

# The 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 6, 1892.

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## The Great Cardinal.

The following sonnet to Cardinal Manning was written at the time he solved the great London strike.

He heard the hungry crowd outside the gate;  
Some were the Church's sons, and some not  
—but—  
Yet all his hundred thousand worshippers  
He did not stop to reckon up the rate  
With penitents in the sums of toll and freight;  
He only loved the hungry—loathed the curse  
Of empty pockets and of empty purse,  
Where wives and babes in Famille's shadow  
wait.

His great Cathedral now is London Dock,  
The portals of the world's wide watery way  
His hands, as with the Fisherman's keys, un-  
lock;  
And men who, tired by toll, lack time to pray,  
Feel him their advocate with God to-day;  
Who dominates the Thames from Peter's  
Rock.

## CATHOLIC PRESS.

### Ave Maria.

At an Anglican synod held recently in Sydney, Australia, one of the resolutions adopted called for the establishment of committees of Protestant nuns. Commenting on the resolution, Cardinal Moran welcomed the new movement as showing the deep impression made upon Protestants by the work of Catholic Sisters, but confessed his fear that the anticipations formed in consequence would not be realized. The difference between Protestant and Catholic sisterhoods he graphically described in this wise: "There were two kinds of soldiers, the real and the theatrical. The one walked the stage with paper armor and pasteboard helmet, and to him battle was a passing amusement; the actual warrior, on the other hand, was trained and tried by service, his arms were deadly, and to him war was a stern reality. It was much the same with sisterhoods." This covers the case exactly. Such of the Anglican Sisters as seek for reality and not merely theatrical effect, will gravitate naturally into Catholic convents; the others will return to the world.

Buffalo Union and Times.

While the elite Episcopal circles of Boston are bewailing the defection from their ranks of the "Romanized" Rev. Dr. Spalding, another sensation is caused in San Francisco by the conversion of Laurence J. Kip, grandson of the Protestant Episcopal Bishop of California and a relative of our distinguished townsman, the Right Rev. A. Cleveland Cox. Thus, from the Atlantic to the Pacific earnest religious souls continue to follow the footsteps of Newman, Manning, Faber and the rest of their countless imitators, in finding rest and solace in the bosom of the one only Christ-founded Church.

Now we know how Father Lambert got that fighting prowess which he has wielded so mercilessly—against Ingersoll & Co., for example. Last week's Milwaukee Citizen prints a very good likeness of the famous controversialist which it accompanies with a brief biographical sketch. We find there this: "Rev. Father Lambert was born in Alleport, Washington county, Pa., Feb. 11, 1835. His father came to America in 1811, from Inniscorthy, Wexford county, Ireland, in company with his uncle, the Right Rev. Dr. Lambert, second Bishop of St. John's, Newfoundland. His mother, Lydia Jones, was of English descent, her ancestors coming to this country with the colony of William Penn. She was a member of the Society of Friends until her conversion to the Catholic faith." His father was a Wexford man. That accounts for it. The men of Wexford have always been famous fighters—as the British Gen. Lake soon discovered. And so this inherited Wexford blood has given a fire and vigor to Lambert's pen, which all the gentle Quaker spirit of his mother could not diminish.

Catholic Columbian.

Years ago Cardinal Manning gave utterance to the axiom, "It is a poor will that has not God Almighty among the heirs." He died the other day, and when his will was read, it was found to give all of his available assets "to pay a loan contracted for a charitable purpose. In that be any residue, it is to be devoted to charity." He was true, therefore, to his own teaching.

Boston Republic.

Right Hon. Henry Matthews, the home secretary, is a Catholic. He is also a Tory. When an English Catholic becomes a Tory he is essentially transformed from a reasonable being to a wild and reckless bigot on all subjects affecting Ireland. The Tory Catholics of Great Britain are the most bitter foes of Irish advancement in the realm. Mr. Matthews represents the East Birmingham division in the House of Commons. Recently he addressed his constituents on a public occasion, and, during his discourse, he made use of this language: "What chance would the loyal Protestant minority in Ireland have as to fair play or justice if the control of their country was handed over, under home rule, to either of the twin factions which had been fighting at Waterford? What had been called the English garrison in Ireland would then have reason to fear for their lives, property and faith. Ulster men declared they would fight for these sacred objects, and the result of a Gladstonian majority at the next general election might be civil war in Ireland, enveloped by religious differences." Such language should be left to Colonel Sanderson or some other ranting Orangeman from the north. It should have no place in the speech of a Cath-

olic in dealing with questions affecting Catholics.

Pittsburg Catholic.

Is there such a thing as a sneak in religion? The sneak is the one who lacks backbone. He may attend church, receive the sacraments. When he is with good people he is a very fair specimen of a Christian; when he gets in with bad company he has not the moral courage to shun their sinful revels, but joins them, laughs loudly at the impure joke, manipulates his glass as deftly as the rest. A brave, generous Christian is quite the reverse of this. God's honor and love is first and last with him all the time, and in every place. The other is the sneak in religion. Do you know any such?

Catholic Telegraph.

Religious prejudice is the most stubborn and unyielding of all—the most unreasonable and bitter. Under its influence a man seems quite deprived of the capacity of understanding argument. He would give the lie to God Himself and renounce reason, rather than doubt what he wants to believe, or believe what he wants to doubt. How unreasonable this is, appears from a comparison between the common mode of acting in this matter, and in others. When a man has money to invest, he makes a careful examination of the resources and securities of the concern in which he invests; but when he invests himself—his soul and body—he chooses the concern that suits best his feelings, without thinking or caring about the prospects of utter failure in the "great run" of the Final Day. Religious prejudice has always been much bitter when directed against the Church. Since the crucifixion of Jesus Christ, there never has been a time when His Church has not been the object of unreasoning hate. The spotless sanctity of her doctrines naturally arrays against her the sensual, the proud, and the unprincipled; the unchanging oneness of her teachings of course offends the restless and innovating; but what makes her enemies gnash their teeth with rage, is the serene energy with which she pursues her unyielding course, regardless alike of frowns or smiles, whether from monarchs or mobs.

## TWO REMARKABLE CONVERSIONS.

BY THE REV. FATHER EDMUND, C. P.

I have just read, in a Spanish paper (*La Esperanza*), a striking instance of conversion to the faith, under the singular title of "A Protestant's First Communion." The narrator had inquired of a lady the cause of her recent reception into the Church; and she had answered: "My only reason for first wishing to become a Catholic was that I might go to Communion." Then follows her story, given in her own words:

"I was visiting some friends in France. One morning, as we were strolling through the neighboring country, I entered a poor little village church. The cure was at the altar, and I saw a young woman get up and go to the sanctuary gate. The priest turned round, holding in his hand a small white Host. He approached the young woman, and gave her the Host. Deeply moved by what I saw, though without knowing why, I waited impatiently till the communicant arose from her knees; and as she returned, with eyes cast down and hands joined, her whole figure seemed radiant.

"I had partaken many times of the 'Lord's Supper' in Protestant churches at home; and, in spite of all my efforts at a lively faith, had always performed the act as one of obligation, but a duty rather irksome than otherwise; whereas here I beheld a Communion that had something bright and joyous about it.

"I rejoined my companions, who were waiting for me in the churchyard, and wondering what has kept me so long in the church. But to myself the time had not seemed long at all; and I shall never forget that first quarter of an hour spent in a Catholic church.

"The next day I went there alone. The young woman was at her place as before. I knelt down to pray as she was going; and when she arose, I felt a mysterious impulse to follow her. In short, I placed myself by her side at the rail; and the priest, not knowing who I was, gave me the Sacred Host. I knew not what was going on around me at that moment; but within my soul I seemed to see a glory, and rays of light from the Host I had received illuminated my interior.

"When I rose from my knees there was no one in the church. I was frightened, and ran to the priest's house and exclaimed: 'Monsieur le Cure, I am a Protestant, and have received Communion! Have I done wrong? As to my own feelings, I have experienced great happiness, and my heart is still burning.' The good priest asked me some questions, and then said: 'My daughter, it is only Catholics who can communicate worthily; and had you asked me before-hand, I should have told you you could not receive. However, your good faith is so great, and the whole affair so extraordinary, that I would not dare to say you have profaned the Adorable Sacrament.'

"I went away sorry for my rashness, yet the sadness was only on the

surface. A sweet and profound joy filled my soul. From that moment I had but one thought—to become a Catholic in order that I might go to Communion. With much difficulty I obtained my husband's consent; and two months later made what is called my first Communion, but what was really for me the second."

Here ends this simple story. It reminds me of another case of conversion, which was told me some years ago by an English priest, who knew it to be a fact. The circumstances, however, were very different, except that the convert was another English lady. This lady was a member of the Church of England; and quite a devout one, as being a monthly communicant. She lived in London, and moved in "good society"; but, evidently, was not infected by the worldliness which hardens so many against truth.

She was making her first visit to Paris, and attended the English church there. When her regular Sunday for communicating came round, she performed that duty in this church. Now, she had a habit of wiping her lips with her handkerchief after receiving the wine; a practice which proves that she was not particularly "High Church," since she had no belief in the Real Presence. And on this occasion she was startled by observing a stain of blood on the handkerchief. There it was—unmistakably—a stain of blood! She was sure that her lips were not bleeding, and what had just happened made an impression upon her mind which she could not get rid of. However, she said nothing about it until, a few days later, she returned to London, when she consulted her favorite clergyman. This worthy gentleman took a great interest in the affair. "My dear friend," quoth he, "your lips must have bled, or else it was your gums. Such an accident may easily happen from some slight cause we do not notice at the time. I beg you to dismiss the thing from your mind at once," etc., etc.

But the lady could not act, she found, on this excellent advice. She continued going regularly to Communion in churches of the Anglican rite; and kept up the practice of wiping her lips; and looked at the handkerchief carefully each time—which showed the stain of wine, perhaps, but never of blood. And so the year rolled round, and she visited Paris again, again went to Communion in the English church there, and again—beheld the stain of blood on the handkerchief!

Observing that it was the same clergyman as before who officiated as celebrant at the Communion table, she made up her mind to keep silence again until she should get back to London; and then to call upon the Bishop of London, who had charge, she was aware, of Anglican clergy on the Continent. Accordingly, she did approach His Lordship of London, and asked him the very plain question, "If the clergyman she had seen officiate in Paris had been formerly a Roman Catholic priest?" "Yes," answered the Bishop, "he was." "Ah, thank you!" quoth she. "It is, then, as I thought." Whereupon she proceeded to explain to His Lordship the motive for her question; and, in spite of all that she could urge to the contrary, she stood convinced of having witnessed a proof of Transubstantiation; the apostate priest having really consecrated by using the words in the Anglican liturgy which are taken from the Catholic missal. And her next step was to put herself under instruction for reception into the Church, which she entered in due time.

Now, here are two very striking instances of conversion to the faith by an act on Our Lord's part—by a manifestation of His Real Presence in the Blessed Eucharist.

If Anglicans really had, as many of them now think they have, this Sacramental Presence in their form of the Lord's Supper, could our Lord have allowed that Presence, which is Himself, to be ignored and even reviled as it was so generally until the Tractarian Movement, and as it still is by the vast majority of people who profess adhesion to the Church of England? Nay; He would have made His Presence felt, by all in good faith at least, as He has done all along in the schismatical Greek churches, and even in the heretical ones of the East.

Again, those Anglicans who believe in the Real Presence, and feel sure they have it in their Churches, base their theory of unity upon it. They contend that "we all"—Anglicans, Greeks, Romans—are "one in the Blessed Sacrament." Then why does Our Lord draw chosen souls away from the Anglican communion by manifesting to them His Sacramental Presence within the communion of Rome? He thus makes Himself responsible for a secession which Anglicans declare an act of schism. And why, on the other hand, does He never draw dissenters into the Church of England by showing Himself sacramentally present there?

