It is most gratifying to us to know that of the many changes that have been made in the personnel of some firms in the past 35 years that the successors have continued to bestow upon us the same (and in some cases to a greater extent) patronage as their predecessors.

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he Catholic Record.

VOLUME XV.

LONDON, ONTARIO, SATURDAY, JANUARY 21, 1893.

NO. 7 .

The Catholic Record. London, Saturday, January 21, 1893.

THE New York Sun is not the official organ of the Catholic Church in America. It, reviewed from a literary standpoint, is undoubtedly a great newspaper, but its dicta on Monsignor Satolli's mission are not infallible. Nor can it claim to speak with any authority on the nature of Dr. Mc Glynn's restoration. It it sheer folly to style as a victory the return of Dr. McGlynn to his priestly duties. An Ablegate does not come from the Vatican to crown contumacious priests and to humiliate faithful Archbishops. Certain it is that the restored priest has had to make concessions, for New York's prelate knows well what is due to him and to his office. The Church welcomes to her altars the man whose personal purity has even in the days of self-exile entitled him to respect and veneration, and it hopes that the future will obliterate the memory of the sad past and prove him, as in the old days of St. Stephens, to be strenuous in the defence of his faith and powerful by the far-reaching influence of good example. Sorrow has purified and strengthened his soul and has opened his eyes to the beauty and truth of that saying of the Psalmists, "It is good for me that Thou hast

individuality as a religious sect. Day after day we hear of many who, disgusted with its incessant negation and consequently its variability, are ranging themselves under the banner of Rationalism. Protestantism, says the learned Schliermacher, in the presence of Rationalism is like an iceberg gradually melting before the sun. Professors as Dr. Briggs may enunciate a doctrine that may clash with the "credo" of Presbyterianism, and they may be convicted of heresy. By what right? Why cannot he, or any other But we do not manifest our zeal for man, in the exercise of private judgment, champion any system or formulary that takes his fancy? And if so what authority has Protestantism to check the wayward course of her rebellious offspring? Her learned ones may assemble and in full conference brand the recalcitrant with the stamp of heresy, but they are but fallible, with no more power to fashion a man's belief than an untutored savage. To the Church alone, which our Divine Saviour commands us to hear and obey under pain of eternal separation from Him, belongs the right. She alone can stem the tide of impiety and restrain the proud selfsufficiency of those who imagine they they undertook to discuss its knotty such as Fulton, to preach in their have a right to deal as they think fit with the Divine message. But superficial writings in current literational from the pulpits that the Catholic Protestantism must inevitably in Rationalism. But, says Father Hewitt, there is no refuge. It is not better, but rather worse, than old Protestantism, because it is more logical and consistent. The better the logic the worse and falser the conclusions when the premises are bad and false. It is also de structive, and its final end is destruction. It can originate and construct nothing whatever, much less anything better than old genuine Christianity. Christianity without the divinity of of the parish, they fall back and let Chiniquy, who were cut away from its Christ is not worth having. Without Christianity Theism and natural religion cannot stand. Believe in God and you must believe in Christ. Believe in Christ and you must believe in the Church. Reject the Church and you must reject the true Christ of the Gospel-God and man, the Redeemer of the world, the Crucified Risen Lord of Heaven and earth. Reject the Son and you must deny the Father. The quick sands of Agnosticism and universal scepticism will swallow you

ruffle their tender susceptibilities by as a star for all eternity. allusion to the necessity of taking up the cross daily, and to the tion by any home truths. We do

America has had no greater master of respectable portion of the citizens. the English language. He was a man of most brilliant and original mind. PROTESTANTISM is fast losing its He adorned—and we speak of beauty of diction-everything he touched, spoken very plainly in regard to spoke when he had something to say. He looked above the petty things by which most human lives are circumscribed, and he taught many a lesson which we can afford to learn. Unfortunately, however, for the value of his utterances, he did not believe in religion. His books on Nature clash with the teaching of Catholic cosmology. our faith by denouncing and by endeavoring to relegate him to a low

parochial work? They are prone Catholic church, or ever read a Cathto censure anything done by the olic book, but take all their information pastor; but when asked to give their concerning it from speeches or books service to an undertaking for the good written by men like Widdows and willing hands do the work; and if they do venture to bestow a little time and money upon an affair of the parish they must be treated with all consideration and deference. Ah! the tender nurslings; their every whim must be halt in their course of well-doing. They might resort their old hauntsthe saloon or the billiard table or the fit of the general public their enlightened criticism of men and things. day not yet fixed. They will not give that spontaneous

of his hearers. But let him dare to efforts not hope for? He shall shine the inspiration of portions of Scripture, offender dismissed from the service.

judgment, and the Lord will Orangeman. Mr. W. Bell is none of doctor was sustained by a vote of 58 call him to another place. He may your milk and water Orangemen. Mr. train his guns against the Jews and W. Bell is an Orangeman, a True Blue, Pilate, and he may revel in vituperation of the Jesuit, but if he is wise—

Mr. W. Bell is a sworn friend of civil and he generally is-he will not dis- and religious liberty-he would shed turb the equanimity of his congrega- the last drop of his blood in its defence -he would allow himself to be torn to hear of ministers who fulminate flitters rather than be faint-hearted in against this and that evil, but their defence of this God given boon to remarks, sensational and savoring of humanity: and yet Mr. W. Bell rose the buffoon, are not taken seriously, to "Whereas" at a meeting of the and consequently produce no perma- Toronto Young Conservatives that a nent effect. When they go too far Catholic should not be permitted to octhey are disowned by their co-religion- cupy the Premier's chair. All of which ists, and they become free-lances who is respectfully submitted as demonscoff at creeds and formularies, who strating that Mr. Bell is in a thor have no respect even for the trustee, and whose sole aim is to attract the Thirteen Young Conservatives voted crowd. Again-and we say it in all for his Whereas; and this fact calls to charity—we fail to see any monument mind the humorous incident that that may attest the independence and occurred in the Dominion Parliament self-sacrifice of the Protestant min- a few years ago when a similar num ber of Ontario ranters, headed by Dal ton McCarthy, made laughing-stocks of FREQUENTLY do we read in Catholic themselves before the country. As books that Ralph Waldo Emerson has Mr. W. Bell is the chaplain and orator attained no enduring fame in the world of the stone-throwing community of of letters. Possibly the writers mis- Toronto, his whereas and his speech understood the New England sage, for made no impression whatever upon the

WE are gratified to note that some

of the ministers of this city have Suggestive are his books, and as you the Protestant Protective Association, read them you feel that he was one who lodges of which have been organized shrank from notoriety and who only in our midst. After remarking upon the oath taken by the members, Rev. Mr. Ballantyne lately said: "Now, as a Protestant minister, I must protest against any such use being made of the term Protestant. I believe there are no greater foes of civil and religious liberty than the very men who will band themselves together by an oath lacking, as this does, the very elements of true Christian feeling and conduct." We thank the rev. gentleman for thus rebuking the dark-lanplace in the world's roll of intellectual tern conspirators. Would that all would thus speak boldly and endeavor to stamp out this pernicious combination ! "THE modern unbeliever," says a The mass of our Protestant fellow noted prelate, "degrades reason and citizens are, we believe, heart and denies its capabilities; there is, how- soul opposed to it, and the time will ever, no basis of faith in his soul. doubtless arrive, as the Advertiser Those who have inherited the faith lose said, when the members will be it in proportion to the mischief they ashamed to admit that they had ever make of their reason. It is the old belonged to it. It is an opportune story of 'esteeming themselves wise time now for many of the preachers they become fools.' They would not to take thought and reflect on the read Catholic books, nor listen to in- mischievous work of which they have structions. Not having been grounded been the authors, in hiring degraded in the first principles of true philosophy priests, and characterless disturbers, questions; they read the glib but churches. If their congregations are ture, in which style appears to make up faith is all error, that Bishops and for an absence of ideas and connec- priests are no better than they ought tion of thought; and, imbued with its to be, and that the Pope may any day fallacies and neglecting their religious send out word to massacre all heretics duties, they fall under the tempter's and take their bibles away from them it is not to be wondered at that such associations will spring up in the com-WHY do not more of you Catholic munity. It is to be regretted that young men take a prominent part in so few Protestants ever enter a

communion as rotten branches. THE Hon, Edward Blake, M. P. for South Longford, is doing much to strengthen the Liberal cause in England and Scotland. He has taken up gratified, or otherwise they would call quarters in London for the coming present convict Widdows would be a session of Parliament, and has made speak, viz., in Glasgow on the 24th street corner-and resume for the bene- Jan., and in Bath on the 27th, on Home other jail-bird, and it matters not how

In a late number of the Presbyterian Review, of Toronto, there is an appeal for independence in the pulpit. "Some prophet who fears nobody but God must arise, who will not hesitate to expose hypocrisy, however high placed." This is simply a theory held by the most enlightened Protestant divines, but it is certainly not practised by the ordinary pulpit orator of Toronto, there is an appeal from a man who understands the bond of union between him and the priest, and who cares to reflect in the reward promised to all who aid in the salvation of souls. "The zeal and labor for the salvation of souls," says St. John Chrysostom, "is of so great a merit before God divines, but it is certainly not practised by the ordinary pulpit orator of Toronto, there is an appeal from a man who understands the bond is concerned, thetrial of Rev. Dr. Briggs for heresy was terminated on the 9th and who cares to reflect in the reward inst. The report of the committee exponential the concerned, thetrial of Rev. Dr. Briggs for heresy was terminated on the 9th and who cares to reflect in the reward promised to all who aid in the salvation of souls. "The zeal and labor for the salvation of souls," says St. John Chrysostom, "is of so great a merit before God divines, but it is certainly not practised by the ordinary pulpit orator of the condition of the man who understands the bond is concerned, thetrial of Rev. Dr. Briggs for heresy was terminated on the 9th and who cares to reflect in the reward inst. The report of the committee exponential the custom of letter carties and the Order of the scale and doctor's explanations, disclaiming any intention to run counter to the teach of so great a merit before God that to give up all our goods to the poor, or to spend our whole life in the torontom of the committee exponential on the sisconcerned, thetrial of Rev. Dr. Briggs for heresy was terminated on the 9th and who cares to reflect in the reward inst. The report of the committee exponential on the sisconcerned, thetrial of Rev. Dr. Briggs for Toronto. His stock-in-trade is doc- exercise of all sorts of austerities, can opinion in approval of his critical or name for the ignorant Bashi Bazouk trine that is fashionable and becoming, not equal the merits of this labor." theological views. It is stated that the above alluded to. It is not just to in-He lectures very prettily on morality And if the labor in the sacred cause of doctor has not transgressed the limits flict punishment upon all the letterin general, and his platitudes, though man's salvation be so meritorious, of liberty allowed to scholarship and carriers of Toronto because of the

if they profess that they do not wish to teach anything against Scripture or the Westminster Confession. The against 47. The General Assembly will probably take the matter up for further consideration. But if the matter remains as it stands, what will become of the Protestant rule of faith. "the Bible, the whole Bible, and nothing but the Bible?"

THE life of Columbus furnishes many facts which are a good antidote against the superstition which is credited by many that Friday is an unlucky day. Columbus himself regarded it as his lucky day, and he often spoke of the strange coincidence that the most fortunate events of his life in connection with the discovery of America occurred on Friday. On Friday he left Palos on his voyage of discovery. On Friday he succeeded in solving the problem of magnetic variations which so much perplexed him during his voyage. On Friday he saw birds, which were the first indication that he was near the land he sought. On Friday, 12 October, 1492, he saw land, and planted the cross on American soil. On Friday he made his triumphal entry into Barcelona, and his triumphal entry into Palos was on Friday, 16th happened to him also on Friday.

A PUPIL of the Catholic College of Rock Hill, Ellicot City, Maryland, was lately the successful competitor for a prize offered by Mr. Isaac H. Moss, Vice-President of the Gardeners' Club, for the best essay on the influence and cultivation of flowers, open to all school pupils in Maryland under eighteen years of age. There were twenty essays put in competition, several of which were highly commended; but that of Master William F. Wheatly, of the College above named, was pronounced the best. The prize was \$25. In other States the Catholic Parochial schools have many times proved their efficiency by being successful in similar competitions, and thus Catholic institutions all over the Union have naintained a high reputation.

THE wholesale frauds which have een detected in the conduct of the nplicated, including members of the Cabinet, have resulted in a ministerial President Carnot the resignation of the ministry immediately after the Mr. Glabraith know what becomes of Christmas holidays. He was entrusted naughty little sweeps who tell lies in again with the task of re-forming the this reckless fashion? out Messrs. de Freycinet and Loubet. it is thought that the new Cabinet will receive a stronger support than the old one which it replaces.

THAT unlovely personage who has been creating enmity between neighbors in the town of Brockville is thus referred to by the Chicago Canadian-American: "If Mrs. M. L. Shepherd, the ex-nun, who is suing the Brockville, Ont., Recorder for libel, is wise she will quit the field forthwith. She has a record that cannot stand display in cold type." It appears that some of our Protestant fellow-citizens will never pay heed to the dictates of common-sense when enmity to Rome is in the wind. We fancied that the lesson taught them by the ex-convict and salutary one, but, we regret to say, we several important engagements to were mistaken. Brockville bigots have now taken to their bosoms an-Rule. He will speak also in Hull on a foul the bird may be so long as it screams at "Popery."

insipid, are pronounced with suavity what reward may be who participates opinion. It thus appears that it is to misconduct of one of their number. Methodism to become a Catholic, is of the old?—Edward Lord Lytton.

CATHOLIC PRESS

The Parnellites in Ireland and the Unionists and the Tories in Great Britain are to play as their trump card against Gladstone's bill for Home Rule in Ireland, that it would put that

country into the control of the priests.

The Right Rev. Bishop of Ardagh has written to the clergy of his diocese a letter in which he say: "Perhaps, never in the chequered history of our dear country has Ireland passed through a crisis franch with some price of the country has Ireland passed through a crisis franch with some price of the country has Ireland passed through a crisis fraught with so great spiritual dangers, than she is passing through it present, when at the dawn, we hope new temporal prosperity, the old demon of Discord raises its accursed head, and endeavors to marshal Irish men against Irishmen and our Catholic people against their priests." And "the policy which the Parnellites and Unionists are simultaneously about to put in practice in England—a policy which aims at the defeat of the Home Rule cause through the creation of an anti Catholic and anti-Clerical agitation within English constituencies—an agitation promoted by men who are incapable of understanding the relations which exist between our people and our priests." The same ery, "Down with the priests!" has gone out in America among the ex tremists who still walk behind the ghost of Mr. Parnell, and it found its latest outlet in a recent letter from an obscure Irishman in this city to the New York Sun in which the purpose March. Several other happy events of that faction to erucify the clergy was made manifest. The priests of Ireland, may, as a body, of their own motion, withdraw from all public part in political affairs, but they will not be driven from their inalienable rights as patriots by any handful of renegade Irishmen, backed by the hereditary

foes of their native land.

Rev. J. H. Galbraith, of the Warren Street Methodist Church, Boston, should overhaul his Bible and make a note of the commandment, "Thou shalt not bare false witness." In a recent discourse he said: "We are reminded of war days when the Pope blessed the Confederacy and 72 percent of the enlisted I rish deserted. That is the record of the War Office. Is there any connection between the two?" In the above few words Mr. Galbraith makes three state ments which are three lies. The Republican Secretary of State, Hon. John W Foster, emphatically contradicted the first in a letter to Hon. Henry Cabot Lodge, published last month. The second lie was circulated by an English agent in Boston, a few months ago. and accredited to the New York Sun. The Sun promptly denied the re Panama canal scheme, in which it sponsibility and called the English agent a liar. The third falsehood appears to be Mr. Galbraith's own. The records of the War Office, so far from containing any such statement, have no tabulation of nationality what crisis. Premier Ribot handed into

Office, within a few months. Doesn't

our columns a sketch of "A House Accursed," narrating the evil fortunes of a family whose head had desecrated a chapel and a statue of the Blessed Virgin. A later instance, and one nearer home, is noted by the San Francisco Monitor. Many years ago the Governor of California was an able-bodied, keenly intelligent, welleducated, successful man, whose prospects were of the most flattering character. "But," says our contempor-ary, "in the hey-day of his prosperity, the demon Avarice tempted him to ap propriate the Church land connected with the old Mission of San-Luis Rey. He yielded: he robbed the Church of the lands that of right belonged to her ; and the once proud Governor, whose Christian name is Pius, has been for some time past, and is to-day, a pauper, living on the charity of county in which he has long resided. Misery is the inevitable lot of the despoilers of the Church."

