The Infant Jesus. BY R EV. FREDERICK W. FABER.

Dear Little One! how sweet Thou art,
Thine eyes, how bright they shine,
So bright they ilmost seem to speak
When Mary's ideast meet Thine!
How faint and feeb
Like plaint of harmless dove,
When Thou dost narmless dove,
Of sorrow and of love.

When Mary bids T^b are sleep Thou sleep'st,
Thou wakest when she calls;
Thou art content the she calls;
Or in the rugged stalls.

Simplest of babes with what a grace
Thou dost Thy Mother's will!
Thine infant fashio ther's will!
The Godhead's his well betray
The Godhead's his well betray

When Joseph takes Theo in his arms,
And smooths Th' Theo his arms,
Thou lookest up it hittle cheek,
Thou lookest up ito his face
So helpless ar so meek.

Yes: Thou is what Thou seem'st to be,
Achief smiles and tears;
Yet Thort God, and heaven and earth
Adore are with their fears.

Yes! deast Babe! those tiny hands, That sy with Mary's hair, The weit of all the mighty world This sy moment bear. While ou art clasping Mary's neck In til, tight embrace, The best Scraphs veil themselves Beft Phine infant face.

Whenary hath appeased Thy thirst, Andished Thy feeble cry, The hts of men lie open still Bef Thy slumbering eye.

Art Ti, weak Babe, my very God?
Ohoust love Thee, then,
Loveee, and yearn to spread Thy love
Ang forgetful men

O sw. O wakeful-hearted Child. n, dear Jesus! sleep; must one day wake for me For ou must one us. Taffer and to weep.

A S^t 'e, a Cross, a cruel Crown H³a in store for Thee; Vett? one little tear, O Lord! R_O a enough would be.

Bullideath is Thine own sweet will, orice decreed above:
Thill do more than save our souls,
Thou wilt die for love.

AISHOP AT "OLD PENN."

Rip Reve John J. Keane Lectures Before University Students.

ithin ten days, two prelates of the Caolic Church have dissected sophis trof agnosticism before Philadelphia alences. That in both cases their alences were in a measure comred of non-Catholics, and that their tures should be delivered, one bee and the other after the appearhere of the most prominent nostic in America, are peculiar ccumstances. The second lecture, o, that by Bishop Keane in the Uniersity of Pennsylvania on Thursday vening, is of particular interest from fact that he is the first Catholic cclesiastic to speak from the platform of Old Penn. The lecture was under the auspices of the Newman Club institution, and the subject was "The Outcome of Philosophic

The audience that assembled to hear the learned rector of the Catholic University was an intelligent one. Not duty, responsibility, obligation, and it only the Catholic students of the was not satisfactory to a generation non-Catholic comrades, members of the faculty and the post graduate class in philosophy. The latter came from Friends came and implored him to keep for the opening of the lecture. Catholic circles were well represented, those present including a large number of he clergy, among them Archbishop

The lecturer was introduced by Timothy L. Harrington, president of the Newman Club, in a few well chosen remarks complimentary to Bishop Keane and explanatory of the objects of the club.

AN AFFECTIONATE GREETING. In opening Bishop Keane thanked the presiding officer and the audience for their cordial reception, and said:
"In my own name and that of the Catholic University I offer greetings to the Newman Club and affectionate best wishes to the University of Pennyslvania. In the good old times men never doubted the intimate relations between philosophy and religion. Ours has been called the superficial age, and I am afraid there is a great deal of truth in the charge. There is no antagonism between philosophy and religion. Bacon said, 'A little philosophy takes man away from religion, but a great deal brings him back What our age wants is depth, and it is in university men it must be We ask our young men to become deep thinkers, especially about religion, to bring to bear upon religion the search-light of all edge they can acquire. The old relig ion has no fear of the search light What she fears is obscuration, which leads men to take for wisdom the sneer of the clever blasphemer. That is why she wishes to see universities everywhere, that is why she wishes to see organized religious clubs.

"Grace is founded on nature and Faith which is not faith on reason. solid is not worth much, so it is well to look to the foundations of faith. It is founded on philosophy. We live in a very matter-of factage, an age of criticism, of sifting -not characterized by much originality, but it wants to know the best of all the world has done, thought or known. It gives a fair

criticism is to learn and then to apply the besttests.

THE EARLY BELIEF. The lecturer here divided his subject into three epochs, that of the Greek philosophers of the Eleatic and Atomic schools, that of Christ and that of the nineteenth century. The first inherited from Pythagoras, the thinking of the East, the philosophy of Oriental Pantheism, that saw God in all things, and endeavored to identify God with all things. The others, those of the Atomic school, represented the universe as the infinite being. Pantheism had its origin in reverence. Greek logic tested it and found it untenable. was a metaphysical contradiction that finite things could be the phenoma of the infinite. To imagine that the Deity was all that we know in the world, with its immorality, its imperfections, was a contradiction in terms. This notion had to be laid They then held on to the universe, to matter and force to explain all things. To Greek wit rather than Greek wisdom it was left to gather a consequence. Then came the sophists. Then the skeptics, who taught that knowledge and certainty were impos-sible, and human life but a game of chess. Socrates demonstrated that all these conflicting schools were erroneous, not because truth was inac cessible, but because they trifled with truth. Socrates proved they were false because they failed to take into consideration a set of facts, and that set of facts, man. take into consideration a set He said you cannot ignore man, you do not take him into account, but sore into the regions of abstractions. In the first place man is not God, because man is a finite being, a contingent being, not self existing. In man there are two great facts — reason and con-science. Through these facts man looks to principles, and has certain in-tuitions on which reasoning is based. If these were called into question sophists could not for many argument and skeptics could not even doubt. Knowledge is a fact - true, certain, unquestionable. Any system denying knowledge is a stultification of humanity. Within its own limitations intuitions of reason had to be twisted. The in-

it stands when sophism is dead. GOD AND REASON. Reason says that in all things there is one great law, the law of causation. Socrates demonstrated that there were not any series of causes and effects without a first cause, self-existing, and from that all causes must have their being. The first being, the first cause, must also be the first good, the measure of all that is right and wrong. He demonstrated that the universe was a series of facts of which God is the cause. He demonstrated that only such a perfect being could be God, the two schools taught of a universe without God, and Socrates' philosophy was of a universe with God. His philosophy was logically true, but it involved University, but large numbers of their frivolous and pleasure-seeking. He their class room to the chapel in time it to himself, but he said: "How could you respect me if I kept it to myself?" He was thrown into prison and after eight days drank hemlock and died for the truth. Would to God there were more like Socrates in our age! The philosophy of Aristotle and Plato differed in expression but agreed

with Socrates in recognizing a Supreme Being. CHRIST'S COMING. Four years elapsed and found the Roman Empire in full sway. There were various schools, including thos whose theories had been exploded in the past. There is no philosophy, no matter how disproved, but will find The dominant idea new apologists. was the empire, and everything, in cluding conscience and religion, was subservient to it. Man was no longer in a condition to reason and needed a redeemer-Jesus Christ the Saviour of the world, the emancipator of human reason, the philosopher of human free dom, who proclaimed the rights of the lowliest. He showed that man's great ness did not depend on belonging to the empire, but on his immortality. He put reason and conscience in their true place. He put man at the heart and centre of things-an impregnable foundation, human and divine.

The third epoch is this age. Our century was ushered in by one of the nost unfeeling philosophies, a sneering skepticism, which Carlyle character zed strongly, saying that "Human life does not attain any worth at all, except by believing something." able work of the skeptic was outdone by the German idealist, the opposite extreme, which made every man his own god.

Here the speaker related how philosophy had fallen into contempt through these schools, but that during the last fifty years research had begun again. Quoting from the leaders of thought in the different schools he showed from the works of Huxley and others, including physiologists, psychologists, evolutionists, the practical admission of the existence of God, but hearing to all systems. The object of without the open acknowledgment.

Concluding he said: "None are so competent to appreciate science as the philosopher who sees that matter is the stairway by which the spirit leads to God."

THE JESUIT IN FACT.

Lecture of Rev. M. P. Dowling at the Opening of the Gesu, Milwaukee.

Every seat in the Church of the Gesu was filled Sunday night, and all the available standing-room was occupied to hear the sacred concert and the lecture by Father Dowling. It is estimated that over 1,800 people

were in the church. They were certainly well repaid for their attendance. The brilliant illuminations served to bring into bolder and more striking prominence the splendid proportions of the interior. The great chandelier in the center of the church, with its one hundred and fifty sparkling incandescent lights threw flood of light over the edifice and its brilliant appearance was the subject of much comment. Along the walls of the aisles incandescent lights also hung, and the polished surface of each of the massive granite pillars flashed under a row of lights which

capped their tops.

The musical numbers of the concert were well rendered and appreciated by the large audience, but the chief attraction of the evening was Father Dowling's lecture on

THE JESUIT IN FACT AND FICTION. The lecturer discarded the use of the temporary pulpit which had been arranged for him and spoke from the floor of the sanctuary, thus gaining that freedom of action which when taken advantage of by an experienced orator, as in this case, so greatly heightens the effect of the delivery. Father Dowling has a rich and reson ant voice, a clear and distinct enunciation, and a dramatic intensity of

expression and manner. In opening his discourse the lecturer referred to the numerous lies, forger-ies and pernicious doctrines which are heaped upon the shoulders of the Jesuits, and to the readiness of the public mind to seize upon and devour with avidity, any tale or story howtuitions of true and false, right and ever preposterous, relating to wrong, were absolute and imperative. As a refutation of these false Man must submit to it. Man may machinate and protest against it, but hoods the lecturer then took up

A HISTORY OF THE ORDER from its foundation. Tracing the course of the life of its founder, St. Ignatius Lovola, from the day when as a Spanish soldier he fell wounded on the walls of Pampeluna, he followed him in all his early struggles. Driven from city to city he still persevered, and we see this man of the world, this soldier of countless campaigns sitting among children learning the rudiments of the Latin tongue, unmindful of the scoffs of the younger students. Was it not something wonderful and beyond human power that this uncouth, un polished and uneducated soldier should formulate a system that even the modern world looks upon with wonder and classes its author among the pro foundest thinkers the world has seen THE JESUIT MISSIONARIES.

Continuing Father Dowling traced the history of the order after it was firmly established, the heroic work of St. Francis' Xavier and the numberless other Jesuit martyrs and missionaries in the east, and the terrible perecutions of the society in England.

Turning to America the lecture pictured the course of the Jesuit mis sionaries in the exploration of this continent, the heroic work of Father Brebæf and companions, and glowingly described the sufferings of Father Jogues, the pathetic incident of his journey to France, and his return to America to meet what he knew was certain death. Referring to Marquette Father Dowling said: GREAT AND GLORIOUS MARQUETTE!

What record of missionary zeal in North America would be complete without the mention of thy name; in a city which has honored itself by dedicating a college to thy memory. in whose shadow we stand; in a state which has carved out a niche to thy fame in the national capital? Great explorer with a soul of fire, who planted the cross wherever he rested, even for a single hour; leader of a veritable brood of eagles, who pene-trated into the wilderness further in proportion as they heard the ringing notes of civilization behind them whose unknown graves lie scattered in solitary places in this vast continent and broken health, countless hostile nations, danger of cruel death nothing could daunt this apostolic discoverer. Two thousand seven hun dred and sixty-seven miles traversed in a frail canoe, amidst perils and hardships and the wild solitude of nature, up and down a river never seen by a white man, and around which so much mystery and solemn grandeur, romantic fables and dim traditions still hang, even for the savage, tell of the intrepidity of the This is the tribute of Marquette to civilization and to re-WHAT IS A JESUIT?

Continuing the lecturer said : "Four points characteristic of the society will best give an idea of what a Jesuit is: spirit he imbibes in the spiritual exercises: 2, the obedience required by the constitutions; 3, the apostolic ing Catholic doctrine and showing prepare the dying for a proper recep-

work upon the missions; 4, the doc-

trines attributed to the society.
"What, then, is a Jesuit in fact? "What, then, is a Jestit in fact, and history the unmakes certain sacrifices, accepts certain duties of rule, takes vows consecuted by the solemn approval of the Church. What is more legitimate from a human point of view? What is more legitimate from a human point of view? What is more legitimate from a human point of view? What is more legitimate from a human point of view? What is more legitimate from a human point of view? What he insisted very justly that the more clearly lawful use can a citizen make of his liberty? What right of Catholic Church is in possession; that others does he violate if he chooses to the very terms of a divine revelation, leave his family, live in community, claimed by all orthodox Christians, wear uncouth garments, rise at half imply the absolute necessity of a past 4 in the morning and do sundry Divine authority to proclaim, expound

SOME CHARGES ANSWERED. Father Dowling then proceeded to broken continuity, and therefore that take up some of the charges made the burden of proof rests upon those against the society. With reference to have cut themselves off from the immethe old story that the end justifies the morial tradition and authority of the means, he cited how in Frankfort and original body. Berlin, Germany, a standing offer had been made by the Jesuit Fathers to showed that Protestantism had not a submit the so-called evidence which is submed that Protestantism had not a adduced to prove this fallacy, to the faculties of the Protestant universities of either Bonn or Heidelberg, and how it had been taken up but once, and it had been taken up but once, and then dismissed by the tribunal for lack blow to the idea of a divine revelation of sufficient evidence. Again more re- and a supernatural religion. It makes cently in the city of Buffalo, Bishop the individual the judge of revelation Coxe an Episcopalian clergyman had which is really, nothing more nor less been making similar charges, and the than exalting him in the place of God. rector of Canisius College offered to This contention is being every day donate \$1,000 to any charity he might most strikingly illustrated in the genwould prove his assertions, but he the Protestant world. failed to do so. Father Dowling re-futed the stories of Pascal and other ence of the doctor's discussion of the

ciously false; that they are the pro- idea of true Christian philosophy. duct of malevolent minds deliberately mean, villainous misrepresentation; in other words, that they are, for the most part, downright, thumping, able-

"For the loyal Catholic no other deflour shed always under Papal protection the Pope called it to life in answer to the earnest supplication and with the applause of the Catholic world."

THE INFLUENCE OF DOCTOR BROWNSON'S WRITINGS.

We are glad to observe that the fiftieth anniversary of Doctor Orestes A Brownson's conversion to the Cathoic Church is being made the occasion of general comment by the Catholic press and that the character and work pre eminently a providential event.

The Church had increased considerably in numbers and had just entered upon the career of gradually-increasing prosperity which has since marked its course. Yet it was still despised and proscribed. It was publicly, and we may almost, say ceaselessly, reviled and everywhere spoken against. The old absurd objections and misre presentations which had been handed down from the great rebellion of the sixteenth century, were constantly re peated, even in the daily, secular press, with the greatest freedom and impunity. Ignorance of the true principles of the Church prevailed generally, especially of the higher and profound philosophical and theological teachings of the great saints and doctors of th It was taken for granted. almost without effort at proof, that the were unreasonable, absurd and super-

We of the present time can hardly conceive the profound sensation pro duced by the doctor's change of religion. He had demonstrated his great ability; his grasp of the most pro-found subjects; his incisive and irresistibe logic as well as his perfect sin cerity and disinterested motives; and, it was no less a subject of fear and administer the sacraments

force that made it totter to its base. requirements were. He soon taught the ablest controversial

conclusively that every principle was consistent with and justified by the highest reason, he showed in clearest

He insisted very justly that the other things which the world considers and enforce that revelation and as a supremely foolish?" corollary the perpetuation of that authority in an ever living and un-

designate, if the reverend gentleman eral trend of religious strength in

writers about the order, and continued: great principles of Catholic teaching "What have we to answer to the in throughout the intellectual world. He numerable charges heaped up against had mastered the whole field of philosus? Do we content ourselves with the ophy. He showed a perfect familiarechnical defence that they have not ity with the great philosophical writbeen proved? No; we do not merely ers and pointed out with the consum challenge proof of the allegations; but mate skill of the practiced dialectician we take the higher ground and say the weak points and false conclusions that the historical charges are atro of each and gave in contrast a clean of each and gave in contrast a clear also showed a remarkable familiarity engaged in a campaign of conscious with Catholic theology having drunk falsehood, of deliberate, dishonest, at that rich fountain, the writings of the Angelic Doctor, Saint Thomas Aquinas.

His discussions took a wide range, embracing philosophy, theology, history, science, esthetics and politics, in fense of the society is necessary than all of which he wielded a vigorous pen to remind him that it was founded with and proved to be an able and invincible the sanction of the Holy See, that it champion. To him, more than to any was approved by ten Pontiffs, that it other writer, we believe, is due the change that gradually took place in the tion, that, though suppressed, it was never condemned, that after experision of Catholic matters. He taught sion of Catholic matters. He taught the penny a liners, and the unscrupulous bigots, as well as the honest but ignorant writers, that they could not hazard their absurd and unfounded assertions about the Catholic Church without being called to strict account and held up to the censure of all honest

We are specially glad that the merits of our great philosopher and publicist are being brought out at the present time because we believe that his writings are perfectly adapted to the dispress and that the character and work the distinguished philosopher and in the religious world. They are a savant are being properly estimated. perfect magazine of argument and That conversion was undoubtedly an auspicious event in the history of the Catholic Church in America. It was present in the present time. Couched in pure present time. and limpid English and oftentimes by Humanly speaking the Church needed just such a man at that time. an eloquence which is as fascinating will give you a catechism. You can as it is powerful and convincing Cath study some chapters and then come olic controversialists can not do better than to have the writings of Doctor Brownson always at hand for refer ence, for he, better than almost any other man, understood the Pusitar mind and the best mode of influencing it. - Catholic Review.

AN UNINTENTIONAL MISTAKE.

T. H. Mann, M. D., in his reminiscences of Andersonville prison, pays the following tribute to a Catholic "The only authorized representa-

tive of the Christian religion who posessed enough of it to visit the thirty thousand men in the prison pen, was a Roman Catholic priest, Father Hamilton, who came in quite regularly, at least every Sabbath for several weeks. doctrines and practices of the Church He talked kindly to us, displaying much sympathy for our condition, and administering the last rites of the Church to all the dying men who would accept, without any regard to individ ual beliefs."

Dr. Mann, in his grateful remembrance of the good priest, evidently exaggerates when he says Father Hamilton administered the rites of the Church without any regard to individnow, when all these exceptional intel ual belief. He was no doubt, kind to ectual and moral advantages were all, as his duty required him to be, but suddenly enlisted in the Catholic cause he could not, and doubtless did not, anxiety on the part of the enemies of Church to any who were not Catholics, the Church than of rejoicing and con- or who did not explicitly or implicitly gratulating on the part of the Catho desire to become Catholics. When the poor soldier, in prison or hospital, was With a courage, a fearless and in- about to die and there was no time to domitable energy, inspired by the teach him in detail the truths of the love of his new-found faith as well as faith, the priest had the right to take by his longing desire to make it into consideration his good intentions, known to his countrymen he entered his desire to do all that God requires to the lists completely armed and attacked be done to gain salvation, although he the very citadal of Protestantism with a might not know specifically what those short, the priest immembers that the ists of the opposition that he was a sacraments were instituted for man champion not to be trifled with. Not not man for the sacraments, and ensatisfied with explaining and defend- deavors in every way in his power to

tion of them. He explains to him in as few words as possible the few neces-sary truths, administers baptism and the other sacraments proper to the occasion; and all this without any reference to what the soldier's belief

Father Hamilton, no doubt, acted on nany occasions on these general the ogical principles, and Dr. Mann was ed to believe that the priest in thus administering the rites of the Church was doing so without reference to the soldier's then present belief and disposition. Let us give an illustration A Catholic priest was called on to visit a soldier who was dying of smallpox. On entering the room he began his ministrations by exhorting the sick man to begin his confession, suppos-

But," said the patient, "I do not know how; I do not know what you mean. I am not a Catholic.'

"Then why did you send for a priest?

"Well, it was this way. parents were Presbyterians, but I grew up without any religion. Learning this evening that I could not live, and that my time was very short, I sent for the Presbyterian minister. He is an old man with a large family. and sent word that he could not come : that he might bring the disease to his family; that I should pray and put my trust in God. The woman who nurses me said, on seeing my disappointment, that if I sent for a priest he would come, and so I sent for you. I know I am going to die; I know little or nothing about religion or the differences between the Churches. But I believe there is a God who created me; I believe in another life. I want to do everything that God wants me to do, but I do not know what He wantsnever learned, and now I have no

time."
"Do you believe in Jesus Christ, that He is the Son of God, that He be-came man and died on the cross to

"And you want to die in the Church which Christ established, whichever one it is?

" I do. "And you are heartily sorry for all the sins of your whole life, because by them you offended God?"

'I am, and I ask God's pardon.' After explaining some other points, the priest baptized him and administered the other sacraments proper to the occasion. In two hours he was dead. Who can doubt for a moment that this poor man's soul was saved? Something similar to this case is p bably what happened when Father Hamilton attended the death beds of non-Catholics who died in the Ander-

sonville prison. Another interesting case comes to mind as we write. It occurred in a town on the borders where there were several regiments of soldiers awaiting orders. A tail, lank Scotchman rang the priest's door bell. When the priest came into the parlor the visitor said in broad, Scotch accents:

Sir, I called to ask you a favor." "What can I do for you?

"I wish to be baptized and become

a Catholic." "It is usual to instruct grown persons when they are to be baptized. You can and I will hear your lesson and ex-

plain it to you. "Beg your pardon, sir, but I do not like to delay. At any moment we may receive marching orders, and I may not have another opportunity. I have read Catholic books carefully, and it was my reading that determined me to become a Catholic. Some of my comrades are Catholics, and what I don't know I promise you I will try to learn from them. They will tell me the fast days and I will observe them. Besides, I will promise to study the catechism you give me. But I beg, sir, that you will not put me off.