These are considerations, surely, which ought to weigh with inquirers after truth. Ah, but people who flatter themselves that they have the truth already are not in a mood to inquire! And it is notable that those whom Our Lord chooses out for such manifestations as the two here narrated are simple, earnest souls, who are using

what light they have, and are well disposed to receive further light and to follow its leading. How forcibly His own words come to our mind here! "I confess to Thee, O Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and prudent (*i. e.*, those who are such in their own eyes), and hast revealed them unto little ones." Even so, Father; for so hath it seemed good in Thy sight. —*Ave Maria.*

## ANOTHER NOTABLE CONVERT.

### Bishop Kip's Grandson Embraces the Catholic Church.

San Francisco, Jan. 25.—Lawrence Kip, grandson of Bishop William Ingraham Kip, of the diocese of California, will be baptized into the Roman Catholic Church in this city to-day. The step that Mr. Kip intends taking is of especial interest on account of the high place of his family in Episcopalian circles both here and in the East. His grandfather ranks as the second Bishop in America, Bishop Williams, of Connecticut, being his senior. Young Kip has been bred a lawyer, but in assisting his grandfather he was brought into close relations with several Roman Catholic clergymen, including Father Sasia, the head of the Jesuits, on this coast. They converted him, and now he proposes to make public profession of his new faith. He says he had to choose between Agnosticism and Catholicism, and he selected the latter because he believes it is the true faith that the bible teaches. The news of his conversion has not yet been broken to his grandfather, who will be greatly shocked, as he is in feeble health.

Young Kip's mother was a daughter of Mr. Kinney, a former United States Minister to Tunis, and a cousin to ex-President Cleveland and to Bishop Cox, of Western New York. Her half-brother is E. C. Stodman, the banker and poet. The old Bishop came out here in 1854. Just before he sailed for California he was married to Miss Lawrence, of New York, sister of the famous "Don't-Give-up-the-Ship" Lawrence, who commanded the frigate Chesapeake, and cousin of William Beach Lawrence, the jurist. Bishop Kip is noted as an author, his textbooks on religion being used in Oxford and Cambridge Universities in England, and in the Universities of Canada. Of late years he has been assisted in the diocese by Assistant Bishop Nichols.

## A CONNEMARA P. P.

### Father Tom Flannery and His Work for the People of Carna.

Dublin Freeman's Journal.

Carna, with its rocks and bogs in far Connemara, will long mourn the death of its energetic parish priest, the well-known Father Tom Flannery. There was no other parish priest like him west of Lough Corrib nor between the Killarney and Galway Bay. Imagine an active, little, dark man, full of fire and vigor, having always some project in his mind or in actual progress for the good of his people; thin, of nervous organization, and never for a moment at rest, speaking fluently and preaching in the native Celtic language, by which alone he could reach the minds and hearts of his parishioners, travelling to any part of the British Islands at a moment's notice for the promotion of their interests when no one else could be found to do the work, pushing forward projects of land reclamation, afforesting, home industries in wool, in knitting, and so forth, obtaining the co-operation of benevolent English people in giving an impetus to the fisheries, getting bridges and causeways constructed over impassable places, and roads through bogs and morasses—in short, doing all kinds of work to promote the material interests of the otherwise up to his time neglected population of his remote parish. Such was Father Tom Flannery. The village of Carna consists of a hotel, two or three shops, and a most wonderful fortified police barracks, built like a castle, with outworks, numerous loopholes for rifles, and every device for destructive warfare that could be compressed into the space available. What the object of

THIS LOFTY FORTIFICATION—a landmark for great distance—could be it would puzzle wiser heads to determine, but it is the most prominent object among the bogs of that remote district, if we except the light-houses on the rugged coast. Such was the capital city of Father Tom, and it is the custom to call Carna "The City." The chapel, a plain, whitewashed building, is about half a mile from it, and a little further are the two parochial houses—one abandoned, the other inhabited. The former, a thatched cottage, was the dwelling place of Father Tom until he was able to get the latter built. In both he has entertained all kinds of distinguished personages. His parish has a winding coast line of about fifty miles, but in a direct line from his house to its most southern part it may be about twelve. To facilitate communication with this portion was erected the Flannery bridge, the opening ceremony of which some years since attracted crowds to the spot and attention everywhere else where the Irish press extended its operations

or influence. A Freeman reporter was down there, and described it fully. Before the building of the bridge people had to wade a long distance through the sea, in danger of the rising tide sweeping them away. Mweenish island, too, where there is a celebrated ancient burial place much patronized for interments, was a source of difficulty to the bearers of the corpse. Now, through Father Tom's means, it is joined to the mainland by a solidly constructed causeway, the roadway of which, however, is not quite completed. And so on with various

OTHER PUBLIC WORKS too numerous to enumerate here. In out-of-the-way Carna is also to be found a convent, inhabited by five nuns, who are truly cut off from the world. But one does not feel solitude when fully occupied, and these ladies are conducting an industry in needle work of a varied description. Then down at Kilkieran is an establishment devoted to the wolen industry, and another at Carna, connected with English houses. Father Flannery had the talent of attracting the active interest and participation of benevolent English ladies in his plans for the amelioration of the condition of his poor people. One of these devoted herself to the benefiting of the fisher folks, two others stationed themselves at the Kilkieran establishment, while an English gentleman looked after the one at Carna. And then there is a plantation of one thousand acres where for centuries trees have been unknown. And all these things proceeded originally from Father Flannery. He was indefatigable. Wherever a half-penny could be collected for his people there he went to obtain it, wherever an influential member of the Government could be interviewed in their behalf he was to be found pleading their cause. And after all he was yet but a comparatively young man, scarcely over forty. About the middle of this month he paid a business visit to Clifden, the capital of Connemara. He informed the writer that the influenza was so rife there at the time that he could not get one in the house he was stopping at to make him a cup of coffee, all being struck down with the fell disease. From there he must have

BROUGHT THE INFESTION along with him. He was very unwell on Christmas eve, but said the two Masses on Christmas day, after which he retired to the bed from which he never arose. At first everybody thought it was nothing serious, only a rather severe feverish cold, from which he was sure to recover, and the shock which his death gave to all who knew him can scarcely be described. But his constitution had been weakened by overwork, for he never spared himself. It will be a dreadful loss to his flock, for it will be hard to find another priest with the same energy and power of work and with such enlightened views in the ways and methods of benefiting his people. His sister, resembling him in many respects, kept his house, and the blow must be a dreadful one to her. The people of the parish will have cause to remember the influenza epidemic. The young, but accomplished and highly skilled, doctor of the district did everything possible to a medical man to save the life of his distinguished patient, but it seems without avail. And such is the uncertainty of life. One day a man, in some respects absolutely necessary for the good of the district he inhabits, is seen active and full of energy, another he is borne to his last home amidst the tears and lamentations of hundreds whom he has actually saved from starvation. Connemara will long bear grateful remembrance of Father Tom Flannery, the model of a western parish priest, and will have cause to lament his loss.

## A Protestant on Manning.

The *Transcript*, at the time of Cardinal Manning's death, published editorially an estimate of his character which was palpably unjust. While giving him a modicum of praise, it laid stress upon the fact that he was a bigot of the worst type. Of course, this was entirely untrue, and so evidently so as to need no refutation. However, Rev. William Gray Brooks, an Episcopal clergyman of this city, has seen fit to write a letter to the editor of the *Transcript* about the matter, and his appreciation of the character of the great minds who directed the Tractarian search for truth in England is so keen that it is worthy of reproduction. He says:

"In justice to the memory of the great Cardinal Archbishop who has just deceased, permit me to answer the assertions in the *Transcript* of Jan. 14, that 'he knew no mercy for members of the Church of England, and bitterly hated the whole Protestant world,' and that 'he was not a Tractarian.' In reply to the first assertion I would refer to the files of the *Transcript* for the winter of 1874-75, where, under the caption of foreign news, the scheme of the Cardinal for the reconciliation of the Church of England with the Apostolic See of Peter is briefly given—a scheme which possesses the merit of not involving the sacrifice of any cardinal principle on either side, and which has been adopted by an influential number of

Anglicans, represented by Rev. Fred George Lee, D. D.

"For the formulation of this scheme the memory of the Cardinal deserves to be cherished in grateful remembrance. The activity displayed by him in great moral and social reforms, in union with those of widely different phases of religious thought proves that he did not regard the whole Protestant world with hatred. The late Dean Church of St. Paul's Cathedral, London, in his book on the Oxford movement answers the assertion that the Cardinal 'was not a Tractarian.' The dean says, 'When Newman left the Church of England, the movement passed into the hands of younger men, the two Wilberforces, Manning.' 'The great Cardinal will ever be associated with the sainted Cardinal Newman, the pious Dr. Keble and Dr. Pusey—the quartet of great leaders who organized the Catholic revival or New Reformation within the Church of England.'"

The *Transcript* is evidently not very well informed regarding the great Cardinal's life and works.—*Boston Republic.*

## CHASING FALSEHOODS.

The following correspondence appeared in the Ottawa *Citizen* of a recent date:

Sir—Will you please insert the enclosed correspondence referring to a cable despatch published some weeks ago. The story was, we believe, contradicted some time since, but we have not noticed a contradiction as specific as the enclosed in any of the Ottawa papers. The incident should serve to teach the public to be extremely careful about placing any reliance on press despatches bearing on Catholic subjects. Agents of the Associated Press seem to take a special delight in misstatement and misrepresentation when they purport to supply news on Catholic subjects. Instances of this might be cited by the hundred. A glaring one occurred during the recent exposition of the Holy Coat at Treves. It was announced through the press that Professor Winschied of Leipzig, an eminent German Catholic, had left the Church and become a Protestant because he "could not accept the authenticity of the Holy Coat." The facts turned out to be that Professor Winschied was one of the followers of the late Dr. Dollinger and had therefore not been connected in any way with the Catholic Church for twenty years. Another silly story, evidently without any foundation whatever appeared on Friday last to the effect that a priest in the east end of London who had learned of the identity of "Jack the Ripper" under the seal of confession, had on his death-bed sent to the chief of police a sealed packet containing the information and inscribed, "This is to be opened after my death; my lips must never reveal it." It is scarcely necessary to say that the seal of confession is absolute and applies with the same force to written communications whether to be read before or after death as to spoken words. Undoubtedly the "East London Priest" is as great a myth as the "Hatfield Jesuit."

THE CATHOLIC TRUTH SOCIETY.

Ottawa, Jan. 25, 1892.

November, 27.

MY LORD—The following telegram is clipped from a prominent place in an Ottawa paper of to-day's date:

[Here follows the press cable despatch as published, setting forth the story alleged to have been told by a lady visitor at the house of the Marquis of Salisbury, to the effect that she recognized in an upper servant a man who once in the grab of a priest had conducted her over the Vatican. It went on to allege that the suspect cleared out of the house the morning after her arrival, and the conclusion arrived at by Lord Salisbury's family was that the missing suspect was "a Jesuit agent, and that he had insinuated himself into the Premier's family for the purpose of discovering secret matters concerning the Vatican."]

As such stories are only too readily believed by a certain class of people and do much harm in fostering unfounded prejudices, I take the liberty of writing to ask Your Lordship what foundation, if any, there is for the story.

With my apologies for troubling Your Lordship, I remain,

Your Lordship's most

Obedient servant,

W. L. SCOTT,

Secretary of the Catholic Truth Society of Ottawa.

The Most Honorable, the Marquis of Salisbury, K. G., etc., London, Eng.

Foreign Office, 7th Jan., 1892.

Sir—I am directed by the Marquis of Salisbury to acknowledge the receipt of your letter enclosing a cutting from the Ottawa *Daily Citizen* in reference to a story circulated about the Jesuit at Hatfield. In reply I am to say that it is an entire invention, without any foundation. I remain,

Faithfully yours,

SIDNEY GREVILLE.

Mr. W. L. SCOTT.

The Bishop of Bristol wants to wear a mitre, and the people of the town say he shall not. Public meetings have been held to denounce this bold step Romanwards.



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GEORGE C. DAVIS, Dentist. Office, Dundas Street, four doors east of Richmond. Visited and administered to the patients of the late Dr. Davis.

The Room was on the side and the...

I heard the low-whistle whistle in the heavy breath of the soldier. The room was on the side and the...

LITTLE LASS.

By JOSEPH EDWARD McCORMACK, M. P. CHAPTER XXVIII. SHE AND THE KING.

In obedience to Mr. Geraldine's advice Mountmarvel undressed the shutters, and opening the window, faced Fermanagh, and asked him what he wanted.

