last Day was come. The Holy Catholic Church, once the Lady of Kingdoms, glorious and fair to behold, sat down in the dust by the bier of her dead Pontiff. A whole generation grew up which knew not the name or the grace or the life of the Carpenter's Son. The hearts of men failed them for fear. The fine gold was dimmed; the holy place lay desolate. And the best among Christians had spirit only to suffer. Had the issue depended on them, all indeed was lost for Christendom and the future. . . We look round around again, and behold what a change! *Surge, Altissime Jerusalem!* Great is the power which makes itself manifest in weakness. Rationalism, measuring with its petty line the depths of God, is dumfounded. Science, learning what it did not know before, lays its hand on its mouth. The feeble understanding in which man rejoiced, not praising the Giver, has stumbled and hurt itself at the doors innumerable of this strange, romantic, mysterious universe. It dares no longer to say, 'That alone shall be knowledge which I have ascended.' With the spoiling of her goods there has come also to the Church a great blessing. She stands free from the charges wont to be made against her—of consecrating legal or illegal tyrannies, and seeming to ally herself with the mighty against those who had no shield from the oppressor. She liketh-wise counts among the poor; she has gone back to the Catacombs with their simplicity of adornment, their multitudes who are rich in faith but have little else. She is not in the houses of kings; she is known as the Church of the Democracy. Yet because she has been tried by fire, and life that established her faith, and she has known charity and charity and faith, and thy patience, therefore has her light come as at the beginning, and the glory of the Lord is risen upon her."

Is there anything finer in pulpit orance Cardinal Newman's "Second Spring" of England's Catholicity, at the re-establishment of the Catholic Hierarchy in England?

Make The Most of Your Lot.

If we listen to our self-love we shall estimate our lot less by what it is than by what it is not; what dwell on its hindrances and be blind to its possibilities; and, comparing it only with imaginary lives, shall indulge in flattering dreams of what we should do, if we had but power; and give, if we had but wealth; and be, if we had no temptations.

We shall be for ever, querulously pleading our difficulties and privations as excuses for our unloving temper and untruthful life, and fancying ourselves injured beings, virtually frowning at the dear Providence that loves us, and chafing with a self-torture which invites no pity.

If we yield ourselves unto God and sincerely accept our lot as assigned by Him, we shall count up its contents and disregard its omissions; and, be it as feeble as a cripple's, and as narrow as a child's, shall find in its resources of good surpassing our best economy, and sacred claims that may keep awake our highest will. Don't run after a lie. Just let it alone and it will run itself out of breath.

A MARTYR-MISSIONARY OF SCOTLAND.

The Countess of Courson in Ave Maria.

The judges before whom Father John Ogilvie appeared were eleven in number, most of them barons and lords. Spottiswood took his place among them. . . A certain number of Catholics, chiefly of humble rank, accused of being the Jesuit's accomplices, were brought up at the same time before the judges. Some of them were the father's Mass.

As to our hero, he was in full possession of his mental and moral strength. He promptly answered the judges' questions as to his birth, parentage, profession, and religious order; owned that he had come to Scotland "to unteach heresy," and that he received his jurisdiction from the Pope, the representative of Christ. When questioned about the Gunpowder Plot, he retorted by reproaching them with their own disloyalty toward the king, when, "on the 17th of September, 1596, with a great band of armed men, you wanted to kill the king along with the Council in the Parliament House." The scene here alluded to by the prisoner had actually taken place in Edinburgh twenty years before.

They then spoke of Father Garnett. "He was innocent," answered Father Ogilvie; "and would not for the whole world have betrayed the name of one who made sacramental confession to him. . . He is a martyr if he died for the seal of confession. . . If the things are true which he wrote from the prison, and which the ambassadors of two kings and a great many other gentlemen have witnessed to in writing, . . . he died happily and holily, and was innocent of the Gunpowder Plot." He added, with a touch of that quaint abruptness so characteristic of Father Ogilvie's quick and bold spirit: "I will mind my own business now as he did his then. Every man for himself and God for us all."

It was about twenty-six hours since the prisoner had touched any food; he was feverish and exhausted, although his courage kept him up. Some of the judges, having noticed that he was shivering, sent him to warm himself near a fire. Here he met a Highlander who began insulting him because he was a Jesuit, and who would up his abusive speech with the words: "If it were not for the respect I have for so many noblemen present, I would send you straight into the fire." Nothing daunted, the prisoner merrily replied: "If you should decide to put me into the fire, it could never happen more conveniently than now, as I am very cold." The bystanders joined in the laugh excited by the Jesuit's irrepressible good temper, and the man himself amicably promised to do anything he could for him.

A ridiculous attempt was then made to prove that the prisoner was not what he gave himself out to be—a son of the noble house of Ogilvie—but a native of Glasgow; and his supposed mother was sent for, and called upon to recognize her child. She stoutly declined to do so; and among the reasons she gave was that her own son was a *half-jin*—that is to say, a dull-headed fellow—whereas the prisoner before her was remarkably sharp and clever. "And so," adds Father Ogilvie, "I have my laugh at those who had their laugh at me."

On being taken back to the Tolbooth, the confessor was fastened with two large rings to a lump of iron about two hundred pounds in weight, shaped like a pole. Meantime Spottiswood wrote again to London to the King's chamberlain, Murry, urging the necessity of making Father Ogilvie confess who had received the sacraments at his hands; hinting at the existence of vast conspiracies, and asserting that there were then in Scotland a Papal Legate and twenty-two Jesuits under his command.

