# Catholic Record.

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

VOLUME XIII.

#### LONDON, ONTARIO, SATURDAY, DECEMBER 6, 1890.

#### Catholic Record

London, Sat., Dec. 6th. 1890.

EDITORIAL NOTES.

THIRTY-TWO Bishops of Spain, who were present at the great Catholic Congress of Saragossa, have sent a petition to the Regent, Queen Christina, requesting the Spanish Government to interfere to put a stop to the unjust and barsh treatment to which the Pope is subjected. Tre Queen replied stating that she has placed the petition in the hands of her responsible ministers, recommending them to give the subject their earnest attention. Notwithstanding Signor Crispi's confi dence in the permanency of the present condition of affairs, the Roman question must be sooner or later settled by the Oatholic powers in such a way as to secure the independence of the Holy Father.

STANLEY, the great explorer, le now en gaged in a lecturing tour in Canada. While all are willing to admit that he is a most remarkable man, and that his exploits were of a very daring character, a large number will hold to the opinion that civilization will profit very little indeed by his achievements in what is called "Darkest Africa." The Globe of last Saturday put thelease in a very concise shape:
"The saddest thing about the attempt to
open up Africa is the fact that the torch
of civilization is kept burning from the
bung of a rum barrel." And we may add

By a telegraphic despatch from New York it is learned that the vote ordered by the General Conference of the Methodist Episcopal Church in 1888 to be taken on the admission of women as delegates to the Conference has been closed, and it is thought that the women have won. The Conference has hitherto been composed of ministers and lay delegates, but this new decision will admit women to an equality in the body which legislates for the Caurch. There are the conference proves that there is something so peculiarly deceifful and between the classes them muscles but relaxes them muscles but relaxes them may brother, it meat scandalize my brother, I will eat no flesh for everting the complete paralysis of the whole frame, and is neither a lood nor a strength-giver but practically a health-admit women to an equality in the body which legislates for the Caurch. There is nothing now, surely, to prevent women from occupying the Episcopal office. There have been already many who have enjoyed the title of Reverend, preaching enjoyed the title of Reverend, preaching and administering the sacraments, etc. As bishops they will be empowered to ordain, also, we presume. Nor is this denouement beyond the probabilities; for only a short time ago one of the Bishops of the West being asked about the eligibility of women to the Episco pate replied that if duly elected there Bishops of the West being asked about the eligibility of women to the Episco pate replied that if duly elected there would be no obstacle to their appointment to the effice. As the Methodists, professedly, rely entirely on Scriptural that "He that loveth danger shall be aching whereon to base their practices it would be interesting to learn from what part of Scripture they have learned that ministry, but we suppose the Confermanistry, but we suppose the Confermanistry is a content of the profite and that it is a possible to the spiral that the same deposition of the profite and the social size profits an ences, which have voted on the subject. know better than St. Paul what befits the Methodist Church. It did not need this new departure to show tast St. Paul was not a Methodist. In Boston the vote in favor of admitting women to seats in the Confer. ence stood ninety-one to one! In other parts of the New England States the vote was very decisive the other way. Boston is full of strong minded elderly single women who are prominent in the Women's Rights movement. We prethe this accounts for the influences which brought out so decisive a vote in people and make them leaders of the blind. A law framed in accordance that city. with enlightened principles and pure morality may commend itself to the reason of intelligent individuals and be

SYMPATHIZERS with the anti religious Sovernment of Signor Crispi are in great gles because the Ministry were sustained at the recent Italian elections. But when it is considered that the Catholic vote was not tendered, inasmuch as the Roly Father expressly demanded that improvement which it is the legislator's good Catholics should stay away from the polls, it will be seen that the elections are no test of the popularity of the Government. It was much to be pre rred that the Holy Father's wishes should be carried out, as the Catholic entiment of the country cannot make itself felt in the present condition of affairs. Yet it does not follow that the Catholic programme, which includes the restoration of independence, is impossible one. The Catholic programme would restore independence to the Pope, while preserving to the people hat true liberty which does not merge license. And, notwithstanding the that religion is still under persecuion, there are signs of the times

eral localities within this diocese. This is a calamity for which you and all interested in the salvation of souls are bound to provide every possible remedy. It is a most melancholy fact that deep rooted prejudices prepail among means a constant of the salvation of the Atlantic.

But we have a higher and holier tribunal than that of reason, human policy, or patriotism to appeal to; we have Christian self-denial and charity, which we should reflect in all constants. a most meianonoly lact that deep routed prejudices prevail among many concern-ing this degrading vice. Other sins find no sentimental excuse in public opinion, but that of intemperance is an exception. Those who engage in the ruincus traffic of intexicating drink meet with wide

not give tone to the muscles but relaxes Again, experience proves that there is something so peculiarly deceitful and ensuring connecting with the use of alcoholic liquor in this age and country that the crime, misers, and wretchedness arising from the existing abuse of it, imparably exceed the whole amount of (Rom. viv. 20.21). Thus wherever the morals, religion, society, and God, the prolific source of so many other sins we deplore, the begetter of temporal miseries, and the bar to their social amelioration, is assuredly a man whose "neart" is indeed "hard," or insensible to the teachings of wisdom and impervious to the voice of the God of truth as well as to the lessons of experience. And yet what more common than to hear professed Christians openly and persistently sympathizing with those who are illegally engaged in the liquor traffic, emphantically censuring its opponents, and palliating, when not excusing or defending, the excesses of its besotted victims? Latitudinarian views besotted victims? Latitudinarian views pesotted victims? Latitudinarian views resulting from inveterate habit or deep-rooted prejudice seem to blind many

Let it next be remembered that many practically cannot, partly because of existing temptations arising out of the force of pernicious example, partly from want of the self-restraint proceeding from a most potent factor in the use of alcoholic drink; and that the reformation of the intemperate cannot be brought about by any means short of total abstineuce from spirituous spirit of a crucified God, not only pronot be brought about by any means short of total abstinence from spirituous liquors. Further, with the strong encouragement which in various ways is given to the abuse of alcoholic drink, nothing short of total abstinence will prevent the continuance, in the rising generation, of the terrible evils which we see most widely and generation to those "for generation, of the terrible evils which we see most widely and generation to those "for whom Christ died," our interest as in.

her divine lessons to the self-denying spirit of a crucified God, not only pronounces it to be good, but also, under circumstances which we see most widely a will be thoroughly furnished, carpeted, and lighted. Overhead a unit of rooms will be devoted to amusements. These are cently at Dungarven charged with preventing the sale of cattle from farms from which the tenants had been evicted.

Secretary of the Perth Separate school, necessarily be much suffering before suitable shelter can be got ready.

An evicted tenant, Taos. O Brien, was brought before a special court heldre cently at Dungarven charged with preventing the sale of cattle from farms from which the tenants had been evicted.

executed with all possible wisdom; no matter; if it runs counter to the popular

feeling tomented by these self-sent mis-

chiefmakers, it can never inspire the

we should reflect in all our thoughts, words and works. Animated by the spirit of our dear Lord and Master, we are bound, like St. Paul, to account even one single soul to be so precious that we will on no consideration allow ourselves any indulgence whatever tending to enany indulgence whatever tending to en-danger it. According to the great Apostle, there are certain things indifferent or innocent in themselves which we ought to shun if we believe or suspect that to act contrariwise would lead the of civilization is kept burning from the bung of a rum barrel." And we may add that another strange thing connected with this and like enterprises is the fact that England, which sends out missionaries by the thousand, and Bibles by the mil lion, seeking to bring the beathen into the fold of Christ, is also the nation which to heaith, to substance, to family and to supplies nearly all the barrels above and personal and personal and personal and personal and the substance, to family and to society in general.

The inspired Apostle classify drunkards with fornicators, adulterers, islolaters, and declare was no intrinsic harm in eating meat sacrificed to idois, for, said the, "we know that an idol is nothing in the world," that it has no quality entiting it to fear or esteem, that it is an operation and nothing more. Still, remark what he add: "But take the disposal of eating meat sacrificed to idois, for, said the, "we know that an idol is nothing in the world," that it has no quality entiting it to fear or esteem, that it is an operation and nothing more. Still, remark what he add: "But take the disposal of eating meat sacrificed to idois, for, said the, "we know that an idol is nothing in the world," that it has no quality entiting it to fear or esteem, that it is an operation and nothing more. Still, remark what he add: "But take the disposal of eating meat sacrificed to idois, for, said the, "we know that an idol is nothing in the world," that it has no quality entiting it to fear or esteem, that it is an operation and nothing in the world," that it has no quality entities of England the, "we know that an idolis nothing in the world," that it has no quality entities of the provide as practicable. In the name of God, then, "we know that an idolis nothing in titiling it to fear or esteem, that it is an operation and nothing more. Still, remark what he add: "But take the campaign be at once opened in the world," the world, "the world," that it has no quality entities of the provide and world the world, "the worl week or wavering into sin. Assuredly in his day there was no intrinsic harm in After a careful investigation extending over many years, the most renowned specialists of the age have unanimously concluded that alcohol, while it does

concluded that alcohol, while it does the surface of the body, does not increase its heat, but diminishes it, does thus against the brethern and wound thus against the brethern and wound thus against the brethern and wound the surface of the body against the brethern and wound the surface of the surface o

in terrible language the nature of such crume by calling it the destruction of the work of God, a sin against Christ, and consequently entailing eternal damna-tion on its authors. Who does not see the close analogy between the use and abuse of meats sacrificed to idols on the one hand, and the use and abuse of inassures us that "God gave command. ment to every man concerning his neigh-bor " to promote his spiritual advantage; hence St Paul points out to the strong and enlightened Christians of his day their paramount duty of setting a good example to their weaker brethren by a total abstinence from all meats immo lated to idols lest their weak brethren should be scandalized; and were he now to appear in our midst, would be not, by a parity of reasoning, vehemently, urg upon such of us as are strong in the matter of sobriety to watch over the

which show that the Catholic programme will yet prevail, even it is be needs any that find a settlement be made by a Congress of Catholic powers having at heart the true interpeated with the distriction of the Catholic powers having at heart the true interpeated with the distriction of the catholic powers of the poor very device of this, and the growing immortal powers of the poor very device of this, and the growing immortal part to which has been going on in consequence of this, and the growing immortal part the country once more what it ought to be.

BISHOP CAMERON ON TEM, A NOBLE AND FIRMEN PASTORIAL To the Revend Clergy of the Discuss of the Camera of the Revend Clergy of the Discuss of Antographic).

BISHOP CAMERON ON TEMPORAL To the Revend Clergy of the Discuss of the Camera of the Revend Clergy of the Discuss of the Camera and work after you, your bodies will be Catholics, but no one will be excluded from visiting the rooms.

The below amidst the bauedictions of these who will be a compared to the from visiting the rooms.

The following area to membership is commend to Catholics, but no one will be excluded from visiting the rooms.

The following area to membership is commend to Catholics, but no one will be excluded from visiting the rooms. those who will have survived you while your souls, like that of St. Francis X wier, -himself a tretotal abstainer-will have the crowning joy of being welcomed into aubounded bliss by those whose souls you will have been instrumental in saving.

and the use of intoxicants, and to insist prudently on every member of your respective flocks becoming, as soon as possible, enrolled under the blessed barrent of the Creat and antick of the League of the Cross, and particldestined souls shall have left earth and goos to its eternal reward. Isolatel efforts, however strenuous and enduring, will not do. Hence, dear Rev. Fathers, every one of you who has charge of souls, is expected to do his duty in this crusade against the demon of intemperance. There must be no neutral, no ance. There must be no neutral, no laggard among you. Knowing, as I do, and thankful to God as I am, for the lively faith of the most of your parishioners, and their admirable unselfishness and self sacrificing spirit whenever the glory of God and the good of souls are clearly concerned, as in the present in clearly concerned, as in the present in-stance, I feel confident that they will nobly respond to the earnest pleadings of your zeal, and that each of them will not only take the pledge, but keep it faithfully just as long as he or she may

going principles to your respective flick, and believe the, dear Reverend Fathers,

† John Cameron, Bishop of Antigonish.

Peterborough Examiner. Tae movement begun two weeks ago The movement began two weeks ago among the young men of St. Peter's Cathe-dal has been crowned with success. The Catholic A-sociation is now a assured fact. All of the \$500 stock has been subscribed, mor bring about the permanent moral improvement which it is the legislator's object to secure. Let these voluntary advocates of the devil reflect on the tremendous evil they are guilty of in pandering to the unhallowed leanings of mortals in a matter so vital to the temporal and eternal welfare of man.

Let it next be remembered that many practically cannot, partly because of ex
matter of sobriety to watch over the weak, to set them a salutary example by eatirely abstaining from all intoxicating and within two weeks more the club and within two weeks more the club rooms will be open. The committee bave secarel commodious quarters in the power and only of industry, good management, economy and love of order. One can easily see estate in England one-tenth of the atroc ities which he had seen that day, he be lieved he would have been strong up to the nearest tree by the indignant people, and within two weeks more the club attempted to perpetrate on his own commodities.

Cox block, at the end of the south as been subscribed, and within two weeks more the club attempted to perpetrate on his own commodities. The large that they glough that hall had not only with the help of brains, which they take care to cultivate as apartment facing the street will be the garding room, where a hundred dollars worth of periodicals and magazines will four's idea of the best means of relieving distress in freland.

The religious tous of the parish is of a four's idea of the best means of relieving distress in freland.

THE OFFICERS.

The following are the officers of this society, who were elected at a recent meeting, at which Mr. John M.Grath presided:

Hon. President, Right Ray. R A O'Connor, Bishop of Pererborough President, C J Leonard Pirst Vice-President, Dr. Breunan Second Vice-President, T Doris Tressarer, R shee hy Secretary, John Corkery Secretary, John Corkery Directors, J J Sneehy, L Letellier, C Dunn, A Gough, W Horkins and W Rudkins.

The membership fee is only \$2 a year. The treasurer or secretary will receive applications for membership.

HOME RULE

THE BATTLE FOR A PARLIAMENT IN

COLLEGE GREEN. The Government have rewarded the perjury of Patrick Delaney, who was sentenced to life imprisonment for his connection with the Phonix Park murders. He has been secretly released, as was promised him would be done if he would give testimony useful to the Times newspaper in the forgeries case. The fact of his release has become known in spite of the efforts of the Government to conceal it. Delaney told quite a satisfactory story at the trial, namely that the National League had paid him and others money to murder the Lord Lieutenant and the Irish Executive, also tnat Messrs. Parnell, Egan, Dillon and other Nationalists held consultations with the Invincibles, of which Delaney was one. He also identified Egan's signature on letters which it was after-wards proved were written by Pigott. Sir Charles Russell proved Delaney to be an accomplished scoundrel, even from his boyhood, and the latter admitted faithfully just as long as he or she may please; in other words, until he or she will have formally requested the parien priest to erase his or her name from the official list of teetotalers. The making of the pledge optional, shall make its infraction clearly inexcusable. Independently of this, let no man, not even the weakest, fear or despond at the thought of his frailty. Let him bear in mind that his "sufficiency is from God" (2 Cor. iii, 5), between the latter admitted that he had been sent to prison for five years for highway of age. However, he has been set free for having done his best in swearing that black is white to help the Times to win cusable. Independently of this, let the company of the prison both in connection with the Phonix Park murders and dynamite plots which are now proved to ciency is from God" (2 Cor. iii, 5).

the pleage shall be entered in a book kept for the purpose by each pastor, and that each pastor shall, on or before the first day of January each coming year, in form the Bishop of the precise number of tertobalers in his parish.

Be pleased to impart, in season and out the meeting and the narmony and ducted the meeting and the narmony and ducted the meeting and the narmony and good-will which prevailed among the members. There was an entire absence of friction and bitterness. All seemed actuated by the one motive—the calitivation of fraternal feeling in the traceness of the germans. themselves, and were, therefore, in all equity, their property. Among those woo were so cruelly evicted, was a woman, suffering from recent sickness and having a child at her breast of only English language. Tais is eapequilly a month old. Tous the Irish Cajef retary has demonstrated the hallow. DIOCESE OF PETERBOROUGH. ness of his promises to come at once to spoke the language of the country with the relief of those who are threatened the same fluency and read it with the the relief of those who are threatened with grim famine. There were a number of Eoglish visitors present at these hor rible scenes—gentlemen who desired to see for themselves the cruelties inflicted on the Irish peasantry in the name of the law. Among them was Sir John to law in the language. Their well-improved and cultivated farms exhibit evidences. Sampharne, who said that "if he had the language in the language in the language in the language in the language. Their well-improved and cultivated farms exhibit evidences.

court below was sustained.

Mr. Gladstone recently quoted at
Carlyle with great effect a former saying of Lord Salisbury, which shows how dif-ferent are His Lordship's sentiments with regard to dissolution, according as he is in or out of office. Lord Salisbury said when in opposition:
Observation is the only appeal which

the people have sgainst a Prime Minister who is not acting seconding to their wish. That a Prime Minister should bave a right of advising an appeal to the country I do not deny for a mement, but I do deny that he has a right to interpret his will and say that the people may storm and object and may think my storm and object and may unink my course is wrong, but so long as I can control a majority in a House of Com-mons, elected under my auspices and controlled by my machinery, so long will I not permit an appeal to the people against myself. This is exactly what against myself. This is exactly what Lord Salisbury is doing at the present

Mr. Jasper Tully, editor of the Roscommon Herald, has received from his friends and admirers a present of £300, as a mark of the appreciation of his patriotism for which he recently suffered another term of three months' imprisonment.

When the 1,250 persons who are now to be evicted at Falcarrogh shall have endured this inhuman fate, the total umber evicted there will reach 2,500. The National League is already paying £900 per month for the support of those who have been evicted, and when the diaboli-cal work shall have been completed the outlay will be proportionately increased.

Mr. Wm O'Brien states in the New York Herald that since 1845 there have been over 3,000,000 evictions in Ireland.

CHEPSTOW - A FLOURISHING CATHOLIC PARISH.

From our own Correspondent.

Chepstow is a small country village set in the centre of a flourishing Catholic settlement made up of two parts German and one part Irish and Scotch. It is reached from Dunkeld, a small rallway station about five miles from Walkerton In order further to remedy, as far at in us liet, so great an evil, we bereby with draw the jurisdiction in fore interne which priests of this Diocese now have over those engaged in the liquor traffic or in the illicit distilling of liquor, so that no one except the Ordinary and his Vicar General can absolve them; and we ordain that the names of all who will have taken that the names of all who will have taken about one hundred souls. These were the mental and the names of all who will have taken about one hundred souls. These were those of the mental can about the mental can about one hundred souls. These were those of the mental can about the mental can about one hundred souls.

English language. Tais is especially true of the younger part of the popula-tion. I was pleased to find that they

distress in Ireland,

After the Olphert evictions had taken great assistance to their worthy pastor them better and worthy of salvation

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EIL, Ŀ. 78. PANY,

#### The Bride

They brought me to a foreign land, Across the ocean wide,
To dwell with strangers, and to be
A young and happy bride.
They called me besufful and fair;
But yet I know mine eye
Hath lost the brightness that it had
Boneath my own sweet sky.

They wreathe, too in my shining hair, The jeweis of their race:
I could but weep to see how ill
They saited with my face.
Alas! upon my altered brow,
Their garlands flash in vain;
My cheek is now too late to take
The tint of joy again.

I tread thy fairy hall at night,
And all have smiles for me;
I meet with intriling looks that make
Me dream of home and thee.
How beautiful are all things here;
How wonderful and bright;
The very stars appear to sned
A softer, newer light.

But yet I feel, my heart would give them all for one sweet flower, Pluck'd from the valleys, where my feet First trod in childhood's hour; When I beheid the ocean flow So proudly by the shore; And saw the moonlight stream upon— What I shall see no more.

I lov'd upon the dark green rock,
To make my lonely seat;
And watch the heaving billow throw
The sea weeds at my feet;
To meet the summer wind, and hear
Its murmurs in the trees;
And think thy voice was whispering me
With every passive brees.

Yet sometimes in my dreams, I view High ruins, lone and dark; And sometimes I am on the sea Within mine own lov'd bark, And softly then we float along. Beneath the twilight star—Once more I see the say I love, My own dear home afar.

Once more I twine around my brow,
The fittle flower so pale.
Once more I think my mother's voice
Comes signing on the gale:
And then there is a wild sweet joy
That thrills me in my dreams;
Flinging its ratisace on my heart,
Like sunset's goiden beam.

#### MOONDYNE.

BOOK FIRST.

THE GOLD MINE OF THE VASSE,

BY JOHN BOYLE O'REILLY.

I. THE LAND OF THE RED LINE.

Western Australia is a vast and unwestern Australia is a vast and the known country, almost mysterious in its solitude and unlikeness to any other part of the earth. It is the greatest of the Australias in extent, and in many features

But the sister colonies of Victoria, New South Wales and Queensland are famous for their treasure of gold. Men from all lands have flocked thither to gather riches. They care not for the slow labor of the famous for the state of the slow labor of the famous flowers. Lat the mask and the farmer or gez er. Let the weak and the old, the coward and the dreamer, prune the vine and dry the fige, and wait for the wheat to ripen. Strong men must go to the trial - must set muscle sgain muscle, and brain against brain in the mine and the market.

