surely read it from

charming story, with by Sara T. Smith. sem by Mary Eliza-Day. With a full-page iza Allen Starr.

Australian story by ienthal in Elsace. An ition of a world-re-ith four illustrations -pa/e illustrations. Chings. A touching By Marion Ames utiful full-page illus-

An original story. Vith portraits of Ri-nne, D.B.; ttl. Rev. P. D.; ttl. Rev. Michael Rev. P. J. Donahue, orge Montgomery, D. as M. A. Burke, D. D., as S. Byrne, D.D. A. Story of the Nor-an illustration. By A.

Raus, C. SS. R., the serior-General of the inthe aportrait.
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he Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, DECEMBER 22, 1894.

sion in 1280.

"Are Catholics Permitted to Read

not only reason, but also of revelation.

The Catholic religion," he said, "is

Other questions and answers were

"Why do Catholic booksellers refuse

"I had no idea that this was ever

done. The only reason I can give is

"Why is your Church opposed to

"Do Roman Catholics believe that

some religion in the Public schools.

After the questions had been an-

NO. 844.

The Beggar-Baby. FROM THE IRISH MESSENGER.

A hoar frost fell, and the stars were bright, when a feast was held on an Eastern night. With luxury, wealth and rich perfume, The inns were full, not an inch of room—No room for a beggar Baby!

And wearily backward their steps they bent, The Mother maid on an old man leant. To a ruined hut-for the rest's denied— But hush! there's a wail on the mountain side—

The wail of a beggar-Baby. On a truss of straw that was dank with dew, Neath an open roof that the wind swept through. In the cradling fold of its Mothers's arm, while the breath of the kine came soft and

warm On His brow, was the beggar Baby. The feast was held in the city's ways,
And doves were offered, and prayers and
praise,
But nothing for Him save a star in the sky,
And angels singing their lullaby.
A song for the beggar Baby.

He wants no slaves to attend His call. He wants no land for He's Lord of all ; He wants no jewels, no rich perfume, But He wants our hearts — let us there mak

Make room for the beggar-Baby. To crave one thought for the Life to come; To crave one prayer, and our lips are dumb; To crave regret for the sins we know; To crave our love, for He loves us so, He came as a beggar. Baby.

Come now, for 'tis Christ's acceptable time; Come now, for, listen, the joy bells chime. Let us follow the path that His saints have trod,
And He'll reach us out, with the smile of a God,
The Hands of a beggar Baby.
—M. J. ENRIGHT.

THE FIRST CHRISTMAS NIGHT. A Little Meditation Appropriate to the

We are not counting the moments until Christmas will come. They fly too fast for us to count them. But we are in the mood to go back to the times when the moments were counted. We have in our minds the preparations we made for the Christmas that came when we were young, and how we enjoyed

We remember well the wreaths we formed from the palms we strung and how we talked of festooning the altar. While we worked we listened to the stories that were told by the older heads around which we clustered. These were of the early days when churches were few and miles upon miles betwixt them. They told how they prepared for the Christmas then they prepared for the Christmas then and how they longed for the feast that and that article as a gift, the occult inwould see a priest of God with them. They told us how only the fearless and strong could brave the storms until their eyes could greet the glimmering lights in the Church afar. They gave us almost the very words filled with thoughts born of the times, which cheered the weary on their way - the

Babe in its cradle, the manger.

We were fond of the stories they told, and the memories of old, and we will always cherish the thoughts that then came to us. We did not talk, we listened and thought, and loved them and their stories for the faith that was in them. "What though the walk was long and the road was rough? It was easy and short when we thought that is now and then these holiday

learned how we should try to make the Infant in the Crib love us. We thought of the Mother of God and holy St. Joseph, and how they dragged their weary way over the rugged path to then with the crowds which passed, but none of them knew the Mother of Christ, the Virgin Mary. Her thoughts were not of the affronts she received, she was speaking with her soul to the Infant in her womb and bowing her head in submission. The time was come when the Only Begotten was to be born into the world—the place was prepared where she was to adore Him. We thought of the repulses that were received each time St. Joseph begged, "Shelter us from this night so cold and his eyes spoke of the love of his heart for our Immaculate Mary. And we sighed as we thought of each repulse, and our hearts loved on the bet-They pass the last house and of a man whom they meet St.

Joseph again humbly asks, "Where
shall we find shelter?" This This poor man looks at Joseph and Mary and stops just long enough to point over to the cave. They enter it, and what do they see? There is little place for them to rest. Only room for the beasts, but here at is welcome for them. The rich and the poor-yes, the poorest of the poor-may find shelter in the company of man, but when God was born of His Mother He was wrapped in swaddling clothes and laid in a manger. When, as pretold by the Prophet Isaias, the constellation of the virgin marked the hour of midnight, the "Alma Mater world Him whose generation was from through the lighted clouds and warms into new life every creature. Mary cast her eyes upon the folds of her ed their existence. dress as she knelt in prayer and she stooped to gather in her arms the In-

"Peace on earth to men of good will." dollar. There will come reaction in God said, "Let all the angels adore Him," and millions and millions of the heavenly choirs came and went and the heavens and the earth heard "Gloria in excelsis Deo." The rich and the noble, the poor and the poorest, all except the shepkerds, are wrapt in slumber. Some of the angelic hosts, doing the will of God, stop in their heavenward flight that dollar. There will come reaction in the person of the superior mother, who will illustrate her The Bible has been preserved by the Catholic Church; copied by loving hands and transmitted from age to age. The first book printed was a Latin ing in our generation, and true wis editions before the date of the first Protestant Bible, twenty-four in German, thirteen in Italian and seventeen

stop in their heavenward flight that their song may be heard by the lonely Jews, "Fear not, for behold I bring you good tidings of great joy which shall be to all the people." They looked up, were amazed, but knew well the meaning of what was said to them. Then they began to say one to another, "Let us go over to see these things that are the say of the say o those things that are accomplished.' As they drew near with a straggling of their flocks, they saw, and believed, and hastened to adore the Infant Jesus. The storm wet cave in its manager for a crib gives shelter to Him whom the heavens and the earth cannot contain. Let us not sleep with those who slept the first Christmas night, but let us watch with the shep-herds of the lonely hillside that we

may meet the smile of the Infant Jesus. -S. S. M. THE SPIRIT OF GIVING.

A Pertinent Lesson for Christmas.

If the spirit of giving,—that occult influence with which the atmosphere of holiday time is charged-should be infused through the whole year, the millennium would be upon us. The ordinary human mind is inclined to overlook the best lesson of the Christmastide and to put the peace and good will away after the season is over, the same as the Christmas tree decorations are relegated to the top shelf for safe keeping until the Star of Bethlehem again rises above the horizon. Drummond puts a good deal of meat into the following sentence: "The world seeks happiness through getting; whereas happiness is only to be obtained through giving." This something through giving." This something that puts springs in the heels and a song in the heart at the holiday season, the unseen spirit that hovers above every unique pointing out this article fluence that materializes the faces of

ment of giving, and even in its way helps to silence the voice of conscience was easy and short when we thought of Calvary. What though the fierce wind blew and pierced us? We thought of the Infant in the Crib, and did not feel it."

that is now and then these holiday times lifted up against your unthrifty and unjudicious purchases. If the spirit of giving is, then, as important as it must be, since it is the key-note and characteristics. thought of the Infant in the Crib, and did not feel it."

We listened to their words and we began to think, what shall we do to show such love for the Infant jesus? From the lips of our parents we had learned how we should try to make the Infant in the Crib love us. We thought of the Mother of God and holy most is the least capable of teaching it. The technique of self-sacrifice should They met every now and be a familiar study in the home, but the mother is not unusually the one to impart its glittering compensation to the juvenile mind. The predisposition in mothers to forgetfulness of self is one of the evils which a thoroughly advanced condition of woman will seek to thwart. It is the diminutive domestic problem recognized by the mother as serious, but to which she offers an unsatisfactory solution by constantly adjusting herself to its various phases in ways known only to mothers, whose resources, by the way, are great and innumerable. Later on, when her problem joins hands with some others that menace society, she discovers that her solution was all

The answer failed to prove. wrong. The answer failed to prove.
The fully developed mother must understand the importance of cultivating in their children the spirit of selfsacrifice. The mother, like every one else, establishes her own standard. If it is one no higher than a drudge, the children are quick to recognize it. The philosophy of a certain woman, labor, dividing it up into quarter sections and quarter lots, and knocks it much worthier than the plan of a mem-ber of an eminent old Southern family that had degenerated Anancially until nour of intuning it.

Redemptoris" brought forth into the world Him whose generation was from said "his sons had no patrimony save He came as the sun bursts that of having their own way and they should have that at all Later on the whole combination regret-

The "achievement of woman" is the phraseology used to express the fant with its tiny hands outstretched to her. to her.

The field of the world's labor is now occupied by women as well as men. It is saying much that women are stars, but they are the signs of joy and gladness which proclaim to the world champion runners in the race for the

She will know how to impart the spirit man, thirteen in Italian and seventeen of giving and there is a blessing that in French up to 1550, versions in accompanies it. The blessing will re-Slavonian, Flemish, etc., English ververt upon her own head.

PREACHING TO PROTESTANTS. the Bible?" Not only permitted, but urged to. See admonition of Prus VI.,

Toledo, Ohio, Nov. 30.-The Rev. Walter Elliot, the distinguished missionary of the Paulist order, gave a remarkable mission to people of every creed in this city this week. He was assisted by the Rev. William S. Kress, of the Cleveland diocese. At Memorial Hall, the mission, which consisted of a series of talks, opened last Sunday afternoon. The hall was crowded to suffocation. One of the daily papers here says it was a great congregation, here says it was a great congregation, one of the greatest, no doubt, that has ever been gathered within the wall of the immense auditorium. General Booth, of the Salvation Army, drew as large a crowd, for he was the supreme exponent of a great movement, and his

facts and events connected with faith and morals. We believe there are three infallibilities: Reason, Bible and personality made him a powerful magnet. Whether the Protestant or the Catholic predominated in the great gathering, cannot be said, but those who Church." knew Toledoans, could look about and see on either hand men of every denomination and men of none at all. Mingled with Catholics, Unitarians, Methodists and Episcopalians, were Hebrews, freethinkers and men whose only religious inclinations had been Apaism. The great platform had been decorated with flags and potted who wants to reason is one that has plants, while on either side were scores of children, who sang several selections under the efficient leader-ship of Professor J. B. Poulin.

Father Kress was the first speaker, and he talked on a theme which corresponded with the little pamphlet which had been previously distributed to the He is our Father tells us that men audience. It contained a brief symposium of "What Catholics Do, and Do Not Believe." After a brief introduced by the freedom of the will, but is easily the freedom of the will be the contrary. your friends and dear ones above and beyond, every foolish little novelty that has a bit of sentiment about it and plays at hide-and seek with you around the book-shelves in your favorite bookstore till your stupid pocket-book groans aloud and says you "nay," is only the exemplification of what the only the exemplification of what the spirit of giving does for human made clear, and what is a stumblingnature.

There is very little sentiment about getting. All the sentiment is contained in its sequel—the giving. The practical world believes in the sentiment of giving, and even in its way.

The so-called worship of the Virgin plause when he described the professed. one could err on that subject, at least. The so-called worship of the Virgin Mary was also taken up, and the fallacy that Catholics worship either the sucked the poison from the wounds of the could be some any of the scale of fallacy that Catholics worship either her or any of the saints was fully dis-

told of the attitude of the Church in the early days in America, and of the value of the Church in preserving the civilization of all Europe in the middle it as follows: "A Catholic priest is ages. He told of the large majority of bound by strict orders of the Church Catholics in the Christian world, and said that if the majority was to rule the Catholics would be the dominant Church should the matter be put to a risk his life if by so doing he could vote. But, he said, such arguments save a member of his Church." will not be offered in the present course of lectures, but it was simply as follows: the desire of Father Kress and himself to place before their hearers a plain to sell books relating to the Catholic statement of the Church as it is, that worship to Protestants?" the reason of his hearers might be apset right, and above, all, the speakers that the Protestant did not have the were mainly brought to the city to let non-Catholics know what Catholicism "Why is your Church

Freemasonry?"
"Mainly because Freemasonry i really is. The second of the meetings attracted an audience that filled Memorial hall opposed to the Catholic Church. most of the old countries Free Masons to its greatest capacity on Monday there are an un Christian lot of people evening, and there were more applica-They are a bad class; but here in tions for admission than could be accommodated. The meeting was opened America among the members of the by Father Elliot, and after his brief Masonic fraternities are some of our remarks Father Kress commenced on the question box, and this work was finished by Father Elliot. There were common sense is in adverse ratio to her opulence, surveys the household labor dividing it my into average of the common sense is in adverse ratio to many questions of many kinds, relations that none but the State has the right to inflict the death penalty. No good Protestant as well. Many of the ques Catholic can take that oath. We are tions were evidently put in the box opposed to it." down to the juvenile members of the for puzzlers rather than inquiries in domestic partnership. It is a scheme good faith, but the reverend gentle the public schools are immoral?" men on the platform took them up just as they came and answered them to tell us that the Public school system according to their knowledge of the as it now is, is the best, we say not subject, many of them bringing out We have something better. We want considerable explanations on different

The subjects of the evening were taken up by Father Kress in a brief preliminary difficulties as follows: talk preliminary to the address of Father Elliot. His topics related to the Bible as used by Catholics, and in substance were handled as fellows: substance were handled as follows:

"Was the Bible chained in Catholic
"Was the Bible chained in Catholic Catho

Yes, there are instances in does not: which is the more manly?"

Bible was chained in the "But how can a sin be pardoned by

"Sin is pardoned by the sacrament and true protector of humanity of penance, of which confession is only a part, and that not the most essen-"Suppose the sinner is not repent-

"The confession is unworthy; the absolution of the priest is of no avail; he is guilty of the henious sin of sacri-

"Suppose he cannot get to confession, must his sin remain unforgiven?" "No, we are not required to do that which is impossible. Perfect contri-

tion will suffice in such case.'
"Won't the priest tell?" "He has not told; even those unfor-tunate creatures, the so called expriests-real priests they are still, for amxed to every Catholic Bible. The Catholic Church is saturated with the Bible; her prayers, liturgy, Mass, breviary, are found translated into every language under the sun. A passage from the Scripture is read and expounded in avery Catholic the mark of their orders is ineffaceable-who go about from place to place lecturing against the Catholic Church and against the confessional, have never revealed what was told bility of the sacred confidence of the

"Does it not give the priest too

"What do Catholics Understand by Inspiration? Do they believe in a verbal inspiration?" Catholics believe "It is not his power, private, personal; it is official, deputed, the power of Christ. (2 Cor., ii., 10.) 'If I forgave anything—for your sakes for-gave I in the person of Christ."

that God is the author of the Scriptures. That is what inspiration means to them. Few of them believe in a "Is money needed for confession?"
"No! hard shell sinners would verbal inspiration. Inspiration is commonly extended to thoughts, docrather pay to be released from the trines, principles; rules of conduct, obligation of confession?"

to God ? "Suppose you said you would pay your taxes direct to the governor? We must secure pardon of our sins Father Elliot then took the stand and took for his subject of discourse

through the channels designed by

human reason and religion, and showed that religion should consist of Christ. was the magnet that attracted the large crowd, and they were not disone that calls upon man to respect himself. To know one's self is the appointed. He spoke with a clearness and force that was not misunderstood or doubted. He said the saddest of sad things to be said of men was that they have sinned. No one can look up into Christian. With reason alone and the face of heaven and say, "I am innowithout revelation man can know that cent and have no sin." Sin is a very common thing and robs a man of his there is a God, but this knowledge must be supplemented. Reason is not enough. It is infallible in its own sphere, but that sphere is too narrow.
It tells us there is a God, but not that greatest of evils. '

want of a man's heart, when moved by any strong impulse of feeling, whether of joy or of surprise, or guilt, is expression. Man must have some one to whom he can unbosom himself, and thus it is that a confession is good for the soul. Confession is a natural instinct. The child cannot yield to sleep Apollo, Ormi until it has opened its heart and whis-He reviewed the time of Voltaire

> Father Elliot gave many arguments in favor of confession, claiming that the chief desire of the human heart in experiencing joy, sadness or other emotions, was to have some one to experiencing joy, sadness or other emotions, was to have some one to confide in. The Catholic Church provided for this in the establishment of the confessional. He asked, after giving his reasons for the confessional, if there was any one who could say it father?"

Kress gathered their hearers in the the duty of a Mistress Templar? Church of St. Francis de Sales, where "To execrate Jesus, to curse Adonai,

The Devil in the 19th Century.

LADY'S INITIATION TO THE PALLAD-IUM.

The existence of the Luciferian rite of Palladism is a deep mystery to the uninitiated, and not even the highest Freemason can solicit admittance into his order. Palladists, while taking part in and secretly directing Freemasonry, select from the ranks those most suitable, and invite them to join the Palladists.

Stopping at Singapore, I attended an ordinary Freemason meeting at which the Palladist members were invited to a meeting of Palladists the next evening when a young lady would be initiated. Where do you imagine the meeting was held? In the Presbyterian church, while a Pres byterian minister was present.

The church wasturned into a Luciferian temple with the regulation Bap homet altar. Above the statue was a triangle turned upside down (Lucifer's symbol) containing the number 33. (Note: The number 33 is a sacred one among Masons, because it recalls the age at which Jesus was crucified.)

Quite a number of ladies were present, all English, in white evening dress, and decorated with the insignia of their degree. Brother Spencer, a merchant of the city, acted as Grand Master, and Mrs. Vandriel as Grand The candidate for initiation was a

As the candidate was to be initiated the same evening to both de-grees of Elected and Mistress Templar Universe, true God, the light of souls ordinary aspect.

I promise and swear . . . never to reveal the secrets of the *Elected* of this rite, and never allow the profane or my brethren and sisters of ther rites even to suspect them. I will fight with all my powers against despotism and superstition. I solemnly swear to love, defend and assist my brethren and sisters in our livine love, principle of good. . . .

Amen.

Then followed a long discourse by the speaker, in which the history of mankind from Adam and Eve to near the end of our Saviour's life was horribly travestied. Now the signs, passwords, etc., were explained and then the initiation to the second and highest feminine degree was begun, with a long in-terrogatory or examination of the candidate, called Idonna-Freki in the Palladium. The Grand Mistress them in the confessional. There is a higher power that guards the inviolation of work, one which enables you to triumph physically over the evil prin ciple, the other to triumph morally over it. By the one you shall resuscit-ate the dead man, by the other you will destroy Adonai in his evil divinity Sister, do you promise to do now what I command you first to gain this physical triumph, and then to gain the moral one? Candidate: "I prom-The Grand Mistress opens the tabernacle on Baphomet's altar, takes from it a consecrated Host (like our ordinary altar bread) and goes with it "Suppose I say I will confess direct of a little pentagonal stand called the altar of wisdom on which a Catholic (consecrated) chalice stands. Holding the Host over the chalice she says: "By this Victim de-voted to expiation I adjure you Christ."

to give life to Lazarus. We bewail
the dead man. On you has devolved the glorious mission to resuscitate him. By adoption you are a daughter of Him who is Almighty. Approach this cold corpse (lying on a bed before the little altar), embrace it and say: 'Lazarus, arise!' and Lazarus will rise." The "Veni Creator" is intoned in honor of Lucifer, and, after, the "Gloria in Excelsis." The supposed common thing and robs a man of his peace, tortures the conscience and the chalice. The speaker resumes his makes the soul sick. Sin is one of the explanation, saying that Jesus, after having performed many miracles "Is there then no way of getting rid of this evil?" There is. The primary into the sin of pride, thinking Himself God. He was justly condemned and executed by Herod. (This is only one example of the horrible perversions of sacred history as rendered by the Palladists). The speaker continues:

On the right of the Baphomet you see the representation (painting) of Osiris, Apollo, Ormized sowing fecundity on earth. The Sun God is pered its little faults to its mother and only source of life, a doctrine received her pardon with a kiss.

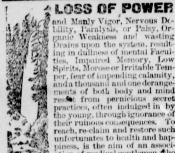
Christ should have taught to the end. On the left you see Jesus obscene and blasphemous explanations follows. Grand Master asks, among many other questions: "Who is the traitor that despised the law of his father?" "Jesus Christ." Q. "Doest was not good.

On Wednesday Fathers Elliot and renounce and hate Him." Q. "What is

A long blasphemous prayer to Luci Adonai, concluded by the cry "Nekam Adonai — i. e., vengeance against Adonai, repeated by all present."

The candidate kneeling down be fore the Bahomet reads this oath: "To thee, Lucifer, I swear respect, love and fidelity. I swear before the to hate evil unto death. I swear to abhor lying, hypocrisy and supersti tion. I swear to combat obscurantism, even to the last drop of my blood. I swear to employ every means, no mat ter of what kind, to destroy political despotism and priestly tyranny Lucifer, behold me here as your daugh ter. I vow myself to you in body and soul. Accept my homage, etc., etc.

The Grand Mistress, holding the chalice with the Host before the candidate on her knees addresses her thus: You are to be consecrated a But before that tress Templar. you have to do an act pleasing to our god. The priests claim that at their bidding this bread (Host) changed into the body of Jesus. has always aroused the mockery of true philosophers. But let us admit now that the Traitor is really present in this piece of bread. Adonai and Jesus thus have by a providential absurdity delivered themselves into our hands. Imitate me, dear sister. She spits on the Host, the candidate likewise. All shout: Alleluja! Alleluja. The chalice is now replaced on the altar of Baphomet. After some more ceremonies the candidate must strike the Host with a dagger. Then the candidate was considered initated, and was instructed in the secrets of the order and invested Miss Arabella D—, a handsome young lady of twenty five sumous devils, etc., who performed various Whether this was wonderful feats. done naturally or by super or pretershort and unimportant. This is the oath of the first degree: "In the presence of the Grand Architect of the Universe that God the light of the control of th



and Manly Vigor, Nervous De-bility, Paralysis, or Palsy, Or-ganic Weakness and wasting Drains upon the system, result-ing in dullness of mental Faculganie Weakness and wasting Drains upon the system, resulting in dullness of mental Faculties, Impaired Memory, Low Spirits, Morose or Irritable Temper, fear of impending calamity, and a thousand and one derangements of both body and mind reseat from pernicious secret practices, often induged in by the young, through ignorance of their ruinous consequences. To reach, re-claim and restore such unfortunates to health and happiness, is the aim of an association of medical gentlemen tho have prepared a book, written in plain but chaste language, treating of the nature, symptoms and curability, by home treatment, of such diseases. The World's Lapensary Medical Association, Proprietors of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., will, on receipt of this notice, which is const on stamps for postages mail, acted in plain envelope, a copy of this useful serious distribution in the land.



