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Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, FEBRUARY 16, 1895.

NO. 852.

DOCTOR LITTLEDALE.

Doctor Littledale's claims as a histora canonist have been demolished many times already, and the process was repeated with emphasis yet once again for the benefit of the Historical Research Society on Monday Historical Research Society on Monday last by no less an antagonist than Father Sydney Smith, S. J. Does Father Sydney Smith seriously think that the late Doctor Littledale is an against either, Father Sydney Smith turned to the question of simony, by which according to Doctor Littledale, close of the lecture by Canon Moyes, and which must certainly have found an echo in the minds of the large audience present, who, for their part, had no questions to ask on the subject at all. The lecturer, however, maintained that Doctor Littledale was still, strange as it might appear to Catholics, fully capable of throwing dust in the eyes of even searchers after truth, and this testimony was emphatically endorsed by Father Luke Rivington, speaking from personal experience both as an Anglican and a Catholic. The chair was occupied for the evening by His Lordship the Bishop of Emmaus, who was supported by the Very Rev. Canon Moyes, Fathers J. Vaughan, Luke Rivington, W. Croke Robinson, Breen, O. S. B., and Thurston, S. J. Father Sydney Smith opened his lec-

ture by stating clearly and succinctly the case against Papacy as laid down in Doctor Littledale's "Petrine Claims." Granting for the moment St. Peter's claims to be regarded as the Vicar of Christ, and his right to delegate his powers to his successors in the Papal chair, the doctor maintains that more than this is necessary. A Pope must be Pope de jure as well as de facto. Uprighteous possession confers no powers. If a Pope be invalidly elected, he cannot validly appoint Cardinals; these in their turn cannot validly elect a new Pope, and this, Doctor Littledale asserts, has occurred not once but many times. To the usual causes of nullity he adds one more, which he states as an accepted maxim of Catholic theology, i. e., that a doubtful Pope is no Pope at all and deduces from the maxim the theory that in order to upset the Petrine claims it is not necessary to prove certain but only probable invalidity. In a word, all doubtful Popes are to be regarded as illegal, and all as doubtful against whom any charges can be trumped up As a result, out of the 219 Popes previous to 1536, Doctor Littledale eliminates 65 as spurious, and beyond that date does not admit there has ever been any legal Pope at all.

Obviously, the limits of a single lecture would not allow Father Smith to refute every one of the historical errors on which the above conclusion has been laboriously built up. As he humorously pointed out, to invite Catholies to disbelieve in the existence of the Papacy was as if they were asked to believe, on the strength of some hazardous geological argument, that England had only existed as a prehistoric country. Before making a few dips into history, he pointed out that for Catholics no historical examination was necessary at all. Dr. Little own assertion that a Church that adheres to a false head cannot be a true Church helps us out of the difa true Church helps us out of the dif-ficulty. For we know, of incontro-vertible knowledge, which is the true (had the natural law, the ten command church, and that it is ours, and we had the natural law, the ten command beautiful, erected to Jesus Christ, our Brother, our Lord and our God. Such Church, and that it is ours, and we ments impressed on the human heart have, therefore, only to ask ourselves by the finger of God. By the aid of have, therefore, only to ask ourselves whether the whole Church has adhered to any particular Pope, in order to feel sure of his validity. So sure a sign of loyalty is the loyal adherence of the Church, that acceptation of the reigning head has ever been erected into an article of faith. Even where a Pope might not have been canonically his subsequent legitimacy would be provided for by the unanimous acceptance of the faithful. The Church has been guaranteed two privileges—indefectibility and freedom from error. If the Pontificate were to lapse the Church would be no longer indefectible, nor could she be secure from error in the person of a false

Turning to the various headings under which Doctor Littledale eliminates as spurious sixty-five of the Popes previous to 1536, the lecturer pointed out various historical considerations that must be borne in mind. He indicated the successive stages in the process of electing the Popes of Rome. It was only Nicholas II. who first restricted the right of election to the Cardinal-Bishops, and it was only Gregory X., in the thirteenth century, who first took the important step of pre scribing that the election should be held in Conclave. As regards the supposed maxim Papa dubious est nullus, he pointed out four distinct flaws in the doctor's argument. 1. It is not an accepted maxim of Latin Those theologians who held the view did so in a far more restricted sense than Doctor Littledale makes out. 3. At the Council of Pisa, when it was proposed to depose the two rival Popes, the Church declined to act on the principle. 4. There exists a preponderance of argument against it, and God's special Providence will has done in the past. Of the charge brought against the six Popes who resided at Avignon, the lecturer dis-

place non-residence does not ipso facto deprive a Bishop of his See, and how is it possible for any Pope to be "nonresident " when he has received from God spiritual dominion over the whole world? Passing lightly over the charge of heresy by which Doctor Littledale invalidates eight Popes, but the election of fourteen Popes and of every single Pope since Clement VII. has been rendered invalid. The Bull of Julius II., published in 1555, first pronounced simony to be an invalidating cause in Papal elections. Doctor Littledale maintains that the Bull was necessarily retrospective in effect; that Julius himself and his three predecessors were simonically elected, that at the time of Julius' death no valid Cardinals were in existence, and hence that the line of valid Popes came to a natural end. But, as Canon Moyes forcibly pointed out at the close of the lecture, if the election of Julius was invalid, then his own Bull against simony was null and void, and the whole argument falls to the ground. As a matter of fact no charge of simony has been brought against any Pope of Cardinal since the days of Julius II. and it is quite inconceivable that in all these centuries no Cardinal should have ever felt it his duty to have denounced the sin had it come to his knowledge.

-Liverpool Catholic Times.

DIVINITY OF CHRIST

Beautiful Discourse by His Grace Archbishop Ryan.

Philadelphia Catholic Times, Jan. 19. Sunday last being within the octave of the Epiphany, Solemn High Mass was celebrated at the Cathedral. celebrant was Rev. John F. McQuade, the deacon, Rev. John J. Rogers, and the sub-deacon, Rev. James C. Mona-The sermon by His Grace Arch bishop Ryan was an eloquent argu ment for the divinity of Christ and plea for the acceptance and use of grace. The text from the Gospel of the day was: "And I saw and I gave witness that this is the Son of God."

(John i., 34.) His Grace said in part "During the eight days commencing with last Sunday we celebrate the great festival of the Epiphany or the manifestation of Christ, and, as you manifestation of Christ, and, as you manifestation is three. Therefore He was the man given to manifestation. God the occasion of His baptism in the waters of Jordan and that in the first miracle performed at Cana. To day allusion is made, first, to that of the Magi in the epistle of the day; second, to that on the occasion of the baptism in the Gospel. This festival is called in the Greek the Theophany or manifestation of God, and therefore I desire to call your attention to the testimony that He was the 6on of God - to His

divine character. GUIDED BY THE STAR. "The divinity of Christ was mani fested to the Magi under the most extraordinary circumstances. It is an episode of history. They came from afar, led by the star. They had many inspiration, when they saw the star in the heavens they followed it until it brought them to our Lord. They acknowledged Him not merely as an earthly King. Kings don't come led by a star to visit other kings. Hence, when they found Him they fell down

and adored Him. They gave Him not only gifts of gold as king to king, but also frankincense and myrrh, as gifts of the creature to the living God They honored Him as born King of the Jews, for He was the One of whom Isaias had said, 'For a Child is born to us, and a Son is given to us, and the government is upon His shoulder and His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the World to Come, the Prince of

"He was to be called God the Mighty

and therefore was God the Mighty. "Son of God, not merely an adopted son, as we all are, but the natural Son -true man of true man, true God of true God. He it was the latchet of whose shoe John was not worthy to loose. 'He was before me,' yet John was older than He. He was before John, because he said 'before Abraham was I am.' He did not, like the prophets, pray to God that miracles might be performed, but performed them with personal authority, with the authority of God. He raised Lazarus from the dead, made the blind to see, the deaf to hear, the dumb to speak by the power intrinsic in Him. He was as really God as really man. There was nothing wonderful in this. traditions of the Greeks and other nations were that the Deity should

appear on earth. There was no degradation in coming to His own creatures; man was His vicar; man was to take His place, rule always provide for the difficulty, as it over animals and rule over creation as s done in the past. Of the charge nullity because of non-residence God, again as man, but He dare not their souls; they went and proclaimed

tributed to Himself the name God loved most for Himself, 'I am what I am.' When the Jews said to Him: Thou art not yet fifty years old, and hast thou seen Abraham?' He answered: 'Amen, amen; I say to you before Abraham was made I am -not was, no was, no will, but 'Christ the same to day, yesterday and forever.' God is an ever present etern-

AN ETERNAL PRESENT. "God in His eternity sees everything as an eternal present. 'Before Abraham was I am.' He was no boaster. When they would have made Him king He hid Himself. He sought no baubles, yet He received the tribute of adoration, and when He humbled Himself He would not let them forget whom He was. He washed the feet of Judas and the other disciples (you would imagine no greater degradation possible), yet He said, 'Know you what I have done to you. You call me Master and Lord, and you say well, for so I am. If I then, being Lord and Master, have washed your feet, you ought also to wash one another's feet. When He was before Caiphas, the Jewish High Priest, and could find no witnesses against Him Caiphas said, 'I adjure Thee by the living God that Thou tell us if Thou be the Christ the Son of God.'

"Jesus answered, 'Thou hast said it. Nevertheless I say to you hereafter you shall see the Son of Man sitting on the right hand of God and coming in the clouds of heaven, and then Caiphas said, 'He blasphemeth. He maketh Himself the Son of God.' If He had said He was the Messiah He would, according to them, have lied, but not blasphemed. He was deemed worthy of death, because it was considered worthy of death for man to make himself the Deity.

"It will not do to say He was a great man, a wonderful man, above Socrates, Plato and other philosophers.

"It will not do when considering His sermon on the mount to say He was a wonderful being. How disinterested! How beautiful!

"These praises cannot be given Him unless He is God. He who says 'God and I are one,' and receives adoration is divine, or else is an im-postor or insane. We call not a postor or insane. We call not a great, good and holy man an impostor or insane, therefore Christ was what He said He was or He was not a good

to us, wonderful counselor, God the mighty, the Prince of Peace. Therefore St. Peter calls Him 'author of light,' and St. Paul, He who 'thought it no robbery Himself to be equal to God,' and again, 'the plenitude of divinity.' The dreams of the incarnation of Vishnu, Buddha and other deities are realized in this, that God did come and unite Himself with humanity, His great work, the masterpiece of His wisdom. Therefore did St. Thomas cry out to Him, 'My Lord and my God.' Therefore did the Church proclaim this doctrine and many of her children suffer under Arian persecution, and would again in this union of admiration and adora tion; therefore do men die for Him, the Man the Magi adored; such the Man John pointed out, 'Behold the Lamb of God, who taketh away the sins of the world.' He who is before me. He who was. He who is the eternal Son, co eternal with the Father, has appeared as the incarnate deity, who alone can take away the sins of the world.

USE YOUR GRACES.

"Now, brethren, as the Magi, who bowed before Him, and those received by Him on the banks of the Jordan used the graces received at those moments reverently and diligently so should we. Remember that He came to save us by His graces. What use do you make of these graces, these sermons, books, threats, sudden deaths, which God would have you use? Look to your salvation.

"Herod received many graces. He talked to the Magi, directed them. He was not in doubt, but strong of faith. Herod and the priests received graces as you receive graces given to you, which you might use or abuse, as you pleased. Herod believed and trembled like the demons. If he did not believe, he would be cruel indeed to order the slaughter of the innocents. Because he rejected graces and because he did not receive them he became a monster of iniquity and died by his own hand. Look at Jerusalem, her fate so appalling, the result of rejecting grace. This neglect does not pass unpunished, and if you find men fall from high places of sanctity, the fall is great just in proportion to the graces they ceived, and it results in a hardening

"Oh, rejected graces! Oh, insulted majesty of God that cries out, 'What utility was there in My blood?' "Look at those who receive and ac-

it brought them from the Orient.

FATHER SMITH ON THE LATE posed with equal facility. In the first | They said : 'He blasphemeth.' He at- proclaimed Christ as God, some did not preparation the Catholic has enjoyed organizations among non-Catholics so hear, but there were two disciples of many advantages which his non Cath-the Baptist who drank in His words olic brother has not. Chief among and kept them. They followed our these is the education of his heart in Lord and when He said, 'What seek addition to that of his head, and thus you?' they said, 'Rabbi (which is in- he is a whole man. terpreted master), where dwellest after returning from school, casts his lt is at this period that we lose many a Thou?' and He said, 'Come and see,' lot in a large city. He is a total young man because he finds excuses and these two spent the day with Him.

One was John the Evangelist, the other fluence, and perchance even money. Andrew the disciple. If the disciples at Emaus, speaking to a supposed stranger, were drawn toward Him, so gone to Sunday school, and wanting to apostle after apostle came nearer and received graces. Graces added to diffs to a church—non Catholic. Ere

> bility, or else our hearts will harden and where he lives, and where he comes we will become accustomed to greatsins. He is welcomed by nearly Why these glorious inspirations, like every one and he feels at home. If he the light that leaps from cloud to cloud, is of a social nature, all that is required that illuminates paths dangerous, on his part is to accept invitations to abysses fathomiess. Give me light, the many church socials, and if he is O God; tell me what I am and what I of good character the houses are open to him. Women, ever keen to discern of the new year. I want to do what is right. I want it. I wish it. In the assist ambition in a worthy young Holy Sacrifice of the Mass when Holy man finds it a pleasure to render more Communion is about to be given to the services to this young man than he communicant, we repeat the words of ever anticipated from that source. John the Baptist, 'Lamb of God, who the many socials given by the young takest away the sins of the world.' hear, and having heard, keep. If there are any here who do not believe in union with one of them will only enthe sacrifice of the Mass, in the divinity hance his chances for success in his of Christ, I say it fearlessly—for within I have a fortress and an ally, a con-I have a fortress and an ally, a conscience—let them, like doubting Peter factor for good and power among non-when Christ walked on the water, say, 'If it be Thou, O Lord, command me to come to Thee.' He said 'Come, 'and Peter going down out of the ship, walked, and because he doubted he began to come to Theorem and the ship, walked, and because he doubted he began to sink, and he cried out, 'Lord, save me, and Christ, putting out His hand, took hold of him and said: 'Oh! tice, exert an influence which cannot be extincted. To the unjuitisted

Thou art the Son of God.' upon this earth art here, if it be Thou, Lord, command me to come to Thee, strengthen me that I may come to Thee,

THE CATHOLIC YOUNG MAN.

A Heart-Stirring Pen-Picture of His Social Needs.

Catholic Columbian.

In the morn of life, the heart is light and bright hope seems, as it were, to illuminate the veiled and ever un-known future—the smallest promise is accepted with avidity, as a certain factor of progress and the least success in the preparation is taken as an assured victory in the bitter battle of life.

In the preparation origin is forgotten; influence is of no assistance in the mastery of lessons; and social standing make the examinations at schools and colleges and of the various states for admission to the professions not one iota easier. Self-denial of all not one iota easier. Self-denial of all eyes searchingly meet those of others, enjoyments, sometimes even of comforts are endured, without a murmur by those from the lowest strata for the ineffable privilege, to compete with, nay even to excel those born blessed with all the advantages that the human heart can desire. What is denial of heart can desire. What is denial of heart can desire. What is denial of heart can desire. Finally, when personal gratification in comparison to the attainment of position, power and standing which alluring hope is held out to the brave and noble? What obstacle can destroy the flame of aspiration and ambition when once fanned allows a sear in a since of the church, as if he were to meet somebody there. Finally, when met somebody there. Finally, when the standard more than ever does he feel that he is alone. Next Sunday he goes again, and if he has the money he may have a seat in a into existence by the stern winds of power under the sun can repress an independent the sun can repress an independent to the sun can represent to the sun c caste and bitter penury? independent and fearless manhood, when it has once discovered its own strength in a pure, unselfish and noble heart? Thus far the Catholic young man has the advantage; but here it The moment he steps into the arena, to do battle as a fearless Catho lic he is handicapped and his best en deavors are circumscribed by Catholics

themselves. As a Catholic young man, I can find no words adequate for the gratitude I entertain towards Tattler in pressing so forcibly and pleading so nobly the cause of the Catholic young men

Yes, organize our young men a Catholics, or else ere you know it they are organized; but alas! not as Catholics! You may preach and exhort till dooms day, that the things of this world should be despised, yet the young man of to-day cannot believe in the justice of foregoing all the advantages enjoyed by non Catholics and thus obliging those depending upon him to live in reduced circumstances. Point me to eternal damnation if you must as the consequences of the inexplicable longings in my heart to be free from the against it. There is the Irish Catholic chains of absolute necessities, I cannot the German Catholic, etc., a classificaand will not believe that God created tion not calculated to foster a communme to be the servile tool of another man! Nay, this world was not created for a favored few, but for all. The babling brook, the smiling flower, the supply those benefits which non Catho

graces and illumination to illumina he leaves that church almost every hand of influence will have been extended

"Let us keep these graces in our to him in kindness. The pastor will hearts, fear them, fear their responsi-Ask for the grace to day, that you may thrown in the society of amiable and

The various fraternal organizations, thou of little faith, why didst thou be estimated. To the uninitiated, thrown much in the company of such organizations, it is simply inexplicable "During the Holy Sacrifice of the The rich and the poor, the high and Mass pray: 'If it be Thou, O Lord, if Thou art here, if Thou who walked upon this earth art here, if it be Thou, meetings, as well as in each other. Lines of nationality are never drawn, but all are working in harmony for that I may feel within the barque of the avowed purpose of making the Peter, that Thou art indeed the Son of battle of life easier for each other. The young man is a special object of their solicitude, for they realize that upon his shoulders rests the future, and that he must continue the noble work they have begun. Verily the non-Catholic young man need not ask for opportunities, they are open for him everywhere.

Now let us look at the Catholic

young man's chances in the same conditions and circumstances. There is the magnificent church, where he knows, albeit an absolute stranger, he will find something familiar. The services, he knows so well, are the same, but the faces about him are all strange. A feeling of home and mother fills his heart and to conceal a tear, he buries his face in his hands. In his utter loneliness the most fervent prayer emanates from his heart. The services are finally over, and his vinds of pew, but if he enters one without the True, the usher will not demand of him to leave the pew, if he has no money, but only those who have been in the position know the bitterness of the sting endured when the usher comes for the dime and you do not possess it. He may go there Sunday after Sunday for a whole year, and matters will not change. He may know by sight every face in that church, but the warmth of his young heart is frozen with the coldness of those who worship at his very side. He is sensitive, and do you wonder that he seeks a more congenial atmosphere? Can you justly censure him when he finds a non-Catholic for a life companion, because he was compelled to seek friendship where it was offered him? Do you wonder that our best Catholic young ladies meet with a dearth of "eligible Catholic young men?

A social atmosphere among Catholic does not exist There are many influences, all unreasonable, which militate ion of interest among our people.

There are Catholic fraternal organizations aiming to take the place of or rustling foliage, and the sweet music of lies enjoy from organizations after the birds are but a few of the caresses which they are patterned. All that with which He seeks to demonstrate His can be said of them is that they are cept. The Magi saw a single star, yet love for man, and all men should have it brought them from the Orient. The ample opportunities to enjoy them. although an item of sufficient magni Let us briefly compare the position tude worthy of investigation. They

Truly, the chances of the Catholic young man without friends, without influence and without money are not equal to his non-Catholic competitor. affairs is truly deplorable. It takes from our ranks the brain and sinew of our young men. Through somebody s negligence our young men with native ability, with education, with power, must be dormant or else turn to non-Catholic avenues through which they may become active.

Yes, organize our young men! Be kind to them. Give them an opportunity. Don't be forever running after men of standing and reputation. Clergy, induce your men of influence to stand at the portals of your churches to welcome and interest themselves in our young men. Speak kind words to them. Eucourage them in their oft arduous undertakings and noblest aspirations. I implore every Catholic man and woman to give our Catholic young men a chance, for they have every just claim on us and they are the future hope of the Church !

THE SATOLLI BUGABOO.

A Fine Bit of Satire by a Protestant Journal.

Certain legislators in Oregon and Nebraska think the residence in this country of Archbishop Satalli, an alien ecclesiastic, dangerous to our institutions; and they want their respective State Legislatures to ask Congress to send him back whence he came. There is a law on our Statute book which might be slightly amended so as to avail for this purpose. It is known as the Geary Law. It applies only to Chinese laborers; but it can be made to include also Italian ecclesiastics. It is, as we all know, a pretty effective law It provides for the arrest of any Chinaman who has not a certificate of registration, and requires his deporta-tion, if he canno show any right to remain. Amend this law so that it will apply to Roman Catholics from abroad, and then we shall have a statute of which Americans who think that America was intended for American Protestants and nobody else will be proud. Satolli is an alien. What is an alien? An alien is a Chinaman or a foreign ecclesiastic. The former wants to rob our indigenous laboring men of their living; the alien Jesuit (all Catholics are Jesuits, and all Jesuits are opp sed to all forms of Constitutional liberty) wants to undermine our social and Democratic institutions, and make us all slaves to the Pope. No doubt this Satolli is already at work secretly at the corner-stone of the Capitol at Washington (what else is he there for?) and has conceived a plot compared with which the gunpowder plot was mere boy's play. It is awful! And worse yet, who knows-for Jesuits can do anything -if he is not at the bottom of our financial difficulty? Our gold erect on the ruins a government of the Pope, by the Pope and for the Pope If this is so, the sooner we get such man out of the country the better. If these prove to be mere imaginings, not capable of proof, as we suspect, we humbly suggest that we had better eave Satilli alone.—The Independent.