A legend, impalpable as the ether in which it floats, owning no local habita tion, claiming no author, is borne on the swift wings of memory. It says that in the blessed abode of the angels a great bell swings; and that at twilight mortals may hear its voice, if they put from mind and heart all discord and worldliness, and all that comes between them and love to their Creator. And its voice is hushed with the setting sun; for it is always twi-The angels who set light somewhere. it ringing are sad or glad as they gaze nto mortal faces and learn that the bell is unheard, or that it sends its gracious message to a human heart, purged of strife and hatred, and filled with heavenly peace.

"So, then, let us ponder a little; Let us look in our hearts and se If the twilight-bell of the angels Could ring for us—you and me." Catholic Register.

Dr. Douglas, who so vigorously de-

of voice that pleases the asthetic sense in it by his charity and voluntary be lawful for Presbyterians to deny More fitting would it be were the himself a pervert. To the age of twenty-six years he was an Anglican come to him as swiftly as he had hoped, whereupon he became a Methodist, and by bounds reached a foremost rank amongst them. We should not be too hard on the poor man. Mayhap he recognizes the fact that Mr. Thompson is, after all, a lap ahead, and it makes

We read a great deal of bosh these

days about the Catholic Church losing much of her conservatism and gradu ciate American institutions. and appreciate American institutions. She has repeatedly and earnestly proclaimed against institutions in American, because disturbing American guaranteed liberties. Her conflict has been and ever will be in the domain of faith and morals and against the powers that have exerted and will exert themselves against her spiritual authority. There are matters of discipline that may be modified as the times and circumstances demand necessary in the wisdom of the Church But political bodies and human institutions are so prone to change with every changing opinion that may influence them, and inclined always to be accommodating to the caprices of olic Church is regarded as very perverse and opposed to the changeable world. "Heaven and earth may pass away, but My word will never pass away," was the declaration of the Founder of the Church, and we believe firmly that Christ still preserves His word in the infallible Church. The American people need not anticipate, therefore, an American Catholic Church as a result of any disciplinary modifications their fancy may depict, but it will remain the Roman Catholic Church, not because Roman is her nationality, but because Rome is the seat of her infallible teaching authority, constituted such by the first Pope, to directly given.

Catholic Review The world is beginning to see that that the Pope has done much towards saving republican institutions in France. The New York Sun says: "Napoleon III. predicted that the present French Republic would not last more than twenty years. The end of the term conceded to the republican regime is close at hand, and it is possible that the prediction would be the Bourbon dynasty were represented at this critical conjuncture by a leader of remarkable parts and popularity Such, however, is not the case. This is a state of things which the late Emperor could not have foreseen; neither could he have expected that the successor of Pius IX, would become the prop of French republicans in their extremity, by adhering in flexibly to his conviction that the Catholics of France should turn their backs forever upon imperialists, and monarchists loyally support the ex-isting polity. It is scarcely too much to say that Leo XIII. is the saviour of the third French Republic. It is his declaration of unshaken faith in demo-A few weeks ago there appeared in French provinces tranquil in the face of an exposure of official corruption incomparably worse than that which wrecked the throne on Louis Philippe. The Pope loves France, for that country has done in the past great services for the Holy See. He favors the French Republic, because he prefers, instead of putting his trust in princes, to confide the interests of Christianity to the people. He stands by his declaration urging the Catholics of France to be loyal to the Republic, and that steadfast support of his has kept many Frenchmen, good Catholics but partisans of the monarchy, from seizing upon the present disorder to overthrow the democracy and bring back the king. To the Pope, therefore, free

institutions owe a new debt. Western Crusader.

A well-meaning Methodist minister's wife, a Mrs. Hughes of London, tells something that will make a million smile. She, good woman, has taken it in hand to win a name and fame by being the foundress of a Sisterhood, that she is careful to tell, will be religious, but they — the members—won't be religeuese. They will have a novitiate, will visit the poor and sick, like the Catholic Sisters; but they will outdistance them altogether in some other respects. Mrs. Hughes says: "They will talk politics with the men in the workshops and interest themselves in school-board elections, city council (or city government elections) and general One can fancy the uproar elections. that would follow such an announcement about Sisters of Charity or Sisters of Mercy, though one can, in fact, hardly fancy their doing so. No doubt best, and maybe will do much good, but they do not copy the Catholic Sisters very closely, even in some things where imitation might be very desirable.

Is there a greater link between this nounces Sir John Thompson as unfit world and the next than God's blessing for public place because he abandoned on the young, breathed from the hps world and the next than God's blessing

GRAPES AND THORNS.

By M. A. T., AUTHOR OF "THE HOUSE OF YORK," "A WINGED WORD," ETC.

CHAPTER IX.

THE VERDICT.

The arrest was made in September in November the trial came on. would have been earlier, but that witnesses were to be summoned from England. It was understood in Crichton that everything was very soon to be in readiness, and that the trial would be a short one; one side announcing confidentially a speedy acquittal, the other intimating, by a grave but equally confident silence, their belief

in a speedy conviction.
"Dear Mother Chevreuse!" sighed Honora Pembroke, who trembled with terror and apprehension as the day drew near, "how far from your heart is all this bitterness! How far from your wish it would have been to see a man hunted like a beast of prey, even if he had done you a wrong! How far from your peace is all this excite ment !

Far, indeed, would such an inquisition, however necessary to the ends of justice and the good of society, have been from that sweet and overflowing heart, where love, when it could not make the wandering steps seem to be searching for the right path, uprose like a flood, and washed out those traces of error from remembrance. Far enough, too, was all this trouble from the changing from that had once held so much goodness. One might guess how Nature had taken back to her motherly bosom the clay she had lent for mortal uses, and was slowly fitting it, by her wondrous alchemy, for immortality ; purifying the dross from it brightening the fine gold. While this tumult went on overhead, the crumbling dust of that temple whose ruin had brought such sorrow and disaster was slowly and sweetly going on its several paths to perfection; stealing into violets, into roses, into humble grass-blades, into mists that gathered again in drops to refresh its own blos

soms and foliage!
Who can say what countless shape of constantly aspiring loveliness the dust of the saint may assume before uniting once more and for ever to form that glorified body which is to hold without imprisoning, the beatified spirit, and transmit without stain the sunshine of the Divine Presence?

Yes; far enough from such a progress was the feverish trouble resulting from this sudden and violent dis-solution. Friends went to cover anew with flowers and green that grave over which the snows of coming winter had let fall a pure and shining mantle; but the tears they shed were bitter, and their flowers withered in the frost. Voices of those she loved recalled her virtues, and repeated her wise and tender sayings; but they, like all the world, found it easier to admire than world, found it easier to admire that to imitate. At humble firesides, where families gathered at night, shivering half with cold and half with fear, they blessed and mourned the hand that had helped them and the voice that had sympathical sides of the same to be supported by the s ized with and encouraged; but their blessing was so encumbered with selfishness that it cast the shadow of a malediction. Pure indeed must be that love in whose footprints hatred never lurks!

On the day the trial began F. Chevreuse lost courage. More fatigued by constant physical labor than he would was still more exhausted in mind. A devouring anxiety had than he had been, no one knew it. that subject. But he was certainly less confident that the accused would be able to free himself entirely from sus-He could no longer be ignorant of the fact that there was a very damaging array of testimony agains

"I must be allowed to be childish for once, if it is childishness," he said. "I cannot perform my duties till this is over. If a priest is needed, go to F. O'Donovan. Den't let any one come near me but Mr. Macon. Above all things, don't let any woman in.

We pardon this last request of F Chevreuse, for he was not in the habit of speaking slightingly of women; and it must be owned that few of them have the gift of silence or of ceasing to speak when they have no more to say.

Mr. Macon was precisely the friend

he needed in the quick-sighted, clear-headed, prompt, and taciturn. He was, moreover, a man of influence, and could obtain information in advance of most persons.

"Make yourself quite easy, F. Chev-use," he said. "You shall know everything of consequence within ten minutes after it has happened in the court-room.

The gentleman had in his pocket a package of small envelopes, all directed plainly to F. Chevreuse, and each one containing a slip of paper. When he seated himself in the court room, a boy stood beside him ready to run with his messages.

In the priest's house, F. Chevreuse had shut himself into his mother's room. A bright fire burned on the hearth, the sun shone in through the eastern window, and at the other side could be seen a window of the church with the cipher of the Immaculate

paration so effective as Aver's Hair It prevents baldness, and keeps the scalp clean, cool and healthy.

Mother, white and gold-colored, in the arch of it, sparkling as if it had just been traced there by Our Lady herself. All was still, the length of the house being between him and the street, so that only a faint hum of life reached

his ears. "It is hard to believe that misfortune is to come again," he muttered, glancing at the quiet brightness of the scene. "And I will not believe it. I will not think of it. In the name of gone

He drew a table near the fire, placed several books on it, and, seating himself, began in earnest to translate a book which he had been fitfully at work upon in the brief pauses of nearer duties. It was a relief to him to look thus into the mind of another, and escape a while from his own. am fortunate in having this to do," he thought, looking at the bright side of

the situation.

The habit of concentrating his thoughts on the subject in hand did much for him; and when Mr. Macon's first message arrived, it found him bending with interest over the written page whereon he had rendered well a happy thought.

That is better than the original, he said to himself. "The English is a large, loose jointed language, sprawling slightly, but it is a sprawling Titan. It is rich and strong. For such a work as this, the French is a trifle too natty and crisp. Come in!"
The door opened, and his messenger

stood there. Instantly all rushed across the priest's mind again. He stretched his hand for the note the boy offered him, and tore it hastily open It was short: "Nothing but preliminaries so far

The court sits again at two o'clock. F. Chevrouse glanced at the clock, and saw that it was already noon. Two hours had passed like ten minutes while his mind was thus abstracted. "Were there many people about the

court-house?" he asked. The boy had been instructed to give his notes without saying anything, and to speak only when spoken to; but he had not been told how much to say when he was spoken to. The temptation to relate what he had seen was irresistible.

"Oh! yes, Father," he said, his eyes glistening with excitement. "There was such a crowd that I could hardly get out. I had to hold up the letter, and say it was for you. Then they made way.

F. Chevreuse dropped his eyes, and is free grew more troubled. "Mr. his face grew more troubled. Schoninger was not in court?" he

"No, sir!" The boy hesitated, and had evidently something more to say. "Well?" said the priest.

"Somebody threw a crucifix in at his cell window to-day, and he broke it up and threw it out again," the

nessenger said eagerly.

The priest's face blushed an angry red. "Have they no more reverence for the crucifix than to use it as a means of insult, and expose it in turn to be insulted?" he exclaimed. "Was it done by a Catholic? Do you know who did it?"

F. Chevreuse was putting on his overcoat and searching for his hat, to the great terror of the indiscreet tale

"I don't know who did it," he stam mered. "I guess it was some boys. But that was this morning; and now the police drive everybody away from that side of the jail. I am sure they won't do such a thing again, Father

The priest perceived the boy's distress in spite of his own preoccupation. "Never mind, Johnny," he said taken possession of him. If he was less sure of Mr. Schoninger's innocence kindly, and tried to smile as he laid his hand on that young head. "You did no harm in telling me; I ought to know if such things happen. Come, I am going out, and our roads are the same for a little way. You are going to dinner? Well, thank your father for me, and say that I shall go only to the jail, and directly home again.

And what has he gone to the jail for ?" Mr. Macon inquired in surprise when he received this message from his

The boy answered truthfully enough. but with a somewhat guilty conscience, that he did not know, and sat down to to his dinner, which he was unable to His round cheeks were burning like live coals with excitement, and his heart was trembling with the though that it was he who had sent the priest on that errand.

"You must learn to bear excitement better, my son," the mother said. will never do for you to be in court every day, if it is going to make you ose your appetite."
Thus admonished, Johnny called

back his courage. "Oh! I'm not excited at all, mother," he said, with a fine air of carelessness. only that I am not hungry. Why, all the men in the court-house, except the judge, were more excited than

was; weren't they, father?" The father and mother exchanged glance and smile. They were rather pleased with the self-confidence of

this doughty young lad of theirs.

Meantime, F. Chevreuse had reached the jail, and learned that the story he had heard was quite true. Some boys, encouraged, it was thought, by their elders, had flung a crucifix into mutter a word of prayer for aid; and the Jew's cell-window, which was not far from the ground, and it had been tossed out to them, broken in two.

To preserve a youthful appearance as long as possible, it is indispensable that the hair should retain its natural color and fullness. There is no pre-

Hood's PILLS cure constination by restor-ing the peristaltic action of the alimentary Minard's Liniment relieves Neuralgia.

The prisoner had complained that missils were being thrown in when the police had received instructions to

the police had received keep the place clear.

"I have not allowed any visitors in the corridor for several days," in the corridor for several days," the jailer said. "People cromber by scores. But you, of course, here by scores in. They are just carrying in the dinner.

"I am not sure that I wish to speak to him," the priest said with hesitation. God, all vain and evil thoughts be but after a moment followed into the The waiter set the tin dishes containing food into the different cells, through a hole in the door, and retired. The jailer stood near the outer door. F. Chevreuse appreached Mr. Schoninger's cell, not with the eager confidence of his first visit, but with an apprehension which he could not overcome. Other footsteps prevented his own from being heard, and he stood at the grating, inseen and unsuspected by the inmate of the cell.

Mr. Schoninger sat on the side of his bed, his face partly turned from the door, looking steadfastly out through the window. A silent snow had begun to fall, tossed hither and thither by the wind. The jail was thither by the wind. The jail was near the Immaculate Conception, F Chevreuse's new church, and the stone Christ that crowned the summit of the church was directly opposite the win-dow of the cell. It stood there above the roof of the building, with the sky for a background, its arms out stretched, and now, in the storm seemed to be the centre toward which all the anger of the elements directed. The myriad flakes, tumb ling grayly down, like flocks of rebe being cast out of heaven, buffeted the compassionate face as they passed, and, after falling, seemed to rise again for one more blow. They rushed from east, west, north, and south, to cast their trivial insult at that sublime and immortal patience A small bird, weary-winged, nestled into the outstretched hand, and the wind, twirling the snow into a lash, whipped it out, and sent it fluttering to the ground. Nothing was visible through the window but that solitary form in mid-air stretching out its arms through the storm.

On that Mr. Schoninger's gaze was immovably set, and his face seemed more pale and cold than the stone His hands were folded on his itself. knees, the rising of the chest as he breathed was scarcely perceptible, and not a musle of the closely-shut mouth stirred. His large, clear eyes, and the eyelids that trembled now and alone relieved the almost painful fixedness of his position.

Whether, absorbed in his own affairs, the direction his eyes took was merely accidental, or whether the statue itself had drawn and held that earnest regard, was not easy to But a Catholic, ever ready decide. to believe that images, whose purpose is, for him, to recall the mind to heavenly contemplations, will suggest holy thoughts even to unbelievers, must also necessarily hope that no eyes will for a moment res on them in entire unconsciousness.

F. Chevreuse, after one glance, drew noiselessly back. Mr. Schoninger's strong and resolute calmness which hid, he knew not what, of inner tumult or repose, disconcerted him. Besides, he had not forgotten that those white hands, so gently folded now, had within a few hours broken in pieces the symbol of man's salvation, and flung them from him in He would offer no explanations nor assurances to one so little in need of them. Sighing heavily, he turned away, and

sought refuge again in his own home. Yet a faint gleam of light had penetrated his sombre mood from this visit, and, when he had closed the door of his room, he stepped hastily to the window looking church, and glanced up at the statue above him. It had been wrought in above him. Italy, and brought to America in the good ship Cometa, and had on the voyage come near being thrown over board to lighten the ship during a storm. Bales and barrels of merchan dise had gone by the board, costly oils had floated on the waves, costly wines had perfumed them, but the heaviest thing in all the freight, the stone Christ, had been left undisturbed in spite of the sailors. The captain was a rough man, and cared little for any form of religion; but some-where within his large, rude nature was hidden, like a chapel in a rock a little nook still bright and fresh with his youth and his mother's teachings.

"If Jesus Christ did really walk on the sea without sinking, then He can keep this image of Himself from sink ing, and us with it," he said. put it to the test. If the ship goes down, I'll never believe in any of those old stories again."

