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On earth they laned narrow way,
Oft stumbling on the narrow way,
Yet put their trust in Thee for aye.
Miserere, Domine

With summer gleam and winter snow: Let fall Thy dew and grace bestow. Miserere, Domine

Jesus, for Thee they keenly long, To company with saintly throng, And, ransomed, sing the new glad song. Miserere, Domine

May they with saints in glory shine, Joined with angelic orders nine; Link them with Thee in joys divine. Miserere, Domine

Enter may they through heaven's door, To walk in white on yonder shore, Forever, Lord, for evermore! Miscrere, Domine

As pants the hart for cooling spring,
As bird flies home with wearied wing,
Homeward they turn; Lord, homeward
bring.

Miserere, Domine. days.

LENT.

with its fast and abstinence, with its enchanting wand dispelling all unbe coming sport and amusements and its stern dictum forbidding festivities and social gatherings, is now at hand. Penance is so interwoven in the religious beliefs of a Christian as to be almost an integral part of his being. He recognizes the fact that he must do penance in order to merit the good will of heaven. And how beautiful to see the Christian world kneeling in penitential garb at the feet of God!

which means spring) signifies the fast which takes place just before Easter. The Latins call it Quadragesima, by which is meant the forty days through which it runs. The forty days were introduced to commemorate therefore, not of divine origin.

Catholic Record,

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

LONDON, ONTARIO, SATURDAY, FEBRUARY 22, 1896.

NO. 905.

Litany of the Faithful Departed. REV. FREDERICK GEORGE LEE, D. D. Christ, have mercy. Lord, have mercy.

Ancient of Days, Thy servants meet To bow before Thy mercy-seat, Thou Father, Son, and Paraclete. Miserere, Domine

VOLUME XVIII.

Have mercy, Lord, on all who wait In place forlorn and lonely state, Outside Thy peaceful palace gate. Miserere, Domine

These were the work of Thine own hands, Thy promise sure forever stands; Release them, Lord, from pain and bands. Miserere, Domine.

Lord Jesus, by Thy sacred name, By Thy meek suffering and shame, Preserve these souls from cruel flame. Miserere, Domine By sweat of Blood and Crown of Thorn, By Cross to Calvary meekly borne, Be Thou to them salvation's horn. Miserere, Domine

By Thy five wounds and seven cries, By pierced Heart and glazing eyes, By Thy dread, awful sacrifice, Miserere, Domine

When here below are lifted up The Sacred Host and Blessed Cup, Soon with Thee, Lord, may each one sup. Miserere, Domine.

By Raphael's powers and Michael's might, By all the ordered ranks of light, Battalions of the Infinite, Miserere, Domine. Martyrs' pangs and triumph palm, Saints' strong faith, confessors' psalm, Mary's name, like Gilead's balm, Miserere, Domine

These souls forlorn, Redeemer blest, Never denied Thee, but confest: Grant them at last eternal rest. Miserere, Domine

On earth they failed from day to day,

Let their chill desolation cease, Thy mercy shed and give release, Then grant them everlasting peace. Miserere, Domine.

Here months and years now come and go,

Flowers fade and wither, such their doom; Men fail and find the gaping tomb; With Thee Thy gardens ever bloom. Miserere, Domine

Vision of peace so calm and bright, Vision of peace so can and light.

After a long and darksome light.

Clothe them with everlasting light.

Miserere, Domine

For these poor souls who may not pray— For gone is their probation day— We plead Thy Cross and humbly say, Miserere, Domine

Remember all their sighs and tears, One day with Thee a thousand years; Give peace, O Lord, and calm their fears! Miserere, Domine.

Short History of Lent-The Practice of in Apostolie Times.

Lent, with its sackcloth and ashes,

Lent (from the Anglo-Saxon lencten, the forty days' fast of Christ in the desert before He began His public ministry. Christ, however, did not institute Lent; neither did He order His disciples to fast, though at one time He said they would fast when the bridegroom, meaning Himself, would be taken away from them. It is, and received the ashes with them, but to purely an ecclesiastical institution, etc., were not addressed, as they were but one so thoroughly in harmony with the spirit of Christianity as to be

inseparable from it. Like many other practices and institutions of the Church, it has an interesting history. She goes back so far and has passed through such dark nights, whose blackness no human eye can pierce, and has seen the beginning and end of so much that it is impossible to account for everything. The Lenten observance is one of these: in gloom of the past. It is certainly a thought more of than worldly prin- which, according to His promise, there other words its origin is lost in the

the second century of the fast before Easter, and of the many ways in which it reads, not donning a sombre looking it was observed in different parts of the gown, appearing sad on public occa-country, says that this diversity of sions, or staying indoors when there is country, says that this diversity of observance was no new thing, but had arisen "long before in a past generation." About the same time, we find Tertullian engaged in a discussion about the same subject. These references show the very old standing of this salutary institution of the Church. Its age has cast about it the sanction of antiquity and imparted to its name a divine approval. It was never a mere sentiment or traverse. full of ups and downs, full of It was never a mere sentiment or traverse, full of ups and downs, full of theoretical proposal of discipline. It pit falls and stumbling-blocks, and was considered to be binding, as we literally strewn with thorns and briers. learn from the Council of Cangra, held in the fourth century. This council enjoins upon all Christians the obligation of keeping the Lenten fast "ob-served by the Church." It may be supposed, too, that the great faith of the early Christians as well as their belief in the efficacy of severe dis-ciplinary laws, made their observance of the penitential season much more exacting and less sentimental than at present. To talk of the Lent of Tertullian's time is to talk of bread and water, sack-cloth and ashes, in the fullest sense of their meaning, of deep faith and close communion with God, such as the world does not now

The way it is now kept is

only a shadow of the old time-honored

In primitive times it had no uniform duration. There is no allusion to the forty days which the Church now makes binding. It was only after the custom itself was well established that the length was prescribed. In the absence of any general law to the contrary, each province, through its Bishop, de termined the duration of its penitential season; but all were agreed in one thing, namely, that it should take place immediately before Easter, or the day commemorating the resurrection of our Saviour. Hence the non-uniformity of length of time which springs up in different places. The people of some localities fasted seven weeks, of others four weeks, and of still others only three. As a rule the Greeks kept it seven weeks, but excepted Saturdays and Sundays; and the Latins generally kept it six weeks, but excepted Sunday, a custom to which they still adhere. St. Gregory speaks of Lent as a little less than two months, while St. Augustine calls it Quadragesima, and connects it with the forty days' fast of our Lord, and also with that of Moses and Elias. In the fifth century the northern part of Africa, which was then flourishing and intensely Catholic, all Egypt, Pal estine and the West generally, kept it for six weeks; but, by excluding Sundays, there were left thirty-six fast days. Constantinople— which then knew no religion but the Catholic—and the Eastern provinces under its influence kept it for seven weeks, but by excepting both Saturdays and Sundays,

there were left only thirty-five fast Along in the seventh century, th Church, in order to insure uniformity and to supply the extra four days, so as to make the fast coincide with that Fasting Before Easter is as Old as of our Lord, prescribed that it should the Christianity - Probably Originated begin on the fourth day before the there must be a centre of authority, in Wednesday. The whole Catholic Church has strictly adhered to this be authority, or Revelation must be rule from then till now. It begins on made directly to each individual, Ash Wednesday, it ends with Holy Saturday-just forty days, leaving the tian believes. What warrant has a Sundays out. When people observe this holy time as their religion teaches them, does it not look much like an imitation of Christ's conduct? "And when He had fasted for forty days and forty nights, afterwards He was

hungry." The custom of sprinkling the forehead with ashes on Ash Wednesday has a somewhat surprising origin and interesting history. In primitive times, ashes were not placed on the heads of every one indiscriminately Public penitents alone were sprinkled with them. The ceremony took place at the church door. As the ashes fell on the head of the peniteut, he heard these words: "Remember, man, that thou art dust, and back to dust thou shalt return. Do penance, that you may possess everlasting life." There was always sympathy for these public It is the latter the words, "Do pensuce," not considered sinners. Gradually the number of sympathizers grew, including relatives, friends and acquaintances, until finally, in the course of time, the whole congregation was sprinkled with ashes, as symbolical of

man's origin and last end.

now have it, is an old institution. It strong, when religious teachings were very old practice, probably dating back to the times of the Apostles. The Scriptures, however, make no mention of any fast before Easter; but early

ecclesiastical writers refer to it as in existence for generations and consequently as a well established fact. This would seem to indicate that it was known to the Apostles, or, at least, to the generations immediately succeeding them. It is enough to cite one of the Fathers. St. Ireneus, speaking in the blessed footsteps of Him whom we imitating the conduct and following in the blessed footsteps of Him whom we call Master. The custom which they image of the development and brought into vogue was by no means an empty theory, for the betterment of the generations immediately succeeding them. It is enough to cite one of the Fathers. St. Ireneus, speaking in its bosom to the passion-tossed souls of the development and the custom which they image of the development and the custom which they image of the development and the conduct and following in the blessed footsteps of Him whom we call Master. The custom which they image of the development and the custom of the Church, not only in numbers, but also in organization, and whilst men may refuse to recognize its significance, and the duty of subjection it implies, no thoughtful one can fail to be impressed by its doctrines that go to make up the deciries that go to make up the deci

It is man's human nature that makes it so; and hence to bring, by the most efficacious means, that nature under control was the motive at the back of the practice of fasting and abstaining during the Lententide. It was, therefore, a time in which the faithful asked God's mercy for themselves and showed it to others-a time in which sinners had greater oppor-tunities of being reconciled to God—a time of mourning in which all amuse ments, festivities and social gatherings, were considered to be out of place—a time in which the body was mortified by discipline that the soul might be strengthened and fortified six weeks of the welcome year — the God-given year, with its warmth and abound in the history of the Church. sunshine, with its charms and beauty, with its recurring seasons of activity and repose - but it is no darker than the spirit of Christ's teachings, the universal testimony of the early Catholic writers, and the constant ruling of the Church in every age of her long existence will warrant us in drawing .-Chicago New World.

ARCHBISHOP O'BRIEN'S PAS-TORAL.

Cornelius, by the Grace of God and the Favor of the Apostolic See, Archbishop of Halifax: To the Clergy, Religious Orders, and Laity of the Diocese, Health and Benediction in the Lord.

Dearly Beloved-Among the various

duties of the Bishops of the Catholic one of visiting, at certain times, the Vicar of Christ, and of giving an account to him of the state of the diocese, especially in its spiritual and religious aspect. The great Apostle St. Paul, in his epistle to the Galatians, is careful to tell us that he had gone to see Peter, saying: "Then, three years after I came to Jerusalem to see Peter, and stayed with him fifteen days" (I. 18). In like manner the Bishops of the Church from every land have been going for the past eighteen hundred years to Rome "to see Peter," who lives in his successor, the Pope. Communion with him has ever been,

as it now is, the one supreme test of orthodoxy. This fact is being gradually realized in our day by many who, as yet, are without the fold. It is feit first Sunday of Lent, that is, on Ash Wednesday. The whole Catholic benefit of mankind. Either there must an absurdity in which no Chrisman for the supernatural truths of Christianity? God has not revealed them directly to him; neither has his intelligence demonstrated them. holds them on an authority which is not merely that of his father or mother for merely that of books, whose authenticity and inspiration have to be proved. Behind these, and prior to them, there must be a living, visible, speaking organ divinely instituted and guaranteed against error or failure, which can infallibly testify to the authority of the books, decide their

true meaning, and ratify or correct the teaching of the parents. If Christianity is to be taken as an historical fact, f parents are to be justified in teach ing its truths to their children, such an authority must exist. Now, as a fact in history, the exist ence of the Christian religion for eighteen hundred years or more is well known. It is also known that it never did, and does not now, consist in a succession of identical revelations to each succeeding generation, but in a continuous teaching of the same truths through the ages. With the growth development of human intelligence these truths have been more fully expounded; the underlying principles more clearly elucidated; and their ever-changing environment. God's sprang into existence when faith was word, as made known by our Saviour,

doctrinal questions. Disputes were referred to him for settlement; and to with virtue. That is what Lent was the Catholics of ages long since gone the Catholics of ages long since gone by, and that is its spirit to day. This times, from the sentence of a power ful national synod. We shall cite only the many examples that

In the year 90, whilst yet St. John, the loved Apostle, was alive, a serious dispute at Corinth was referred to Pope Clement. In a letter in which he exhorts, reproves and instructs with he points out the duties of all, and sends delegates to see that his decisions are carried out. We learn from his torians of the time that peace was restored. Teachers of heresy were condemned and excommunicated by the Popes, and this entailed separation from the universal Church. In 140 Pope Hyginus excommunicated Cerdon, a Syrian; Pope St. Victor excommunicated Theodatus of Byzantium in 196, and all Eastern Bishops followed his example. But it is need less to mention the many who were from time to time cut off from the communion of the Church by the sentences of some Pope. About the year 340 the Arian heresy was prevalent in the East. Several prelates had been driven from their Sees by the heretical

trine of the Council of Nice, admitted them to communion; and as by the dignity of his See, the care of all devolved on him, he restored to each his own church." Moreover, he adds: 'He wrote to the Bishops of the East,

deposition of Ignatius; and addressing the Patriarchs of Alexandria, Antioch was a "grain of mustard seed," from which, according to His promise, there was to spring up a great and shapely that they should hold the same sentiments as he held regarding Ignatius

decirines that go to make up the deposit of Revelation. It can be readily understood, however, that such a process of development and expansion necessarily requires a supremertibunal whose decisions, on points of decirine, must be always in conformity with Revelation, and from which there can be no appeal.

What reason thus shows to be necessary what Christ promised in His charter to His Church—history proves to have been recognized in all ages to have been earth it shall be loosed also in heaven" (Math. xvi., 18). These words make Protestant Devotion to Our Lady. manifest the indestructible nature of Our Episcopalian brethren in Philmanifest the indestructible nature of the Church, indicate its centre of unity and justify the rule of St. Ambrose for recognizing it: "where Peter is there is the Church." As it was founded on him and was to endure, it follows that the church is the church in the control of the control of

driven from their Sees by the heretical Bishops who had gained over to their side the civil power. They even sent deputies to Rome, hoping to induce Pope Julius to ratify their actions. But he, having examined the cause of the exiled Bishops, acted in a manner that proves his recognized power. The historian Sozomen (Eccl. hist., book III., chap. 8) says: "The Roman Bishop, on learning the accusation against each, and finding that they all held the same opinions as himself with reference to the doctrine of the Council of Nice, admitted Fathers, which was re-opened after completion recently, with most im posing ceremony. The sermon was preached by Cardinal Vaughan, and death."—Ave Maria. members of other creeds were present to testify to their appreciation of the work of the good Fathers. The old

judge and patriarch of all the Sees, the successor of the Prince of the Apostles and the universal Pope." After count of his advanced age. In mature examination of the whole mature examination of the whole speaking of the conversion Bishop and not like a gentle fall of snow and not like a driving storm of hail. It should descend softly, and not be uttered judge and patriarch of all the Sees, the was created until a few months ago, more clearly clucidated; and their inner beauties revealed in keeping with the needs and longings and as whom he censured and deposed. He whom he censured and deposed whom he censured and deposed and in the event of the soli."

We have thus seen that Lent, as we pirations of the human heart in its a desire to join it, and in the event of deposition of Ignatius; and addressing the Patriarchs of Alexandria, Antioch and Jerusalem, he enjoined on them to been baptized, but always had a learn he had never to been baptized, but always had a learn for his "apostolical authority" leaning toward the Catholic Church. Thomas a Kempis.

I have not been acquainted with the Governor long. I first visited him last summer by request before going to the acknowledged power and priving the Alexandrian and the catholic faith. Follow thou me: "I am the way, the wind that had the life." Without the way there is no going; without the life there is no knowing; without the life there is no living. Thomas a Kempis.

Friends fall off; friends mistake us; they change, they grow unlike us, they go away, last summer by request before going to able of change, and to Him we may look with the catholic faith.

Follow thou me: "I am the way, the wind and the life." Without the way there is no going; without the life there is no living.

Thomas a Kempis.

Friends fall off; friends mistake us; they change, they grow unlike us, they go away, last summer by request before going to able of change, and to Him we may look with the life there is no living.

Follow thou me: "I am the way, the way there is no going; without the life there is no going; without the way there is no going; without the life there is no going; without the way there is no going; without the way there is no going; without the way there is no g

now, as then, the one supreme test of from Rome. The altars were gorgeous orthodoxy is communion with him in his successor the Pope. CATHOLIC PRESS.

A new encyclical, relating to "the churn of the English recess of Catholic Press."

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A new encyclical, relating to "the church which is a constant of the English recess of Catholic Press."

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A new encyclical, relating to "the church which is a constant of the English recess of Catholic Press."

A new encyclical press. The church which is a constant of return of the English races to Catholicism," is in preparation, and said to be nearly ready. The Holy Father answers in it the objections made to the one recently addressed to the English, which has caused such a source of the construction of the English which has caused such a source of the such a source of the construction of the English which has caused such a source of the English which has caused such a source of the English which has caused such a source of the English which has caused such a source of the English which has caused such a source of the English which has caused such a source of the English which has caused such a source of the English which has caused such as the english which has the english which as the english which has the english which ha lish, which has caused such a sensa tion in Angelical circles, and indeed throughout the Christian world. Its publication will not take place just at chan the one of Gabriel to the Mother present, but will be in the near future of God: none which so unites earth and heaven; none which so links to-by an encyclical on the occasion of the gether the seen and the unseen now celebration of the millennium of their and at the hour of our death. How independence. The Holy Father, whose love of justice is inpute, would not allow such an event to pass unnoticed.—Rome letter of Chicago New World

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Saved an operation in the following case. Hood's Sarsaparilla cures when all others fail. It makes pure blood.

"A year ago my father, William Thompson, was taken suddenly ill with inflam-mation of the bladder. He suffered a great rilla and decided to try it. Before he used half a bottle his appetite had come back to him, whereas before he could eat but little. When he had taken three bottles f the medicine he was as yeal as ever."
RANCIS J. THOMPSON, Pennsula Lake,
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WYETH'S MALT EXTRACT

THE HEIR OF ROMNEY.

BY CHRISTINE FABER.

VII.

Had some marvelous phenomenon dropped out of the heavens among the neighbors and friends of old Larry Dominick, it could not have created greater commotion than did the extra ordinary news, borne far and near, that his daughter was the wife of Sir Hubert Romney. The whole country was discussing it, gentry and peas-antry alike. On Christmas Day a dinner was given in one of the Castle halls to the tenantry, at which Catherine was presented by her husband as the mistress of Romney Castle: and not until many days had elapsed did that part of the country resume its wonted quiet.

Carnarven and old Maura changed their abode to the cottage of the Dominicks, and thither Larry Dominick spent the greater portion of each day. It soon became apparent that Sir Hubert Romney and his wife, though deal and was very low for some time. At dwelling within the same walls, lived last the doctor said he would not get well entirely separate lives. He continued unless an operation was performed. At this gay company, his hunts, his partthis time we read about Hood's Sarsapaties, and he left Catherine as completely to herself as though he had openly repudiated the tie forced upon him. She had her own splendid apartments, and a private purse, from which she was lavish in her charity to the poor, and n such deeds she endeavored to stifle the ceaseless craving of her heart for her husband's love. Once Carnarven deputed her father to ask her if she were happy; she replied:
"Happier than I expected, or de-

served to be." When Larry repeated the answer, Carnarven turned aside

and said to himself:
"I could do little good by interfering again. I cannot force his love when he is not willing to give it.

The strange and total change in old Dominick's life seemed to have some withering effect upon his constitution, for he drooped rapidly, and before he had been three months in his new home, died an apparently painless death. A short time after the heir of Romney was born, but it was only a fair, dead form they placed in its mother's arms. Sir Hubert shouted when he was told that the boy was dead, and with an oath that sent a shudder through the servant who brought the news, he said there was out one thing needed to make the tidings doubly glad, and that was the death of the mother also; and that night there was a wild orgie within the Castle walls, during which Sir Hubert looked and acted like a demon.

Catherine Romney rose from her ck bed an altered woman: in her heart there did not remain a tithe of regard for her selfish and indifferent husband. Purified by suffering, she reviewed her life with feelings different from any she had ever experi-enced, and she resolved to make the uture atone for the folly and wrong of he past. Thenceforward no one heard her murmur, and no one saw a frown upon her face. She became so gentle, so kindly, so self-denying, so thoughtful of and so prompt to relieve the sufferings of others, that the homage of the poor for miles about were

given to her In one of her daily rounds among the poor, she heard that Florence Carnarven was down with the fever. An hour after, and for the first time since she had become the acknowledged mistress of Romney Castle, she stood in

her old home, at the bedside of rest less, raving Florence Carnarven.