These manifest falsehoods were well calculated to work upon the king's suspicious temper, and to urge him to deeds of violence. The Catholics who had been arrested as Father Ogilvie's accomplices were now tried and condemned to death, but subsequently reprieved and banished. They were chiefly persons of small means and humble position, whose arrest was not likely to bring Spottiswood much profit or glory; whereas if he could succeed in implicating persons of considerable rank in the supposed conspiracy, he felt that he could count on a speedy increase of his own fortunes and of the king's favor. With this object in view, he obtained leave to submit his prisoner to a most painful torture, commonly known in Scotland as the "boots," or the "stocks."

In his own account Father Ogilvie, probably from humility, passes rapidly over this particular phase of his bitter passion; but the witnesses whose testimony was collected with a view to his beatification, give us a touching picture of his demeanor during this period of excruciating suffering. The "boots" consisted of four pieces of iron fastened together so as to form a kind of case, into which the victim's leg was introduced and tightly compressed, either by means of screws or by pieces of wood that were hammered in between the iron case and the leg. The pressure was so great that it generally happened that the limb was utterly crushed.

Father Ogilvie endured this fearful torment with marvellous courage. He was questioned all the time as to the names of those who had heard his Mass, who had received him in their houses, assisted and befriended him in his missionary

work. Loyal to his friends, the descendant of the warlike Ogilvies proved himself, as his ancestors had been, "stout and manful." He opened his lips only to pray, or else, wonderful to relate, to joke! The witnesses to whose precious testimony we have referred give us a moving description of his gallant bearing under that fearful ordeal. We feel inclined to weep rather than to smile when they tell us how he laughed pleasantly and merrily while his bones were being crushed by the cruel iron.

Once a sudden twinge of pain forced an involuntary cry from his lips, whereupon a man present told him that he should be tortured until the marrow had been forced out of his bones. Father Ogilvie then stretched out his leg and bade the executioner continue his work to the end. Now and then he was heard to murmur in loving accents: "Lord Jesus, in whom I trust, grant that I may be found faithful! Forgive them, for they know not what they do." Even Spottiswood and the Protestant ministers marvelled at the victim's cheerfulness and courage. The fame of his patience spread far and wide, and we are informed that many Protestants begged to be instructed in a religion that could inspire such heroism.

The Privy Council of Scotland judged that Father Ogilvie was a prisoner of sufficient importance to be summoned to Edinburgh; and though Spottiswood was exactly unwilling to relinquish his prize, he was at last obliged to obey the orders sent to him; and the martyr was transferred from Glasgow to Edinburgh in December, 1611.

In order to weaken the favorable impression produced on the public mind by Father Ogilvie's extraordinary firmness, the cowardly and unscrupulous Archbishop caused reports to be spread to the effect that the brave martyr had at last given way under torture, and betrayed his friends and benefactors. Consequently a large number of Catholics of the poorer classes mingled with the crowd that assembled to see him pass when he left the Tolbooth. The Protestants through hatred of a Jesuit, the Catholics through anger at his reported weakness, equally loaded him with abuse, and pelted him with snow and mud, as he rode, maimed and bruised, through the streets of Glasgow.

Here again Father Ogilvie's marvellous energy and spirit enabled him to bear, not only the outrages of his enemies, but what was far more painful, the unmerited contempt of his friends. "I rode on gaily through the streets," he tells us, "as if I cared naught for it." A woman in the crowd having loudly cursed the prisoner's "ugly face," Father Ogilvie turned round and smilingly invoked the blessing of Christ on her "bonnie countenance," whereupon she protested that she regretted what she had said. "The heretics," adds our hero, "took notice that I gave back blessings for curses, and was good humored with those who were angry." The long journey from Glasgow to Edinburgh—a distance of about forty miles—must have been a painful one performed in the depth of winter by a prisoner whose strength and power of endurance had already been tried by the most fearful tortments.

On December 1611, Father Ogilvie arrived at his destination. His relentless enemy, Spottiswood, had hastened to Edinburgh before him; and, on arriving, the prisoner was lodged under the same roof as the Archbishop. He was, however, subsequently transferred to the Castle of Edinburgh, probably because the instruments of torture were kept there. These were shown to him daily, and he was threatened with a succession of frightful tortments if he persisted in his refusal to betray his friends.

At first he was allowed to receive all those who wished to see him; his enemies hoped that by this means they might in time discover the persons whose names he so resolutely declined to reveal. He was ready to speak of his religion to all who came to see him, and willingly related the story of his conversion and that of his religious vocation; but on other and more dangerous subjects his lips remained sealed, and he repelled all attempts to make him speak, with a good temper and dry humor that, under the circumstances, are irresistibly touching. "If I would betray myself," he writes, "they promise me liberty and rewards, and if I should turn heretic, the promise me a provostship at Mafiat and a grand marriage."

On the 12th of December the confessor was made to appear before a commission of four members, to which Spottiswood was added. They questioned him closely about his friends and benefactors, the places where he had lodged, etc. Father Ogilvie answered with much spirit that he would not slay the innocent by his own stupidity; adding that he could not answer their questions without losing his soul, offending God, and hurting his neighbor. His enemies next invoked the authority of the king. "All things which are due to the king I will render him," replied the priest. "I have committed no crime. If I have done anything, let them prove by witnesses that I have offended against the whole state or part of it. Since you can not do anything of the kind, why do you annoy me?" "Then I was commanded to depart," continues the martyr; "and they considered by what torture they would compel me to reveal everything."