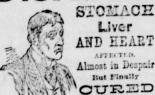
New York Protestants.

A mission for non-Catholics was opened by the Paulist Fathers last Sun day evening, in the Church of St. Paul the Apostle, New York city. For the past month a regular mission has been held in the church. In that time 10, 000 persons have partaken of Commun So great have been the crowds that the conductors of the mission have been compelled to divide the worship pers into classes of married and un married men and women and to request them only to attend such services as were set apart for them. When the mission closed the Protestant resi dents in the immediate vicinity of the church requested that a mission for non Catholics be held.

Father Doyle in his opening address principles which all hold in common In an address which he made recently at the invitation of Dr. Briggs to the students of the Union Theological Sem inary, Father Doyle had described religious sects as two great cities. which are united by the solid earth, but on the surface are divided by a river. Christianity is united fundamentally by the teachings of Christ, but is divided into sects by a stream of prejudice. What the Paulist Fathers wish to do is to bridge over this stream and unite the sects in a broad spirit of Christian charity.

To bear other people's afflictions, everyone has courage enough and to

RUN DOWN WITH DYSPEPSIA

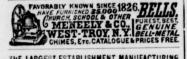


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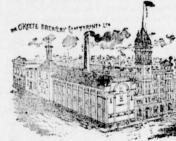
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Father Damen, S.J.

ARMINE.

CHRISTIAN REID.

CHAPTER XXVII.

And so it came to pass that Egerton saw nothing of Armine before he started with Duchesne to Brussels. If he had seen her it is likely that a word or even a glance might have changed his resolution and prevented his going -on such slender chances do many of the most important events of life de pend !-but, failing this, the journey recommended itself to him as one promising interest and novelty, and on the morning appointed he met Du-chesne at the Gare du Nord.

The Socialist looked pleased to see him, and held out his hand, saying, with that peculiar charm of manner which Egerton had felt from the first of their

acquaintance.
"This is almost more than I hoped I feared that at the last you might not feel interest enough to come.

"On the contrary, I feel immensely interested, and should be sorry if any thing had occurred to prevent my com answered Egerton, smiling.

'You will not regret it," said the other, indulging in the rashness of Now, shall we take our prophecy.

They took their tickets, took also their places in a first class carriage, which they had happily to themselves and so rolled out of Paris in the soft

gray mist of early morning.

How well Egerton remembered after wards the appearance of everythingthe suburbs through which they passed the eminence of Montmartre, crowned by the great unfinished Church of the Sacred Heart, which the Republicans are so anxious to demolish, and then the open country with its fields and poplars! He remembered the look of it all, though he certainly was not con scious of paying special attention to what was at once so familiar and so uninteresting. For a while both men glanced over the morning papers, which they had with them; then ently Duchesne laid his down and began to talk. Never, it seemed to Ezerton, had he talked better, with more force, more of the magnetism born of passionate conviction and enthusiasm. The conversation ranged over a wide field, dealing with the social conditions of mankind in many countries and during many ages, a well as with those great hopes for the future which Duchesne described with vivid eloquence. As Egerton listened he understood what Armine had meant n saying that she feared her father's influence for him. Exposed defenceless to this influence, he felt that he could not have answered for himself he must have been carried away Something of this he said to the man who, he could see, was intent upon hi

conversion:
"One could easily be swept off one feet by enthusiasm in listening to you," be said. "But I am sure you would not care for an adhesion which was not founded on the conviction of

"Sometimes the mind needs to be instructed by the heart," said the other. "If you are once roused to enthusiasm conviction will follow, unless you stifle it.

"I have no desire to stifle it," Eger ton began. Then he paused abruptly for what was happening? There was a shock that threw both men off their feet, a convulsion, as it were, of every atom of matter in the long line swaying carriages, then a crash and a scene of wild terror, confusion, and horror baffling description.

On the well regulated railways France accidents do not often occur but no human foresight can guard against all chances, prevent all care-lessness This accident was one which tartled France at the time of its occurrence : but there is no need to dwell upon its awful details as the news-papers dwelt upon them. The reporter takes in the whole scene and photo graphs it in ghastly unity; but the actors in the terrible tragedy are rarely conscious of more than their individual share of fear or suffering.

It was so with Egerton. He had but a vague recollection of anything after the convulsive shock — after his last sight of Duchesne's face paling with excitement as he said, "It is an accident!" Then followed the final crash, heavy blow, and unconsciousness. When he came to himself again, after an interval of the length of which he

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physical pain such as he had never known before in his life. His whole body seemed full of a terrible consciousness of agony, under the effect of which he opened both his eyes and his lips-the first to see, and the second

Then he found that he had been re moved a little from the debris of the wrecked train, and that he was lying on a stretch of green turf, with som one - probably a surgeon - bending

to groan.

" Ah! that is where you are hurt," the former said quickly, as the young

man opened his eyes.
"Yes," said Egerton faintly. He added after a moment, "I am hurt everywhere. Am I dying?"
"I don't think so," the other answered. "As far as I can judge, your injuries only amount to some bruises.

injuries only amount to some bruises and a broken arm. You have fared better than many of your fellow travel Yonder is a man, for example lers. both of whose legs are so badly crushed that if he lives at all he will lose

"Poor fellow!" said Egerton, with a pang of sympathy to which these com-monplace words gave but scant expres Through his own pain he en tered into the greater pain of others, and his heart seemed to sicken within him as he caught a glimpse of mangled forms and heard the groans of mortal agony which filled the air. Then he thought of Duchesne and asked eagerly

"Duchesne!" the surgeon repeated "Ah! yes, I am glad you asked. There is a man so badly injured that he will die within au hour, who says his name is Duchesne, and who asked me to bring to him his friend and com panion, if I could find him alive-some one with a foreign name.

"I am the man," said Egerton quickly. "Ah! monsieur, for God's sake help me to get to him.

How this was accomplished the young fellow scarcely knew, for it was but by contrast with greater injuries that the surgeon had thought lightly of his. As has already been said, his whole body seemed resolved into one mighty throb of physical anguish, and it was only the brave will which enabled him, with the surgeon's assist ance, to drag himself to where Duchesne lay, gasping away his life in an agony for which language has no ex-

That it was Duchesne-that this shattered, mutilated wreck of human ity could be the stately man he had las seen - Egerton for a moment could not realize. He stood silent, in speechles horror. But when the eyes-brilliant and dark as ever-opened, he knew

them at once.
"So you are safe!" Duchesne said feebly. "Forgive me for having brought you into this."

"There is nothing to forgive, answered Egerton quickly. could foretellanything sofearful? And I have fared better than others-far bet ter, my friend, than you, to whom would gladly give my safety."
"No," said Duchesne; and if he

spoke grimly it was because it was only by a terrible effort that he could subdue his pain sufficiently to speak at all. "It is better as it is. I am not willing to die-far from it, for I have much work yet to do-but if it was to be one of us, I was the right one. You will suffer enough as it is for having been persuaded to come with me. Don't talk!" he said almost sharply, as Egerton began to speak. something I must say to you, and I may not have many minutes in which to say it. Ah! what agony," he cried out suddenly, and his whole frame writhed with a convulsion which When it subsided sufficafterward. iently for him to speak, great drops of sweat, like that which we are told accompanies torture, stood on his livid

"It is-of-Armine," he gasped faintly.

Here Egerton, thinking to spare him, interposed with an assurance that he would charge himself with the future welfare of Mlle. Duchesne; the words had scarcely passed his lips when the dying Socialist answered with a tone of pride: 'My daughter is not dependent on

the kindness of strangers. If she needed charity the comrades of her father would gladly care for her. But she has an inheritance which is hers by right, and this she must claim.

There was another pause, which gerton did not break. He feared by Egerton did not break. word to exhaust the little strength which Duchesne possessed, and which he now perceived was necessary for he was able to speak again:

"She knows nothing of it; it will be for you to tell her, and to direct her what to do. And I must tell you, if—if this agony will let me speak! You know-or you have heard of-the Vicomte de Marigny. But he has no claim to his rank or property. I am the heir of both !"

"You!" said Egerton, thunder-visitor who struck. For an instant he thought such a touch. that the mind of the speaker was surely wandering, but the dark eyes which met his own were clearly rational.

"Yes, I!" repeated Duchesne. have not time for seeking phrases. I must speak to the point. Listen, then. The name which I bear I inherited from my father; but I always knew assumed it on account of its revolutionary association, and because he could not prove his right to that of his father, who was Vicomte de Marigny when the Revolution broke out. It is a long story, for which I have not breath; but when the Revolution was at its height this Vicomte de Marigny, flying for his life, was saved by a

had no idea, it was with a sense of daughter of the people. She con-physical pain such as he had never cealed him in one of the sea-caves or the Breton coast, supplied him with food, finally arranged for his escape to England, and fled with him. That he married her my father always believed, but knew not where to turn for proof, his mother having died in his infancy, and his father suddenly expiring on the eve of the Restoration.

He had never acknowledged the boywhom he placed, however, at school in England-as his legitimate son; so his brother took possession of the title and estates, with no one to question his

right. Again he paused, and it seemed al most impossible that he could continue save by a superhuman effort. Yet, as Egerton thought—forgetting his own suffering in the sharp tension of the moment-if he did not continue, where was there any point in this narrative on which to found a claim? His heart almost stood still with suspense. began to doubt again whether Duchesne was not wandering in mind. when suddenly the latter looked up and spoke, but even more faintly

with even greater difficulty : "It was at Marigny-when I was there a few weeks ago-that at last ! found the proof. The son of the ser vant of the vicomte my grandfathe is living there. He sent for me and relieved his conscience of a burden which he said had long oppressed it. This was the knowledge he had received from his father, who was preent at the marriage of my grand parents; the place where the marriage took place, and where the record of it is no doubt to be found, is Dinau. It was a civil marriage—there were no others allowed then - between Henri Marigny (all aristocratic prefixes were also torbidden) and Louise Barbeau. Tell Armine to search for the record of this marriage, and to claim the in-

heritance which is hers. "But why have you left this for her to do? Why did you not claim it when you learned the truth?" asked Eger

"I am a Socialist!" said Duchesne with a chord of inexpressible pride vibrating through the tones of his voice. "From my youth I have lived only for the rights of man. I meantperhaps-in time to claim this inheritance, in order that I might use it for great ends. But it is not to be ; and I fear-I fear-"

"What do you fear?" asked Egerton, as the failing voice ceased. "If it is anything in which I can be of service I promise to execute your wishes to the utmost extent of my

The other gave the hand which held his a slight pressure. "Thank you, mon ami," he murmured. "It is a comfort to me that you are here, and hope that you are not badly injured.

Never mind about me," said Eger ton almost impatiently. "Speak of yourself. Tell me what it is that you fear, what I can do for you."
"I fear for Armine, in whose hands

this great trust will be placed," said Duchesne. "Will she use it as I wish? I doubt, for she has fallen o late under fatal influences. I am punished for thinking that it mattered little what folly a woman believed, and for letting her go her way as she would. Now, when so much is placed in her hand, she proves to be the slave of superstition. Ah!"-what a passionate cry it was-" surely it is bitter to be struck down with so much undone! I meant to take her away from the influences that have misled her, to show her the great work to which my life was pledged, to open her eyes, and then to say, 'Here is something which you must use not for yourself but for humanity!' hall never say it now . you, my friend-you will say it for

me. That is what I ask or you.
"I promise to repeat to her all that you have said," Egerton replied; "and if you will tell me any special disposition of the property which you wish made. I am sure she will respect your

Duchesne did not answer for a moment. Then he said, faintly and with great difficulty: "It is not possible; I can only leave it to her. may tell her that it is my dying wish nay, my dying command, that she will not marry the Vicomte de Murigny."
Egerton felt his heart give a bound

-probably of surprise -at those words Then he said involuntarily: "Does she think of it?"

"No," Duchesne answered, " but I suspect that he does-at least I am sure that he will when he knows. But even from my grave I forbid it. Remember that."

What could Egerton reply? Could some essential statement. Presently he expostulate with this dying man, and point out that such a marriage would be desirable, inasmuch as it would reconcile conflicting claims? He almost felt as is if he were bound to do so; but as he hesitated he saw that it was too late. An awful changechange like unto no other -came Duchesne's face, and in a moment the young man knew that there is but one visitor who comes to mankind with

"My friend," he cried, "you are dying. Will you not call on God once before you go to face Him?"

It was an appeal wrung from the depths of a heart which until this terrible moment had not been conscious of possessing faith, and was so earnest that it might have touched the dory just then, tipping it perilously dying man, if anything could. But and sending the girl's hair flying in a as he opened his eyes for the last time wilder fashion. It was soon followed by something of the fire of a life-long deanother, and the third raised the small as he opened his eyes for the last time fiance flashed into them.

"There is no God," he said.

lips the soul passed forth-to meet and the rudder was wrenched from Him whom it had denied.

TO BE CONTINUED.

A BACKWGODS HERO.

Upon the northern shore of Lake Superior smuggled in between suntipped hills, is a small village, known t for its lumbering and shipping industries. A long neck of narrow land forms a natural breakwater, and thus guards and protects the small bor is scarcely more than two mile wide and four long, but is celebrated for its uncontrollable currents, jagged. hidden rocks, and Aprilish moods. On this neck of land are scattered

few houses, all inhabited by lovers of the sea and nature's work, and surrounded by dense groves of growing pines. One day a few years ago there came from one of these houses a dark eyed young woman, whose skin was roughened by the fierce lake winds and whose hands showed only too plainly that hard, coarse work befel her lot. Her boots were heavy, like those of a man; her gown was not only ill fitting but sadly behind the times as regards style, and lacking by several inches its proper length, and on her head was drawn down closely over her ears a man's felt hat. Yet, not-withstanding these indications of the uncouth woman there was a certain in describable something about her gipsy like face that betold the possession of a fine mind and a strong, unbending character. It was neither the soft brown eyes nor the smiling mouth, for her features were extremely plain, and the straight fringe of hair that ten drilled out now and then from under the curved hat brim gave the round cheeks a ghastliness that reminded one shiveringly of witches and goblins and evil spirits. In her arms she carried a pair of oars, wrapped in a small sail Around her feet frolicked several kittens, and a huge black-and-white dog bounded along beside her.

She walked slowly towards a small

dock that floated unsteadily out of the bay. A flat-bottomed boat, with a splinter like mast and no bowsprit, oumped against the dock now and then with a soft rubbing and nudging that was as soothing as a mother's

evening lullaby. "It looks pretty threatening, seems to me," the girl murmured to herself.
"This here bay is always ready to cut up its monkeyshines just when folks want it to behave itself. If it wasn't for daddy coming home to night and mother sick and nothing much to eat in the house, I believe I'd give up going across for the groceries. Then noticing a parting of the thick bushes that bordered the pathway, and catcha passing glimpse of a faded yellow hat, she called out, "Hello, Jim!"

The next moment she was joined by a stalwart young man with the whole some appearance of a combination farmer and sailor.

"Going to sail over to the point,

Meg?" he asked. Yes. You can go if you want to, she replied with mischievous eyes and twitching lips. "I guess 'twon't be the first time that the little dory has

carried two passengers.
"We'd better hurry, I reckon," re joined Jim. "The old lake is a raging and the bay looks a bit illtempered now. We'll have a thunder-ing old storm before next sunrise, and shouldn't be surprised if it arrived before midnight.

Together they hoisted the sail, adjusted the rudder and unfastened the

Jim seated himself in the stern, Meg dropped down on the seat in the centre of the boat so as to lower and raise the centreboard as Captain Jim ordered. and off they sailed like a bird let loose from captivity. Both were good sailors, and the simple fact that a huge But when a storm comes wave deluged them now and ther added zest to the sport.

"I say, Meg," began Jim, as they

plunged through the towers of foam

and rocked and swayed in the billows "don't you think your're mighty hard on a fellow? Three years is a long time, and time does change folks and things so. Anyhow, I don't see what you're driving at. I've known you since you were knee high to a grass hopper, and I don't like the idea of losing you after all these years of work and waiting. Your dad and your mother are willing, you say you don't dislike me, and you know what I think of you. Come, now, tell me your reasons for this three years' waiting business. "Isuppose my reasons are silly," Meg

answered slowly and with irritating deliberation. "But you see, that year at Miss Banker's spoiled me. Even it I was nothing but a parlour-maid I got some ideas in my head that stick like so many burrs. I don't always want to live this way. I've spent every cent I've had on the books, and Miss Banker has helped me lots. I want to be educated and know how to talk. I long to be able to be like town girls, not so far as dress goes, but it's the schooling that I want. When I read about those clever women who paint and write and teach, it makes ne think that my world is too small and cramped to ever grow any bigger unless I break away soon. I love the water and the woods and the damp earth itself, but I am wild to be up and doing and working at something that will not end to day just as it did vesterday, and will again to morrow. 1-A violent breeze struck the small

sail until it stood round and erect like a funnel shaped cone of white canvas. There is no God, ne said.

A queer, grating sound beneath,
And with these words still on his crackling of wood and iron and stone Jim's hand. Words were not neces sary just then. Each realized that they storer. Minard's Liniment the best Hair Re-

two were being toyed with and tossed around like helpless straws. The sail was unmanageable and the lost rudder let them entirely at the mercy of the

wind and waves "Come here with me," Jim cried "Come here with the, Jim cried hoarsely, as he reached for the shivering bundle with the flying hair and frightened eyes. He drew Meg towards him, all the time keeping a firm hold on the line that prevented the

sail from flapping more desperately. Above the roaring of the water he heard her nervous laugh and once she said: "I think I'd be right scared if it wasn't for our getting caught in the qualls so often.

The boat was careering like a live creature maddened with pain. The water dashed over the little dory that was scuddling to the shore at an unprecedented speed. Crowds of curious watchers lined the beach where they would land. As they neared the shore Jim said, trembling: "This is the worst fix we've been in yet. We'll be dashed to pieces on the logs unless they

He folded his strong arms around the small girl and he pressed her hands fondly, and whispered words of hope

and courage. " Tell me just once that you do care for me just a little bit and that you won't back out of marrying me at the end of three years," he said. "Our chances for getting out of this alive are few, and I know if you don't answer now you never will. Please, please, please, Meg!" His voice was

pitched loudly and shrilly.
"I can't promise for sure, Jim. can't even now. I'm so frightened. know we're both going to die. The waves never scared me before." And the rest was lost as an enormous roll of water deluged them.

No other word was said. A moment later there was a wild crashing and

reaking of timber. The anxious watchers saw the boat ssed in amongst a nest of logs that lined the beach.

Like a crowd of stupid, senseless beings, they gazed and wrung their hands. Then they saw a tall form raise itself up in the stern of the boat. He had something in his arms that looked like a woman swathed in a piece of tarpaulin. only a few rods from the shore, and was just ready to fall to pieces. Suddenly the tall form leaped into the water with his helpless burden in one arm, while with the other he sought his way among the billows and rolling The watchers rushed to his assistance. They saw him whirled and buffeted around much as a mouse being

teased by a frolicsome minded cat He had nearly reached the shore when an enormous log flung itself against him. With a mighty effort he threw his burden towards the frantic assembly of people. Then he sank and was seen no more

until the next day, when his crushed and mangled body floated gently on the now restful waves, which finally deposited his remains at the foot of the little dock where the dory had always tugged and pulled at its anchor ropes.

And this is the reason of a woman, considered clever and gifted by the world's critic, is always sad and heartsick when she hears the moaning of the winds, or the roaring of beating, restless water. Fame and fortune have come to her.

She is no longer a crude, uncultured reature with flying black hair and ough fingers. The world bows down in reverence to her, for her stories are read by thousands and her pictures received most favorably by laughs and her friends declare her to be the jolliest person in Christendo skies darken and the air is filled with dark foreboding, she sinks into a sad lifeless being, whose eyes are heavy with unshed tears and whose throat is

choked with sobs. At these times her friends depart and murmur soft words of pitying tenlerness among themselves.

The February Devotion.