Old Maura had received her coldly

NEVER TOO LATE TO MEND -the bad habits and early vices of young men and their dis-

astrous consequen-ces. Young men-and old men, those who suffer from nervous debility and exhaustion, the wasting away of the vital strength and or intemper



restlessness, she stepped outside to despatch a boy to the Castle for neces-saries for the sick man. During her absence Maura clasped her hands together and bent over Florence.
"Take the saycret that's heavy on me soul, darling, off of it. Let me tell her before you die, who you are, and what you done for her. Say, asthore, that I may tell her."

and had attempted to oppose her entrance to the sick room, but Catherine

was not to be deterred from what she

'You've a grand home beyond," the

Catherine was so much engaged in

trying to arrange more comfortably the

poor tossing head, that she did not

notice Maura's incoherent observa-tions; and when she seemed to have

somewhat succeeded in quieting his

considered a duty.

know-never know

The sick man opened his eyes, and began again to toss and rave. of Maura's scattered sentences seemed to rouse him for a moment to a vague consciousness of its meaning, and he muttered in a wild incoherent

was talking about the state of the country to Larry Dominick, as he used to "Praise be to God!" said the old woman. "I can tell her now, though it was only raving he gave the con-

all.

The secret ! oh, yes ! tell it to them

And then he imagined that he

And when Catherine returned, and again was soothing tenderly the patient's vagaries, Maura, with a flush on her withered cheeks, and her fingers

working nervously together, said:
"Tend him well, Catherine. He deserves it from you, for he gave up name and wealth for your happiness."

The excitement in the old woman's manner, more than her words, attracted Catherine's attention, and taking her hand from the burning forehead of the patient, she asked : What do you mean?"

" That the Castle beyond, that the elegant grounds you walk in, that the servants that attend you, belong to that poor, dying boy; for he is Sir Hubert Romney's first son by his first marriage—the son he never claimed nor owned till he himself was dying." The mistress of Romney Castle cooked for a moment as if she had been suddenly transfixed, her form became so motionless, and her features so rigid; then a shriek burst from hera shriek so full of agony, and so appalling, that it made the sick man start

and shudder. "Oh, God!" she meaned.

Then she sunk upon her knees, and buried her face in the bed-clothes. She comprehended it all now; the myster-ious influence by which Florence had compelled her husband to acknowledge her, and the sacrifice the young man had made of himself for her happiness. Her tears rained on his hair and face, and she pressed her lips to his burning hands.
"My noble one! when you recover,

if there be any power in the land, by which justice may be had, neither he nor i shall keep you longer from your own; and my place shall be here, at your bedside, until you recover."

She knew too well, alas! there would be no inquiries made for her at the castle, at least, by her husband, and she deemed it a sacred and imperative duty to give all her attention to Flor-ence. Too full of her anxiety about him, and of the extraordinary fact she had heard, and which she did not for a moment doubt, she sought not to learn more of the mystery that must have surrounded his birth. And Maura, somewhat frightened at having told the secret, volunteered no further inormation.

All that tender care and skill could levise, Catherine bestowed upon her patient, and one morning he woke to know her. But after his astonished and joyous recognition, he besought her to leave him.

"You are married, Catherine; you must not remain here.

"Nay; but I must remain here," she said, through the tears that would ome, "until you are quite well, when I have something very earnest to say to you, and after that I shall trouble you no more "

He was too weak to remonstrate urther, and as much talking was proibited Catherine would not have list ened to him had he attempted it.

But at length, one bright summer day, he was able to leave his bed, and while Maura assisted him to robe, Catherine arranged a comfortable seat for him in the open doorway, where the soft balmy breeze might fan him.

When all three were seated, she told him what she had learned about him. He turned reproachfully to Maura. She hung her head while she an

swered : You gave the consent in your ray ing, and I thought it was better she'd

"A thousand times better," said Catherine, "and now tell me all about t, so that I shall know how to act."

He looked searchingly into her face There is no acting for you to do, tate, save to be as good a wife as you an be to your husband. I shall not disturb things, for I am content with what I am.

She saw the utter futility of attemptng, at least for the present, to move determination; so, concealing under a pretence of curiosity her real desire to know all the circumstance of his birth, she begged him to tell her.

"I can do it in a few words,

and in his travels he fell in love with, and married, an Irish girl somewhere in the south of Ireland, and took her abroad with him. She brought an Irish maid with her, Maura there. She died when I, her first child, was born, old woman said, while the tears coursed her cheeks, "and he's lying there—lying to die, and you'll never and Maura, from love of my mother, took full charge of me.

"A little after that my father lost much of his means, and he continued to lose until he had nothing left but the domain here that bears his name In order to enrich himself again, he married a wealthy but haughty English lady. She knew he was married, and that he had a son by that mar-riage, and one of the conditions of giving him her hand was that I should be disowned, and not alone that, but she demanded that I should be sent to some distant place from which there was never to be sent any tidings of me.

When my father told Maura that he was going to send me away she begged to be allowed to continue her Then he put everything plain before her, and she offered to take me away, and to give me another name, and she swore never to reveal the secret until Sir Hubert himself should do so. And Sir Hubert chose this part of Ireland for us, thinking, perhaps, that the very fact of Maura being so near his place would make her more certain to keep her sworn pledge. He never came near us, but e managed te keep Maura supplied with means for us both.

"His second wife had a son, but while he was a mere lad she also died, and the son grew up to be a gay, passionate man of the world like his father. He traveled and spent, and did not give much heed to the counsels of those about him. He was knighted for something, and his father, after a certain fashion, was proud of him, until he went through money too fast, and was heard to wonder when old Si Hubert would die, so that he might have possession of the estates. He had been so much engaged in traveling through other parts of the world that he did not come to Ireland until his father was sick with his last sickness.

Just before his visit here, however, his disrespect and neglect had so en-raged old Sir Hubert that for revenge resolved to leave his Irish estate to his first born. A trusty messenger was sent down to see old Maura and me, and to give me a hint that I might soon be told who I was. That set my heart jumping, for you know, Kate, how wistful I used to be to find out something about my parents.

This messenger told us that in a little while some one would come to bring me over to England, but if by a ertain date no one came it might be well for me to go on myself, and he left me full directions for the journey.

"It was at that time, Sir Hubert's on came down here. He knew his father could not last much longer, and I suppose he wanted to see the estate He had heard something about me, but he was told that I was dead, and so it did not trouble him.

"I went to England, as you know, and though I stood in my father's house, and in presence of my father himself, stretched upon his sick bed, and though I answered his questions about myself. I was not told his name, nor that he was related to me. informed afterward that it was his wish to keep me in ignorance. He wanted to see me, but he desired that I should know nothing until after his death, so his attendants were very careful, calling him by another name, and telling me that he had known my father, but that he was very odd, and that I'd spoil everything if I asked a single question. So I said nothing.
"When I came away I had to swear

that I'd not reveal to mortal, save Maura, what I'd seen or heard till I'd hear further. I suppose they were afraid that Sir Hubert, who was down here, might hear about it, and take the alarm in some way.

"The old gentleman died, and Sin Hubert was summoned to England, where no one disputed his claim to everything left by his father. His father had requested that I should not be told anything, and that my claims should not be presented for some time after his death. When that time passed the same gentleman that came before, came again from England, and everything was explained to me. My name is Hubert Romney, and name of your husband is Hubert Ralph Deville Romney. His mother's name was Deville; my mother's name was Florence Carparven. That is all. Say nothing about it to your husband. and please do not refer to it again."
He leaned back exhausted, and

Catherine gave way to her tears.
She returned to the Castle that after noon and found her husband absent. As she had expected he had not made a single inquiry about her, and it was with feelings of such bitterness and hatred as she never before had experienced for him, that she turned in the direction of her own apartments. She spent the night in trying to form some plan by which Florence Carnarven, the name by which she still thought of him, could be induced to claim his right, and she determined to appeal to him again when she should visit him on the Her appeal was as futile as the first had been: the young man would not listen to her, and at length, exhausted by her tears and entreaties, she became painfully silent, while Florence looked calmly on the scene without.

They were sitting in the open doorway, and within Maura was preparing some light repast for the invalid. Suddenly, there was the sound of hoofs turning into the fir bordered path, said, 'and if I should go astray Maura and Catherine bounded to her feet and there can help me.
"My father," his voice trembled the powerful black charger and his ex-

animal he always rode. Up to the very door he came, and then both Florence and Catherine saw that he was little When her indefatigable labors at less than a maniac from the combined effects of passion and wine.

"Harlot!" he shouted, reining up his horse so suddenly that the creature reared upon his haunches, and well

nigh threw his infuriated rider.
"I was told I should find you here nursing your lover. The country is ringing with your good deeds, no doubt, for charity covers a multitude of

And he laughed loud and long Supernatural strength seemed

animate young Carnarven; he arose as erect and firm as in his healthiest

days, and strode to the madman.
"Hold!" he said sternly, putting
his hand on the horse's side, "and think of what you are saying.

Sir Hubert's answer was a curse horrid, deadly curse-and he raised his silver mounted whip that he always carried, but never used upon his horse, to strike Carnarven. His hand wa unsteady, and Florence, veering sud denly aside, the blow came down on the animal's flank. The spirited beast, stung by the unwonted treatment, be came maddened, and wheeling about darted back by the path he had come

Sir Hubert kept his seat for a few moments, but the circle which the horse had described rendered him too dizzy to retain his hold, and he fell, his fool catching in the stirrup and his body dragging along the path with a scrap ing, sickening sound.

Some one out on the road stopped the infuriated animal, but when Cather ine and Florence whose suddenly acquired strength had not diminished, came up to the panting, trembling beast, his rider that had been, lay upon the dusty highway dead.

VIII.

"The last of the Romneys!" people said, when the scarred, loathsome corpse of Sir Hubert Romney was laid away from mortal sight. Catherine, in the mourning garments which she had not put off since the death of father, moved solitary and bewildered through the stately castle. But when the first startling effect of that wretched death had passed, and she became able to think clearly, she sent for Florence Carnarven and told him her plans.

Should he still refuse to accept his rights, she would refuse to usurp them longer; she would leave the castle and bury herself somewhere in order to do penance for the past.

Florence answered quietly, but with an air of determination that showed how irrevocable were his plans.

"It has been for some time my in tention to enter a religious order. On that night on which I learned from your own lips that you were his wife something seemed to come into my soul that spoke of a better and nobler love than any that is given to creatures; and the feeling became so strong, Catherine, that at length I only waited to be assured that you would not be ill treated by your husband, when I would repair to some one of the religious orders where I could devote myself wholly to those better and higher in terests.

"The assurance for which I waited has come. It is my wish and will that you retain the property which was said to have been mine. The charity to to have been mine. The charity to which you have already devoted it is sufficient assurance of the good use to which you will put it in the future. You speak of burying yourself some where to do penance for the past. Remain here, Catherine, and continue to be the angel of the poor ; let the good to which the Romney estates will be devoted, wipe out the evil that the Rom-neys have done in the old time."

His k for crying. true nobility in such marked contrast to her own base conduct of the past, stabbed her to the quick. About him there was no sign of emotion; his countenance and bearing had all that calm ness which belongs alone to great and devoted souls.

Too well she knew the utter hope lessness of attempting to change his resolution, and when her outburst of

tears had subsided she answered: "Be it so: I shall hold the estate in trust for you, and dispense whatever charity I may, in your name.

"In your own name, Catherine," he eplied. "I shall never accept any replied. part of the Romney fortune. estate is yours to keep, or sell, or give, as you may choose to do.

That was their last meeting. The very next day he sailed for a distant land, and Catherine begun her life of denial and charity.

She became truly the angel of the poor, not alone of the peasantry, but of needy convents, and of distressed priests. Her labors impaired her health, but that fact neither diminished her zeal nor closed her purse. From Florence she heard not a word, and, though knowing the religious house to which he had gone, she refrained from writing to him, for she also would practice complete detachment. But when gaunt Famine made one of its visitations to Ireland and its merciless hand reached even to the parishes in the vicinity of the Romney estate, the mistress of the castle found her purse so depleted that, in order to continue her charity, it was necessary to dispose of her property. Then she wro Florence Carnarven, asking what she should do.

She received a reply announcing that he had died three months before; the letter also stated that his religious life had been so exemplary, and his death so holy, his companions venerated him as a saint.

length prostrated her she was indebted for a shelter, and even for a pallet upon which to die, to one of the whom she herself had succored. charities had made her as poor as the poorest, but at that fact she rejoiced, and the priest who was summoned to her deathbed marvelled at the perfect serenity and happiness with which she awaited the dread summons.

Her funeral was attended alone by the poor, but the blessings that rained upon her grave, and the prayers that were tearfully and fervently said for her, attested how deep was the affec tion she had inspired, and how entire ly erased by her kind deeds, was every wrong that had been committed by Romney.

THE END.

THE DESPATCH - BEARER.

The sun shone so fiercely hot on the 17th of August, 187-, that the leaves of the trees folded themselves in humble protest and the birds crept pantingly under the shade of the brushwood which lined the banks of Otter Creek in their endeavor to screen themselves from the fiery orb. But the But the heat seemingly had no effect upon a man who stood upon an overturned wagon which formed part of some breastwork that had been upreared a knoll about five hundred vards from the creek. He was shading his eyes with his hands as be looked earnestly along a trail which ran away to the southeast.

"No signs of the troops yet," he muttered, as he rubbed his weary eyes good heavens! another day like this

and then—"
Bang! zip! rang out the report of a rifle, and a builet buried itself in the

wagon bed.
"A miss is as good as a mile, my beauties," said the soldier, for such his dress showed him to be, "though," he added, after a moment's consideration, I'd prefer the mile!"

Instantly from the hills that lay about half a mile to westward of the creek came the report of many rifles, and a shower of bullets whistled unpleasantly close to the foolhardy soldier, who now, yielding to the entreaties of his comrades, slowly descended from the breastwork and entered the corral. Inside the corral a harrowing sight met his eyes. In a pit behind the hastily thrown up parapet lay a number of wounded men vainly call-ing for "water, water," the murmuring of which they could almost hear as they lay there, suffering from the agony of thirst augmented by the pain of their wounds. Their faces were pale and wan, their lips were cracked and dry, and as the sweltering sun beat upon their dying forms they moved their heads uneasily from side to side, moaning feebly, "water, water!" It was truly a heart-rending

scene. So thought old Jones, the soldier, who had just descended from the lookout; for, striding over to where the commanding officer stood, he requested Colonel Mack to allow him to go to the creek and obtain some water for the

"Do you know that you will almost certainly sacrifice your life in so doing?" said the colonel, for the approach to the creek was swept by the

enemy's fire. "Why, sir, I allow that thar is a risk; but, sir, they're sufferin awful," Jones returned, jerking his thumb

over his shoulder to indicate what he meant by "they."
"Well, then, since you will go, my brave fellow, may God protect you!" and the stern old soldier turned, his gray eyes suffused with tears as he witnessed this touching trait of true

heroism in the private. Catching up a couple of buckets. Jones clambered over the breastwork and walked toward the creek as cool and self-possessed as if he were crossing a parade ground. As the enemy's bullets ploughed up the ground in front and rear of him the hearts of his comrades stood still. They held their breath and grasped more tightly their carbines as they watched the progress of this daring soldier who was willing to lay down his life if by so doing a few wounded comrades might be benefited. Reaching the creek he filled his buckets and returned. When about half way to the camp he stopped and rested himself, calmly directing his gaze toward the enemy's lines, who, seemingly astonished by his coolness, withheld their fire and allowed him to

pass unmolested. So the day wore on. Twice the In-dians had striven to carry the camp and twice had they been repulsed. But Colonel Mack knew full well that he could not possibly hold out another day; his garrison was becoming weaker, his ammunition and rations were running low, and the Indians, having received a reinforcement, were becoming bolder. The latter, also, taking advantage of the many washouts which lay between the hills and the camp, had approached to within four hundred yards and were subjecting it to a most galling fire, some of the bul-lets even finding their way into the pit where the wounded lay

"Some one must go and find the general," he muttered. "And yet I do not care to detail a man upon this dangerous service. I'll ask for a volunteer, and then it will be hard to decide among so gallant a command," and a smile of pride curled up the corners of his mouth, for the colonel Then, Catherine sold the estate, and devoted the proceeds entirely to the solving, he walked over to where the thought - justly, perhaps - that no

Dr. D., of Chatham, writes: "It is a most valuable aid and stimulant to the digestive processes, slightly, "was Sir Hubert Romney, cited rider, her husband and the miserable, starving creatures not alone men were receiving their rations of on neighborhood, but these

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one cracker and a small slice of raw

FEBRUARY 22, 1896.

"My lads," began the colonel, in his usual quiet tone, "it is necessary that I should tell you the state of affairs. Our rations and ammunition cannot last us another twenty-four hours. If relief does not come before 9 o'clock and try to reach the general, who, I believe is encamped somewhere on Cache Creek. Now, I want a volunteer. Who'll go?" And as he finished, upon the earth once more!" for an instant a stillness fell upon the men, but was almost immediately broken by a shrill, boyish voice, followed by the deep bass of old Jack

"I'll go, colonel," they chorused. Here, again, the owner of the falsetto voice spoke up: "Let me go, colonel; Jones has a family ; I hain't," he con cluded, as he rose to his feet and revealed the little, slender form of Willie Scott, the trumpeter and life of

troop.
"But, sir," broke in Jones, "he is only a boy. Let me go, colonel."
"But, sir," again interrupted the
boy, with what he thought an all con-

vincing argument. "I spoke first."

The colonel gazed at the two a little while—the one a gray-haired, bronzedfaced veteran ; the other with his blue eyes wild with excitement and an eager expression on his face that seemed to say, "I'll get there, never fear." So it Soit was that the colonel decided upon the

'Come to me at half-past eight, "he said, and, turning to old Jones whispered, "Your chance may he whispered.

ne whispered, "four chance may come yet, my brave fellow."
"I hope so," replied the old soldier, and, walking away from the spot, Jones threw himself down by an upturned wagon utterly inconsolable.

It was a dark, hot, oppressive night. Not a star could be seen; the black, heavy clouds stretched themselves like a pall over the camp as the trumpeter, leading his horse, passed through an opening in the breastwork and set out upon his perilous ride.

Mind and write to my mother, Pete, if I don't get through," he whispered to his comrade as he passed out. "Never fear, Bunkie, but—" and here his comrade's voice grew a little husky-' for God's sake get through.

"I'll try," was the response, as they squeezed each other's hand and parted. oon the watchers in the camp lost sight of the boy. The sound of his horse's hoofs grew fainter and fainter, and then died away, but still they leaned over the breastwork, straining their eyes in the darkness as they tried to catch a glimpse of their young hero. Nearer and nearer the trumpeter ap

proached the Indian sentinels. Some times he would stop, listening intently then move on, only to stop again and press his hand over his horse's mouth when he fancied he heard a noice. Suddenly a confused babel broke out upon his right and a lurid glare shot Upon the brow of a hill scarcely a mile away he saw the Indian band dancing and yelling around a fire like a horde of demons. Creeping further away into the gloom he mur-mured as he mounted, "O God! give Then he rode forward me time.

On the top of the hill which he was now ascending an Indian sentinel crouched upon the ground listening to the approach of the boy. The night was so dark that he could not make The night out the rider until the latter was al most upon him, when quickly firing his piece he uttered a war-whoop that sounded clear across the plain, sending dismay into the hearts of the troopers below.

With a fierce exclamation the trump flanks, and, discharging his revolver at tremulous light, as heaven in its pity the Indian, rode madly forward. erer drove his spurs into his horse's Pressing his knees well into his horse's sides, with his reins firmly held in hand, he dashed down the hill, closely pursued by the Indians, who, upon the report of the fire-arm, had instantly flung themselves upon their ponies and started in the chase.

Now began this race for life. Never steeple chase harder ridden Away they flew over hill and through divide, their horses snorting and panting with the violence of the exercise; over the rocky beds of dried-up rivulets, through clumps of scrub oak the young trumpeter now pulling up so abruptly as almost to unseat himself as in the darkness he nearly dashed against a tree; then leaping over the fallen timber that lay across his path and spluttering through the mud-holes n which his horse sank to the girth Still he pressed on, while the enemy came thundering in the rear, making the night resound with their war whoops and dropping an occasional shot whenever they thought it would tell. A stern chase is proverbially a long one, and undoubtedly it would have proved so in this case had not the boy's horse in crossing a piece of rough ground stumbled. He would have ground stumbled. fallen had not he been instantly checked By this accident the Indians were enabled to gain some distance, when they opened fire with a surer aim.