Men's lives are short; and unless they gather gold in the mass, how shall they wipe out the primal curse of poverty before the hand loses its skill and the heart its strong desire?

ern Australia is the Cinderella of Western Australia is the Cincercia of the South. She has no gold like her sisters. To her was given the service and unhappy portion. The dregs of British society were poured upon her soil. The robber and the manslayer were sent thither. Her territory was marked off with a Red Line She bar no markets for honest men, and no ports for honest ships. Her laws are not the laws of other coun tries, but the terrible rules of the men-agerle. Her citizens have no rights: they toll their lives out at heavy tasks, but earn no wages, nor own a vestige of right in the soil they till. It is a land of slaves dmen-the great Penal Colony of

"There is no gold in the Western Colony," said the miners contemptuously; "let the convicts keep the land—but let them observe our Red Line."

So the convicts took the defamed country, and lived and died there, and others were transported there from England to replace those who died, and every year the seething ships gave up their addition to the terrible population.

In time the Western Colony came to be regarded as a plague spot, where no man thought of going, and no man did go unless sent in irons.

If the miners from Victoria and New

South Wales, however, had visited the penal land some years after its establishment, they would have heard whispers of strange import rumors and questions o where it began or on what it was based, except perhaps the certainty that gold was except perhaps the certainty that gold was not uncommon among the natives of the colony, who had little or no intercourse with the aborigines of the gold yielding countries of the South and E st.

The bellef seemed to hover in the air;

and it settled with dazzling conviction of the crude and abnormal minds of the criminal population. At their daily toil k was blasted nor tree up rooted that eager eyes did not hungrily scan the upturned earth. At night when the tired wretches gathered round the camp fire outside their prison but, the dense mahagany forest closing wairdly round the white clad group, still the un-discovered gold was the topic earnestly discussed. And even the Government officers and the few free settlers became ofter a time filled with the prevailing

expectancy and disquiet.
But years passed, and not an ounce of gold was discovered in the colony. The Government had offered reward to settlers or ticket of leave men who would find the first nugget of gold bearing rock; but

no claimant came forward.

Sill, there remained the tantalizing fact—for, in the course of years, fact it had grown to be—that gold was to be found in the colony, and in abundance. The native bushmen were masters of the secret, but neither bribe nor torture could wring it from them. Terrible stories whispered among the convicts, of attempts that had been made to force the natives to give up the precious secret. Gold was common amongst these bushmen. Armlets and anklets had been seen on men and women; and some of their chief men, it was said, wore breast plates and enormous chains of hammered gold.

At last the feeling in the West grew to

man, and were even surreptitiously dis-tributed amongst the miners on the other side of the Red Line.

the of the Red Line.

This proclamation intensified the excitement. It seemed to bring the mine nearer to every man in the colony. It was a formal admission that there really was a mine; it dispelled the vague uncertainty, and left an immediate hunger or greed in

The proclamation read as follows:

**Lines** £5,000 Reward.

The above Reward will be paid for the discovery of the Mine from which the Natives of the Vasse obtain their Gold. A Free Pardon will be granted to the Discoverer, should he be of the Bond Class.

No Reward will be given nor terms
made with Absconders from the
Prisons or Road Parties.

By Order,
F. K. Hampton.

F. R. Hampton, Official Residence, Perth, 28th June, 1848.

But nothing came of it. Not an ounce But nothing came of it. Not an ounce of gold was ever taken from the earth. At last men began to avoid the subject. They could not bear to be tantailzed nor tortured by the splendid delusion. Some said there was no mine in the Vasse, and others that, if there were a mine, it was known only to a few of the native chiefs, who deals not the raw gold to their who dealt out the raw gold to their

For eight years this magnificent reward had remained unclaimed, and now its terms were only recalled at the fires of the road making convicts, or in the lonely slab-huts of the mahogany sawyers, who were all ticket-of-leave men.

II.

THE CONVICT ROAD PARTY. It was a scorching day in midsumme a few days before Christmas.

Had there been any moisture in the bush it would have steamed in the heavy heat. During the mid-day hours not a bird stirred among the mahogany and gum trees. On the flat tops of the low banksia round heads of the white cockatoos the round heads of the white coeratoos could be seen in thousands, motionless as the trees themselves. Not a parrot had the vim to scream. The chirping insects were silent. Not a snake rad courage to were silent. Not a snake had courage to rustle his hard skin against the hot and dead bush-grass. The bright eyed iguanas were in their holes. The mahogany saw-yers had left their logs and were sleeping in the cool sand of their pits. Even the travelling ants had halted on their won-derful roads, and sought the shade of a

All free things were at rest; but the penetrating click of the axe, heard far through the bush, and now and again a harsh word of command, told that it was

land of bondmen.
From daylight to dark, through the hot noon as steadily as in the cool evening, the convicts were at work on the roads— the weary work that has no wages, no promotion, no incitement, no variation for good or bad, except stripes for the

laggard.
Along the verge of the Koagulup Swamp—one of the greatest and dismalest of the wooded lakes of the country, its black water deep enough to float a manof war-a party of convicts were making a Government road. They were cutting their patient way into a forest only traversed before by the aborigine and the

beconder.

Before them in the bush, as in their lives, all was dark and unknown—tangled underbrush, gloomy shadows, and noxious things. Behind them, clear and open, lay the straight road they had made—leading

to and from the prison.

Their camp, composed of rough slab-huts, was some two hundred miles from the main prison of the colony on the Swan River, at Fremantle, from which radiate all the roads made by the bond-

The primitive history of the colony is written forever in its roads. There is in he looked as if his natural garb were utter this penal labor a secret of value to be nakedness or the bushman's cloak, so utilized more fully by a wiser civilization. loosely and carelessly hung the shreds of brunt of the new land's hardship and danger — to prepare the way for honest life and labor. In every community there is either dangerous or degrading work to be done; and who so fit to do it as those who have forfeited their liberty by break

ing the law?
The convicts were dressed in white trousers, blue woolen shirt, and white hat
—every article stamped with England's
private mark—the Broad Arrow. They were young men, healthy and strong their faces and bare arms burnt to the color of mahogany. Burglars, murderers, garotters, thieves—double eyed law-break ers every one—but, for all that, kind-beatted and manly fellows enough were among them.

among them.

"I tell you, mates," said one, resting on his spade, "this is going to be the end of Moondyne Joe. That firing in the swamp last night was his last fight."

"I don't think it was Moondyne," said

another; " he's at work in the chain-gang at Fremantle; and there's no chance o escape there-

"Sh h!" interrupted the first speaker powerful, low-browed fellow, named Dave Terrell, who acted as a sort of fore man to the gang. The warder in charge of the party was slowly walking past. inued, in a low but deeply earnest voice I know it was Moondyne, mates. I saw

turtle's eggs. I met him face to face in the moonlight, beside the swamp." Every man held his hand and breath with intense interest in the story. Some coked incredulous - heads were shaken in doubt.

"Did you speak to him?" asked one.
"Ay," said Terrell, turning on him;
why shouldn't I? Moondyne knew " Ay," "why shouldn't I? Moondyne knew he had nothing to fear from me, and I had nothing to fear from him." "What did you say to him?" acked

another.
"Say?—I stood an' looked at him for a bad a white look in

finger on his lips, like this, and waved his hand as if he warned me to go bick to the camp. I turned to go; then I looked back once, and he was standing just as I left him, but he was looking up at the sky, as if there was some at the moon that pleased him."

that pleased him."

The convicts worked silently, each thinking on what he had heard.

"He mightn't ha' been afraid, though," said low browed Dave; "I'd let them cut my tongue out before I'd sell the Moondyne."

"Thet's two?"

"That's true," said several of the gang, and many kind looks were given to Ter rell. A strong bond of sympathy, it was evident, existed between these men and the person of whom they spoke.

A sound from the thick bush inter-

rupted the conversation. The convicts looked up from their work, and beheld a looked up from their work, and beheld a strange procession approaching from the direction of the swamp. It consisted of about a dozen or fifteen persons, most of whom were asvages. In front rede two officers of the Convict Service, a sergeant, and a private trooper, side by side, with drawn swords; and between their horacs, manacled by the wrists to their stirruptrons, walked a white man.

"Here they come," hissed Terrell, with a bitter maiediction, his low brow wholly disappearing into a terrible ridge above

liesppearing into a terrible ridge above bis eyes. "They haven't killed him, after all. O, mates, what a pity it is to see a man like Moondyne in that plight." "He's done for two or three of 'em,"

muttered another, in a tone of grim grati-fication. "Look at the loads behind. I knew he wouldn't be taken this time like

Following the prisoner came a troop of "ratives," as the aboriginal bushmen are called, bearing three spearwood litters with the bodies of wounded men. A with the bodies of wounded men. A villanous-looking savage, mounted on a troop horse, brought up the rear. His dress was like that of his pedestrian fellows, upon whom, however, he looked in disdain—a short boka, or closk of kangaroo skin, and a belt of twisted far cords and his racked hody. In addition he round his naked body. In addition he had a police trooper's old cap, and a heavy "regulation" revolver stuck in his belt.

This was the tracker, the human bloodhound, used by the troopers to follow the trial of absconding prisoners.

When the troopers neared the convictparty, the sergeant, a man whose natural expression, whatever it might have been, was wholly obliterated by a frightful scar across his face, asked for water. The natives halted, and squatted silently in a

group. The wounded men moaned as the litters were lowered. Dave Terrell brought the water. He handed a pannikin to the sergeant, and another to the private trooper, and filled a third.

"Who's that for ?" harehly demanded the sergeant.
"For Moondyne," said the convict, approaching the chained man, whose neck as stretched toward the brimming cup. "Stand back, curse you!" said

sergeant, bringing his sword flat on the convict's back. "That soundrel needs no water. He drinks blood." water. He drinks blood."
There was a taunt in the tone, even beneath the brutality of the words.
"Carry your pail to those litters," growled the sinister looking sergeant, "and keep your mouth closed, if you value your hide. There!" he said in a suppressed voice flinging the few draws here.

ad left in the face of the manacled man that's water enough for you, till you reach Bunbury prison to-morros The face of the prisoner hardly changed.

He gave one straight look into eant's eyes, then turned away, and seemed o look far away through the busb. He was a remarkable being, as he stood there. In strength and proportion of body the man was magnificent—a model for a gladator. He was of middle height, young, but so stern and massively featured, and so browned and beaten by exposure, it was hard to determine his age. His clothing was only a few torn and bloody regs; but finely shaped head, with crisp, black hair and beard, a broad, square forehead, and an air of power and self command—this was the prisoner, this was Moondyne Joe.

Who or what was the man? An escaped convict. What had he been? Perhaps a robber or a mutineer, or maybe he had killed a man in the white heat of passion; no one knew-no one cared to know.

That question is never saked in the penal colony. No caste there. They have found bottom, where all stand equal. No envy there, no rivalry, no greed nor ambition, and no escape from companionship. They constitute the purest democracy on earth.
The only distinction to be won—that of being trustworthy, or selfish and false. The good man is he who is kind and true; the bad man is he who is capable of betray

ing a confederate.
It may be the absence of the competitive lements of social life that accounts for the number of manly characters to be met

among these outcasts by no means in the superior strata of society that abound the strong, true natures, the men that may be depended upon, the primitive rocks of humanity. The complexities of social life beget cun ning and artificiality. Among penal con-victs there is no ground for envy, ambition,

or emulation; nothing to be gained by fal-shood in any shape. But all this time the prisoner stands looking away into the bush, with the drops of insult trickling from his strong face. His self command evidently irritated the brutal officer, who, perhaps, expected to hear him whine for better treatment.

The sergeant dismounted to examine the handcuff, at d while doing so, looked into the man's face with a leer of cruel exultation. He drew no expression from the

steady eyes of the prisoner. There was an old score to be settled between those men, and it was plain that

each knew the metal of the other.
"I'll break that look," said the sergeant between his teeth, but loud enough for "Say?—I stood an' looked at him for a minute, for his face had a white look in the moonlight, and then I walked up close to him, and I says: 'Be you Moondyne Joe, or his ghost?'"

"Ay?" said the gang with one breath.
"Ay, I said that, never fearing, for made a furtive sign to the convict with the

tude there was something strangely gentle and winning in the face, The sergeant returned and mounted The sergeant returned and moduled.
The litters were raised by the natives, and
the party resumed their march, striking in
on the new road that led to the prison.

"May the lightning split him," blased
black browed Dave, after the sergeant.

"There's not an officer in the colony will strike a prisoner without cause, except that coward, and he was a convict him-

"May the Lord help Moondyne Joe this day," said another, "for he's chained to the stirrup of the only man living that hates him."

The sympathizing gang looked after the party till they were blidden by a bend of the road; but they were ellent under the eye of their warder.

III. NUMBER 406.

Some years before, the prisoner, now called Moondyne Joe, had arrived in the colony. He was a youth — little more than a boy in years. From the first day of his imprisonment he had followed one course: he was quiet, silent, patient, obe dient. He broke no rules of the prison He asked no favors. He performed all his own work, and often helped another

who grumbled at his beavy task. who grumbled at his heavy task.

He was simply known to his fellowconvicts as Joe, his other name was unknown or forgotten. When the prison
roll was called, he answered to No. 406. In the first few years he had made many friends in the colony—but he had also made one enemy, and a deadly one. In the gang to which he belonged was a man named Isaac Bowman, one of those natures seemingly all evil, envious, and cruel, detested by the basest, yet self con-tained, full of jibe and derision, satisfied with his own depravity, and convinced that every one was secretly just as vile as

From the first, this fellow had disliked and sneered at Joe, and Joe having long observed the man's cur like character, had at last adopted a system of conduct toward him that eaved himself annoyance but secretly intensified the malevolence of the other. He did not avoid the fel low; but he never looked at him, saw him, spoke to him—not even answering him when he spoke, as if he had not heard

This treatment was observed and enjoyed by the other prisoners, and some-times even adopted by themselves toward Bowman. At last its effect on the evil nature was too powerful to be concealed.
With the others he could return oath for oath, or jibe for jibe, and always came off pleased with himself; but Joe's silent

ontumely stung him like a scorpion.

The convicts at length saw that Bowman, who was a man capable of any crime held a deep hatred for Joe, and they warned him to beware. But he smiled

and went on just as before.

One morning a poor settler rode into the camp with a cry for justice and venge tant, and in his absence last night a deed of rapine and robbery had been per petrated there—and the robber was a con-

A search was made in the prisoners' hut, and in one of the hammocks was found some of the stolen property. The man who owned the hammock was seized and ironed, protessing his innocence. Further evidence was found against him—he had been seen returning to the camp that morning-Isaac Bowman had seen him.

Swift and summary is the dread punshment of the penal code. As the help less wretch was dragged away, a word of mock pity followed him from Bowman. During the scene, Joe had stood in sil-ence; but at the brutal jibs he started as ence; but at the brutal plos he started as if struck by a whip. He sprang on Isaac Bowman suddenly — dashed him to the ground, and, holding him there like a worm, shook from his clothing all the stolen property, except what the caltiff had concealed in his fellow's bed to insure his conviction. his conviction.

Then and there the sentence was given.

flogged with embittered violence. uttered no cry; but as the hissing lashes swept his back, he settled a look of

ghastly and mortal hatred on Joe, who stood by and counted the stripes. But this was years ago; and Bowman had long been a free man and a settler, having served out his sentence.

At that time the laws of the Pena Colony were exceedingly cruel and unjust to the bondmen. There was in the colony a number of "free settlers" and ex-con-victs who had obtained land, and these, as a class, were men who lived half by farm ing and half by rascality. They sold brandy to the convicts and ticket-of-leave men, and robbed them when the drugged liquor had done its work. They feared no law, for the word of a prisoner was

dead in the courts.

The crying evil of the code was the power it gave these settlers to take from the prisons as many men as they chose, and work them as slaves on their clear ings. While so employed, the very lives of these convicts were at the mercy of their taskmasters, who possessed them all the power of prison officers.

A report made by an employer against a convict insured a flogging or a number of years in the terrible chain gang at Fremantle. The system reeked with cruelty and the blood of men. It would startle our commonplace serenity to see the record of the lives that were sacrificed to

have it repealed.
Under this law, it came to Joe's turn to be sent out on probation. Application had been made for him by a farmer, Joe was a strong and willing worker, and he was glad of the change; but when he was taken to the lonely place, he could not help a shudder when he came face to face with his new employer and master-Isaac Bowman.

There was no doubting the purpose of the villain who had now complete possession of him. He meant to drive him into rebellion-to torture him till his hate was gratified, and then to have him flogged and sent to the chain gang; and from the first minute of his control he began to

carry out his purpose.

For two years the strong man toiled

fever heat; and in 1848 the Governor of the Penal Colony issued a proclamation, copies of which were sent by native runners to every settler and ticket-of leave man, and were even surreptitiously distributed amongst the miners on the other tibuted amongst the miners of the presoner."

Moondyne Joe, dead or alive, would never the monds of the bords of the presions of the tibuted amongst the miners of the tibuted amongst the miners on the other tibuted amongst the miners of the presions are the word of his driver, re-horses, crept up and gave Moondyna a deep tibuted the tibuted amongst the miner are tibuted amongst the miner are tibuted amo turning neither scoff nor scourze.

Joe had years to serve; and he had made up his mind to serve them, and be free. He knew there was no escape—that one report from Bowman would wipe out all record of previous good conduct.

out all record of previous good conduct.

He knew, too, that Bowman meant to destroy him, and he resolved to bear toil and abuse as long as he was able.

He was able longer than most men: but the cup was filled at last. The day came when the worm turned—when the quiet, patient man bizz d into dreadful passion, and tearing the good from the trant's and, tearing the goad from the tyrant's less, to the earth.

The blow given, Joe's passion calmed, and the rule of the deed stared him in and the rule of the deed stared him in the face. There was no court of justice in which he might plead. He had neither word nor oath nor witnesses. The man might be dead; and even if he recovered,

might be dead; and even if he recovered, the punishment was the lash and the chain gang, or the gallows.

Then and there, Joe struck into the bush with a resolute face, and next day the infurlate and baffled rescal, rendered teafold more mulignant by a dreadful disfigurement, reported him to the prison as an absender a relative tangent of the prison as a superconder a relative tangent of the prison as a superconder a relative tangent of the prison as the priso an absconder, a robber, and an attempted murderer.

A LITTLE GOOD-BYE TO ARCADY.

Catherine Cole, in New Orleans Picayune For many years I have been thinking to write an article on Arcady. I lived there, and it seemed to me that no one could know so well its tangled paths, its

leaf strewn, rutty roads that led nowhere in particular, its quiet skies and all its dear localities. Every morning as I stepped out of the dingy brown shell of a house that was home to me and that sheltered my

young one as the nest does the fladging, would look out on the world, up deep into the sky, and slong the green cathe dral aisles of the untrimmed trees and say I will write about Arcady now, for surely it is ever so sweet.

We lived on a road—for in Arcady

there is nothing so paved and metropoli tan as a street—that meandered along betwixt mossy ferns and finally dwindled off peaceably and mistily under brambles to the cemeteries. There were happy years for those of us who dwelt in the old brown house when the way to the when on All Saints' Day the neighbors used to go by with their roses and wreaths, I could hardly understand as they were swallowed up in the green beyond that they had gone like black ghosts of dead loves to a graveyard. But there came a day—some tranquil years ago—when we too, with lagging footsteps, learned whither the old road ran, and after that somehow the roses in the thorny hedges that grew in hillocks

along the way seemed sweeter and whiter and more pure. And there was a way, a street car way, devious and jog trotting and easy going, by which we Arcadians kept up com-munication with the city. I wonder was there ever such a street car route as that! It was like a volume of statistics bound in vellum and illuminated with marginal notes of bloom and beauty. There were no names to the streets save of car drivers to the other, as the min strelsy and tolk lore of early ages was preserved by word of mouth, but, in stead, the very telegraph poles and electric light spears of deadly poison were covered with rose vines and wild morning glory, transforming them into guide posts with a million tremulous

tendrils pointing the way to Arcady.

I: was always a fond belief of mine in those rose leaf days that I could saiff my way home just by the odors and perfumes that marked the way. I know there was a place right at the great stone heart of the city where the Arcadians took the homeward-bound street car, that smelled only of gas and steam, and a town's un canny dust, of seavengers' cants and apothecaries' shops. A little beyond was a corner that might have been called the corner of Absinthe and Anisette, so observe Venus school with instructions to observe Venus trusive were the bar room odors of stale further on, as our vehicle gave a sudden lurch away from the town, there would come across the night whifts of air from off the New bash, a musty, almshouse sort of air, combined of old sawdust and tesk wood, of rotting masts, of cakum and rosin, and of tarry ropes lying in tangles on the decks of charcoal schoon-

And then it was easy to tell when we came to the foot hill residences that pre-cede the alps of Swelldom, for here the faint, faithful perfume of violets, that grew in parched beds, with barriers of stone beer bottles, greeted the nostril. In summer times, no matter how dark the night, the breath of violets always told me, as a sort of floral time table might when we were on the road to Arcady.

