

The Catholic Record.

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

VOLUME XVII.

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NO. 892.

ARCHBISHOP CLEARLY'S ADDRESS IN ST. MARY'S CATHEDRAL.

What the Christian Religion Teaches—Pagan Symbols in Cemeteries—Not to Permit Urns to Surmount Columns—Resting in the Hope of Resurrection to Life Eternal.

IMPORTANT LETTER FROM THE PRINCIPAL OF THE UNIVERSITY.

Before the Archbishop ascended the pulpit of St. Mary's Cathedral last Sunday, Vice-Chancellor Kelly read the following satisfactory letter from the Very Rev. Principal Grant:

Queen's University, Kingston, Nov. 5, 1895.

My Dear Archbishop Cleary—I read, on Monday evening, that the vault of St. Mary's cemetery had been broken open and bodies abstracted. The news pained me exceedingly, not only because of the desecration, but because I felt that some of our medical students were probably concerned in the deed. As I explained to the Vice-Chancellor, when he called on me today, the Medical Faculty is largely self-governing, and its students are brought before the Senate only for the gravest offences. This I consider such an offence, and steps shall be taken to prevent any recurrence. I find that the janitor has been in the habit of giving the keys of the medical building to students, without being authorized by the Dean or Demonstrator. This will be stopped, and should there be any disobedience the janitor will be dismissed. Further, should there be a recurrence of the offence, which we all deplore, any students who may be suspected shall be at once brought before the Senate for trial, and if found guilty they will be publicly punished, according to the status of the university.

Believe me, sincerely yours,
G. M. Grant, Principal.

At High Mass in St. Mary's cathedral on Sunday the Archbishop preached on the sacredness due to Christian cemeteries and the shocking outrage committed the previous Sunday morning by the medical students of Queen's. He also delivered an instruction on the honorable office of physicians in society and the proper training that should be given to aspirants to the medical profession.

The Archbishop took for his text Genesis 4th chapter and 20th verse. He said this act of the patriarch Jacob calling to him on his death-bed his son Joseph, and requiring him to take him to a far-distant Hebron, in the land of Canaan, and there to bury him beside his wife Rachel, and his fathers Abraham, and Isaac; the act also of Joseph in making his brothers swear to him at the hour of his death that they will carry his bones out of Egypt to the land of Canaan, to be buried with his fathers, are expressions of a sentiment imbedded in our human constitution, a craving of nature for association in death with those whom we loved in life. It has existed among all nations from the beginning, even amongst those who had fallen away from the true religion proclaimed by God to the first parents in Paradise, and had practically forgotten the doctrine of the resurrection of the flesh. But this sentiment and practice had been intensified and strengthened by Christianity. It is sanctified by grace and faith and the solid hope of our rising together from the sepulchre of death on the day of general resurrection to everlasting glory. The Christian religion teaches that the death of the just is not, properly speaking, death; it is not the extinction of life; for the soul, the nobler substance in man's composition, and the seat and active principle of life, survives the dissolution of the bond between the flesh and the spirit; and so long as man's soul lives the man is not dead. The Apostles of Jesus Christ and His Catholic Church in all ages speak of death as a sleep, a mere temporary subsidence of life in the body until the trumpet of the Archangel shall awaken us and call us forth from the grave for instantaneous union of the body with the soul (the same body with the same soul that vivified and quickened it into activity from the first moment of our existence,) thenceforth to share its destiny for all eternity in immortal bliss or never ending misery, according to the good or evil works that had been done in the flesh. Hence the Church treats her children at death and after death with tenderest regard and reverence for their bodies, remembering that they had been throughout our earthly career the living temples of the Holy Ghost, and were, at the approach of death, sanctified anew by her and re-consecrated by extreme unction and made still more sacred by intimate contact with the flesh of the Son of God through the adorable Viaticum. Thus purified and spiritually embalmed she lays our lifeless bodies carefully down to sleep in company with the just, in the hope of our happy meeting with one another and our mutual congratulations on the last day. She watches over us and never ceases announcing every hour of the day the prayer of faith and affection, even as a loving mother watches and prays beside the cradle of her sleeping babe, trusting in God that her child will awaken in health and freshness of life. She never prays at the altar or in the divine office appointed for her clergy to be recited seven times every day, without pouring forth her whole spirit in supplication before the throne of mercy, "May the souls of the faithful departed through the mercy of God rest in peace, Amen." She prescribes in like manner for the laity never to

forget their departed brethren, and in the prayer of thanksgiving after meals she embodies the same supplication for God's mercy upon the souls departed. Her main thought throughout is that what we call death is but a temporary sleep, to be terminated by the archangel's summons to resurrection. Hence, she calls the place of Catholic burial a cemetery. It is a Greek word signifying dormitory or sleeping chamber. Hence, also, she set her face from the first day of her existence against the Pagan practice of cremation, which we see the Pagans of the present day striving to introduce among the sects outside the pale of the Church. It is doubtless through ignorance that some of our Christian people in this country erect monuments to their deceased friends, in the form of columns surmounted by an urn. The urn is a purely Pagan symbol representing the vessel containing the ashes that remain after cremation of the bodies of the dead. It is a public defiance of the doctrine of the resurrection of the dead through the power of the cross of Christ and His victory over sin and death and hell by His death on the cross. It was to be seen too frequently in our Catholic cemeteries when I came to Kingston fifteen years ago. I bade the priest not to permit it any more. It is rarely seen now; but there are nevertheless two or three of these pagan monuments in St. Mary's cemetery in this city. I wish the urn to be removed and the cross substituted for it. The spirit of the Catholic Church is displayed in the solemn rites and ceremonies with which she consecrates the cemetery. In the centre of the area she plants the cross of Christ, the symbol of faith and hope in the future resurrection of the silent sleepers. On the arms of the cross she fixes lighting candles expressive of the illumination of faith in the midst of the darkness of death. With manifold prayer and psalmody and the light of incense, and the asperision of holy water all around the sacred area, she beseeches God to purify and bless and sanctify and consecrate the ground wherein the bodies of her children shall rest, and prays Him to raise them up on the great Judgment Day in company with the blessed, to share with them the joys of everlasting life. Among her supplications to heaven she earnestly asks divine protection for the cemetery against all defilement and filth and invasion of unclean spirits, that her children may rest quietly in the grave, and enjoy what she calls sweet repose till the day of resurrection. Finally she implores the Lord on high to appoint one of His holy angels to be the guardian of the cemetery, and watch over the sleepers day and night forever. In harmony with all this sacredness of the Catholic cemetery, she strictly forbids any profane use to be made of the resting-place of the dead; and in the same spirit she forbids any persons to be buried there except her own children who have died in her peace, peace with her being peace with God. Those who depart this life with blasphemy of Jesus Christ or pertinacious denial of His teachings upon their lips; likewise all who have incurred her censure of excommunication or have lived scandalous lives in opposition to His law, and have died without repentance, are peremptorily excluded from burial in the sacred place where the bodies of the good and just and holy repose in the hope of resurrection to life eternal.

The Archbishop then referred to the scandalous outrage committed against the Catholic population of Kingston last Sunday morning. He detailed the circumstances connected with it, and deplored the desecration of the sacred place; the stealing of the bodies of the dead that lay in the vault awaiting interment in the grave; the painful shock that had disturbed the minds and hearts of the citizens, not alone the Catholics, whose dearest friends lie sleeping in that cemetery and are exposed to similar sacrilegious invasion at the hands of the same gang of young reckless burglars, but like wise our Protestant neighbors of every denomination; and finally the destruction of church property by the wrenching of the locks from the heavy iron gate and the smashing of the inner double plank door that secured, as was thought, the sanctified vault from nocturnal violation. The deed was done with savage ferocity, of which the naked Zulus of Africa would be ashamed. It involves many crimes against religion and society, against the living and the dead, and against public and private right and the order of civil life. His Grace mentioned that he felt it to be his duty to investigate the case at once, and before the lapse of twenty-four hours he had obtained abundant evidence to prove that the sacrilegious burglars are students of the medical college in this city. It was competent to him to put the case into the hands of the police authorities and bring those audacious young men to justice and lodge them in the penitentiary. He preferred, however, to show clemency, if he could have the stolen bodies restored to the vault and obtain a guarantee from the governors of the university that this crime shall not be repeated by the students of Queen's at any future time. This gentle method

will suffice to allay the agitation and distress caused by the flagrant injustice done to the Catholics. Accordingly, he communicated with the reverend principal, with the result made known to all through the letter written by the principal to me and read for you a moment ago by the Vice-Chancellor. It is an honest, straightforward letter. It expresses his pain of mind and indignation at the misconduct of the students. It points out that he has not the power to directly punish the offenders, since the medical faculty is largely self-governing, and its students are brought before the senate for the gravest offences, such as this one. He assures us that steps shall be taken to prevent its recurrence; and should anything of the kind happen again, students who may be suspected shall be at once brought before the senate for trial, and, if found guilty, they will be publicly punished. This official guarantee I accepted, said the Archbishop, as sufficient security against molestation of us and our holy religion for the future; and being desirous only to protect ourselves without injuring those young men for life and bringing disgrace on their families by the severe penalties that would follow their prosecution before the courts of justice, I declared the matter to be at an end when the stolen bodies of the dead were transferred back that day to the Catholic vault.

After dilating on the special impropriety of deeds of violence and sacrilege and insult to religious and domestic feelings by young men who aspire to the honorable profession of medicine, His Grace delivered an instructive lesson on the dignity of a physician before God and men and the qualifications he is expected to possess in accordance with his office. He read a long passage from the thirty-eighth chapter of the book of Ecclesiastics and explained the meaning of each verse as he proceeded. It is a remarkable eulogy of the physician and his office by the Holy Ghost, the author of all scripture. "Honor the physician," says the sacred writer, "for the Most High hath created him; for all healing is from God. The skill of the physician shall exalt his head, and in the sight of great men he shall be praised." This is a panegyric not bestowed on other professions, how liberal soever and learned they may be. "Honor the physician, for God hath created him," which means that he is God's minister filling an office directly ordained by the Great Creator for the healing of the manifold diseases to which our fallen nature is subject. "All healing is from God," but He is pleased to work His healing power through the physician as His agent. The Most High hath created medicines, the earth and hath given the knowledge of their virtue to men, that He may be honored in His wonders. See what sacredness the Almighty Lord has attached to the physician in the discharge of his office! When he heals the sick, he acts in God's name and by God's power and by means of the medicines that God has created out of the earth. With what dignity should he not comport himself, and with what reverence and holy fear ought he not enter into the homes of the sick and cherish the thought that he is the agent of the Most High. Religion should possess his soul and guide his mind and his hand in the treatment of sick and suffering humanity. You have heard the warning given in this passage to all of us in the hour of sickness. "My Son, in thy sickness pray to the Lord and He shall heal thee. Turn away from sin and order thy hands aright, and cleanse thy heart from all offence." This is the first duty of the sick Christian, after which he is to seek the physician's aid, that the cure which he asks God to perform may be legitimately effected through the agency of the physician, His appointed minister. "Then," says the scripture—"that is after the sick man has purified his soul by prayer and penance and the sacrifice of the altar," then give place to the physician, for the Lord created him; and they (the physicians) shall beseech the Lord, that He would prosper what they give for ease and recovery." Here is a grand lesson to all physicians. They are required, not only to be mindful that they are the ministers of God to the sick person, but that all healing is from God, and all the honor of successful treatment belongs to God, and it is their duty to beseech the Lord in humble and assiduous prayer to prosper their work for ease and remedy of their patients. Consider therefore what sort of man a physician should be, what should be his character and qualifications, and what kind of training he should receive throughout his college course to fit him for this high and sacred office. The most prominent among the characteristics of the physician, as defined by the Holy Ghost, is that he be a religious-minded, God-fearing man, who will approach the bedside of his suffering patient with reverence, fully conscious that he has to deal with the most wonderful of the Creator's works, the exquisite organization of the human body, and that it is only by God's power and special help he can expect to repair the injuries done to the divine handiwork by the ravages of disease. His Grace summarized the qualifications of a physi-

cian. First, a religious man in spirit, fearing God and holding his patients in religious regard and reverence as the Creator's noblest handiwork, whose reparation after injury or sickness is committed to his care and prayerful attention; secondly, he should be a just and honorable man before society, always watchful, lest through his ignorance or neglect of the study of his professional science he may err in his judgment and apply the wrong method of treatment, that may prove fatal to the patient whom he has undertaken to cure; and also he has undertaken to keep in strictest confidence, as required by justice and honor, the secrets of the sick-room and of the families whose inner life is revealed to him in his professional intercourse with them; and, thirdly, he should be a man of tenderest sympathy with all human sufferers, particularly with his own patients, manifesting in all his movements and words and actions, in his manner of approaching the bedside of the sick, in his touch and speech and the tone of his voice and kindness of look, how fully he sympathizes with the sufferers, and how earnestly he desires to effect their cure. The Archbishop dwelt at much length on these attributes of the medical profession, and concluded by expressing a hope that the medical students in this city would receive a careful training in these virtuous habits to fit them for the sacred and honorable profession to which they aspire.

THE SEQUEL.
A meeting of the medical faculty of Queen's University was held Monday afternoon to discuss the recent conduct of students in breaking into vaults in order to procure subjects for dissection. The actions of the students were not approved of. As precedents had been established, however, their conduct could not be wholly condemned. The faculty decided to purchase subjects, the same as is done by other colleges. In view of this, further deprecations on the part of students will not be tolerated by the faculty.