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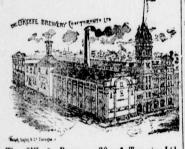
ESTATE OF JOHN BATTLE. THOROLD, ONT.

References: Very Rev. Dear Harris, St. Catharines, Ont.; Rev. Father Kreidt, Carmelite Monastery, Nivgara Falls, Ont.; Rev. Father Sull van, Thorold, Ont.

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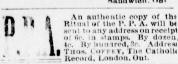
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ARMINE.

CHRISTIAN REID.

CHAPTER XVI.

Perhaps those last words - which Egerton felt afterwards to be rather presumptuous in what they impliedmade an impression on Miss Bertram, for the next time he called at the D'Antignacs' he heard that she had been there with Miss Dorrance.

"And I do not know when I have been so much struck by any one," said Helene D'Antignac. "What a brilliant, handsome, intellectual face she has! I confess that I am very fond of clever people; and one has only to look at Miss Bertram to see that she is very clever

"Yes, she is certainly very clever," said Egerton-"too clever for her own good, I am afraid."

"How is her good threatened by her eleverness?" asked Mile. D'Antignac,

Egerton rather vaguely. "You will soon find out what they are, if you know her, as I hope you will; for I think your friendship would be of institute of the same finite benefit to her.

I am afraid I do not feel within myself the power to be of infinite bene-fit to any one," said Helene simply : but I should like to know this girl well, for I am quite sure that she is The cultivation of the acquaintance will depend on herself, however. I cannot pretend to pay visits. Those who wish to see me must come to me. My life is here.

"Did Miss Bertram see M. D'Antignac?" asked Egerton. "No. Miss Dorrance said something about desiring to see him; but he was

not well enough to be disturbed that If they come again-as I asked them to do-they may see him then. "I think they will come-at least I think Miss Bertram will come," said Egerton. "She desires to see M.

d'Antignac very much."
"Raoul will like her," said Helene. She is a person who is sure to inter-st him. He likes brilliant people est him. He likes brilliant even if they are a little erratic.

"So you have discovered that Miss Bertram is a little erratic," said Egerton smiling.

"I have not discovered, I have only suspected it," answered Mile. d'Antig-"Brilliant people often are. But I am sure she is none the less attractive for that."

"She is very attractive," said Egerton, discreetly holding his peace with regard to certain drawbacks to this attractiveness.

When he came again it was on Sunday evening, and he was not surprised to find Miss Bertram sitting by D'An-tignac's couch. He had felt quite sure that she would return, and the expression of her countenance-an expression compounded of gentleness, com-passion, and vivid interest—told him how deeply she was impressed, even before he found an opportunity to speak to her. Indeed, it chanced that ust then two or three intellectual men were gathered around D'Antignac, and their talk was different from that which Miss Bertram was in the habit of hearing in the social circle which she chiefly frequented. One slight man, lean as a greyhound and dark as an Arab, was a professor of the Sorbonne; another was a journalist of note, the author of a political brochure of which just then all Paris was talking: while a third was an Englishman with rugged face and leonine mane, whose name was Godwin, who occupied an apartment above the D'Antignacs' and of their warmest frien man had been talking when Egerton

came up. logic is your strong point," he was say ing to one of the Frenchmen, "but it seems more likely to prove your destruction than your salvation. Taking

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ALL RUN DOWN No Strength nor Energy



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"Several years ago, my blood was in bad condition, my system all run down, and my general health very much impaired. My hands were covered with large sores, discharging all the time. I had no strength nor energy and my feelings were miserable in the extreme. At last, I commenced taking Ayer's Sarsaparilla and soon noticed a change for the better. My appetite returned and with it, renewed strength. Encouraged by these results, I kept on taking the Sarsaparilla, till I had used six bottles, and my health was restored."—A. A. Towns, prop. Harris House, Thompson, N. Dak.

Admitted

AT THE WORLD'S FAIR

certain principles, such as liberty of France, which has ever been in the van thought and the rights of man, you of human thought, its not likely to recarry them out to a conclusion which cuts every belief from under your feet and reduces life to chaos. Whereas to accept Christianity, but it was then to accept Christianity, but it was then a step into the light. It would now be a step into darkness."
"That," said D'Antignac, is a favorand reduces life to chaos. Whereas the Englishman, strong in common sense and recognizing the multitude of mysteries that surround him in life, accepts with philosophy an illogical position for the sake of its practical

advantages." The professor shrugged his shoul-ers. "The mot de l'enigme is in the ast sentence," he said. "Your counlast sentence." he said. trymen, monsieur, would do much more than accept an illogical position for the sake of its practical advantages, especially since you will not deny that, generally speaking, their sense of logic

"Generally speaking it is very obtuse," said Godwin, " and so much the better for them. What has the fine logic of the French ever done but lead them into atheism, revolution, and anarchy?"

"And does it not occur to you," said the other, "that the temper of mind which seeks truth, and truth only, even if it leads to what you caliatheism, to revolution, and to anarchy is better than that which contentedly compromises with error for the sake of the practical advantage of present peace and prosperity

"No," answered Godwin, "I cannot admit that it is better until you prove that your atheism, revolution and anarchy have been of benefit, or are likely to be of benefit, to the human race

"It appears to me," said the other, "that it is late in the day even to make a question of that."

"But it is a question-in fact, the supreme question—of our time," said Godwin. "And I, for one, deny that you have accomplished any good in comparison with the evils inflicted upon France, for example — evils which every man must see and acknowledge, and for which the panacea is revolution, still revolution; so that in the end this once great Frank nation will sink lower and lower in the scale of nations until no man can pre dict her degree of final abasement.

His words struck home, and there was a moment's silence; for no Frenchman of any sagacity, however much of a revolutionary doctrinaire he may be, can close his eyes to the waning influ ence of France abroad and to her shrinking population, her failing credit, and her moral decadence at home.

It was D'Antignac's flow but clear voice which broke the silence :

"You are right enough, Godwin. The evils are tremendous-almost beyond calculation-which have been brought upon France by revolution-ary principles. But I should not blame the logic of the people for that. It is only by following principles out to their logical conclusions that we can truly judge what they are. Now, in France alone has this test been applied to ideas which in a more or less covert form are working in every nation of Europe. Here alone were men who did not shrink from carrying out to their utmost consequences the prin ciples of the great religious revolt of the sixteenth century; and if the French Revolution—which was the ultimate outcome and expression of those principles-startled the world, and especially England, into a reaction, you have surely French logic to thank for that.

"Oh! yes," said Godwin, with laugh, "I grant that we have that much to thank it for. But the result for France was not so fortunate as for

us. "The final result for France we do you have many thoughts to spare for yet know," said D'Antignac. higher things." "How far she is to wander, how deep she is to fall, we cannot tell. The false light of human reason, the false ideal of human liberty which she is following, will certainly lead her into misfortune and humiliation greater, perhaps, than any she has known yet but the depth of her fall may be the measure of the height to which she will rise when she, who was the Eldest Daughter of the Church, the first among barbarous nations to recognize and embrace the truth, shall again lift her eyes to that truth and be the first, perhaps, to return to that faith which so many of her noblest children have so hany of the transfer of the sense of logic which you deride may do for her. It is not logic which has been her bane, but the false principles which she accepted as a basis for thought. Given just principles and there is no intellect in the world so lucid and so luminous as the French in its demonstration of truth. The compromises with error, the building up of high sounding premises on unstable foundations, which are the characteristics of English thought, are unknown to the French mind. It either embraces truth in its entirety or it does not shrink from the utmost conse quences of negation.'

Those who had never heard D'Antig nac talk on some subject which deeply moved him could form little idea of how his eyes would glow, his whole face light up with the energy of his feeling. As Sibyl Bertram looked at him now she thought that she had never before realized how clearly the spirit might reveal itself through its

fieshly covering. "Bien dit, mon ami," said the professor. "On that point we agree. The French mind does not shrink from the utmost consequences of nega tion. And therein lies our strength and our best hope for the future. The present may be dark and uncertain; but it is by following the pure light of reason that we may at last solve our problems, rather than by returning to the twilight of that

ite assertion of your school of thought-or rather of opinion, for I do not honestly believe that there is much thought in the matter-but assertions without proof, as you must be aware, carry little weight. And it is difficult for you to prove that Christianity is synonymous with darkness, when every ray of the light of your boasted civilization directly or indirectly emanates from it. There are many travesties of history, but none which can absolutely blind men to the fact that modern Europe, with its whole civil and moral order, is the creation of the Church, and of the Church alone She rescued from barbarism and built up into nations the people who now turn against her and wrest to their own destruction the knowledge which she taught; and it does not require a prophet to tell that in proportion as her influence diminishes and the traditional hold of the morality which she taught grows less the relapse of these people into essential paganism is cer

"We may see it in progress before our eyes," said the journalist. else is the tyranny of the State, the exaltation of material ends, the tampering with rights of property, the abrogation of the marriage tie - for the law of divorce practically amounts to that? There can be no doubt that ve are more and more approaching the ideal of a pagan state, with a corresponding pagan corruption of morals.

It was at this moment that D'Antig nac glanced toward Sibyl, and, meeting the bright intelligence of her eyes he said, with his exquisite smile :

"I fear, Miss Bertram, that you think us sad pessimists. Have you ever reflected much on these subjects? "I have reflected on them-not very

much, perhaps, nor very wisely-but enough to be exceedingly interested in all that you have said," she ans-wered. "You would not think so from my appearance, probably, but such discussions interest me more than anything else.'

"It is from your appearance that I have arrived at the conclusion that they interest you decidedly," he said, still smiling. "Why should you do yourself so much injustice as to imagine otherwise?

'Oh!" said she, smiling too, know that I look like a young lady who thinks only of amusements and toilettes and conquests. At least Mr. Egerton"-with a slight glance toward that gentleman - "has more than

once told me so."
"I?" said Egerton, who had drawn near in time to hear this speech. all unjust charges which you have ever made against me—and I must be permitted to declare that they have een many-this is the most unjust ! When did I ever intimate in the remotest manner that your appear-

ance so far belied her?"
"I thought I remembered something of the kind," said she indifferently, "but it does not matter. I ently, "but it does not matter. I only hope M. d'Antignac will believe that though I may look as if my soul was in chiffons, I have a few thoughts

to spare for higher things."
D'Antignac regarded her with a penetrating yet kindly expression in his dark, clear eyes.

"I should never suspect you of putting your soul in chiffons," he said. "And I am quite sure that

"But to think even of the higher things with profit one must know how and what to think," she said quickly. 'And that is difficult. For instance what you have just been talking of— the tendencies of modern life and modern thought. There are so many conflicting opinions that it is hard to tell what is and what is not for the

benefit of humanity.' "We may be quite sure of one thing," he answered: "that nothing is for the benefit of humanity which ignores or denies man's dignity as an immortal being owing his first and highest duty to God. That is the necessary condition for morality, public and private; and although there is a benevolence widely preached at present which substitutes man's duty to his fellows for his duty to God, it is like endeavoring to maintain a toppling house after destroying its foundation.'

Egerton, who knew how attractive the idea of benevolence thus described was to Miss Bertram, could not refrain from a glance to see how she liked this chance shot. She met his eyes, smiled, and said to D'Antignac:
"Mr. Egerton is triumphing over

He knows that I am a great advocate and admirer of what you condemn-that is, the teaching which substitutes the pressing and immediate duty of helping one's fellow-creatures for a narrow and selfish personal religion."
"It is a very attractive teaching to

generous and-forgive me if I adduninstructed people," said D'Antignac.
"In reality it is the revolt of such people against a religion which you de scribe very accurately as narrow, self-ish and personal. Such was and is the religion of those who in their beginning proclaimed faith without works as their battle-cry, who seized and robbed every charitable foundation, who contradicted the words in which our Lord laid down the rule of perfection when He bade him who desired to be perfect to sell all that he had and give to the poor, and who absolutely superstition which you call faith. For obliterated from the minds of Christian

people the knowledge of the corporal works of mercy, as well as the sense of the obligation to practice them. The result was that order of material prosperity which has crushed and ground down the poor, until on every side they are rising with cries of revolt which are like sounds of doom in the ears of those who have so long oppressed them.

We know this movement of Socialism - it was now Miss Bertram's turn to glance at Egerton - "and it is one direct consequence of the denial of the necessity of good works. Another consequence is the outcry against the self-ishness of religion. It is chiefly made by people who only know religion in the narrow form of which I have spoken; but if you remind them that modern humanitarianism has nothing to show in practical result in compari on with the grand work of Catholic charity, they reply that this work is vitiated by the motive of being done for God rather than solely for humanity. They are not aware that all other duties are included in the supreme duty of serving God, as all the light of our material world emanates from the sun. Remove that great central light, and what artificial substitute can take its place? So good works undertaken without the motive of divine charity are but rays of artificial light, transient

and unsatisfactory."
"But surely," said Miss Bertram,
"you will allow that one may love one's fellow-man without loving God?

"After a manner—yes," said D'Antignac; "but not as if the central sun were in its place. You realize what the old cavalier meant in the noble lines:

Can you not, therefore, realize that a man must love his renow ?"
for loving God supremely ?"
for loving Har head, "I am afraid man must love his fellow-beings better

that I know very little of what is meant by loving God," she said. "Modern philosophers have certainly

made Him unknown, if not 'unknowable, to the generation they have edu cated," said D'Antignac. "But for all that He is to be known by all who choose to seek Him. And knowing Him "—the pale face lighted as with a flame-'none can fail to love Him.

They were simple words, yet, winged as they were straight from the ardent soul, it was to Sibyl Bertram as if they revealed a world of which she knew nothing, and before which she stood in awe and wonder. Suffering, sacrifice what meaning could such words have to souls which were filled with the love that seemed suddenly to shine on he like a light from the suffering stamped face of this man?

Just then there was the stir of new arrivals, and two or three people-evidently intimate friends of D'Antignac - came forward to his couch. drew back, and in doing so found her self beside Egerton, to whom she said "I have you to thank for being here,

Mr. Egerton. I should never have thought of coming but for your advice."
"I hope," he said, "that you do not

regret having followed it."
"Do you know me so little as to imagine that possible? How could I

regret finding myself in the most rare fied atmosphere I have ever breathed? I am inhaling it with delight.'

"I thought that it was an atmos phere which would please you," he said, with a smile.

"If you really thought so you paid me a compliment which I appreciate. What an intellectual pleasure it is to listen to talk such as I have heard on all sides since I have been here! as for M. d'Antignac - well, I have never before seen any one in the least all the time literally as well as metaphorically at his feet you need not be surprised.

Egerton laughed, "I cannot im agine your sitting at the feet of any one, either literally or metaphori-

cally," he said.

That is because you do not know much about me," answered the young lady calmly. "I have a great capacity for hero-worship, but I have never up to this time found the hero on whom to expend it. But pray tell me who is the lady talking to M. d'Antignac now? She has the air of a grande dame.

"She is a grande dame - Mme. la Comtesse de St. Arnaud, sister of the Vicomte de Marigny and a cousin of the D'Antignacs. I have seen her here before.

"She has a striking air of distinct tion, and a charm of appearance without being at all beautiful."

"She is very like her brother. Perhaps if you saw him you might find another hero to your liking. He is D'Antignac's closest friend, and, I presume, a man after his ewn heart.

"He seems to have a great variety of very different friends, this M. d'Antignac," said Miss Bertram. "By the way, did you not promise that I should "Duchesne? Good Heaven, no

That would be a little too much even for D'Antignac's tolerance. said you might meet his daughter. but not on an evening when they re ceive generally. I am quite sure that Mlle. Duchesne has too much sense for that. The Comtesse de St. Arnaud, for example, might be surprised to meet the daughter of the man who is at this moment most vigorously opposing her brother's election.

'Really, this is very charming!" said Miss Bertram. "It is my ideal of a salon, where people of the most different tastes and opinions can meet on neutral ground, and where there is a central mind of intelligence high enough and sympathy wide enough to attract them all."

Egerton, looking at the man who lay on his pillows with interest so keen and charity so gentle imprinted on every line of his face.

"You called him a hero," said Miss Bertram, following the direction of his eyes, "but do you know that he looks to me more like a saint?

Egerton might have answered that saintliness is the highest form and perfection of heroism; but he was pre vented from making any answer at all by the appearance of Miss Dorrance, who from some point suddenly swept down upon her friend.

"Have you had enough of it, Sibyl?" ne asked. "If so, I think we might she asked. take leave. Oh! how do you do, Mr. Egerton? You see here we are! Sibyl would give me no peace until I And now I suppose that she came. will be wanting to come all the time, for I think she has at last found an atmosphere sufficiently exalted to suit her. I confess that it is a little too exalted for me. I like something more sublunary; but no doubt that is owing to my unfortunate want of taste. I do think M. d'Antignac perfectly charming, however, and if I could fancy my-self falling in love with anybody I believe I should fall in love with him. Miss Bertram drew her straight,

dark brows together in a frown.
"It seems to me," she said, "that there are some people who should be exempt from the association of such an

"Do you think it a very terrible idea?" said Miss Dorrance, opening her eyes. "I thought it flatteringat least I meant it that way. What do you think. M. Egerton? Is it not a you think, M. Egerton? compliment to say that one is inclined

to fall in love with a person?" "I should certainly consider it a compliment if you were to say that you were inclined to fall in love with me," replied Egerton.

"Of course you would, and you would be a monster of ingratitude you considered it otherwise. But Sibyl —well, Sibyl is so exaltee that one never knows how she will look upon anything.

"I look upon the use of French terms in English conversation as very objectionable, especially they are used to stigmatize one unjustly," said Sibyl, with a smile. you are anxious to go, Laura, I am quite ready; but I must thank you again, Mr. Egerton, for having put me in the way of coming here.

TO BE CONTINUED.

POPULAR EDUCATION IN MEDI-ÆVAL TIMES IN ENGLAND.

Cardinal Vaughan's sermon at the re-opening of St. George's Cathedral, Southwark, Eng., was largely devoted to the education question. course of it, he said :

Catholics had been accused of being narrow, sectarian and hostile to popular education. He desired to address himself to that charge, so often made, and his first appeal would be to the history of this country, and if we would see what was the part taken by the Catholic Church in England he would refer them to an article in the current number of the Contemporary Review, entitled "School Supply in the Middle Ages," which showed that the provision for secondary education was far greater in proportion to the population during the Middle Ages than it had ever been since, and that education was in some form ubiquit-ous, if not universal. "It was withous, if not universal. "It was within the truth to say," the article continued, "that there was thoroughout the period of eight hundred years more secondary schools in proportion to the never before seen any one in the least population than there had been since."

And again, "There was in the Middle Ages in England four hundred grammar schools to two million and a quarter of people, and the contrast was between one grammar school for every 5,625 people then, and that presented at the present day when there was one grammar school for every 25,750 people." The contrast was not flattering to ourselves, but, as we learned from the article in this review, the Catholic Church supplied the education, supplied it most abundantly, and that without charge, for the people in those days received their education gratuitously, and the expense of it was not taken out of rates and taxes, or out of the public purse, but out of the revenues of the Church herself, so that upon her endowments a first charge was made in every cathedral and collegiate church and parish church the education of the people. The Church, therefore, not only gave more abundant education in her day than was given now, but she gave it gratutiously. She, therefore, was the friend of education, as she always had been in every land, and as she was to day.

> To the aged, with their poor appetite, eeble circulation, and impoverished blood, Ayer's Sarsaparilla is a boon eyond price. Its effect is to check the ravages of time, by invigorating every organ, nerve, and tissue of the body. See Aver's Almanac for the new year

Mrs. Celeste Coon, Syracuse, N. Y., writes:
"For years I could not eat mamy kinds of food without producing a burning, excruciating pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These Pills do not cause pain or griping, and should be used when a cathartic is required. should be used when a cathartic is required.

No article takes hold of Blood Diseases like Northrop & Lyman's Vegetable Discovery. It works like magic. Miss Cororno, writes: "I have to thank you for what Northrop & Lyman's Vegetable Discovery has done for me. I had a sore on my knee as large as the palm on my hand, and could get nothing to do any good until I used the Discovery. Four bottles completely cured it.

Catarrh—Usa Nasal Balm, Ociale positions.

ttract them all."

"There is certainly that here," said

"There is certainly that here," said

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-Use Nasal Balm. Quick, posi-Soothing, cleansing, healing,

THE ROMAN SUPREMACY.

CONTINUED FROM PAGE SIX, 1999 in the Oriental Empire, make up a colossal monument, the testimony of the Greek Church to Roman supremacy.

All causes and reasons for this ex-

traordinary phenomenon within the sphere of purely human relations and ecclesiastical law being wholly insufficient, it is necessary to assign another and a higher adequate cause and sufficient reason. There is but one sufficient reason which can be assigned. This is, that from the very beginning the primacy of St. Peter, as the Prince of the Apostles and the universal Pastor of the flock of Christ-Bishops and clergy as well as the faithful—was everywhere and by all acknowledged as a first principle of Christianity, and that the Bishop of Rome was the recognized and undoubted successor af St.

Peter in his primacy.