Bang! bang! and the bullets whistled uncomfortably close to our

young hero's ear.

Spurring his animal, he sought to get out of range, and nobly did his faithful friend respond. Bang ! bang ! the guns rang out again, and the boy felt a stinging sensation in the left shoulder, his bridle arm falling uselessly by his side. The agony of the wound was intense, the motion of the horse rendering it more so, but still he retained his seat, knowing that upon his ability to get through rested a hundred lives. Bearing now a little to the southeast, he struck the trail and furiously dashed along it. The sound of his pursuers grew fainter, then

ceased, but he did not seem to hear. for a strange dizziness came over him, and he swayed in his saddle like a drunken man, clutching at the pommel, he murmured as he thought the night grew darker, "O God, let me live an hour, only an hour !"

So the night sped on. Sometimes the to-night it will be imperative for some horse would relapse into a trot, and one to break through the enemy's lines anon resume his swinging lope.

"Oh, that morning would come Ipon the earth once more!"

How cold the night seemed to the

boy hero as he, half-fainting, sat in the saddle with his head upon his preast and the warm blood trickling rom his wound. Would Cache never appear?

But just as the rosy fingers of the norn crept up from the east he saw with his dying eyes the long black shadow of the timber that studded the banks of the creek, and as his weary comrade uttered a joyful neigh ougle-call rang out upon the morning air, the sound of which brightened up

he boy's face. The sound of the horse's hoofs prought a number of men outside their tents, who, seeing the pale, death-like face of the despatch-bearer and the imp arm hanging by his side, knew

instinctively what was the matter. The latter, seeing the men around him, drew out his blood soaked des patch, and hoarsely whispered: 'The general — dispatch — quick!" would have fallen from his horse had not a trooper rushed forward and catching him in his arms lifted him tenderly to

With the break of day the Indians uttering their wild war-whoops, had charged upon the camp. Bravely had they been repulsed, only to come on again and again until their superior numbers should tell upon the white men. Now they were upon the ramparts, and the defenders, almost all of whom were grievously wounded, but who seemingly felt not their wounds in the presence of the enemy, heroic ally disputed every step. At last, just as a portion of the breastwork had fallen in, and the Indians sprang like panthers at their prey, on the little quare of white men who had hastily ollected around their wounded, resolv ng to die as men, with their faces t the foe, a ringing cheer was heard and the relief force came thundering down the slope. And as the clear, rapid notes of the "charge" echoed across echoed across the plains, each drop of blood in those trooper's veins jingled exultingly against its neighbor as they dashed among the foe. There was a crash — cheers— a volley of musketry, and the Indians were flying across the prairie, pursued by the troopers whose car mined sabres were busy converting, as an officer of the regular army once said, bad Indians into good ones by giving them the route to the happy hunting grounds.

The fight was over, and a portion of Colonel Mack's command was saved. That night in a hospital tent there stood a number of soldiers around the couch of one on whom death had cast its shadow. There was a sorrowful its shadow. ook upon the faces of the watchers as they silently awaited the issue. At last the boy opened his eyes and he looked around; then, as a smile of pride lit up his face he murmured as his eyelids slowly drooped. "I g-o-t t-h e-r e." The angel beckoned, and the two went hand in hand into the

silent land. "He's gone," they told the men who had gathered outside the tent awaiting the news-gone; and the evening wind took up the refrain and sighed it to the trees, which shook their heads as if in doubt, while the stars veiled their

Why There are not More Converts With regard to the difficulties which keep Protestants from coming into the Catholic Church, it is sad to say that many of them have a dread of examining her claims, for fear she might prove to be true, and that they would be conscientiously forced to come into thereby injuring their prospects

in life. Another difficulty is the refusal on the part of Protestants to obey any authority in religious affairs. This is a great obstacle to their conversion. They must be shown the necessity for authority, and that without it the kingdom of Christ could not stand. They must be shown that whatever authority, the Bishops and the Pope claim over Englishmen, that it is ex ercised for the good of the Church, and that they claim the same spiritual authority over all nations of the earth. The Church is a society embracing all nations, and authority is essential

for the well being of society. A third obstacle is the scandal which bad Catholics give. When Catholics, who claim to have the best form of religion, lead bad lives-lives out of har mony with the doctrine of their Church—the bad example given has a very bad effect. Bad Catholics, who neglect the sacraments and Mass, who get drunk, and curse and swear, are iterally rocks of scandal to the minds

of Protestants. The Time for Building

Up the system is at this season. The cold weather has made unusual drains upon the vital forces. The blood has become impoverished and impure, and all the functions of the body suffer in consequence. Hood's Sarsaparilla is the great builder, because it is the One True Blood Purifier and nerve

HOOD'S PILLS become the favorite cathar-tic with all who use them. All druggists. 25c.

Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail.

CATHOLIC TRUTH SOCIETY, WINNIPEG.

Address of President O. H. Kennedy.

Gentlemen, - You re-elected me President of this society, for which, at the outset, I take the liberty of thanking you sincerely. Surely you must not have given it your earnest and careful consideration when the choice fell upon one void of the ability that should be possessed by a presiding officer. One consolation is that, if I lack the ability, I possess the ambition, energy and good-will to further the interests at stake in the Catholic Truth Society, and thereby the interests of the Church to which we belong. To His Grace Archbishop Langevin I extend the grateful thanks of this society, for his kind words of encouragement and Archiepiscopal blessing which we now enjoy and to which we attribute much of the success of our society during the past year

To the Jesuit Fathers for the assist ance they have rendered, words of thanks would be hardly adequate to express my feelings, and in saying so voice the sentiments of this society To the Fathers of St. Mary's, of the Immaculate Conception, and all the clergy, who have expressed their appreciation of this society and extended words of encouragement, thanks, from the bottom of my heart, are sincerely extended. To the officers, and, more especially, to the secretaries, who were instrumental in bringing the society to the standard to which it has now attained, for their untiring work, energy and zeal, as their modesty will not admit of praise from me, I tender

my sincere gratefulness.

The object of this society will be to mprove the mental, moral and social ondition of its members; to make them content with their position in life, to reclaim the erring, the lukewarm and the indifferent, by precept and example ; to keep young men from join ing secret societies; to further the dis semination of Catholic truth, the pro motion and circulation of Catholic literature, and to explain, through the oress and other modes of circulation, with the approval of the Censor, the doctrines of the Church, more especially when her teachings are assailed and

misrepresented. Having stated these objects I need hardly observe that the field of labor is great, and readily explains why this society meets weekly, and at each meeting a lecture or a reading on something of Catholic interest is given by one of the members. In the first place this will improve the mind; secondly, it has a tendency to regulate our morals; thirdly, it encourages sociability among its members : fourth y, encouragement is extended to make us contented with our position in life; fifthly, to reclaim the erring, the lukewarm and the indifferent, can only be done by members of this society, setting forth a good example and an encouragement to join our circle. By adhering to the foregoing objects we will attain another point indirectly

The dissemination of Catholic truth is our principal aim. There are many ways in which that is accomplished: by the promulgation of good sound literature among our people, by men of learning; secondly, by the distribution of tracts or leaflets that are published by our society, on all controversial subjects; thirdly, the columns of the press are to be utilized for immediate explanations that may be necessary to refute the arguments coming from the pens of writers whose glory it is to attack and misrepresent the true Chnrch.

we will keep our young men from

joining secret societies.

At this portion of my address I can fittingly read to you an extract from the pen of St. Ignatius Loyola on Tracts

" As the Protestants are continually writing small works and small tracts and aim at destroying the belief in Catholic writers, and especially those of the society, and establishing various dogmas ; it seems expedient that ours i e the Society of Jesus) should dray up in such cases, answers and tracts short and well written, so that they may be within reach of and may bought by all. In this way a remedy may be found for the evil that is don with these little books by Protestants and sound teaching may be spread amongst the many. But this should always be done with moderation though, earnestly and in such a way as to show up the wicked ways and deceits of our adversaries. Afterwards if need be, many of these tracts may be bound up in one volume. must be written by learned men, wel grounded in theology, and who know how to adapt themselves to the intelli gence of the many. By these means i eems that an important service could e rendered to the Church, and the be ginning of evil could be met, in many places, before it had gone so deep as to be very difficult later on to root it up from men's hearts."

Although we have unavoidably been prevented from extending our work, was not through the lack of ambition o energy on the part of any of its mem bers, but, owing to its financial circum stances, we were obliged to await the coming of a new era, which, happil for us, has now arrived. It will b our duty to become affiliated with the parent society in England, become one of their branches and through them literature of the highest and of all classes may be obtained.

They in England have gone through such a controversial siege during the past century that they are thoroughly conversant with the wants of the Catho ic Church throughout the world. Having obtained the required literature, our work will then commence by

visiting jails, reformatories, hospitals and public institutions, and distributing tracts and good moral reading among the inmates

In reference to the local press I would not advise giving our attention to all articles that may appear, but any that do appear against the Church or its clergy, should be given the careful sideration of the press committee, as whether an answer would be opporune or not. I have been on many ecasions accosted as to why we did not ence of the Church, to show ourselves the public and let the community w that such a society exists. I make answer and say, although one of our objects, we do not conit advisable to answer any scribe tho may think it fit to write an article newspaper, and furthermore it is not our desire to enter into a contro

We must always take care in our writings to give no offence to our seprated brethren. If we have occasion o answer any of their writings let it ays be in the mildest tone possible, ing a clear and distinct explanaon the teachings of the Church to which we happily belong.

It is our earnest desire that the ladies ome members of this society, as the stitution fully provides for their admission, and the spreading of truth really comes under the head of charity. uch societies as the Ladies' Aid and Vincent de Paul should work hand hand with us. On their weekly its to the poor the spreading of Catholic literature would be opportune and in many cases most beneficial.

Yes "most beneficial" and are not meetings "most beneficial?" Here we are this evening a body of Catholics met together to talk over any matter that may concern us, and we can say "we are all brothers, we ong to the one true Church, and have the same mind on all that con erns our eternal salvation, and that is

the first aim of our existence."

What a pleasure it is to come here and talk freely and unreservedly upon Catholic topics! In fact I believe our hall is the only place in the city outside of the presbyteries, where Catholics can meet and discuss such matters.

The success of the society lies with us. What are we to do? In answer, I will note a few lines taken from the Psalm of Life of Longfellow:

"Let us then be up and doing
With a heart for any fate;
Still achieving, still pursing,
Learn to labor and to wait.
Lives of great men all remind us
We can make our lives sublime
And, departing, leave behind us
Foot prints on the sands of Time;
Footprints that perhaps another
Sailing o'er life's solemn main.
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

This I hope is the riveting of a endless chain. In years hence, as founders of this society in the Canadian North West, I hope on retiring from life, we may, one and all, calmly look back on the result of our work, close our eyes to the world and say our labors were not lost.

ST. ERNEST,

How the Great Saint Won His Title and His Crown.

The following account of a saint but ittle known was published for the first ime in a late issue of the Ohio Waisenfreund, and is taken from an original manuscript sent to the editor of that paper from Antwerp by Rev. Mattagne,

The Bollandists are an outgrowth of the Jesuits, and the order is named after John Bolland, S. J., who inaugurated the work of collecting the "Acts of the Saints." The French conquest of Belgium in 1794 interrupted the labor, which, at the suggestion of the Belgian government, was resumed by the Jesuits in 1837.

The kindness of a friend enables the Columbian to give this outline of the life of St. Ernest, which will soon apear as a part of Bollandict history

He was the Abbot of Zwiefalten, and martyr of Mecca, or Magon, in Armenia, Nov. 7, 1148. Beyond doubt here were two saints of this name, the first being Abbot of Nerishheim and suffering martyrdom at Chorozaim about 1095; but, later, he seems to have been confused with the subject of this sketch, who was born, according o authentic documents, in the year 1112, and was of noble parentage The boy's education was entrusted to the Benedictines of Zwiefalten, and by them he was trained in the love and fear of God. In early manhood he deided to abandon the world and to be come a religious; and having taken his yows, he was received into the abbey where he had been educated, and where he diligently pursued his course in the sciences. His eminent virtues and great learning soon gained him the esteem and love of his co-religious, and when the abbacy became vacant in 1141, he was chosen by them to fill the place. The Benedictine abbey then comprised a two-fold community -a monastery and a convent; the former containing about seventy nonks and one hundred and thirty ay brothers, and the latter sixty nuns Thus on his assuming the office St. enest found the spiritual welfare of nore than two hundred souls confided his care. He discharged the duties of his high office with great zeal, and y his virtuous life set an edifying xample to his large community about this time the great Abbot of lairvaux preached a crusade, and the mperor, Conrad III., with his brother tta, Bishop of Freisingen, determined o join the enterprise. Our saint also ook the cross and accompanied the

Bishop upon the crusade, which, like so many others, ended in defeat. In Asia Minor, the German army

One, under formed two divisions. Conrad, harrassed by privation and betrayed by the Greeks, fell an easy prey to the Turks, who slew more than thirty thousand of them; while the other division, under command of Otto, pursued its march against Laodicea along the sea-coasts. St. Ernest was with this division, and one Sunday while they were encamped in Pam-philia they were suddenly attacked by Zauchin, Pasha of Aleppo. The Bishop escaped, but eight thousand of his men fell into the hands of the Musselmen, St. Ernest being among the number. Together with four hundred comrades he was taken to the number. Mecca (probably Magon in Armenia), where upon his arrival he was ordered to renounce his faith in Christ and to accept the doctrines of Mchammed. Refusing to do this, he with many others, was subjected to great terture and privation. However, he not only did not waver, in hi own devotion, but, by his courageous example, imparted to his fellow sufferers much of his own zeal and fortitude This led to his being selected for most exeruciating torment. He was exeruciating torment. He was scalped, disemboweled and his entrails were fastened upon a stake, about which the heroic confessor was com pelled to walk until he fell expiring Thus the blessed St. Ernest gained his crown Nov. 7, 1148, on which date eight of his companions gained their palms. The names of but five of these are known: Adalbert, Conrad, Walter, Seigfried and Engelbottem. Later their bodies were recovered and in terred at Anticch by Massilius, an Ar

Since that time the Benedictines of Swiefalten have venerated the blessed Ernest as a holy martyr, enrolling his name in their martyrology and Litany of all Saints; they have also erected statues in his honor, encircling the head with a halo. His intercession is invoked as a holy martyr canonized more by the shedding of his blood than by formal process.

It is easy to trace the origin of his cult which had become antiquated long before the decree of Urban VIII. there by losing none of its validity.

The Abbey of Swiefalten is at the unction of the Danube and the Ach rivers. It was founded in 1089 and suppressed in 1802. The remaining portions are now used as an asylum for the insane.

P. Mattagne, Bollandist.

A Priest Fights Savages.

After many hairbreadth escapes b flood and fell, Bishop Hanlon and his missionaries safely reached Uganda, their land of promise, on the 1st of September. During the previous fort night they had, according to the Bishop's account, some "terrible days" marches," and one of their soldier porters, an askari, who carried a tin ase for Father Plunkett, was speared to death by wild Wanandi robbers whilst at some distance from the party, but a caravan which was six days march behind them and was carrying much of their baggage as well as mails for the Church Missionary Society fared more disastrously, twenty four out of the thirty-one men who formed it being killed by the Wanandi and the mails and baggage stolen. A remarkable act of heroism was

performed by Father Plunkett as his companions were crossing the Nzoia river under the burning heat of an equatorial sun. Two native slave raiders, well armed with spears and shields and provided with chains and manacles for their intended victims, came up. They had with them one captive, a little girl of six or seven years old, who had a nasty spear wound at the back and in the lower part of her little naked body, inflicted by her captors in order to secure their prize without a chase. Father Plunk ett's Irish blood was at once on fire at the outrage, and he boldly faced the slave hunters, disarmed them and rescued the suffering captive. Unfortunately the raiders subsequently escaped through the negligence of a Swahili soldier, but the liberated child was added to the Caravan as a firstclass passenger and their horrid weapons were carried along as trophies.

In Uganda the brave missionaries received a hearty greeting from the French Fathers, and, judging by the disposition and expectations of the natives, there is good reason to believe that their labors will bear ample fruit.

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London, Saturday, Feby. 22, 1896.

LENTEN REGULATIONS FOR 1896.

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 a the same time is not allowed in Lent. The following persons are exempted from abstinence, viz, Children under 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 al days 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 devotions ey are hereby authorized to give or these occasions Benediction of the Biessed Sacrament, Besides the public devotions, family prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholi-

household of the diocese.

M. J. Tiernan, Sec. N. B .- The pastors will take up a collection for Peter's Pence in their re spective parishes on the second and third Sundays of Lent. As this is the first time in many years that a collec-tion of this kind has been taken up in the diocese, it is to be hoped that all will contribute according to their means, and show by their generosity the filial affection and high esteem they have for His Holiness the Pope. amounts collected will be remitted to His Lordship the Bishop as soon as possible.

TURKEY AND ARMENIA.

The Turkish Sultan appears to have some impenettable design in view, for he has appounced in Constantinople newspapers that he has organized a relief commission for the Armenians, he himself being the chief President thereof.

He states that aid will be afforded to Mussulmans and Christians alike in the afflicted districts of Armenia, and that not only will the sufferers be fed and clothed, but that their demolished houses will be rebuilt and means of support provided for them

It would appear from all this that Abdul Hamid has a most fatherly affection for his subjects whether Christian or Moslem, and in his letters written to Lord Salisbury, and more recently to Queen Victoria, his professions to this effect are most profuse. But it is well known that he stated not long since that he wishes the Christian Armenians to be exterminated, as he cannot otherwise rule their country; and this is quite in accordance with the policy which the Sultans have pursued for centuries towards their Christian subjects, one hundred thousand of whom have been massacred within the last fifty years.

The Christian world may very well suspect the good intentions of the Grand Turk now, and there can be little doubt that the present purpose is to throw dust into the eyes of the Great Powers and prevent their, intervention to save the victims of Turkish deprived by fraud and violence; but brutality from further atrocities; and Signor Crispi, with the applause of our probably the Sultan entertains some hope that he will be able to lay his rapacious hands upon the funds which Caristian countries are now sending iuto Armenia for the relief of the distressed.

Miss Barton, who has reached Constantinople as the agent of the Red versal authority of the Pope over the Cross Society for the relief of the Church of Christ. Armenians, has not been allowed to do

The the state of the state of

ish capital, that the Sultan and his to her mission of mercy, it is not probable that she will be coaxed into giving over her trust into the Sultan's hands, nor is it likely that the Sultan will force her to disgorge, as there is a latent and salutary fear of the civilized powers in the hearts of the Sultan and his advisers, notwithstanding the fact that so far they have succeeded in playing off one power against the other in such a way as to prevent intervention.

In the meantime the massacres of cessation. A letter recently received from Arabknir relates that one thousand eight hundred houses have been burned there, and three thousand fugees are wandering about begging unsuccessfully for food and shelter, being obliged to sleep on the cold stones. At Keghi there are five thousand plundered people in a similar condition, and at Erzingan fifteen thousand, and the Government will not even allow help to be given. It is evident that the Sultan's latest proclamation that he is about to act the part of a kind father is but a fraud and a snare. There will be no relief till some understanding be reached by the Christian powers.

THE INDEPENDENCE OF THE

The Christian Guardian of Toronto quotes in great glee a recent saying of Signor Crispi, the Italian Prime Minister, in reference to the temporal power of the Pope. The Minister said:

"It is not really for the protection and prestige of religion that our adversaries demand the restoration of the temporal power of the Holy See. but for worldly reasons, from lust of power, and from earthly covetousness Christianity is a divine institution which is not dependent upon earthly weapons for its existence. The religion of Christ, as preached by Paul and Chrysostom, was able to subdue the world without the aid of temporal arms, and we cannot conceive why the Vati can persists in wishing for temporal sovereignty to exercise its spiritual The Gospel, as we all believe, mission. is truth. If it has been disseminated by Apostolic teachings, such teachings are sufficient for its existence.

On this the Guardian makes the curious commentary: "Although these utterances do not proceed from a Protestant source, they breathe a truly Scriptural spirit, and as such we hail them with great pleasure."

It is certainly an example of a Saul among the prophets when our religious contemporary looks to a politician of Crispi's moral antecedents for the breath of "a truly scriptural spirit" to be so cordially hailed.

It has been recorded of Signor Crispi that when the truly Christian Queen of Italy was obliged through political exigencies to permit the visits of the Minister's wife at her receptions, she expressly stipulated that only one woman should be introduced to her under that designation, and she shou'd always be the same. This stipulation would not have been necessary in regard to one from whom we could expect the enunciation of 'truly scriptural' doctrines, and we must say that from Signor Crispi we would expect only hypocrisy when he assumes to speak as a Christian. It is therefore only a sample of his gross impertinence when he presumes to teach the Holy Father and the Catholic world what, as Christians, they ought to do.