SIGNOR CRISPI DEFEATED.

The Italian Statesman's Intrigues Swept Away by the Master Mind of the Vatican.

The Roman correspondent of the New York Sun, under date of Oct. 19, writes as follows of the splendid triumph of Leo XIII. over the intrigues of Sig. Crispi in the great game of diplomacy played in connection with the recent Italian celebrations: Rome, Oct. 19. — The telegraph agencies have sent you the abstract of the Pope's masterly letter to Cardinal Rampolla. Every enlightened person, even the Masonic press, has acknowledged the serene beauty, the novel and sorrowful tone, the sweet resignation combined with the firmness of his recommendations. What is least known, what gives to this act its importance, religious as well as international, is the peculiarity of the conditions amid which it was produced. In fact, aside from its official and generally known origin, the act of Leo XIII. has a secret and mysterious history. Outside of diplomacy, there is no suspicion of the almost insurmountable resistance which the Pontiff has had to overcome in order to make his protest against the celebration of Porta Pia. To point out this unknown side is to reveal the capital and highly diplomatic importance of the episode. CRISPI'S CUNNING GAME.
Sig. Crispi's speech, a real glorification of the Papacy as a spiritual power, was not an accidental improvisation. It was the result of negotiations which were none the less far from having been carried on in the dark. The speech is the historic continuation of the whole method of the President of the Council, despite the eminently, almost exclusively, Masonic character of the celebration of Sept. 20. Sig. Crispi has not broken with the system publicly inaugurated at the beginning of the rebellion in Sicily, the island of fire. To let down the iron screen that separates the two halves of the Italian people; to draw the Catholics into parliamentary life by inducing them to vote; to promise with this end in view concessions in ecclesiastical matters to the Roman Pontiff; to pose as the savior of order and of the social system; to crush with the aid of the Vatican, once the object of so much abuse and so much contempt, the republican, socialistic, and dynastic federal party, and finally the supreme object, to save the monarchy and the Government established on the usurpation of Rome—such was the Ministry's design.

The speech of Sept. 20 was merely the culmination of this strategy. The result of secret negotiations with certain conservative Italian groups, its object was to give force to the conservative current in Italy, and to force the Pope to silence and the tacit acceptance of the status quo.
LEO XIII. WAS NOT DECEIVED.
Therefore, as soon as the services of Porta Pia were over, the partisans of a compromise between the Vatican and the Quirinal went about repeating that Sig. Crispi's speech marked the conversion of the Ministry; that the eulogy of the Papacy would hasten the conservative movement throughout the penin-

sula; that the Holy See should not only not protest, but also take into account this moral evolution, which would assist religion and result in restoring peace to Italy and its independence and prestige to the Papacy.

Persons high in station spoke thus; but it was not at all difficult to surmise the diplomatic influences hidden behind the intrigues. Perceptive and well-informed, Leo XIII. was not deceived. By his letter he has dissipated this dangerous illusion. In writing to Cardinal Rampolla, who is aimed at in all these intrigues, the Pope has shown what importance he attaches to the Pontifical cause; just as in June, 1887, when Crispi tried to accomplish the same thing, he has wished to give to his incorruptible and faithful Secretary of State an irrefutable mark of his confidence and esteem; he has shown to all that for him as well as for Catholic rights, the Roman question is the knot of the situation in Italy and in the domain of ecclesiastical interests.

Hence the resounding effect of his words in the higher spheres of diplomacy. An Ambassador of the Triple Alliance, on reading the letter, exclaimed: "There is nothing to be done; Leo XIII. is inflexible."

HE HAS SHOWN THE SOVEREIGN MAJESTY OF UNCONQUERABLE MEN.

That is the state of the matter. However factions may be agitated, the Pontiff is not to be won over. From the heights of the Vatican Leo XIII. looks down with serenity on the struggles in the plain. No doubt, it is not he who will utter words of vengeance; it is not he who will proudly lay low a Ministry that is in the last extremities. When, terrified by Sicilian peasant uprising, Sig. Crispi asked him for his assistance, the Holy Father intervened without noise or ostentation to bring about an understanding between the peasants and the landowners. His secret instructions to the Bishops have contributed in great measure to the maintenance of order and to union. In like manner, in questions of a purely ecclesiastical character, Leo XIII. has shown as much gentleness as firmness. Whatever bearing the insurrection in the interior may have had toward the justification of the Papal Government, Leo XIII. has shown neither feelings of pride nor desire for vengeance. Peaceful and pacifying, he has perhaps shown his greatness more by this condescension than by his fervor in repelling attacks. Calm, merciful, smiling at impertinences as at audacities, he desired in no way to compromise or resist Crispi's "rescue." His patience and moderation have been admirable. He has shown the sovereign majesty of strong and unconquerable men, the confidence in the final result, the calmness of those who believe in the future and seem to hold it in their power.

But just as carefully as he has avoided giving Sig. Crispi any pretext for reprisals, has Leo XIII. preserved intact the sovereignty confided to him. ROME MUST BE THE CATHOLIC AND INTERNATIONAL CITY.
The letter to Cardinal Rampolla, an act of the central government of the Church, indicates that this trust is not to be touched. It sums up and completes all the other documents. It is the serene and indomitable demand for Rome a free city and the patrimony of St. Peter. It is the clear demonstration that without the bulwark of territorial independence the Papacy is powerless to perform its full mission. It is the promise, for Rome, at least, of reforms adapted to the circumstances and the needs of the times.

This Magna Charta is defined by the addresses that preceded it, especially by that to the Neapolitans in 1888. "The Rome we wish to reconquer will not be the capital of a little political State; it will be in truth and entirely the patrimony of St. Peter, the Catholic and international city, the intangible corner of the earth where the whole world would be effectively represented and heard."
Eighteen hundred and seventy has put an end forever to a historic period. The temporal power must be adapted to the new conditions, and be made the starting point of higher and vaster action by the greatest moderating power in the world.

When the unity and faultless continuity of Leo XIII.'s thought is considered, could any one doubt his inflexible refusal to compromise? Yielding for historical contingencies, he cannot be moved when principles and general lines of action are at stake. Much as he loves his native land, he looks on himself as the incorruptible guardian of the trust that has been confided to him.

That is why the ingenious combination of Signor Crispi has completely failed. If it is a homage paid to the renewed power of the Papacy, it is in another light only a new form of all the ventures of official Italy.

EVERYTHING HAS PASSED OVER THE ETERNAL CITY WITHOUT BREAKING IT.

Leo XIII. knows that in the Holy City as in no other city in history there dwells a power of driving out that has never been overcome by events. Every conquest every invasion, has fallen into ruin, from the domination of the Greeks, lashed by Juvenal in his third satire, to the taking of Rome by Cadorna's army. Through all the ages this law of history has

shown its relentless force. Everything has passed over the Eternal City without breaking it; the invasions of the barbarians, municipal and aristocratic riots, the insolence of German emperors, the republicanism of Cola di Rienzi and the brutality of the sovereigns of the north. And when ever a temporary possession was prolonged, such corruption and degradation have entered into the sacred pomerium as to drive afar off the profaning foreigner. Have we not reached the turning point in the history of the third Rome, as Leo XIII. calls it? By we not see everywhere in that sacred land once more spring up the hope in the Pope from whom it expects deliverance and security? Yes, in the heart of this people beats the faith in the power of resurrection of that Papacy which in all critical periods has saved the heritage of the nation.

This people is exhausted; it turns about in distress that has never been equalled; but it has near it the sacred pool. I cannot help recalling Leopold Robert's picture of the Roman pilgrim sitting in the arid campagna; she sees neither her bleeding feet nor her nursing, weary and panting in her lap, if she can but reach the blessed hill that rises on the horizon, *Monte di Giunia!*

NO RELIGIOUS BIGOTRY.

Bishop Keane on "Christian Principles and American Ideals."

Bishop Keane of the Catholic University delivered an interesting address on "Christian Principles and American Ideals" in Infantry Hall, Providence, R. I., Sunday evening, in aid of the new hospital. He spoke in part as follows:

Thus Washington summed up the wisdom of all the ages when he laid down this golden rule for the guidance of the American people in his farewell address: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens." There may be those for whom these principles savor too much of "Puritanism and theocracy." But if there be such misleading demagogues among us—and recent events show too clearly that there are—then can it be that the American people or any American worthy of the name would heed them rather than Washington? Today every honorable man feels that his character as a man is more important than as a citizen.

We can see now how that in the olden days the man was completely lost in the citizen. Every organization of might and power lasts just so long as it can resist the attempts of others to overthrow it. Those who take up the sword shall perish by the sword. Without some there is something lacking. Like the statue described by the Prophet Daniel the superstructure is useless without a firm foundation. Before old Rome passed away he came, the expected of the everlasting hills. He taught the dignity of man as an offspring of God's eternal love; the true philosophy of civilization. Providence allowed the struggle to last three centuries. Then the little stone struck the feet of the statue and away to the winds went that idea of government, never to be again seen on the face of the earth.

If Washington was right, then those are wrong who picture religion as a dangerous thing in the country's welfare. It is best that Episcopalian, Catholic, Methodist and all forms of belief should labor toward raising humanity. The curse of religious warfare was never intended to exist in the new world. God built the great bonfire of the revolution and cast all that trash into it. Then America set her brand on religious bigotry.

A Roman Catholic Wife.

Mr. James J. Hill of the great Northern Railway, in presenting the million dollar seminary building to Archbishop Ireland, paid this noble tribute to his wife:

"Some of you may wonder why I, who am not a member of your Church, should have undertaken the building and endowment of a Roman Catholic Theological Seminary, and you will pardon me when I tell you plainly why. For nearly thirty years I have lived in a Roman Catholic household, and daily have had before me and around me the earnest devotion, watchful care and Christian example of a Roman Catholic wife, and of whom it may be said, 'Blessed are the pure in heart, for they shall see God, and on whose behalf to-night I desire to present and turn over to the illustrious Archbishop of this diocese the seminary and its endowment as provided in the deeds and articles of trust covering the same.'

FOR CHARITY.

A lecture will be delivered at St. Peter's cathedral, on Sunday evening, Nov. 24, when a collection will be taken up by the Children of Mary, in aid of the poor.

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A MOTHER'S SACRIFICE; OR, WHO WAS GUILTY?

By Christine Faber, Authoress of "Carroll O'Donoghue."

CHAPTER XX.

Never, in the records of the great metropolis, had a case excited more interest than this trial of Hubert Bernot. Men, whose feet rarely passed the threshold of a court-room, sought early for places; merchants, who could hardly be spared from their business, dropped in to listen for a brief while to Hubert's wonderful voice; brokers left their counting-rooms to catch a glimpse of the great lawyer; and politicians forgot, for the time being, their party interests in the excitement attendant upon the peculiar trial.

But all was due to "Roqueleire"—that secret and mysterious body of whom there were few who had not heard, but many who had known nothing beyond its name. This was the first instance in which it had come so prominently before the public, and that secret awe, of, and attraction for, the mysterious which exists among all classes had done more than anything else to draw together the motley crowd which filled the court-room.

That anything which reminded one so strongly of the secret practices of a past age as this society seemed to do, could exist in an enlightened nineteenth century, and in a country where independence had begotten universal knowledge, was a subject of marvel even to the illiterate, and in the poorest, as well as in the wealthiest homes, the one much discussed topic was that singular institution, "Roqueleire."

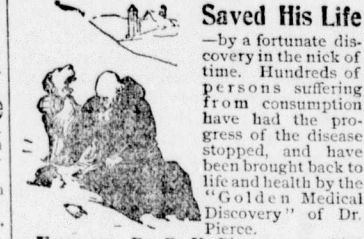
Reporters sharpened their pencils and arranged their books with delighted haste, for on this third day of the trial they looked for more sensational denunciations than had yet been given to the public; and the anticipation of the people was whetted to its utmost, so that on every face shone the same expression of deep and eager interest.

The prisoner's demeanor was the same, outwardly, as it had been from the beginning—calm, and free from the slightest trace of embarrassment. Margaret sat in her old place, veiled as usual, and as usual, she was unaccompanied by any friends of her own sex.

Mrs. Delmar, unattended by her daughter, who had feigned illness in order to be permitted to remain at home, had beckoned a lady friend from another part of the room, and was deep in whispered comments on the prisoner's appearance, while Eugene, occupying a seat at his mother's side, was engrossed with thoughts of the confidence imparted to him by his sister on the previous night; and occasionally he felt for the little missive, directed to Miss Calvert, lying in his vest-pocket.

The silent, anxious people seemed to be prepared for strange, untoward occurrences: to look for proceedings different from those of other similar trials, so that when the first witness summoned was again poor old Mrs. Murburd, with her trembling gait, and her strange, old-fashioned costume, and Bertou held a knife to her view, and asked her if she had ever seen it before, and having received an answer in the affirmative, something was taken out of a paper wrapping, and a plaster cast of a face exposed, the people did not manifest any greater degree of wonder or interest than they had already done.

But Margaret flung aside her veil



Saved His Life

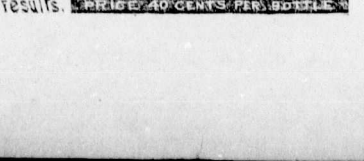
—by a fortunate discovery in the nick of time. Hundreds of persons suffering from consumption have had their progress of the disease stopped, and have been brought back to life and health by the "Golden Medical Discovery" of Dr. Pierce.