Magnolles grew in the great gardens and on the stately lawns of Upper Tendom, and then life had an interlude, a breathing spell, where the road crossed a greasy common or wild country space, where the townsfolk came in the July days to make hay while the sun shone. This place, the city's park, was really the vestibule to Arcady, and at its outer edge grew the thorny bushes, the swinging vines, the pretty trees set thick with the spice scented roses of our Arcady. What simple hearted folk dwelt there I

What simple hearted folk dweit there I need not say. It takes simple hearted folk to live thus close pressed to the heart of nature. It seemed every one knew every one else, and when we met we most surely stopped to pass the time of day. And no one gossiped, and no one was unkind, and no jealousles were so hitter they are the award and he heart and he was taked by a leaf of home. could not be sweetened by a losf of home made cake, nor rancors so deep they could not be drowned in home made wine. We were famous housekeepers in Ar-

cady, and there were no cakes like those feasts-white cakes and gold cakes showed under an inch of leing and decorated like old fashioned brides, with postes of myrtle and sprigs of lemon verbena tied up with

ose geraniums.
I shall always think that nowhere in the world were such entertainments as we were wont to give in that little world of ours. There was a hall—our own hall—in which we congregated for fairs, where

we bought each other's pincushions and made complimentary gasses at each other's cakes; for concerts, where we admired each other's singing; for theatricals, where we put on wigs and laughed at each where we put on wigs and laugued at each other's acting; and in that hall the biggest big wig decorator in Christerdom might have taken notes in making things beautiful. Who could twist a honeysuckle vine with the art of Mrs. B.? Who could not the act of Mrs. B.? put up a posy as prettly as the Widow C?
What roses were so rich and red as those
Mrs. R brought down, with the dew of
the country still wet on their lips? Where could you find such gumbo as pretty laughing Mrs. T. had led out to us with lavish hand? What Charlotte could have been so admirable cutting bread and but-ter as gentle Mrs. B.? Whose punch was ter as gentle Mrs. B. 7 Whose punch was ever so delicious as that concocted by Mrs. N., and what smiles could have sweetened it as did the smiles of the W.dows D. and P.? And was ever so good a president as Mrs. S., or so sweet a singer as Mrs. M, or so cheery a body as Mrs J, or so kind a mother in Israel as Grandma P. or Mrs. W.? Oh! it was all kindness and lovli-

W.? Oh! it was all kindness and lavil-ness in Arcady, where when we went to each other's parties, we were always given some of the goodles to carry home. Sometimes great folk came to our homes, poets and singers and scholars. It was only last April a famous singer, whose heart still has some roots in our world, came to visit one of us. She was a very grand and famous singer, and she lives in London and sings sometimes for great princes, who will listen only to the best, and he rooms in the lives of the listen only to the best, princes, who will listen only to the best, and her name is Lena Little. It was very pretty in Arcaly that night, and the home in which we were entertained was gay with flowers. The plump Arcadian matrons and the gentle Arcadian widows sat about smiling and cheery with April roses on their breasts and at their beits. Every one was happy and joyous in a simple fashion, and there was no showing off nor pranking, as there often is-out of

Arcady.

When the feasting was over we sang songs—not arise from operas and recita-tives from cratorios, but songs that go to the heart and tell their own story unsided. I remember we sang the "Suwanee River," and "Old Black Joe." and "Home Sweet Home," and "Auld Lang Syne," and I remember how that glorious, costly and I remember how that glorious, costly contralto voice which princes have listened to and applauded, joined in with our trebles and altos and falsettos, just as beautifully as a golden thread may be woven into theruset colored, serviceable garb of daily life.

And then, by and by, we tied our white and with our bards and with our

nubias over our heads, and with our handkerchiefs full of goodles dangling on our arms, we said good-night and went

I wonder if nights can be anywhere so sweet as they are in that little suburban locality I love to think on as Arcady? There it was lovely to walk home from some neighbor's at midnight when "the stars were in the quiet skies" and the faint breath of the wild briar rose hung on the air, when cow bells tankled dream fully down the uncertain roads, and the eky floated overhead as if the Mother of

God were watching there in her wondrous starshot robe of celestial hue. . . . . But somehow the days and months and years fell off as faded petals fall from a rose that will bloom no more, and I was never able to get any word of that article on Arcady chained down into black and

white. I know now that one may not write of life until one has done with it. A picture to be beautiful must have perspective, and memory is the heart's perspective, just as hope is its glad and golden foreground.

And now all that is over and ended. That green leaf is turned down forever, and Arcady is ours now, just as our dead are ours; just as the things we may remember, no power can take away from us. A few evil days ago we moved like country mice down into the city, "the stony-hearted stepmother," De Q incy called it, and I want some gardener, some town florist, to tell me how country plants may be made to insert their roots under cobble stones, and how to keep wild vines grow-

and Mars and Jupiter. So when the into the streets. Everywhere was the smell of stale beer, of wilted lemon peel, the rumble of carts, the scream of steam, the tinkle of street car bells. We passed an open window and in the room beyond an open window and in the room beyond a woman had her feet upon the treadmill of her machine. A slobbering candle lighted her work, a coarse piece of jeans—even work was unlovely in that dingy room. A drunken man lolled by: a town bird, dusty and ragged, had gone to sleep in one of the town trees—a telegraph pole. I am sure now that the common-place Surrows of the World belong to the great cities. It was in Lundon Elizabeth Barrett listened with an aching heart to the children crying in the street.

We did not find the stars. There was not enough sky, and as we walked back to our—our Rooms I told Fio of a little London child I once knew who was taken on Mayday from Shoreditch out into Arcady. And when he saw that great, eternal, luminous Blue bending down above his head he cried and was afraid that it would fall on him. And then to myself I kept Emerson's thought about the stars, where he says: "Seen in the streets of cities, how great they are! If the stars only appeared one night in a thousand years how would men believe and adore and preserve for generations the remembrance of the city of God, which had been shown." To how many wanderers in a great city's stone forest are the infrequent stars smiling down between the narrow walls, like mute remembrancers of some lost summer, some Arcady from which there had been an eviction.

And yet it is the instinct of the human side of us and the intellectual side of us to go to town Electric lights, the great flokering gaslights of the great city tempt us as stars may never do. What beautiful pictures in our minds we bring to town with us! Who will ever forget with what infinite love and longing the gentle autocrat for both town and country breakfast tables has written of the life that must have been his own before he came up to Boston? "Home, Sweet Home" was a lowly thatched cottage, far from palaces. I think even the gentle-hearted Will must have dwel

at to us with
the could have
read and butread and butread and butread was
cocted by Mrs.
Versue and Ardows D. and
a president as
a pres were always o carry home. d scholars. It singer, whose in our world, the was a very nd she lives in mes for great y to the best, ttle. It was night, and the ntertained was ump Arcadian adian widows ry with April at their belts. d joyous in a ften is-out of over we sang ras and recita-ongs that go to

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nct of the human ellectual side of ectric lights, the never do. our minds we Who will ever te love and long-t for both town ables has written ve been his own oston? "Home, vly thatched cotmust have dwel

But no more will the sweet winds blow and the roses grow for me in the land where all the woods are merry. No more on Sunday mornings shall I hear a soft fist pummeling on the garden gate (the bell on the old brown house being always broken), while some generous neighborsent me a good-morning written in roses.

From my lofty window in the town I look down through the rain and the mist on a marble yard, where an old stonecutter chisels away all day on tombstones for the chisels away all day on tombstones for the newly dead. The little clinking sounds penetrate even to this steep roof, and I fancy he has carved upon the unyleiding stems. etone : Good bye, Arcady, g od bye, good-

or seldom missed patch of tobacco plant. The French-Canadian does not believe in purchasing little luxuries or paying duty for commodoties that with a little care and foresight may be found on his own

When speeding through France by rail once I noticed that every farmer's holding, no matter how diminutive, had a narrow patch devoted to the growth of hemp, and, on enquiry, I was informed that the French Paysannes understand the whole process of changing hemp into coasse linen, and that towellings, sheetings, strong twine and a hundred other necessaries for home use are all manufactured on the premises. It were well if the Bretons who emigrated to Canada in the seventeenth century had brought this ladustry with them from the mother country. It would be far more profitable to themselves and the country at large than the cultivation of the tobacco plant; but, for that matter, attention to one need not ror tax materia, attended to the condi-exclude the other. There is soil enough in Canada for all sorts of agricultural industries; and surely where so much land is devoted to the growth of flax, for which our climate is not by any means adapted, there could be enough spared for hemp culture, for which the soil and climate of Canada are most admirably

Between Quebec and Montreal we passed through some large towns that exhibited every mark of growing enterprise and progress. Battscan, Three Rivers and Maskinorge were the principal stations, at which evident signs of busy life and rushwhich evident signs of basy in and radar ing trade were visible. The city of Toree Rivers, especially, is remarkable for its grand cathedral that rises away up over all the other city buildings, its massive of congrand cathedral that rises away up over all the other city buildings, its massive college and the extensive range of convent walls and clotsters. Here severall priests boarded our train on their way to Montreal, smong others, Bishop Lafleche, with his Vicar General, Father Caron. They were accompanied by Father Lacombe, a sturdy-looking, grey-haired old missionary, who evidently saw hard times in his day, but who is still broadshouldered and vigorous. He spent forty years roughing it in the North-West Territories before railroads through those

George Eliot came from her sweet Eng.
I'sh shire to live her great life and write
her great books in London town. Songs
of love and hope and home fly Arcadyward as smoke from factory chimneys
floats up into the clear, illimitable depths
of the sky.

When one loses Arcaly there is no getting back to it. Arcady is there just the
same, but the heart for it, the ability to
love it, to be simple enough for it, passes

House and shape. We had fallen upon a
crowd of C. M. B. A. men, who were
assembling from every point of the
Dominion to hold a Grand Council Convention on the morrow and during the
remainder of the week. There were
priests and laymen from Ottaws, London, ward as smooth of the clear, illimitable depths of the sky.

When one loses Arcaly there is no getting back to it. Arcady is there just the same, but the heart for it, the shillty to love it, to be simple enough for it, passes and will no more return than bloom to the tarnished grape, youth to the unkindling eye, innocence to the stained life. The young lad living in a town attic longs with a slekening heart for the far, fair hills of home, for the dewy fields and the window in the roof, "where the sun peeped in at morn." In some prosperous days he goes back to the old splvan life, his body goes back and his eyes lock on, tut the life is not for him any more. It only kept for its inspiration and its charm on the morrow and during the Dominion to hold a Grand Council Conmitted bominon to hold a Grand Council Conmitted b only kept for its inepfracion and its charm when he was far from it and not of it

There came a time when the portly Mr. Shakeepeare went back to the banks of the brown, shallow Avon Not to take up life again in the stone floored gabled house in Henly street—not to go a-posching inforbidden forests—no more to cross the primrose meadows to Shottery—but to live in a grand house called "New Place" and to be in, but not of, Arcady.

Perhaps this is a personal plaint and of no interest to you, good sir or madam? Perhaps it is written only for those faithful, old, first friends I left behind me when the leafy curtain of wild rose vines dropped on the Arcadian act of our life, wonder was for the agree of the street of the street of the proposed to the street and wended its way to St. Patrick's Church. There again the home feeling was strong with us. Besides the venerable Father Dowd and Fathers Toupin, O'Callaghan and Quinlivan, familiar faces appeared in the sanctuary, familiar faces appeared in the sanctuary. General, stater beside him was the familiar head and shoulders of his popular Vicar-General, Father Flannery was celebrant, Father Tiernan master of ceremonies. where the leafy curtain of wild rose vines dropped on the Arcadian act of our life, but after all have you lost no Arcady from all your busy life? If not I am sorry for you. Even passed sorrows leave only a sandalwood perfume and past joys leave with us something that is aweeter than sandalwood or laverder. But no more will the sweet winds blow and the roses grow for me in the land where all the woods are merry. No more Father Tiernan master of ceremonies. No wonder we for the nonce forgot that

its sweetest and most entrancing notes,

the vox humana giving life once again to such melting airs as the "Coulin," "The Harp," and the "Last Rose of Summer."

During the week that followed we visited Notre Dame, or the French cathed bye.

TRIP DOWN THE ST. LAWRENCE

CONCLUDED.

From Quebec we journeyed to Montreal by rail and by daylight. The weather was delightful. It was the first day of September. We could perceive a very great change for the better in the appearance of the country and a very notice able improvement in the agricultural habits of the people as well as in the tillage and natural fertifity of the soil. East of Quebec rocky hills and stunted shrubs with scattered hamlets and poor villages were the marked features of every perspective that could be had from the vessel's deck, on which we glided down the majes tic St. Lawrence. Beyond Quebec there is no rest town, or anything approaching the size or appearance of our many emall cities in Ontario. Between Quebec and Montreal, however, the farms appear well cultivated and abundantly stocked with herds of cattle and flocks of sheep. The farm-houses are more capacious and more comfortably built, while extensive barns are the rule; and stacks of hay and oats in plenty are seen, attesting the and Montreal, however, the farms appear well cultivated and abundantly stocked with herds of cattle and flocks of sheep. The farm-houses are more capacious and more comfortably built, white extensive barns are the role; and stacks of hay and oats in plenty are seen, attesting the excellent nature of the land and the thrift and industry of the husbandman. Whether in this region or any other locality where the Canadian habitant may have fixed his home, a trim little vegetable garden is slways found, with its inevitable or seldom missed patch of tobacco plant. The French-Canadian does not believe are epread out before the beholder like a fairy scene in a pictured panorama that only a poetic and inspired imagina tion could conjure up. One of the priests who spoke at the banquet given to the delegates of the C M B, A, convention declared that Montreal is the Mecca of the country in Country and he was not because the country and he was not considered that Montreal is the Mecca of the country and he was not considered that Montreal is the Mecca of the country and he was not considered that the country and he was not considered that the country and Catholicity in Canada. And he was not far astray. Since the days of its founda tion by Jacques Cartier, it has enjoyed the distinctive Catholic name of Mary's City—Villa Maria. Grand and richly decorated churches, basilicas, holy shrines and sanctuaries, at which miracles are wrought; theological semin aries, where young men are trained for the priesthood; convents, where clois tered nuns teach or lead a contemplative life; refuges, hospitals, asylums, orphan ages—all under the eye of the Church ages—all under the eye of the Church and the care of Religiouses, who made yows to God and practice all the austerities of monastic life—all these are found in Montreal on a scale of prosperty, use fulness and magnificence that can scarcely be met with anywhere outside of Rome itself. Learned priests, famed for more than ordinary piety and zeal and belonging to almost every order in the Church, attend to the education, religious training, and spiritual wants of religious training, and spiritual wants of the city, whose every remotest corner and every poorest and humblest child is brought under the imme-diate supervision and saving influence of Catholic faith and charity. From every point in the Dominion, be it near or far, Right Rev. Bishops look to Montreal for their supply of priests for their respective diogeness; and priests and neonle apply to

off Fleet street when he wrote of the daises pied and the cuckoo buds of yellow hue that do "paint the meadows with delight." With what a longing heart Hood must have hurn out of bis dreary room overlooking the town Tasmes, that reflected more oil lamps than stare, before he wrote:

"I remember, I remember The roses red and white."

George Eliot came from her sweet English shire to live her great life and write her great books in London town. Songs of love and hone and home fiv Aready. at the last election, may see fit before long to follow the example of the liberal Catholic Government of Quebec,

Catholic Government of Quebec,

I had no intention of writing so much when I began a description of my ifrip down the St. Lawrence," and must apologize for occupying so much of your valuable space. The only excuse I can offer, and I think it a good one, is that the St. Lawrence is a Catholic river. It was discovered by Catholic Frenchmes, who prayed devoutly and observed, not only the Lord's day, but the saluta days. They also knew that when on the 10th August, 1535, they discovered that it was no longer an arm of the sea but a majestic river they salied on, that it was the river they sailed on, that it was the feast of St. Lawrence in the Roman breviary, and there and then it was christened with the grand old Catholic name with which it shall be glorified while this world lasts and a cross glitters

to redeem it. I will terminate the history of my trip by adverting to an agreeable incident of the journey which happened at Montreal.

I was invited to have dinner with a few
clerieri friends at St. Mary's College.

Not to mention too many particulars of
the kindness and unbounded hospitality the kindness and unbounded hospitality shows to an utter strenger, I may mention that Archbishop Walsh and Father Dowd were present, with Vicar Ganeral Rooney and Rev. Jas. Waish, of Oir Lidy of Lourdes, Toronto, Towards the end of the very generous repast—that was, you may rest assured, exquisitely seasoned, if not spiced, with Attic sait and Oelife wit—one of the youngest, and, to all appearences, the most modest of the professorial staff, left his soat at table, and, standing in the middle of the refectory, so that every one could hear every word, he sang the following, all present joining in the chorus:

Air -" The Dear Little Shamrock " There's a neat little saying-deny it you may, Sure no Irishman ever was known to— That the shamrock of Erin ne'er thrives From the green little isle it lays claims to.
You may drag it away, far away from the
sireland,
Yet 'twill flourish in none but the valleys of
Ireland.

Chorus—

But the children of Ireland
The feith of old Ireland
Will flourish and spread
Far away from the sireland,

For there where Ontario's wide spreading flood
Laves the shores of our great western
nation.
Where the illies of orange both blossom and
bud.

Where old Wild "winds" his modest oration Is an Irish Archbishop who honors his sire-land: No braver Celt ever crossed over from Ireland.

Then here 'neath Mount Royal, of which we're so proud, Where the famine scourg'd Irish sought

pity,
Bests the heart of the spostle, our dear
Father Dowd,
How he's raised their esteem in our city!
As for g as the sons of St. Patrick are gratefut,

In another fair field, too, our faith holds her We've a champian midst many good fighters
Who weekly distributes—tho' patients bemoan—

moan—
Wholesome doses to all Equal Righters;
And the "Divit's Thirteen"—he has lasned
them so keenly.
That his stanzas will live on while Erin
grows queenly. Then welcome, ye Irish, you've here found a home.

Chorus-

Now Free From Pain.

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

and recommend Yellow Oil very highly.

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Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying the worms. Many have tried it with best results. dioceses; and priests and people apply to Montreal for vestments, missals, chalices and all the necessary furnishings for Cath-

other foul humor is heredited and transmitted for generations, causing untold suffering, and

we also accumulate poison and germs of discase from the air we breathe, we eat, or we drink. nothing clusively than the power of Hood's Sarsaparilla over all diseases of the blood. This medicine, when fairly tried, does expel every trace of serofula or salt rheum, removes the taint which causes.

tried, does expel every trace of serofula or salt rheum, removes the taint which causes catarrh, neutralizes the acidity and cures rheumatism, drives out the germs of malaria, blood poisoning, etc. It also vitalizes and enriches the blood, thus overcoming that tired feeling, and building up the thread larger tried.

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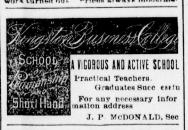
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SIR: For years I have been afflicted with gravel and after trying the best doctors in this locality without receiving any benefit, I tried Dr. 35orse's Indian Root PHIs with the result that to-day I am a new man, completely cured. I would be a second or the second of the second am a new man, completely cured. I would not be without them; they are the best Pill I ever used.

Yours, &c., WM. JACKSON.

After 25 Years,

PRINCETON, Ind., Aug. 24, 1888,
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DEAR SIR:—For twenty-five years I have been afflicted with rheumatism of the bowels; I gave up all hopes of recovery; I was unable to stand upon my feet at times and was compelled to sit and do my housework. In 1885 your agent cailed at my house and said that "he could cure me." I asked, How? he replied, "By the use of Br. Morse's Indian Root Pitts." I decided to give them a trial and the result is that I am entirely cured and able to do my own work. All the neighbors around here use your Pills and say that they would not be without them.

Yours, &c., Celia Johnson.

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

Yours, &c., L. W. FEROUSON.

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Persons writing for a change of address should invariably send us the name of their former post office.

#### Catholic Record

London, Sat., Dec. 6th, 1890. THE IMMACULATE CONCEP-

The feast of the Immediate Conception

of the Blessed Virgin, which occurs on the 8th day of the present month, December, was instituted as a feest of obligation in commemoration of the solemn decree of the late Pope Pins IX , whereby it was doclared as a dogma of faith that the Blessed Virgin Mary was conceived without any stain of original sin. The words of this decree, which was promu'gated on the 8th of December, 1854, are the following :

"We define that the doctrine which holds that the most Biessed Virgin Mary was preserved free from every stain of original sin in the first instant of her original sin in the first instant of her conception, by a special grace and privilege of Almighty God, by the force of the mests of Jesus Christ the Saviour of the human race, is revealed by God, and must therefore be believed firmly and constantly by all the fathful."

It will be remarked from the words of this decree that so far from its being claimed that the doctrine is a new one. It is positively stated to be revealed by God. It has, therefore, been handed down in the Church from the days of the Apostles, and has been constantly believed, though it was not formally declared by positive decree to be a doctrine, until the date we have mentioned.