And he held to his resolution through a terrific storm, in spite of a crew on the brink of mutiny, and finally sailed into port with the sacred image which had, he believed, miraculously preserved them. And ever after, as sailed, a little image of Christ sailed with them, fixed in the bows and at night, during storms at sea, the sailors, albeit no Catholics, would bow their heads in passing it, and one old sailor, to whom for thirty years the land had been strange and the sea a home, used to tell how on one terrible night of that long storm when the stone Christ had been their sole freight left, the crew, lashed to mast and spar, and looking every

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moment for destruction, had seen a white form glide forth from the hold, and standing in the bows, stretch out its hand over the waves, which, with the gale, sank away to silence before the next day at the town of Madison, them, leaving only the gentle breeze where he went every week to give lest that had wafted them on their way sons, and where he sometimes went

He then returned to his work, some what relieved. "No trial is insup-portable to him who has faith," he thought. "And may be all this trouble has come upon him in order that he might lift his eyes and behold that Christ whom he has denied standing with arms outstretched to receive

But notwithstanding this faint com fort, the second message did not find F. Chevreuse so absorbed as the first He could with difficulty command his thoughts, and was constantly lifting his head to listen for an approaching step, or starting at a fancied quite

knock at the door.

Near the close of the afternoon the boy came, when the light was so dim that the note could be read only by tak-

ing it to the window.
"They have opened the case a long
"Macon wrote. "They way off," Mr. Macon wrote. "They have proved that Mr. Schoninger has a aw suit in England which involves a large fortune. It costs him every dollar he can raise, his opponents being an established family of wealth and influence, who have for years been in possession of the property he claims. They have proved that during the year ending last April his lawyers received from him fifteen hundred dollars in quarterly payments, and that in April they wrote that, without larger advances of money, it would be impos sible for them to carry on the claim. In May, then, he sent them five hundred dollars, in June five hundred dollars more, and on the first of September a thousand dollars. That closes the business for this afternoon.

"And what is the impression made?"
F. Chevreuse asked Mr. Macon, when that gentleman called on him in the

"The impression, or rather the conviction, is that Mr. Schoninger was in a condition to make a man desperate in his wish for money. An immense fortune might be secured by expending a few thousands then, and certainly be lost if he had not the few thousands. They brought in a crowd of small tattlers to show that about the time he received this letter, and after, he was in great distress and agitation of mind; that he lost his appetite, and evident that the money was obtained in some way after the first of May though it was not all sent at that time People naturally ask where the money came from since he was not known t have any in bank, and was supposed to have sent before all he earned above

what was necessary for him to live on."
"Poor fellow!" said F. Chevreuse "What a trouble there was pityingly. all the time under that calm exterior ! For I never saw him otherwise than Why, people might comment on my walking my room at night. quently walk so when I am thinking, and always when I say my beads.

"I do not imagine that Mr. Schonin ger was saying his beads," Mr. Macon said rather dryly. "He was undoubt-edly in trouble. He certainly had edly in trouble. always an air of calmness, but to my mind it was not an air of contentment He gave me the impression of a person has some secret locked up in his mind. This affair of the contested in-

again, and leaned back in his chair. he saw him in the morning a large 'He has got to have all his private affairs dragged up for discussion, and his looks and actions commented on by the curious. That is the worst of such a trial. A man fancies that he has been living a quiet, private life, and he finds that he has all the time been in a glass case with everybody watching him. The simplest things are dis torted, and a mountain is built up out of nothing, and that without any wrong intention either, but simply by the curiosity and misconceptions of

Mr. Macon said nothing. He re spected the priest's charity, but, for himself, he reserved his decision till the judge should have pronounced. He was not enthusiastic for Mr. Schoninger, nor prejudiced against him : he simply waited to see what would be proved, and had no doubt that the truth would triumph.

On the second day the trial pro gressed rapidly, approaching a vital point. Mr. Schoninger had not slept the night before the death of Mothe Chevreuse, but had been heard walking and moving about his room till morning. Miss Carthusen, whose chamber was next his, gave this piece of information, and added that the next morning the prisoner looked very pale and scarcely tasted his breakfast. spoke with evident reluctance, and subjoined an explanation which had not been asked. "I noticed and renot been asked. membered it, because I had heard of his suit in England, and was afraid it might be going against him.

She glanced nervously at the prisoner, and met a look wherein a softer ray seemed to penetrate the searching coldness. Perhaps he was touched to learn that one for whom he had cared so little had, without his suspecting it sympathized with him, and been kindly observant of his ways.

On being questioned, she said that Mr. Schoninger had not come home the

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next night. They had expected him, because he usually told them when he was to be absent; but did not think sons, and where he sometimes went overnight. The last she saw of him "I leave him to you, O shadow of that night was at Mrs. Ferrier's. my Lord!" the priest said. "Speak to had a rehearsal there, and he had exclused himself early, saying that he had an engagement, and left alone before any of the company.

Being further questioned, she admitted having seen that he took with him from his boarding-house the shawl that he habitually wore on chilly even ings.

A shawl was shown her, and she was asked if she recognized it.

"It was not easy to recognize any one among all the gray shawl there were in the world," she replied rather flippantly, "but Mr. Schoninger's was like that; she should think it might be

.As she went out, the witness passed quite near the prisoner, and looked at him imploringly; but he took no notice of her. She paused an instant, notice of her. She paused an instant, then, bursting into tears, hurried out through the crowd, clinging to the arm of her adopted father. Lily Carthusen found herself far more deeply involved than she had intended. In a momen of pique and jealously she had entertained and encouraged this accusation, and even insinuated that she could tell some things if she would; but it was one thing to suspect privately, and make peevish boasts which attracted to her the attention she so dearly loved, and quite another to face the terrible reality where a man was being tried for his life and she swearing against

Yet even while grieving over her haste, and repenting it after a fashion, her anger arose again at the remem brance of that cold glance which had averted itself from her when all in the court-room could have seen that she mutely begged his pardon for what she had been obliged to say.

"I hope this will teach you to guard your tongue a little," her father said in deep vexation, as he extricated her from the throng. "It's about the last from the throng. "It's about the last place for a lady to come to. And, moreover, I hope it will cure you of concerning yourself about the pale looks and bad appetite of young men who do not trouble themselves about

"Oh! yes, papa," says Miss Lily; since I've had a bad time, be sure you add a scolding to it. It's the way with you men.'

Mr. Carthusen wisely kept silence. He had learned before this that the was heard walking to and fro in his young woman who called him father chamber at night. Furthermore, it is had a remarkable talent for retort.

Where, then, did Mr. Schoninger spend the night the priest's house wa entered? Not in Madison; for he had driven himself there early in the morning. He had waked a stableat o'clock in the morning to give him a horse and buggy to drive to Madison. The man had wondered at the prisoner taking so early a start, even if he had to be lessons at 8 o'clock, and had thought that something was the matter with him. He looked pale; and sev eral times, while harnessing the horse the witness had glanced up and seen him shivering, as if with cold, though it was a beautiful May morning. Mr. Schoninger had seated himself on a bench near the stable door while wait ing, and leaned his arms on his knees, looking down, and had not uttered word before driving away, except to say that he would be back at 7 o'clock in the evening. He looked

like a man who had been up all night. heritance explains it."

Being questioned, the witness testified that the prisoner wore at the time gray shawl, such as gentlemen wear and, on still further questioning, he said that he had observed there was a little piece torn out of one corner. He had noticed and remembered this, because the shawl hung over the wheel when Mr. Schoninger started, and he had stopped him to tuck it up. first passing thought had been that it was a pity to injure a new shawl; his second, on seeing the torn corner, that, after all, the shawl was not a new one. He would not, perhaps, have remembered such trivial circumstances but for what he heard immediately after. Some one came in and told him of Mother Chevreuse's death. It occurred to him that Mr. Schoninger must have heard of it already, and that it was that news which had made him so sober and silent. He recollected, too, having heard that F. Chevreuse and the Jew were quite great friends, but that the priest's mother did not like they should have any intercourse. He had observed, too, that Mr. Schoninger's boots were muddy, and wondered at it a little, as the roads Minard's Liniment for sale every-where.

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were not bad, and as the always been nice in his When Mr. Macon vi e found the priest

rouse the evening of haggard.
"You have written the worst of the bad, the moment the door wa

There must be somet balance all this nonsen 'On the contrary, th add," Mr. Macon ...
"Johnny couldn't to add," Mr. Macon rep crowd at the last. "
make way for him."
"Well?" the priest

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the fire, and the red lig into one face turned full of shrinking inqu into the other face, eyes seemed to shun be "Mr. Schoninger wandering about the night," Mr. Macon sa seen and recognized persons, all of whom ne odd in his manner. the lane back of the h

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His companion gla him, then looked into mained silent. After a moment, the face. "You don't mean case is going against in a low voice that ex

and incredulity.
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moment. The other nodded h

"I hope she beh added painfully. Another nod. "Ye could expect her to.' "The Ferriers, too, "Yes; but their t of any great consequ testimony of t was, however, entir the prisoner, and the him with such respect to visibly affect him sort of diversion in

wealth and style of manner in which the as it were, of the several gentlemen before them, made When they went clooked at them with they passed. Anne turn, and Lawrence pulous respect and silks, down which slipped loosely, lear and, in the face of th erowd of spectators, Mr. Schoninger, and ble to the whole con him an appointmen strangely between th

"Come to my hou are out of this terrib 'Don't go anywhere flounced out, wipir tossing her head d judge, the lawyers whom she held to collectively, to blan and impertinent pro

"You know, mam "the judge has to li and it isn't his fa accused. And Mr. to make out his case ask a great many things that seem have a good deal caselike this You n a law court is quit drawing-room, who be too inquisitive checked."

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think of that Mr. W at my house to din try to remember knew I had forgotte tell! You may de poor Mr. Schoningeday that he is ra against him. I she if the scamp were lies about him. it. And then, to what Mr. Schonin shoulder when he and what time it away, and to show old gray shawl-if of the law, I don more majesty. The ridiculous and sla too-is to find out as fine a gentlem broke into a pries dered a lady and a little package of d That's what they find out; and wh out in the needn't take 'em l But no! they mu into people's priv

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were not bad, and as the prisoner had

always been nice in his dress.
When Mr. Macon visited F. Chevreuse the evening of the second day, he found the priest looking quite

haggard. "You have written me the bad, and the worst of the bad," he exclaimed the moment the door was shut on them. There must be something to counterbalance all this nonsense! On the contrary, there is something

to add," Mr. Macon replied.
"Johnny couldn't get through the crowd at the last. They would not make way for him."

"Well?" the priest asked sharply. They had seated themselves before

the fire, and the red light of it shone up into one face turned sideways, and full of shrinking inquiry as it looked

full of shrinking inquiry as it looked into the other face, whose dewncast eyes seemed to shun being so read.

"Mr. Schoninger was somewhere wandering about the city all that might," Mr. Macon said. "He was seen and recognized by two or three persons, all of whom noticed something odd in his manner. He was seen in the lane back of the house here as late at 11 cyclock, and appeared to be as 11 o'clock, and appeared to be going toward the river, but came back to the street on finding himself bserved. He was not at his boarding house, nor at any of the hotels that Moreover, the measure taken of the tracks near your house cor-responds with the size of the boots he

"I don't want to hear any more! exclaimed F. Chevreuse passionately, and hid his face in his hands.

His companion glanced quickly at him, then looked into the fire, and re-After a moment, the priest lifted his

face.
"You don't mean to say that the case is going against him?" he asked in a low voice that expressed both fear

and incredulity.
"It looks a little like that now," was the quiet reply. "But we do not know what to morrow may bring

I believe Jane was called to-day?" F. Chevreuse remarked after moment. The other nodded his head.

"I hope she behaved well?" he added painfully.

Another nod. "Yes; as well as one could expect her to."

"The Ferriers, too, and Lawrence?" "Yes; but their testimony was not

of any great consequence."

The testimony of the Ferrier family was, however, entirely favorable to the prisoner, and they had mentioned him with such respect and kindness as to visibly affect him, and to create a sort of diversion in his favor. The wealth and style of the party, the manner in which they took possession, as it were, of the court-room, with several gentlemen clearing the path before them, made an impression. When they went out, the prisoner looked at them with a faint smile as they passed. Annette smiled in reand Lawrence bowed with scrupulous respect and friendliness; but Mrs. Ferrier, rustling in voluminous silks, down which her rich sables slipped loosely, leaned over the bar, and, in the face of the whole court and erowd of spectators, shook hands with Mr. Schoninger, and, in a voice audible to the whole company, made with him an appointment which hovered strangely between the tragical and the

"Come to my house the minute you are out of this terrible place," she said.
"Don't go anywhere else." Then she Hounced out, wiping her eyes, and tossing her head disdainfully at the judge, the lawyers, and the crowd, with tearful, shining eyes.

Annette, startled by this unexpected delight, could only look at her husband with tearful, shining eyes.

which was read on the 6th inst., at an open meeting of the Catholic Truth Society, and which we now offer to the reading public, prefacing it with this whom she held to be, severally and collectively, to blame for these unjust and impertinent proceedings.

'You know, mamma," Annette said, "the judge has to listen to everybody, and it isn't his fault if people are accused. And Mr. Wilson is obliged to make out his case, if he can, and to to their talk. ask a great many questions. Some things that seem to us trivial may have a good deal of importance in a case like this. You must remember that that out?" the priest asked after a a law court is quite different from a drawing-room, where people cannot be too inquisitive without being

"I shall take care that none of them come to my drawing-room again," re torted the mother with spirit. "To torted the mother with spirit. "To think of that Mr. Wilson, who has been at my house to dinner, telling me to try to remember something that he knew I had forgotten or didn't want to tell! You may depend upon it, Annette, that man has a spite against poor Mr. Schoninger. It is as plain as day that he is raking up all he can against him. I shouldn't be surprised if the scamp were to hire men to tell lies about him. He looks capable of it. And then, to question me about what Mr. Schoninger had over his shoulder when he came to my house, and what time it was when he went away, and to show me that trumpery old gray shawl—if that is the majesty of the law, I don't want to see any more majesty. The object—and a most ridiculous and slanderous object it is, too—is to find out if Mr. Schoninger, as fine a gentleman as ever lived, broke into a priest's house, and murdered a lady and a saint, and stole a little package of dirty one dollar bills. That's what they pretend to want to find out; and why don't they find it out in the proper way? It needn't take 'em long, I should think. But no! they must poke their noses into people's private affairs, asking

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every kind of impudent question, and making you say things twice, and then asking if you are sure, and then telling you that it's no matter what your opinion is about things; as if I hadn't a right to an opinion! They want to make money, and dawdle out a case as long as they can-that's what they want. And as for the curiosity of women, it's nothing! It takes a man to cross-question."

"O mamma, mamma!" sighed Annette, with smiling indulgence.
"Oh!yes; it's always 'O mamma!'"
exclaimed Mrs. Ferrier excitedly.

"But I have common sense, for all that. And if I'd had the slightest idea how they were going to act, I would have thought out a good story before I came, and stuck to it through thick and

"Why, mamma !"cried the daughte in dismay, 'you were sworn to tell the truth, the whole truth, and noth-ing but the truth. If you had said anything else, you would have committed perjury."
Mrs. Ferrier looked at her daughter

in astonishment not unmingled with alarm. "I didn't swear any such thing," she said, the tide of her eloquence somewhat checked.

"Why, yes, mamma, we all took the oath. When we held up our hands and kissed the book, that was the "I never uttered a word," averred

the mother with decision.
"But the clerk said the words for us, mamma, and we held up our hands to denote, I suppose, that we acceded to

"I heard him mumble over some thing, I didn't know what it was," said thing, I didn't know what it was, "said the lady slightingly. "And so some-body eise swears for you, like sponsors at a baby's baptism! Well, if he does the swearing, then the perjury is his." "Good gracious, mamma!" cried Annette, "I hope you haven't been telling any lies!"

telling any lies! Mrs. Ferrier looked at her daughter in dignified reproof. "No, Annette; I'm not in the habit of telling lies, and I haved't told any to-day. And I hope I haven't told any truths about that poor struggling creature, who is, for all the world, like a sheep among wolves. I could never bear to see even a wolf hunted, much less a man.

The three were driving home, Law-rence seated opposite the ladies. While Mrs. Ferrier was talking, he eaned forward, with his arms on his knees, and softly smoothed the fur porder of her velvet mantle. He had those little caressing ways when any one pleased him. A faint smile now and then touched his lips at some simple or energetic expression of hers, but his face was so averted that she did not see it, and it would appear that her simplicity did not displease, though it might amuse him a little.

Presently he relinquished the mantle border, and began, with delicate approach, to touch the wristlets, stroking the dark fur softly, and pushing his finger-tips into it; and at length, when her attention, fluttering abstractedly toward him now and then, had become fixed on him, and she held herself still, and looked, with a halfsurprised smile of pleasure, to see what sweet and childish thing he was doing, he took her two plump and well-gloved hands in his, and looked up at his wife. "There's no danger of her telling anything but the truth, Annette," he said. "She is too good and nette," he said. hones: for anything else." And he actually bent his handsome head, and kissed Mrs. Ferrier's hands, first one

then the other! There was a momentary silence.

"I tell you, Annette, she doesn't make half as many mistakes as—as I

do, for instance."