"I have come," Fermanagh responded, gravely, "to ask for arms. I understand that there is a large collection of arms in Mountmarvel Castle, which are of no use whatever there, but which might be of great service in our hands."

"And by what right," asked Mountmarvel, with difficulty suppressing his anger, "by what right do you dare to come here and make such a request to me?"

"I ask for arms," Fermanagh responded, firmly, "in the name of the Irish people, now asserting their right to liberty."

"Do you call that rabble of rascals down there the Irish people?" said Mountmarvel, pointing to the insurgents, who stood on the lawn awaiting the return of their envoy.

"They are the Irish people," he said, "or, at least, they represent them here, and in their name I call upon you to surrender freely and willingly whatever weapons you may have in your possession for the use and benefit of the nation."

This was done. The barracks were...

This was done. The barracks were surprised successfully. There was a sharp clash with the police, in which some of the insurgents were wounded, and then the constabulary broke and fled.

The Young Ireland leaders were in a different position. They had been hurried into premature insurrection; they had no very decided plan of action.

MacMurchad's idea was to make an appeal for the city in the hope of sending it by a coup de main, and trusting to the general sympathy of the citizens when once the green flag floated over the streets.

But the idea of going to Mountmarvel for arms had taken such firm possession of his followers that it would have been difficult, if not impossible, to restrain them, and MacMurchad agreed, somewhat reluctantly, to the enterprise.

The ancestral feud between himself and Mountmarvel made him unwilling to appear to use the rising as a means of gratifying any personal feelings of dislike to his enemy. But the feelings of his followers and the opinions of his colleagues were so strongly in favour of the attempt that he gave way to the impulsive desire which seemed always to place a MacMurchad in opposition to a Mountmarvel.

The insurgent forces accordingly pursued the fugitive constabulary with all speed, and made their appearance in front of Mountmarvel Castle, and sent their envoy to parley with its lord with the result that has been already described.

CHAPTER XXX. ASSAULT.

The leaders drew apart from the body of their men, and conversed together hurriedly as to the best course to pursue.

near of the building, and by and force...

near of the building, and by and force an entrance from the back with a vigorous attack from the front should occupy the attention of the besieged, and compel them to concentrate their forces there.

These hurried deliberations were interrupted suddenly and ominously. There came the sharp crack of a rifle, and a bullet whizzed past MacMurchad's ear and struck in the shoulder of one of the armed passively who was standing at a little distance.

Mountmarvel's patience had given way, and he had taken advantage of the momentary absence of Mr. Geraldine from the side to aim at MacMurchad in the hope of at the same moment forgetting the besiegers of his leader and removing from the world his own most detested enemy.

Mountmarvel was a good shot; there was no better sportsman in the county; but his hand trembled with impatience and eagerness and passion, and MacMurchad was unhurt.

A wild cry of anger broke from the insurgents when the wounded man staggered back into the arms of his nearest comrade; and for a moment it seemed as if in defiance of discipline the whole body would make a desperate rush to find themselves in marauding array against the well-defended wall of the Castle.

But the momentary impulse was at once checked by MacMurchad, who immediately ordered his little army to fall further back out of rifle range.

Any attempt to stir Mountmarvel from the front under cover of the fire that could be directed upon them from the windows would have been an act of madness which would only result in inevitable repulse, and certain death to a large number of the assaulters.

The immediate position that had to be solved was how to attack the Castle without exposing the attacking party to any suicidal risk.

some. How and where we shall be...

some. How and where we shall be another matter, or it is perhaps, if possible, less pleasant to speculate upon.

Mountmarvel looked up angrily into the companion's face, but Mr. Geraldine's countenance was blandly unmoved.

"How the devil could they get in?" Mountmarvel growled. "If we have, as cannot neither best their way in they would hardly best."

"There are many ways," Mr. Geraldine answered, quietly. "If they are cunning enough to devise any means of getting close up to the walls they may not find it very difficult to force an entrance. They can set fire to the Castle, you know, easily enough, or they could blow a passage in with gunpowder, or possibly..."

Mountmarvel's face paled. "I think not," he said. "Many of my servants are English, but not all. And one cannot be sure of any one in these times. The damnable doctrines of the rebels are destroying every altar."

"There is a good deal to be said for these damnable doctrines, as you call them," Mr. Geraldine replied.

"And then noticing an angry flush on Mountmarvel's cheeks he went on, quietly, "But we need not argue about that now. If you are quite sure from your own experience that none of your people are in sympathy with our friends outside..."

CHAPTER XXXI. A BREACH IN THE WALLS. The position of Mountmarvel Castle was peculiar. The ground sloped up in a gentle elevation to a kind of level plateau or terrace immediately in front of the Castle. From this plain the Castle rose straight up from the ground, its great door, led up to a low flight of three or four steps, standing in the middle, and flanked on either side by windows.

Another volley and yet another...

Another volley and yet another exploded its fire with equal impotence upon the strange shield which was crossing up closer and closer to the walls.

Mountmarvel was about to give the word to fire for the fourth time when Mr. Geraldine checked him.

"It is useless," he said, quietly, "to waste any more powder and shot upon that thing. We may waste all the resources of our ammunition more usefully presently."

"What do you mean?" asked Mountmarvel, suddenly.

"I mean," said Mr. Geraldine, with as much calmness as if he had been discussing the reading of an obscure passage in his favourite Bible, "I mean that unless we get help from our friends—I mean our enemies—we will be inside the Castle."

"This is exactly what they were now able to do, thanks to the ingenious device of MacMurchad."

As soon as the two wagons had been pushed up close to the walls of Mountmarvel Castle, they were suddenly wheeled about, the one to the right, the other to the left, thus forming a complete screen on either hand to shut off the occupants of the windows from those who were engaged in assailing the door.

In another moment a rain of blows fell upon the great oaken structure, and the occupants of the hall could hear with painful distinctness peculiar crushing and splintering sounds of axes striking into the texture of wood, and bearing away pieces.

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ARCHBISHOP BEATON.

moment and surveyed the scene beneath him. In one corner stood the constabulary with the loaded weapons which they were unable to use in their hands.

A London paper mentioned in a recent issue that the death of Lord Lytton is the first instance of a British ambassador dying in France during his occupancy of the post.

Already the great door shook and groaned in all its ponderous bulk from the fierceness of the attack which was being made upon it; and Mr. Geraldine, regarding it, felt convinced that it would not hold against such an assault for many minutes.

The church was used as a cooper's store till 1823-4, when it was demolished. Beaton's tomb has been lost sight of, though still believed to exist.

Then he found himself wondering how she would get on without him if he were to get killed in the scuffle, and asking himself with a kind of pathetic irony if she would miss him much.

The ambassador was known as Jacques de Bethune de Balfour, and to the coincidence of both British ambassadors having died in Paris while in office may be added that of the name of Balfour being allied to their respective families.

All these reflections occupied little more than a minute as he stood there at the head of the stairs, but they seemed exceedingly long to Mountmarvel, who was standing at his heels and chafing at his silence.

But Lillias! Mr. Geraldine was convinced that even when the insurgents did force a way into the Castle the women inside would be in no danger of ill-treatment.

What are you thinking of?" he shouted into Mr. Geraldine's ear, loud enough to be heard above the clash and clamour. "Can you think of any plan for keeping these fellows out?"

THE SPIRIT OF COURTESY.

The lesson of the crib is opposed to the teaching and philosophy of the world. It is natural for the successful in this life to look with subdued contempt and perhaps suspicion upon the poor.

Probably many of us have heard the story of the gracious hostess, who, on seeing one of her guests drink from his finger-bowl, used her own in the same way, and then ordered them all removed before the old man could discover his mistake.

He walked slowly down the stairs, and advanced to where Lillias was sitting. "I do not know what is to be done. We might build up a barricade of some kind against the door, tables and chairs and all the rest of it, but I am afraid it would be no use; and we have not armed men enough here to stand the rush of those fellows outside for five seconds.

A similar anecdote is told of the Rev. Philips Brooks. He went to call on three young mechanics whom he had noticed in his congregation, and found them sitting in a close, small room with their coats off.

Is about the quantity nature allows to an adult person. It is of the utmost importance, that the blood should be kept as pure as possible. By its remarkable cures of scrofula, salt rheum, etc., Hood's Sarsaparilla has proven its claim to be the best blood purifier.

Looking around, he saw Mr. Blaine surrounded by a group of ladies and gentlemen. He sidled up and watched his opportunity.

For a general family cathartic we confidently recommend Hood's Pills. They should be in every home, medicine chest.

"I don't pose ye know," said he, "but I kinder thort I ort to tell ye, Mr. Blaine. It's tew bad, this ere pudd'n's froze."

Attacked by an Enemy. DEAR SIRS.—About a year ago I had a very bad attack of dyspepsia. For nearly four months I never ate a meal without suffering pain after. I had got so weak I could scarcely walk, when one day I saw an advertisement for B. B. B. and thought I would try a bottle.

Small Sugar Coated Burdock Pills do not grip or sicken. They are mild and effectual. Worms Cause Serious Sickness. Dr. Low's Worm Syrup destroys and expels all kinds of worms quickly and surely.

The Catholic Increase.

The growth of the Catholic Church in the Protestant countries of Europe is very remarkable. In Holland no reckoning was kept of the religion of the population until 1835. It was a general impression that the Catholics formed but an insignificant minority, and great was the surprise when it was found that the Catholics constituted one-third of the population.

Are there none who deliberately risk the faith of their children in educational institutions whose whole tendency is agnostical? Are there none who evade, on one pretext or another, Catholic primary or intermediate education for their children; and then send the boy or girl, imperfectly instructed in the Faith, and, logically enough, since indirectly taught to keep it in the background, more than half ashamed of it, into higher educational institutions, where the spiritual life succumbs to the poison, dominant, though subtle, of infidelity?

Unhappily there are some; and, still sadder, the only motive they can allege for the risk they run, is the desire for the children's social advancement.

"I have no comfort in my faith," writes a Catholic young woman educated entirely outside of Catholic influence. "I want to believe, I mean to believe, but my feeling on matters of faith is dreary and desolate. I am sending my young brother to a Catholic college."

Our Catholic Young Men.

Our Catholic young men occasionally organize themselves into societies, that are Catholic with a large "C"; and because they are Catholic, the young men get to feeling that they are in some way entitled to a reward for merit; it is incumbent on somebody and everybody to help them along, encourage them, yea, caress them kindly, else they will pine and again "expose themselves to the many dangers that encompass our youth in the great cities."

It is right for everybody to encourage and lend a hand towards all good things, and Catholic Young Men's societies are decidedly a good thing.

Father Damien's Lectures.

We have received a copy of a very neat pamphlet, published by A. Cote & Co., Quebec, containing four lectures delivered by the celebrated Father Damien, S.J., the price of which is five cents per copy.

The Month.

From New Westminster, B. C., we have received a very neat as well as instructive and entertaining monthly bearing the above title. It is issued by the St. Louis College. We bespeak for this magazine a very successful future.

A Poet's Tribute to a Saint.

There where the gentle breeze whispers among the young flowers that blossom over the fields of Europe, not far from that shore where break the waves behind which the big sun sinks at eventide, is the fortunate Calarog; and there was born the loyal lover of the Christian faith, the holy athlete, gentle to his friends, and terrible only to the enemies of truth.

The Anglican Dean of Dunbligh, Rev. D. Williams, in a vigorous address at the Bihy Church Congress, declared that the "religious force of Puritanism is 'played out.'"

Puritanism Played out.

The Nonconformist Liberals have been declaring with equal confidence these years back that the Church is "played out." What if both statements should be true? writes the Liverpool Times.

Liberty.

Father Tom Burke in a burst of eloquence once said: "I speak of human liberty. I think my God that I am breathing an air in which a free man may speak the language of freedom. I have the right to speak of freedom, for I am the child of a race that for eight hundred years have been martyred in the sacred cause of freedom."

What We Should Read.

THE GROUNDWORK OF THE CHRISTIAN VIRTUES. By Bishop Uthliffe. 2.50. CHRISTIAN PATIENCE, the Strength and Discipline of the Soul. By Bishop Uthliffe. 2.50.