The torture which was decided upon by the humane commissioners of James I. was a horrible one—days and nights of sleep. "For eight and nine whole nights," writes our hero, "they forced me to keep awake with

styles, pins, needles, and pinchings; threatening me with extraordinary tortures, and promising me great rewards."

Father Ogilvie's historians, whose information is drawn from the testimony of contemporary witnesses, give us particulars for which we might seek in vain in the martyr's own brief account of his sufferings. During these eight days and nine nights he was unceasingly tormented by a band of executioners, who took their turn in torturing their helpless victim. They stuck needles under his nails, struck him, pinched him, twisted his arms and legs, and occasionally trampled his feet under foot. In all the annals of our English martyrs we find no instance of a torture so protracted, of sufferings so refined and so cruel.

"At last, on the ninth night, as the martyr seemed in a dying state, a doctor was sent for, who declared that he had only three hours to live. His tormentors, who wished to spare his life in order to tear from him the information he so resolutely refused to give, allowed him to sleep for a few hours. They then roughly awoke him, and dragged him before his judges in a pitiable condition—weakened in mind and body, utterly confused and bewildered from pain and want of sleep. In a very short time, however, the father recovered his extraordinary presence of mind; he had come out of this fearful ordeal physically exhausted, but with an unbroken will, and a resolute heart to suffer to the end whatever his enemies might have in store for him."

"The report of my watchings had spread all through Scotland," he writes; "and many were indignant and compassionate my cause." A certain gentleman who had been present during the torture threatened him with still worse tortments, and then the martyr indignantly cried out: "Bloodthirsty monsters that you are, I make no account of you all in this cause! Act according to your heretical malice: I care nothing for you. I can and will willingly suffer more for this cause than you, with all your friends, are able to inflict. Cease bringing up such things to me. Rather put them before weak women. Those things do not terrify but enkindle me. I laugh at them just as at the cackling of so many geese." After a time the man whose cowardly attack had called forth this burst of indignation returned and asked the father what he most wanted. "A bed to sleep on," was the prompt reply.

"On the following day the commissioners returned. 'I was so weak,' writes the martyr, 'that I scarce know what I said, or what I did, or in what place I was.' Nevertheless, his brave spirit had not deserted him; and when his enemies had the impudence to remind him of their 'clemency in giving him the 'watchings' instead of the 'boot torture,'" he vehemently replied: "You have almost extinguished and killed the sensitive part of my brain by the watchings; what more harm could you have done to me except taking my life?" As they threatened him with still more cruel tortments, he said with a touch of his old playful spirit: "Try your boots. With God as my guide, I will show you that in this cause I care no more for my legs than you for your leggings. I do not trust in myself, but in the grace of God. And therefore do not try to make me add to or take anything from my words; but let them quickly do what, by God's permission, they are going to do to me. I sue for nothing; one thing only I beg for—that they do quickly what they are going to do."

LET THE GOOD WORK GO ON.

The ED. CATHOLIC RECORD, London:

Dear Sir—The suggestion of "Augustine" in your issue of 11th inst. that Catholics should help to enlighten their Protestant neighbors, as to the reasonableness of the demand for separate schools, by posting to them the Catholic papers they are in the habit of taking, is an excellent one, and I have begun to act upon it. Allow me to impress another point upon your Catholic readers. Every intelligent member of the Church, worthy of the name, and of his high privileges, should not only place himself in such a position that he could at a moment's notice give an enlightening Protestant a reasonable and inoffensive explanation of the principal grounds of his religion, but should be specially ready to prove calmly, and by documentary evidence, (let it be Protestant evidence, it can be had,) that the usual slanderous accusations against the Church and her members have no foundation in fact. But even the best of talkers and reasoners often cannot get a hearing from his closest Protestant friend, yet that same friend will read a small book handed to him when a good chance offers—say, for instance, when he blunders on Catholic teachings or practices in his conversations—whereas a big book would quite frighten him off the subject. The book "Catholic Belief" converted me from Protestantism, and "Plain Facts for Fair Minds" is quite as good, if not better. They are both very small, and cost but a few cents, and no doubt you could supply them to any enquirer. My Protestant friends take them readily and read them too, and they admit, as a rule, that they did not conceive that our position and religion were so difficult to refute. These books will convert thousands if only the laily will stir themselves everywhere in Ontario and scatter these splendid little messengers of the Faith. Yours etc. Polycarp.

LEGENDS AND STORIES of the Holy Child Jesus.

France.

MY LITTLE DOLL.

CONTINUED FROM LAST WEEK. "Nasty, cross thing, I hate you," retorted Agnes. "Poor little doll, perhaps she's dreadfully uncomfortable out in the cold all this while. I hate you, and so does my little doll for wishing me not to find her."

need of all sorts of things; in fact, they have been half-starved with cold and hunger this severe winter. "I think," he added, for the Countess could not speak, the tears were running down her cheeks at the thought of so much misery, "I had better take my little charge home. Perhaps her mother will be anxious."

could be trusted alone for a little while, so she stepped down to have a chat with the housekeeper, and Louise was busy helping the housemaids, for a great many visitors were expected for Christmas and the New Year. No sooner was Agnes alone than she popped the toys taken from her cupboard into a basket, climbed on a chair and reached down her hat and jacket, and opening the nursery door very gently, and looking over the banisters, she crept down the wide staircase leading to a door opening on the street. Agnes opened the door very softly, and without stopping to close it behind her set off running down to the corner of the street, where there was a cab stand. She beckoned to the first cabman, as she had seen other people do in the streets, and gave him the address of Madeleine Leclerc. The man looked rather surprised, but she pulled out her little purse and showed it to him.