"Seems he a dove? his feathers are but bor-rowed.
For he's disposed as the hateful raven.
Is he a lamb? his skin is surely lent him.
For he's inclined as are the ravenous wolves,
Who cannot steal a shape, that means deceit?"

It is certainly not necessary to vin dicate the illustrious Leo XIII. from the vile insinuations of dishonest or dishonorable intentions thus put forth by

Signor Crispi. It is not for the sake of subduing the world by the aid of temporal arms that the Holy Pontiffs Pius IX. and Leo. XIII. have persisted in insisting upon the restoration of their rights to temporal sovereignty, of which the Holy See was Toronto contemporary, justifies the fraud and robbery, simply because they hate the Pope. Crispi's hate is bestowed because it is to his interest to sustain the iniquity, and the Guardian's because it is unwilling to

It has been established over and over her work, and the Sultan evidently again that the free administration of were competent and available. From wishes to obtain the funds with which the affairs of the Church requires that memory we can recall a few instances she has been entrusted; but as she is the Pope be independent of any civil of this latter day system of tabooing. qualifications. under the special protection of the power. It may suit a local church We may cite the cases of Messrs. T. P. American Government, and as she very well to be under the rule of the French, Post Office Inspector; T. D. Senator is so much interested in John Tory. If this be brought about, Mr.

ministers Church matters which con-Government would offer no objection cern all nations, and he requires to be beyond the interference of meddlesome civic officials.

We have had proofs before now that the various Protestant sects cannot long maintain a union which extends beyond the boundaries of a single nationality. United States Episcopalianism, Presbyterianism, Methodism, etc., are distinct from the similar Church organizations of other countries. These churches have, indeed, some missions in foreign countries. but it is admitted that the arrangement Armenians are continuing without is only temporary, and when once these missionary churches grow to large dimensions, a disruption takes which was unmistakably "Romish". place, or is expected to take place soon. Thus, the independence of persons killed, while thousands of re- Japanese Methodism has already been asserted, and it is understood that Presbyterianism in Japan will soon be an independent Church with its own creeds and forms of worship. The Salvation Army still recognizes General Booth as its universal head, but only within the last few days the inevitable disruption was threatened in America owing simply to one act of administration which may or may not be put into execution, as it has been announced that the general is to come soon to this continent to endeavor to avert the impending catastrophe-for it is admitted that disunion among Christians is a catastrophe, and contrary to the divine plan in instituting

one Church. Unity is essential to the Catholic Church, and the Church has remained one for eighteen centuries, notwithstanding the divers interests of the various nations. It is for this reason that the independence of the Catholic Church is a necessity, and notwithstanding Signor Crispi's opinion that the Church would be better able to fulfil its mission with its Head subject to the king of Italy, we have no doubt that the time will arrive when the Pope's independence will again become a fact.

It was foretold by David in the Psalms that "all the kings of the earth shall adore Him (God) and all nations shall serve Him. This indicates both the unity and universality of the Church of Christ; and it is not from the unworthy motives attributed to the Pope by Signor Crispi and the Christian Guardian that the Holy Father desires the restoration of the temporal power, but that he may be able to fulfil his duty efficiently, and also as a protest against the iniquitous speliation of the Church perpetrated by the Italian Government.

IS IT BIGOTRY, OR WHAT?

As our readers well know, we have carefully refrained from discussing political topics, or any subject having a party complexion, in our columns. It has been our rule and study to steer a neutral course as regards Reformers and Conservatives, and to make the RECORD, as far as in us lies, a Catholic journal, replete with edifying and instructive matter. On very rare occasions we found it necessary, when Catholic interests were concerned, to speak a word of warning, to protest or remonstrate with our rulers, as the case required.

It is strictly within the lines we have marked out for ourselves to call the attention of the public to any wrong or grievance which Catholics may have to endure from the Government, or from any Minister or his subordinate.

For some years back, in fact since the death of the "Old Chieftain," we have observed that, so far as practical, the Irish Catholic element is being gradually but surely eliminated from the civil service. It had been customary, till within the last four years, in every department of the Government, to give this class of our fellow-citizens something approaching a fair representation. Particular care was taken when a prominent Irish Catholic official died, or was superannuated, to give his place to another one duly qualified. This good and praiseworthy custom appears to have been completely ignored during the period indicated. It is a notorious fact, and one that has been much and widely commented upon, that the comparatively few Irish Catholics who occupied some of acknowledge the divinely given uni- the higher offices of the Government, and who died or were retired, have not been succeeded by men of the same nationality and creed, though such

agh, Inspector of Customs ; M. P. Ryan, Collector of Customs; not to speak of several other public servants of subordinate rank. Is this the result of accident or design? 'Tis said there is a certain member of the Cabinet who has considerable influence in Council and at the Treasury Board, who is fanatically opposed to the appointment of Catholics. As an illustration of his bigotry, an Irish Cath olic applied to him, some time past, for a very humble position. The Minister gave some encouragement, and told the man to call again. He did so. In the course of the brief interview, he was asked his name; he gave one "I can'do nothing for you, " quoth the Minister. The poor man was disappointed and told his story to a Protestant friend, who advised him to go to a certain Protestant clergyman and ask him for a letter to the anti-Catholic Minister. He followed the advice, got the letter and the "sit" which he sought. As this man is very active in his opposition to Catholic appointments, and his colleagues correspondingly passive, it may be that he succeeds in carrying into effect the boycotting system which now obtains.

A case in point has come to our knowledge. Some few months since, Mr. Peter Dunne, Housekeeper to the Senate, died, after spending nearly forty years in the service, having been appointed in 1856. He was universally esteemed for his manly upright character. His brother, John, who has been connected with the Senate since 1886, whose reputation is irreproachable, and who has a thorough knowledge and experience of his late brother's duties, is a candidate for the position. There is a rival in the field, one John Carleton, whose appointment, as a messenger in the Custom's Department, bears date 1880. Till recently, he was a messenger in the Privy Council, having followed Sir Mackenzie Bowell as President. A few weeks since Carleton resigned, having succeeded in getting his son appointed in his stead, in view of running against Mr. John Danne for the Housekeepership. This man's chief and sole claim and qualification is that he is connected with the most extreme Orange lodges in Otawa and the county of Carleton. Now, we beg to ask why should the

pretensions of Carleton, hailing as he does from another branch of the public service, receive the slightest recognition or encouragement as compared with the claims of Mr. Dunne, based upon his fitness, his knowledge of the work to be done and his thirty years good and faithful service? It would be a grievous wrong and outrage against personal worth, public decency and the commonest sense of justice to carry into effect the intention of certain Senators whose names, we withhold for the pre sent, regarding John Carleton, selfstyled "confidential clerk of the Pre-

We have the fullest confidence that a large majority of the Senate will be guided and actuated in this matter, by a becoming sense of instice and fair dealing, and that they will refuse point blank to appoint John Carleton Housekeeper because he is an Orangeman and an outsider in the Senate employ, over the head of John Dunne because he is a Catholic and an old and well-tried servant of the oc. cupants of the "Red Chamber."

We hope it is only necessary to call the attention of the Government to the abuses or grievances we complain of to have them remedied.

Since the foregoing was in type, we learn from the Senate Hansard that the Standing Committee on Internal Economy and Contingent Accounts made the following recommendation :

"Your Committee recommend that Mr. John Carleton be appointed Housekeeper of the Senate, in the place of Mr. Peter Dunne, deceased." The report is to "be taken into consideration by the Senate, on Wednesday, 26th inst.'

We earnestly hope a sufficient number of honorable Senators will be found in their places in the "Red Chamber," next Wednesday, to defeat this shameful and iniquitous attempt to deprive a member of the Senate staff of the promotion which he has well earned, by his long and faithful service, because he is a Catholic; and to foist into his place an outsider, a comparative junior, because he is "Grand Master of the Black Chapter." with a remarkable share of cheek, brass and forwardness as his chief

had been assured by Minister Terrell, nation for which alone it exists, but Tims, Finance Inspector; J. G. Moy. Carleton's appointment that he brought Russell may become an Oppositionist while she was on the way to the Turk- the Head of the Catholic Church ad- lan, Penitentiary Inspector; Kavan- all his influence and persuasive powers in earnest.

to bear on Mr. Dunne to induce him to resign his candidature for the vacancy. He did not succeed. Would it not redound to this hon. Senator's character and credit to change his mind by the 26th inst. and give his vote and support to Mr. John Dunne?

There is another circumstance connected with this matter which it is proper to note. We refer to the exclusion of Senator O'Donohoe from the Committee on Contingencies, of which he had been a member. In his remarks before the Senate, on his being left off the committee, Mr. O'Donohoe intimated that this was done for a purpose, namely, to debar him the opportunity of trying to have justice and fair dealing done to any of his coreligionists, who, like Mr. John Dunne, might be interested in the doings and decisions of the Committee. Now, if the Senator from Toronto spoke by the book-and we cannot question itwhoever is responsible for the formation of the Committee should blush and feel ashamed for having resorted to tactics which would reflect discredit and disgrace upon a village council. Mr. O'Donohoe would most certainly have voted against Carleton's appoint ment as Housekeeper. If a division be had upon the Committee's recommendation it will be interesting to see the yeas and nays.

MR. T. W. RUSSELL AND IRISH

NATIONALIST PROSPECTS. Mr. T. W. Russell, who in former years ranked as the Liberal member of Parliament for South Tyrone, but who went over to Toryism with Mr. Joseph Chamberlain when Mr. Gladstone introduced his first Home Rule Bill into Parliament, while speaking at a Tory meeting at Rotherhithe on the 27th ult., declared that he is far from assert ing that there should be nothing done for Ireland. He added that it is all the more the duty of Parliament to attend to and remedy in a satisfactory way every legitimate grievance under which Ireland is suffering, inasmuch as the demand of Ireland for Home Rule has been refused.

From time to time it has been a habit of Mr. Russell to speak feelingly of Irish wrongs, and he several times threatened, even since the Liberal-Unionist and Tory alliance, to vote against the Government, unless it would consent to rectify the wrongs inflicted by law upon the Irish tenantry. He talked in this way because Ulster needs tenant right reforms almost as much as the rest of Ireland. It is not a question of religion when a tenant is evicted with the loss of all the improvements on his farm, including often the cost of the erection of his house and other build ings; and the Protestant Ulsterman feels the injustice as keenly as the Catholic tenantry of the other provinces. Hence it is necessary for Mr. Russell to make a pretence of having at heart the interests of the people, even while he votes in Parliament to sustain a Government which notori-

andlordism. We all know that it is a common trick of politicians to make promises to serve their constituents well if they are sent to Parliament, and Mr. Russell is an expert at this business : but in Parliament there has been no more subservient supporter of the pro-landlord measures of Lord Salisbury's coalition ministry, notwithstanding his occasional bursts of independent talk in favor of the rights of tenants.

A little government pap has always been enough to convert Mr. Russell from his zealous maintenance of the rights of the tenantry, and now that he is one of the occupants of the Treasury benches there is not the least danger of his vacating his position to endeavor to bring the Government to its senses so as to compel it to concede a measure of relief to Ireland.

Mr. Russell's talk will pass away like all such talk in which politicians are so fond of indulging in order to please their constituents: that is, if the coalition between the Liberal Unionists and the Tories is to be permanent. But there is a good deal of restlessness among the Tories just now owing to the fact that the Liberal-Unionists are monopolizing too much of the patronage, and that they have more than their due proportion of seats in Parliament under the terms of the coalition. As a consequence the Tories very freely say that they will claim most of the Liberal-Unionist seats for Tories at the next election, and it has been said that Mr. Russell is himself likely to be compelled to give way to a thorough-going

Speaking of the prospects of the Irish Nationalist Party, Mr. Russell said in the speech to which we have referred above, that there is about as much chance for the reunion of the Irish party, as there is of the reunion of Christendom, of which we have heard so much talk recently. We know that Mr. Russell's wish is father to the thought; but we are happy to learn that there is very good hope of a reunion of the Nationalists through the convention of Irishmen which is to be held during the coming summer, probably in May.

MR. GURD, P. P. A.

Mr. Gurd, the leader of the P. P. A. party in the local Legislature, had the satisfaction of creating a laugh in the House on Wednesday evening, the 12th inst., but it was somewhat at his own expense and that of his party. We call him the leader of his " party," and we presume he is entitled to be honored with this designation, though we believe he was never formally elected to the leadership, for the fact is he is the only member of the party in the House, since his colleague of East Lambton was excommunicated by Rev. Mr. Madill, ex-President of the society. There was, therefore, no one left to elect Mr. Gurd as leader but himself, and we must presume that he is the de facto leader. In this capacity, he made a speech on the address, which he concluded by saving that the fourth party is in the House to stay, and that it will be a power in the land long after "the mover of the address shall have sunk into an unknown grave." He seems to have overlooked the possibility that he may himself be in the grave before Mr. McLean, and then where would the fourth party be? Mr. Gurd's speech was received by the House with goodnatured but prolonged laughter, show ing that the joke was highly appreciated?

THE MANITOBA REMEDIAL ACT.

The long expected remedial measure was brought before the House of Commons on Tuesday, the 11th inst., by the Hon. Mr. Dickey, on behalf of the Government.

As the matter stands, the prospect is that there will be a considerable secession of the usual Ontario Conserv. ative supporters of the Government when the division will be called on the measure, but this defection will, it is claimed, be counterbalanced by the

Quebec Liberals who will support it. The Bill is a measure which, if carried and enforced, will give at least a partial remedy for the grievances under which the Catholics of Manitoba have been laboring since 1890. It restores the right to establish Separate school, without disturbing the present Public school system.

In many respects it resembles the Ontario Separate school laws, though it is much less complete. The desire of the Government appears to be that ously legislates in the interest of Irish Manitoba shall itself supplement the act by future legislation which will place the Separate schools in as good a position as the Public schools of the Province, or at least as the Separate schools of Ontario.

Five Catholic heads of families may take steps towards establishing a Separate school district, the extreme limits of which, as in Ontario, shall not extend beyond a radius of three miles from the Separate school site. Catholics shall be deemed to be supporters of the Separate school, unless they give notice to the clerk of the municipality and to the trustees that they desire to be rated as Public school supporters, and all supporters of the Separate schools shall be exempt from Public school rates.

The municipalities are empowered to collect the Separate school tax, but in default of their so doing the School Board shall have power to collect its own rates. The municipalities, however, are required to collect from the Catholic ratepayers a sum amounting to \$20 per month for the payment of teachers, there being a similar provision for Public schools in the provincial law.

School teachers shall be subject to the same examinations as Public school teachers, and the schools shall be required to attain the same degree of efficiency, to follow the same programme of studies, and to use the same books as the Public schools, with the exception that any books authorized for the Separate schools of Ontario shall be held to be authorized for those of Manitoba.

The taxes of corporations owning property in any school district where a Public and a Separate school exist.

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shall be assessed to the school of the majority, but the minority school shall receive a portion thereof proportionate to the number of Catholic or non Catholic school children within the district. as the case may be.

FEERUARY 22, 1816.

There shall be a Catholic Board of Education, and a Catholic Provincial Superintendent. These shall be appointed by the Provincial Government: but should the Provincial Government fail in making such appointments, they shall be made by the Government of the Dominion.

Provincial aid to the Separate schools is not provided for, but provision is made that in the case of a legislative grant being apportioned to the Separate schools, only such schools as are deemed by the law to be efficient shall be entitled to receive a share thereof.

Provincial aid to the Separate schools is in equity as much due to the Separate as to the Public schools. It is as sumed, however, that the Manitoba Legislature will accept this school act when it becomes law, and will make equitable provision in this regard. Should the Manitoba Leg. islature neglect or refuse this provision, it may be necessary for the minority to make another appeal to the Dominion Government.

EDITORIAL NOTES.

A MEETING of what is called the Grand Council of the C. P. A. alias the P. P. A., was held recently in Kingston. It was to be expected that they would make a protest against the establishment of Separate schools in Manitoba. They want things to remain as they are because the Privy Council did not say that any wrong or injustice was done the Manitoba Cath olics, that body merely giv ing its opinion that there was a griev ance. We would like to ask the gentleman who brought forward this the American Government to agree to take from him, by force, something which belonged to him, and which he prized very much, would be consider it an injustice, or merely a grievance But, after all, what is the use of argu ing with men who meet in solemn con clave palsied with fear lest their identity should be make known? In the repor the London Free Press not a single name was mentioned. The C. P. A. Holy Father, regarding this answer as (or P. P. A.) is a grand aggregation of the cranks of political and social life in this Canada of ours.

REV. DEAN WAGNER, of Windsor, has taken a trip to Europe, for the benefit of his health. On the 12th authorized to sound the British Govinst. a meeting of his parishioners was ernment on the subject. The whole held, on which occasion the Rev. matter is another proof of the facility Dean was presented with a purse of \$200, together with a complimentary address. Dean Wagner has spent many years in Windsor, and the ambition of his life has been to build up a strong and healthy parish, spiritually and financially. The work has been conscientiously and interior of Uganda slavery is still perseveringly carried out, and the carried on, in spite of the proximity of Ontario. We feel it must cause a ainty. He said : pang of regret to the Rev. Dean to sever his connection, even for a purchased by the Arabs for a few yards short time, with his parishioners, and of calico, and sold on the coast for £10 or £20 a head. The loss of life in conwe are convinced that he would not do veying the slaves from the interior to so were it not an absolute necessity, the coast was enormous. Annually his medical advisers having advised 60,000 human lives were sacrificed to such a course. We hope he will return in perfect health, and that many years will be given him to pursue his holy calling.

THE New York Journal of Commerce points out that President Cleve land's message to Congress on the Venezuelan question has already turned the attention of United States Legislators to the task of increasing the amounts which Congress will be asked to appropriate for the army and navy and coast defences. Senator to strengthen the military armament Senator Hale's bill for six new battleships at \$4,000,000 each, and twentyfive torpedo boats at \$175,000 each, which will amount to \$28,375,000. Senator Squire's bill for coast armament amounts to \$87,000,000, and, in addition, Senators Cullom, Sherman and Hawley, and Representative Cummings have other bills for revenue cutters on the Pacific coast, reorganization of the army and navy, and

nations of Europe, and the burden of which is crushing them to the earth. War and the preparations necessary for war may be an amusement for the jingoes, but it is an expensive amusement; and it must be remembered that these bills are but the beginning of what it will cost.

THE Rev. Dr. Pierson, the Detroit Presbyterian minister who took the place of the late Rev. Mr. Spurgeon in the Baptist Tabernacle of London, England, retaining his Presbyterian. ism while becoming pastor of the Baptist congregation attached to the Tabernacle, has at length acceded to the demands of the Baptists, and was baptized by dipping, on Saturday, the 1st inst. The Rev. J. A. Spurgeon, son of the celebrated Rev. Chas. Spurgeon, performed the ceremony somewhat privately, two deacons being the only witnesses to the ceremony. The Rev. Mr. Pierson declared that he had long been convinced that the Baptist mode of baptizing is the one ordained by Christ, but that his two years' work at the Tabernacle had greatly strengthened that opinion. There can be little doubt that this positive renunciation of Presbyterianism was influenced by the fact that the doctor is employed by a Baptist congregation. His present action is a public admission that as a Presby terian he was not a Christian, though the Baptists did not consider that fact as a sufficient reason why he should not be their pastor.

IT HAS been persistently asserted by the newspapers, on the authority of some of their Roman correspondents, that the Holy Father Pope Leo XIII. had offered to arbitrate between Great Britain and Venezuela on the existing trouble between the two coun tries, that Cardinal Satolli had been directed to take steps to induce resolution, if a neighbor of his were to the proposal, and that Cardinal Vaughan was to take similar steps to obtain the consent of the British Government. The statement has been positively denied by Cardinal Satolli, though it is said that about a year ago the Pope's services were offered to the British Government with this object. Lord Rosebery, who of their proceedings, as it appeared in was then Premier, declined to submit the matter to arbitration, and the final, has taken no further steps in the matter. Cardinal Vaughan has also denied the truth of the statement as far as he is named in connection therewith, though the London Chronicle asserted positively that he was with which newspaper correspondents manufacture news from Rome for the purpose of creating sensations.

> MR. DONALD MACKENZIE, in a lecture recently delivered on African slavery at the London Institute, said in the

"Men, women and children are meet this demand for slaves for Zanzibar, Pemba and Arabia.'

It would be in order for the Govern ment to interfere to put an end to this atrocious traffic.