"I do not see," said the priest, that it is a case of immediate neces-Study three chapters of that little book and come to-morrow

"Reverend sir, let me put the case this way. Suppose on my return to camp I find my regiment is ordered to march-I will have no time to return to see you. I may never have another opportunity. I may be shot, sir. Now put the case: I want to be baptized; you refuse me. If I should die with out baptism, who will be responsible? You or I? Are you not taking a great responsibility? This, reverend sir, is a very serious matter to me, and I hope you will not refuse me."

The priest gazed at him in admira-"Go into the church and I will baptize you.'

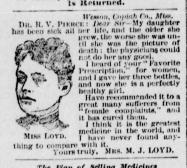
What else could be do? The soldier went back to his regiment rejoicing: Where is he now? God only knows. It is to be hoped if he is not on earth he is in heaven, for God loves an honest, fervent soul. There is a political and a military history of the war, many of them. But there is also an unwritten, spiritual history that is not known and will not be, till the great day when the muster roll of all time is called .- N. Y. Freeman's Journal.

He is truly great who is the great c 54 and 58 Jarvis - Imitation of Chaist.

It is much safer to be authority.—Imitation of the course of the

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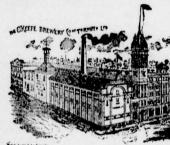
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ARMINE.

CHRISTIAN REID.

CHAPTER XIX.

The church proved to be old within as well as without, and, like many French parish churches, much in need of repair; butit was not unpicturesque and was full of that solemn repose which pervades the humblest of these ancient temples of faith. High, narrow win dows let down a dim light on the altar and the faded fresco above it; while in the gloom the massive antique lamp before the tabornacle burned with its red light steady as a star.

Armine knelt down on one of the

ow chairs with a singular sense of having reached a spot toward which she had been journeying. The feeling which had so suddenly laid hold of her in the churchyard was still strongly present with her, like the close, firm pressure of a hand. She could under-stand that, for she had known it before; but why should she feel as if this place, into which she had entered as a stranger, had some claim upon her life which was not strange? She looked up at the dark old walls, at the dusky roof, at the altar with its candles and crucifix. Why should this spot seem ore to her than many another where she had knelt before the same sacramental Presence?

There was no answer-naturally she could expect none — but in a time which came after she looked back with sense of awe to this strange feeling which signalized her first entrance into

At present, however, it was a feeling which passed, absorbed by deeper and stronger ones. The sight of M. de Marigny had recalled to her memory the impending conflict, which was but part of a greater and wider conflict fraught with tremendous issues. How tremendous, indeed, these issues were no one knew better than the girl in whose ears from infancy the revolutionary gospel had sounded, preached by many men in many tongues, but ever with the same burden. Young as she was, she had seen triumphs of which the revolutionary apostles themselves had hardly dared to dream; and she was well aware what their aims now were. Was it not coming again, the day when shrines such as this would be closed by those who shamed and belied France by denying God in her name? She knew that it might be so; that the earth was hollow underneath, and that while those who should defend religion halted, delayed, wasted their strength in differences, the great attacking army was marching on, led by hearts like that of her father, strong in singleness of purpose and devotion. As she thought of these things her own heart sank within her. She was like one torn in two, hardly knowing how It was, as Egerton had felt, a hard fate which arrayed this loving soul against one whom it was her natural impulse to follow and to honor narder still that she could not desire his success, though knowing how ardently he longed for it. She thought of all his toil and sacrifice with a great pang of pain and pity. At this moment, as in many, many moments before, the riddle of life pressed heavily upon her. Honest, misguided souls, working with heroic fervor for an end full of evil who that looks out on the world to-day does not feel the pity of this? And

ular prayer was necessary to enable a voice from the still depths of the tabernacle seemed to say, "canst thou not trust for others, for a great cause, for France, as well as for thyself

knowing that neither formal nor artic

sonal feeling and knowledge.

RUM DOWN WITH DYSPEPSIA STOMACH



By Taking AVER'S PILLS

"For fifteen years, I was a great suf- C erer from indigestion in its worst forms. tested the skill of many doctors, but rew worse and worse, until I became so weak I could not walk fifty yards ithout having to sit down and rest. My tomach, liver, and heart became affect ed, and I thought I would surely die. I tried Ayer's Pills and they helped me right away. I continued their use and m now entirely well. I don't know of anything that will so quickly relieve and cure the terrible suffering of dys pepsia as Ayer's Pills."—John C. Pritchard, Brodie, Warren Co., N. C.

AYER'S PILLS

Received Highest Awards AT THE WORLD'S FAIR

and tenderest mercy with which I read the hearts of erring men and comprehend their full degree of intent or of blindness? And for the rest, is my power less because men deny it, or be cause I suffer them to taste the full consequences of such denial?" And then again she felt that all things were easy to bear, as, indeed, all things must be to one who realizes that God's arm is not shortened; that in the present and future, as in the past, He will most surely govern with omniscient wisdom the world which He has created; and that the Church is never stronger than in the hour when al human aid is withdrawn from her nay, when all human power is arrayed against her—and she leans for support

on His promise alone. Half an hour later Armine was still neeling, with her head bent forward in her hands, when a step entered be hind her, rang on the paved aisle as it advanced, then paused, and after an interval receded again. She hardly noticed it until she heard the baize door swing shut as it passed out; and then she lifted her head with a start, for she thought of her father, and remembered that he had promised to come to the church for her. Knowing his aversion to churches, however, she felt that she would prefer to go to meet She rose, therefore, gave a las look at the quaint old altar, the dim picture and the shining lamp—feeling again as if some strange tie bound her to this place—and then walked slowly

The brightness of the day dazzled her eyes as she emerged from the obscurity of the church and paused a moment in the picturesque old porch. shading them with her hand until they became accustomed to the change Inleed, the scene was enough to dazzle any eyes, flooded as it was just now The green sunlight. stretching inland, the golden starred heath stretching seaward, the flashing, distant water, and the blue sky bending down to meet it-all were strong in vivid color, and so also were the glis tening gables of the village and its stone tiled roofs.

Suddenly — was it a sound or an in-stinct that made Armine look round? She scarcely knew; but look she did. to see a tall figure coming toward her irom the direction of the presbytery, which adjoined the church. It needed an instant's glance only to assure her that it was the Vicomte de Marigny, and with a beating heart she turned quickly to go. But the vicomte was very near at hand, and as she was about to step out of the shadow of the porch he stood before her, uncovering and speaking with the same air of gracious courtesy as when they met last in Paris.

"I am happy to see you at Marigny, mademoiselle. I hope that you are well? "Quite well, M. le Vicomte, je vous

remercie," she answered in a low tone. while her eyes regarded him with an expression half-startled, half-wistful. "And you will let me inquire how you left our friend, M. d'Antignac-for it is likely that you have seen him since I have?"

"I have seen him only once since the day I left you with him," she re-"and that was the next day. plied; bade him good by then, for I was leaving Paris.

there are some to whom, as to Armine, "Ah!" said the vicomte. He reit comes with the added force of per-sonal feeling and knowledge. These membered now that he had heard of Duchesne's arrival in Brittany as will understand how she could only lay almost immediately following his own. and of course his daughter was with her heart at the foot of the crucifix, him. Poor girl! It was a sad fate for her to be tossed hither and thither God to read its hopes and fears. by every wave of political agitation.

But at length peace came like gentle He understood perfectly the look in her appealing eyes at present, and all the chivalry of his nature was stirred to show her that he did not regard her as identified in the least with her father

"Then you have been some time in Brittany," he said. "I hope that it has pleased you? We are, perhaps, inordinately proud of our country, we Bretons.'

"It seems to me that it would not be possible for any one not to be proud of such a country," she answered in a voice which had in it a thrill of pathe tic music. "It is so beautiful, so interesting, and so full of the most touch ing traditions of the past : but, more than that, the people seem to be so strong in faith and so simple in virtue think you need only pray, M. le vicomte, that it may not change."

He understood the sympathy which the words expressed, the look in the clear, golden eyes with their wistful More and more he was touched, interested, charmed by this sensitive ace, which, with its quick and transparent changes of feeling, was, as Egerton had once said, "like a poem. You are very kind," he answered.

"I am glad that you have felt the charm of Brittany, for it is as much a spiritual as a material charm. And he longer you remained the more you would feel it. For my part, when I get down into my old chateau by the sea I feel as if I never cared to leave it and go back into the mad whirl of the Paris world. You wonder, then, why I go?" with a slight smile, as he caught a look in her eyes. "Well, it is only because the humblest soldier in the ranks of a great army must not to do. throw away his gun as long as he can ire a shot, and perhaps because I have a little pleasure in fighting, too

the porch and walked toward the gate. She reached it before she perceived

a figure on the road advancing toward the church, which she recognized at already told the "simple truth." once to be that of her father. Know-iug his long sight, her mind misgave her a little. If he had seen her speaking to the Vicomte de Marigny what would he think, and how could she ex plain the true significance of their short interview? She waved her hand and hurried forward to meet him. be well founded.

"Who was that man with whom you were talking in the porch?" he asked as soon as they met.

Now, perhaps it is impossible for any one not to look a little guilty whe accosted in this manner, and when that the name to be pro nounced will have an obnoxious sound in the ears of the person addressed Armine certainly colored a little, but her eyes met her father's full and "It was the Vicomte de Marigny,

she replied.
"The Vicomte de Marigny," repeated Duchesne. They had paused as they met, and were now standing face to face. He looked at his daughter for a moment in amazement too deep for expression, but not too deep His face flushed . ther for wrath. came a flash like lightning into the eyes, above which the dark brown knitted, as he said sternly: "And how is it that the Vicomte Marigny ventured to address you?"

"Because I have met him before, she answered, "and I knew no reason why I should not acknowledge the acquaintance."
"You have met him before

Where?

"At M. d'Antignac's, in Paris. "And why have I never heard of such a meeting?"

"I only met him once or twice," she said, "and it never occurred to me to mention what seemed to me a matter of no importance."

There was a moment's silence, while her father regarded her with eyes that seemed to look her through and Never before had Armine seen such an expression on his face. upon to endure that hardest of all things to one conscious of integrityundeserved suspicion. Her father had always trusted her implicitly and treated her with a kindness that never varied. But now-was it to be her fate now to stand like a culprit, tremb ling before a suspicion which she could not disprove?

If she trembled, however, it was at east not perceptibly. Having uttered her few words of explanation, she stood with perfect composure and eyes as clear as noonday, meeting the glance bent on her. But it was evident that she had not disarmed her father's anger.

"So," he said at length in a bitter tone, "this explains why I have an enemy at my own hearth; this explains why your sympathies are with priests and nobles, and why you seek the society of such friends as the D'Antignacs! It also explains why you did not wish to accompany me to Marigny. Well, he is a fool who looks for anything but folly and deceit in a woman!

"It is likely that I might be guilty of folly," said Armine in a slightly trembling voice, "but deceit—if I have ever deceived or spoken falsely to you it would be just to charge me with that. But you know that I have never done so.

"How should I know it?" asked her father in the same bitter tone. "Because I have not discovered the decep-I have been blind through too much -all your reactionary sympathies, your fondness for such places as that ! He made a fierce gesture toward the church. "It is only an old story that a man should be betrayed by the one nearest to him."

Then it was that tears came into the clear, dark eyes, forced there by wounded feeling rather than by indig-

"But what is it that you suspect e of?" she asked. "How do you me of?" she asked. think that I am deceiving you? I have told you the simple truth. I met M de Marigny once or twice at the D'Antignacs'. But our acquaintance was so slight that I could not have expected him to recognize me when he met me elsewhere. I was surprised when he came up to speak to me yonder; but I am sure that it was only an instinct of courtesy and kindness

which made him do so. "You are sure!" said her father, with biting irony. "And what, pray, do you know of this man or of the order to which he belongs? If you knew anything you would not talk of his acting from 'courtesy and kind-ness.' His motive is plain enough to me. If your acquaintance with him is really what you represent, then he must suspect — Come!" he broke off harshly, "we will go. This is no place in which to linger. Whether by weakness or by intent, you have played into the hands of my enemy and made more difficult what is before me

He turned as he spoke and began to walk rapidly in the direction of the But village--so rapidly that Armine found you must not suffer me to detain you, it difficult to keep pace with him. To mademoiselle. Being in the presby- walk very fast and to talk at the same tery, when I saw you emerge from the time is next to impossible; so she made church I could not refrain from coming no attempt to answer his last speechto pay my respects. I have now the bonor to bid you good day." which, indeed, was incomprehensible to her. How did he suspect her of He bowed and turned again toward having played into the hands of his think I can wait for dinner. the presbytery, where the cure could be seen through the window, breviary could she have made more difficult the servant entered with the soup.

What is thy pity to mine? What is in hand, while Armine stepped from what he had to do? Were his words thy knowledge to that exactest justice the porch and walked toward the gate. I dictated merely by the unreason of dictated merely by the unreason of anger? If so, what was the good of There was nothing else to tell. Her word was all that she could oppose to his suspicion, and it seemed that her word had lost its value : so she could only walk on silently and sadly.

CHAPTER XX.

The drive from Marigny was both for Armine and her father a silent and constrained one. The first serious estrangement of their lives had arisen tween them and was deeply felt by both, but naturally most by the girl who tasted for the first time the bitter ness of an alienated trust. It seemed to her as incredible as it was wound ing that such a thing should be pos sible, that the father who had known her in the closest and most intimate manner all her life could doubt her truth, could believe her capable of deceiving him.

And this is indeed the sharpest sting of suspicion where suspicion is undeserved-that one is so little known as to be held capable of that which is suspected. The sense of outrage is mingled with amazement and the keen realization that, however well we may think that we know or are known, we are but strangers to each other after all. "If I could show you my heart!" many a misjudged soul has passionately cried; but hearts are not o be shown in this mortal order, where we see many things besides the truths of God 'as through a glass darkly," and have occasion for the exercise of faith in the human as in he divine Occasion for the exercise of much

patience, too, poor Armine felt, realizing keenly how unjustly she was udged and how little she had done to bring this trial upon herself. She glanced now and then at her father as he lay back in a corner of the carriage with lowered eyes and a darkly clouded brow. Here was a manifestation of character which she had never seen before, of some secret force of feeling found it almost impossible to believe that he could entertain such bitter animosity toward the Vicomte de Marigny simply because the latter belonged to a detested order and was his opponent in politics; or if his intensity teeling did rest on these grounds, i proved a narrowness of mind which he could with difficulty credit. For she had often said to herself-recog-nizing clearly in those with whom she came in contact the envy which is the moving spring of democratic sentiments-that her father was at least free of this; that he was blinded by a high ideal, not filled with mere hatred of all who were above him in the world. But now what other explanation was possible of his feeling toward M. de Marigny, unless there was some personal question involved, which seemed too improbable to be considered? And whatever was the cause of the feeting, to object to meet even a foe on the neutral ground of courtesy shocked the girl, who had never before seen in her father anything petty.

In thoughts like these mile after mile of the way passed, and it was no wonder that her face was pale when they drove at sunset into the town which they had left in the morning. Her father observed this paleness as they alighted, and said in something

of his usual tone: 'You look tired. The drive has been too long for you. It would have been better if I had left you at home." "Much better," she answered in a

add, "You know I did not wish to go, trust. Oh! yes, it grows very plain when she remembered that this disinclination had been charged against her; so she turned without saving anything more and entered the house Duchesne, after paying the coach-man, followed, but found the salon of

the apartment which they occupied empty. He glanced around it, took a step toward his daughter's room, then paused, as if on second thought, and went to a table which stood two windows, where a pile of letters and papers brought by the day's mail

He was soon absorbed in there, and did not glance around when a servant came in, who laid a dinner-table with covers for two. But when Armine presently entered he turned, saying, n a manner which showed that, for the present at least, all that had lately passed was absent from ms minu.
"I find that I must return to Paris

to morrow. I have just received an imperative summons. I am needed, they tell me, for more important work than what I am about here. It is very plain that they do not realize how important this work is. But nevertheless the summons cannot be disre garded; and, fortunately, I have done You must be nearly all that I can do. ready to leave to-morrow by an early train, Armine."
"Very well," answered Armine,

with a great sense of relief and of positive gratitude toward the revolu-tionary authorities, whoever they might be, who thus opportunely might be, who thus off changed the position for her. "I will pack everything to night," she said the changed readiness. "At what hour to morrow shall we start?'

"The earliest train goes at 5, I think," said her father. "We must leave by that. Meanwhile"—he began gathering together his papers hastily -" I shall have much to do to night I have many persons to see. I do not

"Pray do not go out without taking omething after our long drive.'

"The drive was nothing," he said . But he sat down to table nevertheless, and, although he ate little and wa silent and abstracted, Armine saw th the cloud of the afternoon had pass He was painly thinking away. He was painly thinking of other things; and it was only when dinner was over, when his crap of coffee had been placed before hi m and the servant had left the room, that his thoughts came back to the occurrences of the day, and, glancing at his away.

thoughts came back to the occurrences of the day, and, glancing at his daughter, he was touched by the look of her wistful, pathetic eyes.

"See, petite," he stand not unkindly, "I spoke to day harshly, and perhaps not quite justly believe that you mere you were guilty only think no more of it.

This: I can tolerate with the Vicomte de with the Vicomte de with the vicomte de with the hous of those friends meet him at the hous of those friends meet him at the hous' spoke, you must in Paris of whom you Apart from that go to them no more. Apart from that I am sure that you obtain no good from them.'

"I obtain only good!" cried Armine quickly, al mingled on her face. "Oh! do not say that I must give the up. They You know the length of my quaint ance with them, yet I have aly met M. de Marigny in their hou twice. If I ever meet him again I wilromise not to speak to him, since yodo not wish me to do so; but oh! do t say that I must give up M. and Mrhl'An

"And why," said her fald re garding her keenly and suspre 'are you so much attached t M and Mlle. d'Antignac?"

"Ah! it would take me lorest tell that. she answered, clasp hands in the energy of her hong. "I only know that I have few That -very few-and, after yourse orere are none whom I love like ther

"So much the worse," pe aid sternly, "for they have taught to array yourself in feeling aga sine and the ends of my life. Do younk I have been blind to that? Id to myself, 'It is a girl's fancy; whloes it matter?' But I have learned jay that it does matter, and I blame lelf for allowing associations which ve resulted in such an end. may be power in your hand for eor for good—"

He broke off abruptly, and, seng down his cup of coffee, rose, vile Armine watched him with a gazed of surprise and apprehension. Por for evil or for good in her hand! W a vague sense of amazement she look at it as it lay before her. Could the be conceived a weaker, a more emp That was the thought which flitted through her mind. Had he father lost his senses, or what did t mean :

He had evidently no intention of ex plaining. After a moment's silence h said in an altered tone : Eh bien, thou ert but a child, and it may not matter It is likely that we may not be much onger in Paris, and new associations will bring new ideas. Now I must go Be ready for our early start in the morning; and, in order to be ready, go to bed as soon as possible.'

He nodded and went out, while Armine proceeded to set about the duty of preparing for departure. It was a duty with which she was very familiar through long practice; but as she moved about the apartment, gathering up all their belongings with quick, deft fingers, her heart was heavy, for her father's words echoed in her ears. "We may not be much longer in Paris," and she knew all that this sent ence of banishment meant for her-the tion? That is poor proof. I begin to low voice, while the tears sprang lonely days, in some strange place, the understand many thing now to which quickly to her eyes. She was about to absence from those whom she loved and absence from those whom she loved and to whom she had grown accustomed to look for guidance, and the companionship of those from whom she was to receive "new ideas." And what was to be the end? She dared not ask herself, dared not attempt to look forward into the future; but after her work was done, weary and exhausted by the exertions of the day, she commended her present and her future to God, and, lying down, fell immediately asleep.

It seemed to her that she had been asleep a long time, but in reality it was not more than an hour or two, when she was waked by the sound of roices near at hand—waked suddenly. abruptly, and with that sense of sharp ened and acute hearing which people often feel when they are roused by some unusual sound at night. Armine, no doubt, was more readily startled from having gone to sleep with a weight of anxiety upon her mind; but certainly when she came fully to herself she was sitting on the side of her bed, listening with strained attention to the voices murmuring in the next room. And these were the first words which she heard with en tirely awakened attention:

"You may be sure," said a deep, harsh tone, "that if the election goes against us—as I am beginning to fear that it certainly will-the clerical shall not take his seat. We have sworn that.

"And how will you prevent it?" asked Duchesne's voice-doubly clear and musical by contrast with the one which had spoken before.

"It will not be difficult to prevent," said the other. "A little dynamite will settle the matter; and if the chateau goes as well as its owner, why, so much the better! The next revolution will not leave one of those relics of the oppression of the people standing.

"Perhaps not," said Duchesne "but it will be well to wait for the revolution before beginning to demelish them. We must go slowly, mon cher; and above all, we must avoid

is elected he enemies to s defeat, we him."
"Why no and that is a other obstir and clerica the rights o this man. should be n

ill-timed vic

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Hard at loway's Coet a bot Minare gia.

ill-timed violence. If M. de Marigny

s elected he must be allowed to take

his seat. It will never do for our

enemies to say that, having failed to defeat, we proceeded to assassinate

Why not? It will strike terror

"Why not? It will strike terror; and that is a very good effect," said the other obstinately. "Other royalists and clericals will hesitate to oppose the rights of the people as boldly as this man. He is one with whom there should be no quarter."