"Mother, darling, the angels are kissing me—but why do you cry?" for the father and mother sobbed aloud. "You have been asleep so long, darling," answered her father. "We were tired of waiting for you to wake up." "And my little doll?" asked Agnes, "and Monsieur le Cure and Madeleine? But oh, I am so tired." From that time she improved every day. It was a long time before she could go out walking, but Monsieur le Cure came to see her very often and Madeleine and Louis and Jeanneton, all in beautiful warm clothes given them by the Countess. And Agnes was so gentle and affectionate and so afraid of giving trouble even to nurse and Louise that it really seemed, said the Countess, as if the angels had kissed her and whispered words of love and devotion in her ear. And now she is quite a big girl, tall and very pretty, and as good as she is beautiful. And when she made her First Communion she wanted to give away everything of which she was most fond, and Monsieur l'Abbe Warambon, who still teaches her her catechism, declares to her father and mother that every day leaves fresh prints on that beautiful soul of humility, obedience, and generous, devoted love of Jesus and the least of His brethren.



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The Catholic Home Annual for 1896 is just published. This year's issue is gotten up in an entirely new form, with new cover, with more pages and more pictures. It contains seven full page insert illustrations and over seventy-five other illustrations in the text. The contributions are from the best Catholic writers, and the contents are almost entirely original.

A LONG LIST OF ITS ATTRACTIONS. Rev. Henry F. Fairbanks, Jerusalem. Places and Scenes haloed by the presence of Our Blessed Lady.

Maurice F. Egan, The Toys. One of Dr. Egan's best short stories in which is portrayed the wilderness of a headstrong daughter, with the consequent sufferings of herself and child, and the enduring love of her father.

Ella McMahon, A Legend of the Three Kings. F. M. Allison, Our Lady of Pompeii. Anna T. Sadlier, Mammy's Gift. A southern story of love and duty.

Eugene Davis, A Visit to the Vatican. Marion Ames Taggart, Her Third. A clever tale by a clever writer. A story of many tender affections, strong in pathetic situations.

Mary F. Crowley, Ann's Pension Claim. A story of humble life. Among other interesting illustrated stories we mention:

"Grandmother's Spinning Wheel," "Greater Love than this No Man Hath," "The Leper," "The Vow," "Agnes and Eleanor," etc., etc.

The Catholic Home Annual is not a volume that will be read and then thrown away. It will occupy a prominent place in the household for the whole year. It will be read and reread by young and old.

It costs only Twenty-Five Cents, Post Paid by us. Send us the price at once, and you will get the Annual immediately. All that is necessary is to send a 25c. piece, or 25c. in postage stamps. The Annual is worth double the amount, and anyone who buys it will find it a good investment. Address,

THE CATHOLIC RECORD, London, Ont. Also to be had from our travelling agents.

FOR TWENTY-FIVE YEARS DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

The O'Keefe Brewery Co. of Toronto, Ltd. SPECIALTIES: High-class English and Bavarian Hopped Ales! XXX Porter and Stout. Pilsener Lager of world-wide reputation.

E. O'KEEFE, W. HAWKE, J. G. GIBSON, Sec-Treas. FAVORABLY KNOWN SINCE 1828 BELLS CHURCH BELL METAL CO. BELLS, CHURCH BELL METAL CO. BELLS, CHURCH BELL METAL CO.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES. PUREST BELL METAL. BELLS, CHURCH BELL METAL CO. BELLS, CHURCH BELL METAL CO.

PLUMBING WORK in operation, can be seen at our wareroom Opp. Masconic Temple. SMITH BROS. Sanitary Plumbers and Heating Engineers. London, Ont. Telephone 658. Sole Agents for Peerless Water Seaters.

180 KING STREET JOHN FERGUSON & SONS. The leading Undertakers and Embalmers. Open night 3 days. Telephone—House, 573 Factory, 564.

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COOK'S FRIEND BAKING POWDER. Should be used, if it is desired to make the finest class of Cakes—Rolls, Biscuits, Pan-faste, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend.

The folly of prejudice shown by people who for years rather than remedy. The millions of such notions, take a course for blood-diseases, as much for common sense.

So rapidly does lung disease deepen, that often in a cough caluminate in a few days. Give heed to a cough in delay, get a blood-purifier, a medicine unsurpassed for lung troubles. It is several herbs, each one of the head of the list as an influence in curing cough diseases.

Ill-fitting boots and Holloway's Corn Cure. Get a bottle at once and get a bottle in the char. Real merit is the char. Sarsaparilla. It cures 1000's of ailments. Get 1000's.

Hood's Sarsaparilla

1st the One True Blood Purifier. \$1.6 for 65 Hood's Pills easy to buy, easy to take. 25c.

The sugar coating, which makes Ayer's Pills so easy to take, dissolves immediately on reaching the stomach, and so permits the full strength and benefit of the medicine to be promptly communicated. Ask your druggist for Ayer's Almanac, just out.

Always Taking cold, is a common complaint. It is due to impure and deficient blood and it often leads to serious troubles. The remedy is found in pure, rich blood.