He dropped his face, relinquished the hands he had kissed, and began again to play with the border of Mrs. Ferrier's cloak, leaving the two women

But we have left F. Chevreuse and

"That hateful shawl, who raked while, questioning in spite of himself.
"The whole turns upon that," Mr. Macon said, rousing himself from the brown study into which he had fallen.

"It seems that Miss Carthusen went up to the convent to make the ac quaintance of the Sisters, and, while there, saw a shawl thrown over a lounge in the parlor. She examined it while waiting for the Sisters to come in, and found the corner torn. She mentioned the fact to that Renford, who is an amateur detective. The fellow's great ambition is to become a second Vidocq; he immediately offered to undertake the case, with the provision that, if he should succeed in finding the criminal, he should be

regularly employed as a detective."
"Where did the Sisters get the shawl?" demanded F. Chevreuse

"Have they got to be dragged in?"
"It would seem that everybody is to be dragged in," Mr. Macon said.
"My wife got the shawl, she doesn't know where, when she was collecting for the convent. That is, they say that she brought it; though she cannot recollect any person giving her such an article, nor recollect even having seen it among the packages. But her carriage was piled full that day, and she had called, perhaps, at twenty houses; so it would not be

strange if she should forget." "So those poor nuns have had to go into court!" said F. Chevreuse, much distressed by the news. "Which one went?"

THE CIVIL ALLEGIANCE OF CATHOLICS.

Paper Read by Rev. M. J. Whelan Before the Catholic Truth Society, Ottawa.

INTRODUCTION.

The public prints of the 7th Nov. contained reports of a sermon delivered by the Rev. Dr. Campbell in the Erskine Presbyterian Church on the after noon of Sunday the 6th, the occasion being the annual Gun-Powder Plot cel ebration. The preacher discoursed on Civil Allegiance; and, as a clinching proof that the Catholic Church did not leave men free to yield faithful and true allegiance to the civil power, and that the Catholic religion was, therefore, one which made against the best interests of the State, Dr. Campbell cited what he alleged were the words of the late Cardinal Manning. According to the reports he made the Car-dinal say: "I acknowledge no civil power. I acknowledge no temporal prince. I claim to be the chief ruler and dictator to the consciences of men, of the prince who sits upon the throne the peasant who tills the soil, of the privacy of the domestic household and he member of parliament who legis lates."

In a communication to the Free Press of the 9th November, Father Whelan challenged the accuracy of the quotation and called upon Dr. Campbell to supply references so that it might be verified. Dr. Campbell made no reply.

About the same time a polite note was addressed to Dr. Campbell by Mr. W. L. Scott, the Secretary of the Cath-olic Truth Society, requesting him to kindly state whether he was correctly reported, and if so, to kindly furnish the reference for his quotation. But no answer came from Dr. Campbell; and Mr. Scott, weary of waiting, concluded that his courtesy in assuming good faith in the doctor had been mis placed, and published his note in a com munication to the Evening Journal of

the 17th November.

By the 21st Dr. Campbell was so far moved by the appeals addressed to him as to cause an announcement to be made, through the medium of a news item in the Citizen of that date, to the effect that he would "shortly lecture on Cardinal Manning," and then "deal further with the reference he made to the dead churchman." "The doctor says," went on the item, "that he has neither the time nor the desire to

enter into a newspaper controversy."

No doubt Dr. Campbell thought this plea would secure him an indefinite respite, but an admirer of the great Cardinal so importuned him in a series of personal letters, that the reverend gentleman gave to his corresponden the title, the volume and the page of the work in which, he said, his citation could be found. But alas! the printed page convicted him of a gross perversion of the text. On referring to page 97, volume III, of Cardinal Manning's "Ecclesiastical Sermons," it was found that the sermon from which Dr. Campbell pretended to quote was on the Syllabus; that no part of that sermon would bear the construction which Dr. Campbell put upon it; and that he had distorted the words which the Cardinal had not used of himself, but had put into the mouth of the Sovereign Pontiff in illustration of the Holy Father's attitude towards the Italian revolutionists, who sought to make him subject to them. The very words as they appear in the page referred to by Dr. Campbell, will be found in Father Whelan's paper on "The Civil Allegiance of Catholics." with this short statement of the treading public, prefacing it with this short statement so, that the discovering policical first the cardinal data of the catholic Truth society, and which we now offer to the reading public, prefacing it with this short statement of the treatment of the same studyett to the civil rulers is a positive precept of religion. The rising against legitimate authority is a positive precept of religion. The rising against legitimate authority is a positive precept of religion. The rising against legitimate authority is a positive precept of religion. The rising against legitimate authority is a positive precept of religion. The rising against legitimate authority is a positive precept of religion. The rising against legitimate authority is frobiden as the sin of rebellion. The rising against legitimate authority is positive precept of religion. The rising against legitimate authority is frobiden as the sin of rebellion. The rising against legitimate authority is positive precept of religion. The rising against legitimate authority is designed to the whole Christian morality, by the greatest system of ethical legislation the world has ever seen, the Canon Law and the title, the volume and the page of the work in which, he said, his citation short statement so that the circumstances which evoke it may be clearly

Father Whelan desires us to repeat (what he said when reading the paper) that he has not designed the argument therein presented, but merely complied and condensed it, within the limits allotted to him, from standard writings on the subject, chiefly from those of the late Dr. Brownson, to which references are given in the foo

Ottawa, 20th December, 1892.

THE CIVIL ALLEGIANCE OF CATHOLICS "I have claimed no authority for myself; I have claimed it for Christianity." (Cardinai Manning: "Miscellanies," Vol. II; p. 242.)

Once upon a time, says a veracious Detroit chronicler, there had been a homicide in a saloon-rather an unusual place for a like tragedy-and one man was telling all about it, even to the minutest detail. He had seen it all, he said, and knew what he was talking about; and although every body had not implicit confidence in his statements, nobody cared to call him to account and make him show proof. Naturally this man would be a good witness, and at the examining trial he was put on the stand.

"What do you know about this affair?" asked the court.
"Nothin' yer honor," he replied so

romptly as to startle those who had heard his story.
"Didn't you," asked the surprised magistrate, "didn't you tell a number

of people you had seen it all?"
"Yes, yer honor." "Then how does it happen that you

say here that you don't know anything about it?" about it?

"Well, it's this way, yer honor," he said, with a knowing wink and a redeeming blush: "I was only a talkin' then, and now I'm a swearin'."

This distinction between "talking" and "swearing" was nicely drawn,

On a recent pyrotechnical anniversary, which was duly observed in a west-end Presbyterian church, the congregation

-a lot of as simple-minded and goodnatured people as it would be possible to assemble on such a frolicsome occa-sion—were piously bidden to thank heaven that they were not as other men, Roman Catholics, unworthy of the privileges of citizenship.

"I," said the preacher, with conscious pride, "I belong to a religion which says we must reverence the chief magistrate. When a man states his religion contains nothing prejudicial to the State and asks our privileges, give them to him, but not whilst he belongs to a Church which binds him hand and foot." In support of this point, Dr. Campbell, we are told, quoted Cardinal Manning as follows: 'I acknowledge no civil power. I acknowledge no temporal prince. I claim to be chief ruler and dictator to the consciences of men, -of the prince who sits upon the throne, the peasant who tills the soil, of the privacy of the domestic household, and the mem-

ber of parliament who legislates. And there, on these pretended pre-tentions of Cardinal Manning, Dr. Campbell rested his case against us, and was quite satisfied to let it rest. No one, of course, in that congregation would dream of disputing it, and as for outsiders, be it known to all men "Dr. Campbell has neither the time nor the desire to enter into a

newspaper controversy."
You see what a stubborn and unsat isfactory witness he proves to be after all, when summoned before the high court of public opinion to show references for his alleged extract from Car-dinal Manning's works. "Oh, I was only a'talkin' then, you know." That was Guy Fawkes' day, and he had to

say something to stir up "the boys."

The worthy doctor, like his Detroit prototype, knows when and where to iraw the line between "talking" and swearing."

It is, however, but due to him to say that he had promised to redeem him self some day, in a lecture on Cardinal Manning.
"That's a valiant flea that dare eat

his breakfast on the lip of a lion."

Mr. Scott's letter in the Evening Journal of Friday last, has happily relieved me of the task of further exposing the unfair tactics of our latest pulpit assailant; and I am here to defend Cardinal Manning's statements, as we find them in his published works. and not as they are travestied for mis-

chief-breeding purposes.
First, let us take up "The Vatican Decrees in their bearing on Civil Allegiance," his complete and unanswerable reply to Mr. Gladstone's Ex postulation on the same subject in 1874 In Chap. 1, he says:

obeying any law. In all matters of ordinary civil and political life, the duty of Catholics is already defined by a whole code which enforces obedience for conscience sake. In the rare case of doubt, which may arise in times of religious persecution, political revolution, civil wars, or wars of succession, Catholic and non-1 atholic subjects are alike in thisthey are both compelled to choose their side. But the non Catholic subject has hardly law or judge to aid his conscience: the Catholic has both. He has the whole traditional moral law of Christendom, which has formed and perpetuated the civil and political order of the modern world, and he has a multitude of principles, maxims and precedents on which to form his own judgment. Finally, if he be unable to do so, he can seek for guidance from an authority which the whole Christian world once believed to be the highest judicial tribunal and the source of its civil order and stability. And is this to place his mental and moral freedom at the mercy of another? As much as and no more than we place ourselves 'at the mercy' of the Christian Church for our salvation. Let us take an example. It is certain by the natural and Divine law that every mean may defend himself, and that every people has the right of self-defence. On this, all defensive wars are justifiable. But if the sovereign levy war upon his people have they the right of self-defence? Beyond all doubt. But at what point may they take un arms? and what amount of oppression justifies recourse to resistance? For the non-Catholics there can only be these answers: 'He must go by the light of his own concaince, or he must be guided by the judgment of the greater number may not be the wi-er; and to judge who are the wi-er throws the judgment of the greater number, or by the wiser heads of his nation.' But the greater number may not be the wi-er; and to judge who are the wi-er throws the judgment once more upon himself. The Catholic subject would use his own judgment, and the judgment of his countrymen, but he wo

In a sermon on the Syllabus, a collection of intellectual errors condemned by Pius IX. during the first eighteen years of his Pontificate, Cardinal Manning clearly defines the correlative positions of the two great orders-the temporal and spiritual, the civil society and the Christian society of the world.
This sermon was preached six years prior to the appearance of Mr. Gladstone's pamphlet, and two years before the Vatican Council, and its publication is invaluable as showing that both and greatly to the witness' credit.

Now, as Captain Bunsby would say, "the bearings of this observation lays in the application on it."

tion is invaluable as showing that both the obligations and the conditions of civil allegiance were then held to be exactly the same as they are now, and

thus proving the fallacy of Mr. Gladstone's contention that the Vatican decrees have made a change in the relations of Catholics to the civil power.

Treating of the last of the condemned errors included in the Syllabus, namely, that the Roman Pontiff, can, if he will, and ought therefore, to re concile himself, and to conform himself to liberalism, progress and modern civilization, the Cardinal thus defines these three terms:

"Liberalism means giving to another that which does not belong to ourselves. The truth of God, and the laws of God, and the rights of parents—these belong to no Gov-ernment; and to give them away is an im-viter."

ernment; and to give them away is an inpiety."

"Progress means a departure from that
union of the natural order and of the natural
laws of states with the supernatural order
and law which the providence of God has ordained for the perfection of mankind."

"Modern civilization means the state of
political society which lays down as principles of rational liberty and social perfection, divorce, secular education, contradictions in matters of religion, and the absolute
renunciation of the supreme authority of the
Christian Church."

Then he continues:

Then he continues:

"Can it be wondered at that when the world, with great courtesy sometimes, with great superciliousness at other times, and great menace always, invites the Pontiff to reconcile himself to liberalism, progress and and modern civilization, he should say: 'No, I will not, and I cannot. Your progress means secular education: I maintain that education is intrinsically and necessarily Christian. You maintain that it is a good thing that men should think as they like, talk as they like, preach as they like and propagate what errors they please: I say that is sowing error broadcast over the world. You say I have no authority over the Christian world; that I am not the Vicar of the Good Shepherd; that I am not the supreme interpreter of the Christian faith: I am all these. You ask me to abdicate, to renounce my supreme authority. You tell me I ought to submit to the civil power; that I am the subject of the king of Italy, and from him I am to receive instructions as to the way I should exercise my supreme power. I say I am liberated from all civil subjection; that my Lord made me the subject of no one on earth, king or otherwise; that in His right I am sovereign. (It should be remembered that this was in ISSS, and Pius IX. was then defacto as well as de jure Pope King of Rome, and is supposed to be speaking of his civil princedom). I acknowledge no civil superior: I am the subject of no prince; and I claim more than this (and it is with this claim that we have specially to deal at present): I claim to be the supreme judge on earth, and director of the consciences of men—of the peasant that tills the field, and the prince that sits on the throne—of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I an the sole last supreme judge on earth of what is right and wrong." (Sermons on Ecclesiastical Subjects, "Vol. III., pp. 96, 7, 8. See Appendix A.)

The power which is here claimed for the Sovereign Pontiff as Vicar of Christ, or by institution of Christ, does not lie in the same order with the civil power. Cardinal Manning does not claim for the Pope civil jurisdiction outside of his own temporal dominions— the City of Rome and the Pontifical States. There the Pope is lawful king and has a right to demand the civil allegiance of of his subjects. (Appendix A.) The Papa power which is claimed over other princes and States is a spiritual jurisdiction in temporals. have a twofold relation: the one to a temporal end-terrestrial happiness the other to a spiritual end,—celestial and eternal beatitude. The Church has jurisdiction over them only under the latter relation; the State only under the former. Under their relation to the temporal end, the State has independent and supreme juris-diction, and is therefore independent and supreme in its own order. To make this plain—suppose the Canadian Government holds that it is for the temporal prosperity of the country that a railroad should be constructed from the capital to the Georgian Bay. Now if the Church had temporal jurisdiction, she could say to the State: "No, you shall construct a canal, not a railroad;"

tholies ich en or, "You shall construct neither;" but as the construction of either is not in itself contrary to the law of God, if the Church is assumed to have only a spiritual jurisdiction, she has nothing to say on the subject, and the State possessing in its own right the temporal power, may or may not authorize the construction of either a railroad or canal, or both, as it judges best for the public good. If we claimed temporal or civil jurisdiction for the Pope, we should hold that parliament ought to consult him on the question of authoriz ing or constructing the railroad; but as we claim for him only a spiritual jurisdiction in temporals we do no such

But suppose the Government authorizes a company to take the land owned by private individuals for their railroad, without either their consent CONTINUED ON SIXTH PAGE.



ALWAYS THE DESIRED EFFECT.7 ALWAYS THE DESIRED EFFECT.7

Minerton, O., June 15, '92.
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asfored for eight years from epilepsy, baving
the fibs amonet daily and ofttimes even several in
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EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels." THOMAS COFFEY.
Publisher and Proprietor, THOMAS COFFEY,

dence 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, January 21, 1893.

AN OLD ACQUAINTANCE IN A NEW GARB.

An anonymous correspondent of the Mail takes to task Sir Oliver Mowat, the Premier of Ontario, for an assertion made by the latter at the Board of Trade banquet recently held in Toronto.

It is well known that the Premier is an earnest Canadian and that some months ago he dismissed an official holding a position under the Ontario Government, for publicly advocating the annexation of Canada to the United States.

Mr. Elgin Myers, the official in question, continues to maintain the desirability of annexation, and there are some few persons who say he should have been permitted to hold his opinion without interference. The Premier, however, has firmly maintained his hostile attitude to annexationist views, and no one was surprised that he should express his gratification that at the recent municipal election, Mr. Solomon White. who is avowedly an annexationist, and who is sometimes called upon to maintain the annexationist cause at public meetings through the country, was defeated in the contest for the mayoralty of Windsor.

The Mail's correspondent, however, who lives in Windsor, throws some new light upon the character of the Windsor contest. He says:

'Annexation was not an issue. The issue was a religious one. A society known here as the Sons of candidate in the field. That society is very strong here, and as its mem bers take a cast-iron oath to vote for such candidates as the society by resolution endorses, the defeat of Mr. White was a foregone conclusion.