The present month, which Catholic iety consecrates to the veneration of he Holy Family, annually introduces a devotion that ought to commend itself warmly to and obtain a ready observance in every Christian home Our familiar relations ought to constitute the chiefest of our joys and leasures. Home should be for all the dearest and happiest place on earth; and while, fortunately, it is that for the generality of mankind, there are unhappily too many homes of which no

such assertion can be truthfully made. There would be none such though, if the February devotion to the Holy Family obtained the universal observ ance which should be accorded to it. More than that, the joy of the happies home upon earth is capable of being enhanced by the practice of this beautiful piety. There are illimitable and innumerable graces at tached to that devotion which when won render dearer and holier the re lations of the family and add to the

delights of home. Put that declaration to the test by practicing this month a greater devo-tion to the Holy Family, and see if such practice will not sensibly increase the charms and joys of our own homes.

-Catholic Columbian.

"Bacteria do not occur in the blood or in the tissues of a healthy living body, either of man or the lower animals. So says the celebrated Dr. Koch. Other doctors say that the best medicine to render the blood perfectly

pure and healthy is Ayer's Sarsapar-

numbering about 250,000,000 of ad

while the hundreds of Protestant sects.

each differing from each, and yet even

when combined making only a frac-tion of the number of Catholics, fol-

Protestants of every complexion and

color take the Bible, and the Bible

only as their supreme and only infallible guide. Oatholics, on the other

hand, take not the Church alone, nor the Bible alone, but the Church to

gether with the Bible, as two infal-

Church speaks with the authority of God Himself, "who heareth you,

heareth Me," and this Church it is that

interprets the written words of Holy

Writ, and assures every honest in-

quirer when he has, and when he has

The Scriptures, of themselves, could

never have been the rule of faith in-tended by Christ. Of many argu-

ments-too many to repeat here-the most convincing to our mind was the

visible consequences of such a principle, even at the present day.

in a book was one thing; but to posses

the real meaning of those words was

altogether another; and that so long as

one has not secured the true meaning

that existed in the mind of Christ

when He spoke them, one really has

It will be urged if a man approache

the study of the Bible reverently, at-tentively and after invoking the Holy

Spirit, God will so enlighten his mind

that he will certainly arrive at the truth: the way will be made so plain

that "even the fool will not err there-in," and so forth. "Very well." replied the Canon, "then let us put it to the test. Englishmen have the

reputation of being practical and busi-

ness-like. So let us see how it works in

actual practice. I will place three

representative men around the table with a copy of the Bible before them. Let us say the late Mr Gor-

ham, the Protestant Bishop of Lincoln

and the Protestant Bishop of Boston, Dr. Brooks. They are all learned

men, good men, men of position and influence; and we would be very

serry to suppose that they did not make

not the word of God at all.

To possess the actual words of Christ

lible channels of divine truth.

with and tossed The sail the lost rudder mercy of the ne," Jim cried

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at the best Hair Re-

"THE CATHOLIC RULE OF that reason, and the Bible, and the Church, all emanate from the same FAITH. supreme and veracious God. All three are channels by which truth flows down to us from Him. Now, Lectures to English Non-Catholics. Free lestures were given lately in God being the infinite truth, can-not contradict Himself. He can-London by the Very Rev. Canon Moyes, and were well attended. His subject — one of great utility and not declare one thing by reason and then deny it in revelation; nor practical importance—was "The Catholic Rule of Faith." In his first leccan He unsay by the Scriptures what He says by the Church. Where the Bible and the Church seem to conflict, ture he showed what it is not, and in the and, what it really is. it is a clear sign that we have not He called attention to the fact that properly understood. Hence the Church will explain difficult and disthough a cursory glance is enough to show us how varied and how innumerputed passages, and decide their meaning. The Church in such cases able are the religions of the world, yet a more careful examination makes it does not correct Scripture, or 'set it abundantly evident that there are but two rules of faith. The Catholic Church, a united and compact body, right, as though it were, or could be, wrong. It rather puts those right who

> really contain; and discloses its genu Many other questions followed, and other objections were raised. One lady got on to the platform at the conclusion, but as she confined herself to generalities and insisted that Chris was the only true Saviour, and that we should all love one another, and other facts which it has never entered into the mind of any true Catholie to deny, there was nothing to reply to : so the esturer thanked her and resumed his seat.

read into a text what the text does not

THE EVOLUTION OF CHRIS-TIANITY.

Why should evolutionists object to Christianity? Even on their own theory why should they not take Christianity as the highest development of the human race? Is it because it is not scientific? But is there no science except material sciences? Is there not a science of the mind, and may we no predicate evolution of the powers and operations of the mind, the intellect, the soul of man as well as of material bodies? Theology has well been styled the queen of sciences. But it is the misfortune of most of our Agnostic evolutionists that they know precious little about Catholic theology or if they have ever dipped into it was in very shallow, superficial and apparent

There has, undoubtedly, been a historical development of religion. The revelation given originally to the parents of the human race in the pro gress of ages was perverted by the ignorance and degeneracy of man. But remains and striking indications of this revelation have existed among the nations to the present time. The Jewish system was certainly a great advance upon all other nations and there was a distinct and well-defined development of Judaism down to the Prophet and Teacher-who was to en lighten the world with a new doctrine and bring life and immortality to light. Whether the prophets were inspired or not the tradition existed even out

tected always by the infallible prerogative of the successors of him who had been appointed by the Master Himself as chief teacher and supreme Shepherd of His Flock on earth.

But what of the supernatural char acter of Christianity? Can that be said to belong strictly to the scientific evolution of religion? It certainly is an essential feature, first, because it responds to and satisfies a natural eraving and deep seated impulse and conviction of human nature; and second, because it is necessary to the perfection of the system. The problem was to perfect human nature and, elevate it to the highest point of pro gress of which it is capable. This cannot be done without the motives, the high standard, the stimulating energy and the powerful helps which the supernatural features of the Gos pel alone can supply. Jesus was Himself the highest example of perfec tion the world has ever witnessed. His system of morality outshone all others and cast them entirely into the shade. The revelation of the sublime realities of the world to come; the promised rewards of virtue; the threatened punishment of incorrigible sin furnished the most powerful stim-ulus to self sacrifice, to noble deeds, to patience under trial, to consolation in affliction, and to the practice of perfection under all the varying circumstances of this changing and uncertain life that can possibly be imagined. The moral nature of man demands

the supernatural. The very fact that the Author of our being has endowed us with a moral nature—a sense of right and wrong—a conscience which commends us when we do right and reproves and fills us with apprehensions of a judgment to come when we do wrong-this very essential constituent part of our nature should be suffic ient guarantee to us that our Maker would in time reveal Himself to us in such a manner as to show us what He would have us do and how we should attain to the highest perfection of which our nature is capable. This He has done in that grand system of Christian ity the distinguishing feature of which is its supernaturalism and the complete scientific development of which exists only in the Catholic Church. - Catholic

FATHER ROSSIGNOLI'S ESCAPE Placened by an English Major and Successfully Carried Ont.

Some weeks ago we announced through these columns that Father Rossignoli had escaped from slavery among the Mahdi in the Soudan and had arrived in Cairo, Egypt. A cor-respondent writes from Cairo to the time of Christ. The most distinguish | London Graphic: I was introduced to ing characteristic of that development the Rossignoli by Major Wingate was the expectation of the coming of the Messiah — the King, the great The Father came into the room bent, ill, and weak, still suffering from his ter rible rush for life through the desert ; he was in that dazed condition which a man must be in when, after months of

over return to the Soudan.

During our talk a most interesting episode took place. Major Wingate carried into the room what appeared to be a battered old caldron, and yet this very thing was used in the same way as the Turks of old used the banner of the prophet. It is the shell of an old drum made, as the inscription informs us, seven hundred years ago by the King of Beni Umaya. Two hundred years latter this drum of victory was wrested from the Umaya by the King of Abyssinia. It was later captured from the Abyssinians by the King of Senaar, and in 1883 was captured by the Madhi. This very object was the talisman sent around the tribes under a strong escort to incite them to religious and victorious war. It was taken in the recapture of Tokar in 1891, and is now the property of Major Windgate. It was with no unmixed feelings that Father Rossignoli looked once again upon the old relic which had, with its associations and the superstitions surrounding it, cost thousands of lives and kept him prisoner for fifteen years.

THE LONDON MUTUAL.

ANNUAL MEETING OF A RELIABLE OLD COMPANY,

The London Mutual Fire Insurance Company of Canada held their thirty fifth annual meeting in the splendid offices of the Company in London on the 6th. Among the members and agents present were Capt. T. E. Robson, President, Ilderton: A. Campbell, Appin: Jos. H. Marshall, London: John Geary, London: Richard Gibson, Deleware: Robert McEwen, Byron: C. C. Hodgins, Lucan: D. C. Macdonald, manager: E. R. Cameron, city: W. D. Stanley, Granton: D. Mackenzie, Hyde Park: W. H. Ferguson, city; Gilbert Roche, St. Thomas: Frank Love, city; John Overell, city: B. D. Livingston, Tilsonburg: James Cameron, Strathroy: Jas. Brown, city: Alex. Cameron, Metcalfe: John Burnell, Cortland: D. Macmillan, city: G. Elliott, Appin: M. McArthur, Lobo: J. E. Tuttle, Dundels: E. Ironside, Ilderton: A McBrayne, city: John A. Leitch, Brantford; J. W. Cameron, Metcalfe: M. M. Black, Springfield: C. A. Bertrand, Courtright: Thomas Brown, Ailsa Craig: D. Smith, city: and others.

Annual Reports. PRESIDENT ROBSON'S REVIEW. Capt. Robson read the review of the board

And with a new description.

A possible were largered before the control of the c To the members of the London Mutual Fire Insurance Company of Canada: Insurance Company of Canada:

This is the thirty fifth annual report of your Company, and the directors take plea-ure in chronicling the fact that the volume of business has increased during the past year by the largest issue of policies since the establishment of the Company in the year 1859, thus showing that the confidence of the public in the "old London Mutual" streng thems with age, no fewer than 15,962 policies having been issued, insuring property to the amount of \$18,042,906.42, which added to the sum theretofore in-ured, amounts to \$45,597,436.62 at risk on the 31st day of December, 1894, covered by 41,940 policies. This may be called the bright side of our report, but we must now turn to the other. Our table of losses, which have far exceeded the average, amounted to the sum of \$125,734.57, of which \$117,640.87 occurred during the year, and \$9,083.70 that were carried from the previous year, either not having been reported or in reported or fullen days at the end of 1893. The

parison with other companies, taking into consideration the business done by us, will show in our favor.

Your Boarl cannot close their report without referring to the death of the late Vice-President, Daniel Black, Esq.. which occurred on the 6th of January, Mr. Black was the last survivor of the original Board of Directors. He died at a ripe old age, retaining his fidelity to the Company, and it was his constant boast that in over thirty years, excepting during a brief visit to his native land, he had never missed a Board meeting. His familiar face will ever be remembered by his old colleagues.

It will be necessary to elect three Directors in the place of J. H. Marshall, M. P., and Angus Campbell, Esq. and who are eligible for re election, and to fill the vacancy caused by the death of Mr. Black.

All of which is respectfully submitted,
J. C. MACDONALD, T. E. ROBSON, Secretary,
London, Feb. 6th, 1895.

Secretary. London, Feb. 6th, 1895. FIRE INSPECTOR'S REPORT.

London, February 5, 1895. To the President, Directors and Members of the London Mutual Fire Insurance Com-

the London Mutual Fire Insurance Company:—
Geatlemen,—Your Inspector begs to report that during the past year he has inspected and reported on 250 claims against your Company. Twenty of the above claims, amounting to \$2,906 40, have been rejected by the Beard, and two, amounting to \$1,690 will come before this meeting, leaving 498 adjusted after reductions at \$121,442.02 up to the 31st of December, 1894. Of these I find—

find—
One hundred and fifteen from defective chi.aneys, stovepipes and sparks, \$14,144,61. Sixty from unknown causes, \$28,202.69. Ninety-eight buildings burned and damaged by lightning, \$21,740.10
One hundred and twenty five from animals killed by lightning, \$2 758.15; or 223 in all from lightning, \$24,498.25.
Twenty live from incendiarism, \$9,220.25. Twenty hive from lanterns and lamps, \$8,388.25.

Nine from other burning buildings, \$4, 901.-

Fifteen from matches, \$3,726.11.
Seven from tramps, 3,509.75.
Six from steam threshers, \$2,845.50.
One from a burning stump, \$650.
One from cat getting on fire and going in barn, \$500.
One from a coffee roaster, \$440.
One from a running fire, \$255.
One from ash barrel near dwelling, \$66.45.
One from wooden fire bard in chimney 30.

One from heated journal, \$29.76 One from gas jet, \$23.65 One from lighted cigar, \$10. I also found other losses:—

On outbuildings and contents, amounted t

On outcomings and contents, amounted \$62,120 08.
On dwellings and contents, \$54,006.24.
On commercial risks, \$2,649.31.
On churches and parsonages, \$1,231.73.
On school houses, \$833.

On churches and parsonages, \$1,231.73.
On school houses, \$833.
On threshing machines, specifically insured, \$565.33
On balls, \$22.
On House of Industry, \$4.33.
The total losses passed show an increase over last year of \$15,65.82, but the business of the year showed a corresponding increase. The losses from bad chimneys and stove pipes helped to swell the amount on dwellings, which larkely increased; I would ask our agents to carry out the Company's rules, and closely inspect all chimneys and pipes when insuring, and would impress on our members to keep them in good order, and thus reduce this enormous fire waste.

We used to have a large percentage of fires in cheese factories from these causes, but since we enforced our rules the losses have failen off, not one loss occurring in the year. Includes as usual many fires whose origin is to well known to the a-sured, the real cause being concealed. The losses from lightning, though not quite so heavy as 1833, are still severe. Incendary fires, and losses from lamps and lanterns, show a slight talling off, but too much carelessness exists in using coal oil lanterns about barns, leaving them on the barn floors and halls where horses and cattle are running losse. Many losses of this kind have a very suspictous appearance.

The tramp and steam thresher have done a little more damage than in the year previous I noticed last summer during the drought, when great danger was apparent, no thresher.

Cash in treasurer's hands	110	
Bala ce in Moison's Bank	3,649	
Received from agents	62,901	
Assessments	93,489	66
Bills payable	65,000	
Interest	2,991	43
Tran-fer fees	331	
Extra premium	54	09
Steam thresher license	4	
Assessments in advance	378	05
Rents		
Bilis receivable		
Reinsurance		16
Old assessments	117	
Cancelled policies		
Moison's Bank	2,582	
City of Hamilton debentures		
City of Hamilton debenvares	10,000	-
and the second property of the second propert	243,274	16
Disbusements.	210,211	***
20.000000000000000000000000000000000000		
Losses	126,734	57
Bank commission	48	97
Loss, inspection and Inspector's		
salary	2.552	01
Agency inspection		
Commission to agenta	19 148	



clerks	8 707 21
clerks frectors' fees	1.937 35
eneral postage	8,707 21 1,237 35 1,292 99
conta' postage	581 08
gents' postage rinting, advertising and stationary, aw expenses. einsurance on large risks	2,075 05
ranting, advertising and stationary.	2,075 05
aw expenses	1,393 44
einsurance on large risks	365 19
axes	421 62
nel and light	103 06
der and light	7 95
aves a remain axes uel and light issecunt on stamps sold ending armual reports. Interest the state of the sta	7 35 148 83
ending annual reports	148 83
ntario license fee	100 00
ominion Government inspection	67 28
xpenses re Agricultural transfer	160 95
etty expenses - telegrams water	
telephone etc	407 68
telephone, etc	682 01
ver-paid premium returned	0.02 01
ills receiveable	24 00
(eal estate	100 00
f wards and gratuities	325.00
fills payable	60,000,00
and in the second bands	701 95
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luron & Erle Loan & Saving Co. de-	
hentures	5,460 00
Intario Loan & Debenture Society	
debentures	5,460 00
	243,274 16
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I have examined the books, vouche ecounts of the London Mutual Fire I	rs and an
ecounts of the London Mutual Fire I	nsurance
Company, and find the above statemen	at correct
Company, and find the above statement accordance therewith	
JOHN OVER	ELL.
	Auditor.
London, 5th February, 1895.	Autitor.
London, oth February, 1835.	
CAPITAL ACCOUNT.	
Assets.	
Amount available of premium notes	8252,727 11
Amount available of premium notes	\$252,727 11 2.604 31
Amount available of premium notes Amount due on assessment No. 32	2,604 31
Assets Amount available of premium notes Amount due on assessment No. 32 Amount due on assessment No. 33	2,604 31 18 789 08
Assets Amount available of premium notes Amount due on assessment No. 32 Amount due on assessment No. 33	2,604 31 18 789 08
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Sorrespondence intended for publication, as 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, Feb. 16, 1895. LENTEN REGULATIONS FOR

(OFFICIAL.)

The following are the Lenten regu lations for the diocese of London:
1st. All days of Lent, Sundays ex

cepted, are fast days.
2nd. By a special indult from the
Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday. The use of flesh and fish at the

same time is not allowed in Lent. The following persons are exempted om abstinence, viz., Children under from abstinence. seven years; and from fasting, persons under twenty one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fast ing food during the season of Lent, except on Good Friday, as also on all of abstinence throughout the year by those who cannot easily procure

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season and they should earnestly exhort their people to attend these public devo They are hereby authorized to give on these occasions Benediction of Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

M. J. Tiernan, Sec.

AN OLD BELLIGERENT IN THE FIELD AGAIN.

The doughty Rev. Dr. Carman is out with a new manifesto which appears in a recent issue of the Montreal Witness, and which, as usual, is a frantic appeal to the Protestants of the Dominion to arise in their might to crush the aggressiveness of Romanism and Jesuitism.

We are told by the Witness, in a short biographical sketch of the doctor at the end of the manifesto, that he is "one of the most genial of ecclesi astics, whether on the platform, or in the presidential chair, in committee work, or in the pulpit," and that "he esteem of his brethren." This may be so, when he confines himself to diatribes against Catholics and Catho lic practices, but it is only a short time since the whole Conference, in session at Ottawa, felt itself bound by considerations of expediency to denounce certain attacks made by the doctor on one of the Cabinet ministers, in the supposed interest of public morality It appears that his brethren consider i necessary to repudiate the utterances of their chief only when errant Pro testants are the butt of his assaults but when Catholic dogmas, or private individuals, are attacked, he is supposed to be performing a public duty

The occasion of the doctor's present attack is the obsequies of the late Sir John Thompson, whom the militant ex Bishop acknowledges to be a "worthy man," whose premature death " wrought up all minds to the liveliest sympathy and intensest interest."

The doctor admits, further, that the late Premier was our most prominent public man, with a clean political record, "at the summit of his honors, and in royal palaces, in the very presence of imperial majesty, is stricken down; and the only objection now raised is not that there has been a state funeral accorded to the deceased statesman, but that High Mass was celebrated for him at the funeral, and that the State paid for the decoration of the altar and the funeral service, which included a Mass offered for the repose of the soul of the deceased Premier.

rule, but we may say it has been who attend their filthy lectures. deemed proper in the past to have such funerals, on occasion, and when mony to the zeal with which the Cath-

cheese-paring spirit. When the late of our Protestant population who can- are not given the liberty to worship ture showed its supreme contempt, and the more so when their meaning was the use of the Church of England rit- half dollars to help on the diabolical ual at his obsequies, and if there had work in which these no Popery lecbeen objection raised against the use turers are so busily engaged. Never-Thompson's funeral, no doubt Lady the words of honest writers should be Thompson herself would have declined made known as widely as possible. to have the State funeral at all, as The following well-timed remarks of such a discrimination against the faith | the San Francisco Star were intended of Catholics would have been an intolerable insult to a much larger part of the population of the Dominion than is comprised in either the Anglican or the Methodist body.

Dr. Carman evidently falls into the mistake of supposing that the Catholics of Canada are merely a tolerated body, whereas we are a most important section of the population, exceeding in number any of the Protestant denominations. It is not to be supposed that we intend to occupy any inferior position in a country which is supposed to recognize a complete equality of

Dr. Carman states that by the tolera tion of the Catholic funeral service, or at least that its being provided for by the Government, makes Protestants responsible for the creed of Pius IV. This is the veriest trash. Protestants and Catholics alike are responsible for the government of the country, but in the case of a State funeral, they are responsible only to the extent of bearing the expense of conducting the funeral in such a way as to respect the religious convictions of those most immediately concerned. They are not supposed to interfere to prevent the special religious rites which are suited to each particular case: and it is only because Dr. Carman hates the Catholic religion with all his heart that he makes the objection which is so characteristic of him.

Who can regard the following inflam matory appeal to fanaticism as anything less than a piece of damagogic impertinence when taken in connection with the State funeral?

The doctor says: "Why shall we not set Ontario ablaze with petitions against Separate schools? . . . P. P. Aism is an abomination, of course, and we all denounce it and wink ; but desperate evils demand desperate remedies.

Next in order to make out a case, the doctor states that Sir John Thompson's catafalque "had the letters S. J. (Society of Jesus) worked in gold upon it, most artistically."