Years ago Dr. R. V. Pierce, now chief consulting physician to the Invalids' Hotel and Surgical Institute of Buffalo, N. Y., recognizing the fact that consumption was essentially a germ disease, and that a remedy which would drive the germs and their poisons from the blood would cure consumption, at last found a medicine which cured 95 per cent. of all cases, if taken in the earlier stages of the disease.

The tissues of the lungs being irritated by the germs and poisons in the blood circulating through them, the germs find lodgment there, and the lungs begin to break down. Soon the general health begins to fail, and the person feels languid, weak, faint, drowsy and confused.

This is the time to take Dr. Pierce's Golden Medical Discovery; it drives the germs and poisons from the blood, and has a soothing effect upon the dry cough. In cases of bronchitis the "Discovery" is invaluable. "Golden Medical Discovery" increases the amount and quality of the blood, thus invigorating and fortifying the system against disease, and builds up wholesome flesh and strength after wasting diseases, as fevers, pneumonia, grip and other debilitating affections.

120 N. HITE, of Andover, Andover, Co., N. H., says: "I took a severe cold which settled on my lungs and chest, and I suffered intensely with it. I tried several of our best physicians here and they gave up all hopes of my recovery, and thought I would never be able to get up and spit blood. For hours, and I was pale and weak. I was greatly discouraged when I began the use of the 'Discovery,' but I soon got better. It has been five years since I took it and have had no return of that trouble since."



J. M. HITE, Esq.

THE CATHOLIC RECORD.

and gazed horror-stricken, while Hubert started and bent forward, suddenly and uncontrolably excited.

That cast was a fac-simile of the murdered man's face as it had appeared after he had met his miserable end, and with the nicest, but to Margaret the most horrible, precision, the peculiar knife with its golden-lettered name, was opened, and its blade adjusted to the gash that extended the whole length of the left cheek. It fitted perfectly, and for an instant Bertou's eyes wandered through their almost habitual expression of triumph to Plowden, who returned the look with one of glaring hate. Margaret looked at Hubert, but he, beyond the flush which still dyed his cheeks, appeared to have recovered his wonted composure, and she made desperate efforts to regain hers; but her heart continued to beat as if it would burst its bonds, and her breath came in short labored gasps.

The trembling old lady was permitted to descend, and her escort led her out of the court-room as on the previous day, but those near whom she passed heard her half audible whisper: "How soon now shall I see Hugh?"

The next witness summoned was Hugh Murburd, and in a few moments a door opened, and there advanced—apparently from some private apartment—a stout low sized, sturdy looking young man, and fearlessness never had a truer personification than in his whole bearing and expression. Indignation also seemed to have powerful sway in him, for the very color that burned in his cheeks, added to the lightning-like flash of his blue eyes, as he turned them from judge to jury, told as plainly as words, the passion working in his soul. With true national obstinacy he parried every thrust of Bertou to obtain his evidence; and before they could stop him, he had given in brief, but contemptuous terms, his opinion of the manner in which they had worked to obtain his testimony.

"I presume you have worked on my poor old mother's fears," he said, "and have obtained her evidence before this, but from me you will learn nothing, save that Hubert Bernot, once my classmate, and from the first day of our acquaintance my friend, is the purest and most honorable man I know."

And true to his word, he would not testify, nor even admit, anything else; in vain Bertou confronted him with the portion of his mother's testimony which went far to show that he must have had at least suspicions regarding the prisoner, the witness only presented the same sturdy, unflinching men, and refused to answer. The cross examination, disclosed only the depths of his noble friendship—it made public, traits of such unselfish goodness in the character of Hubert Bernot, that many tender and admiring looks were turned upon the prisoner.

Margaret raised her veil and darted upon young Murburd a glance of heartfelt gratitude—how she blessed him in her heart for his testimony; and Hannah Moore on the opposite side, was wiping the tears from her eyes, and whispering to John McNamara: "God bless him—it's the good heart he has for Mr. Hubert."

Murburd descended from the stand, his cheeks still flushed and his eyes still sparkling from recent anger, and he was immediately conducted out of the court-room.

Joramoun Jumley was next summoned, and a little dapper man with an exceedingly light, agile gait stepped quickly to the stand. His evidence, which was given in a very brisk, decisive manner, showed that he was the lawyer who had been engaged by the Murburds to conduct the suit for their contested property, and consequently the one with whom Hubert had executed the commission entrusted to him by Mrs. Murburd.

He identified the prisoner as the young man who had called upon him once, in relation to some matter connected with the Murburd property.

"I have a full account of it here," he said, producing a small, thick, leather, red covered note-book.

"Always keep full accounts of everything—even most trivial circumstances—find it's the best way—best way," rapidly turning the leaves as he spoke, and then reading in the same brisk, emphatic manner in which he talked:

"September tenth, eighteen hundred—Young man called this evening on Mrs. Murburd's business; smart, gentlemanly, intellectual. Gave him the papers, together with some written instructions—did not inquire his name; left me at a quarter to seven, and he closed the book with a snap as decisive as his tone was, and looked at the jury with an expression that seemed to say: "Gainsay that testimony if you dare."

Plowden signified no desire to cross-examine that witness, and the little, dapper lawyer descended from the stand with the high stepping air which was evidently the most, and perhaps the only, important part of "Joramoun Jumley, Esq., practicing attorney."

People were beginning to relax a little from the strain so severely imposed on their mental faculties. Ladies straightened in their seats and retained themselves that their toilettes and fathers stirred themselves to remove the stiffness caused by their rigid position; but suddenly every one resumed his, or her attitude of intense interest, for "Margaret Calvert," was called.

She had expected the summons—she had fancied she was prepared for it; but, at the first sound of the voice that

pronounced her name, it seemed to her as if her heart ceased to beat. She felt herself growing cold, as if she had been suddenly exposed to a mid winter blast, though fans had been plying in all directions a minute before, and when she strove to rise, her limbs seemed to have lost all power of motion; but, in a moment the blood came surging back through every vein with a frightful velocity, and her heart resumed its agonized beating. She rose, and, throwing aside her veil, looked at Hubert.

It was as a last appeal, and the earnestness, the passion, with which she would have spoken, had opportunity presented, was expressed in her imploring countenance. But his face gave back no answering sign; pale and rigid, he leaned slightly forward and looked at her—thats was all.

She ascended the stand, feeling the multitude of stares which were directed at her, though she saw none of them, not even the gaze of those directly in front of her, for her head was slightly bent, and her eyes cast down.

Standing there to supply the last link in the evidence which would criminate him whom she loved dearer than her own life—that was the only thought in her mind, and once more, even after Bertou had put the preliminary question and was waiting for her answer, and while the people waited also in breathless expectation, she turned and looked at Hubert.

He had folded his arms and stood erect, not even a faint color in his cheeks to betray his inward excitement, and he met her look with one as rigid and impassable as though he were but returning the glance of some curious stranger.

Her promise to him, his own important pleadings, returned to her with new force—her heart beat wilder, the blood surged hotter through her veins, and her face, before like marble, was now as red as the bandage which still bound Bertou's wrist.

She had withdrawn her eyes from Hubert, and by a desperate effort lifted them to the great lawyer's face. Her voice, that indescribable, and peculiar voice, which on the very first occasion of its being heard, produced such an effect, was not without a similar effect now. Sad and low, as it was until rehearsed to speak louder, it thrilled the hearts of her hearers, and more than one, even feminine, head was twisted and thrust forward to catch a glimpse of the face which belonged to such a voice.

She told of her cousin's departure from home in order to visit the Murburds at C—, of his sudden and unexpected return a week after; of his ring starting her from her lonely midnight watch in his mother's apartment, but there her courage and her voice utterly failed.

She stopped abruptly, looking at Bertou, with the expression of one suffering from intense alarm, and before the lawyer had quite decided what course to pursue, the prisoner, in defiance of every rule of the court, and reckless of his pledged obedience to Plowden, said loudly and distinctly: "Remember your promise, Margaret, to tell what I at that time told you of Cecil Clare: of the bloody knife I gave you to clean: of—"

He was interrupted suddenly, for men had recovered their startled faculties and the order of the court was restored.

Bertou's face flushed with triumph; it required but an instant—now that he understood the motive of her evidence effort to tell what she knew, however damaging as evidence, that knowledge might be—to frame his questions in such a manner that they elicited enough of the wretched story to form the most important link in that superabundant chain of testimony.

She was scarcely aware how much she was telling. In her confused alarm she fancied that her monosyllabic answers were of much less importance than she ought to have given, as Hubert had requested full responses to the skillfully put questions.

She did not say that he had told her he had murdered Cecil Clare; and she told nothing about the knife; but Bertou had gradually wormed out the whole tale; and he knew that just as soon as his ingenuity should place the desultory portions of the testimony in their proper places, people all would understand how, on the evening of the tenth of September, having executed Mrs. Murburd's commission, Hubert had taken a train to return to C—. That an accident, productive of no personal injuries, but occasioning much loss of time, had occurred, when the train had proceeded but a few miles, and that Hubert, tormented by self-reproach at not having seen his mother again when opportunity presented, took passage on the train to the city which happened to be due at a station in the vicinity of the accident, and arrived in the city a few minutes past eleven o'clock that same night. That owing to the night being fine, and the distance not far, he had determined to walk home—that he met on his way an old enemy of his family—how hot, taunting words passed between them, and finally the fatal blow which rendered Hubert a murderer. That the deed had occurred in a very retired street, and that immediately after, Hubert fled, pursued only by his own terror and remorse. That he walked the streets until he remembered that generally after midnight his cousin took the attendant's place in his mother's sick room, and hoping, and trusting only to meet her, he hurried home. How he gave her his confidence only after important appeals, and how he remained concealed in his own room all that day while she searched the papers for any account of the murdered man

—how she saw none until the afternoon issue; and then, at Hubert's request she said that fatal visit to the morgue.

But, though she had not given the evidence as Hubert had requested, misgivings filled her mind—perchance from the triumph which flashed so unmistakably in Bertou's eyes—that her testimony was after all as damaging as she could possibly have made it; and, influenced by that fear, she burst suddenly into an appeal for mercy for Hubert, as though in atonement for the very evidence she had given, her simple heart trusting that her account of his penitence and remorse must have weight with the stern men of law. Alas! that very appeal but strengthened her preceding testimony, and for that reason she was not interrupted, and Plowden, knowing any objection he could urge would be instantly overruled, sat grimly listening, and biting his lips to suppress the rage that rose at Bertou's triumph to which the simplicity of the witness was unconsciously administering.

"I have given my evidence," she concluded in a voice of such mournful pathos that more than one masculine heart was stirred to rare depths of feeling, "because I was bound by a sacred promise to the prisoner to do so; but I would deem it little to give my life if it could purchase mercy for him."

Never, at least to those who looked upon it that day, had a face been so expressive of utter sorrow; it was the saddest countenance they had ever beheld, and men, so inured to sad and painful scenes that the latter seldom caused a throb of compassion, sympathized with the situation of this broken-hearted girl compelled to give evidence against so near and dear a relative.

A strange expression came suddenly into Bertou's face—almost a tender look; that heavy countenance that was never known to relax into any of the soft or genial expressions which mark the faces of men who are much attached to domestic joys.

He was believed never to have married, and it was said that for sake of study and power, he had so completely alienated himself from his kin, that none of his blood dared to claim relationship with him.

Perchance, something in that touching sorrow penetrated the callous heart of the great lawyer—woke into sudden being some impulse of the man which so long had been stifled—for, with that unusual expression in his face, he bent forward and said, slowly: "Is the readiness to purchase with the life of the one, the safety of the other, always a part of cousinship? Are even sisters an example of love that would go to the length of bearing a wretched burden, and retaining a secret, when the secret was such as to wear out the life of the confidante? Is it the fact of your relationship alone which is the motive of your affection, and of your desire to save the prisoner from the penalty of his crime?"

Plowden started, and flushed angrily, as if he would resent Bertou's right to thus probe the heart of the witness. But the simple, guileless girl, reckless of time, place, or circumstances, answered out of the uncontrollable feelings of her heart:

"Every tie that gratitude can claim binds me to use my efforts to save him; his mother became mine when death robbed me of my own—his mother gave me a home and friends when there was but one shelter open to me—a pauper asylum. I am not Madame Bernot's niece—I am only Margaret Calvert, the child of poor, obscure, deceased parents; in obedience to her express desire, the pretence of being her niece has been retained from the first; but, now that I have repaid her love and care by giving testimony against her only child, it is but just to prevent no longer relationship to which I have no claim."

An electric shock seemed to have gone through every listener. Men started, and women gave vent to half suppressed exclamations, while the pity excited a brief while before by her sorrowful demeanor, and the evident struggle it cost her to testify, gave place in some feminine hearts to a feeling of supreme contempt. Margaret Calvert, now known through her own avowal to be poor in her own right, and of humble parentage, was an object fit alone for scorn and loathing, and the fair lady, to whom she long had been an occasion of sore envy, looked relieved, and darted a glance of exquisite tenderness at Plowden. Surely the elegant lawyer had not been aware of that fact pertaining to Miss Calvert, or his attentions never would have been bestowed on so unworthy an object; and indeed, Plowden's face expressed all the astonishment which well might make one believe that the announcement had fallen upon him, too, like a thunderbolt; but there were also deeper feelings than astonishment expressed in the lawyer's face, only the fair Miss W— was unable to read them.