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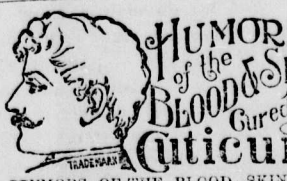
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Advertisements must be paid in full before the paper can be stopped.

London, Saturday, Feb. 6, 1892.

IMPUDENT IMPOTENCE.

The Mail of the 27th inst., has a lengthy editorial, under the heading "A Chance for the Church," opening with the words: "The Church is known to be a great power in the politics of Quebec."

We are told that "the Church made and unmade Cartier," forced Mr. Joly's retirement, and elevated Mr. Mercier to the Local Premiership. A list of the honors conferred by the Pope on Mr. Mercier is then given, culminating in his elevation to the dignity of "Count of the Holy Roman Empire;" and of course we are desired to draw the inference that the Pope and the Catholic Church are responsible for all the misdeeds which are laid at Mr. Mercier's door in his real or supposed use of moneys for himself or for electioneering purposes.

Once for all we have to say that the Catholic Church has nothing whatever to do with the administration of civil affairs in Quebec, any further than that she has the right and is under the obligation of duty to define that public men should be as honest in their discharge of public functions as they ought to be in private transactions. If they make improper use of public moneys they are bound to restitution, just as a private individual would be under similar circumstances; and if Mr. Mercier should seek advice from any Quebec priest on this point, he would be so informed without hesitation.

Mr. Mercier has done some good things in his administration of the affairs of Quebec, and among these we place his settlement of the Jesuit's claims to the property which had been unjustly alienated from them and from the good purposes for which they had acquired it. But we do not on this account justify him for any misappropriations of public moneys which have more recently been brought to light. By all means we would wish to see the affairs of Quebec properly and honestly managed, and delinquencies punished as they deserve.

But what are we to say of the honors which were bestowed by the Holy Father on Mr. Mercier at a time when there was not a whisper against his character? We say that the Pope had only in view his public character as it was publicly known. He was properly regarded as the representative man of a Catholic Province, and it was fully believed that he was doing his duty faithfully. To all appearance he deserved the distinctions bestowed upon him, but they are by no means to be regarded as condoning any future errors or misdeeds.

The concluding sentence of the Mail's article is a piece of unmitigated impertinence:

"Mr. Mercier pretends that religion is with him despite all that is said; and that Pope, bishops and priests are lending him their support as a reward for the many good things he has done for them. But we have yet to see whether the Church, either through Rome or by way of the Quebec hierarchy, is favorable to booting in high places."

The Pope has not interfered with Quebec politics, nor is he likely to do so. The Bishops and priests have regularly not interfered either, further than to exercise their rights as citizens, or to point out in a general manner the duties of the electorate as citizens and Christians.

If the Mail desired to find clerics who needed to be lectured on their duties, and to be advised not to meddle with matters which do not concern them, it might have found legions of them without going beyond the limits of its own Province of Ontario. It might well have opened with the statement:

"The Churches are known to be a great power in the politics of Ontario; or if they are not actually a great power, it is not because the parsons lack the will to be so, but because the people of Ontario have so little confidence in these spiritual guides that they snow under the clerical candidates when they go to the polls."

It is not easy for us to forget that

less than three years ago five hundred Ontario parsons, together with about two hundred and fifty of their followers, met in Toronto to denounce the Catholics of the Dominion generally, but especially the members of the most honored religious order in the Church, and to ask the Government of the Dominion to pronounce them unworthy of the protection of the laws of the country. And they made pretence that they fairly represented the province. It was of such gatherings that Mr. Holton, M. P., speaking as a representative of the English Protestant minority in Quebec, said in Parliament:

"I do not wish to impute motives to the gentlemen of the Equal Rights Association, many of whom are personal friends of my own. Still, sir, we cannot blind our eyes to the fact that as a most lamentable result of the agitation which they have promoted and so persistently maintained throughout the country, the prejudices and animosities of the different elements of the population have been unduly aroused, and that today we find the public mind inflamed to a degree that has probably not been equalled since the unhappy period of half a century ago."

The Mail contributed all it could toward this unhappy condition of affairs, and we expect nothing better from it now. But we can assure it that its sneers against the Quebec hierarchy will have as little weight now as they had at the time we refer to, when even the people of Ontario refused to be stirred to frenzy by its frantic appeals to their passions.

CHURCH AND STATE IN FRANCE.

The Mail of Jan. 23 says: "In France the Roman Catholic Church owes much of the hostility it meets with to its political interference in the past." In proof of this it quotes the protest of the Pope in 1883 against the law "which excluded from the schools the indispensable and traditional religious teaching," against the "measures which banished all the salutary elements of religion from the hospitals, colleges, army, charitable asylums, and State establishments," and against the bills, which are now laws, "concerning divorce and compulsory military service for seminarists" and the deprivation "of certain members of the church" of part of their stipends.

France is undeniably a Catholic country, notwithstanding the unaccountable apathy of the mass of the people, whereby Atheists have been allowed to control the destinies of the country. Why then should not the desire of the bulk of the population be taken into consideration in the making of the laws? Mr. Greevy himself admitted in his reply that the Pope was justified in "complaining of the anti-religious passions which had been aroused, and which were certainly in opposition to the sentiment of the great majority of Frenchmen."

It would be interesting to know by what process if reasoning the Mail would justify the minority in a Republic for legislating against the wishes of the great majority, merely because the Church coincides with the views of that majority.

Even if Catholics were a minority in the country, they could not be justly denied the right to make themselves heard, and to use the influence they possess to make their views prevail. It is precisely that all may make their influence felt, and may advocate freely their own views, that a Republic is by some asserted to be superior to other forms of government. Even in such a case, the clergy should have the right to assert their views and to advocate them. But being acknowledged by Mr. Greevy to be in accord with the great majority of the French people, they will surely not submit to be deprived of their natural right to speak their mind, conscious as they are that the right is on their side.

Mr. Greevy in his reply to the Pope also informed the Holy Father that he could not influence the enemies of the Church, whereas the Pope "could exercise much influence over the enemies of the Republic by enjoining on the Church neutrality on political questions."

The Pope will certainly never ask the clergy to divest themselves of all political convictions. He already informed the Government of M. Carnot that he leaves such matters for Frenchmen to decide among themselves, and as the clergy do not cease to be Frenchmen, they will use their liberties just as other Frenchmen do, whether they are Republicans or Monarchists. There is nothing in the doctrines of the Church to compel them to prefer either the one or the other form of government. Hence many of them are Republicans by conviction, and others are undoubtedly Monarchists.

But even those who prefer the Republic as a form of government are under no obligation to support an anti-Catholic and anti-Christian government, simply because it calls itself Republican. They have a right to endeavor to Christianize the Government, and they will certainly use that right. We have no doubt that in the end they will succeed in making their views prevail, and in sweeping away the anti-Christian legislation of the last twenty years.

A "SIXTEENTH AMENDMENT."

The Mail is in ecstasies over an amendment proposed by John Jay in the United States Congress, to be added to the Constitution of that country. It is called the "sixteenth amendment," and is to the effect that "No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or using its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses or otherwise, any Church, religious denomination, or religious society, or undertaking which is wholly or in part under sectarian or ecclesiastical control."

Considering the flexibility of the Mail's views on matters of doctrine, it might not be supposed that it would matter much to that journal what form of religion the Legislature of any State might take a fancy to establish. Any form ought to suit a journal which at one time maintains week after week, against its clerical correspondents, that prayer is useless, and another time declares war to the knife against the advocates of Sunday street cars, because they would tempt worshippers from spending their Sundays prayerfully, as they should do, in the churches.

But it is not really that portion of the proposed sixteenth amendment which forbids the individual States from establishing any form of religion they see fit that pleases the Mail; but it sees in the proposal something more than this. There are over ten million Catholics in the United States, and about nine hundred thousand Catholic children are being educated in Catholic schools without receiving the benefit of a cent of the taxes which their parents are paying for the education of their Protestant neighbors: If the "sixteenth amendment" were to become law, it would be placed beyond the power of any State to do justice to these Catholics, and Mr. Jay's purpose in proposing it is to perpetuate the injustice which is thus perpetrated on one sixth of the population of the Republic; and it is this that the Mail regards as the desirable feature in the scandalous proposal, which it acknowledges in the following words:

"The purpose of this amendment is to protect the Public school system from the sectarian assaults now being made upon it."

The meaning of this is, of course, readily seen. It means that Catholics in the United States aim at destroying the Public school system. This is an assertion frequently made by the Mail and other anti-Catholic journals both in Canada and the United States. But it is nevertheless false. Catholics have no desire to destroy the Public school system. We would, on the contrary, be glad to improve it; but those who wish to keep it without any improvement are quite welcome to their preference. For ourselves, however, we want the improvement that we should have religious teaching along with the secular instruction which the Public schools give. Surely there is no attack thereby implied on the Public school system. We have no objection that the Government should aid education, and we acknowledge that in mixed communities like those of the United States and Canada, it is not to be expected nor is it desirable that the Government should supply or pay for religious instruction. Hence we have never asked for anything of the kind. But we do maintain that the Government has no right to put any obstacle in the way of parents who are willing to furnish it at their own expense. It is clear that such an obstacle is raised if, on account of its giving religious teaching, any school is excluded from participation in the aid given by Government to education, in proportion at least to the secular education given. By this means a grievous injustice is perpetrated on those parents who do the most for their children, for while they are obliged to educate their own children at their own expense, they are also obliged to pay a tax to educate the children of other people. This is the injustice which is at present inflicted on Catholics in the United States,

and which the Mail would like to see incorporated into the Constitution of the country, so as to make it illegal for any state to deal justly at any future time.

Of course we do not expect to induce the Mail to advocate justice. Its aim is to be popular with the Orange lodges and the fanatics who pretend to be advocates of "Equal Rights to all." To please these it must be a relentless enemy to Catholics. It must misrepresent the Catholic Church on every occasion, but Catholics quite appreciate its oft-repeated declarations that it has our welfare very much at heart.

We feel happy in being able to inform the Mail that in the present instance its solicitude to have the United States Constitution amended in the way it would wish is not likely to have the weight of the millionth part of a grain. Mr. Jay is the Newdegate of the United States Congress. Year after year he brings up the same amendment, always to be defeated, though on one occasion, owing to the cleverness with which its purpose was concealed, to destroy the autonomy of the States, it was defeated only by a narrow majority in the House of Representatives. But its purpose is now well known, and, like Mr. Newdegate at Westminster, Mr. Jay is now only laughed at in Washington when he makes his annual motion. Of this the Mail itself appears to be conscious, for it says:

"It is not probable that the sixteenth amendment will pass at once."

No! It is not probable at all. It is as likely to be an abortion as most of the Mail's own bantlings, the Equal Rights Association being one of the number.

But the Mail says: "Ultimately it will be enforced." Perhaps the writer of this ominous sentence is a prophet. But as we read the signs of the times, it seems more probable that the people of the United States are beginning to see how grossly unjust they have been in the past, and are by degrees coming to the point when they will remedy the evil they have done. Several cities in New York have already admitted Catholic institutions to a share in the encouragement which Government has afforded to education. Wisconsin has abjured the unjust Bennett law. The fanatics have failed in passing recently proposed Anti-Catholic measures through the Massachusetts Legislature, and in Boston the tables have been turned against fanaticism by the decisive majority of nearly 16,000. Altogether an era of justice seems to be dawning in the United States, which will put an extinguisher on little lights of the John Jay and Toronto Mail kind.

THE CHILIAN TROUBLE.

It is with pleasure that we record as the result of negotiations between the United States and Chili, that all danger of war between these two powers seems to be averted.

Street broils cannot always be prevented by the best disposed Governments; yet it cannot be denied that it was intensely provoking to the United States Government that sailors from one of its ships of war should have been murdered on the streets of Valparaiso. Concerning the origin of the attack there is a difference in the testimony given. The Chilians say that the sailors became drunk and riotous in the worst quarters of the city, whereas the sailors declare that they were walking inoffensively along the streets, and that there was no other cause for attack than that they wore the United States uniform.