THE Turkish officials throw all pos sible obstacles in the way of the distribution of the relief funds sent to Armenia for the sufferers through the massacres which have been taking place during the last seventeen months. They say that all relief should be administered through them, Catacombs are not in better repair. Chandler's bill calls for \$100,000,000 but the Government has not yet had the hardihood to insist that the monies posed would, owing to the fact that it sent to the American and British relief committees shall be handed to them, and the committees are still doing all in their power to afford the relief which is so much needed. If in the end the Turks succeed in getting hold of the money it is highly probable they will use it in creating more misery by increasing the number of massacres. It is the old story of the wolf and the lamb.

THE CATACOMBS.

It is amusing and withal consoling to observe the trend of thought outside the Catholic Church. But a decade ago anything appertaining to the Catholic Church was banned, and today its doctrines receive respectful consideration, and the history of its saints and we can but admire the thoroughis portrayed by those who yield her no allegiance. St. Francis of Assissi has awakened much interest in different circles, and not a few lecturers have imned with reverent and enthusiastic hand the picture of the gentle saint love in hymns, devoid indeed of technique, but clothed in a beauty that no technique could impart; who walked hand in hand with his sister Poverty and was content, and who, unskilled in the accomplishments of the age, exercised a powerful influence on his generation, and did more than any of his contemporaries in recalling the ideas that make life real and strong. It may be a fad and fancy, but an interesting and profitable one.

attention of our separated brethren, and we but cherish the hope that their interest will be serious and long-lived. They will amply repay the labor of study of antiquity are richer than they in returned de Rossi, "O Tenebrae ipso sole lucidores." ("O darkness brighter treasures of Christian archæology. They than the sun itself.") He was never so are the Credo in stone of the generations who, mailed in the indomitable courage born of earnest faith, battled against their foes, and chanted in arena, in valley, on hillside, whereever they were hemmed in and assailed, the hymn of loyalty to the crucified God. They bear witness to the unchanging truth of the Catholic Church. On wall and altar are cut deftly the emblems of their belief, that speak to us across the centuries and remind us that the doctrines preached in our churches fell from the lips of men and women who in age and clime different from ours, prized better than broad lands or fame that heritage of Faith we

The Catacombs were the burial

Now the Catacombs are engaging the

places of the early Christians. The Romans used as a general rule to cremate the bodies of the dead, but the Christians deposited them in the ground, because they, as the Jews, reverenced the body that had been the tabernacle of an immortal soul, and because the Saviour had thus been laid to rest. The Romans exacted by law and statute a respect for all burial places, and severest panalties were decreed against those who exposed to the light of the sun a body permanently buried, or put for a time in any place. The Christians, knowing the hatred with which they were regarded by the popurace, and fearing that it might at some future time make them forgetful of the law, buried their dead in secret places which were termed Catacombs or Christian cemeteries. Situated on the hills but a few miles from the city of Rome, they were easy of access, and not, as they were on high ground, exposed to the danger of being flooded why the Christians clothed their result is that Windsor is to-day one the British troops and of the Sultan of by the water of the rivers. When a of the model Catholic communities in Zanzibar, who is under British suzer- site was agreed upon they cut through the soft rock and formed a corridor, about 8 feet high by 3 feet wide. Buria'-places were made in the side of the corridor, and when the bodies were deposited therein they were closed up by tablets bearing the name of the deceased and any information that was deemed necessary. It is not our purpose to describe the chapels that are found at intervals along the corridors. In times of persecution the Christians sought shelter within their walls, and the occupants, speaking to them in words inaudible to human ears, but heard by the soul, inspired them with courage and constancy against which every effort of cruelty

was unavailing. It is a matter of regret that the The soft rock of which they were comwas unexposed to the action of the weather, have remained unchanged for centuries. What, however, was done for the Catacombs by climatic circumstances was undone by the bar barians, who devastated them by violat ing tombs, defacing monuments aking inscriptions to pieces, etc.

For a long time after they were neglected. Now and then an arch ologist such as Antonio Bosio and Padre Machie, strove to bring order out of chaos, but, either because the effort Springfield rifles to replace the weapons now in use by the National Guard of the several States. The public are beginning to realize that if the United States is to be the Universal Arbiter for the American independent nationalities, the people must be taxed for war purposes to an extent which shall not fall short of the immense amounts which are levied on the was too short-lived, or because the and not Peter, was intended; but attention of the mind was devoted to this opinion, if we recall the opposition was too short-lived, or because the

whose painstaking care we are indebted for much valuable information concerning Nineveh and Troy, he scrutinized each fragment of marble, inscription and date, and thus, by gathering facts and collating them, he placed on a firm foundation the science of Christian archaeology. His whole life was devoted to the work, ness with which he labored to crown it with enduring success.

One day he conducted a professor of Oxford University through the catacomb of St. Priscilla. Pointing to an arcosolium ornamented with paintings, he asked him if he could find an ap hand the picture of the gentle saint who loved everything and chanted his think so," replied the professor, "they appear to me to be of the same period as the paintings of Pompeii." "You are right," replied de Rossi, "they are of the same period," and holding up the torch he showed the professor on the side of the wall a gracious Virgin holding the Infant Jesus in her arms "Do you recognize the picture?" "It is a painting of Mary," the visitor. "Well, three asked. replied the visitor. "Well, three months ago," said de Rossi, "this gal-lery was entirely obstructed by sand with which the first Christians themselves had filled it, according to the custom when all the tombs were occu-pied. Behold, therefore, a monument of the Primitive Church and it attests the antiquity of the devotion to the Blessed Virgin." The professor turned away murmuring: "Antiqua superstiwill amply repay the labor of study tionem." (Ancient seeds of supersti-and investigation, for no monuments tion.") "Say rather with St. Cyprian,"

> happy as when, surrounded by a band of students or tourists, he dilated on his favorite theme. Esteemed as a scholar, beloved as a man, venerated as a Christian, all Europe mourned when he passed away. When but a boy he visited the Catacombs, and the vast subterranean gal-, that awed him by their silence and caused him to marvel much ove their paintings and inscriptions, tool a firm hold on his affections. As he advanced in years his mind often re verted to them, and the love of the boy the man: it grew and developed into a love that kept him delving tirelessly for forty five years in the cemeteries of the dead, and that sought no reward the happiness of making the voice

wealth of his heart and intellect. his marvellous powers of in duction vested in a profound knowl Roman inscriptions, de Rossi. says M. de Legare, has succeeded in making his work "Roma Subterane Christiana "one of the noblest monu ments raised by Catholic science genius to the glory of the Church and the triumph of the faith.

of the Past testify to the truth of th

Church to which he had given the

It is not our intention to describe all It was the principal ceme tery of Christian Rome, and so called ecause Zephyrinus, who sat in Peter's chair in the year 202, finding the cemetery full of tombs, ordered Calix tus, the archdeacon, to enlarge it. Hence it was designated by his name although excavations went on until the fourth century, when burial in the

Catacombs was discontinued. The paintings and frescoes were, indeed, wrought by hands little used to the skilful handling of the brush, but able to portray the doctrines which were riveted to their souls. It will, when we bear in mind the fierce hatred of the Romans for the new articles of belief in the vesture of symbolism. They endeavored to coneal them, and hence we have the discipline of the secret which forbade the public mention of certain doctrines. We can thus understand why the cross s hidden under the form of an anchor. Everywhere we see the figure of the Good Shepherd, and everywhere, too, are found proofs that the devotion to the Blessed Virgin was cultivated by our Christian forefathers. It has been asserted that painting of the Mother of God dates from the Council of Ephesus, but it receives an unanswerable refuta tion from the Catacombs, which testify that her glorious prerogatives, her power, her purity, her maternity, were believed in and honored during the early ages of Christianity.

The Catacombs of St. Calixtus posse picture of her, painted in the first half of the third century, but the Cata ombs of St. Pricilla boast of one that, savs de Rossi, can claim an antiquity extending back to the first century It represents the Blessed Virgin hold ing in her arms the Divine Infant, and near her the Prophet Isais pointing upwards to a star. Besides its archæ ogical value it possesses such artisti nerit that some do not hesitate to say that it compares favorably with the

creations of Raphael. The primacy of Peter is clearly shown ov several paintings extant. loses striking the rock from which water is flowing, typifying the Moses of the New Law who alone is able to trike the rock. "Christ," says St. aul, "whence came the living waters baptism, penance, and the other craments." It may be said that Moses, acraments. f the early Christians to anything savoring of Judaism, and rememb that in the painting representing the same scene, which is in the Vatican collection, there is written over the head of the man striking the rock the name of Peter, is hardly tenable.

seated on a throne, and St. Paul on a

The figure of a fish plays an import ant part in symbolism. The Christians were accustomed to carry about with them little fish made of bone o ivory. The exact date of its introduc tion cannot be determined. mentions it. "We are little fish after the manner of our great fish, Christ. But, whatever the date of appearance in the paintings and rescoes of one can deny attached to it by the Christians. By it

the Catacombs, no they symbolized Christ and the Chris-One painting depicts a fish supporting a ship, Christ protecting the It was also the symbol of the In the Catacombs of St. Eucharist. Calixtus there is a celebrated fresco showing an altar on which there is a Before the altar stands a priest, fish. bearing the holy offering in his hands: "One must be obstinately blind to not recognize in this the Consecration.

In other paintings are a group of Christians around a table, partaking of the fish, and showing by their joyous countenances that they well understand that the celestial nourishment surpasses in sweetness the nourishment of earth. The signification of the "fish" has indeed had to run the gauntlet of a criticism eager to divest it of its dog matic importance, but the ineffaceable inscriptions and authentic testimonies of the early ages have reduced it to vain, impotent rage. As a corroboration of the fact that the fish was for the Christians the Body and Blood of Christ really and substantially present under the appearance of bread and wine, we have the famous epitaph of St. Abertius, Bishop of Hierapolis in Phrygia, who lived in the second century. On his tomb are words that tell of the food that sustained him in life's journey: "the fish great and pure, caught by the chaste Virgin, and given her as nourishment to her friends. May they who predestined these things pray for me."

The Catacombs prove also that the criticism eager to divest it of its dog-matic importance, but the ineffaceable

The Catacombs prove also that the dogmas of the invocation of saints and prayer for the dead were believed by the early Christians. Evidences of it are everywhere. cannot be denied, these simple and rude inscriptions traced oftimes by a nail or pincers, when the minions of the Emperor were seeking to destroy every vestige of Christianity.

And the Christians, taught by those who had handled with their hands the Word of Life, sought assistance from those who had passed into the happiness of eternity, and poured forth their prayers for those who were detained n the cleansing fires of purgatory. How touching are the prayers, and more than once the tears, as we read them in tablet or on wall, came un-bidden to our eyes. But they were pidden to our eyes. tears of joy and gratitude-joy that we form part of that glorious army that lined upon Calvary's hill, to march with sure, firm tread the route the Catacombs. We shall take the that leads to the eternal gates; and most celebrated of them, that of St. gratitude, that we can claim kinship with those who, for the practice and belief that have our love and allegiance, went forth to death as men go to a marriage feast.

Sometimes we see prayers such as the following: "O Holy Martyrs, do not

and breathes in the souls of every human being that stands under the protection and shield of the Catholic Church. The massive iron hammers of the world, the stern Roman legionaries that, the

greeted by the acclamations of enthusiastic thousands, tramped proudly up the Appian way, have lain them down to rest; and in the city built by their blood and valor, enobled by the pres-ence of a chief who wields a sceptre ence of a chief who wields a sceptre greater than that grasped by the hand of an Augustus, sits enthroned a man whom they would not place as governor of a petty town. Dynasties have passed away, and left

not a rack behind: new methods and

new ideas have pushed out the old and everything save the immortal Credo has felt the touch of time and progress. It is the same now as when it came in all its beauty and sublimity from the lips of the God-man, as when St. Peter preached it to the Jews, and the Greeks thronged round the wanderer from Judea, the apostle of the Gentiles, to hear the tidings of the new dispensation. It asks no patronage from the civil power: in former times and places it indeed had asked it, and, as Protestantsm has availed herself of the civil sword. It is true it did so because in certain ages it has been the acknowledged mode of acting, the most expedit ious, and open at the time to no obection; and, because, where it has done so, the people clamored for it and did it in advance of her: but its history shows that it needed it not, for it has extended and flourished without it. It is the charge brought against it that it does not change; time and place affect it not, because it has its source where there is neither time nor place, because it comes from the throne of the illimit able, eternal God.

To have friends merit them. If you do not merit esteem and you have exterior qualities which please, or riches which dazzle, or a characted on a throne, and St. Paul on a simple footstool.

To have friends merit them. If you do not merit esteem and you have exterior qualities which please, or riches which dazzle, or a position which can afford protection—three things which attract time servers—you will perhaps be flattered, but you will not be leved.

Golden Sands,

ARCHDIOCES OF KINGSTON.

Letter From His Grace to the Min-ister of Justice, Regarding Shortis.

The following is the full text of the letter ent by Right Rev. J. V. Cleary, Archbishop f Kington, to Sir Charles H. Tupper, the hen Minister of Justice, in bahalf of the con-emned man Shortis. This letter is dated it the Palace, Kingston, 27th Nov., 1895, and reads:

at the Falace, Kingston, 27th Nov., 1895, and reads:
"I trust I am not out of order in complying with the request of some respectable gentlemen by offering to you my view of the case of unfortunate Shorts, about which there is so great a diversity of opinion in all parts of the country. The sole question presented to the jary was whether at the time of doing the terrible deed he was sufficiently cornivant of its criminality. By the law sented to the jary was whether at the time of doing the terrible deed he was sufficiently cognizant of its criminality. By the law of this country the verdict should be simply affirmative or negative, which means absolute guiltiness of murder involving the death penalty or absolute acquittal. I contess it would be too much to expect any twelve honest men to declare him free from all guilt. On the other hand, it seems to my mind, after careful perusal of the evidence, to be an overstraining of justice to hold him guilty in the full measure of guilt, requisite for condemnation to death. The degree of guilt that should correspond with capital punishment is not measured solely by the gravity of the crime considered objectively, but also and chiefly by the accountability of the agent, which turns upon the distinctness of his understanding of the criminality of the deed at the moment of his doing it, and the restraining power of his will under guidance of his intellect, when moved by sudden impulse of passion excited by the tempting occasion. I venture to assume that this is the phase of the question that will chiefly engage your consideration. In the neighboring Republic and in several

proportion to the light of his mind and the freedom of his will when doing the deed. Great part of my life has been occupied with the application of those principles in the court of conscience, where the soul of the sinner is freely and fully manifested to the priest in the confessional. My experience is, that the sinner's evil deeds, for which he is held mercilessly responsible in the inflest degrees of guilt by society, are frequently much less calpable before God (to whose justice all human justice aims at conforming), because of lignorance, or indeliberation or lack of the power of self-restraint under the influence of sudden impulse. That Snortis is not a man of sound mind has been, I presume, abundantly established in the evidence before the court, and accordingly he was more liable than men of ordinary mental calibre to confusion of thought and impotence of self-restraint under sudden excitement.

Four medical experts, gentlemen of character, whose lives have been devoted to the study of science in relation to insanity, and who have had many years experience in the treatment of cerebral disease in its various forms; who have, moreover, been intrusted by the government with the management of our insane asylums, and whose jadgment of individual patients is accepted without denur by the families and triends of those committed to their care, have borne testimony in the most explicit manner to the imbecility or insanity of Shortis and his inability to discern the criminality of the deed for which he was tried. Those four medical gentlemen concurred in their opinions with entire unanimity. Their evidence has been unshaken by severest ross generation.

tried. Those four meantal gentlemen con-curred in their opinions with entire man-imity. Their evidence has been unshaken by severest cross examination. No experts were called by the crown to undo or to weaken their testimony, although two or three had been summoned for that purpose, and were actually in court during the trial.

Sometimes we see prayers such as the following: "O Holy Martyrs, do not forget Mary." "Pray for me, Eustachius." "O God, who art seated at the right hand of the Father, place amongst thy saints the soul of Nectarius." "Refresh, O Januarius, Agapitus, Felicessimus, martyrs, the soul, etc."

One might give an indefinite number of examples, but the above suffice to show that the Catholic doctrine of today is the same that dwelt in the hearts of those who made the Catacombs their home.

Times have changed since then, but the Credo stamped on their walls lives and breathes in the souls of every human being that stands under the could not have been brought home to num-berless criminals otherwise than by scien-tific testimony, which is always more con-vincing when life long practice is associated with science. In the Hyam's case, just now being tried in Toronto, almost all the evidence is obtained from experts, mechanical experts and medical experts. Were Mr. McMaster's dictum a rule of law, society, could not protect itself against inmechanical experts and medical experts. Were Mr. McMaster's dictum a rule of law, society could not protect itself against ingenious murderers. And if such testimony is worthy of acceptance at all, it is assuredly most valuable and convincing when the professional experts are unanimous in their opinions, and their character for probity is unquestionable. Mr. McMaster's assumption and emphatic asseveration that common sense should be the sole basis of judgment, irrespective of the scientific judgment of the medical experts, is an obvious fallacy. There can be no contradiction between true common sense and true scientific sense; neither does the scientific study of cerebral disease and medical supervision of insane patients necessarily imply that physicians in charge of asylums are themselves insane. The common sense of the community has been shocked by Mr. McMaster's extravagant utterance. It was allowed to pass unrebuked, and is believed to have influenced the minds of the jurymen. This being so, I cannot but regard the verdict of wilful murder as more or less inconclusive, andjeonsequently insufficient to satisfy the public conscience that no element of doubt is involved in it.

Pray excuse me, dear sir, for addressing Pray excuse me, dear sir, for addressing this letter to you. I trust you will take it in kindly spirit. If it does no good it can do no

harm.
With much respect, I remain, dear sir
Yours very faithfully,
+ James Vincent Cleary,
Archbishop of Kingston.

Office of the Minister of Justice, Ottawa,

Office of the Minister of Justice, Ottawa,
Nov. 30th, 1893.
My dear Lord Archbishop:
I beg to acknowledge receipt of Your
Grace's letter of the 27th inst., relative to the
case of Shortis, now under sentence of death.
As your Grace is no do abt aware, the decision in capital cases rests with the GovernorGeneral in Council. When the case comes
before Council I shall lay your letter before
His Excellency and my colleagues, from
whom I feel sure it will receive the most respectful and earnest consideration.
I remain, my dear Lord,
Yours faithfully,
Charles Hibbert Tupper.

After throwing the will of God in regard to a work which we undertake, we should continue courgeously, however difficult it may be. We should follow it to the end with as much consistency as the obstacles we encounter are great.—St. Vincent de Paul.

How pure and stanless should be the heart on which is written the Holy Name of Jesus.

A favorite theme with many anti Catholic writers a few years ago was the supposed tendency of the Catholic religion to lead the people to rely upon a mere external conformity to the precepts of the gospel. Catholics were charged with not trusting in Christ, but relying upon their supposed good works, the perfunctory performance of a round of religious duties, while their hearts remained cold and insensible to that fervent spirit of love and devotion which constitutes the soul of true

Those were the dark ages of Protest ant ascendency and Protestant ignor-ance. Fortunately the progress of light and knowledge has pretty much dissipated the mists of ignorance and bigotry, and the tone of the Protestant papers has very much changed on that Still, we occasionally witness the cropping out of the old spirit in some of the narrower and more bigoted Protestant papers. Among these we are sorry to have to include so interesting and ably conducted a paper as our esteemed contemporary the Baptist Watchman, which seems to lose no occasion for showing up what it thinks to be the radical weakness of the Cath-

lic system. In a late number commenting on the 'Symbol and Reality," the editor

remarks "The religious life reveals itself in outward acts. We cannot read the hearts of others: our only test of the inner life of others is to be found in its external manifestations. God looks upon the heart, but for man the only rule is "by their fruits ye shall know them." Still, the outward act, though it is the exponent of the interior life, is One of the most serious perils to spiritual religion lies in a failure to recognize this clear distinc tion. A vital and pervasive error of the Romanists roots itself in such a failure. The religious man, the Ro manist says, will do certain thingsrepeat certain words, be present at certain places, give certain sums— therefore, if he does these things, he is religious. The people who are trained under such a system soon come believe that religion means the doing of certain things, that when those things are done, religion has been done. Inevitably, the religious life becomes the performance of an external act, instead of the possession of a disposition; and the way to ac quire proficiency in the divine life is to do a larger number of prescribed re ligious acts, instead of to seek to bring the inner life into harmony with the divine will.'