Mrs. Delmar was exultant, and when surprise permitted her to speak, she whispered to her companion: "All that I conjectured about that brazen girl is actually coming true. I am sure our circle must be forever indebted to me for putting it upon its guard against such a creature."

And her eyes wandered to other parts of the house, in search of glances which would show that her fashionable friends remembered the service she had rendered them, continuing to wonder even while every eye was turned upon the prisoner.

He had started from his seat, and raised his arm as if about to burst into expostulation, or denouncement; but the order of the court was not again to

be disturbed, and he was forced into his seat. He covered his face with his hands, while his form shook as if with sudden palsy. Margaret saw that—saw him trembling from where she stood, even to the shaking of the attenuated fingers that covered his countenance.

What could such sudden emotion, such an attitude mean, but fear which had come upon him—fear of what his sentence must be, since, despite all her caution, her testimony had supplied the only link which seemed wanting.

She did not remember that he had, as it were, extorted her evidence, she thought only that she had given the testimony which would bring upon him the extreme penalty of the law, and that he now regretted it, when too late.

Her feelings, already strained to their utmost, could endure no more—there was a moment of blind groping for a support she would have been unable to hold, an instant of dizziness in which the faces of judge and jury multiplied themselves to an infinite number—and she fell fainting from the witness chair. Some one caught her before she quite reached the floor, and she was gently carried to an ante-room, and female attendance summoned.

Order was immediately restored, and the business of the court resumed as if there had been no interruption.

Hubert had looked up as they were bearing her out, his face assuming a ghastly hue, and Plowden had flushed and paled alternately, as if under the influence of feelings entirely beyond his control, while Mrs. Delmar had whispered to her lady friend: "A very fine piece of acting; but these low, obscure creatures always play their parts well."

Bertou gave the summing up briefly and clearly. "There were but few more proofs to adduce," he said, having shown how completely Margaret Calvert's testimony established the guilt of the prisoner.

"And, in order,"—raising his voice slightly, and glancing at Plowden,—"that no one who may be suspected of knowing anything of this case, may be left unexamined, I would suggest that the testimony of Madame Bernot's special attendant be taken, for, though, as we have been made to believe the prisoner's mother knows nothing of her son's crime, such ignorance may not extend to her attendant; and though Madame Bernot's precarious state of health precludes the possibility of her examination, her attendant is not included in such an exemption.

"And soon," his powerful voice swelled to its full magnitude, "there will be welded the very last link of the chain of circumstantial evidence which binds the prisoner; justice will mete to him the fate which he merits for having inured his hands in a fellow creature's blood."

Plowden had already determined upon his line of action,—the last battle with himself had been fought; the last effort to continue in his path of duplicity overcome—he was ready for the consequences, be they what they might; and strong emotions thrilled the hearts of the people when he lifted his tall, lithe form to its erect height, and swept about him an unshrinking, defiant glance of his piercing eyes. His voice had not the sonorous ring of Bertou's, but it had all the exquisite modulations, the clearness and the distinctness which make a perfect delivery; and, when having paid a sarcastic compliment to the learned skill of his honorable opponent, he begged to show that instances still remained in which that skill had failed to assert itself—that there were doubts regarding parts of the evidence which it had left uncleaned—people suddenly began to wonder whether Bertou was so much the superior of Plowden after all.

"Does the honorable counsel," he said, "ignore the fact that on the inquest held twenty-two months ago, eminent physicians gave as their opinion that the cause of the death of Cecil Clare was a blow, or blows on the breast?—that it was only casually ascertained the murdered man had died from the cut supposed to have been produced by a knife in the hand of the prisoner? Nothing in the evidence thus far has tended to prove that the prisoner dealt this murderous blow on the breast; further, the testimony has elicited that there were but, taunting words between the supposed murderer and his victim. These words, on the one side, might have embodied threats which justified the drawing forth and the use of that knife. It is because the prisoner labors under a species of hallucination with regard to something done perhaps in self-defense, that we are to believe on supposition, because it is proved he gave the cut, that he must also have dealt the blow?"

"According to the evidence of the last witness, the supposed murderer left his bleeding, dying victim in H— street, a very retired side street; but the records of that date distinctly state that the murdered man was picked up in a prominent thoroughfare five blocks distant from H— street. My honorable opponent will account for this by citing the disturbed state of the prisoner's mind; he will say that remorse and terror and his subsequent wandering through various streets made the murderer forget the locality of his deed. But I require only time to show how far from the actual truth even a great lawyer, like my distinguished opponent, may be.

"Step by step he had shown his work for the sake of justice—"speaking the last words with an accent of intense scorn—"and step by step I shall show how this member of 'Roqueleire'—who worked for the attainment of his own ends and not for

Advertisement for Wyeth's Malt Extract, featuring an illustration of a woman and child, and text describing its benefits for nursing mothers.

The Catholic Record.

Published weekly at 104 and 105 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

London, Saturday, Nov. 23, 1895

A YOKE OF TYRANNY.

The Baltimore Mirror published just before the recent elections in the United States a circular of secret instructions issued by the A. P. A. of that city to members of the association instructing their how to vote.

The circular gives in two columns the party tickets with the names of all the candidates. After certain names there are numbers such as 2,342; 7,051; 5,451; 6,025. The key to these numerals is given, by means of which the A. P. A. electors were to know for whom to vote, and whom to oppose.

On the Republican side the numerals amount in every case to 13 or 15, there being 20 out of 62 candidates who have the total 13. On the Democratic side there are 2 with the number 13, and 16 with 11. The 16, however, are not all Catholics, but some were taboed either because their wives are Catholics, or they have friendly relations with Catholics.

The Democratic candidate for Governor, Mr. Hurst, a staunch Methodist, was placed on the black list because his daughter married a Catholic, and Cardinal Gibbons performed the ceremony at Mr. Hurst's house. A Presbyterian Senator, Mr. Gorman, was also taboed because he is friendly to Catholics.

This action of the A. P. A., in endeavoring to control the votes of the members by leading them like sheep to follow the fanatical and tyrannical dictates of a set of intriguers working in the dark, is quite on a par with the similar tyranny which was practiced by the P. P. A. in Ontario, and made public in the county of Perth at the last provincial elections. It reminds us of the patriotism of "Simmon Tappertit" so well described by Charles Dickens in Barnaby Rudge, where Mr. Tappertit beckons aside a new Knight Prentice and holds with him the following conversation:

"And so," he said, when they had taken a few turns up and down, "you—you love your master's daughter?" "I do," said the prentice. "Honor bright. No chaff, you know."

"Have you," rejoined Mr. Tappertit, catching him by the wrist, and giving him a look which would have been expressive of the most deadly malevolence, but for an accidental hiccup that rather interfered with it. "Have you a— a rival?"

THE DENVER PSEUDO-MESSIAH.

Much has been said in the newspapers lately about the miraculous powers of healing possessed by the ex-shoemaker Francis Schlatter, who began his operations in Mexico, whence he emigrated afterward to Denver, Colorado, where he found more numerous followers willing to regard him as a new Messiah.

Some Protestant clergymen have even preached from their pulpits sermons wherein they have maintained the supernatural powers of Schlatter, who heals, or professes to heal, all manner of diseases by grasping the patient's hand, and many are said to have been thus healed. It does not appear, however, on investigation, that there have been any sure instances in which such cures have taken place.

The editors and proprietors of several religious papers have recently had investigations made into the facts, the Rev. C. W. Heisler, Lutheran pastor of Denver, being one of the investigators on behalf of the Lutheran Observer of Philadelphia.

Mr. Heisler reports that the whole thing is a "craze, a delusion, and a senseless fad." He says there is no evidence that a single cure has been effected by this "Faith healer."

Among the cases examined by him was that of a reputed blind man whom he interviewed personally. This was one of the most remarkable cases of Schlatter's healing. Mr. Heisler's report gives the result of the interview thus. The blind man said:

"Yes, he thought he could see a little now. He could tell when people passed in front of him. He thought he was getting better everyday. On leaving his home, I remarked to my companion: 'You see there is absolutely nothing in that testimony. And since then I have heard that the man never was totally blind. There are real and imaginary complaints, especially of a nervous character, who are easily duped. If they had the faith, Mr. Editor, it would do them just as much good to take your hand as it does Schlatter's.'"

He goes on to tell that he was at first inclined to think that Schlatter is a self-deluded enthusiast, as he seemed to be sincere, but:

"Since visiting him the second time, and in the light of subsequent events, I am inclined to put him down as a humbug of the first water, and I am beginning to question whether we evangelical pastors are pursuing the wisest course in holding our peace concerning him. In view of the crowds who seem to be led away by him, I wonder whether we ought not publicly to protest against his sacrilege."

Mr. Heisler takes this view of the duty of Evangelical pastors, because they are chiefly members of the so-called Evangelical Churches, who are duped by the Faith-Curer. Mr. Heisler continues:

"Schlatter does not claim to heal instantaneously. When a lame man came to our Lord for healing, he could throw away his crutches instantly. But Schlatter tells him in two, three, or five months he will be entirely well. Notwithstanding this time element, which is really very prudent on his part, I have no hesitancy in writing down the whole thing as a senseless delusion and a snare. But it pains me to think we have so many simpletons among us."

The Faith-Curer's dupes who crowd around to render him almost divine honor are numbered by thousands, and Schlatter is growing rich by the offerings made to him.

As he commenced his career in the midst of a Catholic community in Mexico, the Protestant religious papers made a great point of the superstition of the Catholic devotees who were said to surround him, and it is true that, notwithstanding the teaching of the Catholic Church that all superstitious practices are to be avoided, there are to be found sometimes Catholics who are neglectful or forgetful of these teachings, and who allow themselves to be thus duped, by fortune tellers, Messiahs like Schweinfurth of Illinois, and Schlatter. Spiritualists and Faith-Christians do not flourish on Catholic soil. They must have non-Catholic surroundings to do a thriving business.

We by no means put the doings of the Denver and other pseudo-Messiahs in the same category with the thoroughly tested miracles which have been witnessed by thousands at several sacred shrines erected to foster the reverence which is due to the Mother of God and to many saints. The hand of the Lord is not shortened, nor is his power less than it was when He raised the dead to life through contact with the mortal remains of the prophet Elisha, and though there is no dogma of the Catholic Church obliging us to believe that miracles have been wrought

at the grotto of Lourdes, or the shrine of St. Ann of Beupre, or other shrines we might name, we cannot resist the testimony of numerous credible witnesses who attest the facts, which have also been honestly and thoroughly investigated and fully substantiated. God may work miracles by what means He thinks proper, and He continues to do this at the present day in testimony to the honor which should be shown for His saints, but He does not work miracles to minister to the vanity or avarice of false prophets.

We would not speak in the same breath of this great difference which exists between the pretended miracles of certain false prophets and those which have occurred at the shrines of the saints, frequently with the confidence or hope that they may be healed of maladies from which they may be suffering. We are authorized both by right reason and Holy Scripture to show this respect to God's saints, because they are the friends of God, who have been honored by God Himself, and whose bodies will be honored again on the last day when they will be called forth from the tomb to share in the bliss of the saints who once dwelt in them on earth.

SUFFERING ARMENIA.

The insolence and bad faith of the Turkish Sultan and his Government in their dealings with the representatives of Great Britain, France and Russia, regarding the Armenian massacres, are something almost inexplicable, or if explicable at all, it must be attributed to a confidence that these powers have so little trust in and so much jealousy regarding each other that they will not do more than threaten punishment for any outrages the Turk may commit. There may be also something of confidence in the promises which Mahomet made to true believers who make war in his name on Christians and other infidels, for the Koran tells that the revelation was made to the prophet:

"O prophet, stir up the faithful to war. If twenty of you persevere with constancy, they shall overcome two hundred, and if there be one hundred of you they shall overcome a thousand of those who believe not. . . . It hath not been granted unto any prophet that he should possess captives until he hath made a great slaughter of the infidels in the earth. (Sole's translation: Chap. 8.)"

The Sultan and his advisers might have understood that the sword of Mahomet is no longer the terror which it was centuries ago, as it was just because of such atrocities as have been committed in Armenia that Greece was incited to raise the standard of insurrection, securing its independence in 1829, and similar atrocities in Bulgaria resulted in the war with Russia which ended in the practical independence of that and other Balkan provinces.

But the real confidence of the Sublime Porte rests in the known concealed antipathy which makes it almost impossible for the European powers to agree on any one subject, or for any one of them to make any move for the relief of the Armenians, lest the rest of Europe may imagine that it is done with the motive of self aggrandizement.

The chivalrous and religious spirit which moved all Europe during the two hundred years of the crusades toward the Holy Land, for the purpose of delivering the Christian population and pilgrims to the Holy Sepulchre from the oppression to which they were habitually subjected, appears to have passed away with the division of Christendom into contending factions, so that now there is no central authority which can call upon the nations to defend the right.

It is too true that the crusades did not end successfully. There were jealousies even then among the powers which undertook the deliverance of Jerusalem and succeeded for a time, and, besides, the difficulties of marching armies of poorly disciplined men so great a distance from their homes were insurmountable; but at the present day, if the European powers had at heart seriously the delivery of the Christians of Asiatic Turkey, their object would be easily effected, the facilities of intercourse, travel, and warfare being so much improved through the onward march of civilization.