If this were the truth we do not see that it would be any greater offence againt propriety than the according of the title Rev., by courtesy, to Dr. Carman himself

It is not our business to solve the Rev. Dr's. fantastical conundrums, so we shall not seek to give any probable significance to these letters-but we will state that it is most probably an untruth that any such letters were there. Certainly if they were they that attached to them by the doctor.

We presume that if there were any letters on the catafalque, they were those which are thus commonly employed-I. H. S. or J. H. S., meaning Iesus (or Jesus) Hominum Salvator (Jesus the Saviour of men). It seems clear that either Dr. Carman does not know what he is writing about, or he is a deliberate deceiver of the public.

BIGOTRY ABLY REBUKED.

At a time like the present, when the orces of fanaticism are employing so persistently the weapons of falsehood and calumny to bring odium upon all Catholic institutions, it is like a balmy breeze fanning the surface of the dreary and parched desert to read in any of our Protestant contemporaries an honest and eloquent tribute to the noble character of the work which is being noiselessly done by the devoted ladies belonging to the order of the Sisters of Charity, or any other Catholic religious community.

The following testimony from recent issue of the San Francisco Star, the editor of which is a prominent and highly respected Protestant gentleman, is an admirable antidote to the poisonous and malicious slanders which are being propagated against Catholic religious orders by a base press in the pay of the P. P. A. and A. P. A. of Canada and the United States, and lying anti-Catholic speakers like Slattery, Leyden and Mrs. Margaret Shepherd and a pack of wolves of that ilk It is not our purpose to advocate who are fattening on the encourage-State funerals for public men, as a ment they receive from the fanatics

The editor of the Star gives testi-

Sir John Maedonald was buried with a not endure to read such truthful state. God in the quarters they have hither not a single vote was turned against State pageant, no one objected against ments. They would sooner pay their to occupied. The circular, which is of the Catholic ritual at Sir John theless it is to the interest of truth that as an answer to the attacks recently made on the Sisters of Charity by a number of Protestant ministers of that

> "Their holy calling will not permit them to resent the base attack upon their honor, which the human monstrosity who penned it and whom it were basest flattery to term a coward well knew. But if they have fathers, brothers or friends, they should lash the scoundrel naked through the streets. Look at the face of the noble woman called Sister of Mercy, all aglow with innocence, peace and love, and picture, if you can, the blackness blacker than the hell of the heart of him who, claiming to be an American, a man, or even a human being, could so traduce wemen who, knowing there is work for willing hands to do, volun-tarily give up the joys and pleasuces of the world and become earth's angels by their unselfish devotion to humanistering to the wounded; in the midst of pestilence from which even th bravest fly; by the side of the leper, loathsome even to himself and shunned by all others, these gentle souls are to be found, and fear not. To be by the bedside of the sick, giving comfort and hope: in the damp basement and cold garret relieving misery and want; to give light to the ignorant and joy to the despairing; to seek places where the merely righteous may not go, and be not ashamed to take the erring ones by the hand and kneel with them in prayer: to visit the condemned and and, by kind words and deeds, inspire him with the love of God and give him that peace of mind 'which passeth all understanding '-all these things and many more are the daily duties of these Sisters of Mercy, who worship at the Catholic shrine, but whose creed to do good - embraces all the world, and is as broad as the universe itself.

> > IMPOTENT FANATICISM.

Last week was an eventful one in the history of P. P. Aism in Ontario.

As a political power, of course, the P. P. A. may be regarded as dead and buried; yet it is recorded that after a pestilential visitation, nearly a century having passed, when the corpses of those who had been even so long buried were touched by workmen who accidentally came across them while excavating for a cut on a new railroad line, the venom of the pestilence was communicated to the workers and many died.

It appears that the corpse of P. P. Aism, buried at the last Provincial elections in June, and giving forth only its stench of corruption while the municipal elections in January were going on, so that just its presence in the neighborhood could be thereby recognized, nevertheless has commands the full confidence and had a meaning quite different from venom enough still in its worm eaten body to infest the atmosphere with its sickening odors which during the past week spread around like a miasma.

> One example of the spirit of the association was exhibited at Napanee Mills, where a Church of England mission was established about two years ago, under charge of the Rev. F. D. Woodcock, the incumbent of the parish of Camden.

> As there was no church at this mis sion, arrangements were made whereby the Orange hall was rented for the church service, which was held there regularly for the last eighteen months. and eight months ago a Sunday school was also established, with forty children in attendance. But in this neighborhood P. P. Aism is strong, as it is only where Catholics are numerically very weak that the brave knights of the dark lantern dare exhibit them selves in their true colors.

The Rev. Mr. Woodcock was not long at his work in his parish before he found out the detestable methods of the P. P. A., at which, as a religious man, he was disgusted, and he deemed it his duty to tell his congregation plainly that P. P. Aism is an un-Christian organization unworthy of the support of a churchman. At this, the members of the P. P. A., most of whom are also Orangemen, were so incensed that it was resolved not to permit the Anglican Church worship to take place any more in the Orange hall, and Mr. Woodcock was informed that he must vacate the premises at once.

That the matter stands just as here represented is evident from the fact that a circular is to be issued at once with the sanction of the Anglican Archbishop of Ontario fully stating the the Government decides that such a olic ladies named above perform the facts, and appealing to the public genfuneral is proper, it does not generally works of mercy in which they are erally to assist the congregation to at the polls. Can you overcome it?" deal with the case in a miserly or occupied; but there is a large section erect a church for their use, as they

now in the printer's hands, says:

"The Orange hall has been rented since the commencement, but owing to objection being taken to a sermon preached by the incumbent denounc ing the so-called Protestant Protective Association as being un Christian, and therefore unworthy of the support of Churchmen, we have been turned out without notice or time given us to procure other quarters. This action was not taken by the Orangemen as a body, but by a section who belong to the above society. We are virtually upon the street.

The circular is signed by Rev. Mr. Woodcock and the trustees of the con gregation, and, to the credit of the members of the Church of England of the locality, it is to be said that only one of them is taking part with the P. P. A. in the controversy which has arisen in the case. It is clear that the P. P. A. is not directed merely against Catholics. It is a politico-religious organization which aims at taking into its hands the whole control of the civil and religious acts of the people of the Dominion, and it will as readily persecute Protestants who will not submit to its tyrannical yoke, as Catholics. It is an association which aims at de stroying all the liberties of the people of the Dominion, and we are much mistaken if stalwart Protestantism will not resent this attempt of a domineering and ignorant clique to rule it with rod of iron.

But the Napanee Mills episode is not the only one which shows the character of the religion which the P. P. A. desires to establish and "protect."

The South Perth election has been protested, and the trial is still going on, the protest being against Mr. Mc Neill, the member elect. In the course of the trial, Mr. McNeill positively denied his connection with the associa tion, and made oath that he had noth ing to do with it. He also denied connection with it during the election campaign. It was proved, however, that there are between six and eight hundred members of the association in South Perth, and that Mr. McNeill is chaplain of one of the lodges : whereupon Mr. McNeill's council, in order to avoid further exposure of the proceed ings of the society, was instructed to admit Mr. McNeill's membership. The people of South Perth, including many of Mr. McNeill's warmest supporters, it is needless to say, are thoroughly disgusted with this duplicity, and are now opening their eyes to the fact that the P. P. A. rules and form of initiation expressly state that it is lawful for members to swear that they are not connected with the society, as their name is "Amoreans," and not the P. P. A. Thus the association which professes to purify the politics and protect the Protestantism of the country is now known to be a machine for the manufacture of liars, hypocrites and

It is to be borne in mind in this connection that scores of members of the P. P. A. heard Mr. McNeill's repeated assertions that he is not a mem ber and knew their falsehood. What must be the effect of such an example on the young who are enticed to join a society which thus openly authorizes hypocrisy and the taking of false oaths.

The only redeeming feature in the matter is the fact that Protestants in general are becoming daily more and nore disgusted with the association.

Apaism in the United States has made also its numerous exhibitions of malice and folly, but it has scarcely reached the depths of degradation to which its offshoot in Ontario has attained. We may mention, however, one of the most recent of its United States discomfitures. This occurred in Montana, where, as in most of the States, a sweeping Republican victory was gained at the last elections.

The Hon. Thos. Carter has been for nany years chairman of the Republican National Committee of the State, and he is recognized as one of the most prominent citizens of the State. He has been twice elected to Congress, and was regarded as one of the most effic-

ient members of that body. Mr. Carter is a Catholic, but this did not prevent the new Republican Legislature from choosing him as one of their Senators, in face of the determined opposition of the A. P. A. which ad dressed a manifesto to the Legislature against him, of the nature of which the following passage will give a fair idea:

"The undersigned tell you positively, and without fear or favor representing several thousand patriotic men of the State, that if the Re publican majority in the two houses of State persist in forcing a Romanist United States Senator upon them, you will lose, two years hence, 20,000 votes For this absurd threat the Legisla-

the Hon. Mr. Carter. The document was returned to the senders, by vote of the Legislature, without even the compliment of a reading in the House being accorded to it.

SCHOOLS, NON-SECTARIAN YCLEPT.

An incident which occurred a few days ago in one of the Public schools of Victoria, B. C., affords a sample case of what is generally understood as non-sectarian education, as advocated by the opponents of Catholic teaching.

The case, as stated in the Victoria Colonist of the 30th ult., is as follows: Principal A. B. Paul of the High school reports to the Board of Trustees that on the 17th of January com plaint was brought to him that the first assistant teacher, Mr. Heath, while lecturing to his class on English history, made use of improper expressions in explaining the Catholic doctrine of Transubstantiation. The charge being a grave one, the Principal called upon Mr. Heath and explained to him that the expression attributed to him were contrary to the rules and regulations for the conduct of the schools.

The expressions complained of were the following:

"When I was in Paris I purchased for a small sum from a priest a ticket which admitted me to Communion. I received a piece of bread which I put in my pocket. That was supposed to be the actual body of Christ. Christ must have had a very large body to provide so much material for Commun

It is proper to say that Mr. Heath denied the accuracy of the words, but what he did admit he defended on the plea that it was inecessary as an explanation of the history lesson.

It is needless for us to inform our eaders that if such words were used by Mr. Heath, they were false as to fact, as well as insulting to the Catholie pupils on whom such instruction was forced, with all the authority of a teacher on whose words the pupils are expected to rely implicitly.

It is well known by all Catholics that Mr. Heath's account (assuming that he spoke as represented) does not describe the manner in which Catholics are admitted to receive the Holy Euchar ist, and such things should not be told under pretence of teaching history, and the inferences drawn from such glaring falsehoods are necessarily as false as they are insulting.

It is not customary to distribute tickets for Communion ; yet we admit that it may be that in some churches, where there would be danger of strangers presenting themselves to receive holy Communion without proper preparation, some such precaution as this may possibly be deemed requisite, but in such a case there would be no or small. The priest would gratuitously give a certificate that the intend ing communicant had fulfilled the necessary preparation by making his confession as required by the rules of the Church-that is all; but the process indicated by Mr. Heath, or supposed to have been indicated by him. would give the impression that tickets for Communion were for sale at a low price-an evident falsehood, which the teacher no doubt wished his pupils to believe.

The pupils present appear to have ranged from fifteen to eighteen years of age. At all events those whose names are given as having been called itude when our humble efforts were to give evidence in the matter-seven in number-were of these ages; and being members of a high class, they may be presumed to have been well acquainted with the Catholic usage, as they must have frequently received Holy Communion themselves, and must have been shocked at such a misrepresentation of the practice of the Church. The Protestant pupils, however, knowing nothing of the actual state of the case, would accept their teacher's words as being a correct statement. Of the seven pupils examined, only

six appear to have heard the teacher's words, the seventh having been probably inattentive at the moment; but these six agreed that Mr. Heath had said "that he never knew that the originality to any marked degree. He body of Christ was large enough to supply bread to all the world." This The love of his life was the garnered statement then is brought home to Mr. Heath by the testimony, and though have read his works know how well he in regard to the other offensive words | strove to make others participators in it may be that the testimony did not his affection. He grasped with a firm exactly agree, it must have been the hand and sure, the great thoughts of case that the words quoted were part the past and he set them a glorious of a controversial lecture against the picture in chaste and forceful diction. Catholic doctrine, for by themselves Few are there who excel him in power they would have been unconnected. of expression. It is strong, manly

fully explained to the class, as we cannot doubt was the case, unless the teacher spoke in riddles.

We need not here explain the miraculous effect of the words of Christ changing bread into His body, and affording spiritual nourishment to the whole world, so that we are not to measure the effect of those words by the limits of the powers of man. We have only to protest against the use of such methods of teaching in schools in which Catholic children are taught, and which are supported by a tax levied on Catholics and Protestants alike.

We are pleased to notice that the principal and the trustees appear to be ready to stop such teaching for the future; but the fact that in spite of all rules and regulations, polemically disposed teachers persist in making attacks upon Catholic doctrine, some times covertly, and sometimes openly. as in the present instance, is one of the reasons, though not the only one, why it is expedient there should be Catholic schools for Catholic children.

It need not be said that such things as this seldom occur. We know that they do occur from time to time, and o such an extent that we may say they occur frequently, though, as a rule, the matter is hushed upsometimes by the promise that the offence will not be repeated though we know that this promise is made often, only to be broken at the first favorable opportunity. The writer of this article has known of instances, not very far distant from our own city of London, similar in almost every respect to that which is reported now from Victoria, and we have been instrumental in preventing the repetition of the offence, as far as we were aware of the matter ; yet we feel that there have been sometimes covert attacks which we were not in a position to bring home to teachers ever bent on proselytizing. We say, therefore, unhesitatingly, that the only effectual remedy to such a state of things is for Catholics to be in earnest in supporting Catholic schools wherever it is possible, wherein their children will not be exposed to such insults, and perhaps to having their faith insidiously undermined.

WE ASK JUSTICE, NOT CHAR-ITY.

Reading lately an article on American Literature that gave high praise to Oliver Wendell Holmes and but scanty recognition to others who have enlarged the circle of thought and criticism, we could not help thinking whether this should be ascribed to ignorance or carelessness. We acquit the writer of the charge of ignorance, but we fain would know how the article in question will give purchase of a ticket for any sum, large him a reputation for research and impartial criticism. We have perlitted too much of this literature to pass unchallenged, and we may thank ourselves if opinions erroneous and misleading have, in guise of truth entered into honest and enquiring intellects.

> Time was when a Catholic writer was a phenomenon. But that was in days past, when, before we learned the lesson of confidence and self-reliance, we sat, unbidden guests, at the doors of strangers and enemies. We joined in the chorus of jubilation that acclaimed each goodly word and deed, and we bowed our heads in gratnot blighted by the baleful eyes of the Grand Inquisitors who criticise and compose text-books. Happily, however, we have ceased to be mere trum pet-blowers. We are ready to accept our share of honest criticism and censure, but we exact recognition for our efforts in the field of literature. We demand that men such as Brother Azarias and John Boyle O'Reilly shall not be relegated to the army of minor writers and singers. To class them with such manifests, in deed, a total lack of critical acumen. Not that we seek to prove that either was dowered with gifts of the highest order, but they thought well, spoke truly and lived purely.

Brother Azarias did not possess was an adorner rather than a builder. wisdom of centuries, and they who They were offensive words in any case, and always direct, which is a quality 1895.

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As all great writers, Azarias wrote his heart's blood into his works. If at times he seems to forget the standard of excellence he set for himself he is pever inexact. He took nothing second hand. We have not space at present to point out the many arguments which prove that his name will be heard of long after the merciless critics have been swallowed up in the darkness of oblivion.

It is amusing to read the precious articles on O'Reilly's poetry. They seem to be written only to be redestals on which to place an individual opinon or hobby. Great stress is laid on the fact that he was no technicalist, and therefore no poet. The assertion, however, contains but a half-truth, for O'Reilly has clearly shown in some of his poems - Jacqueminots, for instance that he was no novice in delicate phrasing and literary finish.

However, he was too much engaged in business of serious import, and too intent on the thought aback of his lines, to remember always the rules of rhythm and metre. His impetuosity and earnestness caused him to forget the "faultily faultless, icily regular" that constitutes the standard by which some measure poetic excellence. But "his sound was a harp of the purest tone that felt the touch of the ideal everywhere," and if we have as products of his genuis but simple pastorals and touching ballads, we have to blame our social surroundings. O'Reilly's verse was but the bearer of stern denunciation of the abuses and wrongs that clamored for remedy and vengeance. They were clarion voices in the ears of his countrymen, or echoes rather of the voice of Him who went about doing good. This is "why the singer we loved is always alive, we hearken and always hear."

We shall not soon forget his noble poem on Wendell Philips, "the sower of infinite seed, the woodman that hewed towards the light.'

EDITORIAL NOTES.

THE Rev. Father Paradis, of the Oblate religious community, has been in Toronto to make arrangements for the return to Canada of some 3,000 French Canadians now in Michigan, who desire to settle in the district north of Lake Nipissing. He has interviewed Sir Oliver Mowat and the Commissioner of Crown Lands on the subject of details, and has received en. couragement from them which, it is land to deal fairly by their Catholic expected, will bear immediate fruit. The settlement will be in the free grant townships north of Lake Nipissing, near the French Canadian colony already existing in that district. The Dominion Government, as well as the Government of Ontario, has given a very favorable reply toward inducing the immigration, which will begin in a few weeks. This immigration, it is expected, will be only the beginning of an immigration on a much larger scale, which will soon take place, as it is estimated that there are as many as 50,000 families who may be induced by Father Paradis to return to Canada if the present proposition should turn out favorably to the intending immigrants. It may reasonably be expected that Father Paradis' single efforts will be more advantage to Ontario than all that has been done in half a century by Third Parties, Equal Righters, and their ilk, who have spent their time in laying plans for the persecution of their fellow-citizens rather than for the improvement of the Province and the settlement of its uncultivated

COUNT ALFRED VON HOMPESCH-RU-RICH, in the German Reichstag a few days ago complained on behalf of the Centre Party, that the Federal Council of the Empire has not given effect to the resolutions of the Reichstag in favor of the repeal of the anti-Jesuit laws. He reminded the Government that the Catholics of Germany will never cease to agitate in this matter till the obnoxious law, which is an insult to the Catholic body, and a violence to Catholic conscience, be repealed. Baron von Mantuffel, on behalf of the Conservatives, said that his party will oppose the repeal, but Herr Liebnecht, the Socialist leader, declared that the Socialists will vote for the repeal, as the law is unjust and

hope that his efforts to bring about the sounds which shall reach the ears of the sacraments. It is only by energonic forms to be perceived by the catholic Church will be accomplished eyes of the second. We have said that the sacraments. It is only by energonic forms that the get of the sacraments. It is only by energonic forms that the get of the sacraments. It is only by energonic forms that the sacraments is ounds which shall reach the ears of the sacraments. It is only by energonic forms that the get of the sacraments is only by energonic forms to be perceived by the liberty of the children of God.

III. Does God at times allow extra-THE Holy Father has still strong

studies. The reflex action of the mind | Christmas to present their respects, he interferes somewhat with luminous expressed himself most hopefully in regard to the prospect for reunion.

THE cable brings us the news that and at a distance not too great. in an election for the committee of the anti-Parnellite Parliamentary party Messrs. John Dillon and Edward Blake each got 35 votes; Sexton and William O'Connor 33 each; Condon and T. P. O'Connor 31 each; Wm. Abraham 30, and T. Healy 29. It is also stated that Mr. Healy has declined to serve on the committee, and will resign. He is indignant over the ousting of T. D. O'Sullivan from the committee. Were Messrs. Healy, Redmond, Harrington and a few others to retire from public life they would do a great serv ice to Ireland at the present juncture. Men who want to smash things because they cannot have their own way in everything have been a terrible infliction on the Emerald Isle, and the sooner the people kill them at the ballot box the better will it be for the country.

MR. WEBB, the American who having become a Mussulman, returned to New York with a large amount of money to be invested in the work of converting the Americans to Mahometanism, has commenced anew the publication of his paper, which is devoted to the purpose of carrying out his views. Publication was suspended for some ful. months owing to a lack of funds for its continuance, but the requisite sum appears to have been supplied, and he proposes now to push on his work with vigor. He declares in his paper that there is no doubt that the Americans will, in the near future, become Moslems, and good Moslems too. He is encouraged to take this view of the case, chiefly from the fact of the facility with which divorces can be obtained, as in this respect there is a great resemblance between the United States and unspeakable Turkey.

A VERY important addition to the Separate school controversy was given publicity last week. Hon. Mr. Joly De Lotbiniere, in an interview, stated that he had made a careful inquiry into the Manitoba school question, that he had read the books used in the schools, and had looked into their methods of teaching, and had come to the conclusion that these are Protestant schools. As the Hon. Mr. Joly is a Protestant, his testimony in this matter is all the more valuable. We hope the day is not far distant when the Manitoba bigots will be forced by the law of the neighbors.

SPIRITUALISM AND CHRISTIAN COMMON SENSE.