"I am not very strong and sometimes need a tonic to help me battle against sickness. I find that two or three bottles of Hood's Sarsaparilla is just what I need. I have taken it occasionally for several years and do not have any doctor's bills to pay." Miss JARVIS HIGGINS, 55 Beaufort St., Charleston, S. C. Remember

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LOVE & DIGMAN, FARRISERS, ETC., 418 Talbot Street, London. Privateers' Lotions.

FIVE-MINUTE SERMONS.

Second Sunday After Epiphany.

THE HOLY NAME.

When we say the Lord's Prayer, my dear brethren, we pray that God's name may be hallowed on earth as it is in heaven. So great is God and so worthy of our reverence that everything that belongs to Him or that has been devoted to His service partakes of this reverence. A church dedicated to His service is a holy place; the sacred vessels used in the sacrifice of the Mass are holy things, are set apart, and none but those who are ordained can touch them. Anything that came in contact with our Blessed Lord had a certain participation in His sanctity. At one time was the mere touch of the hem of His garment that cured a woman of a lingering disease; at another it was His spittle that gave hearing to the deaf. As it is with these things, so it is with His holy Name—indeed, much more so.

For His Name to us is representative of all that He has done for us. It is significant of His divinity and of His office as the Redeemer. It was given to Him by the Eternal Father. By the ministry of an angel it was declared that He should be called Jesus, "for He shall save His people from their sins." "For there is no other name under heaven given to men," says St. Peter in today's epistle, "whereby we must be saved." In the same measure as His sacred humanity is elevated above all creatures, so is His sacred name above all other names. It is in the name of Jesus every knee should bow. "From the rising of the sun," says the Psalmist, "until the going down of the same, the name of the Lord is worthy of praise."

Worthy of praise, my brethren; and yet what is our every day experience? In all ranks of society, on the street, in the shop, in the home, in the presence of Christ's little ones, men swear, women swear, and little children are taught to use their tongues improperly to use curses and blasphemies. Parents, who are God's representatives, and who should love and reverence His name, and who should love and reverence His name, instead of having a little patience, of acquiring some little control of their temper when anything goes wrong, give loose rein to their tongues and insult our Blessed Lord by their profane use of that name, which is the symbol of His love and mercy. How many there are who bow their head in reverence to that sacred Name in the house of God, and who go to their home or their occupation and use it only to add sin to their soul and give scandal to their neighbors! How often, alas! is that Holy Name dragged through the mire and filth of low, vulgar, and often obscene language.

What a detestable vice this is? How worthy of the demon in its rebellion to God's express command, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh His name in vain." Let this feast of the Holy Name serve as an occasion for a renewal of our love and reverence for the Name of Jesus. Let us to-day make some special acts of reparation to Him for the insults He receives in the profanation of that Holy Name. If we are unfortunate enough to be the slave of this dreadful habit, whether through bad example or carelessness, let the gracious promise of our Lord, "If you ask the Father anything in my Name, amen, I say, He will give it to you," be an incentive to hope, be a stimulus to pray for the grace of freedom from that slavery. Habit is strong, but God's grace is stronger; His promise of help is never void. Blessed be the Name of Jesus!

Pray for the Helpless Who Have Died in the Lord.

The piety of the faithful represents Mary as the Queen of the holy souls, and the great Archangel St. Michael as her agent, when, according to the words of the offertory of the Mass for the dead, he "introduces them into the holy light promised to Abraham and his seed."

Our Lady, therefore, according to this pious sentiment, is in a special manner concerned for the faithful departed, and interposes her powerful intercession for them. It is a holy and wholesome thought to pray for the dead; but it is doubly so when we pray for them through their Queen and Mother.

With confidence then we should pray to her, particularly through this month of November, which is consecrated by Catholic devotion to the Church Suffering, that she may send forth her messengers of peace and consolation to her suffering children, who, whatever faults they may have committed in life, expired in the friendship of her Divine Son.

The folly of prejudice is frequently shown by people who prefer to suffer for years rather than try an advertised remedy. The millions who have no such notions, take Ayer's Sarsaparilla for blood-diseases, and are cured. So much for common sense.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always a danger in delay, get a bottle of Bickel's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

Ill-fitting boots and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once for all corns. Real merit is the characteristic of Hood's Sarsaparilla. It cures even after other prescriptions fail. Get Hood's and only Hood's.

OUR BOYS AND GIRLS.

The Lonely Chapel.

Many years ago, when traveling in Italy, I stayed for a few days in a picturesque little village on the coast of the Mediterranean. One lonely summer evening I strolled out toward the beach. The sea and the sky seemed but a reflection of each other, both being a wide expanse of blue. The air was still; scarcely a sound broke the silence save the ripple of the waves as they splashed against the pebbles lying on the long shore of yellow sand, and the voice of a fisherman singing in his boat, which was rocked to and fro by the summer waves. Here and there, in little clusters, the beach was dotted by fishermen's cabins, before many of the doors of which the woman sat knitting and watching the children as they played near them. High above towered the great cliffs, as if to protect their retreat from the fierce winds which often swept over it. On the top of the cliffs nothing was to be seen except a lonely little chapel, the golden cross on the top of which was burnished by the rays of the setting sun.

I mounted the steep path which led up to it. Benediction was just over, and although it was only a week day, there was a good sprinkling of people, for the most part peasants, many of whom, after leaving the chapel, lingered in the cemetery which surrounded it. Others near the porch stayed to have a chat together.