As the matter stands it is the settled purpose of the Turkish Government to prevent the Christians from multiplying within its dominions. The follow-

ing official prayer which is recited daily by the students of the universities throughout Turkey and Egypt shows sufficiently the spirit in which Christians are governed:

"In the name of Allah (God) the compassionate, the merciful! O Lord of all creatures! O Allah! Destroy the infidels and polytheists, thine enemies, the enemies of thy religion. O Allah! Make their children orphans, and de-file their abodes! Cause their feet to slip: give them and their families, their households and their women, their children and their relatives by affinity, their brothers and their friends, their possessions and their race, their wealth and their lands, as booty to the Moslems. O Lord of all creatures!"

That Christians, without distinction of Oriental and Western, Catholic and Protestant or Nestorian, are included under the designation "infidels" here is sufficiently evident to all who are made aware that Ghaour, infidel, is the usual designation of all Christians, when the more common name of "Christian dogs" is not bestowed upon them; and the Koran says: "They are infidels who say, 'Verily God is Christ, the Son of Mary.'"

In the sixty-first article of the treaty of Berlin the Sublime Porte undertook to put into operation immediately reforms which would ensure paternal government for the Armenians, and to protect them against Circassians and Kurds.

This promise was never fulfilled, yet the Turk has not been harassed by Christian interference, though since 1878 the condition of the Armenians, so far from being improved, has been going from bad to worse until last year's massacre, when it is estimated 10,000 were butchered, not by Kurds or Circassian freebooters, but by the paid soldiers of Turkey, and by commands sent from Constantinople.

This Armenian massacre is only one of a series of similar outrages. To go no further back than 1822, there were the massacre of 50,000 Greeks at Scio, 10,000 Nestorians and Armenians in Kurdistan in 1850, 11,000 Syrians at Lebanon and Damascus in 1859, 10,000 Bulgarians in 1876, and at the least estimate 10,000 Armenians in 1894, a total of 91,000.

It was well said on 29th of Dec. last by Mr. Gladstone:

"I have lived to see the Empire of Turkey in Europe reduced to less than one-half of what it was when I was born, and why? Simply because of its misdeeds—a great record written by the hand of Almighty God against injustice, against lust, against the most abominable cruelty, and if allegations such as these are established, it will stand as if it were written with letters of iron on the records of the world that such a government as that which can countenance and cover the perpetration of such outrages is a disgrace, in the first place, to Mahomet the prophet whom it professes to follow, that it is a disgrace to civilization at large, and that it is a curse to mankind."

"A disgrace to Mahomet!" As if the impostor had a beautiful character which could be disgraced! But these words are those of a politician, who had it in his mind not to anger Turkey too much even in denunciation, and we may let them pass on account of the high motives which led the great Liberal leader thus to express himself. Suffice it to say, further, that massacre is part of Turkey's settled policy. It was said about fifty years ago by a Governor of Damascus: "The Turkish Government can maintain its supremacy in Syria, only by cutting down the Christian sects, and later the Pasha who perpetrated the Kurdistan massacre declared that the Armenians are becoming too numerous and need to be diminished."

The European powers have certainly not exhibited any undue desire to domineer over Turkey, and the investigation of the Sassou outrage was conducted in such a way as to give the Porte every opportunity to prove its innocence of the evil, if it had been possible to do so; but in spite of all its professions of being a most merciful government, and especially loving towards Christians, it has been demonstrated that it deserves to be hunted out of Europe, and wherever in Asia there is a Christian community. But here the jealousies of the European nations step in as the Turks' protecting. Singly, each power fears to meddle lest it may bring a powerful alliance down upon itself, and in unity it does not appear that they can take any step at all.

But we are informed that after much haggling as to the terms, the Porte has at length yielded, and will introduce the reforms required for the government of Armenia. All this appears very farcical, for even while the European commission was making its inquiry new atrocities were still being produced, and new horrors perpetrated which rival those of September 1894.

falling short of it only because the numbers slain were not so great, and now, at the very moment when at Constantinople the Grand Turk is professing to have submitted to the demands made upon him, we have the intelligence that there is a new horror committed between Erzeroum and Trebizonde. A few weeks ago four hundred persons were killed in this neighborhood, but these were not all Armenians. The latter, goaded to frenzy by the past iniquities, took up arms to protect themselves against their oppressors, and there were many killed on both sides; but still later, and only a few days after the Sultan professedly yielded to the demands of the European powers, another massacre is perpetrated in the same neighborhood. A mob of five hundred Mussulmans armed with Martini-Henry rifles made an attack upon the Armenian villages, shooting down mercilessly men, women and children, and setting fire to their houses. Between two and four hundred were killed on this occasion, and in addition several hundred at Gumush-dagh.

It has been said that the Armenians have also been much to blame, as they in several instances revolted against the Sultan's rule. This is true, and but little blame is to be attached to them for revolting. The pity is that they have not met with more success in their revolts. Popular opinion throughout Europe is in favor of the unfortunate sufferers, but the Governments are in no hurry to inter-vene, even with popular opinion urging them onward. Great Britain has indeed a fleet not far from the Dardanelles, but it is doubtful whether she will act if France and Russia do not co-operate with her; and it is equally doubtful whether the two last named powers will co-operate or act at all.

The Armenians at one time expected much from the intervention of these powers, but they seem to have given up the hope, and the latest news is to the effect that they are rising in revolt on their own resources. It is said there are 20,000 of them in arms on the Zeitout mountains. It is to be hoped they will succeed in their efforts to free themselves; perhaps also when they thus show themselves in earnest, some of the powers may give them a helping hand; but what an Armenian in Chicago said recently in this connection, shows that they have probably abandoned all hope of any such aid. The Armenian referred to is reported to have said that as the Christian powers seem inclined to leave his countrymen without succor, they must do without aid unless they can get it from some heathen governments such as China or Japan.

The Sultan personally does not appear to be a wicked or blood thirsty man, but he is forced by his position to be what other Sultans have been before him. He must persecute, or he may lose his throne or his head through the fanaticism of his subjects. There are even now mutterings of discontent because he has yielded so much—perhaps we should say even so little—to the demands of Western infidels. But if he is so weak as to be unable to protect his Christian subjects, he ought not to be tolerated, and if he does not wish to protect them he ought, for still better reason, to be called to account for his misdeeds.

POLITICAL PARSONS.

Political parsons are a species of the human race of which we have many curious specimens in Canada, especially in Ontario and the portion of Quebec bordering on this province, and there is about them this peculiarity that they are constantly accusing the Catholic priesthood of interfering in politics, and endeavoring to control the Provincial and Dominion Governments. They accuse the priesthood of the very crime of which they are themselves guilty, but there is no truth in their accusation. We have not known for years a single instance in which a Catholic priest in this province has taken any active part in purely political contests. They may have, and as citizens they have a right to entertain their own opinions on the views of the political parties which are contending for supremacy, but they do not force their political views upon their parishioners, and though it is undeniable that in every parish the Catholic residents have their preferences for one political party or the other, yet they are not troubled on that account with any interference from their pastors.

It is not unlikely that in the case when the Catholic religion has been assailed or threatened by one political party or another, many priests in their intercourse with their people have

pointed out the fact and have given advice to them accordingly; but even in this extreme case, which it would seem, would justify very decisive action, they have been careful not to bring politics into their pulpits.

The Catholic priest preaches religion and not politics, but the political parsons refer to reverse the situation, and preach politics instead of the gospel. We might name many preachers who do this habitually, especially on the eve of political contests. They are to be found especially in the cities, and we could name some of them who reside in London, Sarnia, St. Thomas, Toronto, Montreal, etc., but we refrain from so doing. Some of them have also even published in the newspapers series of "political sermons," not hesitating in their shamelessness to give this name to their lucubrations when putting them before the public.

It will interest our readers to see the estimation in which such political parsons are held by the American press. The Baltimore American recently published the statement that during the late political campaign in the United States, the clergy of Maryland were on the Republican side, and that many of them preached political sermons to ensure the success of the Republicans. It was pleased with the fact, but it would certainly have denounced the political parsons if they had taken side with the opposite party.

The New York Sun, which is more independent of political parties, may be said to represent those Americans who have the courage of saying what they think, independently of party; and here is its commentary on the statement of the Baltimore American:

"We know the political parson altogether too well in this town. He is a nuisance. He cannot become a politician without neglecting his Master's business. He imparts a fierce and hysterical unreason. As a rule he is windy and virulent. He cannot understand how anybody can differ with him. He is quick to impugn the motives of his opponents. Most of his political harangues are devoted to the purpose of calling everybody on the other side a villain, and everybody on his own who dares to disagree with him, *Hea, Hea, Thou Fool!* Bad temper, bad taste, bad judgment and bad manners are the chief characteristics of the political parson; and in connection with the exhibition of these he displays a large fund of ignorance and conceit. He roars like a bull of Bashan. He brays like the wild ass in the desert, and no man regardeth him."

"The active political parson reveals in himself so much malice and uncharitableness, and is so ready to bear false witness against his neighbors, that he is liable to produce a very bad impression upon minds not trained to nice discriminations. Some of the anger which his unbecoming excitement and passion cause, may lead the thoughtless to think more lightly than they should of the religion which he professes, and of the charitable principles which his political talk and action so often contradict. He does no good to religion and doesn't improve politics or himself."

"Maryland deserves incessant sympathy if it is now suffering from a plague of political parsons."

It is very true, as the Sun remarks, that no one regards the braying of the political parsons, and in Ontario their interference in politics has been uniformly followed by the defeat of the party to which they allied themselves; but they do not learn wisdom from the lesson. They continue their braying even after defeat, under the delusion that they can persuade the public that they have achieved a glorious victory. This has been notably the case with one of the parsons of this species whose residence is Sarnia, and who for a time occupied the position of President of a well known anti-Catholic proscription association.

ANSWERS TO QUERIES.

M. asks the following questions, desiring an answer through our columns:

1. After receiving Holy Communion is it right to make a genuflection either towards the Blessed Sacrament (which may be in the priest's hands) or towards the altar? Or is it right to return to the pew without making any genuflection?

2. What is the best way to impress upon the people's minds that they should not rise from their knees until after the second ablutio of the Chalice (the wine and water)? At present in many congregations they resume their seats as soon as the priest closes the Tabernacle. The rule is given in your issue of the 2nd Nov. M.

1. To the first query we have to say that the genuflection is always to be made toward the Blessed Sacrament, in adoration of our Lord Who is truly present. It frequently happens that though the Blessed Sacrament is in the priest's hands at the moment regarding which our correspondent makes the enquiry, there is also in the tabernacle a pyxis containing particles of the Blessed Sacrament, and in this case the genuflection may be properly

inside toward the altar, and any time if toward the priest but . . . 2. To impress upon the people the Mass, standing at the churches in the Churches . . . of the people's mind them in order . . . RIGHTEOUS

A marked the Truth York, was notwithstanding nounced on this that . . . This shee overthrowing and is full of ous editoria and letters its Divine I. The devi eighteen ce- pose as the accomplish Infall prop whose mo- is, will be their masto poor tributo readers of s such illogi scurrility Seeker's e weight in admitted constituted quality of they who e by reading tain to have just as the particles of hardest roo "who teno their corru . . . We have mixed com of liberty o no interfe deny the c- tain their supreme p- though we laws do no anity shou- reviled, no God as au- to the cur- in Christia . . . The stte Postmaster weeks ago Truth See unfit for gave ord- carried in . . . Sir Ado- subscribers why they the reply that "he had decei with the s- Minister of the chara is open to blasphemy to be exc- country . . . Among Truth Se- not only gauge, l- shocking- ture use- Christ a- prophets years, ar- ion of th- allow this dissemin- through that this at long- only rece- post offi- matter. . . . We p- opinion Truth-S- the pos- the mar- the offic- it freely- our offi- States- well to- in Cana- State au- national- sirable- publicat- culation- injury . . . It may

made toward the altar, but the communicant will not be in the wrong at any time if he makes his genuflection toward the Blessed Sacrament which the priest bears in his hands.

2. To impress upon the minds of the people how to follow the parts of the Mass, standing, sitting, and kneeling at the proper times, in some churches printed tablets are hung up in the Church giving the proper directions. We consider this a good plan of impressing the rules upon the people's minds, as they must know them in order to be able to follow them.

RIGHTEOUSLY PROHIBITED.

A marked copy of a paper named the Truth Seeker, published in New York, was sent to us, and reached us notwithstanding the fact that it is announced on the first page in huge capitals that it is prohibited in Canada.

This sheet is devoted to the task of overthrowing the Christian religion, and is full of blasphemous and scurrilous editorial and contributed articles and letters ridiculing Christianity and its Divine Founder.

The devil has been at work for over eighteen centuries with the same purpose as the Truth Seeker, and has not accomplished it. It is not likely that the Infidel propagandists of New York city whose mouthpiece the Truth Seeker is, will be any more successful than their master, and it is certainly but a poor tribute to the intelligence of the readers of a newspaper to suppose that such illogical reasoning and offensive scurrilous as is found in the Truth Seeker's columns should have any weight in their minds, yet it must be admitted that the human mind is so constituted that it is influenced by the quality of its reading, and therefore they who expose themselves to danger by reading such trash are almost certain to have their faith undermined, just as the constant dropping of minute particles of water will wear away the hardest rock, for it is written that they "who tend to the snare shall perish in their corruption."

We have in Canada a very much mixed community and a large margin of liberty of religious belief. There is no interference with those who deny the existence of God and maintain their irresponsibility to any supreme power for their conduct; but though we have no State Church, the laws do not permit that God or Christianity should be maliciously and openly reviled, nor that the reverence due to God as our Creator should be violated to the annoyance of those who believe in Christianity.