Spiritualism, According to its Adher

The following article on Spiritualism is from the pen of an eminent professor of theology in Montreal, and appeared in the Semaine Religieuse of that city It was translated for the True Wit

Let us examine, consulting sound eason and Divine Revelation, 1st, What are the spirits with whom man can communicate; 2nd, What providential laws ordinarily govern these communications; 3rd, What exceptions these laws may admit. Then, in the light of true principles, we shall appreciate at their just value the teachings and the practices of spiritualism.

I. With what spirits can man enter

into communication? There exists no other spiritua beings than those God was pleased to create out of nothingness — HUMAN souls and the ANGELS. Human souls souls and the ANGELS. are united naturally to material bodies, freewill. from which death separates them for a world they will be again united for

eternity. Pure spirits, ordinarily called angels, are absolutely immaterial substances, gifted with intelligence and Destined by Divine Goodfree will ness to a happiness infinitely superior some merited by their obedience the glory prepared for them; the others by their revolt brought upon them-

selves eternal damnation. All spirits spoken of by poets and popular legends are included in the above two classes, or are only dreams

of the imagination. II. Which are ordinary laws governing the communications of man

with the spirits? The human soul, during this mortal organs, disposed in a normal manner. Thus, that a living man may con-

taught us from our first infancy, and proves daily, that our eyes cannot see against men, but that the exercise of unless they be open, unless the object

be separated by a luminous medium Has the Creator deposed in human nature the faculty of distinguishing objects through an opaque body, or in darkness, or at a distance? Can it be seriously supposed that so many methods of persons who, from the origin of mankind, have not ceased to exercise and perfect their sight, should have remained in an absolute ignorance of so precious a gift; and that this faculty, latent for so long a time, should have awaited the advent of spiritualism to manifest itself in a small number of adepts, and in an intermittent manner? No, evidently that is not a faculty natural to man. And what we say of the sight is

the other senses. 2. Can we communicate directly

organs that served as a means of reach ing the outer world, it has become naturally incapable of those kind of communications the moment it has left the body. Moreover, we know that, according to a law of Providence that admits of only miraculous exceptions, souls cannot leavé heaven, hell or purgatory, either of themselves or by the uthority of any created being. therefore, through the intermediary of God and of the good angels that we can converse usefully with souls that are already in heaven or are preparing to enter, and these conversations are as easy as they are consoling and use-

3. All angels possess naturally a very wide knowledge of the laws that govern the physical world and a very great power to act upon material ele-ments. Neither the glory of the good angels nor the damnation of the bad angels did deprive them of this science and this power, to which is added the experience they have gathered during

thousands of years.

4. The good angels use their power and their science in perfect harmony with the will of God, to make men holy and happy, for they love men as their brothers and esteem it an honor to serve them. Very especially, God, in His ineffable providence, confided each man from the first instant of his existence to a guardian angel, who, without losing sight of the face of the Heavenly Father, watches over his charge day and night unceasingly, with the devotedness of a friend, the strength of a warrior, the tenderness of a mother, turning aside dangers that threaten the body, removing him from occasions that would be fatal to the soul, weakening the violence of temptations, consoling in sorrow, in spiring saintly aspirations and salutary remorse, and suggesting serious thoughts to prepare for death, and never tiring when meeting with re-sistance. And the soul can also, when it will, make known to its guardian angel, without recourse to outward speech, its desires, fears, distress, its confidence and gratitude. And these holy communications, become more and more intimate and familiar, ac-

cording as the soul is more innocent, more docile to the angelic inspirations, more confident in its celestial guide, without, however, producing, except in certain extraordinary cases, any

sensible impression. work evil to men whom they hate, because they see in them the living mages of God and the heirs of that kingdom they rendered themselves unworthy of. They would make men the accomplices of their disobedience and the companions of their eternal wretch Nevertheless, howsoever great be their hatred, their astuteness and their strength, God restricts their

offers to men the graces they need to win glorious victories. Without neglecting the occasions they find to hurt men in their bodies and in their goods, it is chiefly against their souls that they strive. Unable to penetrate into the sanctuary of their intelligence and their will, whose key is with God alone, they exercise their natural powers on material elements in order to excite the passions and the

attacks to narrow limits, and always

imaginations, and thereby to assault Thus they know how to dress in briltime, but to which at the end of the liant colors the shadows of vain honors and the filth of vice; they transform into spasms of hatred, of fury or deep melancholy, a slight feeling of aversion, impatience or sadness that had not been promptly controlled ;they lessen shame before sin and exaggerate it when the sin is done-they to their natural aspirations, and adorned with all the treasures of grace, up obstinate distractions, scruples, humiliating temptations; they prepare dangerous occasions for inexperienced souls, and seek to make them unmindful of good advice—they entice from their duty those who are active and strong in their own judgment, to suggest to them a pretended good which God does not ask-they inspire to the one who commits a first sin now presumption and now despair ; -they prevent the sinner from reflecting upon his deplorable state, allowing him to life, can have relation with the exterior world only by means of the bodily the very portals of eternity, etc. To be pitied indeed are souls become the slaves of the spirits of evil, especially verse with another, it is necessary that by a long habit of sensual sin or by the tongue of one produce articulated blasphemy, or by the profanation of reach the ears of the sacraments.

their activity is confined to narrow limits and does not enter into the place of Divine Providence except under condition of not upsetting the order that reigns in the physical and moral world.

I. Can God allow them to intervene in an extraordinary manner? Yes, certainly, the Almighty has the right to make exceptions in the ordinary course of the laws whose author He is, not only by working miracles proper, that is to say that effects He alone is capable of producing; but again in granting to pure spirits the liberty to perform wonders, that is to say, effects proportioned to their natural powers but superior to our intelligence and our

Has God willed it? Yes. Holy equally applicable to the hearing and Writ attests it at almost every page from the beginning of Genesis to the end of the Apocalypse. We learn from Sacred Scriptures that good or bad with a soul separated from its body?

No; for being deprived of those

Sacred Scriptures that good or bad angels can: 1, act upon material eleman knowledge they have acquired about secret events long past or actually taking place at a distance, as also that which their sagacity and their experience permit them to conjecture about the future; 4, carry a man instantaneously to a distant place; 5 inflict him with sickness and infirmi ties; 6, take possession of his tongue and of his members to use them in their own name; 7, cause death. Now, this power being exercised even by the demons, who use it only for evil, we must conclude that it is a natural power, for God's sanctity could not allow Him to furnish His enemies with snpernatural strength to satisfy their malice. They abuse, therefore, one of those excellent qualities with which divine goodness had adorned angelic nature in creating it from nothing, and which the fallen spirits have preserved in integrity, although they have

lost their supernatural endowments. II. The holy use to which the good angels put their power explains easily to us why God has them exercised now and again this power by supernatural deeds. Sometimes He sends them as His ambassadors to reveal His adorable secrets; thus Gabriel, the angel of the Incarnation, appears under human form to announce to Daniel the precise epoch of the Messiah's coming; to Zachary, the birth of the precursor ; to Mary, her divine maternity. At other times He makes use of angelic ministry to prove His love for His faithful serv ants by protecting them, delivering, them, consoling them in a marvellous manner. Raphael, one of the seven princes that stand before the throne of God, is given for several weeks as fellow-traveller to the young Tobias on his journey. A prophet carried in an instant from Judea to Babylonia, offers to Daniel in the lions' den the food he had prepared for his reapers an angel makes fall the chains of Peter and opens to him, without the notice of the sentries, the great iron gate of the prison, etc. At times, also, the holy angels have been associated by divine justice in the execution of sentences, as in the destruction of abominable Sodom, in the exemplary chastisement of Heliodorus, the sacrilegious plunderer of the holy temple of Jerusalem, etc

God has not ceased to manifest His love Creator has enriched their nature.

deemed well to permit the fallen angels to intervene in the world in an extraordinary manner, but by marking out to them limits they must not pass beyond, as is let out the chain of a ferocious mastiff. By so doing, He intends to prove and sanctify the just, to convert sinners, to chastise the obstinate and to show their imprudence to those who enter into communication with the spirits of darkness.

Thus 1, Satan uses lightning and the tempest to destroy Job's flocks and household; 2, he strikes down this holy patriarch with various horrible maladies; 3, a fallen spirit holds for eighteen years a woman bent towards the earth, as testifies our Lord when curing her; 4, persons possessed of demons were numerous in Judea during the public life of our Saviour, even at times one alone would be the habi tation of a legion of demons; 5, an evil spirit puts to death the unchaste men to whom was married successively the pure and virtuous Sarah, later the spouse of young Tobias; 6, Our Lord and His Apostles have announced that towards the end of time the anti Christ shall have at his disposal the power of Satan, to whom God will give extraordinary liberty, and that this man of sin shall work wonders capable of deceiving, if it were possible, the elect themselves; 7, in pagan countries, before or after the coming of Christ, Satan has not ceased to uphold his tyranny by real diabolical wonders, which are testified to us by missionaries and travellers in Africa, China, etc.; 8, even in the bosom of Christian peoples when a man wishes, through malice or curiosity, to enter into communication with spirits of darkness, they are ever ready to render him services, for which they will exact dear payment; 9, as our Lord has established sacraments that produce divine effects, even when he who confers them has not supernatural faith, so Satan, the ape of God, annexes, as far as lies in his power, superhuman effects to outward signs he is pleased to choose -- for example, to certain signs, certain words, the use of certain mater-

work, according to their desire, in order to entice into fatal illusions; and God often punishes their temerity by

not interposing any obstacle.

IV. Conblusion — What must be

thought of spiritualism?
As has been said above, spiritualism glories in being the science of extraordinary communications between man and the spirits, and the art of procuring these kinds of communications.

Let us examine what its end iswhat means it employs - what its results are.

Its end is to obtain services that are more or less dangerous, especially the knowledge of certain things God has resolved to keep us ignorant of, as for example, the judgment he pronounces at the death of a certain person, the mysteries of the future-or certain events in themselves the object in human knowledge, but which for the time being cannot be, or are not wished to be learned, according to the means established by the Creator of ments; 2, take the form and the voice of a human being; 3, communicate to world — for example, that which took place far from every human eye, that which is taking place at a great distance, that which is contained under lock and key, etc.

2. The means is recourse to the spirits, with whom relation is established by words and signs, the intermediary of a material object, or of a person acting as medium, or even by a simple act of the will.

What are the results? First and foremost, we must give a wide margin to deception and to the imagination; and then keeping equally apart from two intellectual weaknesses that consist in denying and in believing without examination:

It remains proven by weighty and numerous testimonies that many times, in different places, and in different epochs, there have been obtained by the practice of spiritualism, effects that are certainly superhuman, par-ticularly as regards information concerning things distant.

II. Can all this be reconciled with the light of reason and of the Gospel? The end is grievously sinful, since it is an attempt to rashly break down the barriers placed by Divine Wisdom about human understanding, and to upset the fundamental laws of the physical world and of human soci-

ety.
2. To have recourse to the spirits is a criminal means. In point of fact, what are these spirits from whom light and help are asked? The souls of the dead? Shall God send them miracu lously, to make of them the accom plices of an insolent disobedience Are they the good angels? No; this sinful temerity causes them horror. Therefore, the consultations of spiritualism are necessarily addressed to the spirits of lying and malice, to the sworn enemies of God and of man.

3. The results, when really superhuman, are stamped with a diabolical The spirit begins by quaint feats, inoffensive answers, pious words (Satan quoted words of Holy Writ to our Lord, and St. Paul tells us that the devil can transform himself into an angel of light and holiness). Later, assuming the name of some dead per son, he reveals secrets known only to the questioner. Fond of lies and of From apostolic times to our days, as discord, heempties the poison of detractis proved by the history of the saints. rightness is suspected by the questioner Ee goes so far as to teach errors more ents, is a Science and an Art, Having for Object Certain Extraordinary Communications Between Man
and the Spirits.

5. God leaves to the fallen angels
a certain liberty of leaving the infernal abys; they take advantage of it
to work soil to men whom they hate. faith of the improdent who take pleas-III. The infinite wisdom of God has ure in listening. These poisonous truits, leemed well to permit the fallen and many others that might be given, show that spiritualism is condemmed

equally by faith and by reason. They commit III.—Therefore: 1. They commit a grievous offence against God who seriously wish to place themselves in communication with the spirits or to employ means suggested by Spiritual ism even though they pretend to no intention of having recourse to the devil or though they fail in their at-

tempt.
2. They also are guilty who favor these unlawful practices in encourage ing them by their counsels, their re quests, their approbation, their money their presence; in providing the apartment, in inviting anyone to assist at it, and still more, in publishing such invitations through the newspapers,

IV. Is good faith possible? Yes; in a person ignorant of the sound doctrine and the prohibition of the Church, or who has as yet noticed nothing to excite well-grounded sus picion-this good faith may last for a

considerable time in those who not

being members of the Catholic Church, do not recognize her authority. 2. Not, however, in a Catholic sufficiently interested in the teaching and regulations of the Church by his pastors, even though it appear to him that up to then there was nothing reprehensible in the practices; a child is held to believe his mother and to obey her when she forbids him frequent a hypo

A Noted Convert.

critical tempter whose perfidy is not

suspected by his inexperience.

Mrs. James G. Lindsley, who for members of St. John's Protestant Epis copal Church in Kingston, N. Y., has become a communicant of the Polish Catholic Church of the Immaculate Conception. She is the second wife of ex. Congressman James G. Lindsley, presdent of the Newark Lime and Cement Company and an ex-mayor of the city. She has been identified with the years has been one of the most active

lacking of times in the writings of men who devote themselves to the higher who devote themselves to the soul unless they be in a normal condition. For experience has normal condition. For experience has munion at the Mass

Mr. Lindsley is the father in-law of Rev. Francis M. McAllister, brother of the late Ward McAllister.

HOSPITAL SUNDAY.

The following circular from Arch-bishop Walsh, addressed to the parish priests of his diocese, was read in the different Catholic churches yester-

day : Dear Rev. Father .- By these presents I request you to announce at all the Masses on Sunday next that a col-lection will be taken up in your church at all the services on Sunday, the 17th inst.—SexagesmiaSunday—for the benefit of St. Michael's Hospital. You are aware that the City Council refused ast year to give any pecuniary help for the sick poor that are sent there for hospital treatment. Notwithstanding this unjust discrimination, little creditable to the hearts and heads of the men responsible for it. St. Michael's Hospi tal has during the past year treated, free of charge, two hundred and ninety-three patients, of whom sixty were Protestants. At an average cost per patient of \$13, the outlay for the aforesaid number of patients would amount to the large sum of \$3,316 for The hostile action of the Council has imposed this enormous burden on the friends and supporters of this

young and struggling institution. We repeat here the conviction, which we expressed on a former occasion in connection with the subject, that the ust and liberal citizens of Toronto can have no sympathy with this harsh and ungenerous treatment meted out to St. Michael's Hospital by the City Council of 1894. It is to be hoped that the present Council will undo the wrong committed by its predecessors, and that as it has cleaner hands so also it has more liberal minds and more generous hearts. In any case it is our duty to stand by St Michael's Hospital and by our generous contributions to enable it to continue its Christlike work of tender charity and beneficence toward the sick poor. We therefore bespeak for this institution a generous collection, satisfied that to help it to its blessed mission is a meritorious work, and that it will bring the abundant blessings of heaven upon all who, by their prayers and substantial sympathy, will help forward this work. "Blessed are the forward this work. "Blessed are the merciful for they shall obtain mercy is the assurance given by the Divine Master; and again He says, "Give and it shall be given to you, good measure, and pressed down and shaken together and running over shall they give into thy bosom. For with the same measure with which you shall mete withal it shall be meted to you again." (Luke, vi., 83.)

Unsuspected Dangers

That is What We all Suffer the Most From

And Know the Least About.

The Experience of Many Reputable People.

There are men, and women too, who are suffering with dull and indefinite pains in various parts of the body, who weary. eel unaccountably often feverish, have loss of appetite, strange bearing down sensations, gen eral feelings of melancholy and who do not know the reason.

It is surprising how much these troubles are increasing, and it is marvelous that so few people know what they mean. There is but on cause for all these things and that is There is but one disordered Kidneys. All these troubles are the first symptoms of Bright's disease of the kidneys, which, unless promptly checked, is certain to result in serious sickness or death. nothing so little understood, yet so dangerous, as this great modern disease. It attacks people in all walks of life, steals upon them unawares, and fixes itself upon the life before its presence is realized.

It is fortunate that medical and chemical science has discovered a remedy for this great modern monster. Any man or woman suffering from the first symptoms of Bright's disease can positively be relieved of these symptoms and restored to perfect health by acting promptly and taking the right There is remedy in time. certain cure for all these troubles, and that is Warner's Safe Cure. This is not an idle statement, but one which has been tested and proven in the experience of thousands of sufferers in both continents. Testimonials innum erable to this effect could be given.

erable to this effect could be given.

MRS. WM. COSGROVE. Hamilton. Out:
"About two years ago. I was a victum to a very
malignant form of kidney disease. I was completely prostrated and gradually growing
worse. The physician in attendance bell out
no hopes whatever, and I felt myself that my
days were few. Happily a friend recommended Warner's Safe Cure to my husband,
who insisted on my giving it a trial, as I had
lost fath in all medicine. After using about
haif the bottle, I felt such a decided char,
that I kept on using it until I finished eight
bottles, which effected an entire cure. Therefore, it gives me great pleasure to recommend fore, it gives me great pleasure to recommend Warner's Safe Cure to sufferers of kidney dis-

THE MARKS OF THE TRUE CHURCH.

Who are the "Protestant" Saints: The Doctrines of the Establishment By Father Bernardine, O. S. F. C.

London Catholic News.

On Sunday evening the Rev. Father Bernardine, O. S. F. C., preached the second of a course of sermons at the Church of the Seven Dolors, Peckham Park Road, S. E. Every society, he said, was founded for some end and to attain some object. Scientific and astronomical societies were instituted in order to further scientific pursuits literary societies were established in the furtherance of literature, and benefit societies for the assistance of the members. Jesus Christ instituted society on earth-the Holy Catholic Church-which transcended all human organizations. It was of this society that he desired to speak, and he asked the congregation to take the Catholic Church, and ask whether it was holy in doctrine, and whether the children of that Church received the necessary means of becoming holy. The great-est enemies of the Church would admit that its doctrine was holy in its Founder, and the Church taught only the words of its Founder, who was Almighty God. Sunday after Sunday the ministers of the Catholic Church SPREADING ABROAD THE KNOWLEDGE

or GOD'S WORD.

In fact, it would be impossible in the short time at his disposal to deal with each of the doctrines of the Church, but one he would deal especially with.

The Catholic Church had always put to the fore the doctrine of good works teaching that, if men wished to gain Heaven, they must purchase it by good deeds, and not merely by faith alone, not merely believing there was salvation, or believing in the Divinity.

THE CHURCH HAD NO SUCH DOCTRINE. But it said, "Work on, struggle on; if you are to gain Heaven, it must be by your efforts." What did the Protestant Church preach with regard to this one point—the doctrine of good works? They found that good works were not at all necessary in order to gain Heaven. A man could sit in his arm chair, and do nothing at all, pro viding he has faith. The Scripture said, "Faith without works is dead": se words were to be found in the Epistle of St. James. Fancy such a doctrine as the Church of England teaches-that Faith only was necessary to gain Heaven. The preacher then oted the 11th and 14th Articles of the State Church, and said, according might do which he was not obliged to do was termed arrogant and proud. If for instance he

MET A BEGGAR IN THE STREET and gave him half a sovereign when he was only obliged to offer 6d in order to meet his pressing necessities and needs, that action, according to the doctrine of the Church of England, was arrogance and pride. The person who did more for God than he was obliged was an arrogant person. And what of other creeds and persuasions? There was, for instance, the creed of the Calvinists, which was that of predestination, according to which Almighty Goo had des ined a certain number of His creatures for Heaven and another por-tion for hell. They very often hear their Dissenting friends ask "Are you Saved?" and this doctrine went on to say in consequence of the decision of Almighty God men were not to do any thing for the salvation of their souls. If God had predestined a certain num ber for Heaven, no matter what they did, they would go there, and if God had predestined another portion of humanity for hell, no matter how good they were, they could not be saved. What a terrible doctrine! It was for some such doctrine as this that Luther told his followers to sin bravely. The preacher, as a contrast, pointed out the means provided by the Catholic Church for the sanctification of the souls of her children and referring to the sacrament ot penance, said it was a general belief in Protestant circles that PRIESTS WERE PAID FOR HEARING CONFESSIONS.