Now, why our contemporary should feel called upon to indulge in such an ungenerous, and we may say, ground-less-fling at the "Romanists," (please note we are Americans) is more than we can conceive, unless it be because it conceives that Baptists upon the whole are better Christians, and, per haps, greater saints than Catholics can hardly conceive of our sensible Baptist friend as standing in his temple, and with the Pharisee of old thanking God that he is not as other men, not even as this poor Catholic publican. We do not believe that if he should accidently meet with some of our good Catholic people he would be inclined to say, "Stand off, I an holier inclined to say, "Stand off, I an holier than thou." We have no idea that he would gather his cloak about him and pass by on the other side lest he should be contaminated by contact with our external, perfunctory "Romanist.

Now, we have the charity to believe that our excellent Baptist friend, with perhaps, pardonable pride in the superiority of his own system and with (shall we say?) unpardonable ignorance of the acknowledged excellencies of the Catholic system, seasoned with the malign influence of the hereditary Protestant prejudice, feels called upon to contrast the two systems to the dis paragement of the Catholic and the delectation of his close communion, hard shell Baptist patrons.

It really seems strange, and well nigh unaccountable, to hear an intelligent man, especially one occupy ing the responsible position of a public journalist, speaking of the Catholic Church as tending to promote an external and mere formal performance of the duties of the Christian life. If he had been content to say that there was the same tendency in the human nature of Catholics as of other people to a formal, routine, perfunctory per formance of religious duty, we should have made no objection. to admit with real sorrow that some Catholics are not as fervent and de-voted as they ought to be. It must be confessed that there are too many nominal Catholics-men and women who seem to be satisfied with a mere external perfunctory compliance with the duties which their Church re quires of them. But when it is sough to convey the impression that this is legitimate result of the Catholi religion we most respectfully demur and insist that such an impression can only proceed from the most mis taken notions.

Look at the teaching of the Church as embodied in her theological and practical treatises. Look at her books of devotion of almost infinite variety, adapted to every taste, temper and disposition, but all inculcating not only the highest-toned morality but the most fervent zeal and devotion, the most popular and widely extended devotion at the present time being designed to and aiming to bring the soul into immediate contact with the loving Sacred Heart of Jesus as its only and all sufficient Saviour. Look at her treatises on sanctity-the science of the saints—which she alone understands and inculcates. Look at the lives of the great company of saints which in

water and a second of the second

every age have illustrated the true spirit of the Church by keeping alive the true faith and the fervent spirit of the Gospel of Jesus Christ-men whom the world was not worthy-who fought the good fight in the midst of the world and the opposition of a dis-

obedient gainsaying people.

Thank God! the succession of saints has never failed. Comparatively few are known to the public; even the most distinguished are more remarkable for their modesty and true humility and their wish to retire from public view. But the great mass of the saints are unknown to the world. They live in the world but the kingdom of God is within them. They are diligent in business, but fervent in spirit, serving Quiet, modest, unobtrusive they go about the business of life while their hearts are really not in it, but they seek another and a better country piety is modeled after the Church's type, and it is encouraged and kept alive by the wonderful system of life-giving sacraments, and spiritual direction which exist alone in the Catholic Church and without which real sanctity is impossible.

How little do our Protestant friends know of the interior of the Catholic Church! It is emphatically a terra incognita — a world within itself—of course full of mystery to those who do not know or understand, but to those who do, it is the wisdom of God and the power of God to every one that be-There is a vast opportunity here for investigation by the Water man - if it cares to know the truth regarding the things that it writes about .- Catholic Review.

IRISH SUPERIORITY.

Interesting Letter of an Irish Vicar ir The following letter appeared in ome North of England papers: Sir: You English fondly fancy yourselves to be the Celt's superiors. The fact is that you are far from being our equals. By the big-battalion argument English laws long ago were made-hence our present poverty and Every year your constant delusion. and nearly every week in race defence I am forced to try and dispel here and there this deeply rooted gross delusion. All in vain. Your ordinary Englishman knows nothing of history not even his own. He has a little smattering of Bible knowledge about enough to giggle, without in telligence, at Sir Wilfred Lawson's scraps of Scripture quoted as good jokes. To hear my over-fed and under-taught Saxon neighbors talk is to be asked to believe that Paddy is lazy, ignorant, cowardly and godless. What! the man that at least once a week denies himself and would not marry in Lent to be called godless by consumers of rabbits' blood and pig-flesh and other things not now to be mentioned. Pat, with the spade that made your railroads and canals, is as lazy at Pat of the scythe that yearly mows down two harvests, while your English farmer pays rents and tithes, getting Pat and his cousins to earn the money for him. Ignorant, are we Who is your chief interpreter of law Where was the Speaker produced Who are the empire's most skiiful dip lomatists? And yet you know, that is to say you don't know, for you know nothing at all; but if you did, you would, among other things, know that there was a time, not so long ago either, when the British big-battalion law made it penal to educate the Celt And now for the coward cry "Banish the Irish from England" is a saying I sometimes hear. Well, ban-ish Paddy from your army and navy

and where would soon the empire be Eh? The sword of the Celt had more to do with the making of the empire than had that of the Saxon. There is in a church at Athens a memorial stone erected by one of the Gladstone governments. It is to the memor General Sir Richard Church, It is to the memory of one hundred years ago ran off his parents in Cork and rose from the ranks to be famous in Europe. This is an extract from his biography: "John Bull without Paddy would do badly. It is the sons of Paddy that have driven Bonapart to the Pyreness. You find these clever fellows in all parts of the world. Another Paddy is driving the French from the south of Italy, General Nugent, with whom is another Paddy,

my brother Dick."
Go to school, John, go to school, and go to Sunday school, too. Upon my conscience you sadly need sound teaching, and a good deal of it to

Yours truly, M. H. Kennedy, Vicar of Plumpton, Cumberland.

An Author Becomes a Catholic.

Bracebridge Hemynge, the orig inal Jack Harkaway, and the author of all that famous worthy's adventures, has become a Catholic. He was bap ized in St. Francis Xavier's church New York city, on Nov. 18, by Rev. J. F. X. O'Connor, S. J. Stephen Keeler Reynolds, an electrician of th same place, also a convert, was Mr Hemynge's sponsor.

Mr. Hemynge was born in Austra-lia on March 5, 1842. He was edu cated in England, and was called to the bar. Briefs were scarce, and so he began to write his adventures of Jack Harkaway, which achieved im mense popularity. A list of Mr. Hemynge's works occupies twelve pages of the catalogue in the British Museum.

CONQUERED THE SLAVE RAIDERS

n Irish Priest's Herole Rescue of a Girl in Africa.

After many hairbreadth escapes by flood and fell, Bishop Hanlon and his missionaries safely reached Uganda, their Land of Promise, on the 1st of September. During the previous fortnight they had, according to the Bishop's account, some "terrible days" marches," and one of their soldier porters, an Askari, who carried a tin case for Father Plunkett, was speared to death by wild Wanandi robbers whilst at some distance from the party, but a caravan which was six days' march behind them, and was carrying much of their baggage, as well as mails for the Church Missionary society, fared far more disastriously, twenty-four out of the thirty one men who formed it being killed by the Wanandi and the mails and baggage stolen.

A remarkable act of heroism was performed by Father Plunkett as his were crossing the Nzoia river under the burning heat of an equatorial sun. Two native slaveraiders, well armed with spears and shields and provided with chains and manacles for their intended victims, came up. They had with them one captive, a little girl of six or seven years old, who had a nasty spear wound at the back and in the lower part of her naked body, inflicted by captors, in order to secure their prize without a chase. Father Plunkett's Irish blood was at once on fire at the outrage, and he boldly faced the slave nunters, disarmed them, and rescued the suffering captive.

Unfortunately the raiders subsequently escaped through the negligence of a Swabili soldier, but the liberated child was added to the caravan as a first-class passenger, and their horrid weapons were carried along as trophies. In Uganda the brave missionaries re ceived a hearty greeting from the French Fathers, and, judging by the disposition and expectations of the natives, there is good reason to believe that their labors will bear ample fruit

PRIEST-RIDDEN.

ome Statistics Will Prove to Our Protestant Friends That the Boot is on the Other Foot,

The following amusing incident occurred here last week says the Washington, D. C., correspondent of the New World. I give it for what it is worth, as it may afford some weaker brother an argument if neces-

In one of the newspaper offices here, just as all the "copy" was in and things were slack, one of the men commenting on an item, began berating the Catholics as priest-ridden. woman writer was preparing for home when she turned and asked. "What do you mean by priest-ridden?"

" I mean that the Catholics support a body of lazy priests far in excess of the demand; that they have them not only for use but for ornaments, such as monks ; I mean that they are priest ridden in every sense; that they are the very ansithesis of plain Protestant You can not walk out without ism. neeting a priest.

" Do you seriously think what your words imply? I wonder if you would care to know the truth ?"

" Most assuredly I would be glad if you could show otherwise," said the man with that air of tolerance that characterizes a cock sure bigot. The whole world knows the truth of what I say.

The world may know, but statistics do not," said the lady. Then turning the leaves of the last census reports, she said, "I find here that the Catholics are the largest religious de nomination in the country. It is shown that for over six millions of people they have 6,012 priests, or one priest, including Bishops and monks, for each 1.027 Catholic people in the United States. I find the Baptists have 2, 000,000 members and 15,401 ordained ministers, or 1 minister for every 139 members. The Methodist Episcopal Church numbers a little over million and a half. They support 9.261 ordained ministers, or 1 to each 181 members. The Presbyterians have a minister to care for each 117 members. Every 107 Congregationalists have a minister to keep them in the straight

and narrow path."
"Will you let me see those statistics?

"Certainly. 'Let the galled jade wince our withers are unwrung.' When it comes to being priest-ridden t would seem that plain Protestarts have to carry about ten times more weight than the Catholics

One of the boys, who evidently en oved the chagrin of the A. P. A. dis putant, suggested to him that possibly it was "weight for age."

THE BEST is what the People buy the most of, That's Why Hood's Sarsaparil a has the largest sale Of All Medicines.

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They Never Fail.—Mr. S. M. Boughner, Langton, writes: "For about two years I was troubled with Inward Piles, but by using Parmelee's Pills, I was completely cured, and although four years have elapsed since then they have not returned." Parmelee's Pills are antibilions and a specific for the cure of Liver and Kidney Complaints, Dyspepsia, Costiveness, Headache, Piles, etc., and will regulate the secretions and remove all bilious matter.

SOME HINTS FOR YOUNG MEN.

We often find in the young, and in the young man especially, a disinclina-tien to heed advice. When those who are older and have had experience offer them any counsel, they regard it as of little value. It will be otherwise with them, they are inclined to think the times have changed and men have changed with them; the conditions of success have varied, and they are sure that their hearts are stout enough and their minds clear enough to work their way in their own fashion towards success, and to avoid of themselves anything that menaces shipwreck to their hopes and their ambitions.

But they make a huge mistake : the plea they make has been the same in many another age, and has been shown again and again to be folly There are conditions of success in life that are so fundamental as to be invariable in all conditions and in every age. And an earnest young man will not fail to give heed to all that the past can teach him in the lives of his elders. He will not be foolish enough to slight the gray-beard's words of advice; he will feel the truth of the old saw "Young men for action; old men for counsel." Let an old man give the young men who read these pages, and who have all their life before them with high hopes and aspirations, let him drop a hint or two that may serve them as helps to success in life. There are five of these hints that can be called the invariable conditions of this suc-

First - Always maintain a high standard. Make yourself responsible to it, and do this as a matter of plain sincerity to yourself. No matter what others may expect or ask of you, always ask of yourself; always be a hard master to yourself. Keep your andard high.

Second-Make few promises and religiously keep all those you make. You can't afford to make many promises if you seriously mean to keep

Third-Be carefully exact in all your statements. Don't guess; don't be content with half-knowing or learning anything. Exactness and the habit of being sure of your statements -this is the twin brother of candon and frankness.

Fourth-Always seek the interests of your employers. Sink yourself; avoid the selfishness that strives to see just how little one can do-that's dis Make your honest as well as selfish. self necessary to those who employ you

by industry, by fidelity to their in-terest, and by a scrupulous integrity. And lastly—Never get into debt. Avoid it as you would the devil. Not only because of the harm it will

bring but because of the discipline it gives to character. Learn the wisdom of "Cash or nothing" while you are young. There is nothing, better to stiffen the backbone of character than such self-restrain as this means

An undeniable proof of the decadence of Italy is the great emigration movement in progress. When a coun try is not prospering, and the people are dis ontented, they adopt the last resort — set out for some other place. Hundreds of Italian emigrants are now in Genoa awaiting their embarkation for America-more, it is stated, than have ever been known before to emi grate at one time. The Italian authorities are about to conclude new con tracts for the transport of emigrants to Brazil, the number of which are steadily increasing. An Italian paper says that these contracts will be for the transport of no less than 1,000 000 emigrants during the next ten years, gress !"-Baltimore Mirror.

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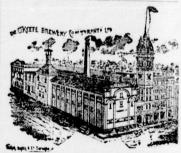
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FIVE-N

HOW TO
Jesus was 1
St. Matt. iv.
The Spiri every word every act He ord and S

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Q., writes: "I

1896. CATHOLIC HOME ANNUAL

IT SHOULD BE IN EVERY CATH. OLIC HOME

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The Catholic Home Annual for 1896 ust published. This year's issue is gotten as n an entirely new form, with new cover with more pages and more pictures. It con ains seven full page insert illustrations and over seventy-five other illustrations in the text. The contributions are from the beat Catholic writers, and the contents are nost entirely original.

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FEBRUARY 22, 1896. FIVE-MINUTE SERMONS.

First Sunday in Lent.

HOW TO FAST IN THE HEART.

Seas was led by the Spiritinto the desert.

St. Matt. iv. 1.)

The Spirit of God, which inspired every word He uttered and guided every act He performed, led our Divine Lord and Saviour Jesus Christ, to enter upon His forty days' fast in the And the spirit of Catholic faith and devotion, which is also the Spirit of God, directs us to imitate, as far as we may, the action and the example of our Lord and Master during the holy season now before us. The imitation of Christ is the one essential aim of Christian life, and if we seek not to

bllow in the path He tred our Chris-

tianity is a delusion and a lie

To day in particular, we are called upon to give proof of the faith that is in us by a closer correspondence to the life of self-denial and mortification the Divine Redeemer led, and unless we give heed to this call our claim to be His disciples were but a mockery indeed. We must take up the cross; and Holy Church now determines for us what its weight shall be. Fasting and abstinence, prayer and penance, are commanded, and we are bound to obey. And if we have the spirit of Catholic faith our obedience shall te cheerfully given. Do we not owe a debt of love to the Son of God, who sacrificed Himself for us? And how can we repay it unless we make sacrifices for His sake? The spirit, then, with which we should enter upon our Lenten duties is that of generous selfsacrifice for the love of God, not a craven spirit of fear at the thought of bodily discomfort and mortification. The most austere life is sweet and easy when inspired by the love of God, and the most difficult acts of self denial are cheerfully performed when prompted by the desire to imitate the sufferings of Christ. The saints kept ceaseless fast and vigil, and were happy withal. The martyrs, in the midst of their terrible torments, enjoyed a peace that surpasseth all understanding; and if generous Christian motives actuate us, our fasts and our abstinences, while they chasten the body, shall soothe the soul, for as love casteth out fear, peace

Do we not, moreover, owe a debt of penance for our sins? And how shall we redeem it, save by suffering? were difficult to explain the exact re lation between sin and suffering, but certain it is the relation exists between them. The reason of mankind has always recognized this relation, and the Cross of Jesus Christ is an eternal demonstration of it. It is a fact of every day observation that the grosses natures are purified and elevated by suffering. The relations between the soul and body in this life are so intimate that whatever chastens the one serves to purify the other. And, as the body is the instrument of the pas ions of the soul so the body is justly the instrument of the soul's penance and purification. All that is elevated in human life, and all that is spiritual in human nature, comes from the victory over the lower passions of man; and all that is Christ-like in the Chris tian soul comes from the crucifixion of flash and blood. Hence, it is only by acts of self denial that we can purify the grossness of our nature, and it is only by works of penance that we can expiate our sins. Sensuality is the unclean spirit that can only be cast out by fasting and prayer. Purification and expiation cannot be purchased at any less cost than this.

banishes the thought of pain.

But there is another aspect of this ubject which we must lay to heart. Lent is a time for interior repentance even more than external works of penance. "Rend your hearts, and not your garments," is the motto that is set before us in all our penitential exercises. External practices count for little without the renewal of the soul. What merit can a man have for his fasts or his abstinences when his heart is a hot-bed of sin, and he crucifies Christ by his corrupt deeds while he pretends to imitate Him by keeping

the Lent? Sin must be repented of and aband oned, there must be sorrow of the soul otherwise the mortification of the body will not profit us much. Do not, there fore, deceive vourselves. Let no man imagine for a moment that he can ge any real good out of the Lenten seaso ong as he remains the willing slave It were little short of sacrileg r the wretched drunkard, the wanton blasphemer, the unjust hypocrite, the oul votary of lust, to pretend to live in the spirit of the Lenten time, if they do not at once call a halt and curb their

base passions. Let every Christian soul recognize the solemn duty of the hour. This season of Lent demands some sacrifice from all. Something special must now be done for Christ's sake. If you cannot fast, give alms, hear Mass every morning, visit the church every evening, give up drink and other unneces sary indulgences of the appetite. The Cross has to be taken up in some shape other if we mean to follow Christ ights of Calvary are before us, reach heaven climb them we Without a part in their gloom there can be no share in their glory.

The entering wedge of a fatal com plaint is often a slight cold, which a dose or two of Ayer's Cherry Pectoral might have cured at the commence-Therefore, it is advisable to have this prompt and sure remedy always at hand to meet an emergency How to Cure Headache. — Some people suffer untild misery day after day with Headache. There is rest neither day nor night until the nerves are all unstrung. The cause is generally a disordered stomach, and a cure can be effected by using Parmelee's Vegetable Pills, containing Mandrake and Dandelion. Mr. Finlay Wark, Lysander, P. Q., writes: "I find Parmelee's Pills a first-class article for Bilious Headache." OUR BOYS AND GIRLS.

Jo and Ernestina.

Helen Atteridge in Ave Maria. Jo was a chatterbox; Ernestina was the President of the Angels." These two found their desks placed side by side one morning in school. Jo, seeing that her desk was at the very end of the row, said out loud, at the same time heaving a big sigh:
"It might have been worse. I might

have been between two good ones, like the jam in a sandwich."

"Hush, Josephine!" said Sister Francis, while everybody was trying not to laugh; nor was the face of the gentle nun herself quite free from a tendency to smile.

Jo Brannigan was a gay little Irish girl, of the type that looks almost Spanish. She was like some merry sister of the Spanish boys in Murillo's sister of the Spanish boys in stationary pictures, her hair was so black, her eyes and eyebrows so dark, and her eyen little teeth so white. We saw a glimpse of those pearly teeth often ; for Jo was alive to the fun of everything, and could not help laughing with a ringing, rippling, Irish laugh, that set us all laughing too.

Ernestina Wyse was just the opposite—always serious; took the highest place in everything; swept up all the prizes of her class, and carried them off on her arm. When the bad marks were read out she never had one against her page She had one against her name. She had come to school determined never to be "in penance," and she never was. Everyone was so used to hearing her name read out at the end of the month -"Ernestina Wyse, no bad marks! -that the children of the Holy Angels voted for her to be President. As for Jo, she was not even an aspirant yet. She was not serious about anything it was " too hard work trying to be an angel."

One terrible day there was a new nun in charge of the Third class, in-stead of Sister Francis, who knew verybody. At the recreation, after linner, this new nun took a French grammar away from Ernestina. It was the French examination that afteroon. Ernestina was asked the very verb that she had been studying when

ne book was taken away. The examination was over, and the afternoon sewing began. Jo asked

"You did not miss at all, Ernestina,

did you? You never do."
"Yes," said Ernestina, looking
vexed. "I missed in vouloir. I always read up what we are going to be asked; I don't care for recreation compared to getting all my marks. And, there, to-day that Sister took away my grammar, because it was playtime! As if I wanted 'Puss in the order' and all that rubbish! 'I must say I never knew before it was wrong o study-

"Silence, if you please!" said the new Sister, looking toward them. Jo Brannigan's needle went just an nch farther on her afternoon tea cloth. Then she said:

"The most comfortable way is to try o be last instead of first. It is very olly, and there is no anxiety."

"But I have lost the French prize now," fretted Ernestina.