The antiquity of the fesst of the Conception of the Blessed Virgin is certainly very great, and if it had not been so it is not likely that the modern Church of sweeping away so many dectrines of the Church, and while even denying to Mary, the Mother of God, and to saints, God's special friends and servants, that respect and reverence which the Catholic Church has always shown towards them, would have retained in its Calendar this feast, which is to be found in the Book of Common Prayer opposite the date 8 h Dec. the day on which Catholics observe the

It is to be remarked that the Church does not, as a rule, observe as feasts the birthdays of the saints, but the days of their deaths, when in the odor of sanctity they departed this life to go to heaven. The days of the birth of the Blessed Virgin Mary and of St. John the Baptist are the only exceptions to this rule, for the reason that the Blessed Virgin was without sin from the beginning, that is, from the moment of her conception, and it is a universal belief hn the Baptist was freed from original sin before his birth by a special privilege from God, and therefore his sinless birth can be suitably celebrated by a festival. This analogy applied to the case of the Blessed Virgin proves that the Church, in establishing the feast of her Conception, always believed that her conception was immaculate, though it was not till a later period that the feast | ing this doctrine to be of faith was was actually named the "Immaculate Conception." The term "Immaculate" was applied to it by Sixtus IV. in 1476, but it was kept as the feast of the Concep tion in the East certainly about the year 406 and the works of St. Andrew of Crete written about the year 560, mentions it as a festival of long starding. It is also found as a festival in the Armenian and Ethiopic Calerdars, thus proving that it was observed, when these Calendars were composed, long before the great schism of the East.

The decree of the Council of Trent regerding original sin, expressly declares that, " It is not the intention of the Holy Council to include in this decree on Original Sin, the Blessed and Immaculate Virgin Mary, Mother of God, but renews the constitutions of Pope Sixtus IV., of happy memory, and declares that they are pray for us. to be observed under the penalties contained in those constitutions."

It is evident from this that the doctrine of the Immaculate Conception is no new doctrine in the Catholic Church. It is based upon several passages of Holy Scripture which have been constantly interpreted by the Church and by the early Fathers as signifying that the Blessed Virgin was conceived without any stain of

The first of these passages is found in Genesis iii., 15. After the fall of our first parents into the sin of disobedience to God's command, God cursed the ser- complices were acquitted.

Friefield, the woman is Sophie Guengberg. Some others who were suspected as accomplices were acquitted.

pent, or rather the devil who had assumed the form of a serpent, and at the same time promised a Redeemer whom He couples intimately with a woman, whom the Fathers of the Church have always interpreted to mean the Blessed Virgin. God then says: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel."

These words declare that the enmity between the woman here referred to and the devil shall be identical with the enmity which shall exist between the devil and the seed of woman, which is Christ. It cannot be denied that the enmity between Carist and the devil excludes perpetually all compact and friendship between them, and in the case of the Blessed Virgin the same truth must be held. There is this difference between the two cases, that Onrist's triumph over the devil is effected by His own power and merits, whereas the triumph of Mary is not effected by her own power, but by that of her Son; nevertheless in both cases the triumph must be complete and perpetual that the serpent's head may be crushed.

The next passage to which we may refer is the manner of salutation which the Angel Gabriel makes to the Blessed Virgin when announcing to her that she is to be Mother of the Incarnate God, (St. Luke i, 28.32.) The Angel said to Mary : "Hail full of grace ; the Lord is with thee: Blessed art thou among women. . . . Fear not Mary, for thou hast found grace with God : Behold thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus; He shall be great, and shall be called the Son of the Most High. . . . And therefore also the Holy which shall be born of thee shall be called the Son of God,"

So also St Elizabeth, filled with the inspiration of the Holy Ghost, addressed Mary : " Bleesed art thou among women. and blessed is the fruit of thy womb.

(v. 42) This expression "Blessed among women," employed by both the Angel and St. Elizabeth signifies in the Hebrew idiom " Most Blessed or most holy of all women." And this of itself would imply her Immaculate Conception, which alone would make her holy above what Eve was before the fall. But the title given to Mary by the Angel deserves England, when it was established, while peculiar attention: "Full of grace." The perfect participle passive of the verb which signifies the possession of grace is here used : kekaritomane, which means in reality, " formed in grace;" and Origen so understood it. Origen says in his 6th Homily on St. Luke: "I cannot find this term elsewhere in the Holy Scripture. This saluation is not addressed to any other human being ; but is reserved to Mary alone." So also St. Amphilo cus, Bishop of Iconium in the 4th century, said: "God formed the Holy Virgin without stain and without sin."

The liturgy of St. John Chrysostom. which is of still earlier date, says that Mary is "in every respect without sin." (exomni parte inculpate ) St. Proclus, the successor of St. John Chrysostom, says that "Mary was formed of pure material," and in the sermons which are attributed either to this same saint or to St. Gregory, the doctrine of the constant purity of the Blessed Virgin is positively

St. Augustine, also, in his book of Nature and Grace, written against the Pelajians, while maintaining the exist ence of original sin, expressly states that the Blessed Virgin Mary is exempt from the general decree. It will be seen from these considerations and testimonies that the decree of Pope Pius IX, pronouncmerely a solemn declaration of what was accepted and believed by the Church from the very beginning.

Tals prerogative of the Blessed Virgin was most fittingly bestowed upon her by her Divine Son in testimony of His perpetual love for Mary as His future mother, and now amounts to about one hundred milit was bestowed upon her as a prerogative necessary in order to secure that Christ Himself coming into the world should obtain from His mother a body free from every stain of guilt.

As Holy Scripture tells us that the prayer of the just man is powerful with Mary in heaven, as she was never stained. even with original sin. This prerogative of the Mother of God should give us confidence in approaching her with the

FROM the tyranny with which aspira tions for true freedom are repressed in the autocratic atmospere of Russia, it were only to be expected that the result should be a succession of dangerous and determined plots against the ruler who is responsible for all. There are still Nibiliet plots constantly cropping out, and three persons, two men and a woman, were condemned a few days to execution for having dynamite bombs in their possession. The men are Stollanofsky and

Change Call

PROTESTANT.

From time to time we read in the papers glowing accounts of success of Protestant missions in China, Japan, India and throughout Africa; and there is no doubt that of late years much greater efforts have been made for establishing Protestantism among the heathers than at any former period.

At a meeting of the American Board of Foreign Missions, recently held at Minneapolle, a paper was read by Rav. Dr. Jadson Smith, in which the prospects of these Protestant missions are set forth as being so bright that they must become dominant in the near future ; and in commenting on these statements the Christian Guardian, in a recent issue, says: "The Catholic powers-France, Italy and Spain, -although they had priority in the estab lishment of missions in foreign countries, have fallen behind in this work, and they must forever yield precedence to the nations who have the purest religion and the best means of establishing it among the heathen. This is a sign of the times which is full of the brightest meaning and encouragement."

Mr. Smith and the Guardian flatter themselves that as the three Protestant nations - England, Germany and the United States - are now opening up and controlling the principal highways of commerce in Africa and as the power of England is growing in Asia, the people will become accessible only to the gospel as Protestants understand it. They seem to forget that even here in America, where the great majority of the people have undoubtedly sprung from Protestant ancestors, Protestantism is losing its hold upon the population. How is it to be expected that a system which, owing to its confusion of sects, more than the confusion of Babel, is disintegrating here in a civilized country, can propagate the gospel, and overcome Buddhism, Mahometanism and Judaism in foreign countries ?

In Maine and Vermont the descendants of the Puritan fathers, who were certainly very religious in their way, are rapidly passing into a state of total indifference to religion, so that it is a common thing to see churches now closed which a few years ago were attended by large and zeal. ous congregations.

One of the most thoroughly Protestant, and indeed we may say the most thoroughly Protestant and anti-Catholic sections of the United States, is that part of Ohio which is called the Western Reserve. It was settled by Presbyterlans, Method. lets and Congregationalists, the descendants of the Parltans of England, but it is now overrun with Spiritualists, Universalists, Athelsts and blasphemers of the worst type. Fifty years ago there were many churches which were well a tended and sustained, but now there are only a faw feeble churches which are struggling against hope to keep up some appearance of vitality. A clergyman who visited the locality not very long ago published a letter in the Hartford Religious Herald, in which he stated that he saw in many places Congregational churches of whole districts left without a single pastor, while on Sunday the people were ploughing, cutting and drawing their hay and grain just as they would on any other day of the week. He added :

"It makes my heart ache to see and say these things, but they are true. I have seen them."

A similar tale may be told of many other districts of the United States where Protestantism of the so-called Evangelical type was not long ago in flourishing condition. There is plenty of room for the missionary work of converting the heathens at our own doors, and it is well worth considering whether the missionary societies, which are becoming so numerous would not be better occupied in sustaining missionaries in these localities than in sending them to China, India and Central Africa.

It is a very plausible statement which the Guardian makes that the English speaking population of the world, which lion, must succeed in propagating Protestantism to a more than proportionate extent, but it must be remembered that about twenty millions of this population are Catholics, who take part in aiding to propagate the Catholic faith. The remain. ing eighty millions are not by any means God, how powerful must be the prayers of all zealous and orthodox Protestants. When Mormons, Atheists, Universalists, and others who may be considered to be not Christians at all, are deducted, these being very numerous, especially in the petition: Mary conceived without sin, United States, the number will be very considerably reduced.

But is it true that the Protestant missions have taken the lead, leaving the Catholic missionaries in the background? In Japan, we are aware, Protestantism has made considerable progress, but the number of Protestants in that empire is after all not more than about fifteen thousand, whereas the Catholics number about thirty-eight thousand, and they are rapidly increasing both in number and influence. No fewer than ten Japanese Catholics have been elected to the

their American organ, the Living Church, some months sgo published from Rev. S. C. Partridge a startling letter, in which it is stated that the divisions of the Protestant sects, and "Ramaphobia," are found to be an insuperable bar to the success of the Episcopalian missions in that field. There are even two rival and warring camps of missionaries of the Episcopalian Church, the Evangelicals and the Ritualists, and these not only work against the missions of other Protestant sects, but in the very presence of the heathene, they are at war with each other. Bishop Boone, we are told, is under instructions from the mission board to dismiss any missionaries of his own Church who will not work for that party in the Church which has an accidental mejority on the board, and Mr. Partridge further tells us that the Presbyterian mis sionaries of the Corea complain that Catholics are working there so earnestly that unless "the Protestants make haste, we shall have the task of converting a Roman Catholic country instead of a heathen one."

The Guardian derives great consolation from the fact that East Africa is chiefly under the control of three great Protestant powers. Yet it is only a few months since Lieutenant Wissman stated that the Catholic missions of that district are more extensive and more fruitful than those established by the Protestant sects, while in the interior, the king of Uganda has become a Catholic and the majority of his subjects are Catholics also, though the Protestant missionary, Dr. Livingstone, was the first white man who penetrated thither.

The Catholic Church, in fact, is the only one which has missionary vigor. A much larger amount of money is contributed by Protestants for these missionary purposes han by Catholics, but the Catholic mis sionary religious orders have more zeal and more success than Protestant workers on the same ground, and they do more real work with a much smaller amount of money.

In Nigritia and through the Soudan, Father Comboni and several other priests ommenced their labors in 1857. Father Comboni was afterwards consecrated B shop and was in 1872 appointed Vicar Apostolic of Central Africa. He founded two establishments at Cairo as a base of operations for his work in the Soudan, and opened a mission house at Khartoum, which afterwards General Gordon made use of as his headquarters. Monseigneur Combon! soon afterwards was able to establish a colony of converted negroes at Malbes which was self-supporting, and after a time stations were also established at Kordofan, Jebel Nuba and Serber, in all of which places there are now flourishlag Christian congregations. Mgr. Com bond is succeeded by Vicar Apostolic Francis Sogaro.

In Calcutta there were 8,000 Catholics in 1859 out of a population of 800,000 souls. The number of Catholics in that city now is about 50,000. The Jesuits have a college at Calcutta, and another at Dargeling. They have twenty-one stations in the dicesse, and whole villages are often admitted into the Church. At Torpa there were 15 000 conversions in a little more than one year.

From Syria there are reports of great successes of the Franciscan Fathers. In question which was uppermost in the Patagonia, in proportion to the population minds of the Lutherans—the question of situation in which he, as Fathers is equally wonderful, no fewer than 1 300 conversions being reported during the first two months during which having German schools. There may be they labored there.

Facts like these scarcely justify the statement of the Guardian that the Catholic missions are falling before the " pure religion " of Protestantism.

THE WISCONSIN SCHOOL ISSUE.

"Our American exchanges are sharply commenting upon the Roman and Lutheran victory in Wisconsin in the recent elections. The Western Advocate calls it 'The Cloud in the North-West.' In this election, the Roman Catholice and the Lutherans combined against the Public schools, and the Democratic party yielded to the temptation of their support by pledging itself, if successful, to favor Separate schools for these two bodies. The Lutherans, disliking the present law, according to which the English language must be taught, made common cause with the Re Catholics, who had still stronger dislike of the whole system of what they term 'Godless schools.' The dominant tone of the press, so far as we have observed is one of resolute determination to mee the foe and vanquish him—that is, never to allow Rome to lay a blighting band or the free Public schools of the United States."—Christian Guardian, 26th Nov.

When will the Protestant religious press begin to state candidly and fairly the Catholic position on the school ques tion? The extract given above represents that the Catholics of the United States, and especially those of Wisconsin, are plotting for the overthrow of the Public school system, and that in the last-mentioned State the Lutherans joined the Catholics in their onslaught.

We have so frequently pointed out the true position which Catholics take, that newly-constituted Parliament of the em. it becomes tedious to refer to it again;

MISSIONS, CATHOLIC AND Church of America has several missions, but tion on the subject is so frequently misrepresented, as is done in the above extract. The Catholics, either in the United States or Ontario, have no intention or desire to destroy the Public school system. As long as Protestants prefer godless, or such schools as have a minimum of religious teaching, by all means let them have them. We do not wish to interfere with their liberty in the least, though we are of opinion that they have not acted wisely in thoroughly secularizing their favorite school system. Are they not themselves rapidly coming round to this view Have not the Presbyterians and twenty two other Protestant bodies in New York and New Jersey solemnly recorded

their conviction within the last few days

that more religion should be introduced

into the programme of school studies

Have they not thereby fully acknowl-

edged that the Catholic advocacy of

religion in the school room is founded on

the strictest principles of parental rights? Catholics do not attack the Public schools, but we demand in fair play that we shall be accorded the same liberty to give our children a religious education, which we are willing to accord to our Protestant brethren, leaving them free to teach religion or not as they deem proper. The Catholics of the United States have been contributing long enough towards the education of infidels, and of Protestants who desire to impart a minimum of religious instruction to their children, and they have scarcely

even complained of the injustice done to

them by leaving to themselves the

burden of teaching their own children at

their own expense. But the situation in Wisconsin meditates inflicting additional injustice on them, and it is this which has caused them to assert their rights as freemen and citizens. The Wisconsin Legislature was not content with forcing Catholics to pay for two distinct school erstems. but it takes measures to put it in the power of the hostile School Boards to suppress the Catholic schools, under pretence of supervising them. This yranny has been very properly resisted at the polls, and the popular vote has resulted in a grand victory for freedom of education.

It is not to be doubted that, as the Guardian says, the press, that is to say that portion of the press which is dominated by fanaticism, will foam and fret because they cannot repress Catholicism, but Catholics have the right to resist oppression, and we are glad to see that they have done so, in this instance, with success. We would be glad to wit. ness that the victory were even more complete than it has been, placing Cath olic schools on the same footing as the Public schools. This would be the only fair solution of the school question in the United States, and there would be no injury or injustice to Protestants in the case. But since this cannot be at present, we heartily congratulate our Catholic brethren of the West that they have secured even partial justice by taking decisive steps for the repeal of the odious Bennet Law.

As regards the stand taken by the Lutherans, we need not say so much, The Catholics have little to do with the ferman teaching. All the Catholic schools of the State teach English. The Lutherans, however, wish the liberty of two opinions on the desirability of this, fame, how can it be expected that the though we confess we believe that a Irish people, with all their characteristic treated with the greatest consideration possible in regard to their native tongue, At all events, it is by the combinations and compromises of different shades of opinion that political issues are decided, and if Catholics and Lutherans were able to sink their differences in order to gain a degree of liberty which both desired they had a perfect right to do so.

It is further to be remarked that it was not the Catholics who deserted their party to gain their object in the Wisconsin elections, but the Lutherans. The Catholics were, for the most part, Democrats all along, whereas the Luther. ans were Republicans. It is always the policy which anti-Catholic journals adopt to throw all the blame on the Pope, just as the Guardian does, if Catho. lics are connected with the matter in the most remote degree. Why not throw the blame on Kasier William, or Martin Luther, on the present occasion, if there be any one deserving of censure?

By the way: why does our contemporary persist in calling Catholics by the nickname, "Romish?" To say the least, this is a breach of good breeding and even the laws of the country concede to us the right to be called "Roman Catho-

The Irish envoys are still meeting with extraordinary success in the prosecution of their mission. Everywhere they are greeted by enthusiastic audiences and large contributions are given freely to aid the cause of Ireland. At each of their meetings held in Worcester and their meetings neid in worcester and Lowell, Mass, and Manchester, N. H., over \$000 were subscribed, and at Pro-vidence, Rhode Island, over \$5000. It vidence, Rhode Island, over \$5000. In China, the Protestant Episcopal time to time, by the fact that our posis expected that America will contribute

THE NATIONALIST LEADER

Mr. Parnell's manifesto to; the Irish people, to which reference is made elsewhere in these columns, makes complete the breach between himself and the Lib. eral party of England. He accuses Mr. Gladstone of desiring to minimize the influence of the Irish people before the adoption of such measures as will give Ireland self government, and even when seif government shall have been given Mr. Parnell states that the Liberal party proposed still to retain much control for the Imperial Government in Irish local matters, particularly in the administration of justice and in the control of the Irish police force. Very justly Mr. Parnell demands that the future Irish Government shall have full control of all local matters, including the administration of the law, and on this ground, and on the ground of the entire independence of the Irish party from all entanglements with any English party, whether Liberal or Conservative, he appeals to the people of Ireland to sustain him in the present crisis, not only against Mr. Gladstone and Mr. Morley, but also against his own colleagues of the Irish Parliamentary party.

Mr. Parnell more than hints that his colleagues are in league to betray him and to sacrifice him on demand of the English Liberals.

When we reflect upon the services which Mr. Parnell has rendered to Ireland during the period of his leadership of the Irish party, it certainly has an a priori appearance of ingratitude to aban. don him in the hour of his greatest trial. Yet at this moment it would appear that the large majority of the party have come to the conclusion that they can no onger work under his leadership-and t is not through the fault of the party that this state of affairs has been reached. Mr. Parnell, in his manifesto, boldly accuses the other Irish leaders of conspiring with the Liberal leaders to sacrifice the aspirations of Ireland to the demands of an English party, which he assumes to be hostile to Ireland and to himself.

On the other hand, we find that the most trusted representatives of Ireland, those who have suffered most in Balfour's prisons on account of their patriotism, are with the majority in declaring that Mr. Parnell is no longer possible as their leader. It will not be readily believed that Messrs. Sexton, Davitt, Sheehy, Kilbride, Condon, and Roach, who have suffered for Ireland, have conspired with Ireland's enemies, yet these gentlemen, it is reported, have all decided against Mr. Parnell; and in this they are at egreement with Sir Thomas Esmonde, Justin Mo. Carthy, and all the delegates who are now in America, with the exception of Mr. Harrington. Mr. Harrington, too, te simply undecided, if the despatches be correct. He said that his heart is with Mr. Parnell, but that his judgment is against him on this occasion.

The difficulties which surround the Irish Parliamentary party, as seen in Tuesday's telegrams, are of the most serious nature and threaten to end in its utter disruption. Mr. Parnell has, so far, not offered any justification of the serious charges brought up against him in the divorce court. It is most lament. leader, has placed bimself before the people of Ireland. When the Liberal party of Protestant England calls love of purity in mora's and sanctity of domestic life, can all at once condone a public scandal, and continue to obey the commands and respect the authority of Mr. Parnell with the same loyal devotion and unquestioning readiness with which, so far, his simplest wishes were acceded to on every occasion of private or public interest. It is true that so far the Irish leader has not even touched upon the question that so agitates men's minds at home and abroad. It may be that he reserves his justification for higher authority and more confidential secrecy than is required of him by his tooardent followers. It must be allowed us, therefore, to withhold our judgment until the clergy of Ireland have spoken and until such trusted friends of Ireland's cause as the Archbishops of Dublin and Cashel have pronounced their final declsion.

From all appearances the unhappy relations of Mr. Parnell with Mrs. Captain O'Shea have brought on a crisis in Irish affairs which must be met manfully, and while we are disposed to condone much in Mr. Parnell's private social life, on account of his undoubted patriotism, we must place the good of Ireland above all personal considerations.

It is to be feared that the crisis which Mr. Parnell's course has brought on will postpone the settlement of the Irish question in a manner acceptable to the people of Ireland, though, of course, the private life even of a trusted leader ought not to have this result. The good cause, however, must win in the end, in spite of present difficulties.

Mr. Gladstone has certainly not

the Liberal party much control for ent in Irish local he administration atrol of the Irish stly Mr. Parnell Irish Government all local matters, ation of the law. d on the ground nce of the Irieh ments with any Liberal or Conhe people of Irehe present crisis, adstone and Mr. is own colleagues y party.