The attention of Sir Adolphe Caron, Postmaster General, was called some weeks ago to the vicious character of the Truth Seeker, and he decided that it is unfit for circulation in Canada and gave orders that it should not be carried in the Canadian mails. Sir Adolphe was written to by some subscribers to the paper to ascertain why they no longer received it, and the reply was given by his secretary that "he (the Postmaster-General) had decided without hesitation, and with the support of the opinion of the Minister of Justice, that, on account of the character of its contents, the paper is open to the charge of scurrility and blasphemy, and under the law ought to be excluded from the mails of this country."

Among the means used by the Truth Seeker to propagate infidelity, it not only employs the English language, but it also prints the most shocking pictures with texts of Scripture under them to cast ridicule on Christ and His apostles and the prophets. This has been going on for years, and we fully approve the decision of the Postmaster-General not to allow this intolerable nuisance to be disseminated in Canada any longer through the mails. We only wonder that this determination was not arrived at long ago; but we presume it was only recently that the attention of the post office authorities was called to the matter.

We presume it was to discover our opinion of the manner in which the Truth Seeker has been dealt with by the post office authorities here that the marked copy was sent to us from the office of publication, and we give it freely, and we say further that in our opinion not only the United States Postmaster General would do well to follow the example shown him in Canada, but that the civic and State authorities of New York and the national Government would do a desirable thing to stop entirely the publication of such a journal, the circulation of which is an insult and an injury to a Christian community. It may be that under the national and

State laws as they exist there is no provision whereby it could be suppressed. If this is the case the evil should be remedied by passing such laws with the least possible delay, for the Government, and ultimately the people themselves, are responsible before God and the world for the existence of the outrage.

The Truth Seeker proclaims its shame and glories in it by printing in prominent type on its front page and above its title the fact of its prohibition in Canada. It also declares that it still reaches its friends in Canada in spite of the prohibition, and it is using the fact of prohibition as a means of advertising itself. It is to be hoped that the Canadian Government, having once moved in the matter, will not allow itself to be thwarted, and that it will investigate how it occurs that the proprietors have managed to evade the prohibition against its being carried through the mails, and will take steps to prevent its entry into the country by any avenue.

There are always some people who are all the more eager to read what is prohibited than what is lawful. These persons may co-operate with the Truth Seeker in endeavoring to evade the prohibition. But the people of Canada will approve of the most rigid enforcement of it, not only by its exclusion from the mails, but by preventing it from being brought in by any mode of conveyance. It was by energetic methods that the United States Government succeeded in banishing the huge fraud of the Louisiana Lottery, and it is only by an equally resolute course that the outrage of the circulation of the Truth Seeker's blasphemies can be stopped. We hope the Government will be equal to the occasion.

WALSH'S MAGAZINE.

We have received the second number of a sprightly and well conducted monthly magazine published in Toronto under the above title. Its editor is Mr. J. C. Walsh, and it gives promise of affording much useful and entertaining reading. The number before us opens with a review of Rev. Principal Grant's letters to the Globe on the Manitoba question, the writer being Mr. Frank A. Anglin. It is a thoughtful article well calculated to give the reading public a correct notion of what the Catholics of Manitoba really want in the matter of Catholic education. There are other articles original and selected by divers authors, all of which are on interesting subjects. We wish the Magazine a prosperous career.

EDITORIAL NOTES.

THE Catholic people throughout the Dominion will thank the distinguished Archbishop of Kingston for the noble stand he has taken in reference to the desecration of the Catholic cemetery of that place. Dr. Cleary's pronouncement (which we publish in another column) will be read with intense interest throughout the province, and it will, we doubt not, serve as a warning to medical institutions. We hope we will never again hear of any of our Catholic cemeteries being desecrated as was the cemetery in Kingston.

IT AFFORDS us pleasure to be able to announce that a convention of Irishmen, containing representatives from abroad as well as from home, will shortly be held in Dublin. The object in view is to unite all the existing factions and make a supreme effort toward the attainment of Home Rule. It will be remembered that this is carrying out the suggestion made a few weeks ago by that eminent and patriotic Irishman, Archbishop Walsh, of Toronto. We trust the outcome of his timely and fatherly advice will be a happy one; and a happy day for Ireland will it be if unity pervades the Irish ranks once more.

REV. A. B. DEMIL publishes a paper in Toronto called The Protestant. Rev. A. B. Demil, it appears, also conducts what is called a boarding and day school for girls, and the enterprise is called The Demil Residential Academy of Toronto, Limited. Rev. A. B. Demil is quite an enterprising man in his way, for in his paper he makes the following proposition:

"A chance to make \$15.00 for every \$100.00 purchase now. A person having five paid up shares in the Demil Residential Academy, of Toronto, Limited, who requires the money, offers one or more of the \$100 shares for \$85.00 each."

This smacks largely of boards of trade, bulls and bears and the race course. But this is not the only reason why Rev. A. B. Demil appeals to the public to support his limited academy. He fancies the

very best way to advertise his wares is to declare that others engaged in a like business are not to be trusted. It is quite evident the green-eyed monster holds a very large first mortgage on Rev. A. B. Demil when he makes reference to Catholic educational institutions and to the Catholic Faith. Rev. A. B. Demil must be closely related to the boy preacher who in Toronto a few weeks ago started up like a rocket and came down like one in the estimation of the Protestant community. Catholics can well afford to treat this paper with contempt, and we have nothing but real pity for many of our Protestant friends who must certainly feel aggrieved at the grossness of this anti-Catholic rant.

THERE is a "poetic" side to Rev. A. B. Demil's monthly, for it seems he has engaged the services of Mrs. J. J. Baker to write verses for it. One of her poems contains the following lines:

But I would go to dark Quebec,
Whose borders touch our own;
For there the people do not know
That Christ is on the Throne.

This reminds us, by way of contrast, of the production of the celebrated Ingersoll poet, Mr. James McIntyre, who is known all the country around as a poet, furniture dealer and undertaker. Here is one stanza in Mr. McIntyre's book:

Old friends and new he'll gladly meet
On the west side of Thames street,
Where he has a foundation sure,
And a good stock of furniture.

In one respect Mr. Demil's poet and Mr. McIntyre are similar—the object of both is to draw business. They are unlike, however, in another regard. While Mrs. Baker's effusion contains a little rhyme and no reason, the production of Mr. McIntyre contains a little reason but very poor rhyme. We do not wish any harm to Mr. Demil, and we promise to pray that he will not meet the fate of Mr. Chiquiquy, Mr. Widdows and Mrs. Shepherd. We would beg respectfully to suggest, too, that the Rev. A. B. Demil's financial offer is altogether too liberal. The stock in his institution should be offered at par, for there is no telling the day when it might hold the same place in the market as that of the bank of Toronto or the bank of Montreal.

The last issue of Scribner's Magazine relates that between Mr. Gladstone and the late Professor Huxley there was no cordiality. It is well known that on the question of fundamental religion their opinions were diametrically opposed, Professor Huxley being an avowed Agnostic, and in fact the inventor of the name Agnostic for the infidelity he professed, while Mr. Gladstone has always been a staunch defender of the Christian religion. Mr. Gladstone was ever ready to converse with confidence and copiousness on any theme, and in the clubs he frequently expressed his opinion on metaphysical subjects and on the science of metaphysics in general, and there are very few who would presume to say that he was or is ignorant on this or any other scientific subject on which he thought proper to speak. Yet when once Mr. Huxley was asked whether Mr. Gladstone was an expert metaphysician, he replied: "An expert in metaphysics? He does not know the meaning of the word." The name Agnostic is from the Greek, and signifies one who knows nothing. As used by Professor Huxley, it was intended to imply that he did not know whether or not there is a God, or that the soul is immortal, etc., inasmuch as he did not consider these doctrines demonstrated. The professor was very dogmatic, however, in arguing against doctrines concerning the truth or falsehood of which he admitted he knew nothing.

The editor of the Chicago Times-Herald has taken a species of census of the religious beliefs of the Governors of the United States and Territories, to all whom he wrote letters of enquiry on the subject. He received forty-five answers, from which it appears that twenty-nine belong to the various denominations of Protestantism. Presbyterians have the lead with ten. Congregationalists and Episcopalians follow with five each. There are four Methodists, three Unitarians, one Baptist and one who describes himself as "Christian." There are no Catholics, but sixteen are "unattached" to any Christian denomination: six of the sixteen, however, attend worship from time to time, with their wives: three in Presbyterian, and the other three in the Congregational, Episcopal and Baptist churches respectively. The large proportion of those who are not of any religion shows the widely extended influence of Nothingarianism in the country. The absence of

Catholics from the list shows that with all the professed liberality of the people of the United States, Nothingarianism is looked upon by the Protestant majority with more favor than Catholicism.

TAKING it all in all, it might with justice be concluded that Signor Crispi, the Italian premier, is the greatest rascal in European politics. When the history of our times is written it will doubtless be said of him that the world would be all the better had he never been born.

The Presbyterians of Derry have a bone of contention owing to the introduction of unfermented wine in the celebration of the Lord's Supper in Great James street church. The leading members of the congregation have written a protest against the innovation, which they say has been made under pretence that the presence of alcohol in the fermented wine makes its use in the sacrament morally wrong. They declare this to be a "source of dangerous error," and that they "refuse to believe that the great and good men of the past were in any way the moral or intellectual inferiors of those who propound the new and startling view that to partake of any substance containing alcohol is morally wrong."

The signers of the protest have certainly the Scripture on their side, as well as the constant usage of the Christian Church, but though the innovators loudly profess to allow every freedom of individual judgment to their congregations, they persist dogmatically in enforcing their peculiar views on the nature of the wine which must be used, and they stigmatize as friends and advocates of intemperance all who will not adopt them. None are so intolerant of the opinions of others as they who proclaim most loudly the right of private judgment. The dispute is to be settled by the presbytery.

EMILE ZOLA, the purulent French novel writer, declares that it is still his intention to get into the French Academy. After his last defeat when he offered himself as a candidate, he said: "I am not the least discouraged, and shall present myself again and again. It is only a matter of patience. Balzac was blackballed, and yet everybody said that Balzac would have got in eventually if he had not died before the time came to present himself again. Then there was Victor Hugo, who had to present himself four times. Perhaps I shall have to present myself twice as often, but I shall get there in the end."

He declares that it is not from ambitious motives that he desires to become an Academician, but that "the novel may be recognized as the most important form of literature of the century, next to lyric poetry." Mr. Chas. Robinson in an article on the Immortals in Frank Leslie's Popular Monthly for November does not think Zola will be so successful as he imagines he must be by perseverance. Mr. Robinson says:

"As is well known, he has been knocking at the door of the Academy for years; but it is likely to remain closed against him. He is not looked upon with favor by a majority of the Immortals, who regard him as having defiled French literature."

EDUCATION IN ROME.

There a Saint Founded a System of Free Schools.

The accusation so persistently repeated by our enemies, and so readily credited by the Protestant public, that the Church is the friend of ignorance and opposed to education, is made to back up the old, long-standing calumny, that she hates because she dreads, the light, that ignorance is essential to her life and the secret of her power, writes the Rev. Alfred Young, of the Paulist Fathers, in his great book "Catholic and Protestant Countries Compared."

If this accusation had the least foundation in truth then, of all places in the world, the city of Rome ought to furnish the clearest exemplification of this alleged blighting policy. Schools ought always to have been very rare in that centre and stronghold of the religion that lives and thrives by ignorance. One would take it for granted that anything like a free school there was never heard of. And, if anybody should ever have attempted to undermine the Papal throne and the very foundation of the Catholic Church itself by daring to open such a school, of course he must have been seized at once, thrown into the dungeons in thequisition, and, after having been properly tortured, left there to rot and die.

Now it happens that there was just such a man, Giuseppe Calasanzio by name, and, strange to say, by profession a Catholic priest, and it was in the year 1597 when he did this very deed. And not only once, but even so many times, that he is the founder of the first free school system. What did Rome do to this man? Only this: she canonized him as a saint, and named him as the only patron of all schools for the common people, and

especially of all free schools. Every priest in the whole world to-day celebrates at the altar the festival of this man, if this Saint Giuseppe Calasanzio brought free schools under a system, then such schools must have existed before? Most certainly. Rome had always been solicitous to provide for the education of children, and here is good evidence of it, evidence standing for over four hundred years before the saint himself was born.

In 1170 Pope Alexander III., at the third Council of Lateran, had the following decree passed: "Since the Church of God, like a tender mother, is bound to provide for the poor, both in these things that appertain to the aid of the body, and in those which belong to the advancement of the soul, lest the opportunity should be wanting to those poor children who cannot be aided by their parents, let a competent benefice be founded in every cathedral church and assigned to a teacher, whose duty it shall be to teach the clerks and poor scholars of the same church gratuitously, by which means the support of the teacher may be assured and the way to instruction opened to learners. Let this practice be restored in other churches and monasteries if, in times past, anything was set apart for this purpose. But let no one exact a price for granting permission to teach."

Popes, prelates and priests have always shown themselves to be of one mind ever since with this Pope Alexander. What is the result as witnessed to-day? Free education, in Rome itself, from the great Roman University down through its colleges and seminaries to the last of its numerous schools, forms one of the most striking and, to all but its calumniators, the most pleasing features of the great Capital of the Christian world. The university and all the other institutions of higher education in Rome are free. Of what other city in the world can the same be said? A comparatively small number of pupils in the parish schools pay a small sum to aid in their support. When next your reader hears the charge made that the Roman Catholic Church, her Popes and her priests are all foes to education, let him stand up on his feet and tell the speaker that his assertion is false, that Rome herself is the founder of the free school system.