The claim to a primacy inherited from St. Peter—constantly made by the Popes and admitted by the universal episcopate—was entirely distinct from and superior to any kind of metropolitand dignity and presidency over the Bishops of suffragan Sees in the external administration. It was a special trust of the deposit of faith, of the Apostolia tradition by the Apostolia tradition by the Apostolia tradition and a dignity and presidency over the Council was a judgment and a testimony that the Greek tradition was in conformity with the authoritative teaching of the Roman Church. In particular the assent to the definition an, even patriarchal eminence of honor Apostolic tradition, by the Apostles St. Peter and Paul, constituting the Pope the chief ruler and the chief doctor of and the great churches of the East the Church, in the commission to preserve and the authority to teach this revealed doctrine to the whole world during all ages. This trust emanated from the Sovereign High Priest and Bishop of the Church, Jesus Christ, and was accompanied by the special gifts of the Holy Spirit which were necesof the holy spirit which were neces-sary for its due fulfilment. It made the See of St. Peter the citadel of the faith, the centre of the whole circumference of the Catholic episcopate—the teaching Church, with which every Church must be in agreement as the sole, indispensable con dition of Catholic communion. By another figure it made the Roman Church the rock and foundation of the whole ecclesiastical edifice. This kind of primacy implies and requires indefeetibility. Since the Church subsists principally in its Bishops, the inde-fectibility of the Roman Church, clearly understood, logically and adequately formulated and defined, is identical with the infallibility of the series of Bishops of the Roman Church, the Primates of Christendom. The entire doc trine explicitly defined by the Florentine and Vatican Councils was there-fore implicitly and virtually contained

his Roman chair had inherited all the of the East and with European and prerogatives of his primacy. The East did not receive the Apostolic tra-dition, the creed, the New Testament, The the ecclesiastical hierarchy, from the Roman and Western Church, much less could it have received and adopted as a principle and a dogma the primacy of St. Peter as attached to his Roman chair and bequeathed to his successors from a source extraneous to itself and we cannot certainly foresee. Every at second hand. The streams of Cath Catholic must desire to see the olic tradition in the channels of the Cross once more elevated above the Apostolic Churches of the East flowed dome of St. Sophia, and a Catholic immediately from the original Apos- patriarch seated on the episcopal tolic source. Antioch received its tradition from St. Peter, Alexandria from St. Mark, Ephesus, Corinth and Thes-

salonica from St. Paul. The testimony of the Greek Church to the Roman supremacy is, therefore, the testimony of a number of original and independent witnesses, who were in some cases ent witnesses, who were in some cases reluctant witnesses, testifying against their own human and worldly interdided by the devout prayers of all his faithful and loying children.

the reconciliation of Russia and the my fate when called upon to give an my fate when called upon to give an my fate when called upon to give an account? Am I ready and glad to describe the reconciliation of Russia and the my fate when called upon to give an my fate when called A complete representation of this

even a concise epitome would demand a long article at the very least. This work has been done, however, frequently and thoroughly in the treatises which have been published on

testimony would require a volume, and

the topic of the Papal Supremacy. I will now cite two or three in-stances of the clear and authorative assertion of the Papal Supremacy in in the face of Constantinople and the whole Eastern Church, with the unanimous assent of the orthodox prelates and ruling powers in the state.

At the Council of Ephesus, the legate

Philip said :-"It is doubtful to none, yet, rather it has been known to all ages, that the holy and most blessed Peter, the Prince and head of the apostles, the pillar of of the faith and foundation of the Catholic Church, received from Our Lord Jesus Christ the keys of the kingdom, and to him was given power to bind and to loose sins; who even until now and always, both lives and exercises judgment in his successors. Wherefore, our holy and most blessed Pope Celestine, the Bishop, his successor in in order and holder of his place, has sent us to the holy Synod as representa-

tives of his person. This language was used in a Council over which the Patriarch of Alexandria presided by a Papal commission. The Patriarch of Constantinople was the criminal on whom judgment was procriminal on whom judgment was pro-nounced. The Patriarch of Antioch personality of God."—Ave Maria. was his friend and advocate and was keeping aloof from the synod. The Emperor, aided by his courtiers, was the protector of Nestorius. The declaration of Philip is not only a testimony to the claim of the Pope to be the accusation of heresy against a Patriarch, but also of the universal belief of the Church in his full and supreme prerogatives as the successor of St. Peter. There was not a whisper of dissent from any quarter. And the issue of the Council was the confirmation of the sentence against Nestorius, his banishment, and the excommunication of all his obstinate adherents.

At the Ceuncil of Flerence, the representation of Flerence, the representation of the sentence of the council of Flerence, the representation of the sentence of the council of Flerence, the representation of the universal work will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the time year of Bickle's Anti-Consumptive Syrup the pain can be allayed and the cast, and unsurpassed for relieving, healing and curing allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the time year of Bickle's Anti-Consumptive Syrup the pain can be allayed and the taste, and unsurpassed for relieving, healing and curing allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the time year of survey. Anti-Consumptive Syrup the pain can be allayed and the taste, and unsurpassed for relieving. Give Holloway's Corn Cure a trial. It removed the council of Flerence, the representation of the council of the counci

sentatives of the Greek Church united in the following definition of Papal

Supremacy:
"We define that the Holy Apostolic See and the Roman Pontiff holds the primacy over the universal world, and that this Roman Pontiff is the successor of the Blessed Peter, the Prince of the Apostles, and the true Vicar of Christ, and the Head of the whole Church, and the Father and Teacher of all Christians; and that full power has been delivered to himin Blessed Peter by our Lord Jesus Christ, of feeding, ruling, and governing the Universal Church, as is also contained in the Acts of the Œcumenical Councils and in the sacred

canons.' The principal work of this Council, which continued for a year, was the investigation of the tradition of the Eastern Church and the doctrine of the Greek Fathers, with a comparison between the doctrines professed by the Greek and the Latin Church, in the view of making a harmonious Confession of Faith, which should restore the East to unity with the Roman See and the whole Western Church. The assent of the Eastern prelates to the decrees of the Council was a judgment and a of the Roman Supremacy is a testimony to the submission of the early councils from the beginning to this supremacy. The most learned and distinguished of the Greek prelates, Bessarion, Arch-bishop of Nicea, passed over to the Latin rite and remained in Italy. The metropolitan of Kien established the union in his province, and laid the foundation of the Russian Catholic Church, which has continued, under grievous persecutions, to the present

The permanent reconciliation of the so-called Greek Church to the Apostolic See was not accomplished by the Council of Florence. The schism still exists. having its principal See in Russia, while the Czar is the real and govern ing head of the Church of his empire There are also remnants of Nestorian and Molophysite sects still existing, whose separation from the Greek Church dates back to the fifth century.

Prescinding from the attitude of these sects towards the Catholic Church, they are certainly a great and enduring historical monument of the Catholicism of the first thousand years of Christianity, and a witness against Protestantism. As to their present condition and the prospects of their being reunited to the centre of Cathoin the original and universal confession that the successors of St. Peter in Asiatic Russia and Turkey, are much better fitted to form a judgment and to give information than those who derive all knowledge of the subject from reading works written by Western authors. What the future position and destiny of Constantinople may be, we may conjecture with more or less probability, but hrone of St. Gregory Nazianzen, Chrysostom, St. Genmains, and St.

Ignatius. Whatever signs of a new dawn may appear in the East will be welcomed. and whatever efforts our holy Father Leo XIII. may make to bring about the reconciliation of Russia and the

faithful and loving children.

AUGUSTINE F. HEWIT.

Gladstone the Christian.

If those who sneer at Mr. Gladstone as an "amateur theologian" could be made to feel the sense of responsibility as keenly as he does; there would be ess infidelity in the world and fewer duties neglected. At a time when it is leemed fashionable and advanced to be "agnostic"—when Protestantism is proving to be "a creed outworn," and the spirit of doubt broods over the sanctuary - Gladstone has stood as a witness to Christianity, speaking strong words in behalf of its divinity. The numerous letters sent from all quarters of the globe inquiring about his religious belief show how large is the school that calls him master. reaches thousands who might never come under the influence of Catholic teachers, and his words are always clear and confident. To one who wrote recently asking what he considered to be the brightest hope for the future of mankind, he answered: "I should say a maintenance of faith in the Invisible. This is the great hope of the future, the mainstay of civilization. And by that I mean a living faith in a personal God. I do not hold with a 'stream of tendency.' After sixty years of public life I hold more strongly than ever to this conviction, deepened and strengthened by long experience

The Children's Enemy. The Children's Knemy.

Scrofula often shows itself in early life and is characterized by swellings, abscesses, hip diseases, etc. Consumption is scrofula of the lungs. In this class of diseases Scott's Emulsion is unquestionably the most reliable medicine.

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

FIVE-MINUTE SERMONS.

Fourth Sunday of Advent. of British Columbia.

THE SECOND COMING OF CHRIST. One of the lessons taught by history is that the coming of every great and important event is announced in some The way before it actually happens. announcement may be secret or public, known to a few or to many, according as the event it heralds is of great or little importance, but known it must be to all who are in a position to obtain the information. The Incarnation, or the Birth of Christ, was an event too significant and far-reaching in its conequences to mankind to be launched into the world without a proclamation of its advent equal to its dignity and character. Accordingly we find that mankind

was prepared by a long series of in-struction for its worthy reception. This instruction began with our first parents, after the Fall. It was continued by prophet after prophet, whose utterances grew fuller and clearer as the time for its fulfilment drew near. It was made the central feature of the Jewish religion, which gave to their worship its meaning and efficacy. was the support and consolation of the world, groaning under the weight of sin and misery. In a word, it was expected, both by Jew and Gentile, and hailed by both as the best evidence that God had not forsaken His creatures. We no longer look forward to to the Incarnation, for we believe that the Redeemer has come; but, instead, Holy Church bids us look forward to His second coming, when He will appear not as Redemeer but as Judge of the living and the dead. The second advent may be regarded as the complement of the first. When Christ was born in Bethlehem, His purpose was suffering and death, but also to be the exemplar of the sons of God. He was INDIANS IMPERSONATE EVERY CHARAC to show us how to love God, how to conquer our passions and appetites, how to practice humility. His moral per-fection was to be the standard to which we should strive to attain. This being examine the copies, to see how much they resemble the original. That time is called the Last or General Judg-ment; to distinguish it from the first or private judgment, that is passed on every soul immediately after death, and which determines its destiny for Then He will appear in power

and dazzling glory, attended by the holy angels, and will summon all men to His awful tribunal. Here in the presence of that vast assembly will be exposed the thoughts, words, actions and desires of each individual, and the justice of God will be visible, as it is seldom seen in this life, in rewarding the good and punishing the wicked with an unerring hand. Now, our blessed Lord has warned us that the Day of Judgment will steal

on us suddenly, when we least expect it. The only hint given will be the blast of the angel's trumpet, telling us of the arrival of the glorious Judge. But though we may not know the hour and moment, we may yet gather some idea as to about the time of His appearing from the many sign and wonders that are to be His precursors. Some of these signs can be observed even now by those who keep their eyes open. Who is able to tell how far off that day is? The General Judgment ought to suggest several questions of vital in-How do I terest to every Christian. stand in relation to it? What will be estions can only be answered after ooking into ourselves, and finding out what we have been and what we are. The condition of our souls will be the measure of our confidence or despair. If we do not look forward to Blessed Lord's second advent with the same joy and eagerness as the patriarchs and prophets did to the first, it is because there is something wrong in us. We should set that wrong right at once, for we know not how long the period of probation will last. The present is ours; over the future we have no control. We should pay heed to our Saviour's command: Work while it is day, for the night cometh, when no man can work." And "Man goeth forth to his work until the evening." Let us then work out our salvation with fear and trembling while we have the day of life, for when the night of death overtakes us all the opportuni-

ties for doing that will be at an end. A Telling Temperance Sermon.

It is said that a great manufacturing company in Massachusetts recently paid their workmen on Saturday evening seven hundred ten-dollar bills, each bill being marked. By the fol-lowing Tuesday four hundred and ten of these marked bills were deposited in the bank by the saloon keepers of the town. Four thousand and one hundred dollars had passed from the hands of the workmen on Saturday night and Sunday, and left them nothing to show for this great sum of money but headaches and poverty in their homes. The saloon keepers added to their savings in Such an instance as this the bank. shows with extraordinary clearness the folly, the worse than childish weakness, of drinkers. It is a whole chapter on intemperance. - Sacred Heart Review.

Hood's Sarsaparilla, acting through the blood, reaches every part of the system, and in this way positively cures catarrh.

Pleasant as syrup: nothing equals it as a worm medicine: the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age.

A SUBLIME SPECTACLE.

Passion Play Enacted by the Indians

People flock from all parts of the giobe to witness the Passion Play at Ober Ammergau. It has been written about, and lectured about and pictured to admiring audiences throughout the entire world, and men of all creeds and of all countries have proclaimed it the most sublime spectacle they have ever beheld. But few are aware that the same great drama may be witnessed on well knew. But if they have fathers our own continent.

PASSION PLAY IN AMERICA. Far away up in the mountains of British Columbia, in an auditorium woman called 'Sister of Mercy,' all roofed by the cloudless heavens alone, where birds join in the chant of the redemption, and where the gorgeous blacker than hell of the heart of him, valley of the Fraser river affords a who, claiming to be an American, stage setting, where the players are man, or even a human being, could s American Indians, having but the traduce a woman, who knowing there simplest appointments to serve the is work for willing hands to do, volun audience and assist the performers, the Passion Play is performed every the world and become earth's angel

But little is known by the outside world of that part of the British pos-sessions located near Alaska, but for years the Catholic missionaries have labored in that wilderness. A few years ago Father Chirouse, one of the missionaries, took it upon himself to originate the Passion Play among the Indians, his object being to impress on their minds, in their religious instruction, the souvenir of the great scenes in the act of man's redemption. The play has been given three times, the last time this year; and when the effect on the modern age of the Passion Play at Ober-Ammergau is taken into account, it need not be wondered that the repetition of the same scenes made an impression on the minds of the In not only to satisfy God's justice by His dians that was deep and lasting. One remarkable feature is that

in the play. The performance is given each time before about 3,000 spectators, almost all of whom are Indians, save some fifty white settlers, who join so, we can easily understand that a in the audience. Imagine for the time will come when He will want to stage a small platform elevated about twelve feet above the ground; for the background as far as the eye can reach, the winding valley and river of the Frazer; as the foreground, a thick clump of verdant forest, with numerous white tents pitched on all sides, around which winds a labyrinth like road, all with the canopy of the sunlit sky over hanging, and one has the conception of the simple assistance of nature which forms the setting of the Indian Passion Play.

The performance is a series of strik ing tableaux, nine in number. procession is formed by the spectators, first the men of one tribe

CHANTING AN OLD FRENCH HYMN, but in Indian language, their rich, male voices resounding in the open air ; next come the women of the same tribe, singing also, without regard to the different tribe following behind. The next tribe sings the chant in their own language, and so on, with the four or five following. The procession keeps in constant movement in the little arnea before the stage while the tableaux go on. It is, indeed, one of the most interesting sights imaginable. Over 2,000 strong voices ring out with he ancient passion hymn, each eye cast devoutly upon the changing tab eaux enacted upon the small stage before them.

The crucifixion is the most sublime of the tableaux. It is the

SUPREME MOMENT of the play and the dusky faced Indians, their features drawn in suppressed tered in the awe inspiring scenes in which they are now involved, afford a weird, indescribable spectacle. Nature and her vivid colorings lend an en chantment to the drama, and the Indian hymn, which never once ceases, reverberates in the air with a monotonous, yet harmonious thrill, and one cannot help conceive the life-like-

ness of the whole thing. The ninth tableau finishes the series. Here Christ dies on the cross. It is most realistic. The crucifixion in this case, however, is a statue arranged so that deep red liquid oozes from the brow, hand and feet, taking for all the world the semblance of trickling blood. All the actors who have participated in the former tableau now congregate around the cross, all eyes turned toward the martyred Saviour.

IN ADORATION. By this time the dolorous chant has ceased, the procession has drawn to a halt, and all gather on bended knees before the cross. Thus two thousand Indians kneel here in prayer, some-times remaining out of self-will before the natural shrine for hours after the Passion Play is over. The statue of the Crucifixion remains on the platform as long as the camp lasts. In this manner in the peaceful mountain valley, miles distant from any other habitation, the history of Christ's re demption of mankind is rehearsed by a race which, but a few years before, bowed their heads only to the "Great Spirit," knowing or receiving no other God but that of their Pagan belief.

Ringing Noises

Ringing Noises
In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

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Ask for Minard's and take no other.

CATHOLIC NUNS. Says the editor of the San Francisco

"Their holy calling will not permit

Star, himself a prominent Protestant, answering the unmanly attacks of certain Protestant clergymen of that city on the Sisters of Charity:

them to resent the base attack upon their honor, which the human mon strosity who penned it and whom i were basest flattery to term a coward brothers or friends, they should 'last the scoundrel naked through th streets.' Look at the face of the nobl by their unselfish devotion to humanit On the battlefield, tenderly minister ing to the wounded; in the midst pestilence from which even the bravest fly; by the side of the leper, loath some even to himself and shunned by all others, those gentle souls are to be found and fear not. To be by the bed-side of the sick, giving comfort and hope; in the damp basement and cold garret relieving misery and want to give light to the ignorant and joy to the despairing; to seek places where the merely 'righteous' may not go, and be not ashamed to take the erring ones by the hand and kneel with them in prayer; to visit the con-demned and friendless wretch in his prison cell, and by kind words and deeds, inspire him with the love of God and give him that peace of mind 'which passeth all understanding;' all these things and many more are the daily duties of these Sisters of Mercy, who worship at the Catholic shrine, but whose creed-to do good-embraces all

Practical Piety.

the world, and is as broad as the uni-

verse itself."

Cardinal Manning in one of his sermons "On the Consequences of Sin "deplores the decadence of the custom that once prevailed in England as well as in Rome, of ladies dressing in penitential seasons in modest black Here at once is a wide field for our women during Advent and Lent. By simplifying their costumes, dispensing their fashionable colors, and clothing themselves in sober black, which it may be remarked is becoming to most women-more becoming in fact than any other color-they could practice a high degree of mortification, save a considerable sum of money which could be devoted to the practical work of decorating the sanctuaries of

Catholic women are supposed not to be in society during Advent and Lent, as these are penitential seasons, and they are supposed to give up their innocent society amusements. sequently, they would not be seen much in public, and it would not matter whether they were to dress in sober hue, or in the garnish colors of to day. Will some of our clever Catholic women calculate how much could be saved from their dress making ex penses in this manner, and see if they ould not devote that to the work of the Tabernacle Society?

fry ours in Cottolene."

Our Meat, Fish, Oysters, Saratoga Chips, Eggs, Doughnuts, Vegetables, etc.

Like most other people, our folks formerly used lard for all such purposes. When it disagreed with any of the family (which it often did) we said it was "too rich." We finally tried

and not one of us has had an attack of "richness" since. We further found that, unlike lard, Cottolene had no unpleasant odor when cooking, and lastly Mother's favorite and conservative cooking authority came out and gave it a big recommendation which clinched the matter. So that's

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THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents an stamps: by the dozen, 4 cents per copy; and by the hundred, 3 cents. Askirass, Tromas Copper, Catholic Record Office, London, OMMERCIAL HOTEL, 54 and 55.

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Dominion.

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

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

London, Saturday, Dec. 22, 1894. THE DEATH OF SIR JOHN THOMPSON.

The news has come from London, England, of the sudden death of Sir John S. D. Thompson, Premier of Canada, at 1. 45 p. m. on Wednesday, the 12th inst., at Windsor Castle.

Sir John had been invited by the Queen to the Castle for the express purpose of attending a meeting of the Privy Council, of which he was to be sworn in as a member, and on his arrival with a number of British Cabinet Ministers he was sworn in as a member of that distinguished body, and the business for which the Council was called together was duly despatched.

After the deliberations the Councillors adjourned for luncheon, and Sir John Thompson sat at table with them without showing any sign of illness, but before the luncheon was concluded the Premier became suddenly ill, and it was deemed necessary to send for a physician. Dr. Ellison, one of the surgeons of the Windsor household, was called, and attended at once to the distinguished patient, but without effect, as Sir John died almost immediately after the surgeon's entry into the room.

Every effort was made even before the arrival of the surgeon to restore the Premier, among those who rendered their services being the Marquis of Ripon, the Colonial Secretary, and others of the Cabinet; but all was of no avail.

It is not yet absolutely known what was the actual cause of death, but it is believed to be a failure of the action of the heart owing to functionary derangement of that organ.

During the Premier's journey to Windsor he appeared to be in perfectly good health, though the Marquis of feeling great fatigue from overwork, feetly well prior to and during his affection and a fatty degeneration of

The remains have been placed in charge of Sir Charles Tupper, and Conservative party with one follower, they will be brought to Can Col. O'Brien, the member for Muskoka ada for interment. Her Majesty the Queen was greatly shocked and miership, Sir John Thompson was apformed of Sir John's death. On rehours before the sad occurrence, she and it was in consequence of his disinformed that both Lord Roseberry and assembly. Lord Salisbury have expressed their great regret at the sad occurrence.

at the death, states that at luncheon | ship and was opposed to Confederation, Sir John fainted, and that himself, with the aid of one of the servants, brought him into the next room and placed him on a lounge. A little brandy | union with Canada, and as a member and water was then administered to him, whereupon he revived somewhat, and expressed great regret because he had caused so much trouble, remarking that "it seemed too weak and childish to faint like this."

Lord Breadalbane remarked: "One does not faint on purpose; pray do not distress yourself about the matter."

After the administration of the stimulant, Sir John Thompson seemed to revive, and said, "I am all right new," and he even returned to the luncheon table, but he was unable to eat, and he fell into a faint again, and died within a few minutes.

For over two weeks the Premier had been exceedingly busy with the Marquis of Ripon, the Colonial Secretary, with those of Canadians in general concerning matters affecting the interests and welfare of Canada, and the evening before his sudden death he Institute regarding the resolutions German Empire, has been elected to the adopted at the recent Intercolonial Presidency of the Council. Her

between Australia and British Columbia. From these facts much attention was attracted to Sir John's presence in London, and the suddenness of his death created deep regret among British statesmen with whom he had come into contact during his stay in the great metropolis.

Sir John Thompson was born in Halifax on November 10, 1844. At the time of his death he was, therefore, fifty years of age. In 1859 he began the study of law in the office of Mr. Henry Prior, who was afterwards stipendiary magistrate of Halifax. Sir John was a skilful shorthand writer, and for several years he reported the debates in the Nova Scotian Legislature, and during that period he became thoroughly acquainted with the modes of procedure in Parliament. In 1865 he was called to the Bar, and in 1870 he married Miss Annie Affleck, the daughter of Captain Affleck of Halifax. In 1871 he became a convert to the Catholic Church, of which he has always since been a consistent member. He was elected to

represent Antigonish in the Provincial Legislature in 1877, and in 1878 he became Attorney General of the Province. In 1882 his Government was defeated, and he was soon afterwards called to the bench as Judge of the Supreme Court of Nova Scotia. In 1885 he was induced by the Dominion Government to resign his judgeship in order to become a member of that Government, in which he became Min

ister of Justice.

Considerable opposition was shown by some Ministerialist members of Parliament to his elevation to this office, but when these remonstrated with Sir John Macdonald against the appointment, the latter said "Wait for six months before you form your judgment of the new Minister of Justice. Then come to me, if you will, and tell me that I have made a mistake.' Before the six months were passed, Sir John Thompson's fitness for the position was universally recognized.