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cause of Ireland shall not suffer from the unforeseen and regrettable circumstances which just at present bar the way of her steady advance to self government, Meanwhile a deplorable division has

revealed itself in the Irish Parliamentary party. For twelve years past Ireland's could send to the British House of Commons. Her representatives stood spart an independent position and forced cent, in favor of the Separate schools, both parties to respect them. The ablest of all English etatesmen, Mr. Gladstone, first recognized how necessary it was to admit the justice of Ireland's demand for Home Rule, and settle the vexed question of peasant proprietorship, before any peaceful solution could be reached of what had now become England's as well as Ireland's difficulty. To his views came over such men as Lord Spencer, Mr. Morley, Sir others. For the first time in several centuries were the Irish people won over to an entente cordiale with their hereditary foes. Home Rule became the popular cry in England and Scotland, and now. zs the Irish refuges in America state in their immortal manifesto, cabled last Saturday from Circinnati, "when to compare this statement with the stand liberty is within our grasp all our fond hopes must be dashed to the ground and our personal and political sacrifices be productive of no fruit." Messra. Dillon and O'Brien, who have drawn up this declaration, also say : "We cannot but see destruction of the hopes of selfgovernment, happiness and peace, which, the third class, being only 42 per cent. but a few weeks ego, were on the point of being realized for our people, so tried by temporary certificates are not classified many years of sacrifice and suffering. What Mr. Parnell asks us to do is to sacrifice all the hopes of an early trustees of the Province are fully alive sattlement of the Inch struggle to to the importance of keeping their his resolve to maintain his personal posttion." The tried and trusted patriots now soliciting help in all the great cities of America express the hope that Mr. Parnell's sense of patriotism will withhold him from plunging Ireland into those horrors of dissension which so

an undeniable fact that these statements are true, and that the Public schools by far excel the Catholic Separate schools in every respect, and especially in the attainments of the teachers, and in the progress of the children. It has been repeated over and over again that the religious orders, who to a great extent teach the Catholic schools of the cities and large towns of the Province, have not certificates, and that, therefore, they cannot be as competent as the teachers of the Public schools, who must have

certificates. This reasoning is not correct, for, while we admit that the possession of a certificate granted in accordance with the law is one proof of competency in the teacher, it is not the only proof which is available, and sometimes its possession does not even imply the efficiency of the teacher. We have known several instances of teachers holding legal certificates who have been utter failures when placed in charge of schools, while religious teachers, even though they have no certificates are frequently, we may say almost always, quite successful in advancing their pupils.

The reason of this it is not difficult to discover. In a religious order, only those who prove themselves efficient are employed in teaching, and they devote themselves entirely to the office which they have undertaken, and as they ex pect to perform these duties for life they become every year more and more efficient in their fulfilment of

tions which have taken place between enced, and that as a consequence many them. In the present uncertainty we of the schools show but poor results, in ahali leave it to our readers to decide or the progress of the children. It is to suspend judgment upon the question evident that in this respect the of individual veracity between the two. Separate schools, where religious But we must express the hope that the orders are engaged, must have a decided advantage, and we have no doubt that it is to this in a great measure that we must attribute the fact that the average attendance at the Separate schools of the Province stands much higher in proportion to the number of children on the roll than at the strength lay in the unbroken phalanx she Public schools. At the Separate schools the average attendance of the children is 551 per cent, while at the Public schools from all English parties - they held is only 491, being a difference of 6 per

But it is not to be supposed that all the religious teachers are without certificates. We have no means of telling exactly the proportion of those who hold them, but as nearly as we can ascertain they are over one third of the whole number of religious teachers; and outside of the cities and towns where religious teachers are employed, the Separate school teachers hold certificates just as the Public school teachers do. Mr. W. V. Harcourt, the Earl of Ripon, and J. F. White, the Separate School Inspector, in his report for 1888, stated that out of ninety six lay teachers in the Western Division of Ontario about one half hold first and second class cert ficates. As these are chiefly in the rural sections and smaller towns it is not to the advantage of the Separate schools ing of the Public school teachers in the whole Province; yet we find that the Separate schools will bear this comparison. The total number of new first and second class certificates in the Public schools was, according to the report of the same year, 2805 as against 3865 of of the whole number. The old and in the report, but the figures which are given show that the Separate school schools in the highest state of efficiency

possible. We may further remark that even before the agitation which was raised against the French schools in the counties of Prescott and Russell, Mr. White was able to say in his report for the

often in her tregic and unhappy history have robbed her of liberty at the moment it was within her grasp, and will save him from undoing in one passionate hour the results of all his incomparable services to his country."

THE EFFICIENCY OF OUR SEPARATE SCHOOLS.

We have been so accustomed to find the anti Catholic press of Ontario, and anti-Catholic lecturers of the calibre of Mr. Jas. L Hughes, accusing the Catholic Separate schools of inefficiency that many people have actually taken it for an undeniable fact that these statements.

The same of the say in his report for the case in his report for the say in his report for the say in his report for the case in his report for the condition of Ontario, in 1886, referring to the French Separate schools of the French Separate sch number of teachers in these French schools—thirty—there were but two or hree who were teaching exclusively in French; nor are these, I am told, school in which English has never been taught, but the scarcity of teachers capable of giving instruction in both languages led to the engaging of those who knew only French, as that is the language of all the pupils in these particular schools."

Both Mr. Donovan and Mr. White, the two Separate School Inspectors, give a most favorable account, year after year, of the satisfactory progress made in the Separate schools of the Province, and of the efficiency and zeal of the teachers.

The oft-reiterated statements of the Mail and Mr. James L. Hughes in regard to the deplorable state of the Separate schools are absolutely without foundation

DIOCESE OF HAMILTON.

ZEALOUS PASIORS PAYING OFF L

CHURCH DEBIS. Vicar-General Keough, of Paris, has paid \$1500 of principal besides the interest on his church debt during the short time he has been in Paris. The ladies of the congregation are preparing a Caristmas tree to assist him in the good work.

BRANTFORD Rev. Father Lennon has been also very successful in obtaining subscriptions to reduce the debt on St Basil's.

HAMILTON-ST LAWRENCE CHURCH. The total amount collected at the open ing of this church, at the morning and evening services, amounted to a little over

\$900. FINANCIAL STATEMENT.

Last Sunday evening the Bishop visited St. Lawrence Church and preached at Vespers to a very large congregation. Rev. Father O'Suillvan officiated at High Mass

shown himself to be inimical to Ireland during the last few years, and others of the English leaders who are equally firm now in refusing to lock upon Mr. Parnell as the representative of Irish interests, have also shown themselves to be friends of Ireland. Such are Mr. John Morley and Earl Spencer. Their santiments are described from the control of the public has been dard for the control of the public has been the Mr. Parnell's sheet also face and the Minister of Education is at the policy of the Mr. Parnell's, and he dealed point blank many of Mr. Parnell's, and he dealed point blank many of Mr. Parnell's statements in regard to the political negotia.

\*\*Mr. Parnell's statements and proportion of the teachers of the Education and the Minister of Education is at the present engaged in considering the best in reply to Mr. Parnell's statements in regard to the political negotia.

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men of the congregation.

His Lordship was accompanied by Fathers McEzay and Halm. The new choir rendered excellent music and the congregation seemed full of enthustasm. Evaning sermons were also delivered by Chancellor Craven at St. Patrick's and Rev. Father Hinchey at the cathedral to very large congregations The sermons give addi-tional work to the zealous city ciergy and are highly appreciated by the people.

DIOCESE OF LONDON.

BISHOP O'CONNOR'S VISIT TO THE S RATFORD SCHOOLS.

Right Rav. D. O'Connor, D. D., Blahep of London, visited Stratford last Wednes day, and the scholars of the Separate schools and Loretto Academy prepared pleasing entertainments in his honor. His Lordehip first visited the school on Grange street, where the purils of that school as well as those of the Huron street school were assembled. A raised platform had been erected in one of the rooms and on this were seated about one hundred and fifty children. The school was nicely decorated with evergreens. As the Bishop entered the building ten little boys, wear-ing searlet sashes and "Welcome" badges, stood at each side of the stairway. During the entertainment these boys stood on each side of the room. Besides Blahop O'Connor there were present Rev. Fathers O'Neil of Kinkora, Breunsn of London, McCabe of Irishtown, McGrath (curate of St. Joseph's Church), and Rev. Dr. Ktlroy.
The Separate school trustees were also there. The proceedings opened with a fall chorus, "Greetings of Welcome," after which the following address on beha f of the girls of the school was read by Mis Mary Kelly, Miss Mary Burney pre-senting His Lordship with a beautiful floral design :

To His Lordship Reverend Denis O'Conno Bishop of London : To His Lordship Reverend Denis O'Connor Bishop of London:

With Jivons welcome do we, the children of Na. Joseph's school, Stratford, greet Your Lockship in our midst to-day. Since the solemn occasion on which you were consecrated Bishop of London, thus becoming our father, we have waited in suxions expectation for the hour when we would have the happiness of being presented to Your Lordship and of offering our loving trionse of respect and affection. We, the little lambs of this portion of the Master's vine-yard, feel that we may claim a special share of your pastoral care; since, through love of Him who said "Suffer the little ones to come unto me," you have devoted life and talent to the training of youth. Many are the fervent wishes we have formed for your happiness in the career upon which you have just entered. It is doubtless one of labor, sacrines and responsibility; but towe renders all things easy. The hand of a tender father has laid on you this happy burden, and the same sustaining hand will enable you to bear it through this land of exile, till the "Well done" of the Master greets you, and the Cross is exchanged for the Crown.

Then followed songs entitled "The Brook" and "Little Prue's Floral Offer ing," and a recitation, "Mary's Wish," after which Besil O'Connor read this address on behalf of the boys :

To the Right Rev. Denis O'Connor, Bishop of London, Ont.:

our beloved pastor, the Rev. Dr. Kilroy, to this noble cause.

As a souvenir of Your Loodship's first visit, we beg you to accept this floral corder—the tender emblem of a gentle shepherd's office. These flowers will lose their bloom and beauty, but our recollections of you will be ever fresh and tragrant.

It now remains for us to express the hope that God will give Your Lordship the wis dom necessary for the discharge of the duties of your nigh office and long spare you to enjoy the dignities of your position.

We shall ever pray that your episcopal barque may be waited by favoring breezes over a tracquil sea until it be anchored safe in the great haven of peace.

The crozier, presented by Edmin

The crozier, presented by Edwin

Seif-rlie, was very prett, being made of white and yellow chrysanthemums. Singing and recitations followed, and after the closing piece the Bishop thanked the children for their entersinment and the motives that prompted it, closing by making the next day a

holiday.

Next followed an adjournment to Loretto Convent, which was also taste-fully decorated with evergreens and flowers. After the singing of a welcome song, the following address, in verse, on behalf of the students of the academy, was read by Miss Minnie O'Leary, of

My Lord-A welcome warm and true has come From many a heart and many an honored home.

From many a nears and many an nonoreu home.

And we, your children, scarce can hope to bring.

A few poor buds, like wildlings of the spring.

Not very bright, indeed, nor very fair,
And yet perchance the children's earnest prayer

May win for you some sweet and sunny flowers.

That live and bloom in higher, holier bowers.

Bright be your pastoral diadem, my Lord, And full the harvest of your great reward; May He who always blessed our youthful days Extend His hand, in guldance o'er all your

ways; May every care be soothed to peace, until Love's we come calls you to the holy hill. Trus do we pray again, and yet again, May heaven's hosts repeat," Amen, amen." The address was beautifully hand painted on a large card. The programme

tions are the main or ultimate object. On being almost forced out of his retirement by his importunate curate, Father McGrett the D. McGrath, the Doctor was ushered into the presence of about fifty statwart Irish men, or the sons of frishmen, who had an address ready and a magnificent French clock in bronzs, which was handed over and presented in token of the esteem and affectionate regard in which the Doctor is held by all classes in Stretford but more expensively by the in Stratford, but more especially by the mentioned some of the many claims which the Doctor has upon the gratitude and esteem of the sons and daughters of Ireland living in Stratford. He spoke of the many sacrifices made by Dr. Kilroy for the education and the moral and religious training of the straining o for the education and the moral and re-ligious training of the rising generation. Loretto Convent, the parent of untold blessings to the people of Stratford, was established in their midst by the zeal, the self denisl and the gratuitous benefit the self denial and the gratuitous beneficence of Dr. Kulroy, and not only the Irish inhabitants, but citizens of every creed and race, owe a deep and lasting debt to the indefatigable and noble pastor, of whom all felt proud. Mr. Guerin requested acceptance of the accompanying testimonial and craved for himself and his brother Irishmen the Doctor's blessing, which all knelt to re-Doctor's blessing, which all knelt to re-

Dr. Kilroy, in reply, said he was op-Dr. Kilroy, in reply, said he was opposed to manifestations of this kind for
many reasons. But he had to yield to the
spontaneity and genuine good nature
which prompted the presence of so
many good men, whom he knew
to be good, and the presentation of
a gift for which he was wholly
unprepared, but for which he felt thank
ful, as it came from honest hearis and unprepared, but for which he felt thank ful, as it came from honest hearts and generous souls, than whom he believed no better or superior existed in Canada. Mr Richard O'Neil, President of the Stratford division, also addressed some few words of thanks to the location for his many sate of hind. some few words of thanks to the Doctor for his many acts of kind ness and benevolence to every one of his parishioners. The Doctor then lutroduced the gentlemen present to his capacious dining-hall, where sweet has the capacious dining-hall, where sweet has the capacious dining-hall, where sweet has the capacious distances were handled to the capacious were handled to the capacious were handled to the capacious distances. refreshments were bounteously dispensed.

Rev. Father Flannery delivered a lecture in St. Joseph's Courci, Stratford, on last Sunday evening. A very large assemblage of people was present, among whom several leading Protestant citi zens, who seemed much interested in the object of the lecture and impressed with the eloquent remarks of the rev. speaker. Father Flannery spoke from the text of the gospel:

"And then the king said to those who

"And then the king said to those who were on the right hand, come ye blessed of My Father possess the kingdom of Heaven, that was prepared for you from the fouddation of the world. For I was hungry and you gave Me to est, thirs y and you gave Me to drink, sick and you visited Me, in prison and you came to see Me. Amen, I say to you as often as you did these things to the least of these little ones you did them unto Me." little ones you did them unto Me. Most appropriately the Church warns

us at this season of the year of our solemn duties of prayer and meditation on the great truths of eternity. We are decay. The flowers, that exhaled so much sweetness and gladdened cur sight a few weeks ago, now lie withered and strewn. The shrubs and the plants and the forest trees are all be plants and the forest trees are all be reft of foliage, and a voice of warning is heard sighing through the leafless branches. In all nature the image of death is everywhere visible. Most fittingly, then, are we reminded in the Church ceremonial of the first Sunday of Advent, that we, too, feeble mortals, musi-soon pay the debt of nature, and be prepared to give an account of our stewardship. Death would not be quite so dreadful to contemplate if it were not followed by judgment. The unbeltevers so dread in to contemprate in it were not followed by judgment. The unbeltevers of our day deny the possibility of judgment; if it were possible they would deny the certainty of death. But the whole buman race, civilized and savage, Pagamas well as Christian, has always believed in a judgment day and a place af er death where virtue would be reward-ed and crime and vice visited with a just judgment and condign punishment. But although reason alone would suffice to convince us, Revelation has been added. God has spoken through His Prophets and His Apostles, and has told us that "it is decreed for all men once to die, and after death judgment"—that a day must come when we shall be all made manifest before the judgment seat, when they who mourned shall be comforted and the clean of heart shall see the face of God. But our Blessed Lord came in God. But our Biessed Lord came in person to tell us of its certainty and enter into detail of the dread day when He shall say to the wicked 'depart from Me ye accursed into everlasting fire that was prepared for the devil and bis angels." And, turning to the right, shall say in the words of my text. 'Come we blessed of My Esther. text, "come ye blessed of My Father, possess the kingdom that was prepered for you, for I was hungry and you gave Me to eat, thirsty and you gave Me to dribk, sick and you visited Me, in prison

and you came to see Me."

The rev. preacher then said that, as he came to lecture for the benefit of the St. Vincent de Paul Society, he would them, whereas the teachers of the Public achools expect only to devote them. The church was packed to the doors at selves to teaching for a few years at the most; and while the religious are

twenty minutes, and was listened to with breathless attention throughout. A large amount was realized for the Society of St. Vincent de Paul.

FORESTRY.

To the Eiltor of the CATHOLIC RECORD :

Sia—I shall be obliged by your laying these few lines before your readers:

The value of preserving a proper amount of forest throughout the country is in Stratford, but more especially by the members of the lately organized Ancient Order of Hibernians. Mr. Michael Guerin, who is county delegate, spoke on behalf of the Irish Catholics, whom he represented, and delivered an impromptu address of congratulation to Dr. Kilroy on his sixtieth birthday. He mentioned some of the many claims being done in this line, but was presented Outario, I saw much progress being made in planting tress, both for shelter and ornament. I should have travelled through most of Outario, to observe what was being done in this line, but was prevented by an illness of some months' duration I should be very glad, therefore, if some of my old accrementations and the contractions of my old accrementations are the contractions of the co of my old correspondents or others would take the trouble to send me a reply to the following questions, for use ou my has conowing questions, for has on my next forestry report, a copy of which will be sent to all who answer. (1) Whather and to what extent lines of trees for wind break or creament are

being planted and how those planted are

being planted and how those planted are thriving.

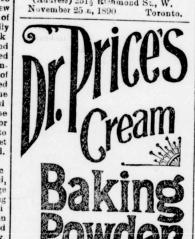
(2) Whether plantations of young trees have been planted and how they succeed.

(3) Whether cattle are fenced out of any portions of forest in your neighbor hood and how it answers. hood and how it answers.

(4) Any difference in climate, rainfall,

dritting of snow and so forth you may have observed since the clearing of the (5) What measures, if any, would be likely to improve the existing state of

Yours truis Address) 251½ Richmond St., W.
November 25.a, 1890. Toronto.



A Pure Cream of Tartar Powder. Superior to every other known. Used in Millions of Homes-

40 Years the Standard.
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BROCKVILLE BUSINESS COLLEGE. THE work in Book-kaeping is practical and thorough, the instruction in Penvine. The words per introduced the months from time of entering."—F. J. Cornell, Carleton Piges, Write for circular, Address FRED J. BLANCHARD, Principal

CATHOLIC - HOME - ALMANAO FOR 1891. The BEST YET. It Should be in Every Catholic Family.
PRICE 25 CENTS.

Address, THOS. COFFEY. Catholic Record Office, London. TEACHER WANTED.

LADY TEACHER WITH A 3ED CLASS
Certificate, to take charge of the justor department of the R C. Separate School of Araprior; state salary and qualifications—
REV. A. CHAINE, Apportor Oct. 632.2w TEACHER WANTED

MALE OR FEWALE FOR SEPARATE

Method section No. 6, Boundan holding
2nd or 3rd class certificate: duties to begin
ist January; send salary required, experience and testimontals to S McCornick,
sec. Eiginfield P. O 632 8w

TEACHER WANTED.

FOR THE ENSUING YEAR FORS. S.

No 3 Baddulph, a mele or female teacher holding a 2nd or 3rd class certificate; duties to commence Jan. 5; apply saining salary and giving testimonials and experience to WM. TOOMEY, Sec.-Treas., Lucan P. O., Oat.

TEACHER WANTED.

TEMALE: ONE HOLDING 3km CLASS.

TEACHER WANTED.

L'EMALE; ONE HOLDING 3RD CLASS
certineate; to teach the junior department of the R. C. Separate sensol of the
villegs of Waliaceburs, county of Kent;
duties to commence 1st of January, 1891;
duties to commence 1st of Januar

TEACHER WANTED. TEACHER WANTED.

FEMALE, HOLDING A FIRST OR SECTION on delass certificate, for Catholic Separate School, Tweed, Out., for 1891. Applications, with testimonials, will be received up to Dec. 20, 1800. Applicant to state salary required. None but no experienced teacher need apply; one capable of conducting a choir preferred. Address, Rev. John Fleming, Sec.-Frees, Tweed, Out. 633.2w

TEACHER WANTED.

A FEMALE FEACHER HOLDING A second or third class certificate, to teach the R C. S. School sections, Nos 3.6.4, of Anderdon. Daty to commence January, 1891. Send reference and state Fallary. Address. ACHILLE MAILLOUX, Sec. Trass., amberstong P. O. Oat. 632.8 TEACHER WANTED.

TEACHER WANTED TEACHER WANTED

TORSEPARATE SCHOOL NO.7, DOVER
Sound. Mass be capable of teaching
both English and Freuen. State time of experience and salary expected. Address
ALF-SED PINSONNEAULT, Sec.- Freas. S. S.
No. 7, Dover South. 63 2w

TEACHER WANTED. WANTED, A TEACHER FOR SEPAR-ate renoal, Paranill, holding second closs non-professional or third class profes-sional certificate. Second class professional and one having experience preferred. State salary and send testimonals. Address, H. B. QUARRY, Secretary, Paranill. 633 2w

TEACHER WANTED. TEAUHER WANTED.

TEMALE TEACHER, HOLDING SECond or toird class certificate, for Penetanguisaene school, second division (there
are three divisions). Apply, stating qualificarlin, references, experience, salary expected. Rev. Father Labourrau, Penetanguishese.