We believe that there is some foundation for this statement of the way the matter stands. Within the last few months the fanatics of Ontario have been making desperate efforts to establish the society which is here named. It is a society imported from the United States, though it is generally said on the other side to be composed almost entirely of Canadian fanatics. Its purpose there is to prevent Catholics, and even Protestants who are supposed to be friendly to Catholics in the least degree, from being elected to any office. In some localities it has been temporarily successful. But its victories have been of the Pyrrhic kind, which of old made the victor exclaim: "Another such

victory, and I shall be undone.' There is no doubt that it was largely due to the determined opposition of the American Protective Society that Jas. G. Blaine, the most popular Republican of the United States, was rejected as the Presidential candidate of that tectors was used against him, and the if he were the chosen candidate of the party the whole vote of the Protective Association would be cast against the party at the late elections. The objec-

connections.

latter how to secure control over the within the last eighteen months, seven millions have visited the spot under ing the Protectorate of Oliver Cromwell,

this lying paper by name, as we have no desire to give the loathsome object a free advertisement in our columns.

We have no doubt that the Mail's formed as to the designs of the "Sons against Sir Oliver Mowat at the close taken the "cast-iron oath" of which he speaks. He says:

"It may be interesting to Sir Oliver Mowat to state that the same society has a very large membership throughout Ontario, and one of their obligations is that they shall oppose any Government which is sustained in power by Catholic votes.'

While we are perfectly aware that there is a certain element in Ontario which is always ready to fall into line at the voice of a coterie of blatant bigots of the stamp of these Know Nothings who have imported their organization from the other side of the nonentity by the good sense of the their freedom by swearing to obey the behests of the ignorant and unscrupulous leaders of an alien, un-British and anti-Canadian movement.

This trotting out of the No-Popery horse has been tried in Canala before and it has every time been found to be a failure. It was essayed by wiser heads than those who direct the present movement, and we have no fear that what the master mind of a Mr. George Brown failed to effect, will be brought to a successful issue by the nobodies who manage the Protective Society. They may have certain temporary local successes, but these successes will be an important factor in ensuring defeat elsewhere where the issues at stake will be of more importance Thus it is said by those who know how things were worked, that in Toronto Mr. Sheppard had all the influence of the Protective Society in America, but elsewhere as the Protes his favor, and that he greatly relied tant Protective Association, placed a on it as making his election to the Mayoralty sure, whereas the only result was his defeat by the largest majority ever given to a candidate for the office in that city.

The late Mr. George Brown failed in establishing a Government on No-Popery principles; Rev. Dr. Sutherland failed with the "Third Party" and "New Party" movements; Dr. Caven and Mr. Dalton McCarthy failed with their Equal Rightism, so-called; and it will before long be our duty to chronicle the death and burial of the Protestant Protective Association under an avalanche of the votes of patriotic Canadians, who are aware that the greatest evil which can happen to the country would be the stirring up of angry passions on

We cannot but regard the nev movement as the latest spasmodic effort of dying "Equal Rightism.

religious or race issues.

THE REFLUX OF POPULATION IN QUEBEC.

of the return of French-Canadians to Canada; and after all we have heard party; for the whole influence of the Pro- of the magnitude of the outward tradition must have kept the proper movement, the result of the Courier's Republican leaders were informed that researches must be gratifying to all Christians.

patriotic Canadians. It is underliable that during the past few years the exodus from Quebec had reached proportions calculated to alarm tion against Mr. Blaine was that he Canadians as to the progress of the was friendly to Catholics, and that country; as the number of Frenchthere are Catholics among his family Canadians now in the United States is The historian Eusebius was present at stated to be over 800,000, about half of It would seem that it was the dread whom are in the New England States. preached the dedication sermon. He of this contingency that induced the Recently there has been effected a party to select President Harrison as great change in the direction of the their candidate, with the result that movement of population. Efforts have they have been utterly routed. States been made from time to time to regain which never before gave Democratic what Canada had lost, and to retain majorities went Democratic at the last here the population we already have ; election, and it is now positively stated but the last census proved to demon- Holy Sepulchre at this date, for it that the immediate cause of this un- stration that we were not growing to expected state of affairs was the friend- the extent even of that which might be before the erection of the basilica, as ship manifested for the Republicans by expected from merely national inthe Protective Society, and the willing-crease. From this it was inferred that ness displayed by the Republicans to the efforts to prevent emigration were numerous in Judea during the three accept that society's ostentatious aid. a total failure. The Courier, however, hundred years which elapsed between Among the methods adopted by the has shown by figures which apparently the burial of our Lord and the build-Protective Society to excite hatred cannot be disputed that these efforts ing of the basilica, the tomb must have rigidly exclude those who have not against Catholics, one was the circulation have borne fruit, or at least that been to them a well-known object. It of the most bare-faced calumnies and there are causes at work which are forgeries. They even went the length bringing the population back again, should have been an error concerning the Congregationalists, the offspring desirable end the other contracting of forging a ridiculous Encyclical letter at least to the district around St. Hyathe site, whether before or after the of the "Independents" who were so of Pope L20 XIII. to the American cinthe, to which its researches have been reign of Constantine. Bishops, professing to instruct the chiefly confined. It has shown that During the lapse of centuries the seventeenth century, especially dur-wolf.

last six months of 1892.

gence to those who are afflicted with etan fanatics with the pious pilgrims the jaundice of Francophobia. There Windsor correspondent is well in- are some such persons in Canada, and we have read especially in the columns of America" in Ontario, as the threat of one journal, the very irreconcilable complaints against Quebec, 1st, that of his letter shows that he has himself there was an exodus from the Province whereby that part of the Dominion that the French-Canadians were thriving to such an extent that they were likely, not only to keep possession of to establish a colony of their race in Ontario, to the discomfiture of the English speaking population

There is very little probability that Ontario will be overrun by a Frenchspeaking population; but whatever may be the feelings of the Francophobists, we are glad to be assured that the French-Canadians are not likely to line, where it has been crushed to a abandon their own Province. We may remark, too, that the exodus which was of Canada, or even of Ontario, will so from the Province of Quebec alone, far prove false to the principles of civil the percentage of increase of populaand religious liberty as to give up tion therein having been very nearly equal to that of Ontario during the last decade.

> We would be glad to hear that the same condition of affairs which is reported by the Courier as existing in the district about St. Hyacinthe, exists also in other parts of Quebec.

> > THE HOLY SEPULCHRE.

It is very easy to raise objections against the authenticity of ancient nonuments; and as there are none iving who can testify from their personal knowledge that these memor ials are really what they are believed to be, it is sometimes difficult to answer the objections raised.

Thus it has come to pass that a nodern critic, Major Conder, asserts that the spot which is pointed out a the sacred tomb in which our Blessed Lord was buried is not authentic There are crosses on the tomb, and also some inscriptions. As regards the inscriptions, the Major states that they relate to subsequent events, and the cross was not used commonly as a symbol of Christianity until the time of Constantine the Great.

The event which has given special mportance to Major Conder's assertion is that a syndicate has been formed with the ultimate design of making Jerusalem a Christian city. It is proposed by this syndicate to purchase at a cost of \$30,000 the land on which is the Holy Sepulchre, that so sacred a relic may be perserved with care to be visited by Christian residents and pilgrims; but the statements of the doubting Major have caused a good deal of controversy as to the propriety of making the intended purchase.

Major Conder's reasons for his opinion are certainly not very strong when they are seriously weighed. When it is considered that the Church of the Holy Sepulchre was built in the reign of Constantine the Great, and that the rock was cut away by the architect from around the tomb, leaving the tomb itself standing like a house. The Courier, of St. Hyacinthe, has it will not be by any means remarkable been making enquiries into the question that the inscriptions and crosses should Protestantism, that the Bible alone as be of comparatively modern date. Yet it is surely reasonable to believe that site constantly before the minds of

Since the time of Constantine the Great, during whose reign the Church of the Holy Sepulchre was built upon the spot where our Lord was said to have been buried, it was impossible that the proper spot should be forgotten. the dedication of the Basilica, and has left a very full account of the interesting ceremony, at which assisted nearly all the Bishops of Asia Minor and Africa, on 14th Sept., A. D. 335. There could scarcely have been the possibility of tradition mistaking the site of the must have been a remarkable object being a tomb cut in the solid rock : and as the Christians were always

religious liberty. One organ of this have returned; and that the movement country has been successively under of preachers, who had no other ordinaafter week. We need not designate thirty-six families returned within the the changes which earthquakes and their services. invading armies have caused there, This will not be welcome intelli- followed by the interference of Mahomwhereat the mystery of man's redemption was accomplished.

> All these untoward circumstances could lead any one to throw a doubt upon it at the present day: at the same time we must remark that even if in reality it were not that is good reason to believe was the scene of the most important events in the history of our Redeemer. The memory of the events and our gratitude to God are the points of greatest importance, in comparison with which the terians and Universalists. He said : authenticity of the locality is of secondary consideration. Nevertheless a visit to the spot excites the sentiments, which are of primary importance, and it is thus beneficial to the soul even should there exist an error of fact on the matter of minor importance. In the present instance, however, the series of miracles which have been wrought in favor of pious visitors appears to be a divine attestation that there is no mistake whatever in the

> > UNITY OF FAITH.

matter.

Considerable excitement has been ccasioned among Protestants, especially among Presbyterians and Congre gationalists, by ten ministers of the latter body who formally appeared before the Toronto Presbytery on Tuesday, the 10th inst., to express their opinion that a union between the two Churches named is not only possible but practicable; and not only do the pro-Presbyterian press look upon the proposals with hope, but the Presbytery itself appeared to be gratified that such overtures were made, and several of the most prominent among the Presbyterian divines who belong to the Presbytery declared that they regard the proposition with favor; and action was taken upon it so far that a committee was named for the purpose of conferring with the Congregational ministers on the subject of union. We notice by the names of those who have been appointed as members of this committee that the stalwart orthodox element of the Presbyterians predominate upon it, though there is also mixture of the element which is known to incline towards a modified Presbyterianism more in accordance with the modern Latitudinarian views which are becoming more and more prevalent among members of that body every year.

Of course on the general principle of understood by individuals is the ultimate rule of religious faith, the two Churches are ostensibly agreed, and this principle'is in itself quite sufficient to bridge over difficulties of faith which might seem to be insurmountable; but in practice we do not know of any body of Protestants which really tolerates the free exercise of this principle which they all so loudly proclaim. Hence though we would expect the greatest possible liberty of opinion among them on doctrinal matters, that liberty has no existence in the actual state of affairs. There is, in fact, no sect which does not require its followers in one form or another to subscribe to some doctrinal standard outside of the bare text of Scripture. The Presbyterians and Congregationalists both certainly have such standards of belief, and those who reject or doubt them are regarded as practically out of the pale of these denominations.

Hence there are very material differonces of belief between these two bodies. On the subject of the ministry of the Church Presbyterians very been properly ordained "by the Anglican friends in deploring division prominent in the political troubles of lamb, by being swallowed up in the

association has also paraded this is still continuing is evident from the rule of Pagans, Christians and tion than was received by the appoint-

Hence the Congregationalists have desire union. in reality no ministry with even a plausible claim to its being derived who constantly came to do reverence from an Apostolic source. Of this the to Almighty God at so sacred a spot Presbyterians are of course fully aware; yet though they pride them seles on having a ministry fully as would not prevent the Christians who Catholics, it would appear from the was being depopulated; and, secondly, in reverence and preserving it in the matter at the Toronto meeting that memory, which it was not difficult to they would be not unwilling to admit do, as it was marked by surroundings Congregational ministers to an which always made it recognizable ecclesiastical equality with themselves Quebec, but that they were likely also with ease. There is therefore most if other difficulties could be adjusted. valid reason for believing that it is The conference which has taken place, where tradition has always marked of course, would not bind the parties it out to be. It is only the to any plan of union just now, more desire of throwing a doubt upon especially as the Congregationalists the most cherished beliefs which were careful to explain that they came solely on their own responsibility. But it was the understanding that even such action as might be taken at the moment by the Presbytery would have which it is believed to be, there is no no binding force. The Rev. D. J. superstition in the reverence paid to Macdonnell stated this particularly, people, we have no fear that the people so much regretted did not take place God by pilgrims at a spot which there though he is known to be one of those who advocate persistently a union of some kind between the denominations. and he is also favorable to some laxity of teaching on those doctrinal points which are an issue between Presby-

"He regarded a conference as advisable, but that neither party would be committed to anything, and that a way would be smoothed for future negotiations."

On the question of ministerial ordination, however, the Presbyterians will not be so very strict, for it is a matter of notoriety that in the beginning of English and Scotch Presbyterianism there were hundreds of ministers who had not the ordination which they now deem to be necessary and precisely for this cause it was provided in their disciplinary ordinances that it was not to be regarded as absolutely necessary in troubled times when it was difficult to obtain it.

On doctrinal matters there may be nore difficulty in effecting a union ; for the Congregationalists have a kind of free and easy doctrinal system, whereby every congregation is en- I abled to employ a minister who will teach such doctrines as please them. Such at least is the theory of Congregationalists, but owing to the great diversity of doctrines which necessarily grew up under such a system, and especially to the rapid growth of Latitudinarianism among Churches thus left to believe as much or as little as they pleased, the majority who still retained some affection for the primary truths of religion found it necessary to formulate a doctrinal standard to which all Congregational Churches are now required to express adhesion. But it is evident even from the address of the ten ministers that the new laws have not prevented a large proportion of Congregational ministers rom slipping down to almost the for they remind the Presbytery that in this respect Presbyterians are in about the same quandary with themselves. After saying that the "Independents" of old had a hand in shaping the Westminster Confession, they add:

"We venture to say that those same symbols in reality are as faithfully re tained by the Congregational Churche as by those of the Presbyterian order The Unitarianism of New England must no more be laid to the charge of Congregational polity than the same change of doctrinal views in the Presbyterian churches of England.

We cannot pretend to predict whether the final result of these negotiations will be a sort of union, but it is perfectly clear there cannot be that kind of union which Christ intended His apostles to establish through the world, founded upon His teachings. He instructed them to teach "all things whatsoever He commanded;" but under such a com pact of unity every congregation would have a different standard of doctrine. Indeed, the petitioners were very careful to state that any agreement which would be reached must preserve this diversity as one of its most essential conditions. It was indeed the only condition they thought it necessary to name even at this preliminary stage of the negotiations. This is of course what is meant when thev sav:

"It is to be assumed that the position is not taken which practically our bodies shall forego all their historical as the prover ial

The real unity required by Christ- charity.

country, and to deprive Protestants of hundred and twenty-seven families most diverse circumstances. The maintained a clergy, or rather a body unity of doctrine and disciplinesecured by the acknowledgment of one Supreme Head, can be found only forged document in its colums week the fact that of these, two hundred and Mahometans. It has been subject to ment of the congregation which desired in the Catholic Church, and to her the negotiators must look if they really

THE RECENT ROYAL MAR-

The long talked of marriage between the Princess Marie, daughter of the Duke of Edinburgh, and Prince Ferdi-Apostolic as Anglicans, and even as nand of Bulgaria, who is also heir to the throne of Roumania, took place on once knew the spot from holding it hints dropped during the discussion of the 10th inst., at Sigmaringen, the home of Prince Ferdinand, before his acceptance of the Bulgarian princely throne. Prince Leopold of Sigmaringen, the father of Prince Ferdinand, resides at this town, and he received the Princess with great cordiality on her arrival by railway from Coburg.

Particular attention has been paid the public to the progress the negotiations preceding this marriage, both on account of the tie which is thus established between England and Bulgaria, and of the difference of religion between the contracting parties, as it is a mixed marriage, the Prince of Bulgaria being a faithful Catholic, while the bride, a grand-daughter of the Queen of Great Britain, is and will remain a Protestant, judging from present appear-

ances. It was at one time asserted that Prince Ferdinand and the Princess had both so far abnegated their respective religious convictions as to have arranged to be married in the Greek Schismatical Church, to which neither belonged: and as the Bulgarian people, for the most part, adhere to the Eastern schism the report had some semblance of truth; but the facts have shown that the report was a mere fabrication. There was a civil marriage, as is generally required by the civil laws prevalent n the continent of Europe, and the civil marriage was supplemented with a private marriage before a Protestant minister, which was regarded as part of the c'vil ceremonial, and which took place to satisfy the wish of the British Royal Family; but the solemn ceremonial was that which took place in the Catholic Church of Sigmaringen, the celebrant being the parish priest of the town, and the nuptial address being delivered by Mgr. Placidus, the Benedi etine Abbot of Bueron.

In view of the unconcealed hostility with which the Czar of Russia has always regarded Prince Ferdinand. this marriage with the Princess Marie will be a strong assurance of the protection which England will afford Bulgaria and Roumania in the preservation of their independence, as they will form a neutral territory between Russia and Turkey, and will be an obstacle to designs which Russia may entertain on Constantinople.