On the death of Sir John Macdonald, in 1891, he was offered the Premiership, but he declined it. The cause of his refusal of the office was understood to be the opposition of Mr. Dalton Mc-Carthy and a few others of the party who were opposed to him on account of his religious faith. Sir John Abbot then accepted the Premiership, though Ripon has stated that he complained of it was admitted that Sir John Thompson was really the leading member of the nevertheless he appeared to be per- Government. In 1892 Sir John Abbot resigned, and Sir John Thompson took journey. It is further stated that Sir his place, his fitness for the position John had long been a sufferer from an being then universally recognized, notwithstanding Mr. McCarthy's continued opposition, and soon after Mr. McCarthy definitely abandoned the

Soon after his elevation to the Preprofoundly moved when she was in- pointed by Her Majesty as one of the that he was called upon to make that Any actual attack upon the civil rights representatives of Great Britain on the ceiving him to her presence but a few court of the Behring sea arbitration, extended to him a most cordial wel- tinguished services on this court that come, and said that he was "a succes- he was rewarded by being appointed sor of Sir John Macdonald not only in a member of the Imperial Privy office, but also in the loyal and courage- Council-a position which he filled ous policy of cementing the Canadian only a few hours before his death. Dominion closer to the Empire." Her He was not regarded as a powerful Majesty also telegraphed her sorrow to orator, but he had a great intellect the people of Canada. With Her and he was a most logical speaker, Majesty's sentiments, the statesmen of so that his speeches had greater weight Great Britain fully concur, and we are in Parliament than in a popular

While Mr. Howe of Nova Scotia held the Premiership of that Province Sir Lord Breadalbane, who was present John Thompson followed his leaderuntil better terms were given to his Province. He then did all in his power to reconcile Nova Scotia to the of the Canadian Cabinet his integrity and ability have been recognized and acknowledged even by his political opponents. It is chiefly owing to his personal integrity that he had exercised a decided and controlling influence over the members of his party, and his loss will be now most severely

felt. It is the universal feeling that in him a great statesman has passed away, and this will increase the sorrow for his death which the country

would feel in any case. We sincerely condole with Lady Thompson and the members of Sir John Thompson's family in their bereavement, and we unite our prayers that his soul may rest in peace.

HERR JOSEPH ZEMP, the late Vicemade an address before the Colonial President of the Federal Council of the

Party in the Reichstag. It is evident that P. P. A. principles are not prevalent in the German Empire, as the ability and integrity of Catholics are generally recognized there, notwithstanding that it is a Protestant country. The leader of the Government, Prince Hohenloe, is also a Catholic.

REMINISCENCES.

Well and truly has it been said: 'God's ways are not our ways ; they are wonderful!" Once more, after a lapse of nigh three centuries and a half, the Priest of Holy Church, in surplice and stole and cope, officiates within the walls of Windsor Palace! The sacred chant of the "Libera me Domine" is once more heard there, and the Censer once more sends forth its fragrant perfume, and its precincts are once again laved with holy water ! Not for near three hundred and fifty years; not since the days when the much reviled Queen Mary, despite the protestations of a small clique amongst her courtiers, insisted on having the Offices of the Church celebrated within its precincts, has the historic building witnessed such a scene. And it must have been an impressive scene, one well calculated to cause thinking men to reflect over what had been and what is. The still and passive remains of Canada's foremost son are there, surrounded by the lighted tapers, and the Crucifix, the emblem of man's salvation, stands out in bold relief at the foot of the bier, as of yore. Nor is the impressiveness of the scene lessened by the history of that silent corpse when in life, which now lies there, cold and silent. Born and educated and living to man's estate, a member of the Methodist Church, Sir John Sparrow David Thompson was, by the grace of God, brought within the pale of Holy Church, thenceforth to be one of her most obedient and loving children, and to show forth in his pure life the beauties of his adopted Mother. Born and reared in not affluent circumstances, after many struggles he reached-at the comparatively young age of fifty years, that which statesmen, the majority of them under far more favorable circumstances of birth and surroundings - the highest position which it was in the power of his earthly sovereign to bestow. Alas! that the ink should scarce be dry after affixing his signature to that roll which bears those of so many of Britain's most distinguished sons, when the Sovereign of sovereigns called him away-let us hope and pray - to that reward which is so far, far above all earthly rewards.

An incident which has come to the knowledge of the writer will serve to show forth Sir John's lively faith in the doctrines and practices of his religion. It was shortly after he had joined the Government of Sir John Macdonald tions which use only moral suasion. in the Canadian House of Commons. He had to reply to no less a personage than another of Canada's foremost sonsthe Hon. Edward Blake-and the occasion was the celebrated debate on the "Riel question." Mr. Blake's fame as a lawyer and as an orator was already well established, while Sir John had yet to win his spurs in Canada's Parliament, and-as he afterwards said to a friend-he was naturally nervous and diffident as to his ability to cope with the famous Canadian leader. But his reliance was not in human resources: he looked to a higher power. Mr. Blake finished his speech on a Friday night and the House adjoined to the following Monday afternoon. Sir John knew that one of the elder of his children was a weekly communicant, and he wished he could obtain the prayers of that young innocent soul when appaoaching the Holy Table on the next Sunday morning; but it was too late to send a letter that would reach in time-for the family were then in Halifax - and such a request could scarcely be sent over the wires: he had but to wait and watch and pray. To his surprise, however, on the following Tuesday he received a letter from the child, saying that, having read in a Halifax paper on the Saturday morning that father was to reply to Mr. Blake on the Monday, the youthful writer was about to offer Holy Communion on the following morning for his success. What the measure of that success was is now a matter of history. From that hour Sir John's reputation was made: he stood forth both as a jurist and a debater the peer of any within the walls of parliament.

This is not the place, nor would it be

Conference, with especial reference to Zemp is a strict Catholic and is one of that Canadians of all classes and creeds utter a word of disapproval if the Quecable and steamship communication the leaders of the Catholic or Centrist and origins unite in saying that "a great Captain has fallen in Israel." We Catholics can only pray that God in His infinite mercy may be merciful to his soul.

> PROPOSED LEGISLATIVE RE-PRESSION OF INTOLER-ANCE IN QUEBEC.

A number of citizens of Montreal have signed a petition demanding legislative protection against leagues, alliances, and associations the objects of which are to attack the Catholic faith. or to deprive Catholics of their civil liberties under any pretext. While we fully coincide with the petitioners in their protest against such societies as the P. P. A., which would destroy the civil rights of Catholics, we cannot see any benefit to be derived from an agitation to legislate against those leagues or alliances which confine themselves to moral suasion methods for the conversion of Catho-

Canada is a country in which all are at liberty before the law to propagate their religious views as best they can, as long as they do not interfere with the rights of their fellow-citizens to do the same. Catholics and Protestants are, or should be, on an equality before the law, and any, legislation which would interfere with the liberty of each person to vindicate or propagate his religious views, according to the light which he has, would be invidious. If missionaries and other propagandists of Protestantism seek to convert Catholics to their belief, whether by preaching or private persuasion, we cannot conceive that they should be prevented by legislation from so doing. Catholics are just as free to use similar methods for propagation of the Catholic faith, and in the contest the most zealous, and those who can justify their zeal by the most solid arguments, must

win. In such a contest the Catholic Church has nothing to fear; and, in fact, in the Province of Quebec the Church has more than held her own for many years, without being favored by any special legislation. The Dominion census proves this beyond the possibil sty of doubt; for it shows that the percentage of Catholics to the whole population of the Province is constantly increasing. Possibly this arises chiefly from the fact that there is a larger migration of Protestants than of Catho lics from the Province, rather than from any balance of gains through conversions from one religion to the other; but we believe that it shows also that Catholics have nothing to fear from the most complete religious lib-

ertv. In regard to the P. P. A., which is founded upon the principle of intolerance, and which attacks the civil rights of Catholics, we recognize a difference from the religious organizaof citizens deserves to be visited with adequate penalties. But even in this case caution should be used that there be not even an appearance of legislative enactment against members of that society merely because they are Protestants.

A recent issue of the Philadelphia Catholic Times gives publicity to a clause in the constitutiou of Dakota, adopted October 1, 1889, dealing with any persons who maliciously interfere to prevent citizens from obtaining employment, or to deprive them of any employment in which they are engaged. The clause is as follows:

"Art. i, section 23. Every citizen of this State shall be free to obtain employment wherever possible, and any person, corporation, or agent thereof, maliciously interfering with or hindering in any way, any citizen from obtaining or enjoying employment already obtained from any other corporation or person, shall

be deemed guilty of a misdemeanor.' This provision in the constitution of a non-Catholic State is perfectly fair to all. It protects equally citizens of all creeds from such intolerance as the P. P. A. is guilty of; and as its purpose is to prevent such intolerance, it is not iuvidious in any way. We cannot see that such legislation as this could be condemned by any one. It contains no reference to religious belief, nor is any such reference even implied, but it appears to meet perfectly well the case when any body of sectaries, such as the P. P. A., endeavors to make religion a pretext either for the disqualification of any class of citizens from holding civil offices, or for endeavoring to deprive such of

There is no fear that Catholics in Quebec or elsewhere will attempt any a political leader. Suffice it to say against Protestantism, and we cannot more than renew its youth.

lawful employment.

bec Legislature would decree the penalties of misdemeanor against those who would employ such methods against Catholics-whether they style themselves champions of Protestantism. or by any other name. They are fomenters of discord, and deserve punishment; but the missionary societies and alliances for the propagation of Protestantism are not to be dealt with in the same way as long as they confine themselves to moral suasion and other methods within the natural bounds of civil law. If they go beyond the law in their manifestations of religious rancor they can be dealt with under the existing laws without special legislation directed against them.

THE TORONTO MUNICIPAL BOODLING.

The people of Toronto seem to be thoroughly aroused to the necessity of purifying their city council by the election of aldermen who can be trusted to administer the affairs of the city with honesty and ability. A mass meeting of citizens was held a few evenings ago at the Pavilion, at which the speakers generally pointed out that the present mode of securing a seat in the Council is by gaining the support of a sufficient number of lodges of various names which take an interest in politics and are supposed to control each a certain number of votes. It was pointed out that these Lodge influences are the sources of the corruption which has recently brought such disgrace upon the city. A writer in the Globe of the 10th inst. thus enumerates a few of the associations which now "put candidates through their facings:"

The Labor Union of United Workmen.
The Women's Christian Temperance Union.
The Taxpayers' Association.
The P. P. A.
The two rival Temperance Societies.
The Hibernian Brothers.
The Ministerial Association.
The Licensed Victuallers' Association.
The Salvation Army, etc. etc.

Concerning these influences the Globe's correspondent says:

"A man who gives his promise where he can secure the most votes, and who has ridden the various goats and knows the secret passwards of the ocieties can be easily elected, and he is the very man who will make the position valuable to himself when the occasion arises. This is one good reason why many good men keep out of the council.

The citizens at the Pavilion meeting appeared to realize the baneful effect of these influences, and it was their expressed conviction that these lodge influences must be thwarted if a reform is to be effected.

There are other lodges beside those mentioned by the correspondent of the Globe, which have placed more stress upon the religious fanaticism of candidates than upon their business tact and sense of justice, and we believe that some of the societies named are not deserving of the reproach which the writer in the Globe casts upon them. There is, however, no doubt that to the influence of the P. P. A., the Sons of England, the Orangemen and some similar organizations, much of the boodling which has been unearthed is train. It has not been shown, however, that the Hibernians, for example, have interfered as a society to secure the election of any candidates in particular, and much less of any of those who have been convicted of unlawful practices.

It has not been the custom of the Catholic electors of the city to seek to control the elections on a religious issue, and in justice to the Hibernians and other Catholic societies we deem it right to correct in this respect the remarks of the Globe's correspondent. If the fanaticism of some of the socalled ultra Protestant associations have brought about the present state of affairs it is but right the blame should rest upon the proper shoulders; but that is no reason why the reproach should be unjustly cast upon the innocent.

There will certainly be no reform in municipal management as long as the voters submit to be led by these associations and lodges which have hitherto wielded control in municipal, legislative and parliamentary contests in the city. It remains to be seen whether the electorate will be content to submit to such control in the future. If they do so they will deserve to suffer the consequences of their own acts, some of which have already fallen upon

REV. FATHER LAMBERT, the distinguished writer, has become editor of the New York Freeman's Journal. proper, to refer to Sir John's success as such movement as that of P. P. Aism In this new departure that paper will

FABULOUS STATISTICS.

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We have had occasion before now to dispute some of the statements made by Mr. John A. Ewan, the Globe's trave!lirg correspondent in the Province of Quebec. These statements were made in reference to the state of religion and the educational laws of that Province. We are willing to admit that Mr. Evan intends generally to be fair, and, viewing his letters as being written by a bicyclist who looks only at the outside of matters of which he hears, and measuring everything in accordance with his own standard of excellence, we are more surprised at his general willingness to deal fairly with the French-Canadians, than at the errors into which he sometimes falls when he adjudicates, upon the supposed superstitions of a Catholic people, or upon the presumed unfairness of Quebec treatment of the Protestant minority in the matter of education.

We have shown before now in our columns that the Protestant minority are generously treated under the school-laws of Quebec. There is no comparison between the readiness of the French Canadians to give every facility possible toward making the Protestant schools efficient, and the grudging way in which many municipalities in Ontario throw all the obstacles possible in the way of the operation of the Separate school laws. We have also shown that the prevalent faith in the power of St. Anne's intercession, at the shrine of Beaupre is founded upon indisputable facts, and is therefore no superstition. It is unnecessary for us to dwell further upon these matters here. But in last Saturday's Globe there appears a letter from Mr. Ewan, which he says is one of the final letters of his series, and in which he deals with the ecclesiasti cal, educational and social condition of Quebec. In this letter Mr. Ewan endeavors to deal fairly with certain fabulous statistics which have been published in regard to this matter.

It has been a favorite theme with some journals and writers to dwell upon the grievances under which the people of Quebec are burdened by the Church, and, as Mr. Ewan remarks, 'calculations have been made." generally by men not particularly well disposed toward the clergy, and I am inclined to think, from what evidence I am in possession of, that these calculations certainly do not err on the side of moderation.

From among these fabulous calculations Mr. Ewan selects one issued by Rev. A. B. Cruchet, of Montreal, in 1888. This has been frequently republished as a fair statement of the Church's enormous wealth in Quebec. Mr. Cruchet estimates that Quebec produces annually 93,840,000 bushels of grain valued at \$18,200,000, the tithe on which would be 3.753,000 bushels valued at \$700,000. The contributions of those who do not possess farms are set down at \$300,000. Free gifts, legacies, and charitable dona tions are put down at \$3,000,000, casual revenues from baptisms, marriages, funerals, masses, church sitattributable, and these societies have tings and religious entertainments at certainly dragged others in their \$2,000,000, and assessments for repairs and construction of churches. schools, cemeteries and priests' residences at \$2,000,000.

In this way it is made to appear that the annual tax levied for Church purposes on the people of Quebec amonts to \$8,000,000.

The Church property is by a similar stretch of imagination set down at \$61,210,000.

We must do Mr. Ewan the justice to say that he exposes the utter fallacy of these calculations-though necessarily there must be much left to guess-work in making an estimate of these matters. The cereal yield of Quebec is purely a matter of guess-work on the part of Mr. Cruchet, and no allowance is made for the grain grown by Protestants, who, while being 15 per cent. of the population, pay no tithes. Mr. Ewan estimates that the grain grown by Protestants is considerably greater than their proportion of the population. But there are no statistics by by which the actual grain crop can be estimated.

To estimate the value of the Churches, Mr. Cruchet assumes that each church is worth over \$40,000. This is a great exaggeration. The priests' houses are estimated to be worth each \$10,000-also a gross exaggeration, as the only very costly presbytery seen by Mr. Ewan during his trip was a handsome stone building at Gentilly, which had cost \$8,000: but I saw nothing approaching it elsewhere."

Eight hundred convents are set down

OUS STATISTICS.

exemplification during the last few

days. The innumerable testimonies

of respect and esteem which the people of all classes have given for the

departed statesman, the deep condol-ence and sympathy expressed by them

with his bereaved and stricken family,

the public funeral honors given his re-

mains in Imperial England and to be

riven them in this country, all prove

humanizing influences of free institu-

and religious liberty know how to re-

spect worth, to do justice to merit, to

value patriotism, to be grateful for public services faithfully and disinter-

estedly rendered, and how to admire

the man who by the faithful practices

of his religious duties maintains the

sovereignty of soul and conscience over the base and degrading passions

of fallen nature. Such a man was Sir John Thompson. May God have mercy

Saviour comfort, strengthen and up-

hold the bereaved family in its irre-

THE CHURCH AND LABOR.

Our Standpoint Reviewed for a Boston

Audience by a non-Catholic.

A report is given here of that por-

tion interesting to Catholics of the lecture delivered by Prof. John Gra-

ham Brooks of Harvard University,

the Roman Catholic and Protestant Churches with the Labor Question."

To avoid the charge of prejudice,

let me say at once that the Roman

Catholic Church appears at several

points to be doing more aggressive

so one can with impartial care study

and more telling work in the social question than the Protestant Church.

her theoretic position upon these ques

tions or the ample variety of success

ful practical experiments without sur-

For purpose of simplicity, I shall omit the splendid service of the famous

Bishop von Kettler, and consider the

efforts which, with increasing unity,

illustrate the spirit of the great ency-

chiefly in Belgium and France.

The Pope's famous letter upon labor is remarkable: (a) for the severity of

its attack upon the present industrial

order, (b) for its yet severer arraign-

ment of economic socialism in all its

forms, (c) for its attitude toward the

State and toward organized labor

There are economics and social issues

of the first importance dealt with, not

brought insight, prudence and cour-

Into the whole Catholic tradition, the

Encyclical has brought new definite-

Church thinks about the test questions

here be considered. It is the point

which shows us the method of the

Sharply, and with something of

haughtiness, the glove is thorown down to the socialists. So that the

question is henceforth closed, whether

one can be a socialist and at the same

"phrase in a mist," Christian socialist, will have to get a far more cautoius

The Pope has considered attacks upon

forms of private property dangerous to the State, the Church and to the fam-

ily, and with a certain stately elo-

uence he brings out the issues, mak-

ing plain the future policy of the

Church upon these threatening prob-

What remedies, then, are offered?

Wrongs even of desperate degree are freely admitted. "A yoke little

lighter than slavery, weighs down the

To measure fairly the significance of

the Catholic remedies it must be

clearly seen : (a) that our present wage

system (which socialism would displace

is accepted as if it were a practical final

ity; (b) that there is something essen-

tially sacred in the present forms of

private property; (c) that the present

form of the family is threatened as

with a great danger.

The whole method of the Catholic

healing of social unrest is to protect

the monogamic family in its perma-

nence and in its purity; to guard the

present legitimate forms (the interest,

rent and profit forms) of private prop

erty, and to distribute such property

in the widest possible way among the

skill or insight in recognizing the re-

None have shown greater

found quickly," says the Encyclical.

"A remedy must be found and

Even that

Church in meeting the social unrest.

down to the socialists.

and prudent defining.

time a good Catholic.

age to their solution

We are familiar with the command-

prise and admiration.

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at \$5,000 each, whereas there are only assent to the building of this church, about 250 in the Province. In regard to these convents it is to be

remarked that all are doing some special work. The religious in them are either school teachers, or are in charge of some work of mercy which has to be sustained-as hospitals, orphan asylums, or the like. These institutions are therefore no burden on the public, except inasmuch as the poor people supported in them are sustained by the charity of the public, as would be the case if there were no charitable institutions of the kind. But it is well known that these institutions support the poor much more cheaply and with more comfort to the inmates than could be afforded in any other way.

But let the actual value of churches in Quebec be set at what they may, Mr. Ewan points out that :

"No observant traveller Church accommodation is excessive. Quite the other way. The The churches are really not spacious enough for the worshippers. In the great majority of parishes nothing more is attempted than simply to provide a building that would not bring the worship of God into con-tempt. In many cases, the meagreness of everything comes dangerously close on this possibility."

Mr. Ewan then remarks that the population of the Dominion is 4,833. 239, whereas the Catholics of Quebec number 1,291,709, so that

"If Roman Catholic Quebec had a fourth of the churches she would only have her share, but she has not even a tenth of them. The Roman Catholics of the Dominion have one church for every 1,115 of their people. The Church of England one for every 386, the Methodists one for every 251, the Presbyterians one for every 428, and the Baptists one for every 240."

He draws from this the conclusion that

"It does not appear, therefore, that the Roman Catholics of the Domin ion are as heavily burdened for the support of their religion as the Protestant denominations.

Mr. Cruchet, in estimating the burder borne by Catholics, includes seminar ies, colleges, schools, hospitals and asylumns, all of which must be supported by the people of other Provinces as well as Quebec. It is, therefore, an absurdity to represent these institutions as being any special burden upon Catholics. They are, of course, a burden, where they exist, but a burden which must be endured, whether by Protestants or Catholics, and whether the population be rich or poor. Mr. Cruchet's statistics, which have been published for the purpose of showing the grievances under which Catholics suffer in supporting the Church in Quebec, are simply fabulous.

EDITORIAL NOTES.

WE hear that Mr. John Grant, a prominent merchant of Belleville, is an aspirant for the office of Sheriff of the County of Hastings. Mr. Grant is a man of sterling worth, and, besides, n a party standpoint, deserves recognition from the Government. It would give general satisfaction were he appointed to the position named.

As a means of educating the young to a sense of the evil of intemperance, the Belgian Government has ordered that in all schools a placard is to be displayed setting forth the physical evils to which those who are addicted to the use of intoxicants are subject. This action of the Catholic Government of Belgium resembles that of the Ontario Government, which has made it compulsory for the teachers of Public schools to instruct their pupils on the injurious effects of alcohol on the human

THE Montyon prize, which was established in 1782 by a generous Frenchman from whom the prize is named, was this year awarded to the Abbe Theure, pastor of Loigny, in the de-French Academy to some one distinguished for acts of courage, charity or filial devotion. When the prize is awarded one of the Academicians pronounces a eulogy on the recipient. The eulogy on this occasion was delivered by M. Halevy, who related that during the war of 1870 the devoted priest passed backwards and forwards on the field of battle under a hurricane of bullets, and by his intrepidity and courage saved the lives of more than five hundred French and German wounded soldiers who would have been crushed and mangled only for his coolness and courage in rescuing them from their perilous position. The Abbe also has erected a handsome memorial church in memory of the

and to its being attended by the Abbe Theure. The prize, which amounts to 2,500 francs, was unanimously awarded by the Academy to the heroic priest.