Near me I noticed a young girl, whose pretty brown hair was covered by a gayly-colored handkerchief, knotted so gracefully as to set off her charms to better advantage than the most beautiful complicated piece of millinery would have done; her long platts were attached by a bright ribbon. She wore a short skirt and white apron; as ornaments, long ear rings, and a cross which was suspended round her neck by an antique silver chain. By her side stood a young fellow of a tall, athletic build, he was tanned and sun-burnt, evidently a sailor, and I could well imagine him giving his orders with force and precision. Suddenly there was a lull in the animated conversation, as the padre, an old man, slowly left the chapel. He greeted them all with a benign smile, spoke to one and the other, patted the cheeks of a little girl, or lay his hand caressingly on the rough, seagull locks of a sturdy urchin. On seeing me he advanced and asked in the soft, musical tones of his country whether I would care to see the chapel. I replied I should be only too delighted, so he retraced his steps and I followed.

To each of the different objects which beautified the chapel—the flowers, the pictures, the images, and even a splendid model of a boat, to each was attached a short story, which the padre told me.

After having shown me everything he conducted me to the cemetery, where the epitaphs told that most of the population had perished at sea.

"Why are there so many wreaths on this tomb?" I questioned, pointing before one which, although old, was a mass of garlands and crosses of fresh flowers.

"To-day is the seventeenth anniversary of her death," replied the padre, adding, "but you are a stranger in these parts, and, doubtless, do not know the tale that every child here could tell you. Would you like to hear it?"

I begged him to proceed, assuring him it would interest me greatly; so the old man, compelled by relating the following touching story:

"In yonder village there once lived two people who were all in all to each other—a father and his daughter. The mother died when the child was scarcely two years old—you see her grave from here," and he indicated one to us under a dark cypress. "Lucia was a *mignonne* little creature, although she was as daring as a boy. She accompanied her father on many of his voyages, and was rarely separated from him. Her father spent the long winter's evening with her listening to her childish prattle, and when she grew older, beguiled by her reading and singing.

"Her days passed on like a long, happy dream: Sometimes she played with the other children, climbing the rocks, or digging in the sands, always the first with a kind thought and good action.

"It must have been a pretty sight on Sunday to see the two together, the little girl carefully dressed, carrying in her hand a book of prayers which had belonged to her mother. After church they always went to see her grave, and there with her small hands folded and her dark eyes shut, she prayed in her simple manner for the repose of her parent's soul.

"Thus the years passed rapidly by, until she had grown into a lovely girl of seventeen, of whom her father had good reason to be proud.

"But he was not the only one who cared for her, for every one loved Lucia: she was the comforter of the sorrowful, the protector of the feeble. Many an hour she spent with the sick and the aged who, as they lay on their death beds blessed the young life which had brightened their own. To each child she was like an elder sister; and the boys came to her to help in their games or settle a quarrel which might have arisen.

"Every evening she used to come here for Benediction, and always stayed to talk with the padre, who loved her like a daughter. Often she would bring him rare shells she had picked up, and never left without craving for his blessing. One winter's evening she was sitting with her father in their

cabin, he smoking as he mended his large nets, Lucia busy threading beads to make a necklace to wear at the next *fiesta* day.

"Outside, the wind howled in wild gusts, and they could hear the roar of the angry waves as they beat on the shore.

"All at once some one knocked. 'They have come for you, father,' cried the girl, starting up.

"It was true: her father's assistance was needed, for close by the life-boat was to be sent to the aid of a vessel in peril.

"They were soon on the beach, the girl following her father.

"Ah what a fearful scene!"

"You who only see the calm of the summer tide, you cannot picture to yourself the horror of that frightful night. The waves, high as mountains and lashed into fury, dashed against the rocks. Many of the inhabitants were there—a frightened, terrified crowd.

"The life-boat was about to be launched!

"There were plenty of courageous men ready for the work of rescue, and foremost among them was Lucia's father.

"I will go with you," she cried. "Don't leave me, father; I, too, will help."

"Seeing she was resolved to accompany him, he replied, 'Come, and may our Lady protect us.'

"A few moments later, and the boat was pitching and tossing on the wild sea: all eyes were strained to catch a glimpse of the young girl, who, determined and calm, sat by her father.

"She was entreated to remain ashore. But she absolutely refused, saying that she felt perfectly safe in her father's care. Even her father implored her in vain not to go, but she was firm. With much difficulty the boat was pushed through the seething breakers which dashed madly on the shore, seemingly striving to overturn the boat: they actually did so once, but it was quickly righted, and drenched to the skin the crew took their places, but their oars in position and with the old man and his daughter at the steering oar, roared rapidly in the direction of the doomed vessel.

"The end is quickly told. The life-boat did its work well, for many a one was saved from the ship, which was sinking even as they approached it. They were once more nearing shore, together with the poor creatures they had rescued, when suddenly one wave more cruel than the rest swept over those gallant souls, and many of them were by its force dragged into the water. With all her strength Lucia, who had been washed over-board, clung tightly to a plank, holding in one arm a helpless child.

"A sailor managed to be near enough to make an attempt to save her, but she cried, 'Take the child, leave me!' He paid no heed to her, and, seizing them both, tried to battle the waves and swim to shore.