Protestants imagined that Catholics paid for the remission of their sins in sums ranging from half a crown for a big sin, to one shilling for a little sin. If this were so, the Catholic priest would be much better off than he at the present moment. What had the law Established Church done for Protestants, and what were the doctrine of that creed? In the first place, he would point out that she had only two Sacraments-baptism and the Supper of Our Lord. As to the sacrament baptism, that Church was not at all particular about it; in fact it was a decree of the Privy Council that a Probaptism was not necessary for salvation, and if a man believed it was not necessary, they could imagine with what little solemnity and devothey could imagine tion he would confer that sacrament, simply doing it because he was re With regard to the second Sacrament, the Established Church taught that Jesus Christ was not present on the altar at all, but if Protestants imagined He was, well, then He did them some good on account their pious imagination. Little had hitherto been done to attract people to the Protestant Church or to foster a spirit of devotion among its followers. There they would find no lamp, no Blessed Sacrament, no pictures or statues of the saints-nothing which would raise one's mind to Heaven. But let them enter the Catholic church. There was the crucifix, which illustrated to them the intense love which He had for His children; there was the Blessed Sacrament, and there, too,

could be seen the statues of the saints COMPARISON BETWEEN CATHOLIC AND

PROTESTANT CLERGY. The Catholic clergy, too, are the clergy of the poor, just as the Catholic Church is the Church of the poor. They constantly read in the press that the clergy of the State Church were the clergy of the rich, and there was noth ng very surprising in the fact that the Church of England had lost and was still losing caste in the country. The dissenting persuasions had increased in the poor, while the State Church had stood aloof and had not cared for them. In the Catholic churches of London they would see the rich and poor kneeling together offering up prayers to Almighty God, and each felt they were in their Father's House; they felt the Catholic Church was their mother, and it was their home. If they visited the mos fashionable Catholic church in London -he referred to the Oratory, at Bromp ton—there they would see lines of car riages waiting to take up the Catholic aristocracy. Yet, though it was fash ionable, it was still the Church of the poor, and, while there was worshipping at the altar the flower of the Catholi aristocracy, they would also see kneel ing at their side a poor man or woman in pauper's garb. Could they witness a similar scene in the fashionable Pro estant churches in London? If they went to St. George's, Hanover Square would they see the Protestant aristoc-racy and the Protestant poor kneeling side by side? No.

CATHOLIC MARTYRS.

In every century of the Catholic Church there had been heroes—Holy Popes, Bishops, Kings, monks and hermits, holy virgins and widows, and even in these latter days there have been heroes of the Church cannonized, including St. Vincent of Paul. St. Alphonsus Liguori and St. Francis of Sales, and only in the year which had just passed a Capuchin priest in Spain had been raised to the altars of the Church, and these saints, it must be remembered, had not been canonized through some whim or fancy of an in dividual. How many saints of Protestant Church were there? In the Book of Common Prayer" - and remember this work was for the greater part a translation of the "Roman Missal" that was used every day on the altars of the Roman Catholic Church-there was given a list of He would quote the testimony of one of the greatest liturgical author ities, Dr. Short, the Anglican Bishop of St. Asaph, who described the Book o Common Prayer as a translation of such of Rome as were free from all objection the Roman Catholic service. In the beginning of the Book of Common Prayer there was a Calendar of Saints. "Protectant saints?" they would perhaps, ask. No: they were Roman Catholic martyrs, some of them Popes, and some of them Bishops of Catholic Church. He would read the testimony of William Cobbett, a very staunch Protestant, who said, with regard to the Church Prayer Book and the Calander it contained :- "Their names are put here in order that their anniversaries may be religiously at tended to by the people. Who are these holy persons; some Protestant saints to be sure! No, not one with St. Luther, St Cranmer, St. Elizabeth the Virgin, but a whole list of Catholic bishops, and Catholic holy persons, female as well as male, several Vir gins; not the Virgin Queen, nor any one of the Protestant race. sight this seems odd, but the truth is the names so long revered by the people in order to keep them in better humour, and so lead them by degrees into the new religion. The Protestant Church had never once pretended to canonize any of its followers. It could not certainly canonize its founder, and decidedly not those to whom Cobbett refers, including "St. Elizabeth, the Virgin Queen." Why was this? Because there was not in any Protestant saint means of holines sufficient for that degree of sanctity which was necessary to make a saint He did not wish to be misunderstand. He did not argue, because the Catholic Church was holy in doctrine because it had the means of holiness to offer to all its members, and because it had shown it was holy in faith and doctrine and in the means of holiness in the sacra ments and channels of grace by having thousands of saints, that all Catholics were holy. Unfortunately there were very many Catholics who were not holy, and were not leading proper lives. Neither did he wish them to

imagine that he thought PROTESTANTS WERE BAD. Far from it; for many of them were testant person could not be refused his good, honest and upright. But this he living, even though he held that would say that those Protestants who would say, that those Protestants who were good and virtuous, who were leading good lives, were not good because of the Protestant religion. There was nothing in that religion to make them they were good because God gave the grace to all, and they had made use of it, independently of what the Church offered them. There were many Catholics who were a disgrace to their Church, but this fact did not take away the mark of holiness.

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ANGELS AND HEROINES.

Catholic Sisters on the Battlefield.

The death of General W. H. Gibson, says the Catholic Columbian, removes from active life a noble and heroic figure, one that contributed in no small degree to the forming of the history of the nation. He was distin-guished alike on the forum and in the field, and in the many public positions of trust and emolument to which he was called by a grateful commonwealth he acquitted imself with credit and signal ability. When the war broke out he was among the first in Ohio to organize a regiment—the gallant Forty ninth and became its colonel. It was the first organized body of troops to enter Kentucky from the North, and became the nucleus of that magnificent hos which afterward became the far-famed fighting army of the Cumberland From the banks of the Ohio to those of the Cumberland and the Tennessee; from Shiloh's bloody woods to the cap-ture of Atlanta—in all the marches, skirmishes and battles of that army he was never found wanting in the hour when duty called. His first battle was at Pittsburg Landing, where he had three horses shot under him and was finally carried off the field suffering from a terrible bayonet wound. Sub sequently he served under McCook Johnson and Wood, and was com mended by every superior in the re ports of all the campaigns and battles in which he took part.

Although in later years a regularly censed preacher of the M. E. church. his religious environment did not con ing him fanatical on his attitude to ward the Catholic Church; and the Apaists of to-day and their ilk received but scant countenance from him.

VIEWS ON THE CHURCH. In an address delivered at a public celebration in the Columbus City Park some years ago General Gibson ex-pressed his views of the Catholic

Church. He said : "When I was a young man (of course I am a young man yet, but when I was a younger man), before the great struggle between the North and South, I must say that I was some what prejudiced against the Catholi-Church. I used to picture to myself heaven. I imagined it was a grand palace, grand beyond description, be cause it was the dwelling place of the King of kings, the Lord of lords, as well as of all good Protestants. Of course, I couldn't see any reserved seats for Catholics. They, in my

pinion, had no business there. Well, the cry came, 'To Arms,' and presume it is hardly necessary for me tell an Ohio audience that I had the nonor of commanding a regiment, the Forty Ninth Ohio Volunteers. After day's engagement with the enemy, in which my regiment took an active part, and after our forces were badly beaten l looked out from headquarters, which were located on an eminence upon the scene of the conflict, and through the field class I could see black robed figures going around among the vounded and dying soldiers. I immedi ately ordered my aide-de-camp to go down and see who those black robed figures were, and report as soon as pos He soon returned, almost breathless, and exclaimed: 'Oh, gen eral, it was a heartrending sight The figures are those of Sisters of Charity, who are going around ministering to the wounded and dying

"The self-sacrifice of these noble bands of women would bring tears to the heart of a stone. I was amazed. and concluded to make a personal in vestigation. I went down into the scene of the great conflict, accompanied y some of my staff officers. I didn't have to go far before coming across A BLACK ROBED FIGURE

that was cold in death. This heroine of heroines died at her post. She was not regularly mustered into the ser vice; she received no pecuniary com-pensation; but oh! what a reward will be hers. This noble woman was called to her eternal reward. Hei companions were still engaged in succoring the wounded and dying.

"When I saw this with my own eyes on that eventful day I returned thanks on my bended knees to the Omnipotent God for opening my eyes to the sublime grandeur of the Roman Catholic Church. Those grand women did no ask the suffering soldier to what Church he belonged, or whether he belonged to any; neither did they stop to inquire the side to which he belonged. They were performing their God giver mission. They aided those who wore the blue and the gray alike. The black and the white were all treated alike by them. I had the great pleasure of witnessing some members of this order, subsequently, in our nospitals nursing with their tender hands the suffering soldiers. braved all dangers, and had no fear of contagious diseases. Oh, how of en have I prayed since that God may for give me for my first impressions of the Catholic Church! I saw that Church in its true light that day on the battle field. I saw heaven as I now believe it really is, and I saw it in one of the largest apartments, one I never in my imagination saw before, the Catholic apartment.

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ETERNITY.

No subject concerns us so much as Eternity. Our existence is slipping away from us with the passing years and each hour brings us nearer to the mysterious "Hereafter." But, what is Eternity? What can we know about it? It is only by comparisons with Time that we can attempt to get even a glimpse of anything like it. Eternity, like Time, is duration of exstence; but, unlike Time, it is with out beginning, without end, and without succession. In this strict sense, God alone is Eternal, for He alone had no beginning: "I was set up from Eternity." (Prov viii., 23) "Blessed art Thou, O Lord, the God of Israel, our Father from Eternity to Eternity." Par. xxix., 10.) In a broad sense, existence which had a beginning but shall not have an end, is called eternal. In this sense, angels and men have Eternity before them - the duration of whose existence, however, s better called--sempiternity.

Having no experience of anything that does not come to an end, we have great difficulty in trying to imagine never ending existence. We observe never ending existence. in this world that some things last longer than others; but we have an instinctive conviction that, however long they last, they must come to an end. We know that the sun, moon, and stars which we see, are the same Garden of Eden, and that have witnessed the long series of events which make up the world's history; yet we feel that they, too, "shall perish." With the Psalmist our reason says: "Thou, & Lord, foundest the earth; and the heavens are the works of Thy hands. They shall perish . and all of them shall grown old as a

garment; and, as a vesture, Thou will change them, and they shall be changed." (Ps. ci. 26, etc.) The nearest idea of a never-ending

existence, which we can obtain, seems to be that given by imagining million. of years added successively to others. and that this addition and succession will never cease. This, certainly, would be never ending existence; but, it would not be Eternity; for the never-ending existence of Eternity is without succession. Duration without succession is wholly outside of our xperience. Time, of which alone we have knowledge, is essentially a succession of rational parts of duration. seconds, minutes, hours, days and nor the, regularly and uninterruptedly tollow each other; and thus, years and centuries come and go. there is a "Before" and "After" in separably attached to every event in this world This succession is not known in Eternity. In it there is either Past nor Future. It is always Now-a never ending Present. Time is measured du ation; Eternity is unmeasured. They are like each other only in the fact that they are both duration; in every other respect, they are the opposites of each other. Eternity is all Present, that part of time which we call Present, is so impercep tible, that Time might almost cribed as :- duration past and future The tick of a watch is the full measure of all the present time we ever have That watch tick is the slender link that joins the Past to the Future. Time omes to us in fragments so small that before we can count it, each fragmen sgone. Each tick of the watch marks he flight of a moment from the Future nto the Past. It is as if one boundles cean were emptying itself into an other through the eye of a needle The drop in the needle's eye is all the Present we ever have. It rushes with ghtening-speed from the Futureflashes past us while we hear the click of the watch-and is already swallowed Time is Past and Future joined to gether by an almost imperceptible Present. For convenience, we use a false notion of present time; as, when we

speak of the "present hour," or the "present day," etc. As we never have more than a fraction of a second present, it is plain that, in such ex pressions, we count, as present, a por tion of the past and a portion of the future.

Eternity is the very contrary of Time in this-that it has no Past, no Future, and is all Present. This ex plains why God said to Moses: am Who am;" and why He spoke of Himself as—"He Who is." (Exedus iii, 14.) Our Lord, too, spoke of Him-self in like manner: "Amen, amen, I say to you, before Abraham was made, I am." (John viii., 58) God spoke of Himself as existing in the Present only; for, "He is the High and the Eminent Who inhabiteth Eternity." (Isaias, lxvii., 15.) It is impossible for us to have a sat-isfying conception of an existence that

is all Present. We may get nearer to an idea of Eternity by supposing all means of measuring time to be absent By the rising and setting sun, we count days, weeks, months, and years; and by the circuit of the earth round the sun, we have the succession of seasons. Now, if we suppose the earth to stand still say at midday in midsummer-and that all watche and clocks are destroyed, — what then would become of Time? To then would become of Time? To the question: "What time is it?" there could be no answer; for there would be no Time. There would be no change of hours; no change of seasons; -- it would be always noon always summer. This mode of existence, unmarked by the changes which belong to time, gives but an imperfect notion of Eternity, for a succession of events and of actions, on the part of those so existing, would still remain. But, we know from experi-Minard's Liniment Cures La Grippe. ence, that even the succession of

our attention is withheld from it by intense and engrossing pleasure. When everything goes well with us and we are intensely happy, both the flight of time and the succession of events are unnoticed by us. On such occasions, we have looked at a watch, and have been astonished at the passage of time. If, then, we add the allabsorbing happiness of a blissful Eternity to our idea of never ending, unchanging, duration, we catch a nearer

events is almost annihilated to us when

ent. Eternity has to Time the relation which the center of a circle has to its circumference. That indivisible point corresponds to each and every point in the circumference. So, eternity is the ever-stationary Present co - existing with and corresponding to each and every moment of Time - yet is, itself. indivisible.

glimpse of that Eternity which has no

Past, no Future, and is wholly Pres

But though we find it difficult to think of the nature of Eternity-Eternity is more natural, and, consequently, more agreeable to us than Time. The oul, made for Eternity, is ever chafing against the restraints of Time, and is pleased with the thought of Eternity The idea of endless existence, co pletely Present and unfettered by Past or Future, delights the soul; whilst, on the contrary, the ever shifting intability of time bound existence is repugnant to it. The soul never loses the consciousness of that eternal existence for which it was created; hence the flight of Time, hurrying it to its earthly goal, does not alarm it; the certainty of death does not destroy the happiness of our temporal life. soul feels secure in the instinctive cer rainty that death cannot touch it-that Eternal existence is its inheritance. For this reason man is prodigal of time; his gaze is ever turned to the tuture : death finds him still planning for the continuance of his existence whether he be saint or sinner.

Whilst the body withers, the youth fulness of the soul remains. which destroys the powers of the body, but increases the powers of the soul so that the mind or soul of man is never so well fitted for living as it is when death separates it from the body. Who can think of a Shakespeare, a Newton, or a Gladstone and not be convinced of this fact? Age, accidents, and disease may lay siege to the body; but, as the eagle, when attached in its home on the precipice, mounts with a proud swoop to the sky, leaving the broken eyrie behind-the soul, driven from the shattered body, soars upward unharmed, unheeding, and untouched. -J. McK. in Catholic Review.

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THE CHOSEN FEW

"To you it is given to know the mystery of the kingdom of God; but to the rest in par-ables: that seeing, they may not see, and hear ing, they may not understand." (St. Luke vill. 9.) These are very important words

which we should lay deeply to heart. Their meaning opens out the more we study them, and we would do well to spend a little time in finding out whether we come under the condemna tion or not. Let me try to assist you in your examination. Our Lord was a personage that was

constantly surrounded by crowds of men and women who were impelled towards Him by many and various motives. His famehad spread throughout the country, and He was regarded by all as a great man; but all were not equally impressed as to the kind and extent of His greatness. Hence it was extent of His greatness. Hence it was that some came out of pure curiosity, some to receive a favor, while a few we may believe were led to Him by a lesire to learn from His lips a higher desire to learn from His lips a higher doctrine than any they had hitherto been taught.

Now, with such a motley gathering always around Him, our Lord could not but speak cautiously on subjects so new and difficult to be understood by His hearers. He was only carrying out His own cammand, "Give not that which is holy to dogs: neither cast ye your pearls before swine." Our Lord in thus acting only did what was reasonable as well as merciful. He acted reasonably in that it would have been the height of folly for Him to use words above the native understanding of the majority, who would estimate His teaching as the babbling of one not wholly in his mind. He acted mercifully because He thereby freed them from the penalty attached to the nonfulfilment of their duty learned in these discourses; for not plainly being told the will of God, they could not be brought to account for any neglect in its carrying out. Our Lord says, "To you it is given to know the mystery of the kingdom of God : but to the rest in parables." Here we have the antithesis "you" and "rest." The "you" refers directly to the Apostles, and indirectly to all who are in the same condition of mind and heart as theirs. the "rest" are to be understood those who are either antagonistic to the divine word, or who are too steeped in sin and ignorance of anything nobler than pandering to the wants of the body and the demands of the passions, to be prepared to receive the revelation that God makes of Himself and of our obligations to Him. Yes, brethren, the heart and the intellect must be in a suitable condition before we may expect to benefit from anything that God makes known regarding Himself or

not effect anything. In order for us to rise to the supernatural, we need the assistance of the Holy Spirit, whose work it is to fill our minds with supernatural thought and desires, and with our individual co operation to accomplish in us whatever God has designed from all eternity. The Apostle St. James tells us that "Every best gift and every perfect gift is from above," and surely there can be no more best and perfect gift than the divine whisperings of the Spirit of God. This is the reason why the vast mass of mankind in general, and Christians in particu ar, seem to have so little concern with the things pertaining to the soul. They seldom or never hear the voice of God or conscience, instructing them as to the means of salvation, or illuminat ing their minds for a clearer and larger grasp of the truths of our holy faith. They always appear to be stupid and indifferent on any subject not having a direct reference to the things of this life. This, brethern, betrays a sickly state of our spiritual We who are born again by nature. the waters of regeneration and nour-ished by the other sacraments of the Catholic Church, and possessing so many helps for attaining to a high degree of sanctity, should, if we use them rightly and persistently, rise day by day to a clearer and fuller perception of the divine mysteries, till we come after death to the perfect and omplete vision of God in Paradise. There is no excuse for us. If we do not co-operate with the grace of God, then we shall share the lot of those of whom it is said, "But he that hath not, from him shall be taken away even that which he hath."

Man of his own natural powers can-

Enters a Convent.

Miss Ruth Burnett, of Boston, who is connected with some of the most prominent families in that city, and who was converted to the Church about a year ago, received the veil at the Convent of the Sacred Heart in Albany, last Thursday. Miss Burnett is an intimate friend of Mrs. President Cleveland, and stands very high in her esteem, so much so that "Baby Ruth" was named after her. Mrs. Cleveland was invited to attend

the ceremonies at the convent by Miss Burnett, and wrote a most pleasing letter of acknowledgment wishing her much peace and happiness in her religious work, and expressed great pleasure that she had found joy and

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EARTH WITHOUT HEAVEN.

A REMINISCENCE.

Go to the raging sea, and say, 'Be still'. Bid the wild, lawless winds obey your will: Preach to the storm and reason with despair. But tell not Misery's son that life is fair." KIRKE WHITE.

No, do not tell Misery's son that life is fair to others while it is so deeply sad to him, unless you can speak to him, at the same time, of that other life where all will be compensated, where the wicked will cease from troubling, where the weary will rest, where the mourner, who has gone on his earthly way weeping, will see his sorrow turned into joy, and the parted ones will meet again in the light of God's presence. There are lives on which, without these thoughts, without this faith, it would be heart-breaking to dwell. With them it is possible to do so, and to derive benefit from it.

heaven, and we mean to scramble for watched for years, and had she not, though ignorant and slow of apprehen sion, fully appreciated such consolation, it would have been as easy to say to the raging sea, "Be still!" as to have calmed her grief; as wise to have preached to the storm as to have told that child of sorrow that life could ever be fair to her. She inhabited one of the poorest cottages in a village where I once lived. Her husband was a com-mon laborer. She was herself a hardworking, hard-featured person, tall and bony, with a sallow complexion and a heavy, projecting brow. Her appearance was anything but prepossessing at first sight, but to my mind there was an expression in her face which redeemed its plainness. The smile was pleasing though sad. I used to meet her carrying heavy pails of water, and doing all kinds of fatiguing work, but it was some time before we made acquaintance. At the village school I had often noticed her daugh ter-a thin, dark eyed, intelligentlooking girl of fourteen; another, two or three years older, lived also at home. The former seemed only deli-cate: the latter, pale and sickly.

left off going to school they seemed to keep aloof from every one. One day I called on the mother. She was, as usual, hard at work scrubb ing the floor, but she stopped in order to talk to me; and this was the first of many conversations I had with her. It was not, however, from herself I learnt that her marriage was an unhappy one; that she had suffered much from her husband's unkindness. Others told me so. He used to go away and remain absent for days, spending his money in drink, and, when he was penniless, came home. How she managed to live and to sup port her daughters was a wonder. To be sure, she was never idle for a moment, and there was hardly any sort of work she did not accept. She told me that her girls were not strong enough to go to service. They were clever with their needle, but it was not often that they got any sewing to do. What they were fond of was fancy work, and they were trying to obtain employment from a shopkeeper in the neighboring town.

Both had a melancholy expression of

countenance, and when the younger

I enquired if they were at home. "No," she answered; "they had gone out for a walk." And then, with some hesitation, she opened the door of a tiny back room behind the kitchen, and said, "They calls this their own room," and then added, "You see, they likes to be by themselves."