"If you were poor me," Jo consoled here." I every getting a prize et all!"

her—" never getting a prize at all!"
"But I always have," began Ernes tina. " Everyone at home expects it of me. My governess used to say I had

a talent for everything, and so—"
The nun at the high desk suddenly raised her head from her reading, and said, in a very distinct voice :

"Will you please take your chair talk to? Ernestina's heart beat fast and she

flushed red. Had this actually been Jo, being used to such troubles, umped up with her sewing in her

Not you," said the Sister. "I mean the girl next you-I don't know her name.

After this there was no mistake about it. Ernestina gazed straight at Perhaps the new authority would think it enough to threaten. would be a hair breadth escape, but a penance it should not be. Her clear record at school should not be broken. Why, she would not be able to think gain that she had never been in penince and never had a bad mark

"You are to take your sewing over here," said the nun, pointing to the pen space near the door.

Ernestina stood up, angry, helpless, despairing, still hestating—just want ng to keep her proud record clear. It lashed through her mind that all this ame of having her desk placed next a chatterbox like Jo Brannigan. "I did not begin it," she said — "I

was not the only one who was talking."

The girls started in surprise. To The girls started in surprise. blame a companion was a meanness contrary to all our notions of gener

"I was, talking too!" cried Jo, seiz ng upon two clairs, trotting across he room, and planting them both side by side, and herself on one of them. here is room for both of us.

This was very naughty of the mischievous Jo, and it set the whole class

laughing. The Sister looked worried and provoked, sent Jo to her place, and ordered Ernestina to do as she was told.

"Excuse me," said Ernestina, cross ing the room with her head erect hot, nervous, and with tears of wounded pride brimming in her eyes. Her voice trembled with rage. "Excuse voice trembled with rage. "Excuse me, I-I do not think this fair-not just. I prefer to speak to Reverend Mother."

With that the President of the Angels

stepped out into the corridor, banging the door behind her. For a moment it took everyone's

breath away. The girls looked at one another. Probably they enjoyed it; such a scene was a novelty. Jo Brannigan alone was sorry. If Sister had only let her go and sit on that chair by the door all this bother would have been availed. She would wrob verber been avoided. She would much rather have done penance herself; she was used to it. But she pitied the wounded feelings of the fallen "angel," and wiped away her tears with a convenient corner of the unfinished tea cloth.

The President of the Angels was Reverend Mother was with visitors in the parlor, and Ernestina made no attempt afterward to see her. For the present the new Sister did not enforce ber authority.

THE CONVERSION OF ST. PAUL

The great Apostle Paul, named Saul at his circumcision, was born at Tarsus, the capital of Cilicia, and was by present the new Sister did not enforce her authority.
At the afternoon recreation Ernest-

variety when the bad notes were read

CONCLUSION NEXT WEEK.

Here is a Solution of a Recently Prspounded Query.

It was recently asked: "What is the explanation of the fact that the sword (or the axe) accomplished the martyrs' death when all other means had miraculously failed?" Rev. R. F. Clarke, S. J., writing to the London Tablet, says :

"I have received from a learned friend a solution of the question, which I candidly confess recommends itself to me as superior to my own. It is that the sword (or the axe) accomplished the martyrs' death when all other means had miraculously failed, on account of their being the recognized insignia of the civil power, and as such received from Almighty God a power to do their work that He had denied to the various abnormal and unlawful instruments of torture by which the pagans sought to wreak their fury and hate upon the servants of Gcd. The fasces were a symbol of Roman dominion; the jus ladii was equivalent to the power of life and death; ferro, gladio, securi percutere (ferire, interimere, animadertere) were used almost synonymously as the equivalent for inflicting capital punishment. St. Paul, speaking of the Divine sanction of the civil power, says (Rom. xiii., 4): 'He (the civil ruler) beareth not the sword in vain; for he is the minister of God. God, therefore, allowed the sword and axe to do their work on account of their official efficacy, and that even when

they were most unjustly employed." The authority for this solution is Father C. Cahier, S. J., who, in his book entitled "Les Caracteristiques des Saints," has the following passage (vol. i., p. 307): "On a remarque que la hache ou la glaive avait ete l'instrument de martyre le plus efficace, lors-qu'une foule d'autres moyens etaient frappes d'impuissance; et l'idee est venue d'en demander le motif. On a dit que l'epee etant le signe de pouvoir and your work over there near the dans la societe, Dieu permit qu'elle ne door, where you will have no one to fut point arretee parce qu'il veut l'ordre He Tells The People to Shun Imitapublic avant tout, comme garantie de cent autres interets. Mais nepouvait-on pas dire aussi, que c'etait comme une reprobation celeste des inventions barbares auxquelles recouraient des tyrans dont la haine n'etait pas satisfaite par une simple mort des Chretiens?"

The same writer elsewhere explains that the sword and the axe were used indiscriminately as the ordinary instruments of capital punishment, and are so used by writers in the time of the Empire: "Lesecrivains semblent souvent employer des expressions qui ne laissent pas voir clairement si les martyrs ont ete tues par la glaive ou par la hache," etc, Ib , p. 363.
I leave your readers to choose the ex-

planation that seems to them the best of what is certainly an undeniable fact

He Heard it.

An Irishman, a witness in a case in which a man had been shot from be ind a hedge, on being questioned, the ollowing dialogue took place: Judge - "Did you see the shot

Pat-" No, yer honner, but I heard Judge-"Indeed! but that evidence

on't satisfy me.
Pat left the box, but before leaving he court he turned his back to the udge and indulged in a hearty roar of aughter. He was immediately brought back for contempt of court.

Judge—"What did you laugh for?"

Judge-"No, but I heard it."
Pat-"Well indade, yer honnor

vere ividence won't satisfy me. The judge took the joke in good part, and Pat left the court amid the giggles of the crowd.

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he stomach

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privilege a Roman citizen, to which quality a great distinction and several in a returned to the others. She walked about with a took, and said she had "a slight headache" and could not play. slight headache" and could not play. At supper, when everyone was allowed to talk, the President of the Angels most scrupulous manner. In his zeal was so sullen that Lo Brannigan ried was so sullen that Jo Brannigan tried for the Jewish law, which he thought to brighten the feast by playing the cause of God, he became a violent "Punch and Judy" with two serviettes. persecutor of the Christians. He was But the show came to a sudden end.
She got marks against politeness for St. Stephen, and in the violent perse-She got marks against politeness to misusing and playing with articles on the table. Poor Jo was always allowed the martyrdom of the holy deacon, Saul signalized himself above others. By from the high priest, he dragged the Christians out of their houses, loaded them with chains and thrust them into MARTYRS AND THE SWORD. Jews at Damascus who confessed Jesus Christ, and bring them bound to Jerusalem, that they might serve as examples for the others.
But God was pleased to show
forth in bim His patience and mercy.
While on his way to Damascus he and his party were surrounded by a light from heaven, brighter than the sun, and suddenly struck to the ground.
And then a voice was heard saying art

"Saul, Saul, why dost thou persecute me?" And Saul answered, "Who art thou, Lord?" and the voice replied, "I am Jesus whom thou dost persecute." This mild expostulation of our Redeemer, accompanied with a powerful interior graph. panied with a powerful interior grace, cured Saul's pride, assuaged his rage, and wrought at once a total change in him. Wherefore, trembling and as-tonished, he cried out, "Lord, what wilt Thou have me to do?" Our Lord red him to arise and to proceed on his way to the city, where he should be informed of what was expected from Saul, arising from the ground, found that though his eyes were open, he saw nothing. He was led by hand into Damascus, where he was lodged in the house of a Jew named Judas. this house came by divine appointment a holy man named Ananias, who, laying his hands on Saul, said, "Brother Saul, the Lord Jesus who appeared to thee on thy journey, hath sent me that thou mayest re-

ceive thy sight, and be filled with the Holy Ghost." Immediately something like scales fell from Saul's eyes, and he recovered his eyesight. Then he arose, and was baptized; he stayed ome few days with the disciples at Damaseus, and began immediately to preach in the synagogues that Jesus was the Son of God. Thus a blasphener and a persecutor was made an postle, and chosen as one of God's principal instruments in the conversion the world.

A FARMER'S ADVICE.

an Unscrupulous Dealer, With the Result that it Nearly Cost The Life of a Loved Member of His Fam-

From the Woodstock, N. B., Sentinel. A reporter of the Sentinel recently lropped into the Victoria Hotel look ng for general news and to scan the register for arrivals. Among those present he noticed a well-dressed

armer sitting reading a small pamph

there was anything new, and being answered in the negative the farmer

The reporter asked the landlord

turned and addressed him. "Looking for news, eh? Well, sit down and I'll give you something worth publishing." The reporter was at once on the alert and the farmer continued, "You see this little book I hold in my hand? Well the title of it is "Fire Prize Stories" and there is s "Five Prize Stories" and there i ore good sense in it than in half of the philosophical works of the day and it don't lie in any of the storie either. Well about a year ago I got hold of another little book by the same authors entitled "Four Generations" which I read carefully through, and one very important thing I read in it was, beware of imitations, just as I read in this little book. Now I wish to show how I had been taken in eccived) and how I found it out an ow near it came to costing me the Well to begin at the beginning. My name is Shepherd Banks; I reside eleven and a half miles from the vil age of Bristol, Carleton Co., N. B. and am a well to-do farmer. For several years my wife was troubled with pains in the back and weakness of the kidneys. About two years ago she was taken very ill, the trouble taking the form of acute rheumatism. We consulted no less than three differ ent doctors, who, however, failed to help her. She continued to grow weaker and weaker, and the pains she endured were something terrible. the stomach.

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ing to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

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and thirty pounds, and we despaired of her recovery. I happened to notice in one of the newspapers a testimonal of a similar cure through the use of Dr. Williams' Pink Pills. I immediately got a couple of boxes. My wife began taking them, and by the time she had used these she began to gain appetite and her pains were much eased, and we began to have great hopes of an ultimate cure. I then went for another supply of the pills. This time I purchased them in bulk, paying 30 ceuts for 100 pills, which were taken from a large glass bottle. I took them home and my wife began their use. Soon after she began to grow worse again; the old pains returned severer than even. We still

continued the use of the pills until conditions In some conditions the

gain from the use of Scott's | vile imitations. Emulsion of cod-liver oil is rapid. For this reason we put up a 5oc. size which different parts of the country try to is enough for an ordinary impose upon the public by trashy imita-

must be slow, sometimes almost imperceptible, health can't be built up in a day. For this Scott's Emulsion must be taken as nourish
Closed in a label bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." If you want a medicine ment, food rather than that will cure all diseases due to poor ment, food rather than medicine, food prepared for ask for the genuine Pink Pills, and

one hundred and eighty to one hundred about a third of them were gone. About this time I got through the mail, along with my neighbors, the book en titled, "Four Generations," issued by the Dr. Williams Medicine Co. On reading it it did not take me long to find out that the pills I had bought n bulk were a fraud, as Dr. Williams Pink Pills are not sold in bulk, but in poxes with the trade mark on the wrapper. I went to the cupboard and taking down the box in which the pills were, threw it and its contents into the stove. I then went and procured a half dozen boxes of the genuine Pink Pills, and from the time my wife began their use there was an improvement in her condition. She used about twelve boxes altogether, and to day there is no heartier or healthier woman in the neighborhood, and Dr. Wil-liam's Pink Pills are the standard med cine in our home. Publish this? Yes, it may do some other sufferer good. We are all thankful for what Pink Pills have done for us, but be sure you caution your readers against those

MONTREAL

The warning uttered by Mr. Banks cough or cold or useful as a tions colored to present the appearance of the genuine Pink Pills. The public trial for babies and children.
In other conditions gain ing in mind that the genuine pills are tired and weak digestions. ask for the genuine rink ruis, and Scott & Bowne, Chemists, 50c. and \$1.00 some interested dealer who is looking for a larger profit may say.

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C. M. B. A.

Resolutions of Condolence.

Resolutions of Condolence.

Trout Creek, Ont., Feb. 10, 1896.
At a regular meeting of Branch No. 197,
Trout Creek, held on Feb. 7, 1896, it was
moved by Bro. R. Barrett, seconded by
Bro. R. Lynett,
Whereas the members of this branch have
learned with deep regret of the sad and
untimely death of Rev. Bro. E. Bloem,
the devoted parish priest of North Bay, and
a former Spiritual Adviser of this branch;
Resolved that we tender our sincere and
heartfelt sorrow to Right Rev. R. A. O'Connor, Bishop of Peterborough, in the sudden
demise of a devoted and energetic young
priest; and to Rev. Joseph Bloem, C. S. S.
R., and Miss Mary Bloem, in this sad hour
of their affliction; also to Branch No. 64,
North Bay, in their great loss of not only a
beloved and worthy member, but one who
at his death filled the sacred office of Spiritual Adviser.

Resolved that copies of this resolution be
sent to Right Rev. R. A. O'Connor, Bishop
of Peterborough; Rev. Joseph Bloem, C.
S. S. R. Miss Mary Bloem, and to Branch
No. 64, North Bay; also to the North Bay
Tines, the Dispatch, the Canadian, for publication, and entered on the
records of this branch.

Branch 49 held their third annualf Music-

Robt. Lynett, Rec Sec.

Branch 49 held their third annual Musicale in Cornum Hall, Toronto, on the 11th inst.

The committee in charge of arrangements did well and secured excellent talent for a diversified programme.

The opening number, a piano solo, "Moonlight Sonata" (third movement) Besthoven, was skillfully rendered by Miss Kate Landry; while the final piece of the first part of the programme, an "Irish recitation," by J. B. Nelligan, of Hamilton, met with a reception which must have elated the heart of so as complished an elecutionist. The intervening songs and character sketches were, also, excellent and amusing. The second part of the programme was equally successful, special interest being taken in the clarionet duet given and in a violin solo by Miss Florence McMullen, with piano accompaniment. Between the first and second portions of the programme the Rev. J. J. McCann, V. G.,—who presided as chairman—gave a forcible address on the benefits to be derived from membership in the C. M. B. A., urging on those present that, as severe trials are the lot of all, and, as poverty often follows the removal by death of the bread-winner of a family, each should, therefore, make such provision as lay in their power for future emergencies; and no better step, could be taken to that end than a should, therefore, make such provision as lay in their power for future emergencies; and no better step could be taken to that end than a membership in that progressive society known as the Catholic Mutual Benefit Association of Canada, a society countenanced by the Church and of which he personally was a second to the counterpart of the counterpart of

member.

The concert was given under the patronage of His Grace the Archbishop of Toronto,
and it was successful in every sense of the

and It was successful in the word.

The hall was crowded with listeners, while many were disappointed in not being able to obtain even standing-room.

Moved by George Herringer, seconded by A

Moved by George Herringer, seconded by A. Kramer, that Wheras it was the will of Almighty God to will to her eternal reward, on the 25th Jan., 1895, Mrs. Andrew Gissler, dearly beloved wife of our much esteemed Brother. Andrew Gissler, Rec. Sec. of this branch, be it therefore Resolved that the members of this branch, whilst bowing in humble submission to the will of Divine Providence, who decrees all things for the best, tender to Bro. Gissler our sincere sympathy and console with him in the loss he has sustained, praying the Almighty may grant him His heavenly graces to bear the trials and crosses of his life with patience and resignation to His holy will.

Resolved that a copy of this resolution be sent to Bro. Gissler, and recorded on the minutes of this meeting; also a copy te sent to the CATHOLIC RECORD for publication.

Henry Keelan, Pres.

Henry Keelan, Pres.

Divine Frovidence being pleased to call our first and dearly beloved pastor, and Sprittual Adviser, the Rev. Archdeacon Kenneth A. Campbell, from the scene of his earthyl labors, to the reward promised and secured to all who serve faithfully our Heavenly Father.

Second by Bro. A. Birchard, that this branch tender the sincerest, heartfelt sympathies to the retwest of the Rev. Archdeacon Campbell, who, so the relatives of the Rev. Archdeacon Campbell, who long, faithfully and zealously labored in this parish to the spiritual and material benefit of those whose spiritual and visor he was: and we can rest assured that long after those who bear testimony of his many good works haven been away, there will be imperishable monetants to voice the respected memory of our monetants to voice the respected memory of our monetants. The properties of the branch receive Communion on the 3th inst. being the occasion of the month's mind to be then celebrated at the church of the Angels' Guardian for the benefit of the soul of our departed brother. Be it further

Resolved that the charter of this branch be draped for the space of ninety days, and that these resolutions be entered on the records of this branch, and published in the journals of the association.

R. D. Gunn, Pres.

C. O. F.

Foresters Booming in the West.

Provincial Chief Ranger Lee paid a visit to the Western Courts of Ontario last week, and was very hospitably entertained in London, Chatham, Walkerville, Windsor and Detroit. On Saturday he stayed over in Chatham, and was well taken care of by the brethren of this progressive town, Brothers Guithard, and was well taken care of by the brethren of this progressive town, Brothers Guithard, Killackey and Robert doing the honors.

On Sunday he was present in Windsor, and took part in the church parade with the local brethren, and in the afternoon drove to Walkerville, where he addressed a very large and enthusiastic audience of Foresters and their friends.

Chief Ranger Spearman in a neat speech introduced the Provincial Chief Ranger, and for an hour he keep his audience's attention so much that at the end of his address many gentlemen handed in their names desiring to become members. He was afterwards entertained at dinner by Rev. Pere Beaudin, who had invited a number of gentlemen to meet him.

On Mouday the Windsor brethren took him.

become members. He was afterwards on tertained at dinner by Rev. Pere Reaudin, who had invited a number of gentlemen to meet him.

On Monday the Windsor brethren took him in hand, and Provincial Trustee Baby, assisted by the Court Ranger and other brethren, thowed him round and visited Detroit, of Monday evening a grand banquet was tendered him by Windsor brethren, at the British American Hotal.

Dr. Casgrain presided, and on his right set Provincial Chief W. J. McKee, M. P. P. J. S. Guindon, Sol. White, Ex. M. I. A. ; and on the left sat Chief Ranger D. B. O'Dette, and momine for the Dominion House; Dr. Actaume, C. P. Baby, Provincial Trustee, D. I. Sicklestell J. T. Gogen of Detroit, District Deputy Meloche, C. P. Spearmag, and many others, After justice had been done to the splendid bill of fare provided by mire host of the British American, and after the health of the Pope and Queen had been drunk, the chairman proposed in a very neat speech the toast of the Catholic Order of Forestors, and called upon the Provincial Chief turous applause, and in an address of about three quarters of an hour pointed out the grand order which he had the honor of presiding over in Ontario. In glowing and enthusiastic words he painted the wonder for the Catholic Order of Forestors, and had paid last year over \$225,000 in death claim. Such an Order 225,000 in death claim. Such an Order 225,000 in death claim. Such an Order 225,000 in death claim. Such an Order 255,000 in death claim. Such and Order which he had the honor of presiding over in Ontario. In glowing and enthusiastic words he painted the wonder for the painted of the provincial Chief the grand order which he had the honor of presiding over in Ontario. In glowing and conting the painted of the provincial Chief the painted of the provincial Chie

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Parliament" was responded to by D. B. O'Deite, whilst the "Local Legislature" was ably championed by Bro, W. J. McKee, M. L. A., and Mr. Sol. White.

With "Tommy Atkins" as a prelude to the toast of the "Army and Navy," which was well rendered by Mr. Gibson, this toast was responded to in fine style by the Vice-Chairman, Captain Sicklesteel. After Bro. Meloche, in many neat words, had responded to the toast of the High Court, the toast of "sister societies," by Bro. Gagen, of Detroit, for A. O. H., Bro. Millins for Kuights of St. John, and the health of "the ladies" and "press" had been ably championed, a successful banquet came to a close by singing the National Anthem; and the wish was expressed by all present that the next visit of the Provincial Chief would not be very long delayed.

E. B. A.

The Local E. B. A. Gives a Banquet.

Preparations have been going on for some time in local E. B. A. circles for the fitting reception of Mr. D. A. Carey, the Grand President of the Order. The hall was most artistically decorated for the occasion with bunting and evergreens, and when the Grand President arrived on Thursday evening he was most warmly greeted.

President arrived on Thursday evening he was most warmly greeted.

After a few w yrds of introduction by Mr. J. Daly, who occupied the chair, Mr. D. A. Carey stepped forward, and in a few graceful words expressed his gratitude for the kind invitation the local branch had extended him, and the pleasure he felt in complying with it. He related the circumstances which pave birth to the Emerald organization in Reading, Ph., and gave an exhaustive history of orrun to the Emerald organization in Read-ing, Pa., and gave an exhaustive history of its growth and expansion, from its origin to the present. He dwelt at some length on the utility of such organizations and the manifold benefits to be derived from active member-ship thereis.

present. He dwell at some length on the utility of such organizations and the manifold benefits to be derived from active membership therein.