"Bah!" said Duchesne. "If he talke his root whet have can be do-

takes his seat what harm can he do-

one of a weak and divided minority?

council which sent me when I say there must be no violence. It would be

ill advised in the highest degree. We

sacredness of our cause in extreme

"And is not this an extreme case?

persisted the other, who plainly did not wish to yield. "We are not

strong enough to defeat the man by

votes, else we might afford to despise him. We must, therefore, by more

direct measures put it out of his power

gained all that I hoped or expected in

coming here. I did not either hope or

expect to defeat De Marigny ; but we

stir up popular feeling and popular

thought, and to introduce the leaven of

revolutionary principles more fully

than it has been introduced before. I

will work and bear fruit, and your

societies must do the rest. Every man

brought into them is a man wrested

'Sacre!" was the answer like a

banish every priest from France.

That is the only chance for our final

the schools—they and all their super-stitions," said Duchesne. "That will

give us the next generation; and

quickly enough. Patience, my friend

great results are not won in a day. We must work with our eyes on the

future ; we must not injure our cause

by ill judged haste in the present

Come, now, let us go over a few more

details, and then I must bid you good

night, for I should like a little rest be

TO BE CONTINUED.

Advice to Those Who Attend the

Dying.

As soon as the sick person enters

and the recommendation for the de-

the poor soul on the brink of eternity.

The priest, if he has not done so be-

instead of giving way to useless tears,

dead. A table covered with a white

water should be placed near the bed of

sprinkle the corpse with holy water,

reciting at the same time some Indul-

gence prayer for the soul of the de-

Many place on the breast of the de-

A January thaw is always more pro-

moved for burial.

during life.

One or more persons should

parting soul.

fore my early departure to-morrow.

"They will soon be banished from

from the influence of the priests."

have used the election as a means to

t without taking long drive." nothing," he said. able nevertheless, te little and wa I, Armine saw the ernoon had pass inly thinkings of it was only when when his cutip of ed before his mand the room, that his to the occ durrences glancia at his puched by the look tic cyes.

arshly, and perant no harm, that of folly. Let us But understand no acquaintance Marigny. If you s of those friends spoke, you must Apart from that obtain no good

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sure," said a deep, if the election gees n beginning to fear Il—the clerical shall We have sworn

you prevent it?" ntrast with the one before.
lifficult to prevent,"

Almanac, which is free to all. How to Get a "Sunlight" Picture. natter; and if the How to Get a "Sunlight" Picture.
Send 55 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to Lever Bross,
Ltd., 43 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost it postage to send in the wrappers, if you leave the ends open. Write your address carefully. That Pale Face. well as its owner. better! The next leave one of those

AND HIS BLESSED MOTHER.

A Rare Copy of Archbishop Anselm's Works, Valued at \$25,000.

Central University, at Richmond, has become the possessor of probably the rarest and most valuable book in his country. It forms a part of the library left that institution by the late Dr. R. W. Landis, of Danville, and will doubtless bring to Kentucky many bibliothiques an antiquarians as soon as its existence here becomes known. The volume that is so rare is a copy of the works of Anselm, Archbishop of Canterbury, printed in 1490, and con-No, Lafour, listen, and understand that I speak with the authority of the taining copious extracts from the famous letter of Paracelsus, giving the personal description of the Blessed

Virgin Mary and her Son, Jesus Christ. are struggling here in Brittany, we The book is a small folio that might are in a minority, and we have neither easily be taken for quarto, and is of about three hundred pages. Although the ear nor the heart of the great mass of the people. The priests control them yet, and the priests would say, 'See! are not all our warnings proved the vellum that encloses it is yellowed from age and stained with time, the delicate embossed Gothic diaper trac-ery of what is known as Norman flam-boyant, is still perfectly defined. well founded? No; the thing must not be done. It is, after all, an extreme measure, only justified by the

The covers had originally borne brass clasps, but these have been lost or removed and one of the covers has been cut or torn; otherwise the binding is in a good state of preservation. Quaint and interesting as is the outside of this curious old work, still more so is it when the title page is reached. Originally this bore out a single simple inscription in combined capital black letter, mediæval Latin and hand illamination.

"It would be a blunder, which is werse than a crime," said Duchesne with incisive energy; "and I repeat once more that, with the power of the council, I positively forbid it. I have going all that I haved or expected in But the title page now tells more: it records the ownership of the book, or tiles a prophet of Truth. He had part of it at least, from a time but a venerable countenance which the belittle subsequent to the date of its pub lication. One of these inscriptions is had hair the color of an unripe filbert, engrossed in a bold, and evidently German hand, although the language, like the rest of the work, is Latin So abbreviated is a portion of it that as yet the scholars to whom it has been submitted have not been able to determine the words. So far as it has been translated this indorsement reads: "A book of the — Canons of St. Gothard, in Marsbury, John Kramer gave

Beneath this there is another inscription in paler ink and a running, deep growl. "I should like to make though exact, script. But one word of this has yet been deciphered. It is "Halberstadt," and shows that at one an end of that influence for ever, to time the volume found an owner there. Below this again there are some cabalistic marks that may be an abbreviaation, or possibly only a sort of orna-mentation; nothing concerning this line has yet been determined. when we have a nation of free thinkers all that we desire will come about

Following these come a number of the memoranda in the irregular clerical hand of Dr. Landis, concerning both the authority by which the date of the edition is established and something of the author of the work.

Omitting the references this reads:
"Anslem was born at Aosta in the year 1034, says Tiraboschi, and studied under Lanfranc at the monastery of Bec, in Normandy, where he afterwards, in his twenty seventh year devoted himself to a religious life. In these years he was made Prior and then Abbot of the monastery; whence he was taken in the year 1098 to succeed to the Archbishopric, made vacant into his agony, and if the priest, who by the death of Lanfranc. Here he should have been previously warned, remained until his death, in 1109; has not yet arrived, it is necessary to recite at once the prayers of the dying with William II. and Henry I. respecting his immunities, etc.
"His theological works have much

An excellent work of charity it is to precision and depth, and it is the obassist the dying and to help them resist at their last the assaults of the servation of many modern writers that the demonstration of the existence of God, taken from the idea of a Supreme from time to time in the form of a cross on the sick man's bed, to put to flight by Anselm."

have originated, was first suggested was that he found this treasure.

"One day," he said, "I mindelphia, and was that he found this treasure.

black letter of the volume is moment lays all his snares to entrap devoted to religious doctrine, and is supposed to be, so far as the abbreviation is concerned, an exact reproducfore, should now hasten to give the tion of the careful manuscript of the Plenary Indulgence for the hour of venerable Archbishop. That it is very death and assist the dying man in his nearly so, there can be no doubt, since When the dying person has expired, to those used in MSS. written prior to the time of Edward I., granting both ask of God to give you grace and lands and privileges to monasteries resignation; kneel down beside the The latter monarch forbid these grants, departed and pray fervently for the soul just appearing before the tribunal of its Creator, and whose fate for eternity is being decided.

The latter indicate its foliation for and when they were again permitted, and when they were again permitted, been adopted. The fact that it is nearly an exact reproduction of the Great respect and consideration ancient MSS. is also attested by hand should be shown in the presence of the illumination, which is very beautiful. The entire book is red lined at the eloth, on which is placed a crucifix, captions, whilst the paragraphs are two lighted candles, a vase of holy marked in vermillion, azure, silver and gold. The sub-sections of the work are marked by flowing scroll-work and il-All who enter the room should lumination that is said to compare prinkle the corpse with holy water, in the British Museum, the same colors and effects being used as in other portions of the work. The silver and gold remain in the death chamber to pray are somewhat tarnished, except in the night and day till the corpse is re- middle of the volume, but the colors

are fresh as the day they were first laid on in the quiet cells of some monparted a blessed crucifix, and in his hands the rosary which he has used astery. So soon as the book arrived at the University, Dr. L. A. Barbour, Dr. Edward L. Nicholas, and Dr. Blanton at once set about the translation of the more interesting extracts of the de-scription of Christ. It was a task of ductive of colds and coughs than a January freeze. Then is the time no mean order, since the text was so abbreviated that in some instances it Aver's Cherry Pectoral is needed and proves so extremely efficacious. Ask your druggist for it, and also for Ayer's seemed almost impossible to get at the meaning. Fortunately Dr. Barbour had had much experience in decipering mediaval Latin, and the translation given below is literal. As the Courier-Journal's vidette had but limited time, it was necessarily hasty, yet two hours sufficed to complete it, with the exception of half a dozen

THE PERSONAL APPEARANCE OF CHRIST.

words.

DESCRIPTIONS OF OUR LORD learned Hebrew, while, her father, Joachim was still living. She was docile, fond of learning and persevering about Holy Scripture. The work of her hands was wool, linen and silk. There was a distinct place in the house

of the Lord, in His temple, next the laters. There only virgins used to stand, and when the divine offices were discharged they all would go home. Mary alone would persevere, and guard the altars and the temple, ministering to the priests.

Her manner was moderate in speech of prompt obedience, without audacity without laughter, without flurry, without anger. She saluted kindly. wondered at her eloquence. She had dark eyes, a right aspect, black eyebrows, a moderate nose. Her face, hands and fingers were long, her stature middling. She was constant in prayer. She gave herself to reading, to fastings, to manual labors, and to every good and virtuous occupation. When she was taken up into Heaven she was seventy-two years old, by the following computation: Seven years she was educated with her parents, and seven years and a half she minis istered in the temple of the Lord; she was in the house of Joseph six months. In her fourteenth year the joy of all ages was announced to her: in her fifteenth year she brought forth Christ, and lived with Him thirty-three years as a parent. After the Lord's ascension she was in the home of John the Evangelist twenty-four years; all which may be counted as seventy-two years. But her only Begotten son was a Man of great virtue, Jesus Christ, who was called by the Gen-tiles a prophet of Truth. He had and even lying almost to His ears, but from His ears waving, curly, a little darker and more glossy floating over His shoulders. His hair was parted in the middle according to the custom of the Nazarenes; His forehead smooth and most serene, with a face without a wrinkle or a spot, of a moderate and beautiful ruddiness; His nose and mouth were faultless. He had a copious and youthful beard, parted in the middle. He had an aspect simple and mature. His eyes were bluish-gray, lively and bright. In rebuke He was errible; in admonition gentle and lovely; cheerful, though maintaining

His gravity. He was never seen to laugh, but often to weep. He had straight hands, and His arms were delightful in appearance. In conversation he was grave, proper and modest. He was beautiful among the sons of men. Finis.
In this picture will be recognized

many of the features to be found in all the celebrated pictures either of the Blessed Virgin or of the Saviour. It is, in fact, the only description that pretends to be authentic. The history of the book is not by any means as complete as might be. Since October, 1839, it has been in the possession of Dr. Landis; where it was prior to that time, except at Marsburg and Haiberstadt, is a matter of conjecture. There are, however, a number of links in the chain of circumstance that brought it to this country well established. Its curious history, as recounted by Dr. Landis, is, that whon Napoleon determined to wipe out the old monasteries, root and branch, he seized their libraries and shipped them all over the world. Four shiploads went to Philadelphia and were sold to second hand book stores. Among the places that Dr. Landis used to haunt was a store on Seventh Street, below Holy water should be sprinkled Being, which Des Cartes is thought to Market, in Philadelphia, and here it

> script, which seemed to have been dumped in as worthless. Looking over one of them I recognized the earmarks of Archbishop Anselm, and, turning to the back, there was the ong lost and much reputed letter of Paracelsus. I could almost hear my heart beating, so excited was I by the discovery, and it was with difficulty that I could control myself to ask the bookseller to let me carry it home with me and bring the money back for it. I never rested until the precious volume was safely locked in my room and the small sum was paid."

After this he published his discovery to the world, and there was for some time much doubt in the minds of antiquarians as to the genuineness of the copy. Concerning this, Dr. Landis wrote in one of his memorandum books: Dr. Robinson doubts if there is such a copy as Professor Gabler mentions. mine is not that edition which Dr. Robinson says the seminary has obtained, but out and out the very edition which Gabler has described." Dr. Landis subsehas described.' quently wrote to Dr. Robinson, and seemed to satisfy him of the authenticity of his copy. There is on the book no date, save the one that has been written there by Dr. Landis himself, yet, that there remains not the slightest doubt of its genuineness is attested by an offer of \$5,000 for it which was subsequently made by the British Museum. the strongest proofs of its being the edition of 1,490, is found in the fact that Anselm was canonized in 1494, and on the title page the book speaks of him, not as a saint, but merely applies a term which was used to denominate the fact of the author's death. This, with other abundant evidence, establishes its claim to the date given without doubt. It is said by some, who are quite familiar with the value of similar works, that this old book is worth even

ARRAIGNS HIS CHURCH.

arraignment is due in large part to the facts that it comes from a Protestant periodical. The writer of this article, Rev. W. F. Berger, believes that the Protestant Church "stands for the highest good of man," but he declares that it does not to-day come up to its "lofty mission," a failure due, as hs thinks, to apathy and indifference. His article is published in the Quarterly Review of the United Brethren in Christ. He says:

"It is no longer a doubtful fact that the present programme of the Protestant Church is altogether too loosely acted out by the actors in the drama of Redemption. Dr. Merrill E. Gates of Iowa College, says: 'The Protestant Church is playing at Christianity; and, same the when he declared that we are living in the soft days of religion. In this strain writes another: 'The Proand bones, by excessive worldliness.' Dr. J. H. W. Stuckenberg says: 'The Protestant Church is largely occupied with things which have nothing to do with the salvation of the world; about which the present age cares nothing, and which only serves to convince the age that the salt of the Church has lost its savor, that the leaven is deprived of its working power, and that its light has been put under a bushel, where it may be bright enough for the denomination, but cannot be the light of the world."

Mr. Berger, in a rather impassioned manner, charges that the backbitings and disparagements of the Pharisees and Sadducees are "common occurrences among Christian professors, and that "selfishness, niggardlines and penuriousness are considered by them as so many sterling Christian graces." "Oftentimes," he says. he says, ignorance is the helmet, bigotry the breastplate, hypocrisy the shield and hate the sword with which they arm themselves for the conflict between right and wrong." He continues as

"1. How much are Christian men doing to 'secure justice, maintain order, establish freedom for the individual, furnish scope for social ends render possible more and more the rule of the people, which means government by mutual consent, and thus represents the nation as the realization of the moral idea in the life of self-conscious freedom which is the order of the moral world?' We have reached to day in our country that development of Protestant ideas where men do no longer deem it necessary or expedient, under various pretexts, to impregnate human law and citizenship with the seed of gospel truth. This course of action oftentimes places in the presidential and gubernatorial chairs and in the national and state legislatures men whose sole aim is to subserve the functions and ends of party, and not the welfare of the coun From this come corrupt legislations, miscarriages of justice, briberies, political bossisms, crimes, conflicts between labor and capital, unsettled social conditions, industrial panics and revolutions. In view of these and revolutions. In view of these things, does it not occur to some that the Protestant Church, standing as the repressor of evil, the stimulator of righteousness, the enforcer of Gospel truth, the carrier of enthusiasm into society, and the inspirer of noble purposes in the hearts of men, has not yet met a full definition of its responsibil-"One day," he said, "I noticed under a counter a pile of yellow manuscript, which seemed to be s

Again, what has the Protestant Church accomplished in the suppression of the liquor traffic? The unde niable fact is before us that for ever century of its progress the evils caused by that iniquitous business have been commensurably greater than the good established by the Christian Church. And why this? The Protestant Church has never in its history assumed a direct oppositive attitude toward the traffic. With almost insufferable reproaches and shame it has, through years of compromise and indifference only made clutches at the throat of the fiend of intemperance. High license, low license, local option, moral suasion and dispensary law—these are the padded gloves Christian men have worn in the contest, and still the hydra headed monster lives! The weapons for its utter demolition are in the hands of Christian men, if they will but use them, but they adhere to political parties whose durations of existence are dependent upon the will and power of liquordom. To assail this mighty empire of wrong means destruction to party pride, party love and party life. At the spiritual condition, where the Church is stronger in authority and love in their hearts than slavery under liquor's sway, the large majority of Christian professors, ministers and laymen alike, have not yet arrived. No wonder that the Protestant Church is called the 'devoted trellis of the liquor traffic,' 'the belt that runs the liquor machinery.' Be it said, however, that a Gideon band of most fearless men and women is hurling back the infamous challenge by attacking with the fierceness of insulted love this murderous parasite from the pits of

"B. In addition to this, the spirit of generosity among Christian men has been smothered to an extremely That Pale Face.

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The best is what the people buy the most of the one-talented fool, whose incredulity and utter selfishness held him in a bject fear of financial investments. large degree. The Protestant Church

excuses for not developing the talents God entrusts to Christian professors Minister Points Out Glaring Defects by giving active play in missionary in the Protestant Religion. by giving active play in missionary work for the Church at home and The severity of the following as in the days of the humble Nazar abroad, are just about as superfluous

ene.
"There can be no doubt, however, minister writing in an ultra-Protestant periodical. The writer of this article, testant Church. Its luxurious sleep and ease are fast drawing to a close. Pulpit and pew, press and thought, service and life, all are awakening under the pulse of the coming light. Bethlehem's cradle and Olivet's cross once more appeal, and saints arise to put on their strength in the name of Jesus of Nazareth.

The Church and the Bible.

The future historian of Protestantism will chronicle many important changes as occurring in the present half century. One of these-perhaps the most more than this, the Protestant Church important — is the change in the atti-knows it.' Cannon Farrar meant the tude of the Protestant mind toward the Bible. The old cry of "The Bible, and nothing but the Bible," has given place to a calm, critical consideration of the testant Church is, being consumed, flesh and bones, by excessive worldliness.' capital illustration of this change is offered by the words of the Rev. Dr. Ball, rector of the Protestant cathedral of Cumbray. In a recent address at Glasgow, before a society composed of ministers of all the sects, he said : 'The Bible was evolved from the Church, not the Church from the Bible and from the Church, and not from the Bible, did Christianity take its origin. Christian principles must be sought for from the practice and tradition of the Church, and verified by the testimony of the Bible."

With admirable consistency, Dr. Ball assured his audience of divines that they were obliged to hear Mass on Sun-

"Of the character of worship in postapostolic times we have ample evidence; and, chiefly by the testimony of the liturgies, we know that it con sisted of reading the Scriptures, of the oblation of bread and wine, afterward consecrated as the Body and Blood of Christ, of intercession for all, and o sacramental reception. This worship was sacramental, in the sense of being in harmony with New Testament teaching. According to the Christian idea, sacrificial Eucharistic worship should be offered up every Lord's Day. and all Christians should assist there

We are not told how the ministers received these honest words; but the unsettled condition of the "theology" of the sects may be inferred from the fact that such a statement was at all possible in a gathering of non Catholic clergymen in Scotland, of all places. -Ave Maria.

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and tell her that I am composed of clarified cottonseed oil and refined beef suet; that I am the purest of all cooking fats; that my name is

<u><u><u>ettolene</u></u></u> that I am better than lard, and

more useful than butter; that I am equal in shortening to twice the quantity of either, and make food much easier of digestion. I am to be found everywhere in 3 and 5 pound pails, but am



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well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, Jan'y. 5, 1895. CREEDS AND CHRISTIAN MORALS.

Very much is and has been said of recent years in disparagement o Christian creeds, and we are constantly told by many secular journals, and even by religious journals inclined to minimize the amount of religious belief necessary to salvation, that benevolence and general good conduct are better than creeds, or belief in any specific doctrine.

It is difficult to trace the growth of this so prevalent opinion; but it is certain that it has been nurtured by some of the most admired poets and orators of our language. Thus Byron means to throw aside all positive revelation on the subject of how we are to worship God when he thus strikes out a method of his own im-

My altars are the mountains and the ocean. Earth, air, stars,-all that springs from the Who hath produced, and will receive the

The evident meaning of this is that we are not to look to God or Revelation for the teaching of the mode by which He is to be honored, but to the dictate of our own imagination.

It is very true that the works of God, the lofty mountains, the fathomless and apparently unbounded waters of ocean, the wondrous earth, productive of so many combinations of elements whereby all man's wants are supplied, and producing its varieties of animals, vegetables, and minerals, the enlivening atmosphere, the myriads of stars, each, perhaps, a centre for numerous worlds like earth and those other worlds which revolve around our own sun, point heavenward to the great Creator of all things, and prove the unlimited power of Him who brought them into existence, and teach us to

In this sense the Hely Scripture points to God's works to convince us that He is through all and above all and in us all, and that His works prove His greatness and glory, for

"The heavens declare the glory of the firmament sheweth the works of His hands. ' (Ps. xviii., 1.)

But this is not the sense in which the poet's words are used or in which they and similar words often quoted from other writers are employed. They are intended to convey a contrast between known by His works, and a belief in His words as revealed to us. They pretend to teach that God who created the universe is a different God from Him who teaches us through the Old and New Testaments, excluding the latter as if He were not to be honored and adored; and in the same way we often hear a contrast drawn between belief in doctrines or creeds revealed. and the rules of morality as taught or supposed to be taught by mere reason.

Every human being has some creed. some belief, and they who declare war against creeds always desire to subthe stead of the creeds which comprise Holy Scripture, and inculcated by God's Church. Even some Catholic dicta of these poets must therefore be read with great caution, and not accepted as if they were gospel truth or a divine revelation, as many are dislish and the music of rhythm.

benevolence, much to the disadvan- on him here. tage of the former, as if they who have The Catholics of Canada, forming

sities of human character, there are some who are by temperament inclined to the exercise of these natural virtues. They are naturally kind and unselfish, and will from natural inclination exercise the natural virtues. But it is equally certain that selfish motives exercise a powerful influence with many, and it will scarcely be denied that, as far as this natural influence goes, the selfish motives predominate Now man is much influenced by his peliefs, whether they are right or wrong. Character and creed have a reciprocal action upon each other, and if the selfish instinct is not dominated by some higher motive it will prevail in most cases, if not universally. Experience bears out this view. Civil laws are necessary for the restraint of men, out they influence only such actions as notably entrench upon the principal acknowledged rights of others. They cannot change the moral conduct in relation to matters of which civil law cannot take cognizance, the social conduct of men in their general relations to each other. Nothing but a belief or creed of some kind can oper ate here to change the wicked impulses which are enthroned in the human heart. Benevolence and justice must be the law of a fixed belief founded upon reasonable grounds, and only religion can furnish these grounds or reasons.