I looked in, and was struck with the effort that had been made, with the smallest possible means, to give to this little room an appearance of refine ment. The walls were ingeniously papered with a variety of odds and ends, and ornamented with prints cut out of newspapers and framed with colored paper. There was no fire place, but before the small-paned window hung a curtain made with faded pink and white gauze. On the table several books were arranged in nice order, and in the centre of it stood a jar filled with flowers. Some fancy work and bits of embroidered muslin were lying on a green, faded, three legged sofa. Poor as were the attempts at beautifying this tiny sit-ting-room, they had succeeded in giv-ing it an appearance quite out of character with the wretched abode to which it belonged. The mother said to me, in a tone that was half compla-

cent and half apologetic:
"You see they be like that. It pleases them to make things look geneel. I should not mind it if they was happy. But they do want to go away and keep a shop somewhere together They be not happy here, poor lambs they was always tenderlike, so to say My eldest daughter she married a soldier, and has been gone from me these many years. She is now in India. But these girls mope, you see:

they are ashamed at home. they are ashamed at none.

She did not say of what they were ashamed. Was it of their drunken father, or their poor, illiterate, hardworking mother? I know not; but there was a sort of desponding tender-ness in that mother's love which went to my heart. I tried to make friends with the girls, and found them shy and reserved. I heard that they were attentive to their religious duties, and very fond of reading. They had perused over and over again all the books in the little village lendinglibrary. Had they read them to good purpose or had the glimpses some of them afforded of more varied and refined modes of existence than their own tended to foster the morbid depression they seemed to feel. I cannot

say. I have sometimes wondered if it

is not hard to place in the hands of those who have no prospect of enjoy ing them descriptions of all the beau ties of nature and art, to awaken longing that cannot be satisfied, and excite

tastes that will never be gratified. I think it is very hard, unless we re-mind them at the same time that eye has not seen, nor ear heard, nor has it entered into the heart of man to conceive what God has prepared of beauty and of bliss in heaven for those who love Him.

Yes, the thought of heaven! With it the laborer in the dark mine or the dweller in the foulest alley may read, without envy or despondency, of the most enchanting scenes on earth. Without it, how can be help feeling what a speaker expressed, a short time ago, at a meeting of Communists some-where abroad? "Gentlemen," he said, addressing the freethinkers around him, "you have done away with hell, and we thank you for it; but you have also taken away from us

to enjoy. The charms of very lovely scenery were within their reach. From their cottage door they looked on woods and fields, the distant glimpses of the blue sea. Wild flowers decked the pathways they trod - in the spring a shower of white and pink blossoms, in the summer no end of roses, in the autumn the gold and purple of gorse and heather, in the winter an abund ance of coral berries : and always luxuriant evergreens decked the cottage gardens, and adorned the nooks and corners of their native village. may have had many happy hours which no one knew of but themselves, and now they lie side by side in the churchyard!

I had planned to improve my acquaintance with my poor friend's children; to direct their reading into a channel which would counteract morbid tendencies; to lead them to appreciate more than they appeared to do their mother's unwearied devotion to them; but before I returned to the place, which I was then leaving for some time, God had removed them from this world. Within a few days of each other both died of a fever. They had received the last sacraments. and peacefully breathed their last. can never forget my first visit to the cottage after my return. The look of that mother's face - it was strange that what had been so sad before could be yet sadder. She did not speak at first, but led me to the door of their room, and threw it open. Nothing in it had been altered. The books were in the been altered. The books were in the same place, the unfinished fancy work lying on the sofa, dead flowers in the

"I think I see them," she said, "when I look at their bits of things. They was not happy here, poor lambs. hope they be in heaven now; but I misses them day and night. There misses them day and night. seems, you see, nothing to live for

The room remained in the same state until some time afterwards, when the house, being deemed unsafe, had to be pulled down, and the tenants moved to another cottage. During my brief sojourn in the neighborhood I often

saw the broken-hearted mother. TO BE CONTINED.

The Age of Fads.

We in Canada have hitherto been comparatively free from the wild theories of would be social reformers. Practically exempt alike from the the millionaire and the pauper, our economic conditions have little in them to encourage the blatant doctrinaire who seeks to abolish social ills by tearing down the whole fabric of society and rebuilding it after his own plan. The vagaries of Henry George and other Socialists have there fore attracted but slight notice on our side of the line. It was not to be expected, however, that with the air of Europe and the United States sur-charged with Socialism we could long escape the infection. In point of fact Georgeism has been advocated in a desultory manner by a popular Canadian writer for some years past. Lately it has been taken up regularly and systematically by a journal published at Hamilton, Ontario, and and devoted ostensibly to the cause of temperance. It it a regretable fact that outside of the Church many of the most zealous temperance workers evince a strong predisposition towards crankiness and an inclination to adopt all manner of fads. Such a disposition on their part can only redound to the discredit and the injury of the temperance cause. Many of Rs friends will hold aloof from it rather than give indirect aid to the odious "new woman" movement and to Socialism. And of all the theories that should seem to us repugnant to the Canadian people, Georgeism, we should think, ought to be most so. Canadians are pre-eminently a people who own their own land; and any system that proclaims that for this reason they are robbers who ought to be despoiled — that the ground from which the country farmer by the labor of his own and his sons' hands ekes out a far from luxurious living for his family should be taken from him by the Government - ought to, and will, have little countenance from sensible Canadians. - Antigonish Casket.

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A HINT TO THE HEADS OF FAMILIES.

No one who observes the behavior of mankind can be surprised at any man ifestation of inconsistency. It is only when something monstrously antagonistic in theory and practice is brough to our notice that we are constrained to exclaim, "Consistency, thou art a jewel!" The tendency is to become indifferent regarding anything that is common. We regulate by law the sale of gunpowder, the administration of poison, because these things are likely to cause destruction of property and to endanger life; but we are utterly endanger life; but we careless of dangerous reading which is calculated to undermine character, up root faith, destroy virtue and ruin immortal souls. The power for evil exerted by the press is incalculable how inefficient are the measures taken to cure it. There are disorders which can be cured only by the moral sense of the public; and the one of which we write is likely to increase, for the rea the good things of earth, as there is nothing to look forward to beyond it."

The poor girls I was speaking of discussed everywhere nowadays would were not, however, debarred from some of the pleasures which reading helps us through the mails twenty five years

But, whatever may be the public standard of morality, Catholics can have no excuse for "doing as the rest of people." The principles by which they are bound to regulate their lives are unalterable. If a book or a news paper is an occasion of sin it has to be given up or let alone, no matter how popular it may be. As Bishop Hedley observes in a recent pastoral: "You can not read about, dwell upon, or en tertain in your heart and thought, any scene, description, sentiment or feeling, which it would be wrong to put into act, or which urges and leads to sinful act. All such reading and in dulgence of the imagination is sinful either because they set up sinful thinking, or because they lead to sinful acts,

or for both reasons."
At a season when recreation is largely confined to reading, it behoves the heads of families to examine into the sort of literture that comes to their homes. No father or mother with the least sense of responsibility would allow a child to associate with criminals And yet the secular papers, which are accessible to the youngest members of the family, are filled with reports of all sorts of crimes. In many cases these reports are so detailed as to corrupt the minds of youthful readers and incite them to acts of immorality. As for books, some of the most popular are at least dangerous reading. Parents who prefer to have their sons and daughters 'unspotted from the world' than followers of its fashions will banish all such literature from their homes as they would exclude criminals. If it be dishonorable and demoralizing to associate with dissolute men and women it is certainly to no one's credit or profit to form their acquaintance in books and newspapers which reveal their corrupt minds and describe their shameful deeds. - Ave Maria.

Proof of the Existence of the Soul.

According to the opinion of physic-

ians our body changes itself—wastes away and is renewed—in the course of every seven years, so that a person who should live to be seventy, would have built up his physical frame work and lost it not less than ten times. Yet he could remember in his old age events that happened to him when he was a boy. Now, how could this be, unless his perishable body by means of its senses conveyed the knowledge of them to something lasting within him, some thing not subject to change and de struction? The body that went with him to school is all gone, yet the studies that he made, the games that he played, the companions that he loved, the accidents that he met, the pains that he suffered, the pleasures that he enjoyed—these are all as present to him as the day they were first known. The body in which he en-countered them is gone, but the spirit remains-that something within him that is his intimate self-his soul.

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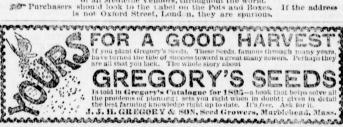
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C.M. B. A.

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The above Branch was organized by District Deputy C. Dandelin, assisted by Chancellor A. H. Spedding, P. R. yndds, J. H. Feeley, L. N. Routhier, T. P. Tansey and visiting Brothers of several city branches on Feb. 1. This branch is established in a large parish and will within a very short time have a good membership.

After organization addresses were delivered by the visiting officers, on the duties of officers and members, and at the close of the meeting each member promised to hand in the application of a friend at the first meeting.

The following are the officers selected : The following are the officers selected:
Spiritual Adviser. Rev. Auguste Lalasse
Chancellor, S. McDuff, M. D.
President, François Xavier Lenoir
First Vice President, Theophile Bienvenue
Second Vice President, George Paquette
Rec. Sec., L. A. Picard
Ass't Sec., Divier Genest
Fin. Sec., Jos Edmond Mailloux
Treas, Pierre Corbeil
Mar. Louis Charbot
Guard, Alphonse Charette
Trus. for one year, Geo. Paquette, A. Charette and O. Genest
Trus. for two years, A. Lenoir, L. Charbot

Smoking Concert.

Trus. for two years, A. Lenoir, L. Charbot

Smoking Concert.

There comes to us from Toronto an account of an entertainment given by Branches 15 and 85, to publish which is a real pleasure. The members of these branches must indeed be imbued with the true C. M. B. A. spirit. They wish to see the society prosper, and to this end have taken steps to make the meetings interesting and instructive. This is most valuable work indeed, for where branches confine themselves strictly to the order of business, year in and year out, the meetings oftimes become monotonous; a poor attendance follows, and many of the members hold connection with the C. M. B. A. by merely sending in the amount of their assessments and dues.

At the concert held by the branches above mentioned, on Jan. 30, the city branches were all well represented, many friends of the members being also present. In point of numbers as well as regards the excellence of the programme it was the most successful ever held by the association in Toronto. As a result many applications for membership are already coming in and there is a prospect that the membership of Branches 15 and 85 will, erelong, be doubled. The cigars, pipes and refreshments were of a high class and given gratis to all. The concert commenced about 9 o'clock preceded by an opening address by the chairman, Brother P. J. Rooney, a member of the Executive Committee and one of the most enthusiastic C. M. B. A. workers in the Queen City. Addresses were also delivered by Fathers Hayden and Ryan and Bro. Kernahan. The speakers in apt lan gauge placed before the large assemblage the great advantages of belonging to such a society as the C. M. B. A. which is considered the best of its kind. They also impressed upon their hearers the duty of providing for their families — sons for their agreed parents, and husbands for their wives and little ones — so that they may be armed against poverty in case the dread messenger pays them a vivil. The great success of the concert is due to the efforts of floros O'dea Closkey.

All who were present are anxiously looking forward to the time when a similar enertainment will be again given.

Pleasant Affair at Owen Sound. At the regular meeting of the C. M. B. A. Branch 212, Owen Sound, Monday evening, Jan. 14, 1895, after the regular routine of business had been dispensed with, the Rec. Sec., Mr. Wm. Mcffett, and Fin. Sec., Mr. John McClarty, were taken very much by surprise by being made the happy recipients of two beautiful presents.

Clarty, were taken very much by surprise by being made the happy recipients of two beautiful presents. The President of the branch, Mr. William Schwan, whose intention it was to have made the presentation, being absent through illness, his place was filled by the President of the fleiler, W. H. McClarty, who expressed the sentiments of the members of the branch with a great deal of wit and humor. He said words could not convey any idea of the esteem in which they were held, and the articles presented are only one thousandth part the value set on the duties they had so ably performed during the past year. Their manner was pleasing, their work highly satisfactory, and, addressing Bro. W. Moffett, who was the recipient of a fine clock of rare structure (such as will never armish), he hoped that he (Bro. Moffett) would continue in the tuture as in the past, like the clock, unternished; and should they be his late.

or to remove to other lands, When he looks at these hands To learn the time of day. Just then to think of O. S. C. M. B. A.

Just then to think of O. S. C. M. B. A.

Then taking the attention of Brother John
McClarty, who was the recipient of a splendid
silver sugar bowl and spoon stand, he said that
in the performance of his duties, difficulties he
would meet. But just to remember the sugar
howl and take the bitter with the sour.

Brothers Moffatt and McClarty expressed
their surprise and thanks in very appropriate
terms.

At the last regular meeting of Branch 223, Springhill, N. S., the following resolutions were moved, seconded and unanimously adopted:
Whereas it has pleased Almighty God in
His infinite wisdom to call to her eternal re
ward, Mrs. T. Gould, of Shediac, N. B. beloved mother of our esteemed Brother, Jude

ward, Mrs. 1. Our esteemed Brother, Jude Gould be it therefore Resolved that this branch extend its sincere sympathy to Brother Gould and his afflicted relatives in this their hour of sorrow And be

relatives in this their nour of sorrow. And see it further.

Resolved that these resolutions be recorded on the minutes of this meeting, a copy be sent to the CATHOLIC RECORD, Acadian Moniture and Springhill Advertiser for publication.

R. J. McDonald, Rec. Sec.

R. J. McDonald, Rec. Sec.

At a regular meeting of Branch No. 60, Dublin, on Feb. 6, 1895, the following resolutions were proposed by Joseph Dinnen, seconded by Thomas Kale, and unanimously adopted:

That in view of the death of Thomas J. Downey, brother of Father Downey of Stratford, and eldest son of our worthy and respected Brother, Stephen Downey, Eq. we hereby tender to Brother Downey and family our most sincere sympathy in this their hour of affliction and irreparable loss. And also to deceased's wife, who adorned his too short life and beguiled his toils—the bride of five short years ago, when in the spring-time of life, to her charmed vision, fancy wove in rosy hues its web of hope and sunshine, but who now bows before the mandate of that mysterious power that giveth and taketh away. Blessed are they who die in the Lord, they rest from their labors and their good works follow them.

He was a man of comprehensive views and sound indgment; in public, of modest and retring disposition; in private, affable, courteous; his language simple and elegant, impressive and sincere. His was a heart that knew no guile, a life above reproach, a character beyond suspicion. Thus in his short, but well-spent, life he gathered honors for his name and garlands for his grave.

Resolved that these resolutions be spread on the minutes of this branch and a copy forwarded to the Catholic Record, for publication. Also a copy to the widow, and one to his lather, Brother Dewney.

James Jordan, Rec. Sec.

two Freethinkers. The Freethinkers are Dumas and Lacour.

C. O. F.

Visit of the High Chief Ranger and High Secretary to Toronto.

Visit of the High Chief Ranger and High Secretary to Toronto.

Saturday last, the 2nd inst., was a red letter day in the annals of Catholic Forestery in Toronto, the occasion being the first visit of Bros. Thos H. Cannon, barrister-at-law, Chicago, High Chief Ranger, and Theo. B. Thiele, late of Custom's House Department, Chicago High Secretary. Both gentlemen, who, for the prefeeding ten days had been visiting the local courts in Queber, Montreal and Ottawa, arrived in Toronto on Saturday morning. A committee from the local courts met them at the station, and escorted then to the Walker House.

After the wants of the inner man had been supplied they were driven around the city, viewing the principal places of interest, etc. A visit was also made to His Grace the Archbishop, who received the visitors and their escorts in his usual kindly and genial manner. His Grace commended the work being performed by Catholic societies as being productive of much good, both financially and socially, encouraged the C. O. F. in its work and wished it progress. His Grace showed himself thoroughly posted on Catholic fraiernal matters, and made a profound impression on Brothers Cannon and Thiele in fact, both gentlemen afterwards remarked that Toronto was indeed so favored in the person of their ecclesiastical head, that the body could not but prosper, also saying that one of the most pleasing memories they would bear away with them of their visit to Toronto was the half hour spent with His Grace at St. John's Grove.

The day was spent in sight-seeing and financial institution of Toronto.

Both gentlemen were much surprised at the extent of the commercial enterprise of Toronto, and were particularly interested in the large manufacturing establishment of the Gendron Manufacturing Company, whose manager, Brother L. V. Dusseau, is Treas urer of Sacred Heart Court: here they saw the various stages through which a carriage bicycle and hammock passes in its process of manufacture from the raw material to its perfect state ready to plac

way Company, Osgoode hall and the Legislative buildings were also visited and commended.

RECEPTION BY COMBINED COURTS.
At 8 p. m. a reception was given by the united courts of Sacred Heart and St. Joseph, in the rooms of the former. Brother Ph. De Gruchy occupied the chair and Brother W. T. J. Lee, the vice-chair. Upon either side of the chair were seated the distinguished guests of the evening and Bros. Jno. Neander and Jno. Cadaret, Chief Rangers respectively of Sacred Heart and St. Joseph's Courts. The body of the large hall was filled with the members and their friends, who had come together (on two days' notice) to unite in honoring Bros. Caunon and Thiele as gentlemen who had ever been foremost in advancing the C. O. F., and who were then enjoying well earned honors as the highest executive officers of an order composed of 30,000 members, meeting in over 500 Courts, with ramifications extending from the shores of the Atlantic to the borders of the Pacific ocean. They also desired to become personally acquainted with their chiefs, and to receive advice, strength and encourage ment frem their words.

The chairman in his address of welcome and in his introduction of both gentlemen to the meeting, took occasion to give many instances of the poculiar titness of both gentlemen for the positions they held. They were men of standing and of rank in the city of Chicago, and in honoring them the Catho lic Order of Foresters had shown that they recognized and appreciated true ability and integrity. He predicted that an Order possessing a High Chief Ranger, with the personal magnetism, commanding appearance, courage and eloquence of Thos. H. Cannon, and a High Secretary with the business ability, adaptability, indomitable energy and capacity for work of Theo. B. Thiele, must advance in bounds and strides, and succeed beyond their most sanguine expectations.

Bro. Cannon spoke at length, outlining the aims of the order and its objects, also

Bro. Cannon spoke at length, outlining the aims of the order and its objects, also defining its place in the fraternal society world. He spoke of the good work that had been performed by the order, the vast amount of distress it had relieved, and the comfort it had brought into many homes when the bread-winner had been removed by death. With pride he pointed to the fact that \$1,000,000 had been expended in death benefits alone during the past nine years, apart from the sick and funeral benefits paid by local courts.

The speaker expatiated upon the educational influence of the court rooms; as a training school for public speaking it could not be excelled. Bro. Cannon spoke at length, outlining

The Catholic Order of Foresters also solidified its members into a compact body, bound together by ties of Catholicity and brother-hood; keeping waverers steadfast in the Faith; encouraging the despondent and patting new life and vitality into the weary. He exhorted all to study the constitution, to obey it implicitly and in its entirety, and to give a loyal and hearty support to their local officers. A high tribute was paid to sister Catholic societies, and to the work they were doing. Concluding Brother Cannon said the noble work of the order in the past would be more than duplicated in the future. The changes made in the constitution would make a new era for the order. In thanking the members for the hospitality extended to himself and his colleague, he paid a tribute to the Canadians generally in this respect and promised to again meet the Torouto brethren and spend, if possible, more time with them. He eulogized both Sacred Heart and St. Joseph's Courts for the business like methods and spromptness of their dealings with the High Court, and paid a deserved compliment to the officers for attention to their duties.

Bro. Cannon's remarks were replete with advice and connect and the cannel and the content and the complement to the officers for attention to their duties.

That in view of the death of Thomas J. Downey, brother of Father Downey of Stratford, and eldest son of our worthy and respected Brother, Stephen Downey, Eq. we hereby tender to Brother Downey and family our most sincere sympathy in this their hour of affliction and irreparable loss, And also to deceased's wife, who adorned his too short life and beguiled his toils—the bride of five short years ago, when in the spring-time of life, to her charmed vision, fancy wove in rosy hues its web of hope and sunshine, but who now bows before the mandate of that mysterious power that giveth and taketh away. Blessed are they who die in the Lord, they rest from their labors and their good works follow them.

He was a man of comprehensive views and sound indigment; in public, of modest and retiring disposition; in private, affable, courteous; his language simple and elegrant, impressive and sincere. His was a heart that knew no guile, a life above reproach, a character beyond suspicion. Thus in his short, but well-spent, life he gathered honors for his name and garlands for his grave.

Resolved that these resolutions be spread on the minutes of this branch and a copy forwarded to the CATIOLIC RECORD, for publication. Also a copy to the widow, and one to his lather, Brother Downey, and one to his father, Brother Downey, and one to his father, Brother Downey, and one to his first vice-prea. W A Toher, second vice press D Fitzgrand ree, see D J Go-dwin, in see M Goodwin, treas J R Multigae, mar Wan, Desjartine, grand J J O'Hagan, trus, M Power and R Herrington.