In the Emerald and kindred organizations persons who were wholly unknown to each other were brought together, closer and more intimate acquaintaneeships were formed, brotherly feelings were cultivated, Christian charity was promoted, and mutual advice and assistance were given to enable fellow-members to battle successfully with the contradictions of the world, and avoid the many pitfalls which impede their journey through life. He instanced here the great good which is being accomplished in this regard by the ladies' branches in the city of Toronto. Many young women lived in Toronto whose parents and relatives resided elsewhere, not unfrequently in Europe. These young women found themselves lonely and friendless, but when they entered the ladies' branches of the E. B. A. they found many there ready and anxious to assist them and thereby lighten for them the burdens of this life. Mr. Carey passed on to speak on the mental culture which active membership in such organizations provides for the person who profits by the opportunities. Active membership in any organization, and calm active membership in such organizations provides for the person who profits by the opportunities. Active membership in any organization, and calm any facilities were also afforded to practice extense of judgment in its interpretation, and calm any facilities were also afforded to practice extense of properties of the constitution, accurate exercise of the littles were also afforded to practice extense of properties of the constitution, accurate exercise of the constitution to amend it to meet the requirements of changing for the constitution, and calm support of the constitution to amend it to meet the requirements of changing for the constitution of the support of the contingency of illness and the support of the family in case of premature removal from this world. Not the least, however, was th

should they join societies of this kind, and urged all to consider the advantages which the E. B. A. held out to its members and hoped the local branch would continue to increase and prosper.

Mr. A. J. Gough expressed the appreciation of Mr. Carey's remarks by the audience, and moved a vote of thanks to the speaker, which was hearilly carried.

The Grand President was also highly complimented by Rev. Father Scollard, on the nature of the address.

During the evening a most excellent programme was furnished by Miss Mazgie Butler, Mr. D. Gordon. Mr. James Brown, Mr. D. Simons, Mr. Thos. Begiev and Mr. Charles Podger, the latter of Lindsay.

At the conclusion of the entertainment the members of Branch No. 21 and their friends, together with Mr. D. A. Carey, Grand President, and Messrs George Nottingham and Chas, Podger, of Lindsay Branch, adjourned to the Catholic Order of Forester's hall, Hunter street, where Mr. Ed. Welsh, the well known exterer, had an excellent spread provided. The tables were well arranged and the excellence of the spread was the subject of much comment.

The chair was occupied by ex Councillor Thos, Cahill, honorary member of Branch 21, and seated on bls right was the guest of the evening, Mr. D. A. Carev, Grand President. Associated with him were Messrs, Charles Podger and George Nottingham, of Branch 21, and seated on bls right was the guest of the evening with the subject of much comment.

The chair was occupied by ex Councillor Thos, Cahill, honorary member of Branch 21, and seated on bls right was the guest of the evening with the subject of much comment.

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The chair was occupied to the council of the spread of the spread of the spread of

The proceedings closed with cheers for the Grand President and chairman. During the evening songs were rendered by desars. Charles Podger and Bert. O'Brien. of chundsay, and Messrs. D. Gordon and T. J. Begrand State of the charles of the charles

ley.

As a result of the Grand President's visit it is expected there will be a large increase in the membership of Branch No. 21. - Peterborough Examiner and Review.

A. 0 H.

E4. CATHOLIC RECORD:

It gives me much pleasure in forwarding you a copy of a poem which was read at the last regular meeting of Div. No. Toronto. Bro. J. P. O'Neill, the composer of these teatiful plants. Bast regular meeting of DAN 30s. Problem Bro. J. P. O'Neill, the composer of these beautiful lines, has on many previous occasions distinguished himself by his writings. Div. No. 3, is proud of him, and hope he will be more generous in the future. To Erin.

To Erin.
In spirit I betake me back
Four thousand years and more:
No human foot defiled your vales
Nor trod your pearly shore:
Your virgin breast and queenly brow
From streak or stain was free;
But time, alas! hath brought you woe
A cushla gal mo croidhe.

Your wondrous beauty's fame had reached To old historic Spain, And three royal Milesian Princes Soon sailed across the main; With thirty ships to you they came, With treasure o'er the sea, And laid all at your feet, my queen, A cushla gal mo croidhe.

From East to West, from North to South,
They, with joyful hearts, surveyed
The peerless prize they happily won,
In vernal green arrayed.—
With its bright majestic rivers
Coursing to the azure sea,
Silvery lakes and noble mountains,
A cushla gal mo croidhe.

Your sons have grown and multiplied,

They have made an honored name,
In fame and field and senate,
They have wade and mored name,
In fame and field and senate,
They have won immortal fame;
From the Torrid to the Frigid zones,
They've helped set nations free,
And soon, please God, your time will come.
A cushla gal mo croidhe,

P. J. Lowe.

DIOCESE OF HAMILTON.

Biocese of Hamilton.

Father Brady preached an eloquent sermon Sunday night to a large audience at St. Lawrence church. He began by the words of Our Divine Lord addressed to St. Peter "Thou art Peter and upon this rock I will build my church. While these words are applied in a spiritual sense to the Pope they may be applied in a material sense to the Basilica of St. Peters. It is a rock in its massive diffice the greatest Christian temple in the world. It is the rock from which its chief pastor rules the Christian world. Every city has its points of interest, and St. Peter's is the centre of interest for the visitor to Rome. Here the preacher described the dimensions and many of the architectural beauties of the great edifice, among others the alar of the tribune of St. Peter, where he had the privilege of saying Mass under the real chair of Peter, where he had the Drivilege of saying was under the real chair of Peter, where he had the Drivilege of St. Peter and St. Paul, beneath the dome of St. Peter and St. Paul, beneath the dome of St. Peter and St. Paul, beneath the dome of St. Peter and St. Paul, beneath the dome of St. Peter, where so many faithful have knelt and prayed, and so many others have fervently desired to pray but have not had that great privilege. This great edifice is more than the production of human genius; it is the human genius laboring under the dictates of the most solemn and delicate sentiments of religion Therefore, to appreciate a visit to this great temple one must be actuated by deep religious sentiment. These sentiments brought forth the life like statues and paintings from the hands and and from the very souls of famous artists. They considered themselves the David's and Soloman's of the Christian era to build a temple more stupendous than the one of Jerusalem, a temple to God, the chief Church of the Christian world. Looking at St. Peter's from this point of view the Christian soul will consider this eternal ark of worship was enected. The religious mind grows and expands and ven

Power, strength and beauty all are aisled In this eternal ark of worship undefiled. Enter; Its grandeur overwhelms thee not; And why? It is not lessened but thy mind, Expanded by the genius of the spot, Has grown colossal and can only find, A fit abode wherein appear enshrined Thy hopes of immortality."

In fine, the most lasting impression is the In fine, the most lasting impression is the unity bespoken by its thirteen confessionals, where people from all nations of the world have their souls parified in the tribune of confession when coming to worship Our Divine Lord at the same altar. This, together with the harmony and unity of art and architecture of the edifice, brings home to us the words of the inspired writer. "Ecce quam honum et quam jucundum habitare fratres in unum" ("how good and happy it is for brothers to dwell together in unity"). Let this be your prayer to bring back to the fold its wandering sheep. That our unity here may be the foreshadowing of our unity and happiness hereafter.

its wandering sheep. That our unity here may be the foresholdowing of our unity and happiness hereafter.

THE ORPHANS' FESTIVAL.

The forty-third annual festival in aid of St. Mary's Orphan Asylum, held in the Grand Opera House yesterday atternoon and even mg, was just as successful and enjoyable as usual, except in one respect: The custonary address from the little orphans was omitted. To many people this is the chief feature of the programme, and no matter how high-lass is the music, how pleasing the eloculiants's, or how elequent the other speeches, the programme is me amplete and musati-factory when it does not include the wirty, wonderful and slightly pubeds cration from the many little representative of the words of the Stiers of Charity. It was not the feature of the interest of Charity. It was not the feature of the stiers of Charity. It was not the feature of the stiers of Charity. It was not the feature of the stiers of Charity. It was not the feature of the stiers of Charity. It was not the feature of the stiers of Charity. It was not the feature of the stiers of Charity. It was not the feature of the stiers of Charity. It was not the feature of the stiers of Charity. It was not the feature of the stiers of Charity. It was not the feature of the stiers of Charity. It was not the feature of the stiers of Charity. It was not the feature of the stiers of Charity. It was not the feature of the stiers of Charity. It was not the feature of the stiers of the stiers of the stiers of the wind of the stiers of the s

parts of the programme the children appeared and sang two choruses, the girls giving The Angels Prayer, and the boys a welcome from the orphans. They all looked clean, healthy and well-cared for as usual and seemed to enjoy into occasion as much as those who listened to them. Bishop Dowling informed the audience that since 182 over 3,090 children have passed through the hands of the Sisters. During 1895, 40 boys and 31 girls were received and cased for, and there are at present 147 children in the home. Last year homes were secured for 25 boys and 25 girls. His Lordship thanked the people of Hamilton for the uniform support which the institution has received from all classes. "As a Hamiltonian," he said, "I am proud of that spirit of sympathy and charity which prevails among our citizens. I preach the gospel of truth and I also preach the gospel of ruth and I also preach the sort of the close of ruth and I also preach the sort of the said that my people should learn to love their neighbors as themselves without distinction of the said to the said that my people should learn to love their neighbors as the said the said that year of the said that year of the said that year of the said that the proper of the said that whatever we do unto the least of these for His saids we do it suth Hin.

In conclusion, he expressed pleasent at seeing his old and valued friend, Mayor Tuck ett, present, and he praised him as a man who in his prosperity had never been unmindful of those less successful in life's struggle, and heped that under his energetic administration the city would enjoy peace, progress and prosperity. (Applause)

Mayor Tuckett spoke a few kindly words to the little ones, and told the

PROGRAMME.

Miss Rose Young.

Miss Struss was suffering from a slight cold. but she sang with her accustomed brilliance and effect, and was recalled, but did not respond. Mr Martin's leasing tenor was particularly appreciated operation of the appropriate character of his scections, and he received two encores, respond Miss Carr, the elocutionist, was most successful liss Carr, the elocutionist, was most successful miss Carr, the elocutionist, and the elocutionist, was most successful miss Carr, the elocutionist, and the el

DIOCESE OF LONDON.

Father Wagner's Parishioners present him with a Purse. - The Happy Re-lations Existing Between Priest and Parishioners.

About a dozen of the representative men of St. Alphonous' parish called on their pastor, Dean Wagner, last night, and presented him on behalf of his parishioners, with a purse of \$200. The Rev. Father leaves for Europe this evening, whither he grees in search of health, and the money was a voluntary subscription from his parishioners to help defray his expenses.

Juage McHugh, in a few well chosen words, explained the object of the, call and then read the following short address:
Rev. Dean Wagner, P. P., Windsor, Ont:
Reverend and Dear Father.—Permit us to express to you on this, the occasion of your departure for Europe, whither your medical adviser has directed you to go with a view of regaining your health, the profound sympathy which your teeble physical condition has aroused amongst your parishioners. We feel that your declining health is due in a large measure to a too assiduous application to the arduous duties devolving upon you as pastor of this large and constantly increasing poor. tion to the arduous duties devolving upon you as pastor of this large and constantly increasing parish; and ferrently hope that you may be vouchsafed a pleasant voyage, that your absence from our midst will be of short duration, and that you may return with renewed health and vigor. Kindly accept the accompanying gift as a slight token of our esteem.

with renewed health and vigor. Kindly accept the accompanying gift as a slight token of our esteem.

Ex-Mayor Twomey, the treasurer of the committee, then presented Dean Wagner with a purse containing the offering.

The Dean thanked them most heartily. He said he sincerely hoped that he would come back to them with renewed health and would yet be able to labor for many years among them. He went over the affairs of the parish minutely, and explained the arrangement that had been made for carrying on his work during his absence.

The Rev. Father sails on the French liner "La Gascoyne" from New York for Havre to Woerishoeten, Bayania, where he will place himself under the treatment of Father Kneipp, the cold water specialist. He expects to return about the middle of Sept.—Windsor Record, Feb. 3.

CATHOLIC TRUTH SOCIETY.

CATHOLIC TRUTH SOCIETY.

For Huron, Mich., Feb. 20.—Grain-Wheat a most start, handy form. Even if the seed in their hands in a section refuse to read explanations of disputed points, if placed in their hands in a section refuse to read explanations of disputed points, if placed in their hands in a section refuse to read explanations of disputed points, if placed in their hands in a section refuse to read explanations of disputed points, if placed in their hands in a section of the points, if placed in their hands in a section of the points, if placed in their hands in a section of the points of the read explanations of disputed points, if placed in their hands in a section of the points of the read explanations of disputed points, if placed in their hands in a section of the points, if pl

"Plain facts for Fair Minds," is especially intended for distribution amongst truth-seekers. It is by Father Searle, one of the New York Paulists, and was prepared as an answer to the questions put to Father Elliot during his missions to non-Catholics. Although only a few months out, it has a large circulation in the United States. Copies of this book, in paper covers, will be sent by post for 15 cents, which is very little over cost, with duty and postage added.

Address Sec. Catholic Truth Society, P. O. Box 576, Toronto.

Walsh's Magazine

for February contains some very choice contributions. We are glad to note that each successive number of this popular Monthly betokens improvement and enter-prise.

WEDDING BELLS.

QUARRY-HARRISON.

QUARRY-HARRISON.

St. Basil's church, Toronto, was the scene of a very pretty, quiet wedding, on the morning of Feb. 5, when Mr. Jas. J. Quarry, of Ann Arbor, Mich., and Miss Josephine L. Harrison, of Toronto, were united in the holy bonds of matrimony.

The marriage ceremony was performed by the Rev. L. Brennan, C. S. B. The bride was given away by her brother in law, Mr. Frank Caverhill, of Montreal, and was attended by Miss Quarry, sister of the groom. She was tastefully gowned in a brown tailormade costume. The groom was attended by Mr. Gibbs, of Parkhill.

After the impressive ceremonies of the Nuptial Mass the guests, consisting of the immediate relatives only of the contracting parties, were entertained by the bride's mother, Mrs. Higgins, at the Queen's. A recherche breakfast was partaken of, and immediately afterwards the newly-married couple took the train for the Western States, followed by the hearty good-wishes of their large circle of friends.

OBITUARY.

MRS. R. B. FREEDY, SARNIA, ONT.
Many of your readers will be surprised to learn of the sudden death of Mrs. R. B. Freedy, age twenty-four years (nee Miss Agnes O'Connor)—daughter of Mrs. Patrick O'Connor, of Sarnia, Ont,—which took place at her home, Winona, Minn, January, 22. Deceased was the wife of the local manager of the North-West Telephone Exchange Co., and was married a lutle over two years. She was ailing for some time, but death came unexpectedly, causing a great shock to her relatives and many friends. The funeral took place in Sarnia, from her sister's residence (Mrs. John Langan's, vidal street), and was largely attended by many old friends of the deceased. High Requiem Mass was sung by Rev. Father Bayard on Monday, Jan. 27, for the repose of her soul. I would kindly ask your readers to remember her in their prayers. May she rest in peace! MRS. R. B. FREEDY, SARNIA, ONT. MR. PATRICK MCGWAN COBOURG.

MR. PATRICK MCGWAN COBOURG!
On Friday, Feb. 8th, inst., Mr. Patrick McGwan, one of Cobourg's native citizens, died at his home "Marine Farm," just on the outskirts of the town. His call was sudden and unexpected, for he was a hale, strong man of thirty-live, and not accustomed to being sick. Yet by the will of Him, who alone knows how to blend joy and sorrow into perfect harmony, he was left not only in full possession of his senses to the end, but also in such propitious circumstances that he first arranged his affairs, received holy Communion and Extreme Unction; then, with the prayer of resignation on his lips, yielded up his soul to his Maker. The funeral, which took place on Sunday, consisted of one hundred and ten vehicles; and, stormy though it was, numbers of relations, old school fellows, staunch friends and admirers turned out to show true-hearted Pat, the last sad honors.

As a man he was of a sterling character.

out to show trae-hearted Pat, the last sad honors.

As a man he was of a sterling character, endowed with a rare combination of qualities—a man such as one likes to meet at any time. Abstemious and generous, upright and energetic—a Christian gentleman by nature and grace—he necessarily drew about himself a wide circle of friends, and by his noble disposition held the esteen of all. What less can we add about him than that he was an Irish Catholic through and through—rich in simple virtue, full of plain faith—considerations indeed which should afford much consolation and hope to the wife and relatives who are left behind to mourn their loss and miss him.

MARKET REPORTS.

London, Feb. 20. — Wheat, 81 to 82c. per bushel. Oats, 21 to 24 2 3c per bush. Peas, 45 to 51c per bush. Barley, 51 15 to 33 35c per bushel. Buckwheat, 25 2.5 to 28 4.5c per bushel. Buckwheat, 25 2.5 to 28 4.5c per bush. Rye, 33 1.5 to 44 4.5c per bush. Corn, 36 2.5 to 31 1.5c per bush. Beef was steady at \$3.50 to 31 1.5c per bush. Beef was steady at \$3.50 to 31.5c per cwt. Lamb \$5 to \$6 a pound by the carcass. Dressed hogs, \$4.75 to \$5 per cwt. Turkeys 8 cents a pound. Butter 10c to 18c a pound. Eggs, 17 cents a dozen by the basket Potatoes 25 cents a brg. Apples, \$2.50 to \$2.75 per barrel. Hay, at \$14 a ton.

TORONTO.

East Buffalo, N. Y. Feb. 20.—Cattle closed weak for steers and steady for butchers' grades, thogs closed steady—all sold. Sheep and lambs closed exceedingly dull for lambs, with fully 15 loads unsold. Sheep steady—about all sold.

It is easy to tell when others are flattered, but not when we ourselves are; and every man and woman will lend firm belief to the soft nothings of the very man they believe to be an arrant flatterer when others are in the



A Cheap Life Saver.

'Foster's Meadow, N. Y., July, 1893. years, so that I trembled all over could not sleand had severe pains in the back and head eye day, even my eyesight was so affected the could neither read nor sew, but two bottles are severed to be severed to be severed and of a these troubles. It is not worth \$1, but \$10 a bottle, and a cheap life saver. I am convince that those to whom I recommend it will that those to whom I recommend it will that those to whom I we would be severed as the severed as the severed with the severed by the severed with the sever

May God Bless It.

STREATOR, ILL., July, 1893. STREATOR, I.L., July, 1803.

I suffered eighteen years from epilepsy, and was cured of it by Pastor Koenig's Nerve Tonic. I took twelve bottles of it. May God bless the medicine so that others will be cured by it as Was.

M. WERNER.

A Valuable Hook on Nervous Disaces and a sample bottle to any address. Poor patients also get the medical from the control of the sample between the medical from the control of the sample sam

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Druggists at \$2 per Bottle. Ofer \$3 Large Size, \$1.75, 6 Bottles for \$9. In London by W. E Saunders & Co.

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AND PERSONALLY.

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OCOA

BOILING WATER OR MILK.

Father Damen, S.J.

One of the most instructive and useful pamphlets extant is the lectures of Father Damen. They comprise four of the most celebrated on a delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," Confession," and "The Read Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey. CATHOLIC RECORE Office, London.



Peterboro' and Lakefield Division.

SECTION NO. 2.

NOTICE TO CONTRACTORS.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersagned, and endorsed. "Tender for Trent Canal.," will be received at this Office until noon on Saturday, 21st March, 1893, for the construction of about four miles of Canal on the Peterbory and Lakefield Division.

He was an apscelications of the work can be seen and paccifications of the work can be seen and apscelications of the work can be seen and provide of the Chief Engineer of the Department office of the Chief Engineer of the Department of the Superintending Engineer's Office, Peterbory where forms of tender can be obtained on and after Thursday, 13th February, 1886.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and further, an accepted bank cheque for the same, and further, an accepted bank cheque for the sufficient of Rail, ways and Canals, and will be forfeited it may any and Canals, and will be forfeited if the ways and Canals, and will be forfeited in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted,

By order,

J. H. BALDERSON.

By order, J. H. BALDERSON, Secretary. Department of Railways and Canals, Ottawa, 6th February, 1896,

FOR SALE.

CHOICE FRUIT TREES, ROSES, Strubs, etc. Write us for our 1895 catalogue, and we will send you one free. (Doit now.) GLOBE NURSERY COMPANY, Rochester, N. Y.

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T. J.O Meara ist Vice-President; P. F BOYLE,
Recording Secretary. VOLUME

THE CHURCH A Lucid Explan

and Last At the meetin cational Union Thursday of las of encouraging selections in the note or commen tributed a sple Catholic Churc which we quote

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