"Vain attempt! Separated from the young girl, himself half dead, he arrived with the child alone. The next morning among the other corpses which the sea had given up, lay that of Lucia, with a peaceful smile on the dead young face. Shortly afterward her father died of grief. Always on the anniversary of the storm we have a Mass for the repose of her soul. As I told you before, it is just seventy years ago. I am only a few months older, for I am the child she saved, the child for whom she gave her life. May she rest in peace!"

He was silent. The night had begun to close in: the moon reflected herself in a long bright line on the sea; one silver beam rested lovingly on the tomb. I was saddened by his pathetic narrative: there were tears in my eyes as I rose to go.

"Good-bye," said the old priest, "good-bye. We may never meet again, but I will pray for you."

Then plucking a few flowers from one of the wreaths, he handed them to me, saying:

"Keep them in remembrance of her, and of our lonely little chapel. I am reverently, 'be certain I shall always keep them, and shall never forget you.'"

I have these flowers still: they are brown and withered; but I do not need them to remind me of an episode which has always remained fresh in my memory.

Since then I have forgotten many things—scenes which impressed me perhaps ever more at the time: sorrows, joys, many are like a dream and shrouded in that mist which covers the past, but I shall never forget that old padre's story, nor the lonely little chapel on those Italian cliffs.

DROPPED ON THE STREET.

That Was What Happened to a Well-known Resident of Union, B. C., Who Had Been in Declining Health.

From the News Union, B. C.

A little over a year ago the reporter of the News while standing in front of the office, before its removal to Union, noticed four men carrying Mr. J. P. Davis, the well-known florist and gardener into the Courtenay House. The reporter, ever on the alert for a news item, at once went over to investigate the matter, and learned that Mr. Davis had had a slight stroke of paralysis. A note of the circumstance appeared in the News at the time, and nothing further was heard of it. Last spring Mr. Davis was observed to be frequently in Union bringing in flowers, and later vegetables for sale, and the reporter meeting him one day, the following conversation took place:—

"Glad to see you looking so well, Mr.

Advertisement for 'BEST FOR WASH DAY SURPRISE SOAP' with an illustration of a woman washing clothes.

Davis," said the reporter, "the last time I saw you you seemed pretty badly broken up."

I FELL DOWN ON THE STREET.

ranch hoping a change would do me good, but in this I was disappointed, and seemed to be steadily growing weaker. I had three doctors at different times, but they appeared not to understand my case. At last I got so low that one day I fell down on the street, and those who picked me up thought I was dying. After that I was urged to take Dr. Williams' Pink Pills, and almost from the outset they helped me and after the use of about half a dozen boxes I was as well as ever."

That Pale Face.

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

Street Car Accident.—Mr. Thomas Sabiu, says: "My eleven-year-old boy had his foot badly injured by being run over by a car on the Street Railway. We at once commenced the treatment with Dr. THOMAS' ELECTRIC OIL, when the discoloration and swelling was removed, and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency."

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Advertisement for 'THE HOLY BIBLE' with an illustration of a Bible and text describing its features.

VERY LIBERAL OFFERS. An Opportunity to Possess a Beautiful Family Bible at a Small Outlay.

Containing the entire Canonized Scriptures, according to the decree of the Council of Trent, translated from the Latin vulgate. Diligently compared with the Hebrew, Greek, and other editions in diverse languages. The Old Testament, first published by the English College at Douay, A. D. 1609. The New Testament, by the English College at Rheims, A. D. 1582. Revised and corrected according to the Clementine edition of the Scriptures, with annotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Librarian in the special sanction of His Grace the Most Rev. Jas. F. Wool, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the most notable feasts in the Roman calendar, and Holydays throughout the year and of matters. With elegant steel plates and other appropriate engravings.

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THE HOLY BIBLE. A SMALLER EDITION. Translated from the Latin vulgate. Neatly bound in cloth. Size 10x7x2, and weighs 3 pounds 6 ounces. This book will be sent to any address on same conditions as the larger edition, for Four Dollars, and a year's credit given on subscription to THE CATHOLIC RECORD.

It is always better to send remittances by money order, but when cash is sent the letter should in every case be registered.

Address THOMAS COFFEY, Catholic Record Office, London, Ont.

PILGRIMAGE TO LOURDES AND ROME

Eight Weeks' Trip Specially Conducted from Montreal March 9th back to Montreal, \$500, all Expenses Included.

March 25th and four days at Lourdes; ten days, including Holy Week, in Rome, where Pilgrimage ends. Visiting the different places of interest in Northern Italy, Switzerland and France.

Three days in Paris, three days in London, thence via the Cathedral Route to Edinburgh and Glasgow, where Anchor or Allan Line steamer will be taken for New York or Montreal, at option of passenger.

Those wishing to prolong their stay in England, Ireland or Scotland may do so, as return tickets will be good for one year.

Berths may be reserved until 1st January, 1904, on payment of \$10 deposit. For further particulars address, JER. COFFEY, 11 Mullins Street, MONTREAL.

Advertisement for 'Warranted Seed' and 'GREGORY'S SEED CATALOGUE'.

A leading reason for warranting our seed as per list in our Catalogue, is that we raise a large portion of them. As the original introducers of the Cory and Longfellow Corns, Miller Corn, Boston, Ontario, and various other varieties, we are in a position to warrant our seed as per list in our Catalogue. We at once commenced the treatment with Dr. THOMAS' ELECTRIC OIL, when the discoloration and swelling was removed, and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency.

JUST PUBLISHED! POPULAR INSTRUCTIONS ON MARRIAGE. By Very Rev. F. Girard, C.S.S.R. 32mo. cloth. 50 cents.