TENCERS FOR SUPPLIES, 1891.

The undersigned will receive tenders for WEDNESDAY, DEC. 3, 1890.

for the supply of Sutchers' Meat, Batter, clour, Ostmeal, Polanosa, Cordwood, etc., to the following Institutions during the year 1881, viz:—
The asylums for the Insane in Toconto, London, Kugsuon, Hamilton and Orillia; Lie Centra Prison and Mercer Reformatory, Toronto; the Reformatory for Bays, Penetaguishene; the Institutions for the Deaf and Dumo, Belleville, and the Bilind, Brantford.

and Dumb, Belleville, and the Blind, Brant-ford.

Fwo sufficient sureties will be required for the due to filment of each contract.

males, foronto.

The lowest or any tender not necessarily accepted.



ALBERT GAUTHIER IMPORTER OF ERONZES CHURCH OBNAMENTS

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Fings, Budges, Etc., Etc. 1677 NOTRE DAME ST. MONTREAL.



**\*\*\*\*\*\*\*\*\*\*\*\*\*** 

11 ROWLAND ST., DETROIT, MICH.

#### Bereaved.

Let me come in where you sit weeping—aye, Let me, who have not any child to die, Weep with you for the little one whose love I have known nothing of.

The little arms that slowly, slowly loosed Their pressure round your neck—the hands To liss such arms, such hands I never knew, May I not weep with you?

Fain would I be of service—say some thing Between the tears that would be comforting. But ah! so sadder than yourselves an I, Who have no child to die. -Jas Whitcomb Reilly in November Century

INTERESTING MISCELLANY.

"Moneignor" Bouland, not unknown in this section of the country, bobs up now as pastor of a Galifean chapel in Paris, having cast his fortunes for the time being with "Pere" Hyacinthe and his crowd. Unless this chapel is rich in revenue, the "monsignor" will not remain attached to it long, however, and, industry from Haschuther, experience. judging from Hyacinthe's experience, Galicanism is not exactly an ecclesiastical gold mine.

THREE OF A KIND.

Horace Greely once refused an increase of salary upon the ground that he did not think his paper could afford to pay it.

Mr. Bliss, President of the Boston and Albany Rathroad, has just declined as increase of his salary from \$12 000 to \$20 000 with the singular explanation that

do not believe my services are worth any more than I am now receiving."

Mr. Powderly, on Monday, succeeded, with difficulty, in persuading the Knights of Labor to reduce his salary from \$5,000

There are a great many peculiar men in this world.—Cincinnati Enquirer.

A BIBLE NARRATIVE VERIFIED. A SIBLE NARRATIVE VESIFIED.

A singular experiment has just been made in Palestine for the purpose of testing the accuracy of Dr. Colenso's statement that the people of Israel, after they had crossed the Jordan and were assembled in the valley between Mt. Etal and Mt. Gerizim in obedience to the command Moses had given them, could not possibly have heard the curses and blessings from the heights as told in the twenty seventh the course of Dantaronomy.

Cuapter of Dauteronomy. Several friends who were on the spot determined to put themselves into the positions occupied by the children of Israel, and, accordingly, providing themselves with Bibles. Two Scotchmen as cended Mt. Edal and two Welshmen as cended Mt. Geriz'm, which are each about three thousand feet above the level of the sea, while the rest of the party remained in the fertile valley below, which is about

fine hundred feet deep.

Then one of the Scotchmen, taking upon himself the part of the Levites of old, proceeded to read the curses, while his Welsh friends from Mt. Gerizim replied with the blessings. Both of them were distinctly heard in the vailey, and the party standing there reverently responded with the amens.

#### A RECEIPT FOR ST. PETER.

A Canadian Indian of one of the Cana. dian tribes, in making his confession to the black gown on one occasion, accused himself of having stolen two dollars from a Protestant minister. He was told, of course, that he must make restitution. Accordingly the red man, who in baptism had received the name of John Baptist, set out at once to give back the stoler money. Presenting himself at the minis-ter's house, he said:

Me rob you. Black gown said to me John Baptist, give back money."
"What money?" asked the minister,

ting."
"What else do you want."

die first, me die after. Do you see?

'No, what do you mean?' Listen more. Dat mean much, dat nean all. Me knock at door of heaven; great chief St. Peter open, and say: Dat you, John Baptist? What you want? Me answer: Me want to go in house of Great Spirit. And he tell me: But your Me say : Black gown forgive And St. Peter he say: And what you stole from minister you pay back?—Show receep. Poor John Baptist bad fix; no receep. Have to go galiop all over the black pit below to find you. No true religion, no heaven."

A PLACE OF SILENCE AND DESOLA-

Little is known and rarely told of the Death Valley, in many respects the most remarkable of the natural wonders of

Imagine a trackless waste of sand and rock, shimmering under the rays of a more than tropical sun, hemmed in on all sides by gigantic rocks and mountains whose very impress is that of eternal desolation, and you have a fair idea of Death Valley. Geographically it is the Death Valley. Geographically it is the sink of the Amargoea River, which is quite a marvel itself. It rises in the Western Slorras about two miles from Western Slerras about two miles from the California line, and flows southward for ninery miles when it disappears from sight in the bed of an ancient lake at the foot of the Resting Spring Mountains. A little further south it reappears and continues another sixty miles when it sgain returns to its subterrangan channel. Still returns to its subterranean channel. Still again it resppears and flows nearly one hundred miles, when it finally disappears in the sink of the Death Valley, quite a

remarkable river.

Death Valley is about eight miles broad
by thirty five long, and comprises some
three hundred square miles of the most God-forsaken country in the world. looks as if suffering from some terrible curse, such as we read in the Scriptures. It lies far below the sealevel, in some places one hundred and sixty feet. No

to cool the burning sanl. Bright steel
may be left out night after night and
never be tarnished. Nothing will decay;
a dead animal will simply dry up like
parchment and remain so seemly forever.
No sound is ever heard; the silence of
etermal decolation returns autoreme. It is a eternal desolation reigns supreme. It is curious geological formation, only paral-leled in one other instance—that of the Dead Sea The rocks, lava, bacait, and Dead S.a. The rocks, lava, baralt, and granite show the volcarie formation, which probably accounts for the poisonous quality of the air. It is said that noxious gases are emitted from the numerous fisres in the rocks.

Reclamation of vast tracks of land will be accomplished, but Death Valley will never see a plough. It is forever destined to remain in its state of primitive barrenness By the workings of some mysterious cause the place is hostile to life. It is avoided alike by man and beast. Geologists tell us it is a striking illustration of the condition of the whole world at an early geological epoch.

A ROMANTIC ORGAN GRINDER. Tae old woman who plays the hand organ at the corner of Ninth and Vine

treets, Philadelphia, has a history.

The old woman is a Swede and cannot speak a word of English. To a reporter who speaks her language she told the story of her strange and romantically eventful

"I was born." she said "on the 4 h day of August, 1817, in Werinland, Sweden, and am now, you see, seventy three years of age. My name is Anna Suenson. That is not my full name, but it is enough and will do. Our family was well known in Sweden and also in Russia; in fact, our family is Russian.
"In the time of Catharine our family

estates were the largest held by the nobil of the Vasa dynasty. I never knew her, as she died when I was born. You see that on my mother's side I am of royal linesge, and on my father's side I decended from the proudest of Russian anistocracy. My father was a proud man, morose and stern in the extreme. The soldiers in their summer camp at Visby, whom he commanded, would often be flogged by

his orders for some trifling offense.
"I remember little of Werinland, for as a child my time was passed in the school at Stockholm, and as a young lady I was at court more than anywhere else. When I was twenty years old we were at our Stockholm home and daily in attendance at the palace or at Dottingholm.
"I was the especial favorite of the

Princess Eugenie. I was constantly her companior. She loved me and spoke to me as I think my mother would have

done.
"There was at that time a nobleman named Baron Phegren, of high rank, but as poor as a beggar. He had a son Carl, a captain in the navy, whom I had met at the Court balls and receptions. Carl and I during that summer met very often. We walked and talked and rowed together until I found that I loved him.

"Princess Eugenie said to me one day, Ab, my dear, this love of Carl's will give you trouble some day.' I smiled at her, but thought nothing of it. But one day at Dottingholm, Carl told me he would at once speak to my father. I hated that, but I said, 'Yes do so,' and he went away happy. Poor Carl! I don't know what passed between him and my father, but on the next evening my father sent for me

to come into the library.

"I went there. He was tall, cold, and stern, a man of iron. 'So, so, my little counters,' he laughed, 'you love Carl, do you? Well, well, I'll soon stop that,' and then he began to tell how poor Ca I was, that he wanted simply my money, that he was a bad man. On! how that night comes

"Two dollar me stole you, me bad savage; but now me good Indian, me heap corry. Here you money."
"All right, do not steal any more. Good day, John Baptist"
"Good day no nuff; me want odder the stop of the stop our room; you shall never marry Carl Phegren—never."
"Carl met me the next day in the gar

"Carl met me the next day in the gar "What else do you want."
"Me want—what you call, yes receep."
"A receipt! What do you want of a receipt? Did the priest tell you to ask for it? You stole from me, you have restored the money. Isn't that enough?"
"Listen: "You old, me young; you die first, me die after. Do you see?"
"The sead, and then, without watting for an answer, he urged me to leave Sweeden, to go with him to America, to build a little home here in the land of the free. I would not. I could not I respected my father. I did not want him

o curse me. "Then Carl left me, and I never saw him again. A few days afterwards they found him on the beach at Waxholm dead, with a buliet in his heart. They never knew whether he killed himself of

was murdered. "I lived on. I was alone, that was all. One day father told me I was to marry. He had a husband for me. I refused to obey him. Then in his passion he struck me, and as I lay on the ground he told me he would kill me as he did Carl. He stopped as he said that, and then quietly with a white drawn face he left

me alone.
"My father was a murderer! "I left the house that night. I left Sweden shortly afterward. First I went to London, then I came to this country I saw notices about my strange disay pearance in the papers, but I wanted

only to die. "I went through your rebellion as nurse in the south. Then I wandered from one place to another, and I descended still lower and lower in the social scale,

until now I am what you see me.
"Little do the people who give me cent for my poor organ music think that once I was a belie of the old world's noblity—that I denced with kings, and that the blood of the Vasa is running in my veins."

Catarrh In the head Is a constitutional Disease, and requires A constitutional remedy Like Hood's Sarsaparilla, Which purifies the blood, Makes the weak strong, Restores health.

J. H. Earl, West Shefford, P. Q, writes "I have been troubled with liver complaint for several years, and have tried different medicines with little or no benefit, until I tried Dr. Thomas Eclectric Oil, which It lies far below the sea-level, in some places one hundred and sixty feet. No friendly clouds appear to intercept the scorching heat. The thermometer registers one hundred and twenty-five degrees week after week. No moisture even falls good for horses as for man."

Catholics will patiently bear with many calumnious denunciations of their relig

ion. They hear the foulest falsehoods retailed about the Sovereign Pontiffs of the Church, and about priests and prel ates who have led boly lives and have been bright and shining examples of Christian virtue. They hear outrageous and blasphemous misrepresentations of the doctrines and ceremonies of the Cauren, and only pity the ignorance or the malice to which these misrepresentations owe their origin.

But there is one thing that no Catholic

But there is one thing that no Catholic heart can endure. It is contempt for the Blessed Virgin. All dise a Catholic can bear. But a word of disrespect, an epithet of contempt applied to the Holy Mother of God he cannot bear.

We read occasionally of some ranting Protestant "missionary" in Maxico, or some other Catholic country, getting his head broken or being otherwise rudely treated. Our Protestant newspapers take

treated. Our Protestant newspapers tak the matter up and characterize the injured person as a "martyr." Frequently our secular newspapers refer to such incidents as proof that there is not liberty of opin-lon or freedom of speech in Catholic countries. Yet each of these ways of countries. Yet each of these wave of looking at the subject is a mistake. When ever these occurrences are thoroughly investigated, it is found that the Protes ant so-called mesionary brought his punishment upon himself, and, in platin Eaglish "got no more than he deserved ;" that instead of confining himself to what even according to Protestant ideas, legitimate missionary work, he resorted to calnumbous misrepresentations of the Catho-ic religion, and ridiculed and cast con-

tempt on the love and veneration of Catholics for the Blessed Virgin.

In this, and especially in the contempt shown to the Blessed Virgin, is to be found the true explanation for these out. bursts of Catholic indignation, whenever

they occur. Nor is this strange. On the contrary, it is in perfect accord with the warmest, deepest, strongest impulses of our common human nature; with the purest, holiest promptings of our hearts. Who is so dear to us as our mother? What man, who is a man, that will not resent an insult to her? We may be the lowest

of the low, the most abject and deepicable and craven of all despicable, craven human beings. We may, from salf cou scious unworthiness, from conscious degradation, from conscious cowardice, bear without attempt to resent or retaliate, all manner of reproach and contempt, but who is there that retains even a vestige of manliness who will endure without swif indignation an expression of repreach against his mother?

Now, what belongs to our nature as we were created, what is inherent in it, is pure, and true, and good, as having been given to us by Him who is the perfection of purity, and goodness, and truth. And what thus by virtue of our creation is a part of our nature, that true religion develops, strengthens, and sanctifies. The love, the reverence that naturally we have for our mother, religion recognizes and sancties as a duty. Honor thy father and thy mother; love thy father and thy nother, is a divine commandment which stands next, in the order of

obligation, to that what which enjoins upon us to honor and to love God.

Catholics understand this, feel it, recognize it. Their religion teaches it to them the deepest instincts of their hearts prompt them to accept it. And who, emphatically, is their Mother, but Mary? The mothers who conceived and brought them forth, in the due course of nature, are their natural mothers, and the instincts of human nature unite with the teachings of their religion to impel, oblige them to

been religion to imper, collectem to love and reverence their mothers. But Mary is our mother in a higher, deeper sense. She is the mother of the Word Made Flesh, the Incarnate Son of God, our Divine Lord and Redeemer. As He is our "Eider Brother," and we are His we now understand the word misery. brothers by adoption, not in figure of speech, but in actual reality and truth, so is Mary really and truly our Mother. As a mother, she loves us, and to her, as being our mother, our devout love and reverence go forth.

Our earthly mothers we love. They, like ourselves, are fallen, imperfect, human beings. Taey, like ourselves, have faults and imperfections, great or small. Yet, despite all these, we love them, be cause they are our mothers. But our mother Mary, though a human creature, ike ourselves, was, by the abounding grace of God, kept and preserved in and from the moment of her conception, free from every fault and imperfection, from every taint of them and of sin, innocent every tant of them and of sin, innocent, pure, immaculate. She loves us with more than a mother's love, and we, there fore, correspondingly love her.

The Sacred Scriptures declare that in

Jesus Christ our Divine Lord and Redeemer, we have "an advocate with the Father" Therefore, in Mary, the Mother of Jesus Christ, our Dvine Lord and Radeamer, we may well believe and do believe we have "an advocate" with the Son of God, and, through Him, with the Father Nay, we cannot stop here Was not Mary the Spouse of the Holy Ghost, the Third Person of the Blessed and Undivided Trinity? Is she not still His Spouse? Has that relation, that holy union, ever ended? How could or can it

Thus Mary, our Mother, stands in the nearest closest; most intimate, most lov-ing relation to each and every Person of the Blessed and Undivided Trinity, possible to any being created by the omni-potent power and infinite goodness of

Thus, as at once most close and dear to God, and, in virtue of this, most powerful with Him of all created beings, even beyond angels and archangels, and yet a human being—our Mother—how can we fall to give to her our warmest love, our highest reverence

Tois is the Catholic faith. This is the belief which in the innocence of infantile childhood, the purest, deepest instincts of their hearts, united with the teaching of their religion, indelibly impress on Catho lics-love, warm, fervent love ; reverence, profound reverence, reverence for Mary all other treatment.
surpassing that which we have for any Minard's Liniment cures Dandruff.

ONE THING THAT CATHOLICS OTHER OF THE BLESSED VIRGIN.

OF THE BLESSED VIRGIN.

other of God's created beings, be they angelic spirits or buman beings.

This is the Catholic faith. What can angelic spirits or human beings.
This is the Catholic faith. What can be more reasonable, more just, more true?

FRENCH INFIDELS.

CALLING BACK THE SISTERS OF CHARITY.

"I am an Athelst and a Materialist. I When a man openly makes this declaration he will scarcely be suspected of elericalism—even in Paris. The person who has just proclaimed his creed (or non-creed) in these terms is no other than the eminent surgeon of the Paris hospitals. eminent surgeon of the Paris hospitals. Dr. Despres, who is also a member of the Chamber of Deputies. The reader the Chamber of Deputies. The reader will be surprised to learn that, in this latter capacity, Dr. Despres is about to make an interpellation in favor of the restoration of the Sisters of Charity in the now laidsed bospitals of the French capital. And this is what the A-heist sargeon had to say on the subject to the interviewer from the staff of the Evenement: "I owe it to myself to demand the re installation of the Sisters, and I am convinced that all honorable and I am convinced that all honorable men will approve me. When I was elected Deputy for this arrondissement, of which I have been an inhabitant for thirty years, the question of the Sisters formed the electoral platform. I have never changed my opinion on the subject, and I could not fail to make the intended suterpellation when the Chamber meets. Besides it is nothing more than the renewal of the question which I addressed to the Minister of the Interior at the end of the last session. The 'previous question' was moved, and my question was shelved on account of the absence of the deputies who have voted with me. The battle is won in pubvoted with me. The battle is won in pub-lic opinion. It only remains to persuade the Chamber of the necessity of restoring the Sisters in the hosoitals. Idon't think I shall have much difficulty in doing so. I shall be believed readily, when I, the surgeon of the Charite, declare the abso-lute necessity of the care of the nuns. I am an Atheist and a Materialist. I be lieve neither in God nor in the devil. Nevertheless, I still hope to see the Sisters of Charity once more at the bedside of the

sufferers." In reply to further questions Dr. Des-pressaid, among other things: "Under the present management, our hospitals are the present management, our nospitals are refuges for employes and no care is taken of the sick. The women who are willing to become sick nurses are incapable of anything else. I am, therefore, interested in the question from the social, humanitarian, and professional point of view, since I am a hospital doctor. More over, I repeat, public opinion is so decidedly with me that my nolitical adversaries edly with me that my political adversaries who in 1887 inscribed the laidsation of of the Paris hospitals on their electoral programme, had not a word to sav about it in 1890. Why? Because they felt that

It in 1890. Why? Because they felt that the electors were not with them.

In my opinion everybedy would gain by seeing the Sisters of Charlty once more in care of the sick. These poor girls are legion. They have devoted themselves, and will continue to devote themselves, to the sick. Do what you will, and say what you will, they alone have the real vocation to self-sacrifice and charity.

charity. WHO MADE ENGLAND GREAT AND FREE ?

A religious controversy of no little interest is at present going on in the pages of the Hallfax Courier The Ray. pages of the Hallax Confer in the News, Father Lynch, of Manchester, is tek ing part in the controversy. The following powerful passage, in which he deals with a common accusation made by Protestants, is well worthy of reproduc-

Mr. Wentworth asserts that "England is indebted to 'Romanism' for the misery and dark ignorance of the Middle Ages.' Yes, misery forsooth, when in our large towns at this moment every sixth death takes place in the workhouse. There was no misery in the Middle Ages—such as downents, which studded the face of broad England, were simply the inheritance of the poor. There were no Poor Laws then, nor was there any need for them. The poor were everywhere helped by the monks, and it was only when Henry VIII, whom Dickens calls a blotch of blood and grease on the history of England, robbed the poor by taking their endowments from them and giving them to his greedy nobles that a necessity arose for the Poor Law.

for the Poor Law.

Ignorance and misery, forsooth! Yes the ignorance which founded Oxford and Cambridge, the two great centres of Eugland's learning. The ignorance which established the Parliament of England under a great Catholic statesman and laid the foundation of English liberty. Yes, the ignorance which covered Eagland with those glorious cathedrals, which, for their architectural grandeur, made England the eavy of Europe.

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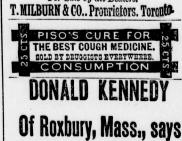
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backache to scrofula, inside and outside, and of course it makes a disturbance in your poor body, but the fight is short, you are better by the second bottle; if not, then tell me about it, and I will advise. I will, however, in the future, as in the past, answer any letter from a nursing mother.

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A Regret,

Oh could we but have seen, while they were Ours,
The grace of days forever passed away;
Had we but felt the beauty of the flowers
That bloomed for us before they knew

decay; Could we have known how we should yearn in vain looks and smiles no more to greet our or how the fruitless tears would fall like

rain
For hours of sweet communion, vanished
quite;
Their worth to us, had we but better known.
Then had we held them dearer while our own,
And kept some salvage for the joys o'erthrown
And loneliness itself had found us less
alone!

-The Century.

FIVE-MINUTE SERMONS FOR EARLY MASSES.

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New York Catholic Review. FOR TWENTY-SIXTH SUNDAY AFTER PEN-

TECOST —SIXTH AFTER THE EPIPHANY. "Giving thanks to God the Father."—

"Giving thanks to God the Father."—
Epistle of the Day.
Although thanksgiving to God in the time of prosperity, dear brethren, is a thing often left undone, this neglect at such a time is not because giving thanks is a duty difficult of performance. For the failure to comply with this obligation we owe to God does not then arise from burdensomeness, but from want of thought or from carelessness. or from carelessness.