A REMARKABLE lecture on "Lourdes" was recently delivered in Paris by Dr. Baissaire, the head of the medical faculty of Lourdes, in reply to Emile Zola's misrepresentations of the miraculous cures which have taken place at that shrine. On the platform there were twelve persons who had been miraculously cured. The lecturer described each case in detail, and showed that the medical faculty of Lourdes had pronounced that the cures could not be explained by any natural causes. Zola's statements regarding such cases were absolutely frivolous. The novelist had not studied the nature of the Lourdes this Province can say that the miracles at all, and to Dr. Baissaire's certain knowledge Zola had simply listened to the narratives of cures effected without taking any notes, or paying any attention to the peculiarities of the cases of which he spoke in his book. The story of miraculous cures related to him simply went in at one ear and out at the other. The lecture was listened to with great attention by an audience of over one thousand persons, and all were thoroughly convinced of the reality of the Lourdes miracles. The Doctor spoke from personal knowledge of Zola's ignorance, for he had himself a twohour's interview with Zola, during He said : which the latter took no notes and paid no attention to the details told him.

THE LATE SIR JOHN THOMP-

From the Toronto Globe we learn that on Sunday evening last His Grace the Archbishop of Toronto preached an eloquent and earnest sermon on the successful life and honorable death of the late Premier, concluding as follows: "Let me ask your prayers for the repose of the soul of the late Sir John

Thompson, who died so suddenly and unexpectedly at the very foot of her Majesty's throne. His death has been a grievous loss to Canada, and has left a void in the public service of the country which few, if any, can be found to fill. Like most of God's best gifts he was not fully appreciated until he had left us. Sir John Thompson was a true man, a good and great man. By sheer force of character, by matchs ability, and by the purity and nobility of his life, he worked his way up, step by step, from an humble posi-tion in society until, by the time he had reached the meridian of his life, he occupied the proud position of Premier of this great Dominion. Other men attain to political power by selfish cun-ning, by base intrigue, by wicked appeals to religious prejudices and the blind passions of fanaticism. Sir John Thompson scorned such base and ig-noble methods. The country raised him to his proud position because recognized in him a true and noble man, a sterling patriot and a wise and able statesman, and it was not mistaken in its choice. With tireless devotion, intelligent zeal and consummate ability he labored in its ground as to private property and the cause, and by the great and important sacredness of vested interests. Only services he rendered it more than this single point of the Papal letter can amply repaid the confidence it reposed in him. One of the elements of his greatness was his fidelity and loyality o principle and conscience. After prayerful and patient study he became onvinced that the Catholic Roman Church was the one true Church of Christ, and at the risk of sundering the closest ties of friendship and at the peril of his worldly prospects and interests he had the courage to embrace it. In his search after truth he but followed the Protestant principle of private judgment, and yet for daring do so, for daring to do that which Manning and Newman and hosts of other brilliant, learned and good men had done before him, he was abused vilified and denounced with the rage of bigotry and the fury of fanatic-All this abuse he with the contempt of silence, and

as a rule the only answer he gave to his vilifiers was the manly pro-fession of his faith and the fervent practice of its duties. On one occasion only of late did he condescend to Theure, pastor of Loigny, in the de-partment of the Loire, France. This It was at a picnic held in Muskoka prize is annually awarded by the last summer, when speaking before friends and enemies he said that he scorned to account to any man for his religious convictions. Sir John Thompson would have been another Sir Thomas More had the times and occasion called for it. There are, however, periods when a democracy can be as cruel, unjust and tyrannica as an absolute despotic king. Even betimes in this country men of the religious minority, though not called on o shed their blood for their faith, have to make many a bitter sacrifice for it in feeling, in social relations and in worldly interests in consequence of the brutal attacks made upon them by unprincipled demagogues and unreasoning crowds. For men so situated the life and example of Sir John

lation between these forms of private property among the monogamic family. None have seen with greater Thompson teach lessons of fortitude, clearness the real danger to the family from such changes in property forms constancy and patience, and bid them hope that right and justice and fidelity as socialism, clearly thought out, deto conscience will in the long run pre vail over bigotry and intolerance mands.

masses.

Hence the whole system known as officers and men killed at the battle of After all, the great heart of the people patronage is receiving the well nigh it without making himself known, and Leigny. The Government gave its is sound and true, and though at times exclusive sanction of the Roman while he stood irresolute the moon,

it may be led astray it will eventually Church so far as external remedies are return "ad vias rectas" to the paths of concerned. rectitude, and beat in harmony and sympathy with what is good, noble and class for efficient social service.

true. Of this we have had a striking organizes elaborately the employers. exemplification during the last few Arbitration and conciliation, profit sharing, credit banks (especially of the Raiffeisen type), all forms of saving institutions, pensions for the older laborers, insurance against sickness and accidents, model tenements, trade unions composed of employers and employed in the same association - these are chief among the remedies upon which this Church is everywher hat men living under the benign and ting her seal. France and Belgium are filled with examples of patronage tions and enjoying the blessings of civil which for completeness, variety and excellence are well nigh unmatched

for successful achievement.

There is an organized propaganda both of theory and practice, of very imposing character. The Catholic Congresses (national and local) upon the has been beautifully depicted by Fra social question, are attended by the Angelico, under the title of "The leading business men, who work in harmony with the Church. The part played at these congresses by the really strong business man has no counter on his soul, and may the merciful part at the Protestant congresses

We have admirable opportunity. In a hundred years America will have four hundred millions of inhabitants Our work is to render that entire America Catholic." They have, above all, that grand

national virtue of will.
"Our motto," said one or other of

them, "is to dare and to do. Are we far enough from the functionary priest whom the State swaddles with protection from the restrictive laws which prevent the religious before a large sized audience at Parker Memorial hall, Boston, last week, on "The Present Struggle of orders from possessing property, the Vestry Boards from managing their own affairs, the clergy from recruiting itself freely?

Years ago I remember finding my self at the same table as Gambetta. was shortly after the war, and the leader of opportunism was talking of the programme which he would apply if ever he came into power.

"And the separation of the Church and State?" said one of the company We shall keep aloof from that, quickly replied he whom intimates at that time called "The Tiger." would have to give liberty to the Church and she would be too strong.

It is here that I well understand the significance of that word which has remained engraven in my memory as a young man. Gambetta, in mention ing it, was in the tradition of the Jacobin and Cesarin. That this powerful statesman, the only one which the revolution of 1870 produced, should ing influence of Cardinal Manning in English labor questions. To the labor-ing classes, it made him the real primate of England. We know the think thus and in very good faith, shows better than pages and pages how much can differ the translation in quality among us of Cardinal Gibbons and Archbishop Ireland. Yet the real work of this Church is in Europe, facts, in laws and in habits of that same word-democracy. A constitution is nothing except through the

people who execute it. Memory has similar whims. went one cold winter's day from Washington to Baltimore, where I was to see Cardinal Gibbons, it was the image of the ancient dictator of Tours which rose up before me, because of that phrase which had fallen from his elo quent lips, between two puffs of a very lark cigar, in the dining-room of a but by one who has small ground floor apartment in the Rue Linne. I asked myself what would have become of France if this orator of great impetus, so intelligent, so human above all, had made this ness and unity. Every priest may not know what the august head of the journey to America and had seen for himself what the Church still to day represents in the way of fecund force which divide men into Conservatives and of far spreading popular teaching when she is free.

ORIGINAL SANTA CLAUS

Was a Bishop of the Fourth Century

That delightful personage and pre siding genius of Christmas known and loved by countless genera tions of Christian children as Santa laus, was really the holy Bishop of the fourth century, St. Nicholas (or der Heilige Niklas) of Myra, in Asia Minor. It was to him that our own St. Nicholas of Tolentine, O. S. A., owed his name, and (as the latter's mother piously be lieved) his birth. "In Russia, Greece and throughout all Catholic Europe, says one of his biographers, "children are still taught to reverence the elder St. Nicholas, and to consider themselves as placed under his peculiar If they are good, docile and care. attentive to their studies, St. Nicholas, on the eve of his festival, will gracious ly fill ther cap or their stocking with dainties; while he has as certainly a rod in pickle for the idle and the un-

The ancient legend which has most closely identified St. Nicholas with this giver of good gifts in chim-ney corner to his little clients Christmas eve records that that while he was still a youth and dedicated to the service of God, the parents of St. Nicholas died of the plague in Panthera of Lycia, leaving him sole heir of their vast riches. He regarded himself, however, as merely the steward of God's mercies, and gave

argely to all who needed. Now, in that city there dwelt a certain nobleman, who had three daughers, and who from being rich became poor-so poor that there remained no means of obtaining food for his daughters. When Nicholas heard of this he thought it a shame that such a thing should happen in a Christian land. Therefore, one night when the maidens were asleep and their father alone sat watching and weeping, he took a handful of gold, and tying it up in a handkerchief, he repaired to the

dwelling of the poor man. He considered how he might bestow it without making himself known, and

Patronage organizes the well-to do in, and it fell at the feet of the father, who, when he found it, returned Nicholas provided a similar sum, and again he threw it in by night, and with it the nobleman married his second daughter. But he greatly desired to know who it was who came to his aid. Therefore, he determined to ing watch, and when the good saint came for the third time and prepared to

throw in the third portion he was discovered, for the nobleman seized him by the skirt of his robe and flung himself at his feet, saving : "O Nicholas, servant of God, why

seek to hide thyself?

And he kissed his feet and his hands. But Nicholas made him promise that he would tell no man. This episode Charity of St. Nicholas."-Our Lady of Good Counsel.

ALL THROUGH LIBERTY

Bishop Keane Thus Explained the Church's Growth to Paul Bourget.

At the commencement of this cen tuary, writes Paul Bourget in his "Outer Mer," now running in the New York Herald, the American Catholics numbered twenty five thousand. A for the cure of souls. The congregation to-day counts ten millions. have ninety Bishops, from eight to nine thousand priests. Their churches multiply as well as their seminaries They have founded, at the gates o Washington, a university which in sures their education in all the supremacies of the most modern sciences Bishop Keane governs it. This rector is also one of the great personalities of this high American clergy, with the vigorous features of the man of action, with taking voice, with gestures almost hard at moments, with flaming

"All that we have done," said he to me, "we have done through liberty. We have no connection with the State, and we are perfectly satisfied. We are paid by the congregation, and we like that - and foreseeing an objection "If they find that we are too severe," he added. 'and if they wish to make us feel it we bear it without trouble. We like that also-to be without luxury or epresentation. When I was Bishop of Richmond I had a very poor diocese. I inhabited two small rooms and I was happy. What we do not like is that the ministers of the Church should maintain the state of princes, that they Such vanities should form a nobility. are not becoming in the disciples of the Divine Master.'

These are the sentiments which best explain, without comment, why the clergy has conquered a position against which the intolerant efforts of fanatics such as the A. P. A. will be null. This is the name of an anti-Catholic league recently formed, and which calls itself the "American Protective Association." Those who compose it and who hate the Church with that strange hatred of the Masonic order too common in my country have well understood that it was necessary very ground of liberty. On this week to week commemorate before the point again they resemble the radicals eye of men the Sacrifice of Calvary. abroad. Their programme consists in representing Catholicism as incompatible with the real duties of the not be urged by sentimental sermons, American citizen. They recall the fact that the law of naturalization stern truths of real religion alor exacts the entire renunciation of all power to do that. In proportion as fidelity to a foreign sovereign.

Then they add: "Do not the Catholics proclaim themselves dependents of the Pope, who resides at Rome?"

Neither the dangerous equivocation

of this reason, which affects to con found the spiritual and the tempora world, nor the diffusion of thousands of false documents in which the vener ated names of the Archbishop of Baltimore and St. Paul figure at the foot of secret instructions, edited with the most skillful perfidy, nor the clever appeal to the antique hostility toward Popery, so vivid in the hearts of the descendants of the Puritans-no manœuvre, in fact, has been able to prevail against the evident civic energy shown by that episcopacy so truly living. Not one of those prelates has let an occasion pass of serving the people, of proving himself a man of his own time and of his own country. When the association of the Knights of Labor were menaced in Rome, Carlinal Gibbons and Archbishop Ireland did not hestitate to go abroad and defend it. When the organizers of the exhibition had the idea of opening in Chicago that Congress of Religions which, in spite of insufficiencies and charlatanisms of detail, will remain one of the most noble symbols of our times, the same Cardinal Gibbons contented to open it with solemn prayers. Under all circumstances the hearts

of those Archbishops beat in unison with the heart of the country. They have no great merit in it. A Constinuous terror to the country of the tution which allows them to practice their faith without any hindrance, to associate and hold property without any control, to found institutions and to assure the recruiting of their clergy without hindrance, what can they ask further? And with what enthusiasm would not the clergy of France accept the suppression of the concordat and

coming from behind a cloud, showed bishops, in these priests, with the same him a window open. So he threw it intensity. They have first of all the in. and it fell at the feet of the father, realism, the real and positive grasp of Read those two volumes wherein thanks, and with it portioned his cardinal Gibbons has collected for his eldest daughter. A second time compatriots the Catholic dogma, and in compatriots the Catholic dogma, and in particular the pages in relation to divorce. They have in them the hardy vigor of hope and the enormous amplitude of the scheme. Listen to Listen to the Archbishop of St. Paul exclaim-

Here, then, organized with great power and intelligence by the Cathoics, is the method of patronage. strictly the aristocratic method-aristocratic in the sense that the impulse and control are from above downward. It is fair to say that the co-operation of labor groups is widely enlisted and much responsibility thrown upon them, yet is the Catholic method aristocratic in origin and purpose. The control is from above. It is, therefore, strong, direct, and, as compared to the Protest ant, free from vacillation

A BROAD-MINDED MINISTER.

A conference of Episcopalian minis ters, held recently in Boston, furnished an excellent illustration of the discordant elements which go to make up that There were men of narrow and intolerant views, and others, evidently men of holy life and honest purpose who rose almost to the heights of Cathlic faith. One of these latter was the Rev. W. B. Hale, whose writings in Bishop and about thirty priests sufficed the Forum have lately attracted much attention. Among other good things Mr. Hale said :

"The programme advocated by those who have addressed the congress is that the Church should cease to devote herself exclusively to the Gospel, and open libraries, gymnasiums and music-rooms. It is even said that this is the Gospel, and that a Church has not attained its definition till it has these adjuncts. I have no theological prickbats for the ministers who look down from the dizzy heights of their superiority with some contempt men who find sufficient exercise for their lesser ability in preaching, visit ing the sick, and administering the sacraments; but against them I protest that the Church is something with an immediate, particular and definite office; that it is an institution which a description of the varied work in which they are engaged simply does not

define. "This century is talking a good deal of solemn nonsense about itself. With its new woman and its new philanthropy and its new theology, it thinks it wants a fin-de-siecle Church It is a wonderful age, but there is something more wonderful far-the Holy Catholic Church, whose life spans the ages, and is the marvel of them

"Let the zeal and ingenuity now given to the invention of attractions be devoted to the spreading of the story of Jesus and His love. Let vulgarity and sensationalism be put away; let the sermon of the Church's prophets ring with the call to Christian warfare, -with the proclamation of the gospel of faith, righteousness and judgment to come. Let the hearts of her people, gathered before the Cross. burn again with the fervor of devotion to the Crucified Saviour. Let her priests feel again that their highest to attack it in the United States on the duty is to stand at her altars, and from week to week commemorate before the

> Nobly said. Mr. Hale! The Christian life is a warfare to which men can stern truths of real religion alone have these truths, its power over heart and ife is minimized. There are others than Episcopalians who are sometimes tempted to feed their people upon bonoons instead of strong meats. - Ave

At Christmas in the Morning

At Christmas in the morning The little birds do sing. he little on.
And "oh!" they say,
"The happy day
"The happy day
ha winter's 1

That comes to tell of spring : For broke is now the winter's night, The earth is turning to the light, 'Tis Christmas morning!"

At Christmas in the morning The little children wake; And loud they call: "Now joy to all For Christ the Babe's dear sake re's nought to fret, there's nought to fear, sweetest day of all the year,— This sweetest day of all the y 'Tis Christmas morning

At Christmas in the morning At Uristmas in the morning
The heavy-hearted rise
And cry: "I wis
An angel's kiss
Hath rested on our eyes!
Some joy hath snapped our grief is twain;
The dawn of hope doth shine again,—
'I's Christmas morning."
—MARY ELIZABETH BLAKE in Boston
Pilot.

America's Conversion.

With a million dollars a year collected for a "Spread the Truth Fund" by means of a ten cent contribution from every Catholic in the United States and spent in circulating Church literature, a revolution in public opinion could be effected in a decade and an impetus given to the conversion of the American people that would never stop until it had done its work completely.—Catholic Review.

THE Merchant's Bank of Canada has arranged for the receiving and trans-mission of subscriptions to the fund proposed to be raised for the family of

and strictly American.

The features which distinguish this strong race, and which I noticed in relation to society, as also to affairs, are to be found again in these Arch.

Kingston Business College is so largely and widely attended this year that the usual Christmas holidays will not be given. The Kingston papers say there are students from Labrador in the east, Chiergo in the west, as well as from all parts of Canada and some the States.

THE ROMAN SUPREMACY.

The Greek Church Testifies to it.

Now that religious minds everywhere are so deeply concerning them-selves with the question of the re-union of Christendom, and that definite and practical steps have lately been taken by Pope Leo XIII. towards the re-un-ion of the Schismatical Churches of the East with the See of Peter, the appended copious extracts from the Very Rev. Augustine F. Hewit's article in the American Catholic Quarterly, "The American Catholic Quarterly, "The testimony of the Greek Church to Roman Supremacy," will be read with peculiar interest :

That St. Peter established the Holy See in Rome, and transmitted his supremacy to his successors in that See, There are, indeed, some respectable authors who do not admit that St. Peter bound the supreme pontificate to the Roman episcopate in an irrevocable manner, by a divine commandment. We are firmly convinced that he did so, and that no Œcumenical Council or Pope has power to deprive the Roman Church of its prerogatives as the Holy Apostolic See of Peter. In point of fact, the Roman Pontiff has always had the primacy by virtue of the succession to St. Peter, the first Bishop of Rome. There cannot be a higher or more dignified title than

The moral impossibility of exercis ing a minute jurisdiction over the vast territories of the empire made it not only convenient but even necessary that the Pope should delegate a great portion of his supreme and universal power and authority to the superior metropolitans, and especially to the patriarchs of the East reserving only the greatest and most important causes especially such as related to the patriarchs themselves, to his own court.

The Pope exercised the superior met ropolitan jurisdiction, immediately in his own person in Italy, and in the missionary provinces created by Bishops sent forth from Rome, some created by what after the same manner that William II. is King of Prussia and Emperor of Germany, there being also in the empire kings of Bavaria, Saxony and Wurtemberg, and several reign ing dukes; so the Pope was a patri arch and also a universal primate, having several other patriarchs under his supreme authority. At last one of these patriarchs, the Bishop of Con-stantinople, caused all the Eastern provinces to coalesce into one great corporation, styled himself Œcumenical Patriarch, and finally threw off all allegiance to the Pope, abjuring all communion with Western Christendom and setting up a schismatical, pseudo orthodox Church as a rival to the true Church in communion with the Apostolic See of St. Peter. It is in this way that the terms "Greek Church" and "Roman Church" came into general use as the designations of the two great communions, separated from each other; the one by renunciation of the Roman Supremacy in consoquence of the revolt of the Bishop of the chief See of the old Greek Empire, the other by steadfast loyalty to the Bishop of Old Rome and stability upon original foundation on which

These designations can be used in a Catholic sense, yet they easily lend themselves to un Catholic usage. "Ecclesia" denotes any Christian congregation, or temple of Christian wor stepanon, or temple of Christian workship. The English word "Church" and the Gernan "Kirchie" signifies, etymologically, "The house or household of the Lord," which is equivalent the Greek and Latin "Ecclesia. In their highest sense, these terms signify the "One Holy, Catholic and Apostolic Church" of the creed, that universal society which Christ founded. But they are also used to denote larger and smaller divisions of the Universal the material temple in which the faithful assemble. We can speak of the Roman Church, meaning the Diocese of Rome, of the Church of Alexandria, Antioch or Jerusalem, of the African, Gallican or American Church, of cathedral and parish churches It is even customary to give the same name to societies and temples which are sectarian.

Christ built the Church, the Rock of

This kind of language easily lends itself, however, to the service of totally un-Catholic ideas, and is in the highest degree ambiguous, especially when the Greek Church is put in opposition to the Roman Catholic Church, or even called the Greek Catholic Church in opposition to the Roman Catholic Church, the idea is conveyed to the minds of non-Catholics, that the so called Greek Church is a society, independent and complete in its ecclesiastical organization, and standing upon its own legitimate foundation, just as the Roman empire, the German empire, and the Republic of the United States are each fully constituted and independent nations. A certain sec tion of Episcopalians place what they are pleased to call the Anglican Church on the same level, in accordance with their theory of a Catholic Church divided into three great branches. Evidently all such conceptions are based on an idea which denies or ignores the true doctrine of Catholic unity. It is the idea of union by the aggregation of Bishoprics according to ecclesiastical law, into patriarchal, quasi-patriarchial or national corporations, or into alliances among such bodies, all of which are political or purely voluntary constructions built on the foundation of the Episcopal hierarchy. All other Protestants go further, and reduce the "historic human development, while many of Bishop of Rome.

creed and the inspiration of the Scriptures.

The Catholic Church is Roman in the sense that the See of Rome is her centre of unity, and its Bishop her supreme head; but the Church is not Italian, Latin, Greek, Oriental or Western, because it is Ecumenical. It is more correct to speak of the Greek rite than of the Greek Church, and of the Latin rite than of the Latin Church

Besides those provisions of the Catholic Church which use the Latin rite, whose Vulgate version of the Bible and whose liturgy are in the Latin language, there are other provinces in the Greek language, and their liturgy also Greek.

There are other Oriental rites also, and other liturgies, Syrian, Arabic

and Sclavonian.

There are eighty-six Bishops of these Oriential rites in communion with the Holy See. The great majority of the Oriential Bishops, however, are in schism, and some of them in heresy as All those who are in communion with the schismatical patriarch of Constantinople make up with what is commonly called the "Greek Church" of the modern period, i. e., of the past eight centuries. When the Greek Church of the first ten centuries is spoken of, all the provinces using the Greek language are intended and under the more general demonination of the Eastern Church, all the other provinces of the great Oriental world are included. Since the great religious revolt of

the sixteenth century, all Protestants, and especially the Episcopalians, have been disposed to fall back on the schismatical Greek Church for encouragement. The ancient bishoprics, pos sessing an unbroken external succes sion from apostolic and primitive times, a faith of acknowledged orthodoxy, a priesthood of acknowledged validity, the ancient liturgies and rites, with many millions of subjects, and disown ing allegiance to the Roman See, appeared to give a powerful backing to the Western revolt. Many efforts were made to secure the sympathy and support of the Eastern Bishops, but in vain. In modern times, these efforts have been renewed by the Episcopalians of England and America, with equal ill What success has been at tained in gaining some recognition and alliance from Eastern Bishops by Protestant missionaries, has been among those sects which are not in commun ion with the so-called Orthodox Church

of the East. At the Parliament of Religions Dr. Schaff presented a paper on Church Unity, which brought into the foreground the idea of Catholicism existing in two great divisions—the Roman and the Greek. In his plan of reunion, the first and most important step is the reconcilation of these two great hierarchies.