There is good reason to expect that

Bulgaria and Roumania will vet form one Kingdom, in which case the total independence of these Provinces will be further assured, though now they are nominally tributary to Turkey lowest grade of infidelity in belief, It is also among the possibilities, we may even say the probabilities, that before long these Provinces will see the desirability of attaching themselves to the universal Catholic Church. There has been for many years a tendency in this direction, especially in Bulgaria, and it is becoming still more clear to the people that it would elevate the standard of morals among the people, as well as strengthening them politically against the encroach ments of Russia, which is looking towards them with avaricious eve.

Among those who were conspicuous at the Catholic marriage were the Emperor William, who escorted the Duchess of Edinburgh, the Duke of Connaught with the Princess of Hohenzollern, Prince and Princess Leopold of Hohenzollern-Sigmaringen, parents of Prince Ferdinand, and his uncle, King Charles of Roumania

The Home Rule Bill.

A Cabinet Council, lasting three hours, was held on the 17th, and it is rumored that the friction between members of the Cabinet as to the details, of the Home Rule Bill showed a the details of the Home Rule Bill showed a considerable augmentation since the last meeting. The financial terms of the Bill are said, however, to be substantially arranged. In the first Home Rule Bill the ratio of Ireland's contributions to the Imperial Exchequer was one fifteenth, totalling £3,242,000 per annum. The new proposals, based upon juster data, will make Ireland's condition only one-twenty-third, equalling £2,070,865 per annum. Another important feature in the Irish financial scheme is that a loan shall be granted from the Imperial to the Irish Exchequer to enable the Irish administration to start fair. The more reasonable of the Irish party will hesitate before opposing this financial scheme. The demands of the Redmond section that Ireland's contribution should be only £1,600,000 will not be entertained by Mr. Gladstone.

You may have many years to live. but life is not worth living unless you draw into it deeds of love, words of cheer, and acts of kindness and

ARCHDIOCESE OF The Archbishop Dedica ial Chapel of St. Jam

JANUARY, 21,

On last Sunday, the l Name of Jesus, the Arc and dedicated to the the Memorial Chapel, 1 St. James Boanerges. by all the clergy of the solemn ceremony, immediately after High the extreme severity o goodly number of the the cathedral assisted of their new chapel. The design for the supplied by Joseph Co

R. C. A., Toronto, a architectural skill and

played in every deta

The style is ornaman

bining solidity and ma

struction with the f

graceful finish. atural rock, and its solid stone masonry, fi every angle of the maporch and buttresses confessionals, convey defectible strength. petuity, grace and har the Catholic Church Rock of Peter. Eight of white marble ad and sides. The erection has been by a presentation of made by the clergy Archdiocese of Kingst the Most Rev. James on the day of his inv Pallium by the Car of Quebec in October, of about twenty bi ecclesiastical Province the Province of New immense assemblage The Archbish being free to dispose presentation from people according as him, chose to apply i a memorial chap cathedral, which will purposes on occasion ogical conferences a gatherings, as also fo for the good Catholic p city. On Monday m bishop celebrated the newly dedicated ch patron, St. James B ence of a crowded devout worshippers. The following fir was read from the pt cathedral at High Ma

> Amount of Presentation Priests of the diocese ... The Laity of Kingston of Laity of outside parishes by Children o tuary of Cathed

Memorial Char

RECEI

Total presenta EXPEND To Mr. George Newland Other tradesmen and ar

Excess of cost over rece For payment of th

alone is responsibl demand on the con Memorial Chapel. ing goes to the Cathe Fund exclusively. goes to the Memori the expense for hea seating, which the general meeting two to make chargeable dral Improvement I works required for venience and comfo

THE COMMUNIO Very Rev. Æneas Me

LL. D., etc., in t There can be not

ive to peace, joy an joyous season of serious consideration sublime fact of the Saints. The members Militant on earth with one another in and in defiance of They may have no relations ; they may vast continents oceans; but are stil They partake ual, life giving bre spiritual wine of held by the same t bond of praye sin in this "Kingd Church Militant is in Scripture ("Nescandala,") but honly closer. The d surround with the brother, and praearnestness that see away. The Church them in Heaven an with them by con they may be che aided in their way They mourn over rejoice when they

fight that is "There is joy in angels of God," as that are associated conversion of a sir may be learned even one soul in when all Heaven return to virtu What better proof the Communi in Heaven with "t elow-of Heaven this rejoicing of t The practice of the f doctrine and disciplineby the acknowledgment of reme Head, can be found only atholic Church, and to her the ors must look if they really nion.

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ARCHDIOCESE OF KINGSTON.

The Archbishop Dedicates the Memor-lal Chapel of St. James Boanerges.

On last Sunday, the Feast of the Holy Name of Jesus, the Archbishop blessed and dedicated to the Divine Service Memorial Chapel, under the title of St. James Boanerges. He was assisted by all the clergy of the city in this solemn ceremony, which took place immediately after High Mass. Despite immediately after High Mass. Despite the extreme severity of the weather, a before the throne of God. "When He opened the book, the four living goodly number of the congregation of the cathedral assisted at the dedication

of their new chapel.

The design for the building was supplied by Joseph Connolly, Esq., M. R. C. A., Toronto, and his superior architectural skill and taste are displayed in every detail of the work. The style is ornamantal Gothic, combining solidity and massiveness of construction with the finest and most graceful finish. It rests upon the natural rock, and its thick walls of solid stone masonry, finely chiselled at every angle of the main structure, and porch and buttresses and projecting confessionals, convey the idea of in defectible strength, unity and perpetuity, grace and harmony, symbolical f the Catholic Church founded on the Rock of Peter. Eight beautiful crosses of white marble adorn its gables and sides. The cost of its erection has been defrayed chiefly by a presentation of nearly \$12,000 made by the clergy and laity of the Archdiocese of Kingston, to His Grace, the Most Rev. James Vincent Cleary. on the day of his investiture with the Pallium by the Cardinal-Archbishop of Quebec in October, 1890, in presence of about twenty bishops from five ecclesiastical Provinces of Canada and the Province of New York, with an immense assemblage of clergy and The Archbishop of Kingston. being free to dispose of this generous presentation from his clergy people according as might seem fit to him, chose to apply it to the erection memorial chapel close by his cathedral, which will serve for diocesan purposes on occasion of synods, theo ogical conferences and other clerical gatherings, as also for a winter chapel for the good Catholic people of Kingston city. On Monday morning the Archbishop celebrated the first Mass in the newly dedicated chapel of his holy patron, St. James Boanerges, in pres nce of a crowded congregation of devout worshippers.

than the former, "the Kingdom of God," although still engaged in that The following financial statement was read from the pulpit of St. Mary's cathedral at High Mass on Sunday: His Kingdom of which it is said, "that

Memorial Chapel Account. the Son of man, the Saviour, will weed RECEIPTS then this earthly kingdom, all impediments being swept away, will come into closer relation with that which is of Heaven and of Heaven only; and thus will become complete the Com-munion of the Saints triumphant in .811069 00 635 00 Heaven and those who are still contending in the great spiritual warfare. \$11704 00 Total presentation. EXPENDITURE. To Mr. George Newlands. Other tradesmen and architect's fees fight for it; and let it be their consolation to reflect that their Lord and

mei estis.") Who are those friends to whom the suffering souls cry for com-There can be nothing more conducive to peace, joy and happiness at this passion? They are no other than the brethren of the Church Victorious in joyous season of Christmas than a serious consideration of the great and Heaven as well as those of the Church Militant here below. The former love sublime fact of the Communion of Saints. The members of the Church them as heavenly spirits love and as Militant on earth have communion the Saviour taught them. This excelwith one another in all circumstances lent love causes commiseration which and in defiance of every hindrance. is accompanied by prayers that are They may have no outward personal borne in angelic censers to the throne relations; they may be separated by of God. The Church on earth is also vast continents and tempestuous moved to pity and offers in behalf of oceans; but are still in close communthe sufferers, sacrifices, alms-giving and They partake of the same spiritother good works. It has been the belief of the Church from the earliest ual, life giving bread, and the same spiritual wine of gladness; they are times that by such devout and holy reld by the same tie of faith and the practices souls who may be temporarily excluded from the bliss of Heaven are largely benefitted. The members of the Church on earth cannot know who bond of prayer. There may be sin in this "Kingdom of God," as the Church Militant is sometimes termed in Scripture ("Necesse est ut veniant they are among departed souls that scandala,") but hence communion is stand in need of prayers, alms and other only closer. The devout and fervent good works. Hence they pray alike for all, certain that their prayers surround with their love the erring brother, and pray with redoubled will not be lost, but that they will redound to their own spiritual earnestness that scandal may be swept away. The Church Triumphant awaits good, if not available for any suffering them in Heaven and holds communion soul. In this they are guided by the with them by continual prayer that they may be cheered, consoled and doctrine laid down in Holy Scripture, that "it is holy and salutary to pray aided in their wayfaring here below. for the dead in order that they may be They mourn over their losses and loosed from their sins." Souls may have departed this life having only rejoice when they conquer in "the fight that is set before them." some expiatory pain to undergo. "There is joy in Heaven among the angels of God," and the happy souls that are associated with them, over the conversion of a sinner; and from this it may be learned how important is even one soul in the sight of God when all Heaven is moved on his return to virtue and holiness. What better proof could there be of the Communion of the Saints in Heaven with "the Kingdom of God" below—of Heaven with earth—than this rejoicing of the celestial hosts? The practice of the Church in address.

The practice of the Church in address-"There is joy in Heaven among the angels of God," and the happy souls

Catacombs of Rome, proclaiming that "it is holy and salutary to pray for collectively, the chosen souls of every tribe and tongue and people, teaches that there is communion of the saints the dead in order that they may be loosed from their sins.

THE JESUITS.

ing the saints individually and often

in glory with their brethren of the Church Militant. We pray to them

angels the loving task of offering our

creatures and the twenty elders fell

down before the Lamb, having every

hast had indignation these three score

him with good and comfortable words.

Here, surely, was prayer, and a favor-

able answer to prayer-an answer

for by the angel was graciously granted. (Zach. i., 12, 13.) The

brethren of the Church Militant, whom

they love as only the blessed in Heaven can love. "Another angel," writes the inspired Saint John, "stood at the

altar having a gold censer; and there was given to him much incense that

he should offer it with the prayers of

all saints upon the golden altar which

was before the throne; and the smoke of the incense which came with the

prayers of the saints ascended up be

fore God out of the angel's hand.

Rev. viii., 3, 4.) Who, therefore

would not desire the saints to pray for

him? And who would not rejoice to

find that the prayers thus offered are

received like sweet smelling incense

in Heaven's censers, and borne alof

by angel hands to God? There could

e no more close or intimate commun

between the Church Victorious and

Triumphant in Heaven and the Church

Militant on earth. The latter portion of the Church is no less

Let such, therefore, take courage

The victory is more than half won

when once they have undertaken to

ion than that which is here indicated

that they would aid us with their prayers; and being thus taught by the The Noble Order Which is ever Found religion of our Divine Teacher, we cannot doubt but they share with the Where There is Work to be Done.

The Jesuits seem the most militant preachers of the hour. It was only last spring that Pere Le Moigne got into trouble with the French Government by treating of the social question in the pulpit of St. Merri, at Paris. He had to be silent and the church had to be closed. Another Jesuit, Pere Talbec, has recently been saying quite one of them harps and golden phials full of odours which are the prayers of the Saints." (Revelations v. 8.) In the Prophet Zachary we find the following words: "The Angel as hard things at the Church Francois Xavier. Delivering the first of his Advent sermons, he showed the following words: "The Angel of the Lord answered and said: O Lord of hosts, 'how long wilt Thou what the priest's mission was with regard to the world and contemporary society. He pointed out that the priest, being the messenger of Christ, and not have mercy on Jerusalem and on the cities of Judah, against which Thou representing the highest human rights, those of conscience, was called upon and ten years?' And the Lord answered the angel that talked with to defend those rights whenever they were attacked. He maintained that as human and divine law worked together in institutions and events, so the priest had to take his part in the common which implied that the mercy prayed frav in order to defend his own, and that he did so without outstepping in any way the limits of his ministry. "We have," he said, "to defend man against saints in Heaven having no need to ask for themselves, as they already possess all that even Seraphs can dehimself if necessary in order to secure sire, cease not to offer prayers for their

to him liberty of conscience."

He then in no veiled language alluded to the acts of infamy now being perpetrated in France against religsilenced and treated with contumely?" he asked. "It is not because of the individual ideas and truths he puts forth, but because he is the representative of Christ. The secret of this persecution is hatred of Christ. preacher took his hearers to Golgotha I jo and drew a vivid picture of the crucifixon. "That," he said, "is what the present enemies of religion in France would have liked to see." A parallel was then drawn by him between the Jews of Jerusalem and Frenchmen of to-day, and, continuing the parallel, he showed that now as then it was the few and not the many who were guilty of the crime of deicide. ment was to prove that while retribu tion might be awaiting the few, conversion was for the many, and he ventured to predict that before long Frenchmen would be converted by thousands to the religion of Christ as a few weeks after the crucifixion, the warfare in the course of which sin and scandal may come. But is it not Jews of Jerusalem were converted by thousands at the preaching of the apostles. "Then," he exclaimed in fervid accents, "Frenchman will be out of His Kingdom all scandals?" and ready to fall on their knees and beg pardon of the priests whom they have hated and maligned.

THE SOLICITOR-GENERAL

PRESENTED WITH AN ADDRESS BY ST.
PATRICK'S SOCIETY.

True Witness. Rarely has a meeting of St. Patrick's Society been more largely attended than the one held in St. Patrick's Hall, McGill street, Friday evening.

The meeting was a special one called for the number of pressuring a congratulatory

the Officers and Members of St. Patrick's Society of Montreat:

HON, AND DEAR SIR-Even since your reelection for a second term, to the position of
President of St. Patrick's Society, of Montreal,
the officers an imembers of this—the oldest
Irish organization in Canada—have been
anxiousl's awaiting an opportunity of expressing to you their mingled sentiments of gratitude, esteem and confidence. As "brevity is
the soul of wit," and as no one can better appreciate the truth of that saying than yourselfone of the most genuine "souls of wit." of
patriotic devotion and of conspicuous ability—
we purpose, in a few words, taking advantage
of the recent well-carned and richly merited
honors conferred upon you to convey to you the
assurance of the threefold sentiment just mentioned.

honors conferred upon voit oconvey to you the assurance of the threefold sentiment inst mentioned.

Like the emblem of our nationality in general, and of St. Patrick's Society in particular, the three laves spread out from one stalk, the plant itself represents our society, the seed of which you helped to sow in a generous and fruitful soil, and on each leaf we find a word impressed—gratitude, esteem confidence.

We are grateful, hon, and dear sir, to you for all you have done for St. Patrick's Society, and for your fellow countrymen, irrespective of rank or political stripe, since your first step upon the arena of public life. When yet a young man you were one of the organizers and afterwards a charter member of this present Irsh association. From that day forward you grew in vigor, in experience and wisdom, keeping pace with the society as it augmented in numbers, in induence and prestige. You struggled for its success while in the ranks; you put forth all your powerful energies in its behalf since we had the happiness of electing you to the position of president. No small share of credit is due to your untring work in the cause of your country and the Interests of your fellow-countrymen. To recall every act of yours which instances that sentiment of gratitude would be both untimely and impracticable. Your voice has constantly been raised in the halis of the Legislature and throughout the land in pleading for justice to the home of your ancestors, in asserting the priv leges and defending the rights of Irishmen in Canada, and especially amongst the members of St. Patrick's Solety

Naturally, hon, and dear sir, from that sentiment of prings another—sincer and undying times the prings another—sincer and undying times the prings another—sincer and undying the sirther and through the summer of St. Patrick's Solety

As a Catholic, as an Irishman and as a Canadian you have been faithful to every trust reposed in you, and if you have not invariably succeeded in doing all you would wish to do for the good of faith and country, it was simply because you were not omnipotent, nor could you perform the impossible.

To day you occupy an exalted position in this country, like all true Irishmen of talent and an honest purpose. You have become one more of the many men whose lives are the rays that illuminate the great standard of Irish honor and worth. A credit to the race, to this country and to all who are connected with you, the pedestal upon which you now stand places you more conspicuously before the eyes of the people, and, looking up to you to night, the members of St. Patrick's Society can sincerely and unbestintingly say. We have still greater confidence in you than ever.

May God grant you many long years of life, with health and strength to occupy a foremost place as leader of your people, to hold such past ion asswill enable you to display your fine qualities of heart and brain, to do still greater honor to the Irish Catholics of Canada and above all to your own society of Startick.

With this sincere wish and fervent prayer we will youe more ask you, honorable and dear sir, to accept this expression of our sentiments to wards you, and on the threshold of your new career, we wish you food sneed.

Signed on behalt of St. Patrick's Society,

P. Natour, First Vice Pres.

S. Cross, eccretary.

Hon. Mr. Carran, on rising to reply, was warned.