And so it is usually enough to remind of God's bounty, those who are receiving good things and who are forgetful of the debt of graitude due to God, and they will acknowledge in some way and more or less perfectly the dispensation of Divine Providence in their behalf.

Providence in their behalf.

It is in adversity that the duty of giving thanks becomes hard, and the difficulty of submitting to God great, because the operation of His Providence is at variance with our views. We begin to feel the weight of the yoke ond heaviness of the burden, unmindful that Truth Himself has declared "My yoke is sweet and My burden light." Just now I would bring before you especially the motives which should urge us to thanksgiving, even at the time when desolation seems to reign triumphant in the city of soul. triumphant in the city of soul

My brethren, if there be any one truth more certain than the rest, it is unquestionably this: that God is dealing with us individually in a spirit of mercy and love. Holy Writ supplies evidence of this so abundantly that there is scarcely a page of the Holy Book which does not gleam with the brightness of divine love and mercy. From that hapless day whereon our common father forfeited God's love for love of woman. God's mercy has been for love of woman, God's mercy has been around about the sons of Adam and God's around about the sons of Adam and God's grace has been struggling with each one of them for mastery over concupiscence. A strange spectacle this indeed, and full of mystery! Omnipotence pleading with weakness, that weakness might become strength! Strange indeed and mysterious, yet divinely true! And what God has done and was doing and is doing for the individual, is especially manifested by what He did for the people which He chose for His own.

Behold Israel in Egypt! The faithful nation is subject to hard masters. The dark night of bondage is upon the race. Yet it is not always night. The dawn begins to break, Moses' voice is heard, and soon the sun of day pours down upon scattered hosts of Pheraoh falling beneath the might walls of water in the depths of the sea! The Jewish people are in the wilderness—in an arid land where there is no way and no water. Alone? No, for their God goes before them in clouds by day, and by wight in flames of five by day, and by night in flames of fireever present testimonies of His merciful His people have not bread nor Manna from heaven and flocks of quail supply their deeds and from the springless rock fountains of sweet waters

gush to querch their bitter thirst and ease gues to quere their other thirst and ease their weery limbs. Oh God our God how wonderful art Thou in Thy ways! Behold this notion wandering for forty years, often forgetful of Thee, sometimes murmuring against Thee, yet upon them is lavished the tenderness of a loving God.

The Jewish race are God's dealings with it are but types of the condenses of th it are but types of the soul and Divine Providence, which is constant and active and intelligent and which is exercised for each of us disposing the means to the end, and the e d is God Himself. Whatever the means may be that Providence orders, they are good, indeed they are the best for

Whether it be heat or cold, hunger or plenty, joy or sorrow, that leads us to God, let us thank Him for it, for it is good Let us trust Him for He is faithful, and let us bless Him for He is merciful. Let this be our daily confession to Him, "the mercies of God I will sing forever."

ANGLICAN DECISIONS.

The Archbishop of Canterbury has delivered judgmont against Rev. Dr. Edward King, Bishop of Lincoln, who was charged with ritualistic parctices, regarding the jurisdiction of the ecclesiastical court and his obligation to obey the rubricourt and his collection to doey the rubri-cal directions in the prayer book. The Archbishop suspended judgment in regard to the Bishop's rubrical irregular-tities. The mixing of water with the wine used in the act of consecration, the Archbishop holds, infringed on the law of the Church, but the use of a mixed chalice prepared beforehand did not offend the ecclesiastical law. The charge against the Bishop regarding absolution was dismissed, it not being supported by the evidence. The Archbishop decided that Dr. King's action in turning his face to the east during communion, and thus making his manual communion, and thus making his manual acts invisible, was illegal. The acts must be visible to the congregation. The singing of the hymn "Agnus Dei" during communion was not illegal. The Archbishop holds that the placing of lighted candles upon the altar for ceremony during the services when they are not wanted for light is not illegal, although such act is distasteful to many although such act is distasteful to many communicants. The Bishop, he says, is quite unjustified in making the sign of the cross in pronouncing absolution and the cross in pronouncing absolution and the benediction. Each side was adjudged to pay its own costs.

OUR BOYS AND GIRLS.

UNDER THE CURFEW BELL. BY ROSE HARTWICK THORPE.

BY ROSE HARTWICK THORPE.

T'ward the church the gray old sexton Wandered slowly. He has ne hand that should wake the tweet bell echoes of the "curfee" in the land.

Down the daily-bordered path way, Like a gleam of sunshine bright, Came a little fairy figure, Golden-headed, clast in white: Eurnest browed and face upiffied. Dimple hands that sooght his own: Rosy lips just touched with pathow. As they made her trouble known.

"My dear mamma's gone to Heaven. Please, sir, where is Heaven, say? I asked papa all about it. But he doesn't know the way."

And I wants to find my mamma in the piace where sne has gone. But I'm afraid I might get losted if I went there all alone.

Mamma said papa must bring me wafe to be in Heaven some day: But he telled me, when I asked him, That he didn't know the way."

"Heaven is there." He pointed upwards.

That he didn't know the way."

"Heaven is there." He pointed upwards, And the fair child's wondering eyes Only saw the tail, old belfry.

Dark sgainst the snowet skies.
Then he nastened to his duties,
Left the wee one standing there,
With the glory of the sunset.
On her face and in her nair.
'I will find mamma." she murmured,
As she entered at the door;
Summer sunset paled behind her,
Gloomy shadows stretched before.
Up the stairway of imbed the baby.
Upward to the helfry tower;
Saw the stair eyes looking downward,
In the solemn twilight nour;
Saw the street lamps glesming upward
Through the shadows, gray and dim,
And the helf's great fron rim;
Stood alone twist earth and Heaven,
Waiting for the angel hands.
That should bear her safe to mamma
Through mysterious border lands.
Sudderly the great tongus trembled.

Sudderly the great torque trembled, And the fair child's wordering eyes saw the black dome banging or her Sway sgainst the dark'ning skies; Then, a crash, and ere the econe O'er the bills had ceased to ring, Little Pearle was with her mamma, In the palace of the King.

Be noble toward an enemy. The man Be noble toward an enemy. The man who does you wrong has need of pity. To be injured is a less misfortune than to be the injurer. He who defrauds make holes in his own pocket by which he loses more than he steals. He who slanders, wields a sword which he holds at the point: his own hands receive the wounds. The wrongdoer is the man who is down; his own sins have struck him on the earth. Rather help him up.

STUDY HARD.

Boys and girls should look upon it as a sacred duty to study as hard as they can. First of all they should do so to please the parents God has given to them; and, parents God has given to them; and, secondly, to prepare themselves for the work of life, which is always hard, no matter even if the riches of the world come to cease it. There must be no neglected hour of study, no occasion let pass by in which some effort should not be made to have their whole being odn. be made to have their whole being educated. There would be no need of saying these things if the young people could stand in the shores of the old and see all things as the old people have seen them; and found their true valuation.

THE POLITE FRENCHMAN. When Gen. Moreau was in the United States he was once the victim of a rather droll misunderstanding. He was present at a concert where a piece was sung by the choir with the refrain:

"To morrow, to morrow."

Having a very imperfect knowledge of
English he fancied it to be a cantata given
in his honor, and thought he distinguished the words :

"To Moreau, to Moreau." Each time the refrain was repeated the rose to his feet and gracefully bowed on all sides, to the great astonishment of the audience, who did not know what to make of it,—Le Figaro."

CARDINAL NEWMAN'S HUMILITY. Cardinal Newman was notorious for his consideration for others, which the following anecdote illustrates:

It is the custom for the Oratorians to take their turn in waiting upon the others at meals for a week at a time, and for this purpose they wear an apron. A few years back a novice, after taking his turn, had to serve for an extra week, as the one

upon the community for the remainder of the week himself.—London Tit-Bits.

THE GIRL THAT EVERYBODY LIKES. There is a type of a girl that every-body likes. No body can tell exactly why, but after you have met her you why, but after you have met ner you turn away to some other woman and you say, "Don't you like Miss Grosvenor?"

Now the reason you like her is a subtile one; without knowing all about her you aside into the mud when crossing the street because three constables stand so the the parrow crossing is blocked. He

she is the girl who is not "too bright and good" to be able to find joy and pleasure all over the world.

She is the girl who appreciates the fact that she cannot always have the first choice of everything in the world.

She is the girl who is no aggressive and does not find joy in inc ng aggressive people.

She is the girl who has tact enough not

to say the very thing that will cause the skeleton in her friend's closet to rattle his

She is the girl who, when you invite her any place, compilments you by look-ing her best.

She is the girl who is sweet and

too, who could not comprehend it, and to whom it was a dim, occult, mystical saying; they wanted an explanation of it. Poor things! and we had no explanation to give, for this is one of those sayings for which no explanation will suffice; it must be felt to be true; no amount of commentary can else make it appear. To work is the human mission; he who shrinks from labor shrinks from labor shrinks from labor shrinks from labor shrinks at the so pose of his existence. It is sad that to so many thousands of persons now-a days it should be necessary to say this."— Chambers' Journal.

of darkness through which I have ever passed have been greatly alleviated by throwing myself with all my energy into some work relating to others."

"Between vague, wavering capability," wrote Carlyle, "and fixed, indubitable performance, what a difference! A certain inarticulate self consciousness dwells dimly in as which confirms.

From Harper's Weekly. It was in Topperary a few months ago that a popular pastor, Father Humphreys,

POLICE ESPIONAGE IN IRELAND.

was espled on the street in a predicament familiar to members of Parliament from Ireland—that of being "shadowed."

Here we understand that word to mean a following by stealth on the part of a detective; but in Ireland the direct meaning is applied. The detectives are police. detective; but in Ireland the direct meaning is applied. The detectives are policemen, and they stick as close to their victim as his shadow. Good Father Humphreys cannot leave his door without being joined by an armed policeman, who walks close by his side, keeping step, whilet another member of the Royal Constabiliary stables ellerity healted. whilst another member of the Royal Constibulary stalks silently behind. He goes into a parishloner's house; his shadows wait by the door. He enters a shop; the shadows follow, and listen eagerly for some word which may justify the local magistrate, according to the frightful perversion of justice which obtains, in clapping the Father in jail. If one of his shadows can entrap him thus, or, still better, if he can be goaded to a push or a justie which can be considered.

push or a jostic which are insult to the sacred profession of constabularism, he will be promptly hustled into the bridewell. Meantime his friends are watching him from a window, vastly amused, it is to be feared, at his plain disgust; for when he stops to look in a wingust; for when he wingust; push or a jostle which can be considered an insult to the sacred profession of conlatter looked up and said:

"But were not you waiting last week?"

"Yes, Your Eminence," replied the novice, "but So and so (naming the absent one) is away and I am taking his place."

"I can't allow that," said the Cardinal, and rising from his place he made the young man take off the apron, which he donned himself, and, bidding him sit in the seat which he had vacated, waited noon the community for the remainder of friend seems by contrast a joke. He friend seems by contrast a joke. He opens the window, holding a small square

towns in Ireland.

It is release is the result of him to do so! His release is the result of another amusing complication, calculated, like all the rest, to educate the Irish to internal medicine in the treatment of scorn of magistrates and lawgivers, from this case is telegraphed.

His case is telegraphed

Caneumntion Cured. scorn of magistrates and lawgivers, from the Queen down. His case is telegraphed at once to Westminster, and the Irish members vow vergesuce. The Appropri-ation Bill is on its way back to the House She is the girl who, whether it is warm of Lords, whence it will soon reach the or cold, clear, or stormy, finds no fault with the weather.

On Lords, whence it will soon reach the or cold, clear, or stormy, finds no fault when the cold is the House of Lords, whence it will soon reach the or cold, clear, or stormy, finds no fault when the cold is the girl who, whether it is warm of Lords, whence it will soon reach the or cold, clear, or stormy, finds no fault whence it will soon reach the manual cold is the girl who, whether it is warm of Lords, whence it will soon reach the or cold, clear, or stormy, finds no fault whence it will soon reach the or cold, clear, or stormy, finds no fault whence it will soon reach the or cold, clear, or stormy, finds no fault whence it will soon reach the or cold, clear, or stormy, finds no fault whence it will soon reach the or cold, clear, or stormy, finds no fault whence it will soon reach the or cold, clear, or stormy, finds no fault whence it will soon reach the or cold, clear, or stormy, finds no fault whence it will soon reach the or cold, clear, or stormy, finds no fault whence it will soon reach the or cold, clear, or stormy, finds no fault whence it will soon reach the or cold, clear, or stormy, finds no fault whence it will soon reach the or cold, clear, or stormy, finds no fault whence it will soon reach the or cold, clear, or stormy, finds no fault whence it will soon reach the cold whence it will be a storm of the cold whence it will be a storm of the cold whence it will be a storm of the cold whence it will be a storm of the cold whence it will be a storm of the cold whence it will be a storm of the cold whence it will be a storm of the cold whence it will and no cloud appears on the horizon. The Parnellites inform the official who takes the bill on its devious course that they propose to delay it. Parliament will have womanly to look at and listen to, and who doesn't strike you as a poor imitation of a demi mondaine.

She is the girl who makes this world a pleasant place because she is so pleasant herself.

And by the by, when you come to think of it, isn't she the girl who makes you feel she likes you, and, therefore, you like her?

Think of Work. Minard's. Liniment for sale everywhat GREAT MEN THINK OF WORK.

WHAT GREAT MEN THINK OF WORK.

"No matter," says Emerson, "what called Ireland? The bargain is struck, your work is, let it be yours; no matter if and next morning the big architect of here.

you are a tinker or a preacher, blacksmith or president, let it be in your bones, and you open the door by which the sifluence of heaven and earth shall stream into vou." Again he sars: "God will not have His work made manifest by cowards. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise, shall give him no peace. It is a deliverance which does not deliver.

smith or president, let it be in your bones, and you open the door by which the sfflaence of heaven and earth shell stream into you." Again he sars: "God will not have His work made manifest by cowaid. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said of done otherwise, shall give him no peace. It is a deliverance which does not deliver, in the attempt his genlie deserts him; no muss befriends; no invitation, no hope."

"Three so one plain rule of life," asy Staart Mill, "eternally binding, and independent of all varietions in crueds, embracles qually the greatest mornities and the smallest. It is this: Try thyself unwerstedly till thou findeet the highest thing thou art capable of doine, faculties and outward circumstances being both duly considered and then do it." Ruskin on being told of a man who was a grius, immediately irquired: "Does he work?"

"I find," observed Dr. Livingstone, "that all eminent men work bard. Eminent genealogists, mineralogists, mensulated and the both early and late." Mr. Blackmore in "Alice Lorsine," has told us how "Mabel Love' by waited long, and wondered, hoped, despired and freeted and then worked hard and hoped again." And the late President Garfield skid: "The worst days of darkness through which I have ever passed have been greatly sileviated and the two the recovered for the recovery of darkness through which I have ever passed have been greatly sileviated by the proceedings have been desting to others."

"Between vague, wavering capability," worde Carlyle, "and fixed, indubitable performance, what; a difference it of the recovery of the proposition, and fixed, indubitable performance, what; a difference is destinated and proposition of the pair of the proposition of the proposition of the pair of the proposition of the proposition of the proposition of the proposition of the pair of the pair of the proposit and frothy speeches on Brighton platforms by persons whe will assert that this is the latest development encouraged by Romanperformance, what a difference! A certain inarticulate self consciousness dwells dimly in us, which only our words can render articulate and decleively discernible. Our works are the mirror wherein the spirit first sees its natural linesments. Hence, too, the folly of that impossible 'Know thyself,' till it be translated into this partially possible one, 'Know what thou canst work at?' Again: "Lay this precept well to heart, which to me was of invaluable service: 'Do the duty which lies nearest thee,' which thou knowest to be a duty! Thy second duty will already have become clearer."

"Dear to the heart of Carlyle." save the fact of the fact of the fame in this way, and who desired to con ult him. "O Father," said she, "I have had a most wonderful vision." "Well," said Dominic, "what was it, child?" "I

fame in this waw, and who desired to consult him. "O Father," said she, "I have had a most wonderful vision." "Well," said Dominic, "what was it, child?" "I saw the First Person of the Trinity," said "Dear to the heart of Carlyle," says Paxton Hood, "was the motto of the monks, 'Labor is worship.' We have met with some few men, and with women, too, who could not comprehend it, and to whom it was a dim occult mystical con saw the First Person of the Trinity," said the visitor in awe struck tones. "Ah, that is wonderful. But did you see nothing else?" "Yes; I saw the Second Person also." "At what hour of the day was this?" "About eight in the evening, Father." "You had dined?" "Certainly I had." "And what had you eaten for dinner?" inquired Dominic. The lady failed to see how this question affected the matter under discussion, and was somewhat indignant, but, yielding to pressure, confessed she had partaken of a dinner which could only be described as luxurious. Asked further concerning it, she said that which could only be described as luxurious. Asked further concerning it, she said that she had had a glass or two of table-beer and two glasses of wine. "It is a great pity, daughter," said Father Dominic, "that you did not take a third class. You might then have seen the Holy Ghost as might then have seen the Holy Ghost as

The hysterical emotions of the superstitions, and the possible inventions of wicked impostors acting by instigation of the Evil One, or harboring the hallucina-tions of diseased intellect, or trying to make themselves conspicuous and interest make themselves conspicuous and interesting for mercenary or other motives, must be seedulously guarded against. The counsel of wise pastors should be sought, and they will tell the credulous, with the blographer of St Norbert, that visible miracles astonish the simple and ignorant, but it is the patience and virtue of the saints which are to be admired and initiated by those who girl in the product. saints which are to be admired and imiwho
step,
ConHe
minds us that "nothing is read of miracles
done by the Blessed Virgin or Juhn the
Baptist"—God alone can work miracles,
but He does work them sometimes
through the medium of others—and that
the virtues of the saints which we can seen the virtues of the saints which we can copy are more useful than miracles which excite our wonder.

If you suffer from catarrh why don't you take Hood's Sarsasparilla, the common sense remedy? It has cured many people.

In my own case, with a badly ulcerated throst, after a physician penciling it for several days to no effect, the Eclectric Oil cured it thoroughly in twenty-four hours, and in threatened croup in my children this winter, it never failed to relieve almost immediately.

Since Childhood's Days

Since Children's Days
Sins,—I can highly recommend Hagyard's Pectoral Balsam. It cured my
daughter of a cough she had teen troubled
with since childhood. She is now twelve opens the window, nothing a small square box under his arm. A little snapping noise sends a quiver of alarm through a dozen policemen gathered before the house, and he has bigged three birds at one shot from his Kodak.

The architect of New Tipperary is not continue as Extinct the continue as Scotland, Ont.

one shot from his Kodak.

The architect of New Tipperary is not so cautious as Father Humphreys. He is a big man, and does not relish steeping aside into the mud when crossing the street because three constables stand so that the narrow crossing is blocked. He brushes through the group, is reported as violent, and lodged in juil at hard labor, just to teach him that he must not build towns in Ireland unless the landlords ask him to do so! His release is the result of another amusing complication, calculated

An old physician retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for a speedy and permanent cure of Consumption, Bronchitis. Catarth. Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous beblity and all Nervous Complaints, after having tested its wooderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for breparing and using Sent by mall by addressing with stamp, naming this paper W. A. Noyes, 820 Power's Block, Rochester, N. Y.

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London, Sept.13th, 1887.
The Messrs. Ernest Girardot & Co., O. Sandwich, being good practical Catholica, we are satisfied their word may be relied on and that the wine they sell for use in the Holy sacriface of the Mass is pure and unadulterated. We, therefore, by these presents recommend it for altar use to the clergy of our diocese.

of our diocese.

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HOW A SCHOOLMASTER BECAME A CATHOLIC.

We especially recommend its perusal to our Protestant friends, whom we know to be sincere, but in error, as was ourself at one time.—Western Catholic News, Chicago.

The work may be had by addressing Thos. Coffey, CATHOLIC RECORD Office, LORDON.

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DEAFNESS



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Specifications can be seen at the Department of Public Works, Ottawa, and at the office of Messrs. Power & Son, creditects, Kingston, on and after Friday, 21st Now., 1899, and tenders will not be considered unless made on the form supplied, 21st Now., 1899, and tenders will not be considered unless made on the form supplied by a considered with the actual signatures of tenders. Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. Of the amount of the tender, which will be forefree five the party decline to enter into a contract when called upon to do so, or if he full to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department will not be bound to seen

tender be not accepted the turned.

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

By order,

A. GOBEIL,

Respectagy.

Minard's Liniment relieves Neuralgia. rapidly and homerably, by those of either sex, voung or odd, and in their own localities, wherever they live. Any We furnish everything. We start you. No risk, You can devote entirely us, [lead, and brings wonderful success to every worker. Beginners as earning from \$25 to \$30 per week and upwards, and more after a little experience. We can furnish you the emiGrand Council Trustees.

A meeting of the Grand President and Board of Trustees of the Grand Council of Canada of the O. M. B. A. was held in the Grand Secretary's office, London, Ont., Nov. 11th, 1890.