"First of all, the two great divisions of Catholicism should come to an agree ment among themselves on the dis puted questions about the eternal procession of the Holy Spirit, and the authority of the Bishop of Rome. On both points, the Greek Church is supported by the testimony of antiquity. and could not yield without stultifying her whole history. Will Rome ever make concessions to history? We hope that she will.'

Here is the Protestant contention distinctly stated. The Greek Church s regarded as a great historical monument, testifying to the ancient episcopal hierarchy in the Church, as constituted without any Papal supremacy. Whether this hierarchy of co-equal Bishops, confederated by purely ecclesiastical law, was or was not of Apostolic or divine institution, is a matter of dispute among Protestants. They are all glad, however, to range them selves behind the Greeks in the contention against Papal supremacy, and Dr. Schaff is a spokesman for the whole of them, from the highest churchmen to the lowest latitudinarians, with some exceptions of men who know history too well to fall into the pit which Dr. Schaff has digged for the unwary.

The doctrinal question dropped. First, because, if the claim to supremacy and infallibility be justified, the accusation of error in faith against the Roman Church is absurd. And, second, because the perfect agreement of the Latin and Greek Doctors on the article of the Procession was proved at Florence.

The one question at issue is the supremacy, and we come now to the particular topic of this article, viz., The Testimony of the Greek Church to the Roman Supremacy." So far is it from being true that the revolt of Constantinople is justified by the testimony of antiquity and the whole past history of the Greek Church, that the great mass of evidence for the Apostolic origin of the Roman See of Peter comes from the East. The Eastern Patriarchs, the Eastern Councils, the Greek Fathers and historians, are the principal witnesses, not only to the primacy of honor, but also to the supreme authority and jurisdiction of the Bishop of Rome from the first to the eleventh century. Ever since the middle of the eleventh century, when Michael Cerularius was excommunicated, the Greek Church has continued to be a witness to the Papal suprem-For it maintains the authority of the first seven councils, of the Greek Fathers, the liturgies, with all their testimonies to Catholic doctrine and polity; it was represented at Lyons and Florence, and its prelates, even in that primacy among the patriarchs has episcopate" to the same category of always rightfully belonged to the

recognition of the primacy throughout the East, is an irrefragable proof that it was derived from the Apostolic principate of St. Peter; that this origin was universally acknowledged from the beginning; that it was understood to imply a true supremacy residing in the successors of St. Peter, ex jure divino, and not merely ex jure ecclesiastico

Christianity was of Eastern origin, and was transplanted into the West. Roman Christianity began in the Jewish colony, and in the popular estimation was identified with Judaism, and therefore regarded as a foreign The Gentile religion. early Christianity was chiefly Greek. In a certain sense, we may say, that the Greek Church of the first and second centuries was the Catholic Church. The Bible of Christians was the Greek version; the Scriptures of the New Testament were written during the last half of the first century in Greek, with the exception of the Gospel of St. Matthew, which was speedily translated into Greek; the first liturgy of the Roman Church was Greek and St. Clement of Rome wrote in Greek. Latinity did not begin to supersede the Grecian element in the cal Church of the Romans, but in Africa, the country of Tertullian, St. Cyprian, the later of St. Augustine. The transfer of the centre of Chris

tianity from the East to Rome is, therean extraordinary historical phenomenon which demands an explanation. There must have been a sufficient reason and an efficient cause for the primacy universally conceded to the Church and the Bishop of Rome. Those who deny that St. Peter, as the Supreme Head of the Church, estab-lished in Rome the metropolis of the universal Church and bequeathed his supremacy to his successors in that must account for the Roman primacy as the outgrowth of circumstances, of ecclesiastical devolopment institutions and laws, as the result of a continuous and successful effort of the Bishops of Rome to extend and increase their power and to sustain their claim to a primacy by divine right, derived from St. Peter.

For some, the first transformation of polity was a change from the purely congregational to the presbytery form out of which arose the episcopal order, which was further modified by the development of metropolitan, patriarchal and papal systems. Others, again, ascribe the institution of the episco pate to the Apostles, and the very highest churchmen, with the Greeks, regard the confederation of Bishops under metropolitans, primates, patri archs, and even an honorary preced ence and primacy of the Bishop of Rome, as a legitimate ecclesiastical development of the hierarchical order. Not only so, but many Protestants, in the strict sense, consider the Papacy as a most useful and even necessar human institution for the whole period of the eight centuries following the epoch of the first council of Nicea. All are agreed that the episcopal hierarchy was universally organized before the end of the third century. The ques-tion is, therefore, reduced to this for all who maintain the purely human rise and progress of Roman supremacy; what were the causes of this concentration of power and authority in the Roman Church? what were the circum stances which enabled the Roman Pontiffs to assert and exercise success fully their claim to universal suprem acy? They may all be reduced to this: that Rome was the capital city and centre of the Roman Empire. This the Christian community in Rome gave to the chiefs and rulers the means of an abundant and wide - spreading charity which endeared them to Chris ans everywhere, who were the recipients of their bounty. The unwaver-ing orthodoxy of the Roman Church made it a principal bulwark of the Cath olic faith against heresies, and the in cessant stream of evangelists who went forth to convert the heathen peoples of the imperial colonies brought these missionary churches into close and filial relations with their Mother Church. Once admitting that the entire hierarch ical order in the Catholic Church arose and was formed gradually by a process of development from more simple elements, it may appear probable that Rome might have become through the operation of causes above enumerated, a patriarchal See, with an honorary precedence over Alexan

dria and Antioch. As a patriarch merely, and the first in dignity of the patriarchs, the Bishop of Rome could never have acquired and exercised those rights over Alexandria, Antioch and, afterwards Constantinople, as well as over all the other Eastern provinces, which metropolitans possessed over their suffragan Sees. All these rights were prerogatives of a universal primacy, which was a supremacy of authority and jurisdiction, from which all priv ileges of metropolitans of every grade were derived and was itself of apostolic origin.

The fact that the pre eminence of episcopal Sees generally corresponded political pre-eminence cities in which they were placed does not prove that the importance of the city was the cause of the dignity of It proves only wisdom of the Apostles and their suc-cessors in selecting those local points and centres which were the most fit and suitable for the radiation of Christheir present state of schism, admit tian influences into their surrounding spheres. Rome was the centre of the world, and, therefore, it was the best

Antioch the third city in the empire, and, therefore, they were the most suitable seats for the two churches which shared with Rome, in a subordinate sense, the dignity of being Petrine Sees, which raised them far above all other metropolitan centres. In like manner the other quasi-patriarchal, primatial and metropolitan were generally located in cities which had a relative political pre-eminence, and the same policy has been adhered to down to the present day. Still, these pre-eminent rights of certain episcopal Sees were founded on ecclesiastical law; they remained intact when the respective cities lost their pre-eminence, and there have been notable exceptions to the general rule. London, Paris, Madrid, Brussels and Vienna have never been the seats of primacies. In the United States, Baltimore takes the precedence of New York and Philadelphia. In ancient times whenever a Bishop claimed promotion in the hierarchy because his episcopal city had obtained a higher political dignity the claim was resisted, and the fact that a See was apostolic gave it a greater lustre than any which could be ascribed to

No Bishop ever claimed to possess

any other cause.

authority over other Bishops, jure divino, except the Bishop of Rome. the episcopate, all bishops were jure divino equal, and the primacy of the successor of St. Peter was a superiority of a higher order not given by episcopal consecration, nor by lawful appoint ment to his bishopric, considered as a merely human and ecclesiastical conveyance of episcopal mission and jurisdiction; but by an immediate de-legation from Jesus Christ, which He had promised to confer always on the subject lawfully selected and presented to Him as the successor to St. Peter in his Roman episcopate. By apostolic ordinance, the lawful election to the episcopal chair of St. Peter in the Roman Church carried with it the inheritance of the special promises made to St. Peter as the Prince of the Apostles. The Catholic hierarcy being thus established by the divine and unchangeable law of Christ upon the foundation of the primacy and the episcopate, it was left to this hierarchy e., to St. Peter and his colleagues to the successors of St. Peter in the primacy and the successors of the Apostles in the episcopate to complete he organization of the Church by eccle siastical law, to give a constitution to the confederation of Bishops and Churches, by which they should be united in provinces, should assemble in councils, and be subordinated to pre-siding Bishops, holding in their respect ive circles a place of primacy, in inferior degree similar to that of the Pope in the universal Church. Manifestly, it was impossible, especially during times of persecution, that St Peter and his successors should exercise throughout the whole Church

personally and immediately all the power vested in the primacy. It was universally recognized that the Bishops of the greater Sees did not possess any authority over their suffragans ex jure divino, but only ex jure ecclesiastico. Those who admit no higher right in the Bishop of Rome, and who maintain that his universal primacy only grew up gradually after a longe lapse of time, must therefore ascribe its cause to the imperial supremacy of Rome and to the ambition of the Roman Pontiffs. who availed themselves of their advantageous position to increase and extend their pre-eminence in hierarchy. But this theory is historically and local primacy, even of patriarchs. over ruled the authority of all the greater prelates, and of councils. It was a true supremacy. The Greek Church would never have submitted to such a supremacy as a merely ecclesiastical institution, and as a sequel of the political supremacy of Rome.

The ambition of the Popes furnishes no sufficient reason for the fact that their supremacy was acknowledged and submitted to throughout the East, to say nothing of the West. There is as much reason for ascribing ambition to the Patriarchs of Alexandria and Antioch, and other great prelates as to the Popes. Rival ambitions would counteract each other. From the fourth century onward, there were certainly some ambitious prelates at Construinch and appreciate and appreciat Constantinople, supported by still more ambitious emperors, who aspired at spiritual as well as civil dominion. and were jealous of Roman supremacy Nevertheless, Constantinople, although rebelling at intervals, submitted to the Roman supremacy, until the middle of the eleventh century, and twice afterwards renewed its viz., at Lyons and at Florence. A pre eminence founded merely ecclesiastical law could not have been preserved and extended by the ambition and usurpation of Roman Pon tiffs, into a supremacy, without any imperial power to support it.

A purely ecclesiastical primacy of the Roman Church would have had no secure ground to stand on against the combined ambition of Byzantine pre-lates and emperors. Much less could an ambitious usurpation of authority have had any chance of success.

But it was not a rival ambition of exalting the new Rome alone, which placed an obstacle in the way of exalting and extending the supremacy of the Old Rome. Higher motives impelled the great prelates of the East and also of the West to resist all exercise of authority by the Roman Pontiff which they regarded as an abuse or a usurpation, and to defend everything human development, while many of Bishop of Rome.

them, in like manner, discard the The historical fact of the universal ity. Alexandria was the second and right. In the first half of the second

century St. Polycarp steadily though amicably withstood the effort to bring the churches of Asia Minor into conformity with the Paschal Rite of the Roman Church, and a half century later, Polycrates of Ephesus obstinately and not so amicably renewed the con-test with Pope Victor. In the middle of the third century occurred the fam-ous conflict between St. Cyprian, St. Firmilian and the African Bishops on the one side, and Pope St. Stephen on the other, concerning heretical baptism. Every century has a record in its history of contentions between the Papacy and some portion of the Episcopate. The Holy See has always been victorious, and although schisms and heresies have separated multitudes of the faithful, and many priests and Bishops from her communion, the unity of the Catholic Church in loyal allegiance to its Head has been ever more and more consolidated, and has never before been so perfect as it is at the present mement This is a wonderful and a unique

phenomenon. It cannot be explained by merely natural causes, or by the methods in which the rise and progress of great political empires are explained according to the principles of the history of philosophy. Even dur-ing the period of the greatest temporal glory of the Papacy, the dominion of the Pope in the political order was only accidently and indirectly temporal, but essentially and principally spiritual. During those early ages which elapsed before the formation of western Christendom, the Roman supremacy was purely spiritual, a power in the intellectual and moral order, over the minds and consciences of Christian rulers in the Church and State, and of the Christian people What was the sufficient reason, the vital principle, the active force of this spiritual power? If its supernatural character and divine origin be denied, some adequate natural cause, and some human origin historically verifiable must be assigned. Rome subdued the East by arms and policy. But the supremacy in arts remained with the conquered Greeks. They retained the intellectual superiority, and were the masters of their conquerors in philoso phy, literature and the fine arts. It was not as the seat and centre of

philosophy, theology, sacred science and intellectual superiority that the Roman Church was pre-eminent in that ancient Christendom, and sent forth that attractive power which caused all the other churches to obey the law of gravitation which retained them in their orbits of revolution, like planet ary spheres circling round their sun Rome was not a successful competito in the schools with Alexandria and Antioch. She was the mother and mistress of Churches, a tribunal, judg ing and not disputing, in controversies of faith. Her standard and rule was the apostolic tradition, and not any philosophical or theological criterion derived from science and reasoning Her authority was acknowledged, her decisions were submitted to, and those who resisted were eventually demned by the universal Church Rome triumphed over patriarchs, emperors, councils and all hostile powers. There were schisms and herpowers. esies of very threatening aspects; but they were either extinguished or driven to take the form of sects, con demned and excluded from Catholic communion. There was a chronic reluctance in the Eastern prelates to render a full and hearty the Papal authority. But this very fact is an evidence that the authority existed, was exercised and was contin fact gave to the Bishop of Rome the of the Popes in the entire Catholic ence, even from the emulons and fluence. Again, the great wealth of Church was altogether superior to any recalcitrant patriarchs of Constanti nople, and from the emperors who usurp ecclesiastical and spiritual authority.

> Dr. Schaff's assertion that the whole past history of the Greek Church sustains the claim of the modern group of sects who are classed together under that denomination, to autonomy and independence, and is a testimony against Roman supremacy, is abso lutely false. The precise contrary is the truth. The exercise of that supreme authority and power by the Popes which surpasses all pre-emi-nence of metropolitans and patriarchs, was for centuries chiefly in the East. The great mass of testimony to the Roman supremacy during the first eight centuries is furnished by the Eastern Church. Eastern Councils. Greek doctors and fathers, Eastern prelates and emperors, Greek historians, the records of the dealings of Popes with orthodox and heretical or schismatical Bishops and civil rulers



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OUR BOYS AND GIRLS.

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Christmas Sorrow. Without the door let sorrow lie And it for cold it hap to die, We'll bury it in a Christmas pie, And evermore be merry!

LULU'S DREAM.

BY PAUL STONE.

It was the night before Christmas, and the snow that had fallen so steadily all day had ceased at evening. The earth was robed in white. The trees. the tall mountains, and even the church steeples in the distance, ap-peared perfectly white.

The stars were shining forth in all their cold steady brightness, and the clouds that had been floating over-head all day in thick, handsome masses, seemed weary of traveling, and to the eye were motionless. There was a great calm and beauty all over

The streets were crowded with all classes of people, hurrying to their homes, hastening with glad hearts and presents for the little ones, for who will not admit that Christmas is particularly the children's time?

In the crowd, one very sad but in teresting face, attracted our attention. Oh! there was such a strength of character, such a beautiful look of resignation about it, and so much tenderness and thought in the expression. It was that of a woman about thirty-five. She was hurrying to a grand mansion up town in New York.

City.
While she is going there, we will tell our little friends something of her history.

Mrs. Barton was married when young to a sea-captain, who had accumulated a comfortable sum of money, and who made her an excellent husband. Two children were given to the couple, and for five years life was as pleasant in the Barton household, as in the palace of a king.
One stormy day in March in the year

1870, Captain Barton went to sea in his handsome vessel "Ocean Lion." Two months after, some bedding and furniture bearing the name of this ship were picken up off the coast of

Undoubtedly, the crew had been lost in a storm, and thus Mrs. Barton was left a widow, with her two little girls, too young to feel their loss, but not too young to wonder why mamma always wore that faded black dress and why she wept so much in the silent twilight. The children often tried to kiss the hot tears away, but all the love of their affectionate little hearts could not remove from their mother's life its one great sorrow.

After two years Captain Barton's money passed away from the little The children had been very ill : the widow too delicate to work for them, and the doctor and landlord had to be paid, and food and clothing

bought At length there was not a penny in the house, nor a mouthful of food. The poor mother, foot sore and weary, had after making the most desperate efforts, been engaged by a wealthy lady to do some sewing, and it was on this Christmas Eve we meet her taking home the garments she had

been making. She enters the richly furnished sitting-room, and while waiting for Mrs. Stevens the rich banker's wife, she hears the gentle breathing of children and sees in the adjoining room two little girls, pale and beautiful as the moonlight which is streaming in upon them. They are sleeping, but in their tiny arms a loving mother has placed all kinds of toys. The crib is weighed down with presents. When a happy Christmas. For a short time

meet them ! As the widow gazed on this scene her eyes filled with tears when she thought of her own precious darlings with not a mouthful to give them. If they were awake they were hungry; if asleep in their wretched little bed, their tiny arms were clasped around each other, not around a handsome doll or woolly sheep. Poor innocents, little they knew what their mother was suf-

fering! At length Mrs. Stevens sweeps into the room and gives Mrs. Barton simply what she has earned, nothing more and the poor woman hurries home to the miserable tenement, for every cent she has must be paid for her rent.

On her return she finds Mabel sitting by her sister's bedside, watching the sleeping child with her old broken doll beside her. This child, although in a poor bed and in rags, seems to be smiling, and the pale face is beautiful not because of its features, but its expression, which after all is the great beauty of the soul.

The child rouses herself and says "Oh, mamma, I have had such a lovely dream. Oh! it is true, and will be to morrow. My Papa, good old Popsey who used to pull my curls, is coming home. Oh! I saw the 'Ocean Lion' out on the sea, and she looked just like when we went to bid him

Mrs. Barton was overcome at what the child said, but softly whispered:

'Lulu, tell me your dream. "Mamma," she began, "I was asleen with my doll Fanny, and a beautiful angel came to me. He was just like the pictures, only nicer, all silver and light. Oh, such a bright light that it almost hurt my eyes to watch him. I heard some one call, 'Lulu, my little Lulu!' Oh! it was such a sweet voice. I was awful afraid when I saw it was the angel speaking, for he was right up over the head of my bed. I

answered: "'Yes, I am little Lulu Barton." "Then he smiled and said:

" 'Don't you think I know you, Lulu? Why, I have been with you more than mamma or sister Mabel. I am your Guardian Angel and am always with you, because you belong to the Great King Whom I serve. He loves little children and has told me to give His young friends just what they need and want the most, because it is Christmas, and above all feasts, this is especially

His.'
"After the angel had been talking a while I was not so afraid, and I said:

"'Oh, angel, if you really belong to that Great King of yours, couldn't you give me back my papa? He went away in 'Ocean Lion,' but mamma, when she cries, says he will never, never come back. Oh, when he was here we lived in a nice cottage and had dolls and turkey on Christmas, now we don't have them any more. Angel, can't you send home Popsey, the dear old fellow? If your King loves little children so much, why can't He do what Lulu Barton wants?'

"When I said King, he made great bow way down to the floor, and then he said:

"'My child, your papa is not dead. in my Home there is a great large book, and it are written the names of all those who die. Your father's name is not yet in it. He lives, is coming home and will be with you this very

"Before I could thank the angel he had gone, and when I opened my eyes, you and Mabel were here, noonly you body else.

The next day was Christmas, and Mrs. Barton hastened to Mass to adore the new-born Babe and thank Him that she was poor because it was His will, and praise Him for His goodness, because even the needy and afflicted have blessings, and the greatest one of these is their simple, confiding faith.

After she had been a few hours home

from church a stranger knocked at her door. He was a well-built man, just in the prime of life. His hair was long and gray, but it was not gray from years, because the face beneath it was young and anxious looking. His eyes were dark and although he wore glasses, were too penetrating and brilliant to pass unnoticed. The face was trong and bronzed from exposure to the sun, but perhaps the bronze added to its warm beauty. At first Mrs. Bar-ton was embarrassed, and wondered what this portly, handsome man could want with her and the little girls.

The stranger gazed at her intently, and as he did not speak she grew scar let under his keen glance. One mo ment more, and he had clasped her to his breast. He said:

nis breast. He said:
"My wife, my children, do you not
know your poor father! I have
changed — I have gone through so
much, but I am no other than your husband.'

At these words the woman almost swooned from excitement and joy The two little girls clung so violently to the sailor's blue coat that they did not see the handsome, stately dolls or bon bon boxes peeping out from the pockets.

Suddenly Lulu said: "My dream, my dream! I knew

that silver angel would bring you back, and where is 'Ocean Lion?'" Then the captain told how the noble vessel, after resisting the storm for He had been picked up by a ship bound for Asia, and had in this sailed to all the principal ports in the world. All the crew but himself had been drowned, ands through sickness, and storm and disappointments of all kinds, he had been almost two years getting

home to his family. It is needless to say the Bartons had the little ones open their eyes, what a the dingy room seemed a paradise of wonderful, what a joyful sight will delight, for the kind Popsey had brought the children all sorts of good things, and besides this he had in his pocket a purse filled with gold because his vessel and cargo had been heavily

insured. Lulu always believed that her Guardian Angel had really sent her papa home, but who knows how it was? Perhaps Mrs. Barton had placed her trust in Providence, and had prayed that if her husband still lived he might some day return, and perhaps his joy ful return was an answer to her ferv-

ent prayer. Lulu and Mabel grew to be two beautiful young ladies, not only hand-some, but virtuous and kind and loving to the poor. As they advanced in years their father became wealthy and distinguished, and although they lived to see many a Christmas they always declared there was never a day so sweet and precious in their exist-ence as the one on which dear old Popsey came home from sea — the Christmas of 1872.

what may be the condition of the hair, and, in every case, it occasions satis faction and pleasure, in addition to the benefit which invariably comes from its

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TRUE TO THE END.

CHAPTER IX.

Day after day went by slowly, and yet too quickly—slowly, because the hours were heavy with their weight of his life; for I firmly believe, if he is sorrow; and too quickly, for the time was precious, and no evidence worth anything was as yet forthcoming for the defence. Ellen was out of immediate danger, but still lay in a state of prostration of mind and body. Frank had sunk into utter dejection and misery, and his friends knew not how to rouse him from it, although they were well aware how terribly it would tell against him on the trial.