Reparation was demanded by Minister Egan as representative of the United States, whereupon Senor Matta, the Chilean Minister of Foreign Affairs, replied substantially that the matter is being investigated by the Courts, and that his Government could take no action until the decision of the Courts were reached. He denied also Mr. Egan version of the outrage, and the sentence in which Mr. Egan's statement was denied was regarded by President Harrison as an insult to the United States people. Its withdrawal was therefore demanded.

The Chilean Government should undoubtedly have expressed at once its regret for the unfortunate outrage, but instead of this, the dismissal of Mr. Egan was demanded as a preliminary to further negotiation. President Harrison, however, sustained Mr. Egan, and insisted upon an immediate apology, which the Chilean Government at first seemed loth to make. At last, however, the necessary apology has been made. The Chilean Government expresses the most friendly feeling for the United States and its deepest regret for the Valparaiso

outrage; and, further, to show its good will towards the United States, offers to leave the question of indemnity to the United States Court.

More than this cannot be required, and it was stated by Mr. Blount, the chairman of the House Committee on Foreign Affairs at Washington, that the whole trouble is now at an end.

There are some "Jingoes" in the United States who would wish to make the dispute a reason for war, but the common sense of the nation prevails, and Chili's apology is accepted by the authorities as quite satisfactory.

MISSIONS, CATHOLIC AND PROTESTANT.

The last Fortnightly Review gives a gloomy picture of the condition of the English Protestant missions in Africa, owing chiefly to the introduction of drunkenness along with the Christianity inculcated by the missionaries, and partly to the difference of method adopted by English, or at least by Anglican missionaries, from those of the French priests. The Review says:

"The Anglican Church fails in many ways where the French succeed. We preach too much at the natives and hold them at too great a distance; the French priest preaches to them and treats them with love and kindly interest."

It has been recently asserted very gleefully by several of the Protestant religious journals that of late the Catholic missions have fallen behind, owing to the greatly increased zeal of Protestant missionaries during the last few years. This assertion was made also by Rev. Dr. Judson Smith at a meeting of the American Board of Foreign Missions held in November, 1890, at Minneapolis. Mr. Smith read a paper on this occasion on the missionary prospects of the future, in which he stated that Protestants have succeeded in taking the lead in evangelizing the heathen almost everywhere. The article of the Fortnightly Review effectually disposes of Mr. Smith's assertions, and leaves us to infer that the essay of this minister was written for the purpose of inducing the Mrs. Wellers to loosen their purse strings for the benefit of the benighted natives of Borioboola-Gha.

We recognize fully that many of the Protestant missionaries are zealous, and animated by a philanthropic spirit which makes them earnest in their work, but they have not generally that spirit of self-sacrifice which is characteristic of the Catholic priests, who have all these same qualities, and, in addition, the grace given by Christ to His apostles to enable them to preach His gospel to every creature. The promise He made to be with the apostles to the end of the world while they should be engaged in the work of teaching all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," extends to their successors; but not to the Protestant clergy, who have no such commission from Him. Hence it cannot be expected that their work should be fruitful in real conversions; and as a matter of fact, notwithstanding the large sums contributed by Protestants for missionary purposes, the results are very meagre.

Among the human causes of the non-success of Protestant missions we have the testimony of many of the missionaries themselves, that a potent one is the diversities of Protestant doctrine. The heathens naturally infer from the conflicting teachings of the many sects which have sent missionaries to them, that Christianity is a tissue of inconsistencies, and as they do not always readily distinguish between true and false Christianity, these inconsistencies have an effect in making even the work of the priests more difficult than it would otherwise be. Those heathens also who become Protestant Christians in name consider that they have the same right to establish new sects which their European and American teachers have. Thus the Japanese Presbyterians will not have the Westminster Confession, and they have accordingly framed a new creed of their own. A large section of the nominal Presbyterians are in reality Unitarians or Rationalists. They scarcely differ from Deists, except in the fact that they call themselves Christians. This state of affairs was the main difficulty which delayed union among the Japanese Presbyterian sects, and though we believe the gulf which separated the parties has been temporarily bridged over, it must soon again become as formidable as are the Drs. Briggs, Newton and Workman cases with the Presbyterians, Anglicans, and Methodists in this hemisphere. But in Africa, according to the Fortnightly Review, the chief

difficulty is the liquor traffic, which comes in along with the missionaries; and it repeats as "a positive fact" a recent statement of the Bishop of London, England, that at the present moment in one place in Africa "the Christians are building a mosque rather than a church, because the Mahometans do not bring drink with them; whereas an increasing number of Christians would mean an increase in the importation of drink."

The Mahometans are actually converting many of the African tribes, and as one tribe embraces the religion of the Arabian mule-driver, it assists in converting the next, and thus the work progresses. The article in the Review adds:

"Many Englishmen are disappointed that Lord Salisbury has not stipulated for a larger portion of the Dark Continent. But it might be well to remember that if by annexing African territory Englishmen win the privilege of destroying the people by the worst kind of alcoholic drugs it would seem that the less territory we have the better."

What is the use of sending missionaries to convert the heathen if our traders in heathen lands thrust upon the natives a poison which destroys them with more certainty than any war, pestilence or famine? Will no one set on foot a holy crusade against this curse? Cardinal Lavigerie and his co-workers, who have undertaken on a large scale the work of evangelization, have quite a different story to tell of the results of their labors. They have established throughout Central Africa missionary stations and villages peopled with native Christians who learn the arts of peace, without being inculcated with the vices introduced by missionary traders. These stations are reported to be in a flourishing condition everywhere; while the Protestant missions of the Niger and Congo have practically collapsed. Indeed in the Congo mission, under Bishop Taylor (Methodist), the missionaries appear to be devoting themselves to trade in hippopotamus meat and elephants' teeth, instead of evangelization. One of these missionaries, Mr. J. C. Waller, who returned to America in 1888, reported that as Christian missions the Congo establishments were a complete failure, though as trading posts they offer a golden harvest to the courageous European or American who will inaugurate a trade with the region.

REV. DR. ABBOTT'S THEOLOGY.

The Rev. Dr. Lyman Abbott, the pastor of Plymouth church, Brooklyn, and successor to the late Rev. Henry Ward Beecher, is upholding the traditions of that Church for the promulgation of new-fangled theories in religion. The last vagary of this kind is that "the Bible is an evolution of man's consciousness of God or a history of the growth of the knowledge and life of God in a specially endowed and chosen nation; and the church is the growth of the human organism inspired by this life making its way against error and superstition and gradually conquering paganism." From this he draws the inference that:

"Theology is the necessary mixture of truth and error, the truth winning its way over theory by intermingling with it. We shall not be surprised to find errors in the Bible. We shall remember that it is the work of God as it is expressed in human lives, struggling through the imperfections of human intellect and human passion. We shall not be surprised to find limitations of knowledge in Christ Himself."

He accepts fully the theories of Charles Darwin in regard to the evolution of man, and applying these principles to the evolution of religion, comes to the conclusion that both the Old and the New Testaments are simply forms in which the human mind develops itself, at one time as Judaism, and at another as Christianity.

These views he has been promulgating in a series of lectures recently delivered before Boston audiences, which have listened to them with rapture, and the Protestant religious press has been discussing the question whether these views may not be accepted as a thoroughly Christian exposition of Biblical theology.

To what is Protestantism drifting, that it can seriously entertain the notion that the Bible is a mere product of the human mind as it has developed itself in the course of successive generations? Such views are the natural consequences of the congregational system of religion, which leaves every congregation free to have its own religious fancies and to employ preachers who will teach theories of religion in accordance with the views that prevail in any given congregation at the various stages of its existence.

The next step will be the total rejection of Christianity. And why



should it not be rejected, if its claim to be a direct revelation from God be false?

Protestantism has hitherto prided itself on the high esteem in which it held the Bible as the assured and unadulterated word of God. We have been boastfully told that with such a chart in our hands we could individually pilot ourselves to all knowledge of Christian truth.

Mr. Abbott maintains that development is toward perfection. This is Charles Darwin's theory; but if all these late discoveries of the pastor of Plymouth Church are to be accepted as truthful, it were as well that we should give up Christianity at once, and adopt the exploded theories of some of those philosophers of past ages who did not pretend to have anything better than their own fancies to offer as a ground for religious belief.

From all this one thing is evident, that if Protestants wish to steer clear from universal doubt in matters of religious belief, if they would avoid being "carried about by every wind of doctrine," they must return to the one fold of Christ which their forefathers abandoned three centuries ago, but which continues to teach the same doctrines which were once delivered to the Apostles with the injunction that they should teach them to all nations till the consummation of the world.

EDITORIAL NOTES.

THE Archbishop of Kingston, who has been laid up for the past week with a severe cold, contracted in his journeyings from parish to parish, to take part everywhere in the missions conducted by the Irish Oblate Fathers, is almost entirely recovered from his brief illness.

AN EXAMPLE of how blind bigotry and intolerance has bedeviled even men holding high places in this Province occurred a few days ago in Ottawa. The Ottawa Free Press supplies the following account of the event:

"An exciting incident took place in the Division Court yesterday afternoon during the hearing of the action of Masters ex. C. Ross & Co. for \$1,500. The suit was brought by C. H. Masters, of the Supreme Court, to recover the above amount, being the value of goods which, after purchasing, the plaintiff swore were bought on approval. Plaintiff was defeated at the December session of the Court, and at the new trial yesterday, Miss Ryan, the clerk who sold the goods, testified that there was an absolute sale, and her evidence was corroborated by Mr. Andrews, manager of the firm, and other witnesses. In the course of Miss Ryan's cross-examination by Mr. Masters, who is a barrister, she was asked if she was not a Roman Catholic. Mr. G. M. Greene, who appeared for the defendants, objected, but Judge Ross allowed the question, which was answered affirmatively. Mr. Masters then asked the witness if it was not taught by her Church, and if she did not believe, that the end justified the means. Mr. Frank Latchford, barrister, who was present in the court, but in no way engaged in the case, here arose and said that as a Roman Catholic he protested against such a question, and stated with much apparent indignation that no Catholics believed such a doctrine, and that the Catholic Church had never taught it. Mr. Latchford's protest caused a sensation in the court, and there was a deep silence for some minutes after he lodged his protest. Mr. G. M. Greene also objected to the question, which the judge, however allowed, after explaining to the witness that the meaning of Mr. Masters' question was whether she had been taught it was right under any circumstances to do wrong in order that good might be effected. The witness swore she had never been so instructed, and that she did not believe anything of the kind. The case continued until nearly 7 o'clock, when judgment was reserved until further argument."

IN REFERRING to gentlemen who are overloaded with bigotry and ignor-

ance of Catholic teaching Sir John Thompson some time since said: "As the race of fools would never become extinct, neither would the race of liars." When the Minister of Justice recently appointed Mr. Masters to a comfortable berth in the Supreme Court, we doubt not he had no suspicion that these words would apply with great force to that person. The etiquette of the Courts has made it almost a high crime and misdemeanor to criticize the decisions of a judge, but whether we give offence or not to His Lordship Justice Ross we will say that his ruling made Mr. Masters' question none the less impertinent and boorish.

A FEW weeks ago a Methodist preacher proclaimed from a pulpit in this city that Catholics believed that all animals went on their knees on Christmas morning and that the sun danced on Easter Sunday. Would the Judge have permitted Mr. Masters to ask Miss Ryan if this were the case? We can assure His Lordship that the question he allowed was just as silly and ridiculous. The race of liars and the race of fools are becoming every day more numerous and more aggressive, and the time may come, we hope will soon come, when these persons—no matter how high or how low their position—will be compelled to prove their assertions in a court of justice or be convicted of slander. If those who make it their business to bear false witness against the Catholic Church were arrested and tried on a charge of slander, many a Protestant church would be left without a pastor, many a lawyer's gown would be lying idle, and many a politician would be out of the field of active politics for the space of six or twelve months.

Mr. LATCHFORD deserves every praise for his manly and straightforward action. We hope Catholics in every part of the country will pursue a like course as occasion arises. A falsehood and a retailer of falsehoods should always be taken sharply to task whenever and wherever they come into the light of day. But the pity of it is, that there are so many pigmy souls who will continue repeating the misrepresentations, knowing them to be such, on every occasion where they have hope of being believed.