For these reasons, the existence of God. His Providence and constant care of mankind, His real solicitude for human welfare, a reward for virtue, and a punishment for vice, proporioned to the merits of each one, are doctrines which must prevail if humanity is to be raised to a higher condition than that of the mere brute. These doctrines cannot be maintained unless there be a complete system of religion which has a sanction proving that it omes from God. To effect this there must be a revelation from God such as Christianity presents to us; and if a revelation there must be a creed.

So evidently true is all this that we are justified in expressing the belief hat the prevalence of a code of morals among those who have no religion is due to the fact that they live among Christians, and have wittingly or unwittingly adopted the Christian code of morality which they wish to pass off as if it were the dictate of reason alone. But if Christianity were really elimin ated, society would soon degenerate into the condition to which it was brought down under the French reign of Terror a century ago. All history points to this as the inevitable result.

The Christian religion indicates to as the will of God in all our relations to Him, to our neighbors and to ourselves. Atheism, or even Deism, fails in this important object, and it follows that all those Rationalistic systems and theories which undermine the truths of Christianity and tend toward changing them into a Deistic system without a settled creed aim at destroying the basis of all morality. The modern fashion of lauding the natural virtues at the expense of creeds is a very dangerous and insidious one, leading to the most disastrous consequences.

FANATICISM AND POLITICS.

A writer in the Kincardine Review discussing the political situation aris ing out of the death of Sir John Thomp son, praises the late Premier in strong language, saying that he was consid ered the "most spotless man in the Cab inet, and, withal, the strongest, firm

est and most statesmanlike. We have before now pointed out these characteristic qualities of the stitute some vagaries of their own in distinguished statesman whose sudden death has cast a gloom over the whole the teaching of God as revealed in Dominion. Especially did we do this when he was violently and unjustly assailed more than once by a promi poets have given prominence to this nent Methodist clergyman in the pres error, which we need scarcely say is ence of the whole conference of that a most dangerous one, as its tendency denomination, without a single voice is to destroy that faith without which being raised in reply to this unwarit is impossible to please God. The ranted and unjustifiable attack, the only ground for which was that in the exercise of his liberties as a British subject, he had, from conscientious conviction, become a Catholic, having posed to do merely because their im- bafore that been a member of one of agination scours with loose reins and the Methodist denominations. The clothes itself in high sounding Eng- clergyman to whom we refer has since sh and the music of rhythm.

Sometimes also belief in revealed account of his earthly stewardship, and

no special or sure belief are more almost 42 per cent. of the population, likely to be benevolent, just, or gener- cannot be ignored in the government ous than they who believe in a God of the country. Even a much smaller and the truths which relate to Him proportion of the population of a counand to our Redemption. Such an try must make itself felt and must hypothesis is as erroneous as it is exercise great influence upon its possile to be.

In designs of those who dmit that in all the diver would aim at ostracizing Catholics

We are pleased to notice by the St. John, N. B. papers that Brother J. L. Carleton has been appointed Supreme Court Reporter, Brother Carleton is one of the brighest men in the C. M. B. A.

must therefore necessarily come to nought. If it were otherwise we could expect nothing but a future of discord and dissension which would for half a century at least bar the progress of the

We may therefore lay it down as a certainty that the persecuting designs of the P. P. A. and similar associations to put Catholics into an inferior position politically will be entirely frustrated-though there is a possibility that they may sow the seeds of future disastrous dissension.

The writer in the Kincardine Review states that P. P. Aism was inaugurated with the primary object to oust Sir John Thompson from the Premiership: all this, notwithstanding his ability and honesty, which have placed him in so high a rank that Her Majesty Queen Victoria and the statesmen of Great Britain have been glad to testify their appreciation of his worth.

This article was evidently written by one who knows something of the plans of the conspirators against the peace of the country, and his revelations stamp P. P. Aism as an organization both disloyal and unpatriotic. We must, therefore, regard the writer as participating in its lack of loyalty and patriotism when he appeals to these qualities now for the benefit of any party, by whatever name it may be known. He admits that P. P. Aism originated for a purpose which cannot be regarded otherwise than as evil, and he even says that the personal antipathy of that society to the deceased Premier preyed upon his mind, and "had not a little to do with superinducing the tragic event which granted him rest before he desired it."

We have not any pretension to know whether or not this statement is correct. We certainly do not fully credit it, and we can scarcely believe that the writer speaks here with peris known that overwork in the perwas the immediate cause which brought about the Premier's death, it is possible that among the many causes of his anxiety contributing thereto more or less directly, the virulence of P. P. Aism may have been one.

We should have thought that the writer of the article in question would have inferred from his own view of objects and its methods. Instead of to the benefit of the Conservative party with Mr. Mackenzie Bowell as Premier, and against Mr. Laurier as a Catholic, himself become Premier.

We repeat what we have several times already stated, that this journal is determined to keep itself aloof from mere political issues. It will not interfere, nor has it interfered in such earlessly taken our stand when open r covert attacks were made upon Catholics and their rights, and where the article in the Kincardine Review takes a position unworthy of one who has the interest of the country at

For his religious convictions every one, whether as a statesman or as pri vate individual, is responsible to God: but it should not be made a reason either for supporting or opposing a Premier, that he is a Catholic or a Protestant. For this reason, also, we express no opinion on the composition of the new Government which succeeds that of Sir John Thompson. If it rules for the best interests of the country, this is all we desire. Yet we must take exception to a statement of the Toronto Mail that certain opposition shown in the Province of Quebec to any preponderance of Orangeism in the Cabinet is an objection on religious grounds. Orangeism is not a religon, or, if it is, it is a political religion, which is something very objectionable. It does not conceal its determination to interfere constantly in politics, and this directly against the Catholic Church, and Catholics godly." But now even Presbyterians personally. We hope, however, that and Methodists must have orders those members of the new Government of deaconesses in rude imitation truth is contrasted with justice and we do not desire to render judgment who are more or less tied up with of Catholic female religious com-Orangeism will leave their affiliation to this organization outside of the eous churches with sweet-sounding Council Chamber, and if they do this it is possible they may govern the country well enough in its material recently organs were an abomination their being non sectarian. To this

NEW LIGHT ON THE SUBJECT.

A London, England, High Church paper, while defending some of the practices recently restored in many of the Anglican Churches, but which are virulently assailed and condemned by the so-called Evangelicals, finds it necessary to remind the latter that 'the mere fact that any practice is sanctioned by the Church of Rome is not a sufficient reason for objecting to

It should be a work of supereroga tion to enunciate this premise in arguing with Christians; but up to the present time it has been sufficient for any one to raise the cry that any special doctrine or practice is "a rag of Popery" to ensure the condemnation by a certain class of fanatics, of any Christian doctrine or practice. though it be proved to have been pre served from the apostolic age through the lapse of centuries, and be thus shown to be part of the deposit of the faith once delivered to the apostles and the saints by Christ Himself.

So true is it that the Catholic Church has preserved with sacred care this deposit, that Protestantism has not been able to add a single doctrine to the body of faith, all the doctrines of the Reformers having been adopted from the Catholic standards of faith, some of those standards having been adopted in their entirety.

In making this statement, we do not overlook the fact that certain sects have invented new doctrines, as Calvinism introduced the fatalism of the Pagan and engrafted it upon the form of Christianity it propagated. But this and other doctrines introduced in the same way never became specific char acteristics of Protestantism, as they were rejected by the great majority of Protestants from their very start.

Neither are such doctrines as salvation by faith alone, or the adoption of the Bible alone as the rule of Faith to be accounted as positive Christian doc sonal knowledge of the fact ; yet as it trines of Protestantism, since they con sist of what is left after the negation formance of his duties to the country of something which the Christian Church had always believed and taught. The former doctrine was, at one time at least, taught by all the Protestant sects; but it consists, not in the assertion of anything new, but in the negation of the old Catholic doctrine that faith and good words are both required in the Christian.

The second doctrine we have men the case that the P. P. A. deserves un- tioned is the negation of the obligation qualified condemnation both for its of accepting the teachings of tradition and of the outhority of the Church of this he endeavors to turn their hatred God as the supreme arbiter in all con-

It follows from this that Protestantism is a mere negation, and that if the lest he should defeat Mr. Bowell and so-styled "rags of Popery" are to be rejected all Christianity must be re jected with them, even the Bible itself, as well as the doctrines of the Unity and Trinity of God, the Incar nation, death and resurrection of our blessed Lord, and that primary article issues in the past, though we have of Christian faith, our redemption hrough the Precious Blood of Saviour, shed for us on the cross. In fact, if we except the first mentioned. the general good evidently demanded there is not one of these doctrines it. We have similarly to say here that which has not been or is not actually denied on this very ground by some one of the Protestant sects.

> Notwithstanding the fact that Pro testantism thus borrowed the whole body of Christian teaching from the Catholic Church, yet it is also a fact that this taking argument against re ceiving any of the "rags of Popery" i a very common one with Low-Churchmen and Evangelicals of every de scription to this day.

> Swallow tail coats and Geneva cloaks were substituted in most Protestant Churches for the time-honored sym bolical vestments used in the Catholic Church for the celebration of the sacred mysteries, and the mysteries themselves were practically abolished by changing their character completely, and denying their efficacy.

It was for no other reason than be cause Catholics had religious orders, male and female, and that the Catho lic clergy erected beautiful churches that these things were decried by the first Protestants, on the plea that the Reformation must be "thorough munities, and are building gorg organs as a principal attraction in them. It is well known that until them "a profane Kist of whistles." It

is not a sufficient reason for rejecting

it." Nevertheless we expect to hear it still repeated as an urgent objection to the use of the most excellent and beautiful practices of religion, that they are used by Catholics, and are therefore highly dangerous to true Protestantism. This has been maintained even by such lights as Canon Farrar of London, England, and has been the source of many a Church dissension on this side of the Atlantic.

GENERAL MORGAN AND THE CATHOLIC INDIAN SCHOOLS.

In reply to the attacks made upon the Catholic Indian schools of the West stood. by General Morgan, who was Indian Commissioner under the administration of ex President Harrison, the Rev. James M. Cleary, rector of the church of St. Charles, Minneapolis, Minn., has published a detailed and complete refutation, some particulars of which are given in a recent issue of the Boston

Among General Morgan's charges nade in lectures which he has been delivering for the enlightenment of the A. P. A. in New Jersey and elsewhere, he states that the Catholics are receiving more money for the education of the Indians than any other denomination, or almost as much as all others combined. This is the truth, but not the whole truth; and when the general gives this as a proof that the Catholics are guilty of dishonesty, and of defrauding the Government and people of the United States, he makes gross mis-statement of the case.

The Catholics receive a larger share of the school apportionment simply because they do the largest share of the work, educating the largest number of Indian children.

Father Cleary says:

"More than a hundred years before we became an independent nation by the aid of Catholic arms and Catholic valor, the brave missionaries of the Catholic Church were penetrating our trackless wilds, rescuing from savage barbarism, and redeeming to Christian civilization, the rude and degraded red men of this Western world Privation and suffering had no terrors for those intrepid soldiers of the cross

There were no well-paid Indian Commissioners in those days, and no rivalry among jarring sects for estab lishing Indian schools among the Indian tribes. The Catholic mission-aries had the field to themselves, and Baptist, Methodist and Presbyterian alike, are not on record as having been at all envious of the success o these Christ like men in exerting a wholesome influence over the Indian in his native wilds. There was a spirit of Jesuitism about their work which had in it no attractions for the ordinary maligner of heroic motives

and saintly men. "When such traducers of honest men as this mendacious Mr. Morgan. and the venerable pastor of the First Baptist Church ventures to tell their people what the Catholic Church does when it gets the chance, and what the Jesuits do when opportunity offers, why will they not refer to the pages of our American history, redolent of the difying deeds of Catholic valor, glow ing beneath the pen of the Protestant historian, recording with honest and burning enthusiasm the zeal and fortitude and the unrivalled devotion of the Jesuit missionaries in the cause of uplifting degraded humanity.

It was by private enterprise, and especially by the enterprise of the Jesuit missionaries, that the Indian schools were established in the first instance, and a total of more than a million dollars has been expended by Catholics in building and equipping the Indian schools, altogether apart from any Goverement aid, the purpose being to Christianize and civilize the Indians.

When the United States Government became alive to the necessity of establishing schools for the education of Indian children it found the Cath. olic schools already existing in a flourishing condition, and utilized them because they were more economically administered than the Government could possibly do by itself, and therefore apportionments were made from public funds to enable the religious orders to do their work more effectually and extend it. Other denominations next took part in the work, and it was not until they found that the success of the Jesuits was greater than their own that they made an outcry against the religious education of the Indians at all. This, however, was a mere pretence, the purpose being to overthrow the Catholic chools, amd to introduce Protestant schools in their place under pretext of to Presbyterians, being nicknamed by purpose, General Morgan, being himself a Protestant minister, lent himself, is gratifying, however, to find that all and this is the secret of his opposition these sects are beginning now to see to Catholic Indian schools, and his calthat the "mere fact that any practice umnies against the Catholic teachers, plane; the rich, those in moderate

is sanctioned by the Church of Rome and the management of the Catholic schools generally.

There is really no reason why the Catholic schools should be discriminated against; for it is not for the relig. ious teaching of the Catholic Indian children that Government aid is given, but for their civilization and secular instruction. Their religious instruction is entirely provided for by the generosity of the Catholics of the country, who are also the providers for a great share of the work of civilizing and it has been acknowledged by a Genatorial Committee that the work is well done. General Morgan's motives in misrepresenting the matter are perfectly transparent and well under-

RELIGION IN NEW ENGLAND.

The Rev. William B. Hale, who some nonths ago declared from personal bservation of facts that Protestantism has failed to hold its own in New England, has, in the Forum for November an article in which he pursues his theme, giving some surprising facts in proof of it.

In Fall River, Massachusetts, the population is about equally divided between Catholics and Protestants, or rather non-Catholics, inasmuch as though the latter are the descendants of Protestants, a large proportion are of no religious belief. The remainder belong to fifteen denominations of Protestants maintaining churches. chapels, missions, and other religious establishments.

There are twenty eight Protestant ministers, but as these have no common purpose, there is no kind of union among them, and all efforts in religious endeavor have ended vainly, with the exception of an organization of associated charities, a Young Men's Christian Union, a Methodist Deaconess' Home, and a "Coffee House in the conduct of which several denominations have lately associated themselves." Of this last, he says: "It is a happy fact; its success, however, is doubtful." This constitutes the whole result of years of work of all the Pro testant denominations of the flourish ing city. The Catholics, he says, are much

poorer than their Protestant neighbors.

and inferior to them in education. nevertheless "because united, they are far in advance in every Christian activity. Their churches are the most conspicuous objects in the city. At least two of them, every Sunday, contain each as many worshippers as are present in all the Protestant churches combined. They have at present fifteen churches, and they are building. on magnificant sites, two more, which will be larger than any now standing In these churches, thirty-two Masses are said on every week day, and between thirty-five and forty every Sunday. The most prominent hill-top is crowned with a group of Roman Catholic charitable institutions. They support an English and a French Orphan Asylum, a college and seven convents. They have about ten thousand children in parochial schools. They maintain a Catholic Union, which affords young men a club house and gives them lectures in season, they support some ten boys' clubs all well housed. Taey frequently astonish the Protestants of the city with evidences of their prosperity and charity."

He declares that the Protestant churches are the churches of the rich or "the well-to do." There are some exceptions to this statement : but the lamentable fact is that such is generally the case, and the majority of the pastors are occupied entirely with their proper parishioners, the well-todo. As an illustration he instances the case of the Central Congregational Society, known as the "Manufacturers" Church." The pastor of this Church while absent from his charge in another city gave utterance to views favoring the amelioration af the condition of the laboring classes, but on his return he was severely brought to task and was plainly told that he must subserve the interests of those who employ him, and not those of the work ing classes. He was forced to obey the behests of his employers, and the other ministers of the city are in a similar position.

The operatives in the manufacturing establishments are in a sad condition, physically and morally, and the Protestant churches do not reach them The Catholic Church, however, reaches thoroughly the Catholic operatives, and brings them to Mass regularly. If they are neglectful of their obligations the priests look them up and induce them to attend the Church and frequent the sacraments. The Catholic Church

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the manufactur in a sad condi norally, and the not reach them lowever, reaches coperatives, and regularly. If their obligations up and induce rch and frequent Catholic Church all meet on one ose in moderate French, Irish: whites and blacks.

what is going on all over the district. alone is now the Church of the people : to preserve in them all the spirit of after all their braggadocio. Nor can Christianity, unless there be a radical these claim to hold any balance of change in the mode of operations of the Protestant communities. Mr Hale's Republican side in general politics, for object is to excite their zeal and to of things.

THE POPE AND THE AMERI-CAN GOVERNMENT.

The officers of the United States cruiser Detroit visited the Holy Father Pope Leo XIII. on Wednesday, the 26th ult., and were very kindly received. They were in charge of the relics of Christopher Columbus which were sent to the Chicago World's Fair, and were returned on board the cruiser.

Commander Newell, in a brief address, thanked his Holiness for granting an audience to himself and his it did actually fraternise with a party, fellow-officers. No American visiting Europe, he said, thought his visit complete unless he had seen his Holiness the Pope. The Pope replied in Italian, as follows, his words being translated by Monsignor O'Connell "I regret my inability to express in

English how pleased I am to receive you who were entrusted by the Ameri-

can Government to bring back the bjects which I sent to Chicago. It is a source of great pleasure to me to recall that these relics were received with honor, and were given a place of distinction. I am also highly gratified to perceive the care which the American Government took to assure their safe return. I feel a lively satisfac tion to see the progress which America makes daily among the civilized nations, which it outstrips, though younger. But while I am happy to e your national advance in numer ous branches of civilization, I am more particularly pleased to note her relig ious progress. The Catholic Church flourishes, and I desire to see her more flourishing still. At the same time, though I expressa special paternal solic itude towards American Catholics. yet it is with peculiar pleasure that I receive you because you are Americans. I hope to publish in a few weeks an encyclical to the Episcopacy of the Inited States and Canada conveying the sentiments of my especial satisfaction for your country. In the mean-time I bless you all, and when you return to your fatherland, tell your families that the Pope blesses them with the paternal affection which will accompany you in the midst of the fatigues of the long voyage you are about to undertake." The last words of the Pope referred to the Detroit's approaching voyage to China. he officers of the Detroit, although there was only one Catholic among them, received the Papal Benediction kneeling. The American officers visited the Raphael galleries and the The American officers Sistine chapel before leaving the Vati-

wood to the Traynors and Lintons and other Apaists of the great Republic, It will no doubt be gall and wormthat the illustrious Head of the Catholic Church should have been so honored by the President of the United States, and they may raise a howl of indignation on account of the event, and perhaps they may demand a court martial for the trial of the Protestant officers who dare to receive on their knees the blessing of the venerable Pontiff; but the nothingness of these fanatics shows itself everywhere; and everywhere the grandeur of the Catholie Church and of its Head compels the respect of thoughtful people. It is only the brainless fanatics of the Lord George Gordon stamp, so well described by Dickens in "Barnaby Rudge," that raise the cry of 'no-Popery" to excite a senseless rabble against the creed of the Christian world which has been handed down to us through more than eighteen centuries, and through all the vicissitudes of dynasties and their empires.

EDITORIAL NOTES.

It is now announced that the movement to establish an Independent Polish American National Church with the pretended Bishop Vilatte and the pseudo-Pole Kolaszewski at the head, has completely collapsed, because it could get no followers. The Poles of America are not to be so easily seduced from their allegiance to the Holy Father as the concocters of the movement expected.

W. J. H. TRAYNOR, who is President just as boastful concerning the pretended success of Apaism as is the

circumstances, and the poor: English, In a recent letter issued to the members of the association, President Traynor This condition of affairs he declares | declares | that the Apaists carried to be general in the towns of New Eng. | all before them. Professor Sims, howland, Fall River being only a sample of ever, in another letter, lets out the truth apparently, stating that there He infers that the Catholic Church will be forty Apaists in the new House of Representatives. This will it alone supplies the spiritual needs of be but as a corporal's guard in a house lively, as the trustees were elected in the whole people, and will be able of three hundred and sixty members, power, though nearly all are on the the Republicans will be strong enough bring about a change in the condition to throw them overboard; and the pseudo Professor admits that this is what will be done, and that some of the forty "will not be able to hold out against party pressure, as the Republican leaders are at heart as much opposed to the A. P. A. as are the Democrats." This confession is timely, as it shows that neither Democrats nor Republicans will let this old Man of the Sea fasten himself around their necks. The A. P A. has had a more miserable fate, apparently, in the great Republic than even in Ontario, where its discomfiture has been so complete-for here bringing it to destruction, but on the other side of the line no party would take the foul thing to its embrace. Only a very limited number of Republicans coquetted with it, and it may be relied on that forty members of the society is the highest estimate of those elected

> WE are pleased to notice that Mr. M. P. McDonagh, barrister, of Wallaceburg, has taken up his residence in London, and will practice law in partnership with Mr. D. H. Tennant. We welcome him to the Forest City, and trust his success will be proportionate to his talents and integrity of character.

with A. P. A. sympathies.