Mr. Fox, the solicitor, was in de-spair: never in all his life had such a case come under his notice; and he found great difficulty in getting counsel to hold the brief; one after another persisted that Frank must be guilty, and that he should take his advisers into his confidence, and thus give them some chance of getting him off. Mr. Fox believed in Frank; he had known him from a boy, and he was certain that, if from some sudden pressure he had taken the notes, he would have confessed it to him now.

One day Mr. Fox called at Frank's house, and found Richard Dunne with Margaret. Poor broken-hearted Margaret, looking twenty years older than before the blow fell, literally bent with sorrow, watching and care, was leaning back in her chair, wiping away her tears. She drove back those tears in Ellen's presence, and it was a relief to shed them now. Richard was sitting by her side, talking with soothing tenderness to his poor old friend, and she had quite forgotten her early prejudices against him, and poured out her sorrows to him as if he were a near and dear relative.

Hardly had Mr. Fox greeted them both, when Father O'Donnell entered the room. Richard gave a start, as it something had stung him, and Mr. Fox, in surprise, asked if he were ill. "Oh! no, not at all," answered he.
"It is a troublesome tooth of mine,

which every now and then gives me horrid pain for a moment."
"Poor fellow!" said Margaret, "I know that kind of pain is very trying. Willie dear, don't you remember how you used to suffer from the same

Willie had been speaking to Mr Fox ; now he came forward to greet Margaret, and put out his hand to Richard. "A toothache, aunt? Yes, I recol-

lect suffering a good deal, and you had a wonderful remedy for it. Can't you give Mr. Dunne some of it? Richard had been looking another

way all this time; he now turned his gaze full on William O'Donnell. There was an answering look, full of kindness; the expression of the face was unchanged, only that there was a shade of deeper sadness over it.

Mr. Fox instantly plunged into the subject that was uppermost in all their

"I really don't know which way to turn," cried he. "Iam baffled at every point. I believe in Frank's innocence as much as I do in my own, but it is one of those rare cases in which circumstantial evidence is against an innocent man. I feel that one little clue would unravel the mystery; but on that I cannot lay my You have thought over what I asked you, Father O'Donnell, have you not?" continued the solicitor. "You can't think of any one who has a grudge against Frank, who wants to do him an injury? As you were at college with him, you must pretty well know all his early friends and ac-quaintances, while his wife knows those of a later date. Can't you really think of any one?"

Richard Dunne's eves were fixed on Willie with a kind of fascination. "No; I know of no one," said the

priest quietly. "Nothing that could give any clue whatever?" repeated Mr. Fox, impatiently walking up and down the room, his hands in his pocket. "Do try, do, for God's sake! No circumstance would be too trining. What might seem to you a mere nothing, might be everything to me. I'll not conceal from you," said Mr. Fox, suddenly standing still, and facing the other two men, "that I am seriously alarmed; Frank's fate hangs in the balance. If he be not acquitted, the

sentence will be a severe one; his very position, education and character will tell against him, not for him."

Margaret sank back in her chair, obbing. Richard saw an expression of keen and bitter suffering pass over Father O'Donnell's features, and he saw his eyes raised for a moment to heaven; then he answered calmly "I can give you no help, Mr. Fox. I

So thorough is the excellence of Ayer's Hair Vigor that it can be used with benefit by any person, no matter what may be the condition of the confessional, and you know the confessional, and respect that; but surely you could give some idea, some clue? You see the matter is so important. Was it a man or a woman who brought it? Couldn't we get at him or her, and, by promis ing them a pardon or to get them out of the country, ascertain the truth? Now, Father O'Donnell, couldn't you help me as far as this? Was it a man

or a woman ?" "I don't know," said the priest.
"Don't know?" returned Mr. Fox "Why, my dear sir, you must know the difference in a man's or woman's

"Yes, perfectly," he answered.

"Then, which was it? Which did it resemble?" "I don't know," said the priest again. "All that I know about the note I stated before the magistrate. I

"But you do know!" rejoined Mr. Fox, losing his temper in his anxiety. "It is some ridiculous scruple which

not acquitted, it will kill him. And what is to become of his wife and children? At this juncture Margaaet could

bear it no longer, and ran out of the room. The three men were left alone, and they would have formed a good study for a painter: Mr. Fox standing opposite to William O'Donnell, his face flushed, and his eyes sparkling with excitement; the priest quiet and immovable, his countenance calm and grave; and Richard close by them, glancing from one to the other with

keen eager looks.
"Are you immovable, Father O'Donnell?" pursued the angry solici-

tor.
"Quite, Mr. Fox," he replied; "I have nothing to tell; if I had, I would have nothing to tell; if I would do anysay it in an instant. I would do any-thing on this earth to save my brother and sister. If, by bearing the blame and the shame myself, I could spare them, I would do it gladly; but I know

nothing."
"You must know something," returned Mr. Fox, "because the note

was brought to you."
"Yes, it was brought to me; and the person who brought it permitted me to say it was given to me as resti tution-money. I have said this pub-licly; I can say no more. I can say no more in confidence to you than I could in open court. What is told in the confessional is told to God, not man; and as man, I say with perfect

truth, I know nothing more."
"And you will sacrifice your
brother and sister by keeping up this distinction?" demanded Mr. Fox

"Certainly, if need be, 'said Father O'Donnell, 'if it be the will of my Master. He has said, 'He that loveth father or mother more than Me, is not worthy of Me.'"

Mr. Fox was silenced; he saw the keen anguish painted on the pale and patient face, and his anger melted away into a deep respect for one who could so faithfully keep a trust committed to him. Not choosing, however, to acknowledge himself in the wrong, he snatched up his hat and hastened from the room, and Richard, who had no mind to be left alone with the priest, ran after him.

Meantime the day for the trial rapidly drew on, and Mr. Fox's hopes grew fainter and fainter. He could find out no one at the bank who had a grudge against Frank. There had been a little jealousy felt by all his fellow cierks at his sudden elevation, but it had never been serious, and was not felt by one more than another. Mr. Brown was grieved for Frank from his very heart, and was altogether above suspicion of foul play. The servants at Frank's house had all lived with them for years, and were honest, simple and faithful creatures, broken hearted at what had occurred. Minute enquiries were made as to who had entered the house from the time the notes were lost to the day on which they were found. No one had called during that interval but Dr. Grant, Father O'Donnell, and Mr. Richard Dunne. Mr. Fox was at his wits' end.

The trial day came; the court was densely crowded, and Frank, pale and worn, with black lines under his eyes deep furrows on his cheeks, and touch of white amidst the hair that till now had been Ellen's pride for its glossy blackness, stood as a felon in the dock before judge and jury. The evidence for the prosecution was the same as that given before the magisrate, and, though eve keenly cross examined, the testimony was unshaken. The numerous ladies present were deeply affected at the genuine emotion and marks of fervent friendship for the prisoner evinced by Mr. Richard Dunne when he stood in the witness box. Father O'Donnell was sharply cross examined by the prisoner's counsel; but his answers were invariably the same: he would add nothing to his former statement, and denied any further knowledge of the business. The speech of the counsel for the prosecution was thought by many to be unnecessarily severe. barrister dwelt on Frank's education and excellent position as reasons not for mercy, but for greater punishment. "If we condemn," said he, "a poor man who is ignorant and vicious for a crime of felony, how much more one whose conscience must have plainly warned him; who could have had no strong incentive for the crime, who was easily earning an honorable livelihood, who had been treated with extraordinary generosity by the very ing! It is the evil example that

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such men set," continued the learned counsel, "that tends to the increase of erime among our poor population and

rising generation. For the defence came numerous witnesses as to character: tradesmen who declared their bills were paid regularly, and that Mr. Murphy owed nothing; and the prisoner's counsel commented on these, and showed there could be no possible motive for committing the crime, while there was every motive for deterring him from He pointed out that the prisoner, if guilty, must have known a speedy discovery of the crime would follow, vet he took no steps to avoid it. He declared it to be one of those cases where circumstantial evidence is strong against an innocent man; he pointed out that some other person must have been mixed up in the affair, because one note had been taken to Father O'Donnell. Nobody could sup pose that, if the prisoner had com mitted this crime, he would have brought his own brother in law into the matter. The real thief and villain had evidently contrived so far to escape punishment and conviction; but he doubted not, in His own good time, the God of justice would bring

and unjustly accused man. The speech was elequent, but every one in court felt the arguments were weak; and no one was surprised when the jury, after a very brief absence, returned into court and gave a verdict of "guilty:" it was unaccompanied by any recommendation to mercy. The sentence passed was seven years' penal servitude. Frank stood up to receive it, and then fell fainting into the arms of his jailers, and was carried

by them from the dock. TO BE CONTINUED.

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S3 A DAY SURE &

C. M. B. A.

Election of Officers. Branch 156, St. Catherines Press. J. Versara, first vice-pres. C. McCaul, second vice pres. Captain O'Hagan, rec. sec. C. J. Murphy, asst sec. W. O'Riley, fin. sec. J. Pulan, mar. W. Smith, guard H. Tapman, trustees W. Smith, T. O'Brien, J. Keily, Csp. O'Hagan, W. O'Riley, spir. adv. Rev. Father Allaine.

Rev. Father Allaine.

Branch 77, Lindsay.

Chan. John O'Reilly, pres. W. V. Lynch, M. D. first vice-pres. A. J. Kerr, second vice-pres. W. F. O'Boyle, rec. sec. M. W. Kennedy, asst sec. John O'Reilly, fin. sec. John Flurey, treas. J. R. Shannon, mar. J. J. McIntyre, guard M. Hennessy, trusones W. F. O'Boyle, J. Flurey, P. J. Hurley, W. L. White, T. J. Brady.

Branch 15, Toronto. Branch 15, 100 nm.

Pres. Jas. Callaghan, first vice-pres. J. O'Leary, second vice pies. T. J. O'Leary, res. cc. Chas. N. Ryan, fin. sec. A. S. Gorpack ass't sec J. S. Kelz. treas. Jas. J. O'Hearn mar. D. O'Hearen, guard J. Christie, trustees J. O'Leary and F. Ebach.

Branch 49, Toronto. Branch 49, Toronto.

Spir, adv. Monsignor F. P. Rooney, chan. B. J. Cronin, pres. R. J. Byron, first vice pres. M. Quinn, second vice pres. John Walsh, rec. sec. W. J. Smith, 198 Crawford street, treas. M. Clancy, 835 sec. J. J. O'Shea, fin. sec. Percy Kifwir, mar. T. O'Connor, guard T. Prender-cil, trus. W. J. Smith, John Walsh, Geo. Clarke, M. Clancy, B. J. Oronis.

Branch 30, Peterborough.

Branch 30, Peterborough. Branch 30, Peterborough.

Spir. adv. Rev. Archdeacon Casev. chan. F.
H. Brennan, M. D., pres. Thos. Dolan, first vice pres. Jas. Borue. second vice-pres With Burke. ec. sec. Thos. J. Dorts, asst sec. E. McFadden, treas. John Kelly, fin. sec. Wm. J. Devlin. mar. Michael Lynch, guard John Mc-Cormack. trus. Jas. Dolan. Thos. Kelly, Jas. Bogue, R. P. Gough, Wm. Rudkins.

Branch 130, Bathurst. Branch 139, Bathurst.

Pres. John E. Baldwin, first vice pres. John J. Harrington, second vice pres. Henry White. rec. sec. Wm. J. La Plante, ass't sec. David Leahey, fin. sec. Joseph J. Meahan, treas. Jas. J. Power, mar. Edward Hall, guard Thomas Kennah, trus. P. J. Burns, Henry White and Richard A. Suttan.

Branch 107, Cobourg Branch 167, Cobourg.

Spir. adv. Rev. E Murray, chan Jas. Bulger, pres. E C McNicholl, first vice pres. Patrick Cashin, second vice-pres. Michael Quinn, rec. Sec. James J Swift. asst. sec. James Conroy, treas. F F Meehan, fin. sec. John Kaiser, mars. Patrick Walsh, guard W Gurry, trustees John Quinn, John Butler, Andrew McGwan and Hugh Booney.

Branch 215, Summerside.

Branch 215, Summerside. Branch 215, Summerside.

Chan, and spir, dir. Rev. D J G Macdonald, pres. Dr. J H Macellun, first vice-pres. Jas. A Macnelli, second vice-pres. John E Delaney rec. sec. J B Strong (re-elected), asst. sec. Jas. B Dempsey (re-elected), treas. Capt. D. Mackinnon (re-elected), fin. sec. S M Bent (re-elected), fin. sec. S M Bent (re-elected), mar. P T Faming (re-elected), guard. J R Noonan fre-elected), trustees Patrick Hamil, J M Noonan, Jos. McCullough, Francis Perry, Bartholemew Maclelan.

Resolutions of Condolence.

Resolutions of Condolence.

Cobourg, Dec. 6, 1894.

At a regular meeting of Branch 107 C. M.
B. A. it was moved by Brothers E. C. McNicholl, seconded by P. Cashin,
Whereas through the inscrutable designs
of an all-wise Providence which we poor
mortals are not permitted to fathom there
has come to the household of Brother Delanty a great affliction in the death of his
bright and promising boy, the eldest of the
family be it therefore
Resolved that we, the members of Branch
107, Cobourg, in session assembled, do hereby
extend to Brother Delanty our heartfelt
sympathy and condolence in his sad bereavement, and we pray that Fe Who doeth all
things well will sustain and comfort him and
his tamily in this the hour of their sorrow.
Be it further Resolutions of Condolence.

his tamily in this the new of the Be it further Resolved that this resolution be spread on the minutes of the meeting and a copy of it sent to Brother Delanty and to the CATHOLIC RECORD and Catholic Register.

JAMES BULGER, Pres.

JAMES J. SWIFT, Rec. Sec.

Merrickville, Dec. 13, 1894.
At the regular meeting of Branch No. 112, held this evening, it was moved by Thos. McGill, seconded by F. McCabe and unanimously adopted: That
Whereas it has pleased Almighty God in His infinite wisdom to call to her eternal reward Mrs. P. C. Tansy, beloved wife of our esteemed brother, Peter C. Tansy, be

Resolved that this branch extend its deep

and sincere sympathy to Brether Tansy and this afflicted relatives, in this hour of their sad bereavement. And be it further Resolved that this resolution be entered on the minutes of the branch, and a copy be sent to the CATGLIC RECORD for publication.

D. J. O'Brien, Rec. Sec.

Strathroy, Dec. 5, 1844.

At the regular meeting of Branch No. 6, Strathroy, the following resolutions on the death of Rev. J. P. Molphy, P. P. of Ingersoli, were unanmously adopted:

Resolved that it was with sentiments of deepest sorrow that we received the sad news of the death of Rev. J. P. Molphy, one of our charter members who was for many years our Spiritual Adviser and our esteemed President. Resolved that this branch extend to Father Molphy's relatives on both sides of the Atlantic, and to his friends in the parish of Ingersoli, their most sincere and heartfelt sympathy in this their sad sfliction, and pray that God will comfort and be with them all until they meet above the billowy clouds to hear the anusic of heaven and all will be sunshine.

Resolved that our charter be draped in mourning for the space of three months and a copy pf these resolutions be forwarded to the bereaved relatives and also published in the CATHOLIC RECORD.

Committee: James Healy, P. O'Dwyer, Dr. McCable.

Toronto, Dec. 15, 1894.

Toronto, Dec. 15, 1894.

At the regular meeting of Branch 49,
Teronto, held Dec. 14, the following resolution was unanimously adopted:
Resolved that it is with the deepest regret
the members of this Branch have heard of the
recent death of the father of our esteemed
Brother, Chancellor and Treasurer Clancy,
who died at Rochester this month. Our
afflicted Brother has the deepest sympathies of
the members, and those sympathies are
herewith tendered to him. It is further
Resolved this resolution be recorded upon
the minutes of this branch, and forwarded to
the CATHOLAC RECORD for publication.

W. M. VALE, kee Sec.

A. O. H.

Toronto, Dec. 6, 1894.

Some time ago there appeared in the columns of your very valuable paper a brief reference to the attitude taken by the members of the Ancient Order of Hibernians of York county, in the matter of low personations of Irish character on the stage. I am sure the readers of your paper will agree with me when I say it reflects great credit on that society in making such a move. We can also find in the newspapers this constant vilification of the Irish character and their religion, some of them particularly taking great pleasure in insulting or abusing the Irish character or the dignitaries of the Church.

Such conduct cannot be too strongly condemned by Irishmen and Catholics. But, unfortunately, Irishmen too often overlook their dignity and self-respect in a matter of this kind and as in the theatre many may be found to applaud gross cariestures of their religion made fools of. For this state of things, Irishmen, it must be admitted, are themselves to blame. They have permitted themselves to lord the matter that in certain quarters the stage and newspaper Irisemen have, until recently, refrained so long from all protest in the matter that in certain quarters the stage and newspaper Irisemen have, suntil recently, refrained so long from all protest in the matter that in certain quarters the stage and newspaper Irisemen have, some efforts were being made by Irishmen too rid themselves of this reproach; and this could be done, if every one of Irish birth or descent would treat with scorn and contempt per caricature of themselves or their counters.

try, and refrain from patronizing either the try, and retrain from patronizing either the theatre or newspaper, where low, coarse jskes of the kind referred to find any place. Often, as a rule, these papers are unit for the household of any Catholic or Irishman, and should be treated as such. Hoping, sir, I have not trespassed on your limited space I beg leave to remain, Yours truly, P. J. LOWE, Div. No. 3.

Chorus..... Chorus.

Glee Club.

Solo—" Sweet Marie."

Miss Carrie Brigole. Reading - J. J. Tighe.

Instrumental______Miss Maggie Lynn Recitation -. Recitation— Miss Currie. Dialogue—" Away to Woodham,"... Edw. Tighe and J. Phelan Reading -

Instrumental— Andrew Lynn.

Miss McCarthy Solo-....

Solo—.

Miss Brigole.

Dialogue—" A Slight Misunderstanding,".

Five members. Chorus-....

A feature of the programme, in addition to the above, was an excellent address by His Honor Judge Dovle, who takes a kindly and paternal interest in the society.

E. B. A.

ELECTION OF OFFICERS.

ELECTION OF OFFICERS.
St. Patrick's, No. 12, Toronto.
The last regular meeting of St. Patrick's, No. 12, Toronto.
No. 12, Toronto, was one of the largest in the history of the Branch, it being for the election of officers. Amongst the visitors present were: J Fahey, G Marshal; E Shea, Pres.; M Delory, Vice Pres. of No. 11. Two members were initiated and several applications received. The election was very exciting, all the offices, "with one exception," being hotly contested:
Chaplain, Rev. S J Grogan, C, S S R; Chancellor, J J Moloney; Pres. J J Hennessey; Vice Pres. J Patten; Rec. Sec., T Nevitt; F, and Ins. Sec. J J Nightingale; Treas. C Burcher; Stewards, A A Gloucester and J Ryan; Marshal, T Carrol; Asst. Marshal, D Bracken; Inside Guard, D R Cusack; Outside Guard, H Mivill.
During the counting of ballots vocal selections and recitations were rendered by Brother W T Breen, C Burcher, J Howell, E Bracken, R Nevill, J J Maloney, J Patten, T Howell, W Clume, A Gloucester, W P Murphy and Dr. McMahon, and short addresses were delivered by the Grand Marshal and the President of No. 11.
The receipts of the evening were over \$50; and everything looks bright for 1895. The receipts of the evening were over \$50 and everything looks bright for 1895.

St. Joseph's No. 26, Stratford.

St. Joseph's No. 26, Stratford.

There was a full attendance of members of St. Joseph's Branch, No. 26, Stratford, for the election of officers for 1895. Several of the officers were re-elected by acclamation. Having in the past given general satisfaction they were considered the right men in the right places. Three applications for membership were received, with a promise of more for next meeting:

Chaplain, Very Rev. E B Kilroy, D. D.; Past Chancellor, E J Kneitl; Chancellor, J B Badour; Pres., J J Hagarty; Vice Pres., S Hickey; Rec. Sec. E J Kneitl; Fin. Ins. Sec., NLaMarche; Treas., T Quirk; Stewards, P Wahl, P Carroll. M Seiterle; Marshal, J G Bart; Asst. Marshal, P Bart; Ins.de Guard, J. Kastner; Outside Guard, J McPhee; Librarian, P Tobin; Asst. Librarian, C P Fitzgerald; Physician, J A Devlin, M D.

Sarsfield Branch, No. 28, Ottawa.

Sarsfield Branch, No. 28, Ottawa.
The election of officers of Sarsfield Branch, No. 28, Ottawa, was held on Tuesday evening, the 11th, and right royally did the Brothers enter into the spirit of enthusiasm which should prevail in a branch hall on such an occasion. The contests for office were keen in every instance, and though keen, were characterized by a friendly spirit, creditable in every way to the branch. The younger brothers managed to obtain a large share of the offices, though in some cases by very small majorities. The officers are: Sarsfield Branch, No. 28, Ottawa

cases by very small majorities. The officers are:

Chaplain, Very Rev. Canon McCarthy; Chancellor, P Brankin; Pres., J J Farron; Vice-Pres., R Tobin; Rec. Sec., A Pegg; Fin. Sec., W J Keenihan; Ins. Sec., M Killeen; Treas., J Carroll; Stewards, N Carcliffe and T Kelly; Marshal, C Deity; Asst. Marshal, J Quinn; Inside Guard, J Devaney; Outside Guard, J Burns; Librarian, J B Sullivan; Surgeon, Dr. A Freeland.

It is hoped that, with the assistance of our energetic Organizer, J A Hanratty, and a renewed energy on the part of the officers and members, to be able to report a very substantial increase in membership for 1895.

St. Cacilia's, No. 29, Toronto Junction.

St. Cecilia's, No. 29, Toronto Junction.

St. Cecilia's, No. 29, Toronto Janction.

A very large number of visitors were present for the election of officers for St. Cecilia's, No. 29, Toronto Junction, including Grand Officers W Lane and J J Nightingale, also the Presidents of No. 11 and 12. In addition to a very good attendance of members; but many of the members being railway employees, it was not possible to have a full attendance. A very pleasant time was spent and the following officers elected:

Chancellor, M Mahonev: Press. J. Fabor.

the following officers elected:
Chancellor, M Mahoney; Pres., J Fahey;
Vice Pres., J McNamara; Rec. Sec., H
McDonald; Fin. Sec., M Ward; Treas., D
Gan; Stewards, J Kafferty and J Blaney;
Marshal, J Gunning; Asst. Marshal, J Farrell; Inside Guard, J Doyle; Outside Guard,
J Walsh.