GENERAL OF THE JESUITS.

Something About the Office the Late Father Anderledy Held.

Among the many eminent ecclesiastics who have recently fallen victims to the universally prevailing influenza, few, if any, exerted in their day a wider influence in the Catholic world than Very Rev. Maria Anthony Anderledy, the general of the Society of Jesus, whose death was announced from Rome last week, and brought an especial grief to the Catholics of this country, more particularly to those resident in the diocese of Green Bay, among whom the deceased dignitary did duty some forty years ago, being an exile then from his native land, which had issued an edict of expulsion against all members of the society to which he belonged.

Father Anderledy was the first Swiss to attain the position of Jesuit general, and he was the twenty-third superior of his society. His native place was Barisal, a typical little Swiss hamlet of the canton of Wallis, one of the seven Catholic districts of the country, Barisal being about nine miles distant from Brieg, and also the present place of residence of his sister, unless that good lady has died within a year or so. It was at the Jesuit College of Brieg that the future general began his ecclesiastical studies, and there, moreover, that he was received, in his nineteenth year—his birthday was June 3, 1819—into the society in which he was destined to attain such high eminence. The date of his entrance upon his novitiate, which was to last two years, was Oct. 5, 1838, and when that term of probation was ended, he was appointed professor of the rhetoric class in the college in which he began his own studies. From the Brieg institution he was, in 1842, transferred to the Jesuit college at Freiburg, the chief town of the Swiss canton of the same name, where he taught and performed the duties of prefect for the ensuing two years, at the completion of which he was sent to Rome to resume his own studies and prepare for the higher duties of his office. In Rome he had for his professor the famous theologian, Padre Passaglia, who, after breaking with the Catholic Church after

A MOST GLORIOUS CAREER, returned to it and died a few years ago; and when not engaged in his studies, young Anderledy visited, as catechist and confessor, the prisoners who were the then inmates of the Castle of St. Angelo. The Roman climate having a deleterious effect on his health, he remained in the Eternal City but a short time at the Freiburg College, where he stayed until the Swiss Diet, on Sept. 3, 1847, in consequence of the *Sonderbund*, that domination of the seven Swiss cantons alliance of the seven Swiss cantons

monasteries that had been some years previously suppressed, ordered those cantons to expel the Jesuits, and, later on, compelled them to do so.

The Jesuits had three establishments in Switzerland at the time of their expulsion from that country. Of these the most important one was the college at Freiburg, to which the future general of the society was attached, and which was founded in 1818. Their other houses were at Schwytz and at Lucerne. When the edict of expulsion was put in force Father Anderledy, who was still a scholastic, came with other members of the society to this country and proceeded to St. Louis, becoming an inmate of the Jesuit establishment in that city, and completing there his theological studies which he had commenced at Freiburg. When he was adjudged ready for ordination, his superiors presented him to the Venerable Archbishop Kenrick of St. Louis for promotion to the priesthood, and that prelate imposed hands upon him accordingly. His acquaintance with many European languages seeming to qualify him for missionary duty in the polyglot diocese of Green Bay; he was, consequently, sent to that portion of Wisconsin to labor among the German and French-speaking Catholics, though it should be noted that at this date, 1849-50, the diocese of Green Bay formed a portion of

THE MILWAUKEE EPISCOPATE, from which it was not separated until 1868. Father Anderledy's stay in the United States was destined to be but a brief one. In obedience to the orders of his superiors, after he had done missionary work in Wisconsin for about a year, he went to the Jesuit establishment at Tronchiennes, in Belgium, to make his third year's probation, and he was never sent back to America. At the completion of this year of his probation he was ordered to Baden, where, with Fathers Rob, Roder and De Zeil, he made up a missionary band that preached with signal success throughout Germany. In 1852 he was doing missionary duty at Westphalia and along the Russian frontier, and his sermons against the evils of intemperance, one of the besetting failings of the people of that portion of Germany, were very effective. From this work he was summoned, the following year, to Cologne, to act as vice-rector of a college his order had opened in that city, and it was while he held this post that he made, March 26, 1855, his solemn profession and took his final vows. The following year saw him appointed rector of the Jesuit College at Paderborn, which he governed until 1859, when his society honored him by electing him the provincial of the German district thereabout, with his headquarters at Bonn, from which place, however, he subsequently removed, first to Maria Laach, and then to Andernach, in Rhenish Prussia. For two successive terms Father Anderledy held this provincialship, a period of six years, at the termination of which he became professor of moral theology at the Maria Laach establishment, and there he edited a new issue of the "Neo Confessarius of Father Reuter."

In 1867 he was made rector of Maria Laach, and three years later, April 27, 1870, he was summoned to Rome by Very Rev. General Beckx, who wanted him to act there as the assistant.

FOR THE GERMAN NATION.

At the time that Father Anderledy was thus called to the Eternal City the headquarters of the general of the society were at Rome; but owing to the invasion of the Papal capital in 1870 by the Italian Government, Father Beckx thought it the part of prudence to remove them to Fiesole, where the general has since resided, at San Gerolamo. Father Anderledy, of course, accompanied the general to Fiesole, and for thirteen years he faithfully fulfilled his duties as German assistant. In 1883, the venerable Father Beckx, in his 88th year—called a general convention of the order, in order that a vicar might be chosen. The election was held September 24, 1883, and resulted in the choice of Father Anderledy, who received fifty-two out of the seventy votes that were cast. The following year Father Beckx virtually retired from the generalship and betook himself to Rome, where he died three years afterwards; so that from May, 1884, Father Anderledy was practically the general, though he did not, of course, assume that title until the demise of his predecessor, March 4, 1887. The deceased general's administration of his office, like that of all his predecessors, was one of which the world heard nothing; but that it was a successful one the steady progress which his society made during the years of his presidency over its affairs sufficiently indicates. It may be remarked here that at the time Father Anderledy was at St. Louis pursuing his theological studies, another distinguished Jesuit, an exile, too, from Europe, was in the same city. This was Rev. Paul Ponziglione, who is still living, and who celebrated the silver jubilee of his ordination a few years ago. Unlike

THE DECEASED GENERAL.

Father Ponziglione was never recalled from exile, but his mission here has been a glorious one, he being the founder of no less than sixty congregations in Kansas, whether he went with Bishop Miege, S. J., the first Vicar Apostolic of Kansas, in 1851; and one of those congregations is now presided over by a bishop, Right Rev. J. J. Hennessy, of Wichita. Of the twenty-three generals who have governed the Society of Jesus since the time of its institution in 1541, the greater number have been Spaniards, no less than four of whom attained the authority which Father Anderledy so recently enjoyed. The Belgians come next in order, with

three generals; and among the other nationalities represented in the list are Germans, Neapolitans, Florentines, Genoese, Bohemians, Poles, Dutch, Swiss and a few others of different Italian extraction. As already remarked, Father Anderledy was the first native of Switzerland to become head of the society. His predecessor, Father Beckx, was a Belgian, and before him was the Dutch General Roothan, like Father Anderledy, the only one of his nationality to reach the office. Within the present century the society has been governed by five different generals and by two vicars. Once chosen, a general's term is for life, though, as in the case of Father Beckx, he can ask for a vicar, and delegate to him practically all of his powers and obligations. The constitution of the society provides for the deposition of a general who may prove unfaithful to his trust; but it is almost needless to add that no case of any such action is recorded in the annals of the society. It is a somewhat singular fact that France, where the society had its origin, where St. Ignatius and his little band of associates first came together, has never seen one of her Jesuits promoted to the general's chair.

The society was formerly more numerous than it is at the present day, and at one time, just before the suppression, there were upwards of 20,000 Jesuits of various rank in the different countries wherein the order was represented. The hard fortune which the society met with afterwards naturally lessened its forces greatly, and

AT THE PRESENT DAY.

there are probably some six thousand members of the order in the world. How much this country owes to the Jesuits, who were among the first missionaries to undertake the evangelization of America, is a matter of history, as is also the good work the society is performing to day in all parts of the Union, in the cause of religion and education. It is not at all probable that an American Jesuit will be chosen general of the society for many years yet to come, though in good time there is, of course, nothing to prevent such a happening. The administration of affairs pending the election of a successor to Father Anderledy doubtless devolves upon the assistants who always form part of the general's household—an office which the deceased general himself discharged when he was first summoned to Rome by Father Beckx. His administration was a rather brief one, having covered a period of less than five years, through three additional ones may be added since from 1884 he discharged the duties of the general, Father Beckx having virtually handed his office over to him. The deceased general was a true Jesuit in appearance, though who ever saw a disciple of St. Ignatius that was not that? His countenance was that of a deep thinker and student. His features were finely cut; the face being somewhat lengthy in appearance and the deep set eyes being surmounted by a brow of generous proportions. The mouth was one indicative of decision, and the chin beneath spoke of unusual firmness; yet many instances are recorded wherein the lamented general showed himself possessed of a tender heart and the true priestly compassion.—Boston Republic

IT STILL MOVES.

By Very Rev. Ed. McD. Dawson, LL.D., etc.

The important movement towards the Catholic Church which originated many years ago at Oxford and Cambridge is still in operation. When it was first discovered that the Christian doctrines which were held and preached in the Apostolic age are professed and taught by the Catholic Church of our own time, the discovery was chiefly confined within the walls of the Universities—a *tresor trove* for the learned. Time has brought a change, and it is not long till it shall have become the great delight of all who were conversant with the early history of the Church and the astonishment of those whose minds had been fed on the fabulous inventions which, for history, the Catholic world, passed for history. The newly-discovered knowledge, possessed only, at first, by a comparatively small number of learned and pious men, has since spread and widely spread, extending to all classes throughout the whole of England. Its diffusion has been attended with abundant fruit. At first conversions were not uncommon, but mainly confined to men of learning and academic position. With the spread of knowledge their number has increased. It is now known that in each of the fifteen dioceses of England there are, annually, from 700 to 1000 converts. This shows an increase of the Catholic population within the last ten years of 150,000 (one hundred and fifty thousand). As it is customary in the Church to administer baptism and confirmation conditionally to all who join her communion, and a register of such administrations is kept in every parish or missionary rectory, there can be no doubt as to the accuracy of our statistics; and we state them notwithstanding the alarm they may cause in certain quarters, and the vigorous denunciations of everything Catholic which they may call forth. The more disparagingly such anti-Catholic literature is dealt out, the more widely is the knowledge of the Catholic religion diffused and its tenets adopted by a thinking people. The mere fact of so many in each of the fifteen dioceses joining the communion of the Church is a source of additional increase. Each convert has his neighborhood, in which he necessarily exercises a certain

influence; relatives, friends, acquaintances, among whom his change of convictions is discussed, the true state of the question made known, the wall of prejudice broken down, misrepresentation done away with, and new conversions, not unfrequently, brought about.

We are indebted to the CATHOLIC RECORD of London, Ontario, for the following list of distinguished persons who have recently entered the communion of the Church: Mr. George Sheffington Usher, a lineal descendant of the famous Archbishop Usher, Protestant Primate of Ireland; Mr. George Parsons Lathrop, the well-known author, and his wife who is the daughter of Nathaniel Hawthorne; Major-General and Mrs. Sir Henry Lachmere, Bart. At a time when all England is veneration anew the memory of Nelson, it is interesting to find that the Hon. Edward Horatio Nelson has become a Catholic, making a third of the present Earl Nelson's sons who has taken the step. Viscount St. Cyres, the eldest son of the Earl of Idlesleigh, and a popular student at Oxford, whose conversion was prematurely announced, a year or so ago, and denied by his father, has now openly declared his adhesion to the old faith by taking an active part in the formation of Newman House in South London, which is to be worked by Catholic members of Oxford University on the social and religious lines laid down in the Papal Encyclical.

Among the ladies occur the names of Miss Stewart, of Ascot Hall, Bute; Mrs. Thornton, superintendent of Mysore College; Miss Charlotte O'Brien, the daughter of the late Wm. Smith O'Brien, M. P., and no fewer than three matrons of London hospitals, as well as several in the Provinces. The latest adherent is the Rev. Thos. Cato, of Oriel College, Oxford, being the twelfth minister of the Established Church who has "gone over" within a comparatively brief period.—Ottawa Owl.