A BOOK OF GREAT VALUE TO CATHOLIC PARENTS AND TO YOUNG MEN AND WOMEN. Contents: Twenty of Matrimony, Indis solubility of the Marriage Bond, The Impediments to Marriage, Mixed Marriages, How to Get Married, Duties of the Married, Duties of Parents, The Education of Children, Prayers.

THE AMERICAN ECCLESIASTICAL REVIEW says: "A book which may fitly be placed in the hands of the faithful, especially young people."

CHARITY THE ORIGIN OF EVERY BLESSING; Or, The Heavenly Secret, 16mo. Cloth Ornamental. 75 cents.

This book demonstrates that through charity, that is, assisting the poor, we obtain wealth, honor and health and are delivered from evil, and that we also obtain spiritual blessings and eternal rewards. It shows that nothing is more praised, more recommended, and more commended in the Old and New Testaments, than charity. Sold by all Catholic Booksellers & Agents. BENZIGER BROTHERS, NEW YORK, CHICAGO, ST. LOUIS, 36 & 38 Bataclay St. 319 Main St. 178 Monroe St.

POST & HOLMES, ARCHITECTS, 100 King St. West, Toronto. Also in the City of Montreal, 100 St. James St. W. A. A. Post, R. A. W. Holmes. DR. WOODRUFF, NO. 185 QUEEN'S AVENUE, Montreal, Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested, glasses adjusted. Hours, 12 to 4.

C. M. B. A.

A Pleasant Time at Perth. At the regular meeting of St. John's Branch, No. 8, Perth, on Jan. 8, the following officers were installed by Past Chancellor...

S. B. V. M.

RESOLUTION OF CONDOLENCE.

At a regular meeting of the Sodality of the B. V. M. of St. Philip's church, Toronto, the following resolutions were unanimously passed:

E. B. A.

At the regular meeting of St. Helen's Circle, No. 11, and St. Helen's Circle, No. 12, on Tuesday, Jan. 12, 1896...

Our Blessed Lady, and of other chosen saints of God...

IN MEMORIAM.

While many with smiling faces and joyful hearts were preparing for Christmas pleasures and happy festivities, there were others whose hearts were devoid of joy...

THE IRISH NATIONAL CONFERENCE.

The Irish National Conference will be held in May, 1896. The Irish National Federation is being reorganized throughout Ireland and Great Britain...

MARRIAGE AT KINKORA.

A pleasant event took place in the Catholic church at Kinkora, Tuesday morning, Jan. 8...

Telephone Connection with Montreal.

The Bell Telephone Co. completed last month their new heavy metal line from Toronto to Kingston and Montreal...

A Successful Bazaar.

Noshousing, Jan. 7, 1896. Dear Editor, — Noshousing has had its "Grand Bazaar" in Christmas week...

MARKET REPORTS.

LONDON. — Wheat, 65 to 64 1/2c. per bush. Oats, 24 to 23 1/2c. per bush. Peas, 28 to 27 1/2c. per bush...

ARCHBISHOP ELDER ON THE SALVATION ARMY.

He Does Not Approve It as a Religion, But Praises Its Good Deeds.

The daily press of Cincinnati, O., stated recently that Archbishop Elder had expressed his approbation of the Salvation Army...

DIocese of Hamilton.

The Christmas fair on behalf of St. Lawrence's church came to a close last week. The net proceeds amount to over \$1,000...

THE KATYDIDS.

The concern and energy by the Separate School Societies, as such, as to the eradication of the pest, is being repeated in response to the wishes of many friends...

OBITUARY.

MR. JEREMIAH MURPHY, ORILLIA, T. It is with deep regret we record this week the death of Mr. Jeremiah Murphy...

Religious Profession.

The numerous friends of the Sisters of the House of Providence, Kingston, witnessed the interesting and impressive ceremony of religious profession...

NEW BOOKS.

A new edition, neatly and prettily bound in blue and gold, of "The Little Office of the Immaculate Conception," by Very Rev. Joseph Rainer...

Telephone Connection with Montreal.

The Bell Telephone Co. completed last month their new heavy metal line from Toronto to Kingston and Montreal...

A Successful Bazaar.

Noshousing, Jan. 7, 1896. Dear Editor, — Noshousing has had its "Grand Bazaar" in Christmas week...

MARKET REPORTS.

LONDON. — Wheat, 65 to 64 1/2c. per bush. Oats, 24 to 23 1/2c. per bush. Peas, 28 to 27 1/2c. per bush...

ARCHBISHOP ELDER ON THE SALVATION ARMY.

He Does Not Approve It as a Religion, But Praises Its Good Deeds.

The daily press of Cincinnati, O., stated recently that Archbishop Elder had expressed his approbation of the Salvation Army...

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Our Blessed Lady, and of other chosen saints of God...

IN MEMORIAM.

While many with smiling faces and joyful hearts were preparing for Christmas pleasures and happy festivities, there were others whose hearts were devoid of joy...

THE IRISH NATIONAL CONFERENCE.

The Irish National Conference will be held in May, 1896. The Irish National Federation is being reorganized throughout Ireland and Great Britain...

MARRIAGE AT KINKORA.

A pleasant event took place in the Catholic church at Kinkora, Tuesday morning, Jan. 8...

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C. O. F.

The last regular meeting of Division No. 3, A. O. H., York county, was held in Cameron hall, last Tuesday evening, Dec. 22...

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