Out of thirty—seven living members of the French Academy, known as the Immortals, thirty—two are professed Catholics, three are Protestants and Catholics, three contents are professed Catholics, three are Protestants and Catholics of the structure of th

assured the members that Bro. Cannon and himself would bear away with them to Chicago pleasing memories of their brief Canadian trip, and not the least pleasing of these would be the recollections of their one-day visit to Toronto and to her members of the C. O. F.

David A. Carey, Grand President of the E. B. A. in response to a call from the chair, in the course of an able speech accentuated the words of advice given by Bros. Cannon and Thiele. and spoke of the pleasure it gave him, as an officer of a sister Catholic society, to be present that evening. He testified to the friendly spirit Catholic organizations hope to the C. O. F., and trusted the same would ever continue.

friendly spirit Catholic organizations byre to the C. O. F., and trusted the same would ever continue.

Bro. W. T. J. Lee in well chosen words, moved a vote of thanks to the preceding speakers, seconded by Bro. R. Howorth.

After a short intermission spent in introductions to, and conversations with Bros. Cannon and Thiele, an adjournment was made to the adjoining room, to participate in an OYSTER SUPPER.

Two long tables were spread adown the length of the room, and around these gathered about one hundred members and their friends. Bros. Ph. De Gruchy, and W. T. J. Lee presiding as toast makers. Both gentlemen were in their element, and jest, speech, song and story made the hours rapidly fly.

After justice had been done the vlands provided and the bivalves disposed of, the following toast list was entered upon: "The Pope," "The Queen," and "President of the United States." Our Guests, the High Court officers." Bros. Cannon and Thiele responded in able and witty speeches, showing they were as much at home in post prandial oratory, as on the lecture platform or in the court room. "Canada, Our Home." called forth an able and patriotic speech from W. T. J. Lee. "Sister Societies," could desire no better respondents than D. A. Curey for the E. B. A., and Jas. E. Day for the C. M. B. A. "Oursolves." called to their feet Bros. John Kendler, C. R., St. Joseph's Court. Both gentlemen made capital speeches, excloling their respective courts, eulogizing the order and its executive officers, Bros. Cannon and Thiele.

Songs by Brothers Fletcher. Wright and

Thiele.

Songs by Brothers Fletcher. Wright and Howorth, enlivened the programme, and, with the singing of "Aud Lang Syne," a most pleasant evening was brought to a close.

Brothers Cannon and Thiele subsequently left for Chicago in the early morning per C. P.

In your next issue I will strive to give a short sketch of both these gentleman.

I. C. B. A.

I. C. B. A.

Cobourg, Jan. 31, 1895.

Mr. P. Shea, Toronto, Grand Secretary
Irish Catholic Benevolent Assoc'n of Canada:
Dear Sir — Please accept my sincerest
thanks for your promptness in forwarding
me check for 8100, being death benefit
granted by your association and payable to
me upon the death of my son, who was a
member of the branch here. Your promptness in settling this claim within one week
after notification, the attention given to sick
members, the weekly sick benefits, and the
cheap death benefits are features of your
association which should commend themselves to all eligible Catholics.

I also wish to tender my thanks to the officers of the local branch here, for their
promptness in sending you the necessary
documents, thereby enabling you to make
such quick settlement.

Hoping that your association may long
continue to prosper and be the means of giving relief to the afflicted,

I remain respectfully yours,

EDWARD BOWE.

E. B. A.

St. Helen's Circle, No. 2, Toronto, held a very successful meeting on Monday, the 4th. The balance sheet of the treasurer showed the Circle to be in a good position financially. Three applications were received for membership. D. Shea and J. McCarthy were elected to represent the Circle at the conveniential, and J. McCarthy on the Advisory Board.

Board.

Davitt Branch, No. 11,
was also well attended, the whole of the officers for 1895 being present. Great interest was taken in the work laid before them. J. Delory and J. J. Woods were elected delegates to the convention, and M. Delory J. Delory and G. Marlborough on the Advisory Board.

Delory and G. Marlborough on the Advisory Board.

St. Patrick's Circle, No. 1.

At their last meeting the reports of the Fin. Sec. and Treasurer show very little sickness during the year, while the Circle is progressing very satisfactorily, and has a saug surplus to its credit in the bank.

St. Patrick's Branch No. 12.

The last meeting was largely attended. The annual report was presented. The Fin. Secy's report shows the receipts for the year to be over \$450. The Branch has increased in membership. Notwithstanding the hard times, the total amount of arrears owing by members was only \$4.80. The Treasurer's report shows a surplus in the bank of about \$200. The report was considered very satisfactory. A unanimous vote of thanks was tendered the Fin. Sec, and Treasurer for the very efficient manner in which they transacted the business of their respective offices. The tollowing were elected: on the Executive Committee, J. J. Hennessy, T. Nevill, C. Burcher, P. J. O'Connor and J. Howell; for the Advisory Board, P. J. O'Connor A. Me-Ginn and C. Burcher. W. LANE, S. T. O.

CATHOLIC TRUTH SOCIETY,

A very successful musical and literary entertainment, under the auspices of the Catholic Truth Society, took place at the Academic Hall of the University on Thursday evening, Oct. 7. Notwithstanding the cold weather, there was a very fair audience. Several priests were present thus expressing in a practical manner their sympathy with the noble work which this excellent society is doing towards spreading the truths of our holy religion among our separated brethren, as well as supplying low priced devotional and other works to our own people.

devotional and other works to our own people.

The proceedings began with a vocal solo by Mr. J. P. Dunne, "Nazareth," by Gounod; followed by a short address by the President, Mr. Joseph Pope, who thanked the society for the honor done him by electing him to the position once held by the late lamented Sir John Thompson. He alluded to the great importance of the work in which they were engaged, and related some incidents, showing the lamentable lack of knowledge among Protestants regarding our holy religion. engaged, and related some incidents, showing the lamentable lack of knowledge among Protestants regarding our holy religion. Mr. Pope concluded by appealing to all to join the society and help in the good work. Mrs. H. Collier Grounds then sang "Only Once More," in a very pleasing manner, followed by a piano solo, by Mr H. Collier Grounds, organist of St. Patrick's church. Next came a paper on the "Illiteracy of Catholic Countries" by Mr. De Brisay, in which the author, by a carefully arranged map of facts and figures (taken in the main from Protestant sources) showed that this charge, so often made, has no foundation in factnot only that, but that the Catholic countries are ahead in the matter of education. (It is hoped that the society will have this paper printed for distribution.) A "Christmas Rose" was given by Mrs. Edwin L. Sanders, followed by a flute solo by Mr. F. E. Smith, with piano accompaniment. The Catholic Truth Society is to be congratulated upon the success of the entertainment, and I wish them Godspeed in their good work.

From Springhill.

From Springhill.

Jan. 28, 1895.

The drawing of prizes of the St. John's Church Fair took place to night, superintended by the resident pastor and Mayor Johnway. The winning numbers are as follows:
1st prize, Jersey cow. No. 320, letter E; 2nd prize, gold watch. No. 495, letter M; 3rd prize, parlor suit. No. 2954, letter B; 5th prize, Cyclopedia, No. 2357, letter C; 6th prize, silver cornet, No. 751, letter C; 7th prize, mantle clock, No. 2953, letter C; 7th prize, silver tea service, No. 898, letter G; 9th prize, silver tea service, No. 898, letter G; 9th prize, glod chain, (gentlemen's), No. 1288, letter K; 10th prize, silver watch and chain, No. 1888, letter B; 11th prize, gent's gold ring, No. 3224, letter F;

12th prize, China dinner set. No. 2719. A; 13th prize, lady's gold ring, No. 170. K; 14th prize, Riding sleigh. No. 2318. I; 15th prize, white cross, No. 1987 J; 15th prize, Winnert sp., No. 1799. B; 17th prize, gold-headed caue, No. 1803,

DIOCESE OF HAMILTON.

GOLDEN JUBILEE CELEBRATION AT LOR-ETTO CONVENT, HAMILTON. An event unique in the history of the Loretto order in Canada, occured on Tuesday, the 5th inst., at Loretto Convent, Hamiton. It was the celebration of the Golden Jubilee of one of its members, Ven. Sr. Ita, who entered the Institute of the Blessed Virgin Mary in 1815, at Loretto Abbey, Dublin, Ireland, and was one of the little band of volunteers for the first Canadian mission, sent out to Toronto by Rev. Mother Bell, foundress of the Irish branch of the Institute.

mission, sent out to Toronto by Rev. Mother Bell, foundress of the Irish branch of the Institute.

The jubilee celebration began by the solemn High Mass, at which His Lordship Bishop Dowling assisted, Mgr. McEvay officiating as celebrant, Rev. J. Hinchey as deacon, Rev. F. Lehmann subdeacon, and Rev. J. H. Coty master of ceremoules. In the sanctuary were Rev. Fathers Brady and Haley. The Mass, sung congregationally by the pupils, was a Caecilian, Schoepf's in G. At the Offertory Mrs. Martin Murphy rendered a jubilantes with artistic effect. Altogether, the musical part of the service deserves more than a passing notice, as it proved conclusively the feasibility of congregational singing, and added, if it were possible, a new beauty, dignity and grandeur to our impressive liturgy.

After Mass His Lordship addressed a few words of congratulation to the venerable jubilarian and the members of the Institute, telling the pupils that the day's ceremony should remind them of the respect that is due at all times to age and virtue. At the conclusion the whole congregation joined in the grand old German choral "Holy God."

In the afternoon the pupils gave a very pleasing musical and dramatic entertainment, of which the following is the programme:—

1845

Ch. 1895

Ch. 1895

Ch. 1895

Ch. 1897

Elizabeth reluctantly yields her youngest son to the Duke of Gloucester.

Father Martigny breaks the news of the murder of the Princess in the Tower.

III.

Elizabeth bows in meek submission to the decrees of Divine Providence.

OBITUARY.

MR. ALEXANDER A. McPhail, Harrison's corners.

MR. ALEXANDER A. MCPHAIL, HARRISON'S CORNERS.

If is with profound regret that we are called upon to chronicle the death of Mr. Alexander A. McPhail, a highly respected resident of the above place, which sad event occured at his late residence, on the 23rd ult. Although deceased had been alling for some time past it was not till a few days before his death that his many friends and relatives realized that he who had been such an esteemed triend was soon to be called upon to join his eternal Father in his heavenly home. It was with Christian resignation that he resigned himself to the holy will of God, and departed this lite in his seventy-second year, after having received the last and truly consoling rites of Holy Church. In spite of the severity of the weather, on Friday morning a very large number of friends and relatives accompanied his remains to St. Andrew's, where a solemn Requiem Mass was celebrated by Rev. Father McDonell. He leaves five brothers and three sisters to mourn his loss. May his soul rest in peace!

The deceased had been a subscriber for the CATHOLIC RECORD. the CATHOLIC RECORD.

MRS. THOS. J. HALLER BOTHWELL.

MRS. THOS. J. HALLER BOTHWELL.

Great sympathy is expressed on all sides for the family of Mr. Thos. Haller, merchant, of Bothwell, on account of the sudden death of his young wife, which sad event occurred on the 20th ult. Besides her bereaved husband, she leaves three little children, the eldest being only six years old.

Mrs. Haller was a fond wife and kind mother and much beloved by all who had the pleasure of her acquaintance. Her death cast a gloom over the town and community, as she had apparently quite recovered from her previous illuess and it was supposed had only fainted, but before aid could be procured had expired. Mrs. Haller was a devont Catholic and always foremost in assisting to promote the welfare of the Church.

The funeral procession proceeded to the Catholic church, where Requiem High Mass was celebrated by Rev. Father Cummins, who also accompanied the remains to St. Thomas cemetery, where the interment took place, Rev. Dr. Flannery pronouncing the absolution at the grave. The pall beavers were William Pointer, Richard Avery, Thomas Clarke, W. R. Hickey, John Puddicome and Willam Regan. The remains were met at St. Thomas by a concourse of sorrowing relatives and friends. The Honor pall-beavers were Thomas Casey, George E. Casey, John Butter, Steven Pocock, John Reurke and Albert Connely.

ISABELLA KLINKHAMMER, DETROIT. All hearts will go out to the sorely stricken parents of little Isabella Klinkhammer, who departed for the Great Beyond on the 5th of this month at the age of only eight years. The circumstances in this case are peculiarly

sad, as it was but a few days over a month be-fore that they had lost another beloved daugh-ter. This little girl was seized with an acute attack of pneumonia and carried off in a few days. She was buried from SS. Peter and Paul's cathedral on the following Thursday.

A GREY COUNTY SENSATION.

An Important Statement From A Well-Known Farmer,—He Tells the Story of Eight Years of Suffering and Vain Efforts to Regain Health—How This Great Boon Was Finally Obtained.

An event unque in the history of the Loretto order in Canada, occared on Tuesday, the 5th inst, at Loretto Convent, Handon, In was the celebration of the Golden who entered the Institute of the Blessest Virgin Mary in 18th, at Loretto Abbey, Dublin, Ireland, and was one of the little mission, sent out to Toronto by Rev. Mothers Bell, fundress of the Irish branch of the Institute, including a seasted, Mary. McEvay officialing as celebrant, Bogan by the shound flight Mass, at which fils Lordship addressed a few of the Irish Branch of the Institute, including assisted, Mary. McEvay officialing as celebrant, Rev. J. Hinchey as deaded, P. Lemann subbaseon, and the sanctuary were Rev Fathers Brady and the sanctuary were Rev Fathers Brady and Haley. The Mass, ang congregationally by the pupils, was a Caecilian, Schoopf's in G. Alt the official was a substantial of the sanctuary were Rev Fathers Brady and Haley. The Mass, ang congregationally by the pupils, was a Caecilian, Schoopf's in G. Alt the official was a substantial of the sanctuary were Rev Fathers Brady and Rev G. Alt the Merrory Mrs. Martin Marphy and the sanctuary were Rev Fathers Brady and the sanctuary were Rev Fathers Brady and the sanctuary were Rev Fathers Brady and Haley. The Mass, ang congregationally by the pupils, was a Caecilian, Schoopf's in G. Alt the official was a substantial of the sanctuary From the Meaford Monitor.

MARKET REPORTS.

London. Feb. 14.—Grain per cental.—Red winter, 95 to 97c.; white, 97c. to 81. corn, 80 to 90c.; rye, 90 to 95c.; barley, 75 to 97c. to 81. corn, 80 to 90c.; rye, 90 to 95c.; barley, 75 to 97c.; oats, 85 to 90c.; peas, 90 to 95c.; beans, bush, 75 buckwheat, cental, 85 to 99c. Produce-ergs, fresh, doz. 22 to 23c.; basket, 29c.; packed, 14 to 19c.; large roll, 15c.; crocks, 15 to 15c.; creamery, retail, 21c.; do., wholesale, 10c.; hay, ton, 85 to 89; cheese, per lb. wholesale, 10c.; hay, ton, 85 to 89; cheese, per lb. wholesale, 10c.; hay, ton, 85 to 89; cheese, per lb. wholesale, 10c.; hay, ton, 85 to 89; cheese, per lb. wholesale, 10 to 10]c.; straw, load, 82 to 83 75; clover seed, bush, 85.50 to 86; alsike seed, bush, 81 to 80; timothy, bush, 82 to 83; 25. Vegetables Potatoes, per bag, 85 to 40c; onlons, per bag, 85 timothy, bush, 82 to 85; carrots, per bag, 35 to 40c; onlons, per bag, 85 timothy, bush, 82 to 85; carrots, per bag, 35 to 40c; onlons, per bag, 85 to 80c. Live Stock—Milch cows, 830 to 84; live hogs, cwt. \$4.12 to \$1.20c. pigs, pair, 84 to 87; fat beeves, 81 to 87 to 87 carcass, 7 to 78c; veel, per carcass, 44 to 5c; pork, per quarter, 6 to 7c. Poultry, (dressed)—Fowls, pair, 50 to 75c; ducks, pair, 50 to \$1 geess, each, 45 to 65c; turkeys, each, 75 to 82. Toronto, Feb. 14 — Wheat white, per bush, 63 London. Feb. 14.-Grain per cental.-Red pork, per quarter, 6 to 7c. Poultry, (dressed)—
Fowls, pair, 50 to 75c.; ducks, pair, 65 to 81; geese, each, 45 to 65c; turkeys, each, 75 to 82.

Toronto, Peb. 14 — Wheat white, per bush, 63 to 61; wheat, red, per bush, 61 to 52c.; barley, per bush, 63 to 65c; turkeys, per bush, 65c.; oats, per bush, 45 to 45c.; peas, per bush, 65c.; oats, per bush, 45 to 45c.; turkeys, per lb. 10 to 11c.; dressed hogs, per cwt, 85, 25 to 50; geese, per b 7; chickens per pair, 45 to 69c.; ducks, per pair, 60 to 75c.; butter, in pound rolls, 18 to 29c.; peas, fresh, 24 to 25c.; turnips per bag, 25 to 30c.; potatoes, per bush, 55 to 69c.; beans, per peck, 30 to 86c.; carrots, per bag, 30 to 35c.; apples, per bbl, 81,75 to 3,90; hay, clover, 88,00 to 8,50; hay, timothy, 810 to 11; straw, sheaf, 86,50 to 87, 50.

Latest Live Stock Markets.

Toronto, Feb. 14.—The following is the range of prices at the Western cattle yards to-day: Butchers' picked, per cwt, 83 to 83,25; butchers' picked, per cwt, 83 to 83,25; butchers' per head, 80 to 85,50; lambs, inferior, per head, 80 to 85,50; lambs, inferior, per head, 81 to 84,85; stores, per cwt, 83,75 to 84; stags, 82 to 80; carrots, 9pricked, 9pri

to \$4,40; thick fat, \$4 to \$4,425, stores, per cwt, \$3,75 to \$4; stags, \$2 to \$2,50, \$2.50, \$2.50 to \$4; stags, \$2 to \$2,50, \$2.50 to \$4; stags, \$2 to \$2,50, \$2.50 to \$1.50 to \$4.50 t



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Hatches Chickens by Steum
Absolutely self-regularine,
The simplest, more state,
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ARD'S LINIMENT.

CHARLES PLUMMER. Yarmouth. CHARBES PLUMMER.
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Branch No. 4. London Meets on the 2nd and 4th Thursday of every 20nth, at 8 o'clock, at their hall, Albion Block, Richmond Street. G. Barry, Pres., P. F. BOYLE, Recording Secretary.



GENEROUSLY GIVEN THE POOR.

San Elzeario, Tex., June 12,91 4
Two years ago you were kind enough to sena me some of Pastor Koenig's Nerve Tonic, which I gave to two poor girls who were suffering from falling sickness, and they got well after using your excellent remedy. My parish is poor to the utmost, but your charity will be your crown, for your remedy so generously given to the poor, and so excellent, cannot but be an eternal eward.

Convent of Our Lady of Mercy,
Worcester, Mass., September 3, '91.
We are happy to state that the boy on whom
Pastor Koenig's Nerve Tonic was used has entirely recovered from St. Vitus' Dance, and
has been working for some time with his father.
SISTERS OF MERCY.

A Valuable Book on Nervous Discusses and a sample bottle to any address. Poor patients also get the medicine free.

This remedy has been prepared by the Rev. Father Roemg, of Fort Wavne, Ind., since 1876, and is now under his direction by the

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Dver 180 Branches of the C. M. B. A.; also many Branches of the E. B. A., I. C. B. U. A. O. H., St. Joseph's Society, Temperance Societies, and Ladies' Sodanties in Canada, have been supplied by us with

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ROYAL MILITARY COLLEGE OF CANADA. Information for Candidates.

THE ANNUAL EXAMINATIONS for Cadet ships in the Royal Military College will take place at the Head Quarters of the several Military Districts in which candidates reside. In June ach wars.

take place at the Head Quarters of the several Military Districts in which candidates reside. In June each year.

In addition to the facilities the College affords for an education in Military Subjects, the course of instruction is such as to afford a thoroughly practical, scientific and sound training in all departments which are essential to a high and general modern education.

The Civil Engineering Course is complete and thorough in all branches. Architecture forms a separate subject.

The Course of Physics and Chemistry is such as to lead towards Electrical Engineering. Meteorological Service, and other departments of applied science.

The Obligatory Course of Surveying includes what is laid down as necessary for the profession of Dominion Land Surveyor. The Voluntary Course comprises the hister subjects required for the degree of Dominion Copographical Surveyor. Hydrographic Surveying is also taught.

Length of Course four years.

Four Commissions in the Imperial Regular Army are awarded annually.

Board and instruction \$200, for each term consisting of ten months' residence.

For further information apply to the Adjutant General of Militia, Ottawa, before 15th May.

May.
Department of Militia and Defence, 1895.

POST & HOLMES, 3

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