An Agreeable Surprise.

Monday was the anniversary of Rev. Father Traher's birthday. Just how many such anniversaries the genial Father has seen the *Reformer* was not informed, but we believe we are safe in saying that not many of them has he been more genuinely surprised and kindly remembered than on this last. Parish work had taken him out into Walsingham and it was after a hard day's driving that he found himself at home again, towards evening. Entering his library he discovered that some one had been there in his absence, for standing conspicuously near his easy chair, was a beautiful Holloway Reading Stand and Dictionary Holder, a contrivance the *re plus ultra* of comfort to the student. On it hung a card conveying the information to Father Traher that the handsome and useful piece of furniture was from the lady members of his congregation. Of course the recipient of the gift is delighted. Since he has been in Simcoe he has bent every energy in furthering the interests of St. Mary's Church. He has toiled early and late for his people, and it must come to him as some slight recompense, this tangible demonstration of their appreciation of his labors. No clergyman in town enjoys a wider or greater degree of popularity than does Father Traher.—*Simcoe Reformer*, Jan. 28.

St. Joseph's Hospital, Chatham.

His Lordship the Bishop of London visited Chatham on Thursday last, and formally opened and blessed the new hospital of St. Joseph in that town. He was assisted by Very Rev. Dean Wagner, of Windsor, and Father Paul, O. S. F., of Chatham. Amongst others present were Fathers Andrieux, Cummins, Quigley, Mentier and Langlois. Its cost has been about \$16,000. Already quite a number of patients have been received for treatment, and the prospects are bright that a successful career awaits this institution in the alleviation of the suffering. The building is quite an ornament to the town of Chatham, and is beautifully situated on the bank of the river, the most healthy part of the town. The grounds surrounding it are extensive, and in the near future improvements will be made which will render them most attractive as well as beneficial to the inmates.

Evicted Tenants.

John Dillon has written a protest against the attempts made by the Parrelites to prevent subscriptions being made to the fund for the benefit of evicted tenants. In Mr. Dillon's letter appears the past year's balance sheet of the fund. This shows that there was expended \$25,220, the proceeds of Mr. Dillon's American tour and Irish subscriptions. Mr. Dillon says that since August 1st he has the fund, that sum being all the money received. There are, Mr. Dillon says, 7,500 persons who receive grants, requiring the sum of \$3,000 monthly. Owing to the lack of funds, some of the grants have not been paid. He concludes with an appeal to the Parrelites to start a separate fund and to enter into friendly rivalry with the McCarthyites in relieving the tenants who have been evicted from their holdings.

ARCHBISHOP LANGEVIN DEAD.

Father Point, Jan. 30.—Archbishop Langevin died at 5 o'clock this evening after an illness of only twelve hours' duration. The deceased prelate was aged seventy-one. He was the first Bishop of the Rimonski Diocese, and his life work was here enacted. Two years ago, after a long episcopate and feeling the infirmities of old age approaching, he resigned his See, and was thereupon appointed Archbishop of Leobopolis in the Kingdom of Hungary, being succeeded as Bishop of Rimonski by Bishop Blais. The Archbishop was a firm temperance advocate and a zealous and distinguished educationalist. He founded the Most St. Jean College, a fine large edifice, which, to his great grief, was burned a few years after its inauguration. In the death of his two brothers three years ago

deeply affected his health and saddened his character. Numerous proteges will sincerely grieve the loss of their generous protector. Bishop Langevin was a brother of Sir Hector and Edward J. Langevin of Ottawa. His body will be buried in the cathedral at Rimonski, where his mother and two brothers' remains repose.

On the occasion of a recent pilgrimage to Rome a priest presented to the Pope a grand nephew of Pere Lacombe, O. P., who took part in it. On hearing the name, Leo XIII., who gave him his blessing, took him by the hand and then crossing his head, said: "Lacombe! a great name, a saint! It is a great honor for a family. My dear child, always be true to such a memory."

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"Several years ago, on a passage home from California, by water, I contracted so severe a cold that for some days I was confined to my state-room, and a physician on board considered my life in danger. Happening to have a bottle of Ayer's Cherry Pectoral, I used it freely, and my lungs were soon restored to a healthy condition. Since then I have invariably recommended this preparation."—J. B. Chandler, Junction, Va.

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N. B.—Dictionaries will be delivered free of cost in the Express Office in London. All orders must be accompanied with the cash. If the book is not entirely satisfactory to the purchaser it may be returned at our expense, if the distance is not more than 200 miles from London. I am well pleased with Webster's Unabridged Dictionary. I find it a most valuable work. JOHN A. PAYNE, Chatham, Ont.

Address, THE CATHOLIC RECORD, LONDON, ONT.



THE CATHOLIC RECORD.

OUR BOYS AND GIRLS.

Written for the CATHOLIC RECORD. Saint Agnes. "Deep on the convent roof the snows...

only daughter of a noble Roman house as a follower of the lowly Nazarene, crucified between two thieves—no wonder if when the time came, it came to her not as a trial but as a triumph!

DEAR SIR, I suffered from general weakness and debility and my system was completely run down and I found B. B. R. the best medicine I ever tried. I could not be without it for a great deal.

AVARICE AND HYPOCRISY.

Two sins that were Repeatedly Denounced Because they Kill the Soul. Catholic Columbian. "Wee unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone."

Blessed Thomas More. England's martyr-chancellor was put to death because he refused to follow Henry VIII. in his apostasy from the Catholic faith.

The Soul of the Church. The soul of the Church is as old as Abel and as wide as the race of mankind. It embraces every soul of man who has lived, or at least who has died, in union with God by the indwelling of the Holy Ghost.

Ayer's Cherry Pectoral has given me great relief in bronchitis. Within a month I have seen some of this preparation to a friend suffering from bronchitis and asthma.

Small wonder that women grow frantic and men wild in the face of this terrible curse; for the drunkard's grave is found in the utter ruin of the household.

The Garb of Nuns. In a letter to the Pioneer Press, Rev. Martin Mahony says that the Sisters' garb may be beaten in modishness but not in modesty.

Scotch Wit. The Scotch people have always been particularly happy in what might be called the ready resort, an answer not only witty, but wise.

Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario.

"August Flower" There is a gentleman named Captain A. G. Farris, who has written that he has made up his mind concerning some things, and this is what he says.

OUT OF HARM'S WAY

Advertisement for Sunlight Soap, featuring an illustration of a woman and a child. Text: "There's no cause for fear here. The fence is high and the chain is strong, and a sense of safety and satisfaction comes over the woman, something like that which comes to her when she uses 'Sunlight' Soap, and sees how it does away with hard work and turns toil into ease."

THE HURON AND ERIE Loan & Savings Company

ESTABLISHED 1864. Subscribed Capital, \$2,500,000. Paid up Capital, 1,300,000. Reserve Fund, 581,000.

Advertisement for DUTTON & MURPHY, Undertakers and Embalmers. Text: "DUTTON & MURPHY Undertakers and Embalmers. OFFICES AND 479 queen st. East SHOW ROOMS: 321 QUEEN ST. East Telephone 1731 and 2708. Funerals Furnished at Moderate Prices."

Advertisement for BELLS! BELLS! PEALS & CHIMES FOR CHURCHES. Text: "Bells! Bells! PEALS & CHIMES FOR CHURCHES. School Bells. Clock Tower Bells. Fire Bells. House Bells. Hand Bells."

Advertisement for HARTSHORN'S SELF-SEALING SHADE-ROLLERS. Text: "HARTSHORN'S SELF-SEALING SHADE-ROLLERS. Notice of Invention. AUTOGRAF OF THE GENUINE. The Genuine HARTSHORN."

Advertisement for THE KEY TO HEALTH. BURDOCK'S BLOOD BITTERS. Text: "THE KEY TO HEALTH. BURDOCK'S BLOOD BITTERS. Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluctuating of the Heart, Nervousness, and General Debility and these and many other similar complaints yield to the happy influence of BURDOCK'S BLOOD BITTERS."

Advertisement for "August Flower" and JAMES KILGOUR. Text: "'August Flower' There is a gentleman named Captain A. G. Farris, who has written that he has made up his mind concerning some things, and this is what he says. 'I have used your preparation called August Flower in my family for seven or eight years. It is constantly in my house, and we consider it the best remedy for Indigestion, and Constipation we have ever used or known. My wife is troubled with Dyspepsia, and at times suffers very much after eating. The August Flower, however, relieves the difficulty. My wife frequently says to me when I am going to town, 'We are out of August Flower, and I think you had better get another bottle.' I am also troubled with Indigestion, and whenever I am, I take one or two teaspoons before eating, for a day or two, and all trouble is removed."

Advertisement for Try a Roberts Ozonator and SMITH BROS. Text: "Try a Roberts Ozonator For dispelling any and all disagreeable and unhealthy odors. Satisfaction guaranteed. SMITH BROS. PLUMBERS, ETC. 172 King Street, London. Telephone 388."



Judge Not.

Judge not; the workings of his brain And of his heart thou canst not see; What looks to thy dim eyes a vain, In God's pure light may only be...

GOOD THOUGHTS.

Love without sacrifice is largely ornamental. Truth walks slowly, and even then some people can't keep up with it. The power to conquer temptation increases by the square of the distance after the first victory.

Brave and True Words.

The sainted Father Damien, in his lecture on Catholic literature and the necessity of reading Catholic newspapers, during his missions, among other good things said: "But some will say: 'Father, I would like very well to have a Catholic paper in my house, but I cannot afford the expense...' You cannot afford the expense, and you will pay ten cents for an anti-Catholic paper that never has a good word about our religion, and you will not pay five cents, half the price, for a paper that defends Catholicity. Shame on you! Story papers and others of that stamp malign the Catholic Church, while Catholic papers take part with it. Will you then contribute to our enemies or our friends? If you support anti-Catholic periodicals, you support the enemies of the Church. If, on the contrary, you support Catholic periodicals, you support those who defend the principles of the Church against attacks of Freemasons, infidels and the whole host of sinners arrayed against us. Take sides, then, and choose for yourselves, and let your choice be on the side of the religion of your fathers, by your preferring Catholic to anti-Catholic journals."

Sanctuary of the Mind.

At the top of his mind the devout scholar has a holy of holies, a little pantheon set round with altars and the images of the greatest men. Every day, putting on a priestly robe, he retires into this temple and passes before its shrines and shapes. Here he feels a thrill of awe; there he lays a burning aspiration; farther on he swings a censor of reverence. To one he lifts a look of love; at the feet of another he drops a grateful tear; and before another still, a flush of pride and joy suffuses him; they smile on him; sometimes they speak and wave their solemn hands. Always they look up the highest. Purified and hallowed, he gathers his soul together, and comes away from the worshipful intercourse, serious, serene, glad and strong.—Alger.

Private Judgment.

Two men whose vocation for ploughing and chopping wood had been changed by the doctrine of private judgment to that of expounders of "the word," were once at loggerheads on a general Scripture question. The one maintained that there are no such things as miracles recorded in the Bible; that everything was natural, "as natural," to use his own expression, "as rolling off from a log." His adversary suggested to him the resurrection of Lazarus and told him he would like to see him explain that on natural principles. "Well," said he, "I admit that Lazarus was dead; but when he was brought out into the air and the sun shone on him, and there was so much noise and talk about him, why, you see, the life kinder comes right back to him!" No rationalist could give a better explanation. The argument of this school is perpetually that the miracle "kinder comes about."

In the Vatican.

An aged, worn and very tired man is Pope Leo the Thirteenth, on whose weak shoulders rests the burden of the greatest and most powerful organizations. He has been killed more than once by the press; and only two days since the rumor ran in Paris that he was dead. But the Pope is neither dead nor ill—unless extreme old age and care and weariness be illness.

In his interesting cable despatch our Paris correspondent describes the life of the Pope leads in his palace. Much younger men than Pope Leo would find it hard to be subjected to the routine of his daily duties. But he stands the strain. His mind has not dulled. And nothing but his body seems to age.

The Pontiff has had a grand career. He has strengthened the Church. He has made history. He has done what human beings can to lessen the distress of his fellow-men and to fulfill his Christian mission. His end when it comes will be deplored. But who can doubt that it will find him ready?