Now let us hear a little Protestant testimony about Rome and look at a few figures. Laing in his "Notes of a Traveller," thus discourses of the state of education in Rome: "In Catholic Germany, in France, Italy and even Spain, the education of the common people in reading, writing, arithmetic, music, manners and morals" (which last two elements of true education should be printed in capitals), "is at least as generally diffused and as faithfully promoted by the clerical body as in Scotland. It is by their own advance, and not by keeping back the advance of the people, that the Popish priesthood of the present day seek to keep ahead of the intellectual progress of the community in Catholic lands, and they might, perhaps, retort on our Presbyterian clergy and ask if they, too, are in their countries at the head of the intellectual movement of the age? Education is, in reality, not only not repressed, but is encouraged by the Popish Church, and is a mighty instrument in its hands and ably used. "In every street in Rome, for instance, there are at short distances public primary schools for the education of the children of the lower and middle classes in the neighborhood. Rome, with a population of 158,473 souls, has 372 primary schools, with 482 teachers and 14,009 children attending them. Has Edinburgh so many Public schools for the instruction of these classes? I doubt it. Berlin, with a population about double that of Rome, has only 261 schools. Rome, also, has her university, with an average attendance of 600 students, and the Papal States, with a population of 2,500,000 (in 1846) contain seven universities. Prussia, with a population of 14,000,000 (nearly six times as great) has but seven universities.

"These are amusing statistical facts—and instructive as well as amusing—when we remember the boasting and glorifying carried on a few years back, and even to this day, about the Prussian educational system for the people, and the establishment of governmental schools, and enforcing by police regulation the school attendance of the children of the lower classes. "The statistical fact that Rome has above a hundred schools more than Berlin, for a population little more than half of that of Berlin, puts to flight a world of humbugs about systems of national education carried on by Governments and their moral effects on society."

Now just here I must call attention to the singular value of the evidence of this Scotch Calvinist who was no friend of the education of the "lower classes," and was bitterly opposed to the "State taking up the trade of teaching, monopolizing the business and enforcing by law and regulation the consumption of a certain quantity in every family out of the Government shops." (pp. 492-3)

But how can I say that he was no friend of the education of the "lower classes" when he had just lavished such high praise upon what Rome had so successfully done far away and ahead of Protestant Prussia? Listen to this: "It is very much owing to the zeal and assiduity of the priesthood in diffusing instruction in the useful branches of knowledge that the revival and spread of Catholicism have been so considerable among the people of the continent. . . . The Catholic

clergy adroitly seized on education, and not, as we suppose in Protestant countries, to keep the people in darkness and in ignorance and to incite to error and superstition; but to be at the head of the great social influence of useful knowledge, and with the conviction (O wily Roman priesthood!) that this knowledge—reading, writing, arithmetic and all such requirements—is no more thinking, or an education leading to thinking, and to shaking off the trammels of Popish superstition, than playing the fiddle, or painting or any other requirement to which mind is applied." (Page 405.)

So it appears that Rome is not to be praised after all for taking the lead in educating the common people, but to be reviled for the cunning of its priesthood in spreading knowledge among them as the surest means of binding them more securely with the "trammels of its Popish superstition!" That is, the education of the people is sure to result in the "spread of Catholicism;" and as a champion of Protestantism—the stoutest form of Protestantism—he is opposed to this powerful means, devised by wily Roman priests, of keeping up and securing from the Protestants—he is opposed to this powerful Church and its Popish superstition. That is what he meant in saying that the statistical facts, apparently witnessing the glory of Rome, were "instructive as well as amusing." The long and short of it is, the Catholic Church must be reviled and downed in any case. In their own countries, where Protestants have the floor, she is to be reviled, and falsely, for keeping the people in ignorance; and lo! the travelled Protestant philosopher, finding Rome leading the most enlightened countries in the world in teaching the people, tells us she is to be reviled because she does not keep them in ignorance.

FOR THE CATHOLIC RECORD.

Dreamland.

I sailed through the mists into dreamland,
That kingdom so vast and unknown,
Where the soul with bright visions holds converse,
And bliss crowns each thought ere't has flown,
And from out the dim vista before me
There shone, like a ray from on high,
A face, pure and radiant as sunbeams
That flash o'er earth's loveliest sky.

Albion House, Charlottetown, P. E. I.

Faith.

I will not doubt, though all my ships at sea
Come drifting home, with broken masts
and sails;
I will believe the Hand which never fails,
From seeming evil, worketh good for me,
And though I weep because those sails are
tattered,
Still will I cry while my best hopes lie shattered,
"I trust in Thee."

Dutch Lullaby.

Wyken, Blyken and Nod one night
Sailed off in a wooden shoe—
Sailed an array of rusty light
Into a sea of dew.
"Where are you going and what do you
wish?"
The old moon asked the three.
"We have come to fish for the herring-fish
That live in this beautiful sea."
Nets of silver and gold have we."
Said Wyken,
Blyken,
And Nod.
The old moon laughed and sang a song,
As they rocked in the wooden shoe;
And the wind that sped them all night long
Ruffled the waves of dew.
The little stars were the herring fish
That lived in the beautiful sea.
"Now cast your nets wherever you wish,
But never afraid are we."
So cried the stars to the fishermen three.
Wyken,
Blyken,
And Nod.
All night long their nets they threw
For the fish in the twinkling foam.
Then down from the sky came the wooden
shoe.
Bringing the fishermen home:
"Twas all so pretty a sail it seemed
As if it could not be;
And some folks thought 'twas a dream they'd
dreamed."
Of sailing that beautiful sea;
But I shall name you the fishermen three:
Wyken,
Blyken,
And Nod.
Wyken and Blyken are two little eyes,
And Nod is a little head.
And the wooden shoe that sailed the skies
Is a wee one's trundle bed.
So shut your eyes while mother sings
Of wonderful sights that be,
And you shall see the beautiful things
As you rock on the misty sea.
Where the old shoe rocked the fishermen
three.
Wyken,
Blyken,
And Nod.

We should be affable, but never flatter, since there is nothing more vile or more unworthy of a Christian heart, nor anything more detestable in the eyes of solidly pious persons, than flattery.—St. Vincent de Paul.

FIVE-MINUTE SERMONS.

Twenty-Fourth Sunday after Pentecost.

INTERCESSORY PRAYER.

Brethren, we cease not to pray for you, that you may walk worthy of God.

These are St. Paul's words taken from the Epistle of today. It is just what every devoted priest might truly say to the people over whom he presides...

It is not surprising to non-Catholics it ought not to be so, for the Christian religion is evidently a system of intercessory prayer.

That both doctrine and practice were given up by that unlovely and unloving make-believe Christianity called Protestantism...

This intercessory prayer for others is a spiritual, substantial bread given and taken by loving, charitable hearts.

What, indeed, would become of the people, exposed to all the strong temptations of the world, the flesh, and the devil...

And be assured, dear brethren, that your priests need and count upon your prayers.

None know better than they how precious your loving prayers are held to be in the sight of our all-merciful and compassionate God.

If they were deprived of the help of your prayers they would have good reason, indeed, to fear.

See, too, what heavenly comfort we have in the constant intercession we make for our beloved departed ones.

Learn, dear brethren, to esteem this truly divine privilege, by virtue of which we become powerful advocates in union with our Lord for the salvation of our brethren.

Tired women need to have their blood purified and enriched by Hood's Sarsaparilla. It will give them strength and health.

Dyspepsia and Indigestion.—C. W. Snow & Co., Syracuse, N. Y., writes: "Please send us ten gross of Pills. We are selling more of Parmentier's Pills than any other Pills we keep."

Some persons have periodical attacks of Canadian cholera, dysentery or diarrhoea, and have to use great precautions to avoid the disease.

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

The most remarkable cures on record have been accomplished by Hood's Sarsaparilla. It is unequalled for all Blood Diseases.

OUR BOYS AND GIRLS.

The Holy Souls to the Children.

If you had a little playmate Who was in some sore distress, You would lend her swift assistance; And for us you will do less?

The Right Kind of a Girl.

Let a girl be ever so graceful in the dance; let her be ever so elegant of walk across the drawing room, ever so bright in conversation, she must possess some other qualities to convince the great average run of young men...

Say, young man, there is one thing you cannot do. You can't make a success in life unless you work.

There is no place in the world to day for loafers. The ripe fruit is always at the top of the tree. You must climb to get it.

An Incident of the Scapular. A short time since a young man was preparing to go on a fishing excursion.

How Edison Took Up Electricity. "Now that you have left electricity, how did you first come to enter it?"

I promised him Harper's Monthly and the New York Tribune regularly if he would send out little despatches along the line and have them posted up publicly.

Then I went to the Free Press and took four hundred copies. That emptied my treasury. I wanted two hundred more.

Well, do you know, that episode impressed me that electricity was a great thing, and I went into it. Telegraphy led to electricity.

Be Ye Thankful. "I feel so vexed and out of temper with Ben," cried Dick, "that I really must—"

"Do something in revenge?" inquired his cousin Cecilia. "No; just look over my Book of Thanks."

"What's that?" said Cecilia, as she saw him turning over the leaves of a copy-book nearly full of writings in a round text hand.

"Here it is," said Dick, then read aloud: "March 8. Ben lent me his hat." Here again: "January 4. When I lost my shilling Ben made it up to me kindly."

When the system is run down, a person becomes an easy prey to Consumption or Scrofula. Many valuable lives are saved by using Scott's Emulsion as soon as a decline in health is observed.

All the kindnesses that are ever shown me. You would wonder how many they are. I find a great deal of good from marking them down.

A Distinction. A story is told by one of Lord Zealand's party, who were making inquiries into the condition of a distressed district.

The answer came through the howling of the elements. "Very little, yer honor, but what there is, is mighty strong."

In the Matter of Manners. In a Boston letter to the Chicago Inter-Ocean a correspondent moralizes thus: "When the street car conductor jumps off to lift little children on the car for their mother, or when he opens and holds an umbrella over a lady as she alights in the rain, what could Sir Walter Raleigh do more?"

My God, I thank Thee for the love That called me to Thy fold; The hand that held me when I sought To lose its gentle hold.

One who has made a personal study of children and child-life lays an erring finger upon many parental errors in the training of the young.

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BEST FOR WASH DAY USE SURPRISE SOAP BEST FOR EVERY DAY.

CONSUMPTION CONQUERED.

A. P. E. Island Lady Restored to Health—Attacked with a Hacking Cough, Loss of Appetite and General Feeling of Lassitude—Pink Pills Restored her Health After Doctors Failed.

From the Charlottetown Patriot. Times without number have we read of the wonderful cures effected by Dr. Williams' Pink Pills...

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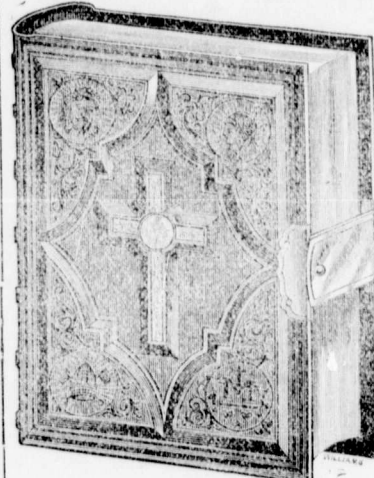
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An Opportunity to Possess a beautiful Family Bible at a Small Outlay.

THE HOLY BIBLE

(WITHOUT CLASP) Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate.

This Bible will prove not only useful in every Catholic household, but an ornament as well. The size is 12x10x4 inches, weighs 12 pounds, and is beautifully bound.

Translated from the Latin Vulgate. Neatly bound in cloth. Size 10x7x2, and weighs 3 pounds 6 ounces.

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HOLLOWAY'S PILLS & OINTMENT

Purify the Blood, correct all Disorders of the Liver, Stomach, Kidneys and Bowels.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON.

See That You Get the CATHOLIC ALMANAC OF ONTARIO.

The Calendar of this Almanac is an accurate guide to the Feasts, Fasts, Saints' Days, etc., as observed in Ontario.

Manitoba School Question, Roman Catholic Hospitals in Ontario, Illustrated, A New World Catalogue, Father Stafford, with portrait.

Single Copies 25c, a dozen copies \$2.50. Sent free by mail on receipt of price.

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REID'S HARDWARE. TABLE AND POCKET CUTLERY, CALPNET SWEETENERS, WHISKERS, BRASS FIRE IRONS.

CATHOLIC HOME ANNUAL



With 7 full page insert illustrations and 111 illustrations in text.

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BENZIGER BROTHERS, 36 & 38 Barclay St., 343 Main St., 178 Murray St.

Send me your address and I will send you a copy of the Annual absolutely free.

PLUMBING WORK in operation, can be seen at our wareroom Opp. Masonic Temple.

SMITH BROS. Sanitary Plumbers and Heating Engineers, London, Ont., Telephone 58.

My Baby

was a living skeleton; the doctor said he was dying of Marasmus and Indigestion. At 13 months he weighed only seven pounds.

Should you live to see him a man, you will probably hear him relate, if he is not within the walls of a prison, how he felt toward you when you were putting the rod on for some trifling offense; and how he then resolved, if he lived to be a man, he would pay you well for your labor.