There were present, Dr. John A. MacCabe Grand President; R.v. P. M. Bardou, R.v. M. J. Tiernan, O. K. Fraser, E J. Railly, f. P Tansey, trustees; Rev. J. P. Molphy, D. J. O'Connor, Dr. Hanavan and Grand Secretary S. R.

The Grand President called the meeting to order as a meeting of the Grand Council of Canada. Many intricate questions, submitted to the Grand Secretary by Branches and members, were d'scussed, disposed of and the secretary instructed

as to answers to be given.

The Grand President was empowered to secure the services of a solicitor for this council whenever such was required; and the selection of said solicitor left in the hands of the Gland President. Representatives from the Grand Council of Canada to the late Supreme Convention made a report of their action, and also of the various changes made in our constitution by the Supreme Council. The report was received, and the following resolution acopted: "That a vote of thanks of this Council be tendered to Rev. J. P. M. Johy, Council be tendered to Ray. J. P. Moloby, T. J. Finn and Chevalier F. R. E. Cam peau, the Representatives to the Supreme Convention, for the noble stand they took at said Convention, in behalf of, and advocating the rights of, this Grand Council and the C. M. B. A. in Canada." The Grand Secretary was instructed to send a copy of this resolution to each of said Representatives,

The bonds of the Grand Council
cofficers, required to give such, were presented, inspected and approved as follows: Grand Secretary's bond \$8000, Grand Treasurer's \$2000, Trustees \$10

The Canadian Bank of Commerce was designated as the bank in which to de-posit the Reserve Fund during the pre-

ent term.

The appointing of the following papers as the cficial organs of the association was ratified: Catholic Record, London; Irish Canadian, Toronto; North West Esciew Winning; Association, Quebec; C. M. B. A. Journal, Montreai; Catholic Review, Toronto; and Antigonish Carlot N. S.

The Grand Secretary was instructed to procure all necessary supplies for the C
M. B. A. in Canada; to supply Deputies
with "Applications for Charter," "Applications for Membership," "Medical Certificates," and "Physicians' Affidavite;" and to, as soon as possible, after ascertaining what changes have been made in the blank forms by the Supreme Council Committee, call for tenders for all blanks and books required during the ensuing term ; also have what he consider a suffi clent quantity of C. M. B. A. circulars printed in English, and 5 000 in French for the Council and Deputies.

The foregoing was crowded out last week to make room for the splendid lec-ture by Rev. Father McPntilips.

In reporting Rev. Father McPaillips lecture a mistake occurred regarding the Reserve Fund. "This Reserve Fund is made up of one fifth of all the assessments levied." It should read five per cent. or levied." It should read five per cent. or one twentieth of all the assessments levied.

Branch 31, Guelph.

President, Patrick Hartnett First Vice-President, Michael Purcell Second Vice President, James Boyle Recording Secretary, James Kennedy Assistant Secretary, Eugene Kormann Financial Secretary, C C Collins Treasurer, M J Duignan Marchal, Michael Geotz Guard, William Boyd Guard, William Boyd Trustees, S. A. Heffernan and Geo Wesen

A MAGNIFICENT BOOK.

We have seldom seen a work which home in the Dominion as the volume lately published by Mr. Wm. H. Hughes, of the Michigan Catholic, 11 Rowland St. Detroit, being the "Souvenir volume of the Centenary Celebration and Catholic Con-gress" authorized by His Eminence Cardinal Gibbons. This handsome book contains the official report of the centenary celebration, the proceedings of the first American Catholic congress and the ceremonies attending the inauguration of the Catholic University at Washington, D. C. The second edition just published contains over four hundred additional portraits, includ ing those of the Papul delegate, the Cana dian and Mexican prelates who attended the centennial exercises and the delegates quarto, bound in green and gold, printed from new and large-faced type on heavy calendered paper, and is embellished with over five hundred finely executed portraits and engravings. Without exaggeration it is the handsomest Catholic book ever put lished in this country. Besides a verbatim report of the proceedings of the congress which includes the addresses de ivered, papers read, resolutions adopted, and a full list of the delegates the souvenir volume contains the sermons of Archbishops Ryan, Ireland and Gross, and the notable discourses of Bishops Gilmour and O'Favrell, and the Rev. Father Fidelts (James Kent Stone), at the dedication of the Cathoric Univer Every Catholic should have a copy of this splendid work, and thus preserve for future reference a full and anthentic report of the three greatest events in the tistory of the Catholic Church in the United States. Price, post-paid, only \$2 50. The souvenir volume will be sent to any address in the United States or Canada on receipt of the price, \$2 50. Canvassers or book agents can reap a rich barvest by handling this volume. Address William H. Hughes, publisher, 11 Row-

PARNELL AND THE LIB-ERALS.

MANIFESTO ADDRESSED TO THE IRISH PEOPLE.

London, Nov. 28 -Mr. Parnell has issued the following manifesto: To the Irish peop'e:

The integrity and independence of a section of the Irish Parliamentary party section of the Irish Parliamentary party having been apparently sapped and destroyed by the wire-pullers of the Liberal party, it has become necessary for me, as leader of the Irish party, to take counsel with you, and having given you the knowledge which is in my poz-session to ask your judgment upon a matter which now solely devolves upon

matter which now solely devolves upon you to decide.

The letter from Mr. Gladstone to Mr. Morley written for the purpose of influencing the decision of the Irish party in the choice of their leader, and casiming for the Liberals and their leaders the right of veto upon that choice, is the immediate cause of this address, the purpose of which is to remind you and your Parliamentary representatives that Iraland considers the independence of her party her only safeguard within the constitution and above and beyond all other considerations whatever. The threat in that letter, repeated so insolently on many English platforms and in numerous British newspapers, that unless Iraland concedes this right of veto to England she will incerhally postpore her land she will indefinitely postpore her chance of obtaining Home Rule, compels me, while not for a moment admitting the slightest possibility of such a loss, to put before you information which until now, so fer as my colleagues are concerned, has been solely in my pos-session, and which will enable you to understand the measure of the loss with which you are threatened unless you consent to throw me to the English wolves now howling for my destruction. In November of last year, in response to a repeated and long standing request, I visited Mr. Gladstone at Hawarden and received the details of the intended proposal of himself and his colleagues of the late Liberal Cabinet with regard to Home Rule in the event of the next general elec-tion favoring the Liberal party. It is unnecessary for me to do more at present than to direct your attention to certain points of these details, which will be generally recognized as embrscing ele-ments vital for your information and the formation of your judgment. Tuese vital points of difficulty may be suitably arranged and considered under the following heads:
(1) The retention of Irish members in

the Imperial Parliament
(2) The settlement of the land or agrarian difficulty in Ireland.

(3) The control of the Irish constabul-(4) The appointment of the judiciary,

ncluding judges of the Supreme Court County Court judges and resident magis

Upon the subject of the retention of Irish members in Parliament Mr Gladstone told me that the opinion-and the unanimous opinion — of his colleagues and himself, recently arrived at after the most mature consideration of alternative proposals, was that in order to conciliate English public opinion it would be neces-sary to reduce I sisb representation from one hundred and three to thirty-two. Upon the settlement of the land ques-tion it was held that this was one of the questions which must be regarded as questions reserved from the control of the Irish Legislature, but at the same time Mr. Gladstone intimated that while he would repew his attempt to settle the matter by imperial legislation on the line of the Land Purchase Bill of ISS6, he would not undertake to put any pressure upon his own side, or insist upon their adopting his views—in other and shorter words, that the Irish Legislature was not to be given the power of solving the agrange difficulty. would not undertake to put any pres-sure upon his own side, or insist upon the agrarian difficulty.

With regard to the control of the Irish constabulary, it was stated by Mr. Giad-stone that in view of the necessity of conciliating English public opinion he and his colleagues felt that it would be necessary to leave this to the appoint-ment of the determine to observe the have been made by me to him, and of objec-tions entertained by him to these pro-positions. The Irish as well as the British public has a right to know constabulary, it was stated by Mr. Gladment of its officers under control of the Imperial authority for an indefinite period, while funds for its maintenance, payment and equipment would be com pulsorily provided out of the Irish revenues. A period of ten or twelve revenues. years was suggested as the limit of the time during which the appointment of judges and resident magistrates should be retained in the hands of the Imperial

authorities. I have now given a short account of what I gathered of Mr. Gladstone's views and those of his colleagues during the two hours' conversation at Hawarden—a conversation which I am bound to admit was mainly monopolized by Mr. Glad stone-and will pass to my own expressions of opinion upon these communi-cations, which represent my views then and now. And, firstly, with regard to the retention of the Irish members, the position which I have always adopted, and which I then represented, is that with the concession of full powers to an Irish Legislature, equivalent to those enjoyed by a State of the American Union, the number and position of the members so retained would become s question of impartial concern and not of ressing or immediate importance for the interests of Ireland, but that with the important and all-engressing subjects of agrarian reform, constabulary control and judiciary appointment left either under imperial control or totally unprovided for, it would be the height of andness for any Irish leader to imitate Gratian's example, and consent to disband an army which had cleared the way to victory. I further undertake to ileges and to the postponements neces-sary for English opinion with regard to constabulary control and judicial appointments, but I strongly dissented from the proposed reduction of the number of members during the interval of probation, and I pointed to that s bsence of any suitable prospect of land settlement of either Parliament as a con-

Gladstone and all his collesgues were entirely agreed that pending a general election silence should be absolutely preserved with regard to any points of difference on the question of the retention of the Irish members. I have dwelt tion of the Irish members. I have dwelt at some length upon this subject, but not, I think, disproportionately to their importance. Let me say in addition that if and when full powers are conceded to Ireland over her own domestic affairs the integrity, number and independence of the Irish party will be a matter of no importance, but until this ideal is reached it is your duty and mine to hold fast to every safeguard. I need not say that the question—the vital and not say that the question—the vital and important question—of the retention of the Irish members on one hand and indefinite delay in granting full powers to an Irish Legislature on the other gave me great concern. The absence of any provision for the settlement of the sgrarian question, of any policy on the part of the Liberal leaders, filled me with con cern and apprehension. On the intro-duction of the Land Purchase Bill by the Government at the commencement of the last session Mr. Morley communi cated with me as to the course to be adopted. Having regard to the avowed adopted. Having regard to the avowed absence of any policy on the party of the L beral leaders and party with regard to the matters of the Land Bill, I strongly advised Mr. Murley against any direct challenge of the prin cipal of State aided land purchase, and flading that the fears and also a of the Eaglish tax payers as to Shern side that the English tax payers as to Sir e-aid by the hypothecation of frints for local purposes in Ireland a counter guarantee and been assuaged that the hopeless struggle against the principle of the measure should not be maintained, and that we should direct our sole efforts on the

In this I am bound to say Mr. Morley the same time much hampered and expressed his sense of his position in that direction by the attitude of the extreme section of his party led by Mr. Labouchere, and in a subsequent inter view he impressed upon me the necessity of meeting the second reading of the bi with a direct negative and asked me to undertake the nation. I agreed to this, but only on condition that I was not to attack the principle of the measure, but to confine myself to criticism of the de-tails. I think this was false strategy, but it was the strategy adopted out of regard to English prejudices and Radi-cal peculiarities. I did the best possible under the circumstances, and the several days' debate on the second reading con trasts favorably with Mr. Labouchere's recent abortive attempt to interpose a direct negative to the first reading of a similar bill yesterday. Time went on. The Government allowed their attention to be distracted from the question of land purchase by a bill compensating English publicans, and the agrarian difficulty in Ireland was again relegated to the future of another session. Just before the commencement of this session I was sgain favored with another interriew with Mr. Morley. I impressed upon him the policy of an oblique method of procedure with reference to land purchase and the necessity and importance of providing for the question of local control and of limitation in the applica

second reading of the bill to the asser-tion of the principle of local control.

position to do him justice. But the first

portion of the document consists of a whether I admit or deny the accuracy of that recital, and, in regard to every one of the four points stated by Mr. Parnell,

I at once deny it.
(1) The purpose of the conversation was not to make known intended pro-posals. No single suggestion was offered by me to Mr. Parnell as formal, or as unanimous, or as final. It was a state ment perfectly free and without prejudice, of the points in which either my-self or such of my colleagues as I had been able to consult inclined generally to believe that the plan of 1886 for Home Rule in Ireland might be improved, and as to which I was desirous to learn whether they raised any serious objec-

tion in the mind of Mr Pernell (2) To no one of my suggestions did Mr. Parnell offer a serious objection, much less did he signify, in whole or in part, that they augured the proposal of a meas e which would not satisfy the national aspirations of the Irish race. According to his present account, he re ceived from me in the autumn of 1889 in-formation of vital changes adverse to Ire land in our plans for home rule, and kept this information secret until, in the end of November, 1890, and in connection with a totally independent permatter, he produces it to the world. personal

matter, he produces it to the world.

(3) I deny that I made the statements which his memory ascribes to me or anything substantially resembling them, either on the retention of the Irish members or on the settlement of the land or agrarian difficulty, or on the control of which his memory ascross to me or any-thing substantially resembling them, either on the retention of the Irish mem-bers or on the settlement of the land or agrarian difficulty, or on the control of the constabulary, or on the appointment of the jadiclary. As to the land in particular, I am not conscious of having use every legitimate influence to reconcile I cish public opinion to the gradual coming into force of new priv-

whatever. (4) The conversation between us was strictly confidential, and in my judgment and, as I understood, in that of Mr. Pareldle

Attention is called to the change in value and number of prizes for next drawing of the National Colonization lottery on the 17th of December, 1890. See of the interview I was informed that Mr. when it had just taken place, to my filled.

colleagues in the Cabinet of 1886, and I secured them that in regard to none of them bad Mr. Parnell raised any serious

difficulty whatever,

(6) Neither Mr. Parnell nor myself was bound by this conversation to absolute final acceptance of the propositions then canvassed, but during the year which has since elapsed I never received from Mr. Parnell any intimation that he had altered his views received. had altered his views regarding any of them.
I have now done with the Hawarden

conversation and conclude with the fol-

conversation and conclude with the loi-lowing simple statements:

(1) I have slways held, in public as well as in private, that the National party of Ireland ought to remain entirely independent of the Liberal party of Great Britain.

weil as in private, that the National party of Ireland ought to remain entirely independent of the Liberal party of Great Britain.

(2) It is our duty, and my duty in particular, conformably to the spirit of Grattan and O'Connell, to study all the assignments in the great matter of Homes Rule which may tend to draw to our side moderate, equitable opponents, but for me to propose any measure, except such as Ireland could approve on lines aiready laid down, would be faintly as regards myself and treacher; to be interest, which is calculated to the content of the latter of the result of Mr. Parnell, I may cleff to take an interest, which is reported from Rome that the Holy Father will create two new diocesses, by division of the diocesse of Quebec and Montreal.

The late Christine Frank, of Detroit, has left a legacy of \$1000 to the Courand of the Holy Rosary of that city.

Two priests of Warsaw, Fathers Durcchowski and Jendizswski, have been exiled to Siberia for maintaining Catholic doctrine in the presence of members of the Russian Church.

In the diacese of Right Rev. Bishop Blendel, of Helena, Montana, there are 1500 Catholic Indians. The Flatheads are all Catholics, and their missions of Dakota are also in a flourishing condition under charge of Right Rev. Bishop Marry.

The Republic of Equador pars voluntarily to the Holy See a subsidy of 1,000000 frances per annum. A recent message of President Flares has their study Catholic sentiment: "Our country has strong reasons to be gravely and the presence of the content of the

according to the Chaldean rite. It is the first time since the Reformation that the Holy Sacrifice was offered up in London according to the sucient Chal-

dare liturgy. The Very Rev. P. Brady, Vicar-General of Archbishop Kenrick, of St. Louis, was asked by a reporter concerning the rumor that he is to be appointed Bishop control and of limitation in the application of funds. He agreed with me, and I offered to move on the first reading of the bill an amendment in favor of this local control, advising that if this were rejected it might be left to Radicals on the second reading to oppose the principle of the measure.

GLADSTONE'S REPLY

It is not part of my duty to canvass the manifesto of Mr. Parnell, which I them to have a desire to be in a place to of one the vacant Sees, Omabaha or So them to have a desire to be in a place to carry out their desires. But I have no such ideas. I would prefer to remain a simple parish priest, I would like to be in a parish where I could know every one in it. As Vicar General I cannot know every one. I would prefer a poor parisb, I like the poor."

Cardinal Manning has written a letter to General Booth of the Salvation Army sympathizing with the General's effort to save those who have fallen into the depths of degradation. To show how fully the cause which the General is advocating has his sympathy, the Cardinal mentions that he had written a "pleading for the worthless" after the Trafal gar square troubles, and that he had pleaded for the fallen in a manner sim. ilar to the method followed by the General. The Cardinal concludes: \* The modern political economists denounce The Cardinal concludes : "The the giving of work, even in winter, to honest and true men out of work, as alms and as demoralizing. I hold that every man has a right to bread or to These modern economists society must adjust the demand and supply of labor until all are employed. I have asked, 'how many years are required for this absorption, and how many weeks or days will starve honest men and their children?' To this I have never got an answer."

E. B. A.

At the regular meeting of St. Peter's Brauch, No. 23, E. B. A., held in their rooms, London, on Friday evening, Nov. 21st, 1890, the following resolution

Resolved, That whereas Almighty God in

Resolved, That our charter be draged in mourning for the term of thirty days, and that a copy of tols resolution be forwarded to his relatives and inserted in the CATHOLIC RECORD and Prish Canadian, and spread on the minutes of our Bracca.

MICHAEL QUIEK,
A. J. MCNELLL.
F. ROUEK, M. D.

A Favorite Annual.

Benziger's Catholic Home Almanac for 1891 has been issued. It has a beautiful nell, to publish even a true account of it frontispiece of the Sacred Heart, in colors. Is to break the seal of confidence which The illustrations are of a very fine order, alone renders political co-operation pos- while the best writers in the country were employed to supply matter that will render the volume a treasure in every Catholic home. The price is twenty-five cents. Orders sent to this office will be promptly

WEDDING BELLS.

GLAVIN-KILGALLIN.

We are pleased to be again called upon to chronicle one of those interesting events, which usually cause a ripple of excitement, especially in the racks of the fair sex. The contracting partless were Mr. Joseph Glavin and Miss Elite Kitgallin. The order, who was arrayed in a travelling dress of navy blue cashmere, was supported by alies H. Kreen, of Lendon, while Mr. J. Kitgallin, of Ottawa, performed the similar duty for the kroom. The applial know was tied by the Rev. Father Kealy in the presence of a large number of invited guests, after which all repaired to the residence of the bride's father, where a sumptions reposit was partaken of. In the event in the young couple departed, and a shower of rice and old shoes, for Ruffalo and other castern cities. The Ricord will be indeed by many friends in wishing the young couple s long and happy life.

McINTOSH—HAZELTON. GLAVIN-KILGALLIN.

McINTOSH-HAZELTON.

A STARTLING CONTRADICTION.

To the Editor of the Catholic Record :

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

out the Dominion.

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

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

testimony to the value of Nasal Balm." There are but two illustrations out of the hundreds of testimonials the proprie tors of Nasal Balm bave had from all parts of the Dominion, but they ought to convince the most skeptical. dealer does not keep Nasal Balm it will be sent on receipt of price-50 cent small size and \$1 large size bottle-by addressing Fulford & Co, Brockville

Every one is looking for eash in these times, and a good opportunity is offered everyoue of flading it just now. The proprietor of Heoderi's Bood Paris of Great series of prizes embracing \$1,000 to every person sending in the lattest list of words composed from the letters in the name Brood Parlier. The prizes will embrace the sums of \$100 C, \$50 to, \$70 to, three prizes of \$5.00 exch. all in cash, and a handsome present to every other person sending in a list of words. Send 3. sixmp for circular giving all particulars. Special offer to those who cannot get up a list of words. Address, C. E. Hepburn, Druggist, Iro quois, Ont.

Miss Mary Dion, of Glen Tay, has been engaged to teach the second department of the Perth Separate school.

OBITUARY.

Cornelius Friel, Irishtown. Cornelius Friel, Irishlown.

It is our sad duty to chronicle the death of one of our most respected inhabitants, Cornelius Friel, at the age of seventy years. He was a devoted Catholic and cled orthick by the rites of his Holy Church. He emigrated from Ireland in the year 1887. The respect in which he was held was seen by the large number of friends that followed his remains to their last resiling piace. A solemn Requiem Mass was celebrated by Rev Dean siurphy for the repose of his soul, the leaves a wife, four sons and a daughter to mourn his loss. R. I. P.

M.S. M. Neabitt Landon.

Mrs. M. Neshitt, Londor.

Mrs. M. Neshitt, London.

We regret to announce the death of Mrs. Neshitt, reliet of the lease Wm Neshitt, which occurred in this relief of the lease with the eighty second year of her age. She had not cannot be compared to the regretation of the eighty second year of her age. The father, James McGordrick. She had lived filed at an international most there were the second of th

MARRIED.

At Mount Cormel, on the 18th inst., by the Rev. Father Kealy, Mr. Jeseph Glavin to Miss E. Kilgailin, both of Mount Carmel.

C. C. RICHARDS & Co.

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Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine. This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the KOENIG MEDICINE CO.,

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