The Angelus in Spain.

A Protestant thus describes the Angelus in Spain: "At sunrise a large, soft-toned bell is tolled from the cathedral, summoning all the inhabitants, wherever they are or however occupied, to devote a few moments to the performance of a short prayer in honor of the Blessed Virgin, called the 'Angelus Domini.' At midday, and again at the close of the evening, the bell thrice tolls again. To a foreigner it is curious, and uninteresting, to observe the sudden and fervent attention which is paid in the streets, within and without doors, in the Alameda, on the river, by everybody, high and low, the idler and the laborer, infancy and age, to the solemn sound. The loiterers in the promenade all suddenly stop, and each group repeats within its own circle the consoling prayer. The politician breaks off his argument, the young men are abashed in their gay discourse and take off their hats, the carriage are all drawn up, all the worldly business and amusements are forgotten for about three minutes, till the cheerful tinkling of lighter bells announce that the orison is over."

Jenny Lind and the Monks.

There is one story of Jenny Lind which I always recall with entire confidence in its truth, because it ought to be true. After her return from her American triumph she was in Italy, and went one day from Florence to the Convent of Vallombrosa, to which the young Milton went when on his travels. When she came to the chapel, the monks, with courteous and deprecating regret, told her that no woman could enter. She smiled as she said: "Perhaps if you knew who I am you would let me in." "And who might the gracious lady be?" asked the monks. But when she said, "I am Jenny Lind," they very head bowed, and the doors were flung wide open. Then—when she seated herself at the organ and sang, I can imagine the heavenly visions that floated before the minds of the monks and that they crossed themselves reverently as they listened and believed that in very truth St. Cecilia herself had descended.—George William Curtis.

Five to One.

DEAR SIR:—Last winter I had five large boils on my neck and was advised to use B. B. B. Before I had finished the first bottle I was completely well and think B. B. B. cannot be excelled as a blood purifier. JOHN WOOD, Round Plains, Ont. Minard's Liniment is the Best.

Knights of Labor.

The Knights of Labor aim to protect their members against financial difficulties, etc., Bagyard's Yellow Oil protects all who use it from the effects of cold and exposure, such as rheumatism, neuralgia, lumbago, sore throat and all inflammatory pain. Nothing compares with it as a healthy pain cure for man and beast. Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age. Minard's Liniment for Rheumatism.

THIRTY YEARS. Johnston, N. B., March 11, 1889. "I was troubled for thirty years with pains in my side, which increased and became very bad. I used ST. JACOBS OIL and it completely cured. I give it all praise." MRS. WM. RYDER. "ALL RIGHT! ST. JACOBS OIL DID IT."

SURPRISE

SPRINGHILL, Nov. 13th, 1887. DEAR SIR: I have only been from England about six months. I like your soap better than any I have used either in the old country or this. I am sure it is superior to any other. I remain yours truly, S. MURRAY. LINGAN, C.B., Nov. 9, 1888. DEAR SIR: We use no other soap, as we find the labor greatly reduced in washing, scrubbing or any other work by using Surprise. Yours, MRS. JOHN BURKE. OTTAWA, March 3, 1891. My wife says your Soap is and does everything you claim for it; that she never had clothes so clean and sweet; that the washing can be done with one-half the labor and that the hands are not chapped in doing it. The above is no "tally," but genuine admiration of your soap. Yours faithfully, W. H. CROFTON, Customs Dept., Ottawa. UPPER GAZETOWN, Oct. 18, 1888. DEAR SIR: Please send me the Picture for twenty-five wrappers. I am only a little boy. My papa keeps soap and sells lots of your Surprise Soap. DALE McMULLEN. St. Croix Soap Mfg. Co. St. Stephen, N.B. FERRY STATION, AUG. 15th, 1888. DEAR SIR: Please send me the Picture for the twenty-five wrappers. My mamma says she will not be without your Soap for our family washing for anything. Yours truly, HELEN L. LITTLE.

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY THE LEGISLATURE. Next Bi-Monthly Drawings in 1892—Jan. 7th and 20th and Feb. 3rd and 17th. LIST OF PRIZES. 3134 PRIZES WORTH - \$52,740.00. CAPITAL PRIZE WORTH - \$15,000.00. TICKET, - \$1.00. 11 TICKETS FOR \$10.00. 3134 Prizes worth \$52,740.00. LIST OF PRIZES: 1 Prize worth \$15,000.00 \$15,000.00; 1 " " 5,000.00 5,000.00; 1 " " 2,500.00 2,500.00; 1 " " 1,250.00 1,250.00; 2 Prizes " 500.00 1,000.00; 3 " " 250.00 750.00; 5 " " 100.00 500.00; 10 " " 50.00 500.00; 20 " " 25.00 500.00; 50 " " 10.00 500.00. APPROXIMATION PRIZES: 100 " " 250.00 25,000.00; 100 " " 150.00 15,000.00; 100 " " 100.00 10,000.00; 100 " " 50.00 5,000.00; 100 " " 25.00 2,500.00; 100 " " 10.00 1,000.00. A. K. FOR CIRCULARS. FOR THE GRIPPE USE STAMINAL. A preparation of Beef. Sustaining, Strengthening, Invigorating. Put up in 1/2 and 1 lb. Bottles by THE JOHNSTON FLUID BEEF CO., MONTREAL. HEALTH FOR ALL. HOLLOWAY'S PILLS & OINTMENT. THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females. For Children and aged they are priceless. THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is also a powerful remedy for Rheumatism, Gout, Sciatica, BRUISES, COUGHS, COLDS, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at Professor HOLLOWAY'S Establishment, 78 N. OXFORD ST., LONDON. And is sold at 1s. 1d., 2s., 3s., 4s., 5s., 6s., 7s., 8s., 9s., 10s., 11s., 12s., 13s., 14s., 15s., 16s., 17s., 18s., 19s., 20s., 21s., 22s., 23s., 24s., 25s., 26s., 27s., 28s., 29s., 30s., 31s., 32s., 33s., 34s., 35s., 36s., 37s., 38s., 39s., 40s., 41s., 42s., 43s., 44s., 45s., 46s., 47s., 48s., 49s., 50s. FARMERS CHEAP THE FINEST, RICHEST SOIL IN THE WORLD. NO BLEACHING, NOR DESTROYING CYCLONES. BEST PAYING MARKETS right at the door for farmers in Michigan. How to get the best time, easy payments and full information, address O. M. BAIRD, BAINSBURG, MICHIGAN. MASS WINE. WILSON BROTHERS. Have just received a direct importation of the Choicest and purest Mass Wine, which will be SOLD AT REDUCED PRICES. They hold a certificate, attesting its purity, from Rev. Emmanuel Allen, Vicar-general and Archbishop of Taragona. The Rev. Clergy are respectfully invited to send for sample. \$725 IN PRIZES. Given to the first persons who give the correct answer to the following: A rare opportunity for what word is this? A rare opportunity for what word is this? A rare opportunity for what word is this? Total Prizes in Cash, \$725. Answers must reach us on or before April 15th, 1892. With your answer and 2c. postal note or 10c. in stamps, for one quarter's subscription to our 16-page paper, "The Home of the Future," will entitle you to the result of the contest, with names of all who have answered. This offer is made only to those who have not previously answered. Let us give away 100,000 copies of our paper. Let us give away 100,000 copies of our paper. Let us give away 100,000 copies of our paper. HOME CHEER, 41 Beekman St., N. Y. City. Cheap Money to Loan. Having received a considerable sum for investment, we are in a position to loan at low rates to those applying at once. The Dominion Savings and Investment Society. Opp. City Hall, Richmond St., L. N. D. H. E. NELLES, Manager. CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Altar Wine a Specialty. Our Altar Wine is extensively used and recommended by the Clergy, and is the best imported Bordeaux. For prices and information address, E. GIRADOT & CO., Sandwich, Ont. WILSON & RANAHAN GROCERS. 265 Dundas St., near Wellington. NEW TEAS—Ceylons, Congous, Japans, Young Hysons, Gunpowder and English Breakfast. NEW COFFEES—Chase & Sanbourne and Blend Coffees. NEW CURRANTS, Raisins and Figs. SUGARS of all grades. Finest and Cheapest Goods in London. ALEX. WILSON, THOS. RANAHAN. Late of Wilson Bros. Send 25 cts. and get a copy of Benziger's Home Almanac for 1892. THOS. COFFEY, London, Ont. Also to be had from our travelling agents.

FIVE-MINUTE SERMONS.

Fifth Sunday After Epiphany.

THE CHRISTIAN FAMILY.

Bearing with one another. (Epistle of the day.)

No doubt you have often read about the oasis in the desert: a place of tall, shady trees, soft, green grass, and a great spring pouring out sweet, cold water. There the hot and dusty caravan stops, though it be miles out of the way; the heavy burdens are thrown off, and men and animals rest and drink and rest again. For one long, burning day they lie about on the grass and look off from their shady refuge over the yellow, sandy desert. They sleep and are rested; and as the cool dews of evening fall they take a last drink and creep away on their journey, sighing to think of the long and weary tramp to the next oasis.

Dear brethren, the oasis in the desert of this world is the Christian family. The father of the family "shall be like a tree which is planted near the running waters." It is indeed but a feeble word to say that the influence of a good father is like the deep shade of a noble tree in the heat of summer. His influence is like the grace of God. Indeed, there is nothing in all this world so much like the presence of God as the influence of a Christian father. When the instinct of the Christian people would give a name to a good priest they called him Father. What is more edifying than the virtue of a good father? In him are chiefly to be seen those many virtues which are the highest form of human excellence: hearty love, self-restraint, open frankness joining heart, hand and voice in one. In him you admire that steadfast application to religious things, that regular use of prayer and of the sacraments, that clear knowledge of doctrine and ability to converse about it, that utter absence of frivolity, that intelligent practice of good reading. He is contented with his lot, and yet labors with steady, persistent industry. In prosperity he is modest and frugal. In adversity he is cheerful, a strong wall for others to lean against. He loves home and is fond of his wife. Gladly will he tend the babes while the mother gets the Sunday Mass, or of a Saturday evening while she goes to refresh her weary soul with a good confession. The company of his children is to him a foretaste of Paradise. He is not sour, nor is he brutal or harsh. He is not above making the children laugh or joining in their play; to make them happy and help them save their souls is his greatest joy.

Then there is the mother of the family, whose life is one unbroken round of acts of affection. The spirit of sacrifice, the craving to bear others' burdens, is her spirit. You know how a good mother watches at the sick-bed the livelong night, passing back and forth through the dark rooms, listening to every breathing, answering every sigh with a comforting word, or a cool drink, or a soft caress. Only the next world will reveal to us the loveliness of such devoted souls: here we catch but a glimpse and an echo of it. The accents, the tones of the voice, the very silence, the manners, the ways of a good mother diffuse what Scripture calls the fragrance of ointments around her household. You know, too, how she saves and pinches to keep off debt, to dress the children neatly, to save a penny to give them a holiday, to save a dollar for hard times or a spell of sickness. And all this sacrifice is a matter of course with her. But the truest glory of a mother is her patience. The patient mother is the valiant woman of Scripture. She is the woman who smoothes her anger; who will suffer the impertinence of an unruly child in silence; who forgives as well as forgives; whose admonition or correction is the reluctant tribute of a tender heart to the child's well-being. Do you want to know how she is able to do this? The secret of it is that she finds time—in the heavy duty of being everybody's servant—to attend to religion; to belong to the Rosary Society and make her monthly Communion; to give alms to the poor from her hard savings; to visit and watch with sick or afflicted neighbors. It is, in a word, because she ever gazes in spirit upon that Holy Family where Mary was mother that she is able to be a good Christian mother.

When I began I intended to say something of the good boys and girls; while we have been engaged with father and mother the children have passed by. Perhaps we shall overtake them next Sunday.

A HAPPY HINT—We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Bettin's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience. Send 50 cts. to the Winkelman & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

Minard's Liniment cures La Grippe.

NO OTHER Sarsaparilla can produce actual cures such wonderful statements of relief to human suffering as HOOD'S Sarsaparilla.

Minard's Liniment cures La Grippe.

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