Some of the Ontario papers have of case. This matter we referred to CATHOLIC RECORD. All the additional light thrown on the circumstance serves to confirm the opinion that a cruel injustice has been inflicted upon duties of that office. a most worthy and interprising business firm by a Government official through a spirit of vindictiveness. Indeed, it is only too apparent that this vindictiveness was accentuated because of the connection of this Government servant with Nothing short of a parliamentary enquiry will now satisfy the public in regard to this occurrence, and we hope that on the assembling of Parliament a commission will be appointed for this purpose. The hearing of the case fore the Commissioner of the Fishery Department, Mr. Wilmot, was nothing more nor less than a farce. His

WE GAVE a full account some time ago of the brutal treatment of the Poles of Kruze who were sentenced to banishment to Siberia for having resisted the Cossack soldiery sent to close St. Benedict's church of their parish. We expressed the well-founded hope that the Emperor Nicholas would reverse this cruel and unjust sentence of the late dving Czar. This hope has been realized, and it is now stated in a despatch from Warsaw of the 23rd ult. that the Emperor has ordered their unconditional release. This was to be expected from the orders already given to General Gourko to cease the work of persecution which he was so relentlessly carrying on. In consequence of this order the general resigned his Governorship of the district, but this has not deterred the Emperor from continuing the policy of toleration which he has so auspiciously inaugurated. All these facts betoken a new era in the Russian Empire.

THE Toronto Mail of Thursday, the

27th ult., says: "It looks like a strange coincidence that all the old members of the Separate School Board (of Toronto) Separate School Board of this morning.

should be returned by acclamation. this morning.

Although the veteran priest has Although the veteran priest has monious affairs, thanks to the system of

Our contemporary does not inform us what parallel event comes in to make up the coincidence, so we are left to conjecture this. Perhaps the coincidence is found in the fact that at his residence on Sherbourne street. all that journal's efforts to persuade the and paid his respects to the head of of the A. P. A. of the United States, is | Catholics of the city that they are suffering under a grinding despotism the trip, and returned to his residence

harmony which was evinced in Toronto was shown in London and Hamilton, where also the Separate school trustees were all chosen by acclamation. In Ottawa, matters were somewhat more four wards by acclamation, and in four there will be a contest. We are by no means sorry to see a contest sometimes in these elections, as it shows that the people take an interest in education

DEATH OF MONSIGNOR

It is our sad duty to announce in this issue of the CATHOLIC RECORD, the death of Monsignor Francis P. Rooney, V. G. of the Archdiocese of Toronto, and pastor of St. Mary's church of that city, on Wednesday, Dec. 26.

The Very Rev. Father Rooney was one of the ablest and most beloved priests of the Archdiocese, being held in the highest esteem both by priests and laymen. He had been pastor of St. Mary's church for a quarter of a century, during which time he was indefatigable in his labors for the spiritual welfare of his congregation, and for the good of religion throughout the Archdiocese.

The handsome church and presbytery of St. Mary's parish were erected through his efforts, and will stand as a memorial of his zeal and disinterestedness as a priest. He was also prominent in the work of Catholic education, and almost from the first year of his incumbency of St. Paul's church on Power street he was continuously chairman of the Board of Separate School Trustees for the city that is, from the year 1858, when he was appointed by Bishop Charbonnell pastor of St. Paul's church-a position which he held until he took charge of St. Mary's, to succeed the present Most late been again dealing with the Noble Reverend Archbishop of Toronto, who held St. Mary's parish until his eleceditorially a few weeks ago in the tion as Bishop of London. He ceased to be chairman of the Board in January, 1894, as his state of health would not permit him longer to fulfil the

In addition to the church buildings we have already mentioned as having been erected through his efforts, he also built the presbytery of St. Paul's parish, and St. Helen's church at Brockton, and a handsome church at Seaton village, the two last named the Protestant Protective Association. being within the limits of St. Mary's parish.

Monsignor Rooney's illness bagan on 6th, Jan., 1893, two years ago, and since that date he was considered as rapidly approaching his end, and several times he was thought to be which took place some time since be- at the point of death, though his naturally vigorous constitution carried him through his very severe illness, until he finally succumbed to it. The action throughout resembled very sickness from which he died was of the heart.

Monsignor Rooney was ordained priest on 30th August, 1857, two others receiving the sacred order of priesthood at the same time. He was native of Newry, Armagh county, Ireland, where he was born in 1822. In 1853 he entered St. Michael's College, Toronto, and there prosecuted his ecclesiastical studies till his ordination. He then became parish priest of St. Basil's parish, while teaching in the college. Thence he was transferred to St. Paul's parish in 1858, and in 1870 to St. Mary's, where he labored till his death.

In 1871 he was appointed Vicar-General of the Archdiocese, and during the absence of Archbishop Lynch in Rome, and after the late Archbishop's death, he administered the Archdiocese in conjunction with the late Vicar-General Laurent.

In 1892 Monsignor Rooney was honored by being appointed Domestic Prelate to his Holiness Pope Leo XIII. We copy from the Empire the fol-

lowing reference to the life of the deceased priest :

Monsignor Rooney, V. G., parish priest of St. Mary's, died at his residence, McDonnell square, at 1 o'clock

been ailing for three years past, and was at the point of death a year ago, his sudden demise this morning be a shock to the people of the Roman Catholic faith of the city.

On Saturday last the aged prelatvisited His Grace Archbishop the Church in Toronto. He had his medical adviser's permission to make have fallen flat on those who were during the afternoon evidently much President of P. P. Aism, the Rev. alone concerned in the matter. We brighted by the interview with His J. Madill, of Ontario, concerning P. P. are happy in being able to confirm the Rooney's strength failed him, and one

mite.

Ill unto death as he was on Christmas norning, he desired to give his blessng to all who called upon him. A ady of his parish told last evening of a pathetic scene she witnessed at his bedside on the afternoon of Christmas until probably 3,000 persons were day. A poor woman who has been kept for years from starvation by the eceased was kneeling at his bedside and asked his blessing. Turning to and pronounced the benediction, after which he said, "It will not be long before I shall make your wants known personally to God.

REV. FATHER ROONEY'S CAREED

Francis Patrick Rooney was born in the county of Armagh, Ireland, where he received his classical education in diocesan seminary. About the ime he was finishing it was commonly reported that Father Dowd, who was well known in that part of the counry, was to be appointed coadjutor Bishop of Toronto. This determined Father Rooney to come to Canada; and on writing Bishop de Charbonnel he received a letter in reply which was a most cordial invitation. Father and Mrs. Dodds, ex-Ald. Rooney reached this city in July, 1853. Ald. Wm. Burns, William When St. Michael's College opened the ollowing September he entered upon is theological course, and became prefeet of studies. He continued in the college as professor until after his or dination as priest, which took place August 30, 1857. He remained in the ollege for a year, combining with his luties as professor that of parish pries of St. Basil's. The following summer he was appointed pastor of St. Paul's. This arish was at that time in a state of exitement and anger. It required pruence and firmness to adjust matters.

and determination that in a short time he had the satisfaction of reigning over a peaceful and united people For twelve years he labored at St. Paul's earnestly, zealously and success fully. When he took charge of the parish there was no presbytery; he built a large one, which stands to-day. He provided for the spiritual wants of tho people in repairing and decorating the church, in establishing new schools and enlarging old ones, and equipping all at his own personal expense.

At this time the Separate schools

their disposal for their sustentation

was very limited. It was largely owing to the efforts of Father Rooney who purchased school sites and erected school houses, that the Separate schools of Toronto were brought out of their swaddling clothes of poverty, ness and inefficiency and placed in the satisfactory position they occupy to day. Father Rooney's influence was soon felt. He had secured not only the hearts of his own people but also the respect and confidence of the many Protestants in the city who knew him Archbishop Lynch appointed him Vicar General in 1867 — an appointmen which met with universal approval. When Archbishop Lynch died, General Rooney was appointed co-administrator of the diocese with the late lamented Father Laurent. This appointment was made at Rome and lasted until Archbishop Walsh was inducted to his high office. In 1870 uraemic coma, together with a disease Vicar General Rooney was appointed parish priest of St. Mary's, where it was thought necessary that a brillian executive mind should dominate. He found the parish disunited and its finances in bad shape. The first fruit of his labor in the new field was the building of St. Helen's church at Brockton. A presbytery for St. Mary's was next erected. He next purchas land at the corner of Bloor and Bath urst streets, where a school was soo erected. Mass is said in this build ing every Sunday. Following in quick succession came several Separate schools in the parish, until at last the parish is one of the most flourishing in the province. All this is to a large extent due to the zeal and prudence o Father Rooney, who watched and fostered it for the past twenty-three vears. Last year he was signally nonored when he was created a noble of the Church, with the title of Monsignor, conferred by His Holiness the Beloved by all who knew him. he died leaving his name inseparably

> The following account of the funeral osequies we take from the Toronto Globe of Monday :

connected with the history of the Cath

olic Church in Toronto during the past

forty years. In the parishes where he had served his name is a household

word, and for many years to come he

will be remembered as a holy priest, a

noble man and a true friend to the

poor and needy.

It is some years since the Roman Catholic citizens of Toronto have been moved to such a public demonstration of respect and grief as was given on Saturday morning on the occasion of the funeral of the late Rev. Rooney, Vicar General of the Archdio

and whose work among the poor of the pillar. The lovely floral decorations city will be greatly remembered by of the scarce-expired Christmas festival still lent beauty and perfume to the scene, and the contrast between the snowy blossoms and the sombre mourning, between the symbols of Divine birth and human death, was striking

and pathetic. Some hours before the time set for until probably 3,000 persons were crowded within its walls, and half as many more failed to secure admission. Grouped in the chancel, before the altar, and around the casket, was an imposing array of clergy, including a majority of the priests of the Province, Among them being Archbishop Walsh, Toronto; Archbishop Cleary, Kingston; Bishop O'Connor, London; Bishop O'Connor, Peterborough; Bishop Dow ling, Hamilton; Rev. Dr. Kilrov.

Stratford; Vicar General McCann, Toronto; Dean Harris, St. Catherines Dean Egan, Barrie; Dean Conway Norway : Dean Bergin, Toronto, and many more. In the vast congregation were noticed many prominent citizens, including Hon. Timothy Anglin, H. H. Cook, ex-M. P., E. F. Clarke, ex M. PP., Chevalier Gianelli, Patrick Boyle, Patrick Hughes, B. B. Hughes, R. W. Riddell, E. King Dodds Pape, Ald. Wm. Burns, William Ryan James Ryan, Eugene O'Keefe, James Gormally, J. C. Walsh, Frank P. Lee, P. O'Connor, John Stock, Geo. Evans, William Clarke, James O'Malley, Thomas Flynn, Michael Walsh, Matthew O'Connor, T. J. Lee, J. Nightingale, and scores besides. The members of the Toronto Separate School Board were present in a body, together with large contingents from the Ancient Order of Hibernians and the Emerald Beneficial Association, of which latter body the deceased had been Grand Chaplain for over twenty years. The Christian Brothers, the ather Rooney, notwithstanding his Sisters of Loretto and St. Joseph and nexperience, acted with such caution representatives from every other Roman Catholic body in the city were also present in large numbers.

Pontifical Requiem High Mass was

celebrated by Bishop Dowling, assisted by Father Flannery of St. Thomas as deacon and Dean Conway of Norway as sub-deacon. The full choir, whose performance was particularly excel lent, was under the direction of Rev Father Murray of St. Basil's, the solo ists for the occasion being Mr. F. A. Auglin. At the close of the service His Grace Archbishop Walsh preached an eloquent funeral oration from were in their infancy; the means at the altar rail, taking for his subject the certainty of death and the need to occupy this life in preparation for the life to come. Referring to the dead, in whose honor they had gathered, His Grace spoke of his thirty years' labor and untiring zeal in the city, particularly in the upbuilding of new parishes and the erecting of church edifices. The venerable prelate spoke in terms of affect cion and sorrowful remembrance of his dead colleague, and commended the bright example of his piety and de-

voutness to his hearers. Shortly after the noon hour the engthy cortege formed and started for St. Michael's cemetery, where the remains were laid to rest beside those of the late Vicar-General Laurent The pall-bearers were Dean Harris, St Catharines ; Dean Bergin, Toronto ; Father Ryan, Toronto ; Father Kilcul lin, Adjala; Father Duffy, Dixie, and Father Allain, St. Catharines.

TRIBUTE TO THE DEAD PRE-

Hon. J. J. Curran's Address at the Sir John A. Macdonald Club.

In consideration of the fact that Hon. Mr. Curran's address, on the death of Sir John Thompson, only one delivered by an Irish Catho lic representative, we deem it proper to give our readers the benefit of the touching remarks. The president called upon Hon. J. J.

Curran, the Solicitor-General, who said: "The occasion that brings us together is inexpressibly sad. What can my feeble words add to the chorus of pain and praise that resounds in wailing notes around us! How could I be expected to give utterance even to my own sentiments on the calamity that has befallen our country through the death of Canada's best and bright est son, the Right Hon. Sir John Thompson? He was my friend, I loved him as a brother; he treated me as one. He was a great man; the Empire, the English and French speaking worlds testify to it. He was a good man - that his bitterest foes have with singular unanimity accorded to his memory. As a rising states man the statute book of his native province gives evidence of his ability. and in later years the imprint of his genius is to be seen on every subject within the jurisdiction of the Dominion Parliament. Outside of his Canadian home-in London, in Washington and in Paris, he has left imperishable

monuments to his fame. Sir John Thompson, had labored with the mighty problems of Canadian nationhood, and amidst untold difficul Rooney, Vicar General of the Archdiocese of Toronto and for nearly a quarter of a century pastor of St. Mary's church, Bathurst street.

The hour set for the commencement of the obsequies was 10 o'clock, but during the previous day the remains of the beloved priest had lain in state in the chancel, clothed in the purple vestments of office, and all day long and far into the night a continuous, and far into the night a continuous, and passed by the casket and gazed for the last time upon the well-known features

ties had struggled for the good and glory of his country and the Empire, crowning his illustrious career by laying down his life at the foot of the throne. His brief but brilliant career is a model for the public men of to day as well as for future generations of servants of the people. He has given a tone to the leadership that will cause vestments of office, and all day long and far into the night a continuous, and far into the night and remains of the people. He has given the fellowing efficient staff of officers were elested for 1895:

Chalcally Hamble Empi ties had struggled for the good and That night Rev. Father unbroken stream of mourners had wire-pulling politician,—and knavish Aism in this Province at the elections. Mail's remark that the Catholic school sinking spell followed another until last time upon the well-known features him now, with still greater force than

elections, and the Catholic school death. Father Rooney was a whole management in general, are really souled Irishman, whose great heart heavily draped, the windows curtained the floor of the Parliament, on a mem found a charitable word for everybody, and the arches fastooned from pillar to orable occasion, the words of Norman McLeod :

> "Perish policy and cunning, Perish all that fear the light Whether winning, whether losing, Fear the Lord and do the right."

Sir John Thompson's influence for good has already made itself felt throughout the country. He was persecuted for conscience sake, but those who assailed him are amongst the most griefstricken to day. In this solemn moment can we forget Lady Thompson and her five orphan children in her and their unutterable affiction. Most affectionate husband, tender hearted father that he was, he had to sacrifice the interests of his home upon the altar of his country. Surely the appeal to his grief stricken-family will find an echo in every generous Canadian heart, and on the tombstone of the llustrious departed will be engraved indelibly: 'His Countrymen were not Ingrateful.

Hail Mary; Blessed Art Thou Among

BY G. A. DAVIS.

Thou art high in the fathomless splendor, that knowed ho sun or star,
Thou, human, yet higher than angels, where
the mightest angels are:
And hast thou forgotten, O Mary, in that
ageless glory of thine,
The rising and setting of suns in the heavens
of Palestine?

Thou art crowned as a mother in heaven—but low at the feet of the Son
Canst thou look back and remember the life of the years that are done?
Thou art woman, not angel, O Mary! and safe in the folds of thine beart
I ween that thou still keepest all things to ponder, as high as theu art.

Through the sweep of the song that forever and ever ascends round the throne Canst thou catch, O dear Mother, the echo of prayers once thine own?

The whispers that rose on the darkness when moonlight was dying in dawn.

And outward and upward thy soul like the breath of a flower was drawn?

The nine ranks of seraphs bend round thee, The nime ranks of serapas bear round theo,
the angels encircle thy place;
Down the measureless regions of heaven
thou knowest each rapturous face;
But deep in thy heart unforgotten the sunshine of Nazareth lies,
And the shadows of old human faces float up

They tread the rough hill-path beside thee at evening again,
When the last flame of sunset is smouldering, burned down to the edge of the plain;
The girls lean and laugh at the well-side—thou a girl with the rest,
The mystery of God round about thee, His love in thy breast.

Thou keepest the sound of their voices, the touch of their hands;
Thy feat know the dews of the rock-elefts, the heat of the sands,
While ever and always, O Mary, thy soul in

a rapturous pain Broods over the Bethlehem stable, adoring Thy lips keep the touch of old kisses, and

Rindling as fire
The lips of the Babe as they turned to the mother's desire:
Thine ears hold the mystery and wonder,
His first trembling word,
Who lay on thy heart and looked upward,
thy God and thy Lord.

Thou hast not forgotten one heart-beat-

Thou hast not torgotten one heart-beat—
thou, whose sorrows were seven—
Thou, Mother and maiden torever, crowned
Mother in heaven!
We hail thee with Gabriel, we bless thee,
where low at the feet of the Son
Thou kneelest, wrapped round with His
radiance, O humble and glorified one!
—FRANK LESLIE'S -FRANK LESLIE'S.

Leaflets from Lorette.

Among the good things that Chris mas brought to our sanctum was this excellent publication of the pupils of Loretto Abbey. Opinions may differ as to what the standard and character stimulus to earnest study, an aid to prough scholarship, and an evidence of correct literary taste and culture, we consider the *Leaflets* a very good nodelindeed. It is interesting, bright and sparkling from beginning to end And it is suggestive, solid and instruct ive, withat showing extensive, varied and thoughtful reading on the the pupils, and judicious, thorough training on the part of the teachers. And, what seems to us most commendable, it is evidently the honest work of the pupils themselves, with very little, if any, outside aid.

Each contributor has something good and all are well worth reading, from the pretty opening poem to the capital musical catechism and the graceful obituary tribute to the memory of Miss Chopitea. Milton says Eve was "the fairest of his daughters," and Miss OLeary might therefore justify her telling us that the "Father of his Country " was " his country's best beloved son." But we beg to assure Miss Robinson that Mrs. O'Flaherty never said "aslape" for asleep. Dialect is not the strong point of writers or teachers at the Abbey this year.

In general, however, the contributors of last year show marked improvement in purity of diction and perfection of style, and the new recruits give hopeful promise of successful work. This Christmas number is, on the whole, a credit to the gifted pupils of Loretto Abbey, and will be a Christmas joy to their teachers and friends. the Leaflets many Happy New Years. -Catholic Register.

E. B. A.

ELECTION OF OFFICERS.

FIVE-B

SHOWIN

The manif

CHRISTIAN UNITY.

The Vatican and the Eastern Churche

"Innominato," the Rome corres-ondent of the New York Sun, writes the following interesting letter under

date of Nov. 28: The great assize of the Vatican to the Roman and the Eastern Churches has just come to an end. We seem to see once more the times when Cardinal Bessarion, exiled from Byzantium, was the guest of the Popes and was consecrated the Peter the Hermit of the crusade for the rebuilding of religious unity. In the soul of Leo L.II. throbs that thought of religious union which was the essence and the ideal of the middle ages. The apostolic letters to princes and people were merely the brilliant artificial fire intended to light up the approach to this historical event. That is why the chosen spirits of all countries have listened at the doors of the Vatican, where an organ of internal life seems to be in process of formation, a sort of ious developments of the human race, it is bound up so closely and so deeply with the idea of a drawing together of phenomena of our end of the century

The Sun, whose readers are intelli gent beyond the common, will offer me its hospitable columns in which to relate this fact all the more readily, be-cause American intelligence will understand better than that of ancient Europe the important bearings of this religious episode.

On mounting the chair of Peter, Leo XIII. possessed two characteristic which seem incompatible, and which do not generally together adorn the greatest minds. He had perfect cul-ture, and at the same time the knowledge of the management of human affairs. He was at once

A LEADER AND A THINKER. Accordingly, from the very first glance which he cast on the world from the summit of the sacred mount, where dwells the ideality and cosmopolitan thought, Leo XIII, yearned for union and unity. Face to face with a democracy breaking over all bounds, when social disintegration seemed to be taking the place of the older organism, he looked on the Papacy as a fixed point in the midst of the general dissolution, a germ of life amid atoms that were breaking away, a sensorium commune where all that is great and noble could seek a standard and direc-

The idea of union inspired the peace ful conqueror. But as he had come into power at a momeat when the Papacy could almost no longer secure hearing in the world, the Holy Father was forced to make a modest beginning. In order not to frighten nor to repel, it was necessary to stoop, so low were the gates leading into the age. He was advanced, as it were, by stages. His mastery of the art of divine strategy, his perseverance, his gaze intent on all horizons, are well known. At the beginning he hardly dared to appeal to the Orientals. It was in 1887 only, in the letter outlining his policy, addressed to Cardinal Rampolla, who had lately taken Car dinal Jacobini's place, that he invites schismatics to union. He barely marks the general lines of his plan : respect for privileges, preservation of first stroke of the bell, the first appeal the cry of the man of action?

for unity. Last spring, at the The establishment of a special organ for unity. Last spring, at the audiences granted to the representatives of the Eastern churches, he permits the ardent desire of his soul to pass through his quivering lips. But he did not allow that stirring speech to be published. He reserves the first announcement of his programme for the apostolic letter Præclara. In this charter of unity, which sounds like an his ideal. He accepts the churches with their rich diversity, their disciplines, their rituals, their privileges, their customs, on conditions that they

THE PRIMACY OF PETER. once proclaimed by the doctors of the Orient. Never had Pope, never had Apostle opened so wide the gates of the fold. The commotion, the sensation were immense. Adversaries among the men of the Propaganda were so scandalized as to dare to utter the word heresy. But Leo XIII. remained immovable. As the current of sympathy became marked in the East, as the reports of the patriarchs were so favor able that Monsignor Benni promised that the Jacobites would return to Rome, the Pope for the first time in history summoned the patriarchs to a meeting in the Vatican presided over by himself.