A. O. H.

Stratford, Jan. 15 1893.

ED. CATHOLIC RECOLD—At the last regular meeting of the Aucient Order of Hibernians, held in the C. M. B. A. hall, the following resolution of condolence was sent to Brother Win. Quiliter, in sympathy with him on the death of his beloved wife:

We, the members of No. 2 div., A. O. H., desire to tender you our sincerest sympathy in the death of your dear wife. We trust that He who has taken her from your love and care here on earth to His eternal keeping may, by His comforting presence, fill the blank made in your home, surrounding you and those around you with the sweet influences of faith and hope, and making Himself and the glories of the unseen one waiting for you there. We often feel that we would like to have our loved ones spared to us, but God has higher places for them. To Him that overcometh, will I grant, to sit with me in my throne even as I also overcame and am sit down with my Father on His throne. In your loss you and your little children have our deepest sympathy. Many of us have passed through the same valley, and know how to feel for a Brother in sorrow; and we commend you to the keeping of Him whose hand is upon you and who is ever faithful. Signed in behalf of division, John Dillon, Pres.; Thos. Dunn, Vice-pres.; John Hoy, Treas; John Walsh, Fi 1 Sec.; John Dolan, Rec. Sec.

New Cardinals.

A Rome despatch says: The Pope created fourteen Cardinals at the consistory on the 16th, the list not including any Americans or Canadians. Archbishop Logue, Primate of Ireland; Archbishop Logue, Primate of Ireland; Archbishop Krementz, of Cologne: Prince Archbishop Kiopp, of Breslau; Monsignor Mocenni, Papal Under Secretary of State; Monsignor Persico, Secretary of the Propaganda, and others, there, there being in all six Italian Cardinals, two Prussian, one English, one Irish, one

Hungarian and one Spanish Cardinal. Pope Leo, in his allocution, thanked God for having preserved him to celebrate his Episcopal Jubilee. This event, the Pope said, would be regarded by men as a sign of the Divine pro-tection over the Church in these calamitous days through the preservation of the Supreme Pontiff. The Pope announced, in addition to the Cardinals named, the creation of two Cardinals reserved. They are be-lieved to be Heinhuber and a French Bishop.

ARCHDIOCESE OF TORONTO.

RELIGIOUS RECEPTION.

Toronto Catholie Register, Jan. 12. On Thursday last, the 5th instant, one hose interesting ceremonies took place at 8 loseph's Convent, Toronto, which show for

nin the pulpit of St. Merri, at Paris, that to be silent and the church had be closed. Another Jesuit, Pere bloc, has recently been saying quite block as recently been saying quite hard things at the Church of St. ancois Xavier. Delivering the first his Advent sermons, he showed all the priest's mission was with red to the world and contemporary idely. He pointed out that the priest, ing the messenger of Christ, and presenting the highest human rights, go the messenger of Christ, and presenting the highest human rights, see of conscience, was called upon defend those rights whenever they eattacked. He maintained that as man and divine law worked together itstitutions and events, so the priest do take his part in the common yet he intended that the did so without outstepping in any the limits of his ministry. "We ve, he said, "to defend man against listitutions and events, so the priest do take his part in no veiled language melof to the accessing in order to defend his own, and that did so without outstepping in any the limits of his ministry." We ve, he said, "to defend man against listitutions and events, so the priest do take his part in no veiled language melof to the accessing the priest hated and without outstepping in any the limits of his ministry. "We ve, he said, "to defend man against listitutions and remains the put this prevent of the common of the limits of the priest hated and the priest hated of the priest hated and the priest hated and the priest hated of the priest hated and the priest hated and the priest hated and the priest hated of the priest hated and the priest hated of the priest hated of the priest hated and the priest hated of the priest hated and the priest hated of the priest hated of the priest hated of the priest hated of the priest hated and the priest

planes. We wished our Protestant feights God-speed. (Applause.) The St. Patrick's society under its new charter can also point to names amongst its past presidents who have reflected honor on the eld land and a benefit to Canada—the late Mr. B. Devlin (applause). Hon. Ex-dodge Doberty, Hon. Senator Murphy (great applause). And benefit to Canada—the late Mr. B. Devlin (applause). Hon. Ex-dodge Doberty, Hon. Senator Murphy (great applause). And doing it unostentationsly. Your charitable committee has done its duty nobly, voor immigration committee has been hard at work. Some people say we should not encourage these national associations. Let me ask you, what is more grateful to the area of the courage these national associations. Let me ask you, what is more grateful to the area of the courage the land of his forefathers will not be any great acquisition to the land of his adaption. (Applause.) The man who can force the land. (Applause.) The man who can force the see the virtues of the races from which Canadias spring transplanted on Canada. (Applause.) We hope to see the virtues of the races from which Canadias spring transplanted on Canadias, who take prile in the past and are satisfied with the present, and who have the most ardent neps for the future of Canada (Lond applause). Mr. Curram concluded an eloquent neps for the future of Canada (Lond applause). We hope to deserve as much commendation from him as he had not with the commendation from him as he had not with the commendation from him as he had not with the commendation from him as he had not with from him as he the choir. His Lordship Bishop Dowling per formed the last sad rites, and after the "Libera was chanted the earthly remains of thi saintly young girl were placed in the hearse and taken away from her convent home to thonety grave in Holy Sepulchre cemetery. Requiescat in pace.

A. W. H.

GOLDEN JUBILEE.

On Wednesday last, the 28th ult., the Oblate Fathers celebrated the Golden Jubilee of the Venerable Father Dandurand, the first Canadian to join the Missionary Fathers of Mary Immaeulate in this part of the world. Father Dandurand was already a priest when he offered himself to become an Oblate; thus his Golden Jubilee in the sacerdotal state was solemnly observed in Ottawa last year, The Church of St. Mary's was en fele last Wednesday for this auspicious and very unusual event. The venerable Father himself sang the High Mass, being assisted by Fathers O'Dwyer and Perrault, O. M. I. In the sanctuary we noticed the Rev. Fathers Camper, Maisonneuve, Fox and McCarthy, O. M. I., and the Rev. Mr. Cherrier, P. P. of the Church of the Immaeulate Conception. In the choir were the Rev. Fathers Alard and Campeau, O. M. I., who sang the beautiful hymn for the Oblation at the Offertory, and Mrs. George Germain who gave the "Quid Retribasm" after the Communion.

A Doney Bible, magnificently illustrated, was presented to Father Dandurand by the Rev. Father Camper, on the part of the Oblate Fathers of this Viciariate as a memento of his Golden Jubilee. — North-West Review, Jan 4. On Wednesday last, the 28th ult., the Oblate



Chronic Fault-finders. How easy it is to criticize the priest's

actions and to find fault with the management of the parish, but how hard it is to get the growlers to bear their share of the burdens of the congrega-tion! The people who pay their pew rents promptly are not among the grumblers. The people who contribute according to their means to every special collection, are not among the fault-finders. The people who belong to the church societies, who teach in the Sunday school, who take part in the fairs and entertainments, and on every possible occasion assist their pastor, are not among the mutterers. The people who willingly send their children to a Catholic school are not among the discontented. The people who take into their homes a Catholic paper, are not apt to make ill-natured complaints. As a rule, remarks a contemporary, the surly critics in are the "hickory" Catholics, and the further they are from grace the more fault they have to find. best way for them to start a reformation in the congregation is to reform themselves.

Ayer's Hair Vigor

Makes the hair soft and glossy. "I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of pre-ervation. I am forty years old, and have ridden the plains for twenty five years." —Wm. Henry Ott, alica: "Mustang Bill," Newcastle, Wyo.

Ayer's Hair Vigor

Prevents hair from falling out. "A number of years ago, by recommendation of a friend, I began to use Ayer's Hair Vigor to stop the hair from falling out and prevent Ps turning gray. The first effects were most satisfactory. Occasional applications since have kept my hair thick and of a natural color."

H. E. Basham, McKinney, Texas.

Aver's Hair Vigor

Restores hair after fevers. Restores hair after levels.

"Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to use Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color."—Mrs. A. Collins, Dighton, Mass.

Ayer's Hair Vigor

Prevents hair from turning gray. "My hair was rapidly turning gray and falling out; one bottle of Aver's Hair Vigor has remedied the trouble, and my hair is now its original color and full-ness."—B. Onkrupa, Cleveland, O. Prepared by Dr. J. C. Ayer & Co., Lowell, Mazs. Sold by Druggists and Perfumers.

1893.

TO SMOKERS!

We beg to tender our thanks to smokers for their hearty appreciation of our efforts in the past to furnish them with the Highest Grade Goods consistent with prices charged, and to assure them that no effort will be spared to continue to cater with only the choicest the market of the world affords. Our brands this year will be found even BETTER THAN EVER. name is a guarantee of the best value

at lowest prices.

We buy no CHEAP tobacco. QUAL-ITY at ANY PRICE IS OUR MOTTO, NOT QUANTITY AT THE LOWEST PRICES. We do not manufacture cheap cigars. Our goods are High Grade. Cost no more to the consumer than Cigars of greatly inferior quality, that are persistently foisted upon the public by some dealers for the sake of ad-

by some dealers for the sake of additional gain.

When you ask for our brands, "Cable Extra," "Kicker," "Mungo," "Madre E-Hijo," "El Padre," "La Cadena," and "La Flora," Clear Havana Cigars, the cream of the Havana Cigars, the secure years and the cream of the Havana Cigars and the cream of the Havana Cigars and the cream of the Cigar C

vana crops, you secure yourself against inferior value.

Those dealers who state they are "just out," or don't handle them, or have better value, etc., are the ones who are not satisfied with a reasonable profit.

By insisting upon having our

brands you protect yourself.
With best wishes for a Happy and
Prosperous New Year,
We beg to remain,

Very gratefully yours, S. DAVIS & SONS.

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A GENTS WANTED TO CANVASS FOR A A first class Catholic book, Good pay, Write, stating references and experience (If any), to W. S. W., 292 Talbot St., London, 640 tf

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TO TEACH D RING THE YEAR 1893. IN TO TEACH D. RING THE YEAR 1993, IN.
school section No. 5, of West Williams;
applicant must hold second or third class professional certificate. State salary age and experience in teaching if any. Application open
mit

ANU ARY 21, 1893

FIVE-MINUTE SERI

Third Sunday After Epi LIVING UP TO OUR FA Jesus hearing this marvelled; them that followed Him: Amen I have not found so great faith in I so it the Day.)

The love and care of the

centurion for his servant s

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the lesson to which I wis

your thoughts this morning,

it is the primary object of narrative to teach, is the in

portance of living up to the light which God has so

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of the Church of God. The

as you are aware, were G people. To them had bee

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Now, here was a Roman,

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Lord's divine power that

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He was on the way, sayin am not worthy that T

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Now, how does all this

What lesson can we lear

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What our Lord said of thaps be said of us: "I

that many shall come

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with Abraham and Isas

dom of heaven; but t

exterior darkness: t weeping and gnashing

Pink Pills for Pale Pec Scientific and Rational, a only Perfect, Romedy ever cure of diseases depending and watery state of the blo ply in a condensed form, the ually needed to enrich the the perves, they remove

ually needed to enrich the the nerves, they remove cure the disease. All de post paid, at 50 cents a bo \$2,50. Dr. Williams' Me

ville, Ont.

Jews of old saw:

action.

What, then,

First, we must les

So clearly did he rec

given us.

CONTINUED FROM THIRD PAGE. er making them any compensation: here the Church would have the right to interfere and say, "Stop there, you cannot do that, for it violates the right of property, and is contrary to justice, to moral or spiritual good." Here is a fair illustration of the distinction of the two powers. The State judges supremely of the railroad as to temperature of the church as to supremely of the railroad as to temporal good, and the Church as to spiritual good. So of any act of the government. The Church has jurisdiction of it in its spiritual relation, because in that relation it is spiritual, and necessarily fells within the jurisdiction. and necessarily falls within the jurisdiction of the spiritual power; she has not jurisdiction of it in its temporal relation, because she has only spiritual jurisdiction. (Brownson's Works, Vol. XI. "Uncle Jack and his Nephew.")

XI. "Uncle Jack and his Nephew.")
This doctrine, though it necessarily
subordinates the state to the Church
in all those things which are of conscience, as we say, does not destroy
the autonomy of the State, or absorb
it in the Church, as some pretend.
Man is subordinate to God, and owes

Him submission in all things. Has Him submission in all things. Has man therefore no autonomy? absorbed in God, or is God by this fact declared to be man? Of course not. Where there is identity there is and can be no there is and can be no subordination, for nothing can be subordinated to itself. The assertion of the subordination of the tem

poral to the spiritual necessarily im-plies that the two powers are distinct.

It happens, however, that often the two powers, though distinct, are concerned with the same matters, but under diverse relations. (Appendix B.) The spiritual and temporal orders are in nature interlaced, run the one into the other, and are in reciprocal com-merce with each other, as the soul and body of man, and nothing affects the one without in some measure affecting the other. God has therefore established for Christian society two govern ments and ordained their mutual harmony and co-operation. For the com-plete and normal government society you must have the concurrence of Church and State, that is, their har monious co-operation, the Church gov erning all things in the respect that they are spiritual; and the State, temperal things, in the respect that they are only temporal.

But if the two governments are equally necessary to society, according to the Divine ordination, why do we assert that the State is subordinate to

Because the temporal by the law o God is subordinated to the spiritual, of propagating their religion, or of suppressing others opposed to it; but surely they would not suffer it to subordinated to the Church, in case she represents the latter. We do it also, represents the latter. We do it also, cause otherwise we must practically subject the Church to the State. As all human acts have both temporal and spiritual relations, the absolute indedence of the State in regard to the spiritual power would give it authority, under pretext of governing the temporality of temporals, to extend its er over the whole spiritual order. which in principle would be the subordination of the soul to the body, eternity

to time. God to man. The difficulty men feel on this point arises from their confounding the Church on the one hand with the spiritual order, and on the other, the State with the temporal order. They torget to recognize the spiritual order as back of the Church, and the temporal order as back of the State. The Church that order, but simply represents it. The Pope is not God, he is only His Vicar. The State neither is nor makes the temporal order, it simply represents it. Both orders exist prior to their representatives and independent of naturally subsist between the spiritual and the temporal. Naturally the spiritual is independent and supreme, so then must be its representative; natur ally the temporal is dependent and sub ordinate, and then so must be its repre sontative, the State. (Brownson's Works, Vol. XI. "The Temporal Power of the Pope.")