When the system is run down, a person becomes an easy prey to Consumption or Scrofula. Many valuable lives are saved by using Scott's Emulsion as soon as a decline in health is observed.

AL.

CATE.

Enter family.

For 1896 is gotten up new cover.

Its contents are in the best of the best.

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C. M. B. A.

Resolutions of Condolence.

Owen Sound, Nov. 11, 1895. At the last regular meeting of Branch 212, Owen Sound, the following resolution was unanimously adopted...

E. B. A.

Sarsfield Branch, Ottawa.

The last meeting of the branch was largely attended and a considerable amount of business was transacted. President Furan occupied the chair, Recording Secretary Pezz taking down the minutes of the meeting...

AN EMINENT CANADIAN CATHOLIC.

HON. EDWARD MURPHY, SENATOR, MONTREAL.

In looking up the records of some of the Catholic Church in Canada, we were struck in Canada in their chosen professions, by their force of ability and recititude of conduct, the searcher finds many distinguished names...

tion to the above enumeration of official obligations, another was added to Mr. Murphy's list in this election as a director of the City and District Savings Bank of Montreal.

He likewise displays a deep love for scientific discoveries. The study of archeology and Canadian history has led him to concern himself with such learned bodies as the National Historical Society, which is one of the Vice Presidents. He is also officially connected with the Numismatic and Antiquarian Society, the Microscopic Society, and also the Société Historique de Montréal, the Art Association, and is also a member of the Mechanics Institute.

The subject of this sketch, the Hon. Edward Murphy, member of the Senate of Canada, was born in the county Carlow, Ireland, on the 26th July, in the year 1818. On his father's side he comes of an old stock, who, for over a century, had been engaged in mill-owning and in the mercantile business in the county of Wick, Ireland.

was held by citizens of all denominations. He is a member of the C. M. B. A., always taking a deep interest in the welfare of the association, the members of which are the City and District Savings Bank of Montreal.

Mr. Francis John Bolger, Civil Engineer, died at his home in Lindsay, Ont., on Sunday, Nov. 3, after a brief illness of the chest for a fortnight, but his symptoms, which rose from a chronic intestinal complaint, were not considered of more than usual gravity.

Mrs. William Quinn, London. We are again called upon to chronicle the demise of an old and respected citizen in the person of Bridget Quinn, beloved wife of the late William Quinn, who died on the 26th of the month of October, 1895, at the age of eighty-eight years.

guitars, the Misses Curtis, Leonard; mandolins, the Misses Sumner, C. Sullivan; banjos, the Misses Clavel, Duggan; C. Ball, the Chorus Class. An illuminated "Welcome" at the front and in the centre of the platform, abundance of beautiful flowers and ferns, and sprays of maple leaves, added to the charm of the groups constantly appearing on the stage.

ENTERTAINMENT AT LORETTO ABBEY. An entertainment of surpassing excellence was given by the pupils of Loretto Abbey in their concert hall on Thursday at five o'clock. The occasion that called forth such magnificent and so very high order of talent, was the reception of Archbishop Walsh the day before.

At the close of the entertainment the Archbishop addressed the pupils in the most complimentary manner, saying that everything they had done was excellent, and that they were to be congratulated on their progress in their studies.

FOR IRISH HARMONY. London, November 15.—The Irish Parliamentary party decided to summon a national convention of representatives of the Irish people throughout the world.

NOT LOCKED UP.

In his address at Wesley Chapel the other day in favor of Methodist deacons, the Rev. Dr. Ames "admired," so the State Journal reports, "the Sisterhoods of the Church of Rome, though he is an ultra-Protestant, but believes that these Sisterhoods, locked up in their convents, are not in sympathy with the great throbbing heart of humanity as they would otherwise be if they mingled more with the world and its practical needs."

Very few of our Sisterhoods are "locked up in their convents." We have all sorts of Sisterhoods. Some, like the Bon Secours (Good Help) Sisters, are trained nurses to go out to care for the sick in the homes of the latter; some, like the Little Sisters of the Poor, provide for aged and indigent persons, and for them they go questing from door to door; some teach in schools; some nurse in hospitals; some rear orphans; some watch over the insane; some reform Mrs. Dalens; etc., etc. The orders that we have of enclosed nuns are few indeed.

And even these are not barred from "sympathy with the great throbbing heart of humanity." The Visitation nuns conduct flourishing academies, and the others work and pray for the salvation of sinners, etc., receive visits from their friends, and take a strong interest in the welfare of humanity.

Are You a Blight or a Blessing? The law of human helplessness asks each man to carry himself so as to bless and not blight men; to make and not mar them. Besides the great ends of attaining character here and immortality hereafter, we are bound to so administer our talents as to make right living easy and smooth for others.

and six for No. 1 northern on the track Midland elevator. Flour—Exporters say they can do nothing, and that wheat would be sold to the best advantage before sales to any extent could be made; ears of straight roller quoted Toronto...

DETOIT, Mich., Nov. 21, 1895.—Wheat No. 2 Red, 62c; No. 2 White, 64c; corn, No. 2, 22c; No. 3, yellow, 21c; Oats, No. 2, white, 21c; No. 3, 20c; potatoes, best Michigan, 20 to 22 per bush; No. 1, 18 to 20; sweet corn, 12 to 14 per bush; car lots; honey, best white comb, 10 to 12 per lb.; cheese, full cream Michigan, 11 to 12c per lb.; butter, best creamery, 18 to 20c per lb.; eggs, best, 18 to 20c per doz; chickens, 10 to 12 per doz; turkeys, 15 to 20 per doz; ducks, 10 to 12 per doz; geese, 10 to 12 per doz; pigs, 10 to 12 per doz; calves, 10 to 12 per doz; sheep, 10 to 12 per doz; hogs, 10 to 12 per doz; mutton, 10 to 12 per doz; beef, 10 to 12 per doz; pork, 10 to 12 per doz; lard, 10 to 12 per doz; tallow, 10 to 12 per doz; oil, 10 to 12 per gal; sugar, 10 to 12 per lb; coffee, 10 to 12 per lb; tea, 10 to 12 per lb; spices, 10 to 12 per lb; fruit, 10 to 12 per lb; vegetables, 10 to 12 per lb; nuts, 10 to 12 per lb; dried fruit, 10 to 12 per lb; preserves, 10 to 12 per jar; canned goods, 10 to 12 per can; soap, 10 to 12 per box; candles, 10 to 12 per box; matches, 10 to 12 per box; paper, 10 to 12 per ream; books, 10 to 12 per volume; stationery, 10 to 12 per sheet; printing, 10 to 12 per line; advertising, 10 to 12 per line; telegrams, 10 to 12 per word; postage, 10 to 12 per cent; freight, 10 to 12 per ton; express, 10 to 12 per box; insurance, 10 to 12 per cent; interest, 10 to 12 per cent; discount, 10 to 12 per cent; exchange, 10 to 12 per cent; gold, 10 to 12 per oz; silver, 10 to 12 per oz; copper, 10 to 12 per lb; iron, 10 to 12 per lb; steel, 10 to 12 per lb; tin, 10 to 12 per lb; lead, 10 to 12 per lb; zinc, 10 to 12 per lb; nickel, 10 to 12 per lb; cobalt, 10 to 12 per lb; manganese, 10 to 12 per lb; phosphorus, 10 to 12 per lb; sulfur, 10 to 12 per lb; carbon, 10 to 12 per lb; nitrogen, 10 to 12 per lb; oxygen, 10 to 12 per lb; hydrogen, 10 to 12 per lb; helium, 10 to 12 per lb; neon, 10 to 12 per lb; argon, 10 to 12 per lb; krypton, 10 to 12 per lb; xenon, 10 to 12 per lb; radium, 10 to 12 per lb; uranium, 10 to 12 per lb; thorium, 10 to 12 per lb; actinium, 10 to 12 per lb; polonium, 10 to 12 per lb; bismuth, 10 to 12 per lb; antimony, 10 to 12 per lb; arsenic, 10 to 12 per lb; selenium, 10 to 12 per lb; tellurium, 10 to 12 per lb; iodine, 10 to 12 per lb; bromine, 10 to 12 per lb; chlorine, 10 to 12 per lb; fluorine, 10 to 12 per lb; phosphorus, 10 to 12 per lb; sulfur, 10 to 12 per lb; carbon, 10 to 12 per lb; nitrogen, 10 to 12 per lb; oxygen, 10 to 12 per lb; hydrogen, 10 to 12 per lb; helium, 10 to 12 per lb; neon, 10 to 12 per lb; argon, 10 to 12 per lb; krypton, 10 to 12 per lb; xenon, 10 to 12 per lb; radium, 10 to 12 per lb; uranium, 10 to 12 per lb; thorium, 10 to 12 per lb; actinium, 10 to 12 per lb; polonium, 10 to 12 per lb; bismuth, 10 to 12 per lb; antimony, 10 to 12 per lb; arsenic, 10 to 12 per lb; selenium, 10 to 12 per lb; tellurium, 10 to 12 per lb; iodine, 10 to 12 per lb; bromine, 10 to 12 per lb; chlorine, 10 to 12 per lb; fluorine, 10 to 12 per lb; 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chlorine, 10 to 12 per lb; fluorine, 10 to 12 per lb; phosphorus, 10 to 12 per lb; sulfur, 10 to 12 per lb; carbon, 10 to 12 per lb; nitrogen, 10 to 12 per lb; oxygen, 10 to 12 per lb; hydrogen, 10 to 12 per lb; helium, 10 to 12 per lb; neon, 10 to 12 per lb; argon, 10 to 12 per lb; krypton, 10 to 12 per lb; xenon, 10 to 12 per lb; radium, 10 to 12 per lb; uranium, 10 to 12 per lb; thorium, 10 to 12 per lb; actinium, 10 to 12 per lb; polonium, 10 to 12 per lb; bismuth, 10 to 12 per lb; antimony, 10 to 12 per lb; arsenic, 10 to 12 per lb; selenium, 10 to 12 per lb; tellurium, 10 to 12 per lb; iodine, 10 to 12 per lb; bromine, 10 to 12 per lb; chlorine, 10 to 12 per lb; fluorine, 10 to 12 per lb; phosphorus, 10 to 12 per lb; sulfur, 10 to 12 per lb; carbon, 10 to 12 per lb; nitrogen, 10 to 12 per lb; oxygen, 10 to 12 per lb; hydrogen, 10 to 12 per lb; helium, 10 to 12 per lb; neon, 10 to 12 per lb; argon, 10 to 12 per lb; krypton, 10 to 12 per lb; xenon, 10 to 12 per lb; radium, 10 to 12 per lb; uranium, 10 to 12 per lb; thorium, 10 to 12 per lb; actinium, 10 to 12 per lb; polonium, 10 to 12 per lb; bismuth, 10 to 12 per lb; antimony, 10 to 12 per lb; arsenic, 10 to 12 per lb; selenium, 10 to 12 per lb; tellurium, 10 to 12 per lb; iodine, 10 to 12 per lb; bromine, 10 to 12 per lb; chlorine, 10 to 12 per lb; fluorine, 10 to 12 per lb; phosphorus, 10 to 12 per lb; sulfur, 10 to 12 per lb; carbon, 10 to 12 per lb; nitrogen, 10 to 12 per lb; oxygen, 10 to 12 per lb; hydrogen, 10 to 12 per lb; helium, 10 to 12 per lb; neon, 10 to 12 per lb; argon, 10 to 12 per lb; krypton, 10 to 12 per lb; xenon, 10 to 12 per lb; radium, 10 to 12 per lb; uranium, 10 to 12 per lb; thorium, 10 to 12 per lb; actinium, 10 to 12 per lb; polonium, 10 to 12 per lb; bismuth, 10 to 12 per lb; antimony, 10 to 12 per lb; arsenic, 10 to 12 per lb; selenium, 10 to 12 per lb; tellurium, 10 to 12 per lb; iodine, 10 to 12 per lb; bromine, 10 to 12 per lb; chlorine, 10 to 12 per lb; fluorine, 10 to 12 per lb; phosphorus, 10 to 12 per lb; sulfur, 10 to 12 per lb; carbon, 10 to 12 per lb; nitrogen, 10 to 12 per lb; oxygen, 10 to 12 per lb; hydrogen, 10 to 12 per lb; helium, 10 to 12 per lb; neon, 10 to 12 per lb; argon, 10 to 12 per lb; krypton, 10 to 12 per lb; xenon, 10 to 12 per lb; radium, 10 to 12 per lb; uranium, 10 to 12 per lb; thorium, 10 to 12 per lb; actinium, 10 to 12 per lb; polonium, 10 to 12 per lb; bismuth, 10 to 12 per lb; antimony, 10 to 12 per lb; arsenic, 10 to 12 per lb; selenium, 10 to 12 per lb; tellurium, 10 to 12 per lb; iodine, 10 to 12 per lb; bromine, 10 to 12 per lb; chlorine, 10 to 12 per lb; fluorine, 10 to 12 per lb; phosphorus, 10 to 12 per lb; sulfur, 10 to 12 per lb; carbon, 10 to 12 per lb; nitrogen, 10 to 12 per lb; oxygen, 10 to 12 per lb; hydrogen, 10 to 12 per lb; helium, 10 to 12 per lb; neon, 10 to 12 per lb; argon, 10 to 12 per lb; krypton, 10 to 12 per lb; xenon, 10 to 12 per lb; radium, 10 to 12 per lb; uranium, 10 to 12 per lb; thorium, 10 to 12 per lb; actinium, 10 to 12 per lb; 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