It was then that the opposition, up to that time sneering and quibbling rather than serious, opened fire. The Triple Alliance, alarmed at a project which ran counter to its selfishness used its influence at Constantinople. At the same time Monsignor Azarian, the Armenian Catholic patriarch, procured the prohibition to obey the call. Opposed to the French protectorate in the East, displeased with the presence of Cardinal Langenieux in the counsels of the Pope, Turkey looks askance at the approach of a reunion of the Churches. At Rome, Cardinal Ledochowski seemed to become the centre, the monthpiece, of this many-shaped op-

position.

intrigues the conferences took place. The assembly under the direction of the Holy Father consisted of Monsignor Youssef, the Melchite patriarch; Monsignor Benni, the Syriac patriarch; Cardinal Paracelle Calipatria Lad. Cardinals Rampolla, Galimberti, Led-ochowski, Vincenzo Vannutelli, and Langenieux, Archbishop of Rheims. To establish a new commission of Car dinals, distinct from the Propaganda; to study the ways and means; to seel financial resources, for much money is needed; to establish schools in the cities of the East ; to discuss the encyclical to the Orientals, which will appear at the end of the year : such was the programme.

The Propaganda, represented by Cardinals Ledochowski and Vincenzo Vannutelli, the latter its treasurer, the former its perfect, OPPOSED THE PLAN.

for it implies the decapitation of the

delegation means diminution of its powers. Cardinal Ledochowski, more favorable to Austria than to France and to Cardinal Langenieux, becam of human conscience, in order to the determined and powerful opponent discover the secret. This problem is so intimately connected with cosmopolitan and European affairs, is so attractive to minds busied with the social and religion all his courage. He proposed an old anti-free action. old anti French scheme: To transport to Rome the "Propagation de la Foi," established at Lyons, in order to take Churches, that it has occupied and still away this pious work from France and occupies the thoughts of all in Rome make a division of the Roman Propa and is one of the most fascinating ganda. He asked for this radical change especially in the name of Austria. Stirred by this blow struck at France and at its ancient privilege, Cardinal Langenieux brought out figures. He showed that since 1825 the Lyons Propagation de la Foi has received 225,000,000 francs, of which 177,000,000 came from France, 20,000, 000 from Belgium, and only 900,000 from Austria. These crushing figures upset the argument of Cardinal Ledochowski, and the opposite view prevailed. In the course of the fifth conference, the Pope authoritatively imposed his programme. It was decided, in consequence, that the Pope should send out to the whole world a letter of appeal to recommend the work of the Propagation de la Foi, thus to bring into existence the funds for the realization of the union; that an autonomous commission of Cardinals should be established to deal with the eastern questions, with a return to unity as its object : that schools should be established in the East, by placing at the disposal of the patriarchs the sums necessary for their new needs, and that a special encyclical should be sent to the eastern churches.

THE MOST IMPORTANT FACT that has come out of these meetings is the absolute identity of views held by Leo XIII. and the Eastern patriarchs. The agreement of the Pope with Monsignor Youssef, the Melchite patriarch, was especially cordial and close. A missionary and organizer, the con verter of thousands of schismatics to the Church of Rome, but suspicious of the Propaganda, by which he was tormerly, in 1865, shabbily treated, Monsignor Youssef is a valuable re cruit, a power. At the very first audi ence his suspicions were dispelled, his doubts appeared. Nothing could more encourage Leo XIII. in his generous views of unity than this unreserved adhesion of the Bessarion of the nine teenth century. It demonstrated the Pope's perfect knowledge of the ground in the East, the correctness of his riews, the probability of final success. When he left the Pontiff's modest room Monsignor Youssef seemed intoxicated: he, who the day before disdainfully individual rites, universal character of and skeptically shook his head, cried the Papacy. Last year, in the light of the splendor of the jubilee, he has fact. Give us money, and I will see the congress of Jerusalem called, the that it is carried through." Is not that

for the investigation of the affairs of the East is an innovation of capital im portance. It is for the East what the system of Sixtus V. has been for the West. It is a break with bureaucracy, with the traditions of the Propaganda it is the destruction of Latinity, which certain missionaries insisted should ab sorb Hellenism and the Oriental rituals: epistle of St. Paul, Leo XIII defines it is the consecration of the motto, "The Orient for the Orientals," under the supreme protectorate of Rome; it is the signal for a new era. I do not yet know in what measure and in what form the Eastern Churches will be represented in this ministry. Nothing can be more fascinating nor more effective for the idea of conquest than this creation. It is a declaration in opposition to the common prejudices, that Rome wishes neither to absorb nor to Latinize the East; that she

TREATS IT AS THE EQUAL of the Latin Church; that she respects its autonomy and wishes its internal increase. The idea came to the surface for the first time in the report which Cardinal Langenieux submitted to His Holiness immediately after the

congress of Jerusalem last year, that is. The encyclical to the Orientals will be the proclamation of these promises and the clarion call of Rome ural development of the letter to princes and peoples, it will be a promise of autonomy and an appeal. The letter breathes evangelical charity and the most pathetic sentiments. have heard a Cardinal, who has read it, enthusia tically express his admira-

tion and respect.
These are the facts: What will be the results of this labor? The scheme for the union of the Churches has three view: the groups in the Levant, the Greek and the Slav groups. The first results of the conferences will be to draw closer the neighboring and intallibly restore vigor and strength as Levantine group of Oriental patri.

For Nervous Prostration and Anaemia there is no medicine that will so promptly and intallibly restore vigor and strength as Scott's Emulsion. Levantine group of Oriental patriarchs. Here, though international rivalries play a part which must not In spite of all hindrances and of all be under-estimated, the greatest diffi-

culty will be the financial question. Monsignor Youssef said to me: "I should have all the conversions I wish if I had money; I have been obliged to refuse neophytes; I have converted many, but I had neither priests, nor schools, nor churches ; give me money and we shall be near the goal." More over, several little Syrian and Egyp tian churches have begun negotiations for a reconciliation with Rome. Soon we shall see the first fruits of this political evolution exercise a greater influence. The higher clergy hegelianized, rationalized by the German uni versities, will be fractious, almost irre-The world of politics is divided. A double current is felt, that of Minister Tricoupis, who hails in the union a principle of redemption for ancient Greece, once the birth-place of culture and the pioneer of the civilization; the other favorable to the Triple Alliance, and espec Propaganda, just as Monsignor Satolli's ially to Austria, therefore distinctly nostile. Prejudices, partiality, national rivalries, un Christian spirit, inveterate hatreds, all the barriers of the past will rise up here. Will the light from Rome, the warm impulse of the Levant, the increasing influence of the Papacy, the great name of Leo XIII.,

"BENJAMIN OF OUR CENTURY." is a statesman has called him, reduce what seems impossible to reduce, conquer what seems impregnable? any case there will be a struggle, and from the conflict perhaps light will

The Slav group is divided into two parts, that in the Balkan peninsula and the Russian world; the latter dominated, hypnotized by the orthodox Slav ideal. Its ideal is Slavic unity under the sceptre of the Czar; it is the ancient confusion of the two powers. The Czar is the father of religion, as he is the father of the land Nevertheless, in spite of this array of unsurmountable barriers, there sprung up in Russia, in the higher lasses, a current toward Rome. Solovieffs and their fellows have troused sympathies all the stronger because they are popular, and that they find no incompatibility that can not be done away with between the Slavis and the Roman Church. May not the Russian system itself be modified, be adapted to the conditions of the Orient, the day when Russia breaks out of its bed of traditions, of the enchanted circle within which she has built her protecting shelter?

I propose the problem without answering it. The stake in the drama as can be seen, is an immense one for the whole world. From the course which this idea of union will take depends in part the question of the ultimate drawing closer of Anglicanism and the Protestant Churches to the ancient and venerable metropolis of Christianity

"Converted Monks."

Protestant clergymen are beginning o discover the material out of which converted monks" are made. In his latest paper on the Winchester College Mission at Portsmouth, the Rev. Mr. Dolling tells the following story, which supplies an excellent illustration of how the "startling revelations" with regard to monasteries and convents are got up : "Some time ago a clergyman at Ventnor sen me a Roman Catholic monk, who said he was very anxious to join the Church of England. When he had been here about three weeks I told him I could not discover any doctrinal reason why he should not remain a Roman Catholic, and so he must either go back to his monastery or go home to his own people, for evidently laziess was at the root of his difficulty He was to take twenty-four hours to consider, and let me know. Before the time was exhausted he came back in great delight, saying that he had found Christ, and that two clergymen were going to provide for him. A few days after the town was billed, and a lecture advertised by a monk on 'The Sins and Wickedness of Monasteries— Startling Revelations, etc. Nothing stirs Portsmouth, and so nobody took much notice of it, and I suppose the clergy soon tired of him, for to-day I had a visit from a detective asking for information about him, as he is at present in gaol at Bristol on the charge of obtaining food, lodging, etc., on false pretences." Sooner or later most of the "converted monks and nuns who seek to gain an easy living by making sensational appeals to bigotry, drift to the same goal-Her Majesty prison. - Liverpool Times.

Irish Wit.

A good story illustrating the ready wit of the Irish is told by the Catholic Examiner. It has the merit of being new as well as good. The incident is related by a Protestant clergyman as happening to himself. He had been much bothered by a beggar-woman, who kept on adjuring him to give her something "for God's sake." Rather annoyed by her persistence, he said to her at last: "Go away, woman; or, at ner at last: "Go away, woman; or, at any rate, give up taking the Lord's name in vain."—"Ah, your honor!" she answered, "if it's in vain that I'm taking it, whose fault is that? In Catholic countries alms are always asked in the name of God, and only those who are close fisted allow it to be taken in vain. If to give to the poor be to lend to the Lord, there are many, alas! who seem to have little confidence in the security.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsapar-illa possesses great curative value. You should try it.

"LEAST OF ALL SEEDS."

The Founders of a Great Work.—How the Little Sisters of the Poor Began Their Mission.

One day, shortly after the Abbe Le Pailleur's arrival at St. Servan, a young girl, Marie Jamet by name, came to his confessional for the first time — why, she could not explain even to herself. Equally unexpectedy the Abbe was made aware at once that here was the first instrument fo his future project, whilst she on her side, as she listened to the words of the confessor to whose feet the Holy Ghost had so manifestly led her, felt a won derful peace and consolation take possession of her heart and soul. This young girl had long wished to

enter the religious life, but her pov erty (she being a seamstress by trade) had seemed to be a hindrance. The Abbe bade her be of good courage, and held out hopes that her wishe might be shortly realized, whilst inwardly blessing God for sending him this answer to his prayers. Soon after this a second penitent came to the Abbe's confessional, a friend of the first, Virginie Tredaniel, an orphan, and likewise a humble needle-woman, whose aspirations towards consecrating her life to God and to the service of the poor were identical with those of her friend. These two young friends the Abbe advised to join together in preparing for the future which God should show them, and to sanctify themselves the while by prayer and good works in common, and recommended Virginie, as being lonely and motherless, and barely sixteen years of age, to look upon her friend Mariewho, although only eighteen herself. was serious and staid beyond her years-in the light of a mother.

Marie Jamet and Virginie Tre daniel !- the names of the two obscure little seamstresses, names now held in honor throughout the whole Catholic world, foundation-stones of one of the grandest edifices ever raised to the glory of God; Marie Jamet, now Superior General ("Mother General," according to the tenderly familiar phraseology of the "Little Family" of the entire Congregation, under the name of Mother Marie Augustine de la Compassion, and Virginie Tredaniel, her first daughter, who (as Sister Marie-Theresa) died in the flower of hea age in the year 1853.

Both these young girls were natives

of St. Servan. Marie resided with her parents at Lambety, a hamlet in the outskirts, whilst Virginie, who had neither father nor mother alive, lived n an attic in the town itself, a lonely position, which made the young gir ling with all the greater love and deference to the friend whom God had sent her in place of the mother she had los'. Sundays were spent together by the two friends, who after Vespers would stroll out into the country in search of a quiet corner where the might spend the afternoon undis Their favorite spot was turbed. little sheltered bay on the shores of the river, where, in a cleft of the rocks with a lovely view of gorse covered headlands, sea and sky before their eyes, they talked over the events of the past week, examined each other as to how each had kept the short rule of life given them by M. Le Pailleur frankly acknowledged their faults and hortcomings, and thus began unwit ingly to practice that exercise of the eligious life called the Spiritual Con ference. One passage in this rule of life puzzled them not a little: "We will take special delight," it ran, "in succoring the aged poor, the sick, and the infirm; we will never refuse them our care and tenderness, if so be that the opportunity presents itself, for we must take care not to mix ourselves up in that which does not concern us. Weigh the words as they might, they failed to penetrate their meaning, for the Abbe had not as yet specified their vocation, and spoke to them sometimes of one Community, sometimes of another, trying their patience and exercising their docility in every imaginable way. And thus for the

To this day, at the mother house, there may be seen a couple of little statuetes representing two very young girls, with a bandage across their eyes and their hands tied behind their backs, the explanation given of which is that these little figures represent the first little Sisters of the Poor, Marie Jamet and Virginie Tredaniel, in the act of promising obedience to the Abbe La Pailleur; the bandage signifying their blind and voluntary abandon-ment of themselves into the hands of Providence, and the bound hands, the complete renunciation of their wills into the hands of their Superior ing these many months the Abbe had watched the workings of the Holy Spirit in these two young souls, had seen how the grace of God had fostered and ripened therein the beautiful vir tues of charity, fortitude and humility which are to shine forth so brilliant in their future lives; and he considered that they were ready to be lead a step further on the road towards their real vocation. He, therefore, confided a poor blind woman to their care whom he discovered in a wretched garret in condition of the utmost misery and abandonment. Marie and Virginie, it need hardly be said, accepted their charge with joy, and took it in turns to wash and dress the poor old soul, to clean out her room, lead her to Mass on a Sunday, and give her all the little comforts compatible with their slender means.

space of two years.

Having thus tested the practical capabilities of the two young friends, the good Abbe felt that the hour had arrived when the vision which had been manifested to him under the trees of the shady avenue as he en-

tered St. Servan two years before, must make tangible shape, and that building of which he had been silently and steadily digging the foundations, raise itself above ground. Blessing these two frail instruments of his great designs in the name of Almighty God, M. Le Pailleur, the "Good Father," as we may begin to call him, set forth to seek for a suitable locality in which to house the poor blind woman, who was to be the first guest in that long line f petits vieux, numbered now by

thousands, to enjoy the hospitality of the holy Little Family. Here it is that Jeanne Jugan makes her appearance on the scene.

As we said before, the Abbe La Pallieur was without any private fortune. and wishing as he did to keep his projects secret until they could be realized, he was considerably at a loss to know where to turn for the lodging in question. He therefore took into his onfidence the Citre family, with whom, it will be remembered. Jeanne was living. They entered heart and soul into his desires, and, after many fruitless searches, bethought themselves of Jeanne's little apartment in the Rue du Centre, of which she still shared the rent with an old woman called Fanchon Aubert, and where there were two or three small rooms unoccupied. Whilst suggesting this apartment to the Abbe the Citres spoke warmly in praise of its owner Jeanne Jugan, with whom it so hap pened that M. Le Pailleur had never been brought into contact, and who on her side, knew the young viciare by sight only, and had never heard either of the blind protege or of the wo young girls who took care of the

In order not to excite the curiosity of the neighbors-always on the alert in a small place, where the goings and comings of everyone are know in the community at large-M. Le Pailleur, instead of meeting Jeanne at her lodg ing, made an appointment for her to come to his confessional at 2 o'clock in the afternoon, an hour at which the church was comparatively empty. this interview Jeanne, with her natural simplicity and complete absence of self-consciousness, did not, it seems, comprehend the wishes or the projects of the young priest nor wherefore he had sent for her.

At a second interview, however, the larkness of bewilderment cleared away from Jeanne's mind and she grasped the fact that a great project was or foot. "I see perfectly," she said "that great and important things are going to be accomplished, and that you to not tell me all there is to be told You are going to found something with those two young work girls and the blind woman. have always wished to be a nun, bu my age seemed to be a difficulty. (Jeanne was now 47.) "Take me, wil you? Let me have a part in your un dertaking. You have stirred up al the wishes and longings of my youth and my old heart has a kind of intuition that there are immense joys for me in the future! I pray you do not refuse to associate me with these good girls; and as for the lodging you re quire, it is at your service, M. l'Abbe, from this day forth, and you may look upon it as your own. I shall be only oo much honored at receiving the poor blind creature and her two caretakers. -MRS. ABEL RAM.

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wouth I tried several other dressings, but they all failed. Ayer's Hair Vigor is the best."—Mrs. J. C. PREUSSER, Couverse, Texas.

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FIVE-MINUTE SERMONS. The Epiphany.

SHOWING FORTH OUR FAITH. The manifestation of our Lord to the nations in the persons of the three his way, rich, prosperous, and adwise men is what Holy Church bids us mired. People wondered he did not consider to day. We think this a fit eccasion to remind you that the laity have a duty to make manifest our Every now and again he would pay Lord and His doctrines as well as the such attentions to some great beauty clergy. It is the will of God that all or unusually fascinating girl that the who have acknowledged Jesus Christ and believe His doctrine should preach Him and it to others. We pass by the divinely given office of teaching which parents enjoy and which others who share their dignity these who must partake of, including those who and it palled on his taste. He went assist in the household, and teachers abroad, but no change seemed to give and guardians; of such the honor and him pleasure. He tried to immerse duty is to train children in the doc-trine and discipline and correction of tolerably wearisome. And so the years

insist upon is the missionary office of wrote to ask him to go and see Willie. every Catholic, especially in these days of error and inquiry. Now, it is health which had reached her. that it is in some sense communicable.

The priest cannot, indeed, give his office to another, but he holds it to give the truth and the grace of Christ.

Freely (that is to say gratis) you a minorled conjective and defense by "Freely (that is to say, gratis) you have received, freely give." So with the layman; every grace he has has been received not only for himself but days. He reached the house, in a for others. The Christian heritage is close, narrow street, amidst a thick the common property of all the sons of population of extremely poor people. God; it is the destiny to which all mankind has been called. The Infant King of man is enthroned in the arms patient of delay, he walked in, and of Mary, the second Eve and the mother of all living, and His arms are He who claims to be the brother of Jesus Christ is unworthy the title unless in mind and act he assists Him to establish His kingdom in every heart of man. The Catholic who hugs the truth up to himself alone is not worthy of it: he is selfish. He will be con-demned for hiding his talent.

But somebody might answer:
"Father, what you say is plain
enough theoretically; but, to come down to actual fact, can you tell me how I can practically show people the see the face plainly now—the face of truth? First, by word of mouth Scarcely a day passes but that you can deadly hatred; whom he had, as he say a plain, strong word for the cause of Christ. The air is full of objections to religion, and every objection should be met on the spot and refuted. If emaciated with labor, sickness, and any one denies, in your hearing, the penance, with the dews of death upon existence of God, the immortality of it, but yet lit up with celestial joy. the soul, the divinity of Christ, the inspiration of Scripture, or any other truth of religion, it is your duty to affirm these fundamental truths at once, and it is a great honor to do so. If you say you have no learning, I answer, that the highest learning is not so good a quality as sincere con-viction; and I answer again that those who assail the truth in common conversation are generally the reverse knew him.
of learned. The enemies of religion "Richard are, for the most part, as ignorant as they are bold. Learning is good, but it is not learning we need most. We need to have sincere convictions, and we need to have the courage of them. "I believed," says the Psalmist, "and therefore did I speak." Truth sounds so well that its bare mention is a powerful argument. Furthermore, the honest Christian who defends his "Forgive the injury I did you,"

them right. This must be done with discretion, to be sure. But do not be too anxious about discretion. When you see error attack it: in such cases kindliness is the chief rule for securing a board. chief rule for securing a hearing. It is amazing that men and women can piously love the truths and practices all round him save his Lord. of religion, and live along from day to "Go forth, O Christian so them. What coward is so mean as the pious coward?

Finally, a good life is a manifestawonderful force and attractiveness. Be chaste, temperate, charitable, kindly mannered; be industrious, neat, truthful—these simple virtues will be like a pulpit from which you can preach your supernatural faith. As a tippling, lying, loafing Catholic is a hindrance to his religion, so is the contrary character the recommenda. tion of religion.

The Truth.

Of a truth art is a revelation from heaven, and a mighty power for God. It is a merciful disclosure to men of deep for words, — things which for me?"

words must need make heresies if they

"I know nothing," answered the try to speak them. In virtue of its heavenly origin it has a special grace to purify men's souls, and to unite them know that he who is now in heaven to God by first making them unearthly. has been for long past wrestling for If art debased is the earthliest of a soul he knew to be in danger. I things, true art-not unmindful that it know that for that soul he has fasted, also, like Our Lord, was born in Beth-lehem and cradled with Him there—is for it he has offered up his life. I an influence in the soul so heavenly know that such offerings are exceedthat it almost seems akin to grace. -

A Great Battle

A Great Battle

Is continually going on in the human system.
The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. Hood's Sarsaparilla is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore bodily health for many years.

TRUE TO THE END.

CHAPTER X.