St. Patrick's, No. 30, Kinkora.

St. Patrick's, No. 30, Kinkora.
The annual meeting of St. Patrick's
Branch, No. 30, Kinkora, was well attended,
and two meabers were initiated, with fair
prospects for others. Some of the present
officers were re-elected by acclamation. The

officers were re-elected by acclamation. The following are the officers for 1885:
Chaplain, Rev. J O'Neill, P. P.; Treas., T Coughlin; Vice Pres., J Crowley; Rec., J and Ins. Sec., T E Brown; Fin. Sec., J Dwyer; Treas., J J Brown; Stewards, J. Gallagher and J Long; Marshal, T O Flynn; Asst. Marshal, D. Crowley; Inside Guard, P Mahony; Outside Guard, J Flynn.

Grand Secretary-Treasurer for insertion in the official organs.

J. Nightingale,

Branch correspondent

J. J. NIGHTINGALE,
Branch No. 29 — To Thomas
Hodson — Dear Sir and Brother —On behalf of
the officers and members of St. Cecilia's
Branch No. 29, we beg to tender our heartfelt
sympathy with you and your afflicted wife and
family in the great loss you have sustained in
the death of your beloved daughter, whom it
has pleased Almighty God, in His infinite wisdom, to call to the final home of all good Christians: and we pray that the Comforter of the
Afflicted will obtain for you the grace to bow
with Christian resignation to His holy will.
H. T. McDonald, Rec. Sec.
A resolution of condolence was also adopted

A resolution of condolence was also adopted by Sarsheld Branch, No. 28, and presented to Brother R. Tobin on the sad loss he and family sustained in the death of his beloved mother W. LANE, S. T.

OBITUARY.

MRS. THOS. SWANTON, BOTHWELL.
We are sincerely sorry to be called upon to record the death of Mrs. Thos. Swanton, which occurred on the 4th December, in the fitty-seventh year of her age. She was, indeed, a good, pious and faithful wife and mother and left many kind and warm friends who will doubtless breathe a fervent prayer that our Lord will have mercy on the dear departed soul.
On Thursden, ith

dear departed soil.

On Thursday, 6th inst., her remains were conveyed to St. Ignatius Church, where Requiem Mass was sung, thence to the Catholic cemetery, where all that was mortal of a truly Christian lady was consigued to its last resting-place. R. I. P.

MR. EDWARD R. MURPHY, MOUNTAIN IRON, MINNESOTA. MR. EDWARD R. MURPHY, MOUNTAIN IRON, MINNESOTA.

The many friends of Mr. Edward R. Murphy, formerly of Woodspock, Ont., but recently of Mountain fron, Minnesota, will regret to hear of the sudden death of that gentleman in Duluth. He was stricken with typhoid fever, and was removed to Duluth for treatment. He remained in that city eight days, and died on the 6th inst. Until a short time before his death it was believed that he was improving rapiply. The immediate cause of his death was internal hemorrhage, resulting from the disease from which he was suffering, and the death occurred at 2:30 a. m., at the residence of his brother, Mr. Angustus Murphy.

The deceased was thirty-three years of age, a native of Ontario, and a member of the firm of Murphy Bros., general merchants of Mountain Iron, a flourishing town of Minnesota, in which the brothers have been doing business since 1892. They also recently opened another store in Hibbing, in the same State.

Mr. Edward R. Murphy was the son of Mr. Edward Murphy, of Woodstock, Roadmaster of the Canadian Pacific Railway and

opened another store in Hibbing, in the same State.

Mr. Edward R. Murphy was the son of Mr. Edward Murphy, of Woodstock, Roadmaster of the Canadian Pacific Railway, and was a promising young business man in the prime of life. His three brothers — Messrs. D. R. Murphy, Augustus Murphy and Daniel Murphy—accompanied the remains to the home of his parents at Woodstock, Ont., and the funeral service took place at the Catholic church of Woodstock on Monday morning, the 10th inst. High Mass was sung, and an appropriate sermon delivered by Rev. M. J. Brady, P. P., of Woodstock. The funeral was very large, the citizens of Woodstock, Catholic and Protestant alike,—thus testifying the great respect and esteem in which deceased

was held.

Mr. Edward R. Murphy was very popular among business men in the town in which ne resided. He leaves his parents, five brothers, and four sisters to mourn his loss. May he rest in peace!

MRS. PATRICK WHELIHAN, St. MARY'S, ONT.

It is with great regret that we record the death at St. Mary's, Ont., of Mrs. Amelia Whelihan, the wife of Mr. Patrick Whelihan, Regristrar of the southern district of the county of Perth. Mrs. Whelihan was the daughter of Mr. Wells, real estate broker of London, Ontario. The cause of her death was general debility, and her last illness was for two months, during which time she was gradually and constantly sinking until her death on the 11th inst., her age being sixty-one years.

until her death on the 11th inst., her age being sixty-one years.

The foneral took place on Thursday, the 13th of December, from her residence, and proceeded to the Catholic church, where High Mass was celebrated by the Rev. P. Brennan, P. P. The Very Rev. Dr. E. B. Kilroy, P. P., of Stratford, and the Rev. John Connolly, P. P., of Biddulph, were also present in the sanctury.

Mr. and Mrs. Whelhan were among the old residents of St. Mary's, and were universally respected. The funeral was in consequence the largest which was ever seen in that town.

D. J. McDonald, Lancaster.

On Friday last, at the Notre Dame Hospital, Montreal. D. J. McDonald, 26-5 Lancaster, died, aged fifty seven years, from heart disease. He was at one time an extensive railway contractor, and latterly superintended the work on the Soulange Canal for the contractors. He leaves four daughters and one son, his wife having preceded him to the tomb about seven years ago. Two of his daughters are in attendance at the St. Polycarpe Convent, one is married in Brooklyn, N. Y., and the other young woman has been residing with her sister, and who arrived here Sunday. The remains were brought home by C. P. R. on Saturday, to Dalhousie Station, and were accompanied thither by Messrs. W. H. Marrow and Thos. J. Brown, of Coteau Landing. The funeral took place on Monday morning to St. Raphaels, and was largely attended. Requiem High Mass was said by Father McRae, of Glennevis. The deceased was a brother of Mrs. J. J. McDonald, of North Lancaster, who buried her husband a few weeks since, this being the second funeral in about a month from her residence. The bereaved family has the sin care sympathy of the public, to which we add our sympathy. D. J. McDonald, Lancaster.

Kingston Business College excels in their Advertising as they do in all their College work. Read their unique ad. in another column.

DEATH OF A YOUNG PRIEST.

At the morning service in the Catholic Church, Bowanville, on Sunday last, the Rev. Father Collins, the respected pastor of the mission, made feeling reference to the death of the Rev. James Berkley O'Connell, who died end of last week at the residence of his brother, the Rev. Thomas B. O'Connell, P. P., Fenelon Falls. Some years ago the venerated deceased clergyman while residing with his brother, who then had charge of Brighton mission, attended to the spiritual wants of the Catholic congregation here by whom he is lovingly remembered, and who now mourn his early death. Shortly atter severing his connection with the flock here he returned to the diocese of Leavenworth, Kansas, where he exercised his sacred office until a few months ago when failing health again compelled him to seek Car_actian air and a loving brother's car_e. Human care and skill could "or, however, stay the progress of the self disease—consumption—which carried him to an early grave. As bonted one vhose life had been spent in the service of Him whose reward is ever just and sure, his end was happy and peaceful. The funeral took place on Monday last, at Peterborough, and was largely attended by the clergy and saity of the townand surrounding country. — Canadian Statesman, Bowmanville.

LECTURE BY REV. FATHER DOHERTY.

As had been previously announced for the past two weeks in these columns, Rev. Father Doherty, one of the Jesuit Fathers who so successfully conducted the recent Mission in this city, delivered a lecture in the cathedral at Vespers on last Sunday evening, the object of which was to appeal for funds to replenish the treasury of the society of St. Vincent de Paul. This association is doing a noble work in relieving and consoling the poor and indigent, and otherwise endeavoring to follow in the footsteps of their gentle and saintly founder. We will never know until the great accounting day the incalculable good this and similar organizations in the Church accomplish. A great pity it is that more do not join these associations and contribute by their mite and encouragement towards the furtherance of the Christ-like work for which they were established.

their mite and encouragement towards the furtherance of the Christ-like work for which they were established.

Sympathy with the object of the lecture and a desire to again avail themselves of the privilege of listening to a discourse delivered by this distinguished Jesuit, no doubt were the causes which contributed to attract the large crowd which assisted at the Vesper service on Sunday.

Taking for his text the fourth verse of the first epistle of St. John, "This is the victory which overcometh the world, our Faith," Father Doherty held the close attention of the vast congregation for over an hour. To wards the close of his discourse he reminded his hearers of the words of the Master: "I was hungry and you gave Me to drink, sick and in prison and you visited Me," showing that if we act thus to the poor, Jesus will reward us as though it were done for Himself, and that our eternal salvation largely depends upon the manner in which we dispose of the possessions over which we are placed by the providence of God as stewards, not owners. He emphasized the fact that our starving neighbor has a perfect right to our superfluities, and that when we thus assist him we are not, as we sometimes imagine, confering a favor on him.

The collection, taken up at the close of the lecture, amounted to nearly \$100.

"Jesus, the Good Shepherd," by the author of "Christ on the Altar," "Labors of the Apostles," "History of Confession," etc.—Right Rev. L. De Goesbriand, D. D.,— is a new book published by the Benzigers of New York. The price is 75 cents.

FAINTED IN CHURCH.

The Deplorable Condition of a Young Lady in Brookville.—A Case that Created Much Interest — Weak Almost Bloodless and Frequently Confined to her Bed—Again Enjoying Complete Health.

From the Brockville Recorder.

Frequently Confined to her Bed—Again Figh Mass was celebrated by the Rev. P. Rronan, P. P. The Very Rev. Dr. E. B. Kliroy. P. P., of Stratford, and the Rev. John Connolly, P. P., of Biddulph, were also present in the sanctury.

Mr. and Mrs. Whelihan were among the idd residents of St. Mary's, and were seen in that town.

The choir, under the direction of Mr. J. McKsough, the organist of the church, renards of the church for many years.

From the church the funeral proceeded to the cemetery. The pall-bearers were thosen from among the sons of deceased, and their cousins.

Many friends and relatives of the family were present from Stratford, Lucan and solven days of Woodstock, and their loss. Among her daughters are loss. Among her daughters were daughters, besides her husband, to morrh her loss. Among her daughters were daughters, besides her husband, to morrh her loss. Among her daughters are loss. Among her daughters, and the other at Kenwood, Albany, N. Y.

Among those present from distance were: Mr. and Mrs. Sheriff Brady of Woodstock, Mr. Maurice O'Connor of Guelph, Mr. Timothy Coughlin, ex. M. P. of North Middlesex, Mr. Joseph Coughlin, several clergymen, united with the Catholics is honoring the departed by assisting at the funeral in the erection of the first Catholic church in St. Mary's, and they after wards always took a deep interest in the progress of religion in that town, assisting at the funeral and their abulty in the labor of recruing a new church when the needs of the parish preached and the church of the town being the third in the progress of religion in that town, assisting at the funeral in the erection of the first Catholic church in St. Mary's, and they after wards always took a deep interest in the progress of religion in that town, assisting at the funeral construction of the bound of which they aided. In early times, before a church of the town being the third in the recruit on of which they aided. In early times, before a church was erecited, Mass was regardary eclecased lady.

D. J. notable than many previously published, that will be of particular interest in this community. Mr. Humble is an employee of Bewie & Co., brewers, and is well known and highly respected by many of our citizens. The member of this family whose cure we have mentioned, is his eldest daughter, Carrie, a girl of about nineteen years of age. The facts in the case were first brought to the notice of the Recorder by Mr. Birks, a well-known merchant tailor, who on one occasion assisted in removing Miss Humble, who was attacked with a fit of extreme weakness while attending service in the George street Methodist church. The other evening a reporter visited the home of the family in question, and upon stating his mission to Mrs. Humble, the story of the case was briefly related, not however, with any desire for notoriety, but rather a determination on her part that it should be given if it might in the least be of benefit to others similarly afflicted. According to her mother's story, Miss Humble's illness dates back to the summer of 1880. Her trouble was extreme weakness and exhaustion, caused by weak and watery blood. She was subject to severe headaches, heart palpitation, and other symptoms which follow a depraved condition of the blood. Often while down street on business the young lady would become so exhausted by the walk as to be scarely able to get home, and she was frequently confined to her bed for weeks at a time, and hat to have her meals carried to her. For a period of over three years she was almost continually under medical treatment. The doctors' medicine would prove of benefit while being taken, but as soon as the treatment was discontinued, the patient would become worse. Her friends were much discouraged and feared she would not recover. In the winter of 1833 Mrs. Humble read of a similar case where a cure was brought about by the use of Dr. Williams' Pink Pills. This prompted her to give them a trial in her daughter's case, who was at the time two boxes were used Miss Humble appeared to her home worse t Williams' Pink Pills a further trial, and the result proved most gratifying, as the girl's health has been completely restored, and she is to-day as well and strong as any girl of her age. Mrs. Humble told the story of her daughter's illness and recovery with an impressiveness that carried conviction of its absolute truthfulness. Miss Humble also corroborated her mother's statements, and they can be vouched for by many of her friends in the church, the Sunday school and others. school and others.

Dr. Williams' Pink Pills are an unfailing cure for all troubles resulting from poverty

of the blood or shattered nerves, and where given a fair trial they never fail in cases like the above related. Sold by all dealers, or sent postpaid, at 50 cents a box, or 6 boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. See that the registered trade mark is on all packages.

MARKET REPORTS.

London, Dec. 20. — Gram deliveries were limited, and wheat was farm at 93c to \$1.01 per cental. Oats 87c per cental. Peas 90c per cental. Good mai, and barley stood at 90c per cental. Beef was farm, at \$1 to \$5.50 per cental. Beef was farm, at \$1 to \$5.50 per cental. Good mai, and barley stood at 90c per cental. Good mai, and barley stood at 90c per cental. Good mai, and barley stood at 90c per cental. Good mai, and barley stood at 90c per cental. Good mai, and barley stood at 90c per cental good of the stood of \$5.50 to \$6.50 per cent. Lamb 53 to .65c a pair. Butter 18c a pound for best roll by the basket. Eggs 15 to 20c a doz.; the former price for limed, and the latter for fresh. Apples, bbl. \$1 to \$1 50; bag. 50 to 70c. Potatoes 45 to 55c a bag. Turnips 30 to 35c a bag. Hay \$8.50 to 85 per ton.

Toronto, Dec. 20. — Market varied in tendency—Wheat—Cars of red and white offering west at 57c; spring nominal at 68c east; round lots of No. 1 Man. bard sold west at 74c, and cars of old or new offered at 74c west. Flour—Holders asking \$2.75 for freesh ground straight roller. Toronto freights; Manitoba steady at \$3.60 to \$5.05 for patents, and \$3.40 to \$3.45 for strong bakers. Barley — Four cars of No. 1 weighting 49 ibs, sold east at 4c; 2.000 bushels of No. 2 weighting 50 lbs, sold on midland at 40c. Oats—Cars of mixed sold west at 27c, and 28c given for white; cars on track here quoted at 30 to 31c. Peas—4ch din orth and west.

Montreal, Dec. 20. —Grain quiet. Peas, per 63 lbs. in store, 65 to 63; No. 2 oats. per 34 lbs. 35 to 59c; ryo, 48 to 51c; buckwheat, per 48 lbs. 36 to 69c; Flour—Winter wheat, \$5.25 to \$3.50; spring wheat patents, \$3.50 to \$3.60; straight roller, \$2.85 to \$3.60; mailtoba strong bakers, \$3.16 to \$3.60; Flour—Winter wheat, \$5.25 to \$3.50; spring wheat patents, \$3.50 to \$3.60; straight roller, \$2.85 to \$3.60; high per 18 per 1

made at \$5.25 to \$5.75 per 100 lbs.

Latest Live Stock Markets.

TORONTO.

Dec. 20.—Butchers' Cattle—The range of todays's prices was from \$\frac{1}{2}\$ to \$4\text{c}\$.

Export Cattle — For \$\frac{1}{2}\$ th ead of choice heavy
cattle \$4\text{c}\$ a 1b was paid, and the rest were got
at from \$3.55 to \$3\text{c}\$ a 1b.

Stockers—Quoted nominally at \$\frac{1}{2}\$ to \$3\text{c}\$ a 1b.

Sheep and Lambs — Demand for straight fat
sheep and 100-1b lambs was active, and all offerings were taken early at \$3\text{c}\$ a 1b for ewes and
wethers, \$5 a 1b for rams, and \$3\text{c}\$ a 1b for 100-1b
lambs.

wethers, se a lb for rams, and sec a lb for facell lambs.

Butchers' sheep were in moderate enquiry at \$2.50 to \$3.50 each.

Hogs—Prices were unchanged at \$1.12\for a cwt. for long, lean hogs of 160 to 220 lbs, weighed off car; \$3.87\for for light and heavy fats, \$3.50 for stores at lews, and \$5 to \$2.00 for stars.

Calves—Medium veals of 135 lbs are quoted at \$5.50 each.

Mich Cows and Springers—Prices ranged from \$25 to \$40.

From \$25 to \$40,

East Buffalo, Dec. 20.—Cattle — One hundred and thirty seven cars through; 3 on sale; market steady.

Hogs—Vorkers, light, \$4 50 to \$4.55; heavy weights, \$4.50; good meltund, \$4.50 to \$4.55; choice heavy, \$4.70 to \$4.75; roughs, \$3.75 to \$4; stags, \$3 to \$5.00.

Sheep and Lambs—Good mixed.

\$3 to \$4.50.

Sheep and Lambs—Good mixed sheep, \$2.40 to \$2.75; choice, \$8; extra heavy wethers, \$4.25 to \$4.25; choice, \$8; extra heavy wethers, \$4.25 to \$4.25; choice, \$6, \$2.50; Canana lambs \$4.55 to \$4.25; extra fancy Christmas wethers, \$4.75 to \$4.25; extra fancy Christmas wethers,

Scott's **Emulsion**

the cream of Cod-liver Oil, with Hypophosphites, is for Coughs, Colds,

Sore Throat, Bronchitis, Weak Lungs, Consumption, Loss of Flesh, Emaciation, Weak Babies, Growing Children, Poor Mothers' Milk, Scrofula, Anæmia;

in fact, for all conditions calling for a quick and effective nourishment, Send for Pamphlet, FREE Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

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

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WANTED, A R. C. TEACHER, HOLDING a second or third class certificate, for junion division, Separate school, Brechin, for 1895. Apply, stating salary, to M. McGrath, Sec., Brechin, Ont.

Sec., Brechin, Ont.

813-2

A TEACHER, HOLDING A SECOND OR third class certificate, for Catholic Separate school No. 6, Artemesla, for a term of six months. Duties to commence Jan. 37d, 1895, Apply, stating salary, to James Butler, Sec., Flesherton Station, Ont.

813-2

ONE SENT for ONE CENT Buy a Postal Card and address it thus:

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BUSINESS AND SHORTHAND, Kingston, Ont.

Turn it over and write the following:

J. B. MCKAY.

Dear Sir.—Seeing that you have secured Prof. G. A. Swayze, Belleville's most repular Commercial Teacher, I would like to receive full information regarding your famous institution. J. B. MCKAY.

Post it, and we will see that your request is answered by return mail.

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ANDREW KING. Halifax. Halifax.
I WAS CURED of acute Bronchitis by
MINARD'S LINIMENT
LT.-COL. C. CREWE READ

Sussex.
I WAS CURED of acute Rheumatism by MINARD'S LINIMENT.

C. S BILLING. Markham, Ont.



ALWAYS THE DESIRED EFFECT. 2 Two boys and a young lady of my congrega-tion were cured by that glorious remedy, Pastor Koenig's Nerve Tonic. The young lady had suffered for eight years from epilepsy, having the fits a most daily and ofttimes even several in a single day. Now she is entirely cured and all by the use of this remedy. I herewith refer all sufferers from epilepsy or other nervous trouttee to Pastor Koenig's Nerve Tonic, for I know from experience and also hear continually from all sides that it always has the desired effect.

From the Author of the "Short Line

Cannelton, Ind., September 16, '91
Some of my people, my teachers as well as myself, are using Pastor Koeng's Nerve Tonic with the very best results. I recommend it most heartily.

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Meets on the and and ith Thursday of every north, at a cences, at their hall, Albion Block, Richmond Street. P. Cook, Pres., P. F. BOYLE, Recording Secretary.

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

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SAULT STE. MARIE CANAL.

SEALED TENDERS addressed to the under CEALED TENDERS addressed to the under signed, and endorsed "Tender for Lock Gates," will be received at this Office until noon on Friday, December 21, 1894, for the construction and delivery at the Sault Ste. Marie Canal of a pair of spare Lock Gates.

Plan and specifications of the work can be seen at the office of the Chief Engineer of Railways and Canals, Ottawa, where forms of tenways and Canals, Ottawa, where forms of tenways and Canals, Ottawa, where forms of ways and Canals, Ottawa, where forms of tender can be obtained on and after December 11.

der can be obtained on and after December II, 1894.

In the case of firms there must be attached the actual signatures of the full name, the heatures of the occupation and place of residence of each member of the same, and, further, an accepted bank cheque for the same of \$850 must ac company the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canalas, and will be forfeited if the party tendering declines entering the contract for work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be recurred to the respective parties whose tenders are not accepted.

By order,

By order, J. H. BALDERSON. Secretary.

Department of Ratiways and Canals, Ottawa, December, 1891.

VOLUME

The Old Yea

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AGNOSTICISM

Archbishop Ry mense Audier Music. Philadelphia It is difficult the warmth of the Archbishop filled the Acade nesday evening delivery of a le and Its Causes,

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fell there. The simple Archbishop's pu public platform large audienc the nature of th the noble caus other exception it certain that t Broad street severely tested and it is safe t Academy never ing, which, to sented so high gence. Leadi sion, ministers

Occupying t President. The recepti Frazier, comm an address e Ryan and full relative to the ate struggle, Before the app had subsided on behalf of bouquet to Mr C. Devitt, dau H. Devitt, per the presentati

parish in the from other dio

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pied by Mrs. her, while the arose and ap gathered at the lecture, both of Mrs.