CONCLUSION. Meanwhile Richard Dunne went on went on. At last Margaret, who corres-What we wish more particularly to ponded with him from time to time,

looked into the room on the groundfloor, but it was empty. He fancied stretched out to embrace and make he heard a murmur proceeding from sons of God of all the children of men. an upper room, and went up-stairs. He opened the door of the room on the first floor, and started back, for on the bed was lying the form of Father O'Donnell, apparently dying. Candles praying aloud. No one else was in the room. Richard stood irresolute, but neither the priest nor sick man seemed conscious he was there, and after a few moments he stole into the room, and near the bed. He could thought, conquered; whom he had crushed under the weight of his close to his breast. The priest was leaning over him.

"All is peace, dear friend, is it not?"
"Yes," breathed forth the failing

voice; " peace, perfect peace."
Richard made an involuntary movement, which at last attracted their attention. The priest looked at him with surprise; but the dying man

"Richard," he said, "Richard, have you come to see me die?"

At last, at last, a pang of remorse shot across the hardened heart. He leaned toward the sufferer, and said,

"Willie, forgive me!"

"Go forth, O Christian soul," said day without vigorously attacking the error and vice everywhere about pame of the Holy Ghost, who was the privations of the poor. Ye all these poured out upon thee; may thy place be this day in peace, and thine abode in Holy Sion; may the white robed tion of our Lord and His doctrine of martyrs come out to welcome thee: and mayest thou gaze with blessed

eyes on the open vision of truth !" Richard heard these words as in a

But what was that wonderful change that was taking place in Richard soul? the disastrous consequences of the div-Why was it that the stony heart within ision and upheaval which must follow; was melting into flesh and blood once more? He knew not, but he cast crust which covers the volcano of himself at the feet of the priest, who modern pauperism in order to learn was now composing the dead limbs of what weight it will carry without giv-His more hidden beauty. It brings his friend, and cried out: "Father, out things in God which lie too do you know all? Is there mercy

ingly precious in the sight of God, and such prayers are rarely left unanswered. Are you this soul? Has he gained you with his last breath?"
And Richard answered, "Yes;"
and in the room of death, beside the

history. eventful day, Richard told the same tale to Mr. Fox at his office. The the unfortunate — infanticide and Hood's Pill cure nauses, sickness, indigestion and biliousness. 25c.

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Itale to Mr. Fox at his onice. The difference is slavery.

solicitor at first believed him to be slavery.

mad; but as the conviction of the truth forced itself upon him, his anger is seen attending to every cry of suf-

facts were laid before the Secretary he had never committed.

or him by the firm, and thither he went with his parents and children. He lived in great retirement, shrinking from the world, and chiefly occucould ever fill the place of his idolized

as Ellen; and there the twins rest together, "in death not divided." Years went by, and day by day to

the cometery came a man, bent apparently with age, to tend the flowers on their grave. Few knew who he was, or how he existed; he lived in a small room close by with hardly any furniture in it. He would never accept alms, and never touched any food but bread and water. He spent hours in the church kneeling on the bare floor near the threshold. His clothes were of the shabbiest kind. and he was always taken for a poor beggar. He was never seen to smile. except when men scorned him, pushed were burning on a table near, and a priest was kneeling beside the bed, Then a ray of joy would pass across Then a ray of joy would pass across his face. Thus for many years did and his sacrifice accepted.

THE END.

THE TRIUMPH OF CHARITY.

An Eloquent Jesuit Lectures on That Subject for the Poor. The Rev. Michael P. Dowling, S. J.

recently delivered a lecture on "The Triumph of Charity" in the Church of the Sacred Heart, Chicago. The elo quent Jesuit said, among other things:

"Every respectable member of society is interested in the work of charity, for every man that bestows a dollar in charity is interested in seeing that it reaches a worthy object and that it does a dollar's worth of good. Still we must not forget that there is a limit even to the mighty power of a dollar and that it sinks into insignificance beside the warm flesh and blood sympathy of a tender heart and the moving pathos of a human tear. This intensely practical age is prone to guage its work and outlays by material stand-"I have nothing to forgive," answered the dying lips. "May God swered the dying lips. "May God fore the tribunal of statistics, subject fore the tribunal of statistics, subject fore the tribunal of statistics, subject for the tribunal of statisti ards, to demand results which it can to the rigid, if not soulless, scrutinizing the honest Christian who defends his religion will not be without the divine assistance to do it well.

But we should not only defend the "I know of no injury to me," said to the rigid, it not souliess, scrutinizing of publicity; it will even penetrate into the sanctuary of the affections in the pursuit of safeguards for its beneficence.

sentatives of civilization, our poets, sages, philosophers, political econompeace, unspeakable joy: earth was passing from him; he had forgotten ists and philanthropists exhaust themselves in homilies about the sore of pauperism; they lament the hardheartprophets of progress proclaim the necessity of almsgiving in the name of purely philanthropic pity. The poor being a fragment of humanity, they succor them and believe that by tha title they love them. "This is but a beneficence of calcu-

dream; then a moment's pause, and the voice went on: "May Christ receive thee, who hath called thee."

Such philanthropists have calculated It was over; he had wreaked his the numbers of the submerged tenth of vengeance long enough, and now our population and surveyed the there was no more that he could do, residuum of society; they have conresiduum of society; they have considered the chances of social revolt, they have stamped their feet on the ing away. Unfortunately this apos-tolate or selfishness only aggravates the evil by offering no other compensation in face of unsatiable and cor-rupting luxury, than the humiliating salary paid to hunger in order to soothe its anger and lull its fury to sleep. All this is not charity properly understood, for charity does not im-prison poverty in palaces of misery, lest respectability be offended by its soreness and rags : charity means unselfish devotion, feeling and sympathy. This is the charity Christ came to

"What a cry of astonishment was wrung from the pagan world 1,800 years ago, when this flood of marvelous sympathy burst upon mankind! silent corpse, he told Father Moore his Up to that date not a single hospital or asylum stood out against the dark Before the night closed on that sky of paganism, for the pagan had

and disgust grew so intense that it was with difficulty he could restrain himself from giving vent to it. Richard felt keenly how different it was to tell the truth to man and to God. ing like it was ever seen before. To He left the matter in the lawyer's love man, or at least pretend to love hands, and then went home, shut him him when interest was bound up with self in his own room, and awaited this life—everyone had witnessed that whatever punishment should fall on To love as long as a ray of human him. No one was admitted to his beauty lighted up his countenance; to presence but Father Moore.

Mr. Fox communicated with Mr.

John Dunne, whose earnest entreaties day, become cold to morrow, estranged love whilst following the capricious that the firm might be spared public the day after; all that had been seen. disgrace were listened to. As far as possible, reparation was to be made to Frank for what he had suffered. The love with an ardor absolute and gratof State, and a "free pardon" was uitious; to build that love on the sent out to Frank for a crime which ruins of egotism and self love, to love man everywhere and always, because He came home to find himself a rich he bore the image of God; to love man man. An estate of great value, in a in his deformity, his vileness and his distant part of Ireland, was purchased shame; to love him though he bore the withering brand-mark of helpless infancy or decrepit age ; love him amid | Life Policies paid up in 10, 15 or 23 years. the ravages of disease and the degradation of vice; under the rags of povpied in doing good to his tenants, and erty, when he was an object of unconbringing up his children. There was querable disgust—this was the grand a perpetual void in his life, for no one marvel of the ages, henceforth the unquestionable law of Christian society, ife.
Willie was buried in the same grave tude and devotedness—God like char-

ity. How did all this come to pass. Then followed a series of pictures defining charity and its mission. amples were taken from the Holy cripture and every-day life. Continuing Father Dowling said :

"For one thousand eight hundred years Lazarus has been lying at the oor of Christian civilization asking for the crumbs which fall from the table of affluence, appealing for pity and begging the bare right to live But within the last generation his plaintive cry for mercy has been changed into an imperious demand for justice, and his claim is being allowed. Lazarus has been the victim of social conditions which have Richard Dunne do penance for his crime; thus was Willie's prayer heard, wronged by the employer and his sacrifice accented. sufficiently protected by the State. The wages are inadequate, the working hours too long, there is no division of profits accruing from the laborer's toil and skill. Consequently there is not sufficient rest and recreation, not good enough clothing, housing, food not a fair chance of advancement for the toiler and his family. Why should some be ever toiling and others ever spending and enjoying what the laborer's toil has won? Why should the poor respect a system which devotes he sweat and labor of the many to the profit and pleasure of the few? The produce of labor should not be apportioned in an inverse ratio to the toil, so that he who never labored gets the largest portion, while the most ex-hausting bodily labor cannot count with certainty upon earning the very necessities of life. With this feeling deeply rooted Lazarus does not thank you for the public aid which you dispense. He considers himself entitled

to it; that it is his by right; and that you are but the representatives of that benevolent abstraction-the State-by which he has been grievously wronged. Public charity dries up the fountains of his gratitude, means has been provided for his relief and he merely uses what is his by right. This feeling is heightened until it becomes a hard and bitter resentment whenever public charity takes on too much of the character of mere business routine, without any animating spirit of benevolence, or if the beneficiary happens to be treated as a being of inferor race and different mould, bound to accept thankfully whatever is doled out to him by his superior.

"This leads me to say a conditional of the character of mere business of the condition of the condi

works of mercy during life, because they intend to leave a large bequest by will. A dollar given during life is far more meritorious than a hundred forced from one's hand by death, which is more inexorable than any highway man. A man is not liberal who sur renders to a robber all that he pos sesses, even to the coat from his back To leave for a good object any amount of wealth is like telling a highwayman o make good use of what he wrests

from you by force." Father Dowling concluded by saying, that as far as liberality and mercy were concerned, there was no comparison between what a man did during life and what he wanted done when he had control of his riches no

onger. The City of Kingston is usually regarded as a slow place; but be it to her praise, she leads the United States as well as Canada in penmanship reform. The Business College there has become famous on account of their penmanship. The writing of the public schools of that city is being sent for from all parts of America.

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ESTABLISHED 187

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They invigorate and restore to health Debittated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

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And are sold at ls. 1jd., 2s. 9d., 4s. 6d., 1ls., 22s. and 33s. each Box or Pot, and may be had of all Medicine Vendors, throughout the world.

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C. M. B. A.

New Branches. Branch No. 238 was organized at Quebec a October 27, by Grand Deputy Charles D

Branch No. 238 was organized at Quebec on October 27, by Grand Deputy Charles D. Hebert.

The following is the list of officers:
Spir. Adviser, Rev. Francois X. Faguy President, J. Aime Lantier
1st Vice Pres., J. Edward Albert Lebel 2nd Vice Pres., J. Edward Albert Lebel 2nd Vice Pres., J. Edward Albert Lebel 2nd Vice Pres., Joseph Emile Roy Treasurer, Joseph Ettienne Fecteau Marshal, P. O. Dupuis dib St. Michel Guard, Albert W. Dunn
Asst. Sec., John Dunn.
Trustees — Joseph H. Chouinard, P. O. Dupuis dib St. Michel, Charles J. Dunn, Louis C. Berlingnet and Rev. J. O. Guimnod. Branch No. 239 was organized at Stoney Point, Ont., on December 20, 1894, by District Deputy John Dugal.
The following is the list of officers:
Spiritual Adviser, Rev. N. D. St. Cyr. President, Leon Souchereau.
1st. Vice Pres., Jean B. Lefebyre.
2nd Vice Pres., Jean B. Lefebyre.
2nd Vice Pres., Jean B. Lefebyre.
Assistant Sec., Jeremie Mailloux.
Financial Sec., Esdras Beaume.
Treacurer, Philippe Mailloux.
Marshal, Edmond C. Janisse.
Guard, Philoclede Jette.
Trustees, Jean B. Quenneville, Alexander Chawin, Alfred Ladouceur, Joseph Trudel and Etienne Souchrean.
Meetings held 1st and 3rd Thursday in each month.

Resolutions of Condolence

Resolutions of Condolence.

At a meeting of Branch No. 44, Arnprior, held on the 17th December, 1894, the following resolution was adopted:

Whereas Almighty God has removed from this life J. L. Olivier, Esq., of Ottawa, brother of our respected Brother. Prosper Olivier of this branch, while we humbly bow to the will of our Creator we sympathize sincerely with Bro. P. Olivier and family in their becavement.

Resolved that a copy of this resolution be sent to Bro. P. Olivier, and published in the Canholic Record, United Canada and local papers.

Kintail, December 21, 1894.

At a regular meeting of Branch 82, Kintail, held this evening, it was moved by Brother M. Whitty, seconded by Brother G. O. Callaghan, and unanimously adopted that

that

Whereas, it has pleased Almighty God, in His infinite mercy to afflict the families of our esteemed Brothers P. M. Daniel and Jereniah Sulivan by the death of their brether, J. J. Sullivan, be it

Resolved that this branch extend their deep sympathy to our above named Brothers and their afflicted relatives in this hour of their sad bereavement. And be it further Resolved that this resolution be spread on the minutes of this branch and a copy presented to the relatives of the deceased and also to the CATHOLIC RECORD and Huron Signal for publication.

It was moved by Brother D. Matheson, econded by Brother J. O'Neil and unani-

seconded by Brother J. O'Neil and unanimously adopted, that
Whereas it has pleased Almighty God in
His infinite wisdom to afflict our dear Brother
C. Lambertis by the death of a promising
scu, Joseph Lambertis, be it therefore
Resolved that Branch 22 extend to Brother
Lambertis and family our deep sympathy
in their sad bereavement. And be it further
Resolved that this resolution be entered
on the minutes of the branch and a copy
presented to our worthy Brother and also
to the CATHOLIC RECORD and Huron Signul for publication.

Moved by Chancellor J. Long, seconded by Pres. M. Austin, and unanimously that
Whereas it has pleased Almighty God in
His Divine Providence to afflict our esteemed
Brother, Joseph Griffin, Esq., Reeve of the
township of Ashfeld, by the death of his
beloved wife Bridget M. Griffin, be it there-

Resolved, that this branch extend its deep

Resolved, that this branch extend its deep and sincere sympathy and condolence to Brother Griffin and family in their sad be-reavement. And be it further Resolved that a copy of these resolutions be presented to Brother Griffin, spread in our minutes and sent to the CATHOLIC RECORD and Huron Signal for publication. M. WHITTY, Rec. Sec.

M. WHITTY, Rec. Sec.

At a regular meeting of Branch 211, Rat
Portage, the following resolutions were
unanimously adopted:
Whereas it has pleased the Almighty God
in His all wise wisdom to call from our midst
cur late and lamented friend and Brother,
Archibald McDonaid, from the cares and
sorrows of this life to that of eternal reward,
which it is our consolation to believe he is now
empoying in heaven; and whereas this branch,
humbly bowing before the divine will of
our Maker, and being moved with deep sorrow and compassion for our departed brother,
who so closely connected himself with Branch
211 since its organization; be it

who so closely connected himself with Branch 211 since its organization; be it
Resolved that we, the members of Branch 211, desirous of expressing our heartfelt sympathy and sorrow for the loss of so esteemed a friend and brother, find no expression of ours, however sincere, will tend to fill the vacancy in our bereaved brother's happy circle, nor soothe the feelings of the afflicted family; therefore we respectfully tender our deepest and most heartfelt sympathy to the members of his family—more particularly with the widow and orphan—in the irreparable loss they sustain, and pray that God may give them strength to accept the cross and make the sacrifice, bowing humbly to the Divine will. Be it further
Resolved that these resolutions be sent to the CATHOLE RECORD for publication.

Yours traternally,
JOHN H. MURPHY, Rec. Sec.

Election of Officers.

Election of Officers.

Pres. F J Sweeny, first vice pres, Zoel Leger, second vice-pres. Bernard Gallagher, fit. sec. H H Melanson, treas. J J Bouracot. rec. sec. B A Bourgeois, asst rec. sec. C H Belliveau, mars. C Surette, guard Val. P Leger, trus. Jos. Joyce, Ed. Girouard and D B LeBlanc.

Soyce, Ed. Girouard and D B LeBlane.

Branch 82, Kingsbridge.

Spir. adv. Rev. N J Dixon, pres. M Austin, first vice pres. G L O'Callachan, second vice-pres. A Young, fin. sec. J Long, rec. sec. and treas. M Whitty, guarit T Stiles, mars, J O'Nell, trus. D Mathew, M Finleon, J O'Nell and C Lambartus.

Lambartus.

Branch 115, Chepstow.

Spir, adv. Rev. S. E. Wadel, chan. Louis Yack, pres. John Clancy, first vice pres. Nic. Lang, second vice-pres. John T. Laccy, fin. sec. Jos. W. McNab, rec. sec. Geo. Leyes, ask. sec. Alois Reinhart, treas. Jos. M. Grat, mars. Engelbert Zettel, guard Jos. H. Zettel, trustees Nic. Lang, J. T. Laccy, Geo. Leyes Jos. W. McNab and Louis Yack.

Ranch 21, Rat Portage. Branch 211, Rat Portage.

Spir. adv. Rev. Father Baudin, O. M. I., pres. James E Rice, first vice pres. E C McMurdie, second vice pres. P. Lessard, rec. sec. J. H. Murphy, asst sec. H. McDonald, fin. sec. Geo. Derty, treas, Angus McKinoon, trus. C Dahn, P. Lessard, H. McDonald, J. H. Murphy and A John. Branch 33, Morrisbug.

Branch 33, Mortisbug.

Spir. adv. Rev. D A Twomey, chan. J Derosier, pres. L N Rheaume, first vice-pres. A
Denny, second vice pres. J W Foupore, rec. sec.

R H Barry, asst. rec. sec. J P Gormlay, treas.
W H McGannon, fin. sec. C A Snyder, mars. E
Donegan, guard S Coutlee, trus. Thos.
McMcDonald, Jehiel Derosier and C A Snyder.

Branch 132, Halifax.

Branch 132, Halifax.

Pres. Joseph A Chisholm, first vice-pres. W
J Butler, second vice pres. D B O'Brien, rec.
sec. N McTzer. ass't sec. W J Finlay, fin. sec.
D T Lynagh, tres. W J Phelan, guard T Griffin,
mar. D t' Mutloney, trus. John Maguire,
John F Devine and Geo. Perrier.

John F Devine and Geo. Perrier.

Branch 38, Cornwall.

Spir, adv. Rev. George Corbett, chan. John F O'Neil, pres. John Lally, first vice pres. Wm. J Murphy, second vice pres. P Sauriol, rec. sec. P McCabe, fin. sec. John M McDonaid, treas. Patrick Denenny, mar. John Commins., guard Joseph Coughlin, trus. Chas.

Larose, Alfred Blair, John Rivier, Duncan J McDonald, Donald McCormack.

McDonaid, Donaid McCormack.

Branch 34, Almonte.

Spir. adv. Very Rev. Canon Foley, pras. W
Gallagher, first vice-pres. W H Stafford, second
vice-pres. B M Bolton, rec. sec. W Stattery,
treas. P Burke, fin. sec. J J O'Neil, asst. sec.
Robt. Johnston, mars. M McKevitt, guard,
W Bowes, trus. P Daly, J Fay and W H Stafford.

Bowes, trus. P Daly, J Fay and W H Stafford.

Branch 47, Arthur.

Spir. Adv. Rev. J P Doberty, pres. E Gaynor, first vice pres. J McNab, second vice-pres. M Dowd, treas. H Campbell, rec. sec. D Callaghan, fin. sec. D McIntosh, ass't sec. Dr. Coughlin. mar. T Rooney, guard C Heffernan, trus. P M Kirby, J McNab, M J Carroll, S Walsh, T Harcourt. Branch 1, Windsor.

Branch I, Windsor.

Pres. D C McKeon, first vice-pres. W A Hanrahan, second vice-pres. J O Peck, rec. sec. P M Keogh, ass't sec. E C Lucler, fin. second vice-pres. John H Connolly, mar. Daniel Cronin, guard R Vineau, trus. for two years John L Murphy, John Latham and John Mayville.

Mayville.

Branch 89, Perth.

Spir. adv. Rev. C. J. Duffus, chan. Jno. O'Loughlin, pres. Jas. Hartney, first vice pres. wm. Farrell, second vice-pres. Thos. Noonan. rec. sec. J. H. Kehoe, ass't sec. T. E. Burns, treas. Jno. McCann, fin. sec. E. E. Young, mar. Geo. Farrell, guard. P. J. Furloung, trus. Jas. Lally. D. Hudson, Jno. McCann, Jno. Doyle and T. Noonan.

A. O. H.

Toronto, Ont., Dec. 22, 1894.
Division No 1, Ancient Order of Hibernians had a crowded hall at their meeting, Sunday afternoon, Dec. 16. The officers were all present in their respective places. After the meeting was duly opened the usual routine of business was taken up. Six candidates were present and duly initiated. Several others were reported on and a number of propositions read and acted upon. As the membership is increasing very much every meeting, it shows that No. 1 still stands as the banner Division. A special committee membership is increasing very much every meeting, it shows that No. I still stands as the banner Division. A special committee was appointed to work in conjunction with the other Divisions to run an entertainment on the evening of the 18th March. After the most important business was disposed of the interesting feature of the meeting was the election of officers. After a close contest the following were declared elected for 1895: President, J. J. Rutledge Vice Pres., John Travers Rec. Sec., Wm. F. Ryan Fin. Sec., Edward Rutledge Treas., Frank Higgins Sergeant at-arms, G. J. Furlong Tyler, Frank Burns Marshal, Patrick Mohan. After the election Brother P. W. Falvey, County President, addressed the members in a few well-chosen remarks. The meeting then closed in usual form after singing, "God save Ireland."

Sir John Thompson (Revised for the RECORD.) He is gone who seemed so great, He is gone, but we believe him Something far advanced in State And that he wears a truer crown Than any crown that man can weave him.

He is gone who seemed so great, and great he was beyond the seeming, he who led this mighty State.
All its promise vast redeeming, he has gone beyond our dreaming.
Where the smiles of God are beaming, where the smiles of God are beaming, where the smiles of God are beaming. Where the greater glory gleaming, Falls in splendor over all, He has passed beyond recall.

Happy he in living, dying,
Who nas won applause of all.
O'er the leader lowly lying
Friends and foos anke are vieing
Who shall his best praise recall.
Great Sir John,' good Sir John,'
Dear Sir John,' alike are due him
Whose sweet Memory shall live on
Beloved, revered, by all who knew him.
He, our own, our very own,
Native born and native grown.
Reared beside our own hearth stone,
Ah what wonder we make moan
And that our soreful sighs pursue him!

Bitterly his Country mourns
For her son so swiftly stricken;
Many crosses she has borne,
But of this blow she did not reckon.
Every pulse with pain is quickened,
All her soul with sorrow stekens,
As the shadows o'er her thicken, As the shadows o'er her thicken, And the plantion figures beeken from the sad and slient bourne Whence no traveller returns. Whither Death her son hath taken To the sleep that knows no waking, And the faithful heart is breaking, And the tears in fountain rise From that heart to those dear eyes, Sacred, sad, but silent tears That shell flow for him for years, On his tomb in torrents fall Who has passed beyond recall.

Slowly toll the funeral bells, Sadly sounds his funeral knell O'er his country's hills and dells, Breathing mounfully, "Farewell!" But a sadder sound prevails, Borne upon the wintry gales, "I's his Country's Voice that wails:

Horne upon the whitry gates,

"It's his Country's Voice that wails:

"My brave son, Farewell!"
All my heart my hero mourns,
all my soul with sorrow yearns,
All my joy to sadness turos
As I sigh, "Farewell!"
His is one more Memory blest,
Lay him down to his last rest,
On his mourful mother's breast
Whom heloved so well,
While I turn to God above,
He my faithful Friend shall prove,
He shall measure my deep love
Who in Heaven dwells;
And while I in sorrow sigh
That my best beloved should die,
Glory be to God on high.
Who doth all things well.

Slowly, sadly lay him down
To the final sleep profound,
Who has won his country's crown
With a pure, unsulled glory;
Amid a Nation's nameless grief.
Lay him with the dear old Chief,
Whose record brilliant, bright, but brief,
Shall live in Carada's fair Story.

-MICHAEL WHELAN, Renous River, Miramichi, N. B.

Mr. Traynor,

Mr. W. J. H. Traynor, the supreme President of the world in the American Protective Association, and the proud possessor of a dozen other lofty titles and a waxed mus tache, is also a Past Master in the art of mixed metaphors. He says, in a late communication to the press, that his society, the A. P. A., came into existence "at a time when the sphere of politics had become so befogged with the spirit of ecclesiasticism and foreignism that the servants of the people, etc." When a sphere gets befogged, the condition is apt to be contagious, and so Mr. Traynor naturally proceeds to remark that, "Among the numerous parasites which had surreptitiously attached themselves to the body politic was th American arm of the Papacy, strength ened and emboldened by the tide of illiterate immigration, which, laden with the pauperism of Europe and be-Middle Ages, threatened to poison the lous intolerance. life-blood of the Republic."
This is really serious. When a par-

clouded with superstition, no wonder that it gets up on its hind legs and each other's opinions and want of apthreatens to poison something or other. | preciation of each other's motives have The advisory board of the A. P. A. often led us to impute false ideas and

who indorse his astonishing rhetoric, extravagant notions to each other, attack a certain Papal Bull which does while a better knowledge and broader not please them, but there are more charity would have united us in a bulls galloping around in the pro-nouncement of their president than ever grazed on the Llanos Estacados of Texas. Mr. Traynor claims to be a native of Canada, but his name and his propensity for horned cattle, indicate, we are sorry to say, a kinship with the great Sir Boyle, unrivalled prince of vaqueros. - Boston Pilot

DR. McGLYNN

To Receive an Appointment in New York.

We are pleased to announce that the season of "peace to men of good will" has brought Dr. McGlynn and Arch

bishop Corrigan together.

The following is from Mgr. Satolli:

"It is true that Dr. McGlynn wrote a letter to Archbishop Corrigan, and that the Archbishop was very much pleased with the tone and contents of the letter. The Archbishop answered Dr. McGlynn to the effect that as soon as he had an opportunity he would provide him with a place in the Archdiocese. I am, of course, very much gratified at the happy way the affair has terminated."—N. Y. Freeman's Journal.

Death of the Rev. Father Dawson.

Ottawa Dec. 30.-The Rev. Father Dawson died at his residence Gloucester street, where he had rooms for ter street, where he had some time past, last evening. was in his eighty-fifth year. a brother to Mr. Dawson, ex-M.P., The latter was here at the Algoma. time of his brother's death. Dr. Dawson was a graduate of Laval Univer-sity. He was ordained as a priest in 1835, and was born in Red Haven, Scotland. He was a staunch Scotch man, a member of St. Andrew's Society, and was its chaplain for a couple o Last year he preached to the society its annual sermon in the Opera House, being assisted by the Rev. Mr. Herridge, of St. Andrew's church. He was one of the most popular clergymen in the city. It was only was confined since Christmas that he to his house, and death was not ex-He complained very little pected. during the day yesterday, and late in the afternoon he passed quietly away.

TOWARD CHRISTIAN UNITY.

A Span Added to the Bridge that

rare opportunities of healing the breach of religious dissension and securing Christian unity. I have always made it a settled purpose to sit on the same platform with my brethren of other denominations whenever it was possible without sacrificing any principle of dogmatic faith.

"I felt constrained, therefore, to accept the invitation so generously accorded me, because I knew that the coming of a Catholic priest among you would be one more span added to that magnificent bridge that is being built in this age of religious toleration across clouded with the superstitions of the the dark and muddy stream of relig-

"It goes without saying that all our religious misunderstandings, and most asite takes the form of an arm, and is of our religious antipathies, arises emboldened by a tide, which is be from the fact that we do not know each other well enough. Ignorance of

charity would have united us in a common brotherhood."

In taking up the subject of his dis-course, the "Methods of Preaching," the speaker told of the missions, known outside the Catholic Church as revivals and how they are conducted so as to attain the best results. He spoke of the hard work entailed on the priests while giving their missions, and the careful and long preparation required for the work. An informal discussion followed his discourse.

THE SHAMROUK'S PETITION.

Contributions in money and clothes for the sick, the dying, the poor, prizes or fancy work for a Bazaar to be held for providing funds for the same objects, will be gratefully received and acknowledged by SISTET MARY TERESA DALY, Convent of Mercy, Claremorris, Co. Mayo, Ireland.

Presentation to Mrs. Robert Bogle. From the Belleville Daily Sun of the 29th ult. we learn that on Christmas eve the faculty of the Belleville Business College presented to Mrs. Robert Bogle a very beau tiful and costly 5 oclock tea service and tray. A very artistically designed and skilfully executed card of Christmas greeting was also presented to Mr. and Mrs. Robert Bogle. The card was designed and executed by one of the faculty, Prof. W. S. Lalonde, and as a work of original design and pen art it would be difficult to excel. Mr. and Mrs. Bogle expressed. in a very appropriate Bogle expressed, in a very appropriate manner, their high appreciation of these evidences of kindness and good will of the

A VICTORIA CO. SENSATION. The Story of an Ex-Reeve of Carden Town-

ne story of a Ex Ageve of Carden Town-ship.—Seventeen Years of Intense Suffer-ing from Rheumatism—Local Physicians and Treatment in Toronto General Hos-pital Failed to Help Him—How He was Restored to Health and Activity. From the Lindsay Post.

Crosses the River of Intolerance.

Last Monday evening for the first time in the history of the Union Theologocal Seminary, in New York, its lecture platform was occupied by a priest.

It has been the custom during the past few years for the members of the Homiletical Society, an association composed of students belonging to the senior class, to invite clergymen of various denomination sto address them at certain periods on subjects appertaining to the work of the ministry, to which the most prominent pulpit orators and thinkers of all shades of Protestant belief have responded. It was left, however, for this season's course of lectures, the topic being "Methods of Preaching," to include a Catholic, the Rev. Alexander P. Doyle, of the Paulist Fathers.

When it had been determined to ask Father Doyle to address the students, the Rev. Dr. Charles A. Briggs, Professor of Biblical Theology, was requested to extend the invitation to the Paulist. With the assent of Archbishop Corrigan, the Rev. Father Doyle accepted, and met the great body of the students in the seminary chapel, the lectures being attended by bishop Corrigan, the Rev. Father Doyle accepted, and met the great body of the students in the seminary chapel, the lectures being attended by all the undergraduates.

Prof. Briggs presided and introduced the lecturer in these words:

"I take pleasure in introducing to you the Rev. Father Doyle. He represents the great preaching order of the Paulist Fathers, which has done more to elevate the character of preaching in the Roman Catholic Church than any other. I am glad to welcome Father Doyle here as the respresentative of the great Mother Church of Christendom, whose head recently issued a touching appeal for the reunion of the Church. It breathed a spirit like that of the Master Himself."

In opening his remarks Father Doyle said:

"When the invitation came to me to address the Homiletical Society of the Union Theological Seminary, through my highly esteemed friend, in Dr. Briggs, I felt it would not only be san error of judgment on my part to refuse it, but I would be guilty of a great principles of my life, for it to would be casting aside one of those or are opportunities of healing the breach of religious dissension and

continuing inter use a found account get around much better than he had been able to do at any time for many years, and after a still further use of Pink Pills he was entirely relieved from all rheumatic pains, and is now a wonder to himself and all who know him. Mr. Fitzgerald is now seventy years of age, is able to walk to Kirkfield every day, and is enjoying better health than he has had since he was first affected.

Dr. Williams Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomoter ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

cure in all cases arising from mental worry, overwork or excesses of any nature.

Dr. William's Pink Pills may be had of all druggists, or direct by mail from Dr William's Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$250. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

When a man has not good reason for doing a thing he has one good reason for letting it alone.—Scott.

MARKET REPORTS.

London, Jan. 4.—Wheat 57 to 51 1 56 per bush. Oats 20 to 20 per bush. Peas 54c per bushel. Barley 36 to 43 per bushel. Rye, 50 2 5 to 53c per bushel. Corn 80 to 90c per cental. Beef sold at \$5.50 to \$5 per cwt. Lamb 66c a pound, by the carcass. Dressed hogs \$4.50 to \$5 per cwt. Turkeys? to 8c a pound. Butter 17 to 18c a pound for best roll by the basket. Fresh eggs 20 to 21c a doz. Potatoes 50 to 55c a bag. Hay was firm, at 80 to 8.50 per ton.

Toronto, Jan. 4.—Market quiet. Wheat — A car of red wheat sold, north and west, at 57c, and white offered at the sams price; cars of white quoted on the C. P. R. west at 58c to 56c; cars of No. 1 bard quoted north at 8c, and west at 17c, and east at 17c. Flour—Cars of straight roller nominal at \$2.75 to 82.80, Toronto freights. Barley—Three cars of No. 1 weighing less than 50 lbs, sold east at 430; cars of No. 2 at 40c outside. Oats — Quoted west at 17c bid, and white offering at 285c west; cars on track here quoted at 30 to 31c. Peas—Cars quoted, north and west, at 54c.

Montreal, Jan. 3.—Grain quiet. Peas, per 65

THE SHAMROUK'S PETITION.

"Oh, send, we beseech you," says this little leaf.
For sickness, for suffering, for sorrow, relief: For these three, to-lay, let my triple leaves stand.
Alas! like the Shamrock's in Erin's dear land. They're found on the hillsides, in valleys, in plains.
There tears are fast flowing, are felt hunger's psins.
There tears are fast flowing, are felt hunger's psins.
Their prayer — the green shamrocks — in mercy's name make.
Ah: refuse not the shamrocks for sweet mercy's sake."

"The potato crop in Connaught is worse than it has been since 1879.
"The outlook for the poor in the West during the coming winter is one of appalling gloom. A journey through a considerable portion of Mayo, Galway, and Roscommon, has revealed the fact that the reports were in no way exaggerated, and that there has been a lamentable failure of the potato crop in the West. When the potato fails, the chief, indeed, almost the sole, food supply of the people is suddenly cut off, and starvation becomes an immediate and impending calamity."—From Weekly Freeman, 20th Oct., 1894.
Contributions in money and clothes for the

was quiet, the demand being slow at \$0.25 to \$5.50 per 100 lbs.

Latest Live Stock Markets.

TORONTO.

Jan. 3. — Butchers' Cattle — Prices to day ranged from 2½c for inferior cattle up to 3½c for choice.

Stockers—Quoted nominally, at 2½ to 3c, according to quality.

Shep and Lambs—Straight fat sheep, ewes and eithers, weighed off car, brought 3½c a lb, and rams, 3½c; lambs, from 90 lbs to 100 lbs, and rams, 3½c; lambs, from 90 lbs to 100 lbs, and rams, 1½c; lambs, from 90 lbs to 100 lbs, and sheep long lean hogs, of 100 and 220 lbs, weighed off car, were unchanged, at \$1.12½. Thick fat hogs were in improved demand, and prices were devanced 10c a cwt. To day's offerings of thick fats were taken at \$1 to a cwt. Light fats are unchanged at \$1.02½. Stores, at \$3.575; sows, at \$3.50, and stags, at \$2 to \$2.50.

Calves—Damand is slow and prices nominal,

o \$2.50.
Caives—Demand is slow and prices nominal, at \$5 to \$5.50 for fair average yeals.
Milch Cows and Springers—There were eight in the market to-day. These were sold at from

in the market to-day. These were sold at from s25 to 842.

E ast Buffalo, Jan. 3.— Oattle — The market was 15 to 25c higher for good stock of all kinds veal calves were in light supply and firm, with good to prime lots selling at 26,75 to 37.25, and fair to good at 84.50 to 85.55. Hogs — Prices were generally 10 to 15c higher for good quality; Yorkers, choice corn-fed, 84.55 to 84.65 to 84.65 to 84.75; rough, 83.55 to 84; stags, 85 to 85.86 to 86.75; bot 84; stags, 85 to 85.86 sheep and Lambs—The market was generally higher for good native lambs, values being all of 10 to 15c stronger than yesterday; good, fa sheep were also stronger, and common to fair at least very firm. Sheep— Choice exporwethers, 84 to 84.55; fair to good mixed sheep s2 50 to 82.90; common to fair, 22 to 82.60; Lambs—Choice, 84.25 to 84.55 to 81.55; fair to good lambs, 83.25 to 83.75.

Assessment System. Provincial Provident Institution.

Chatsworth, Ont., Dec. 19, 1894. W. B. Simpson, Esq., Chatsworth, Ont.

Chatsworth, Ont.

Dear Sir:—
Permit me, through you, to convey to the Company you represent my sincere thanks for the prompt settlement of my claim of \$1,000 under Uertificate No. \$776, held by my late husband. This insurance money, which cost us so little during the life of my husband, will now be a very great help to myself and tamily, and I fully appreciate the Company's generosity in paying the claim immediately on completion of proofs. I hope the Company may be successful in securing a large number of Policy Holders in this section, as pany may be successful in securing a large number of Policy-Holders in this section, as I feel that anyone having a family depend-ent upon him cannot do better than protect his wife and little ones by a Policy of insur-ance in The P. P. I. The cost is triding, but the benefit is great if the bread-winner be suddenly called away. Wishing yourself and the Company every success.

ess, Yours truly,

(S) SUSAN ANN SMITH,

Separate School Section, No. 1, Hibbert.

The fellowing is the report of the recent examination held in Separate school section No. 1, Hibbert, and the names of those who obtained the highest number of marks:

Sr. Eourth—Angeline O'Connor, Clara O'Connor, Win, Mauchan, Minnie Maloney.

Jr. Fourth—Win, O'Connor, Clara O'Consor, Win, Mauchan, Minnie Maloney.

Third — Margie Jordan, Hannah Jordan, Agnes Wall, Minnie Coulogue.

Agnes Wall, Minnie Coulogue.
Sr. Second — Tessie Maughan, Patrick MaJoney.
Prizes awarded for excellence in Christian
Doctrine — Minnie Maloney, Minnie Coulogue,
Maggie Jordan and Tessie Maughan,
MAGGIE E KELLY, Teacher.

Weak Women

and all mothers who are nursing babies derive great benefit from Scott's Emulsion. This preparation serves two purposes. It gives vital strength to mothers and also enriches their milk and thus makes their babies thrive.

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is a constructive food that promotes the making of healthy tissue and bone. It is a wonderful remedy for Emaciation, General Debility, Throat and Lung Complaints, Coughs, Colds, Anaemia, Scrofula and Wasting Diseases of Children. Send for Pamphlet on Scott's Emulsion. Free.

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FARM FOR SALE.

CEVENTY FIVE ACRES OF LAND. LOT 3) 19, con. 1, McKillop, one mile east of Sea forth (Huron road). Title indisputable. Will be sold reasonable, as the proprietor intends giving up farming. Address, JAMES LENNON. Seaforth, Jnt. 844.13.

TEACHERS WANTED. PEMALE TEACHER WANTED, HOLDING F a 3rd class certificate, to teach in the Cath olic Separate school, Burnley, Township of Haldimand One of experience preferred, Salary 8220. Applications to be sent to Rev. J. NOLAN, or ALEX. DILLON, Burnley P. O., Ont.

WANTED A TEACHER FOR ST. MARY'S
Catholic Separate school, Baywater.
Must be able to teach both French and English,
and be qualified to teach in Ontario. Apply to
Frank Hatherell, Secretary School Boar1,
Hintonburg P. O., Ont. 846-3

Hintonburg P. O., Ont.

WANTED, A CAPHOLIC TEACHER, holding a second or third class certificate. male or female. State salary; duty to commence Jan. 8, 1885. Applications sent to Jas. BYRNE, Sec. of S. S. No. 7, Byrnedsle P. O., Essex, Ont.

Take Notice. During the year the space devoted to ad-ertising MINARD'S LINIMENT will con-ain expressions of no uncertain sound from tain expressions of no uncertain sound from people who speak from personal experience as to the merit of this best of Household Remedies. C. C. RICHARDS & CO.



Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, In-

ebrity, Sleeplessness, Dizziness, Brain and Spinal Weakness.

the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

This medicine has direct action upon

A Valuable Book on Nervous Dis-eases and a sample bottle to any ad-dress. Poor patients also get the medi-ical from tree.

This remedy has been prepared by the Rev. Father Koeng, of Fort Wayne, Ind., since 1856, and is now under his direction by the

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Druggists at Si per Bottle. 6 for 85.

Large Size, \$1.75. 6 Bottles for \$9. in London by W. E. Saunders & Co. Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. Collins, Box 356. Guelph, Ont.

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tain all Members of the Family. THE CATHOLIC HOME ANNUAL For 1895, with a Beautiful Oil-colored Frontispiece of the Holy Family.

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Winifred's Trust. A western story. With a full page illustration. By Katharine Jenkins.

Some n table events of the year 1893-4. With eight illustrations, including views of the chapel of the new Diocesan Seminary at Valentine's Hill, Yonkers, N. Y., and the Seton Hospital.

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

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THE CATHOLIC RECORD, London, Ont.



CEALED TENDERS addressed to the under-signed, and endorsed 'Tender for Masonry Burlington Bridge." will be received until Thursday, the 10th day of January, 1885, for the construction of the Pivot. Pier and Autments of a Swing Bridge over the Burlington Chan-nel, near the city of Hamilton, Ontario, accord-ing to plans and a specification to be seen at the Custom House, Hamilton, at the office of the Resident Engineer, 36 Toronto street, To-ronto, and at the Department of Public Works, Ottawa.

the Resident Engineer, the Resident Engineer, the Resident Engineer, and at the Department of Public Works. Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, for the sum of two thousand dollars (\$2,00.00) must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

E. F. E. ROY.

Secretary.

Department of Public Works, Ottawa, 18th Dec., 1894.

SIR JOHN

VOLUME

The Funeral Obs The remains o the Dominion as

board the Blenh of the new year the Dominion d gathered to do greatest son. The and other tokens statesman surpa gree anything which had ever ada. The great contained in each past lengthy acc ies attending the of St. Mary's Cat ate mourning

Mass of Requie DECC Many of the p draped in mourni Council Chamber placed previous Cathedral, was v appropriately de mere draped the silver ornamente effect of the bla very striking.
The Post Office

the Intercolonial

Mary's Glebe I

Church, the Acr

various other bu in black. No pa render every me deceased. For some days workmen and d employed in ma worthy expressio complete has rew ing efforts. The an elaborate sc correspondents of

displayed in the building. Everything wa and what is esp the architecture wise marred by The exterior beautiful granit

most striking co

papers declared

seen so much art

a picture. Covernere, fluted in church and ha graceful festoons tacle that charm fied the views o The organ ga hands of the des of funereal dra the rails was cov mere and across ing the device, Purple trimmin work of the org stood at the m church was touc ness of sorrow if grief in all had taken up precincts of the way in the dim the words on and the Life. yond the sphere who was ever b

of immortality mourned. We could see black draping Archbishop's th of purple and candescent lam wall, on cross a in waves of lig The funeral

January. Th

Council chambe

dertaker Snow.

in a covered co Cathedral, who Dr. Murphy Rev. Dr. Muri placing of th falque, which i Lady Thompson mourners arriv 9:30 and were side chapel. I Thompson, he daughters; M Thompson's un Mr. and Mrs. Lady Thompso Sisters of Char Thompson: I deceased. Sir sister to D. Po Carter and wi the first pews i left of the alta deen, Governo Kirkpatrick f

staffs; Sir Fr

Tupper and

Cabinet, Mess Curran, Costi Ferguson and