To deny the supremacy of the spirit ual order is the denial of both civil and religious liberty. What is tyranny but a denial of this supremacy, the denial of right, and the violation of justice be tween man and man, or between sovereign and subject? There is no tyranny where there is no violation of liberty, and no violation of liberty where there is no violation of justice. Justice, we need not say, pertains to the moral order, or, rather, is that order it-The essence of tyranny, therefore, consists in that it is an encroachment of the political upon the moral order-that is to say, upon the spiritual order, which includes as the one law of God for the Christian both the natural law and the revealed. If we under

THE CIVIL ALLEGIANCE OF his whole labor is to impress upon those who come within his sphere of influence, the superiority of the spiritual and the subordination of the temporal. All religious instruction, all moral culture, has for its object to introduce and sustain in individuals and nations. the supremacy of the moral order, of reason over passion, of right over brute

> Is it necessary then that we should tell Dr. Campbell, that every Protestant sect in this country asserts the very doctrine, in principle, that Cardinal Manning maintains? Every man who has any religion at all, Gentile, holds his religion to be for him the law of his conscience, therefore the highest of all laws, lex suprema—in fact, the law of laws. No man claims the right to worship God contrary to religion, but every man does lake before the State the right the claim before the State the right, the inherent and inalienable right, to wor ship God according to the dictates of his own conscience, or the prescrip-tions of what he holds to be the religious authority; and when the State comes in contact with the solemn obligations of his religion, he auswers with the apostles of our Lord, "It is

necessary to obey God rather than man." Whenever the civil law comes in conflict with the religious law, the civil, not the religious, must give way Should the State ordain something against this religious freedom in any sect; should it command Methodists to become Presbyterians, Presbyterian to become Episcopalians, Episcopalians to become Catholics; should it forbid Baptists to baptize by immersion, o prohibit any sect from governing in all ecclesiastical and religious matters its own members, according to its own discipline, would the sect feel itself bound to obey? Would it not tell the State. you transcend your province, and meddle with that which is above your nower, and independent of it? Most power, and independent of it? Then every Protestant assuredly. sect asserts the spiritnal order as above the temporal, religion as superior to politics, and therefore a law higher than the civil law. Here, in prin-ciple, is the whole doctrine which is described as dangerous to the State and subversive of the civil allegiance of Catholics. What do honest Protestants think about it? Are they prepared to declare the State omnipotent, supreme in both spirituals and temporals, and submit their consciences to its keep ing? We do not believe it, and we are sure that Dr. Campbell; and his pulpit abettor and accessaries, do them a foul wrong, and also wholly misrepresent themselves. They may wish to use the State as an instrument

clergymen, in their eagerness to raise objections to Catholicity, forget to ex-amine whether the principles on which they must rest them, are not principles which they, no more than we, can consistently maintain. It is neither fair nor honorable, neither logical nor just, to assume principles of reasoning against us, which they reject the moment they are put upon their defence. Notwithstanding those periodic fulminations against "the Church of Rome," it is a settled conviction with all relig ious bodies that the spiritual is supreme and the temporal subordinate. Let us take for example the old Puritans of New England, who founded the Massa chusetts colony. They belonged, up to the time of their leaving England, to the English Establishment. After is not the spiritual order, does not make | they came to New England, they set l up an ecclesiastical establishment for themselves. And what was their principal? What was their objection to remaining in England and mem bers of the Anglican Church? It was that the Church of England gave to m. The mutual relations, then, of the State, or temporal anthority, juris the respective representatives must be precisely the mutual relations of the principle of their separation was two orders themselves, or those which precisely the independence and supremacy of the spiritual order. This they asserted; and that they might maintain it, they submitted to exile, and braved all the hardships of a new settlement, amidst merciless savages on a bleak and inhospitable

> coast. And of the Church from which they separated, Cardinal Manning has this good word to say, in his essay or 'Ultramontanism and Christianity'':-

> "The Established Church of England affirms to this day, in its whole ecclesiastical law and by the teaching of its highest authorities, that the Church of Jesus Christ is a society separate in its spiritual constitution from all civil powers, and within its own sphere of doctrine and discipline supreme. In making this assertion, I shall not be misunderstood to mean that the Established Church has preserved its spiritual supremacy in doctrine and discipline." ("Miscellanies," Vol. II., p. 176.)
>
> The old Scottish Cayananters separa-

The old Scottish Covenanters separ ated from their brethren on the very principle we uphold, and the Free Kirk asserts with all its energy the in competency of the State in spirituals, and the obligation of the State to con-

form to the teachings and precepts of law and the revealed. If we under stand by liberty true liberty, not license, its necessary condition is in the maintenance of the independence and supremacy of the moral order, the supremacy of the moral order, the supremacy of right over might, the spiritual over the material, the divine over the human. The very end of government is the maintenance of justice in all political, social and domestic relations, and all its powers are given it for this end, and no other. It is the reason and end of the State; and therefore the very idea of the State presupposes the supremacy of the moral, that is to say, the spiritual order.

Dr. Campbell is a Protestant clergyman, a "minister of the gospel," and as such, when he does not lose his head, the Church.

ists and Catholics lay bound in the same prisons and suffered on the same scaffold, and, notwithstanding their wide divergence of faith, in this point at least they suffered for the same cause.' (Brownson's Works, Vol. XI., "The Temporal Power of the Pope," Consult also "The Spiritual Order Supreme,"—Same Vol.)

All religious bodies, we say, concede without a dissenting voice the independence and supremacy of the spirit-ual order, and therefore necessarily of its divinely authorized representa tive, if such representative there be The controversy does not lie there but lsewhere. The real question is, has Almighty God instituted a represe ive on earth of the spiritual order If so, who or what is it? Suppose suc representative to have been instituted. suppose it to be the Pope as supreme visible head of the Church, and ne intelligent man, Catholic or non-Catholic will deny him all the power we affirm for him

Every man who believes in the in dependence and supremacy of the spiritual order, believes that it has even on earth a representative of some sort. Every Protestant sect is for its members a representative of the spiritual order. Even those who reject all ecclesiastical organizations, all creeds and confessions, and plant them-selves on pure individualism, still recognize private conscience, and hold it to be the representative of the spiritual order, the voice of God in the oul. All in principle recognize and insist on the fact that the spiritual has an organ of some sort, and a represen tative on earth through which it may clearly make itself heard. We Catholics say no more than every Protestant claims in principle when we declare that this representative is independent and supreme in relation to the secular authority. We know no Protestants who do not, unless in a moment of mental confusion or forgetfulness, deny the competency of the State in spirituals. They may wish to use the State as an instrument for suppressing a religion they do not believe, or for romoting their own, but no one recog nizes the authority of the State to de termine what shall or shall not be his religion, or to interfere with its free expression and exercise. They who go furthest in denying all spiritual organizations, and in asserting private conscience as the only representative of the spiritual, are most strenuous in in asserting the independence and sovereignity of conscience, at least for themselves. Not one of them but will say to the State, "My conscience bounds in my regard your power, and where that begins your authority ends Before you my conscience is independ ent and supreme." So says every sect, however small or insignificant It is for its members the representative of conscience. It holds itself for them free, independent, sovereign, for it represents for them the spiritual authority in its plenitude, of which conscience is the interior expression. Brownson's Works, Vol. XI., "The Temporal Power of the Pope. Con sult also "The Spiritual Order Supreme,"—Same Vol.) Wherein then do we, in holding with Cardinal Manning, the independence and supremacy of the Pope, as Vicar of Christ, in face of secular authority assert anything that is not asserted in principle by Protestants of every denomination? And how foolish it is and unworthy a Chris-tian minister, even in his irre-sponsible "Gun-Powder Plot," talk, to orand in Catholics, as something sub-

obligations of his office to uphold and lefend against the world! In conclusion, let me say, without boast or menace, to him and to all who may share such un-Christian feelings towards us, that we Catholics are her to stay; and, in the words, brave and true, spoken by the present Archbishor of Toronto, when taking possession o his See, "The Catholic Church was the first religion in this country, excep Paganism, which deserves not that holy name. The Catholic Church, in the blood of her priests, consecrated the country to God; and, please God, we shall hold it and work in this coun try, no matter what opposition we may meet with; and we shall, with the grace of God and the blessing of our Divine Saviour, work together in union and harmony, for the honor and glory of God and the triumph of our

versive of loyalty and civil allegiance

and as a disability for the enjoyment of the equal rights and privileges of

citizenship, the very principal which

and which he himself is bound by the

has called his own sect into existence, H

holy religion." APPENDIX A

"The Temporal Power of the Popes (i.e. the civil jurisdiction which has been exercised by the Roman Pontiffs over a portion of Italy) is as manifestly and as fully ordained of God as the power of Queen Victoria. Neither the one nor the other came by plebiscite, or uni versal suffrage, or votes of inorganic masses; but by the gradual and watch ful providence of the Divine Author of human and political society. The British empire succeeds to the Roman Empire in Britain by a direct law of Divine Pro vidence. When the last Roman legion left the shores of Britain it began to gravitate to a centre within itself. The British empire of to-day is formed around that centre, and rests upon it So when the Emperor of Constantinople ceased to be able to protect Rome, the Vicar of Jesus Christ became its centre. The Emperor had ceased to rule, and the throne was vacant by the visitation of God. The Pontiffs reigned as pastors and as rulers, and unconsciously and by force of necessity filled the vacant throne. They have reigned in Rome, first with an infor-mal and pastoral sovereignty, and afterwards with a full and explicit sov

the sovereignty of Great Britain be claimed, if obedince to the sovereignty of the Pontiff be denied? Every sanction of Divine Providence, Christian moral and of political justice, confirms the Temporal Sovereignty of the Pope. (Cardinal Manning: "Sermons on Ecclesiastical Subjects."—Vol. III. p. 7.) APPENDIX B.

In his reply to Mr. Gladstone's "Ex-postulation," Cardinal Manning affirms

the following propositions:

"1. The authority of princes, and the allegiance of subjects in the civil State of nature is of divine ordinance; and, therefore, so long as princes and their laws are in conformity to the law of God, the Church has no power or jurisdiction against them, nor over

2. If princes and their laws devi ate from the law of God, the Church has authority from God to judge of that deviation, and to oblige to its correction.

3. The authority which the Church has from God for this end is not tem poral, but spiritual.

4. This spiritual authority is not direct in its incidence on temporal things, but only indirect : that is to say it directly promotes its own spiritual end; it indirectly condemns and de clares not binding on the conscience such temporal laws as deviate from the law of God, and therefore impede or render impossible the attainment of the

eternal happiness of man. 5. This spiritual authority is in-herent in the Divine constitution and commission of the Church ; but its exercise in the world depends on certain noral and material conditions, by which alone its exercise is rendered either possible or just."

("The Vatican Decrees in their pearing on Civil Allegiance."-p. 56.

"Now is the winter of our disconten made glorious summer " by Ayer's Sar-saparilla. This wonderful medicine so invigorates the system and enriches the blood that cold weather becomes positively enjoyable. Arctic explorers would do well to make a note of this.

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large and increasing sale, which it richly
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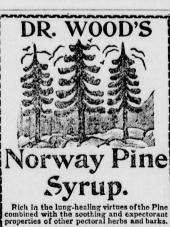
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deepen, that often in a f
cough culminates in tuber
Give heed to a cough; thei
in delay; get a bottle of
sumptive Syrup, and cu
medicine unsurpassed for
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herbs, each one of which
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Mr. W Thayar Wrig

in curing consumption an Mr. W. Thayer, Wrig pepsia for 20 years. Tr and doctors, but got nore was very poor, had a disside and stomach, and gridfesh, when he heard o commenced taking, Nor Vegetable Discovery. and he rejoices in the enjhealth; in fact he is quite

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FIVE-MINUTE SERMONS.

Third Sunday After Epiphany.

LIVING UP TO OUR FAITH. Jesus hearing this marvelled; and said to them that followed Him: Amen I say to you, I have not found so great faith in I srael. (Gospel of the Day.)

The love and care of the heathen centurion for his servant should certainly put to shame many Christian masters and mistresses of to-day, who not only do not encourage their vants to approach our Lord at Holy Mass and in the sacraments, but even put obstacles in their way. However, the lesson to which I wish to direct your thoughts this morning, and which it is the primary object of the Gospel narrative to teach, is the immense importance of living up to the grace and light which God has so bountifully given us.

A few weeks ago we kept the Feast of the Epiphany, the manifestation, that is, of our Lord to the Gentiles, to those who had not till then formed part of the Church of God. The Jews alone as you are aware, were God's chosen people. To them had been given the law and the prophets, the temple and the sacrifices and — that to which the Messias. And all these privileges led them to think that they were individually very excellent people, and to look down with contempt upon the rest of the world and everybody in it. Now, here was a Roman, born and brought up in heathenism, taught, doubtless, to say his prayers to Jupiter and Venus and other vile creatures like them, a man holding, too, high office, commanding a garrison of soldiers, whose duty it was to keep down a conquered race. Well, this man, notwithstanding his bad education; notwithstanding the pride which, on account of his position, must naturally have been his, had made greater progress than the self-conceited Pharisees, with all their advantages, had ever made or were ever to make. While they lived and died in unbelief, he had already recognized in Jesus Christ the power of God; and, laying aside prejudice and pride of place and birth, he sends humbly to our Lord to ask Him to heal his servant.

So clearly did he recognize our Lord's divine power that he did not think it necessary for Him to come to his house. Jairus, the ruler of the synagogue, as you will remember, would not be satisfied unless our Lord came down to his house; the centurion, on the contrary, stopped our Lord while He was on the way, saying: "Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word and my servant will be healed. So that our Lord, on hearing it, mar-velled, and said: "Amen I say unto you, I have not found so great faith in

Now, how does all this apply to us? What lesson can we learn from these events. The answer to this question is easy and obvious. We are by God's grace the members of the Church of God, and, as such, we are in possession of the means of grace—the sacraments, the word of God, the intercession and prayers of the saints, and of innumerable privileges and spiritual treasures. Above all, and as the source and spring of all spiritual life, without which everything is valueless and worthless, we have the gift of faith. Now, faith is necessary; but faith is not sufficient. Without faith no one can be saved. But we must have something more than faith. The shipthe plank, or whatever else he has got hold of, is washed ashore, or a boat or "Business, business; I hope you hold of, is washed ashore, or a boat or some other means of help arrives, his have no business with her."

"She pretended to think that I exsome other means of help arrives, his plank only prolongs his agony. So is it with us. Faith is our plank; but unless this faith works by charity it unless this faith works by charity it dadame groaned. "I told you we Madame groaned." More than this, it will, if not acted upon, get weaker and weaker, and be scarcely strong enough to move us to action. What, then, must we do? Why, we must live as our faith teaches us. First, we must learn our faith: will not allow her to come any more." scarcely strong enough to move us to First, we must learn our faith: learn the truths of our religion; next, we must practise them. If we do not do so we shall, perhaps, see what those Jews of old saw: the heathen and those who were outside of the church entering and taking their places. What our Lord said of them may, per-haps be said of us: "I say unto you that many shall come from the east and from the west, and shall sit down

Pink Pills for Pale People are the only Scientific and Rational, and therefore the only Perfect, Romedy ever discovered for the cure of diseases depending upon a depraved and watery state of the blood. As they supply in a condensed form, the substances actually needed to enrich the blood and restore the nerves, they remove the cause, and so cure the disease. All dealers, or by mail, post paid, at 50 cents a box, or six boxes for \$2.50. Dr. Williams' Medicine Co., Brockville, Ont.

with Abraham and Isaac in the king-

dom of heaven; but the children of the kingdom shall be cast out into the

weeping and gnashing of teeth."

exterior darkness: there shall be

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Mr. W. Thayar, Wright, P. O. had Dys-

in curing consumption and all lung diseases.

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LADY JANE.

CHAPTER XXIII.

MADAME JOZAIN CALLS UPON MAM'SELLE DIANE. It was somewhere about the time that Paichoux bought the watch when Mam'selle Diane was surprised one morning by a visit from Madame Jozain, who entered the little green gate with an air of haughty severity and insolent patronage that was insuf ferable; and she had evidently come on business, for, after the first formal-ities had passed between them, she drew a well-filled purse from her pocket and asked in a lofty tone if Mam'selle Diane had her bill prepared. "My bill, Madame Jozain? bill?" said Mam'selle Diane, looking at her with cold surprise. "I am not aware that you owe me anything.

"I owe you for teaching Lady Jane music; you've been giving her lessons now for some months, and I'm sure

money for the pleasure I have had with the child. I offered to teach her. It "It's Lady was my own offer. You surely did not think that I expected to be paid?"

"I certainly did. Why should you teach her for nothing when I am able to pay?" returned madame haughtily, while she fingered her roll of notes. "In your circumstances you can't afford to throw away your time, and I'm quite willing to pay you the usual price. You're a very good teacher, and I'm very well satisfied with the child's progress."

For a moment Mam'selle Diane was

quite overcome by the woman's insolence. Then, remembering that she was a d'Hautreve, she drew herself up, and said calmly and without the least hauteur, "I regret, Madame, that you thought me a teacher of music. make no claim to any professional knowledge, therefore I could not take the pay of a teacher. I thank you very much, but I am not a teacher.

"It does't matter. I insist on pay-ing you." And Madame held out a bank-note for such a large amount that Mam'selle Diane's eyes were fairly dazzled.

"I assure you it is impossible," said Diane gently. "It is useless to discuss the matter. Will you permit me to open the gate for you?'

open the gate for you?"
"Very well then," exclaimed
madame hotly. "I shan't allow my
niece to come here again. I won't
accept favors from any one. She shall have a teacher that isn't too proud to take pay."
"I hope you will not deprive us of

the pleasure of seeing Lady Jane. We are very fond of her," said Mam'selle Diane, almost humbly, while the tears "Good-b gathered on her eyelashes. course you must do as you think best about the lessons." "I sha'n't allow her to run about the

neighborhood any more," replied madame, tartly; "she's losing her pretty manners. I shall keep her with me in the future," and with this small child;" and Mam'selle Diane closed the parting thrust, and a curt good-morning she went out of the little green gate, and left Mam'selle Diane to close it behind her with a very heavy heart.

The interview had taken place on the gallery, and Madame d'Hautreve had heard but little from her bed. "Diane, what did that woman want? What sent her here at this hour?" quavered the old lady sharply.
"She came on business, mama,"

anything within his reach; but unless replied Mam'selle Diane, brushing

would regret opening our doors to that child. "Oh, mama, I don't regret it. I

"Ungrateful creature, to insult you after your condescension.

"Mama, she didn't insult me," interrupted Mam'selle Diane, proudly.
"Must I remind you that I am above her insolence?"

"True, my dear, true, and I hope you made her feel that she is a Joz-

ain."
"I didn't wish to be unkind to her,
"I didn't wish to be unkind to her, mama. Perhaps she is not so wrong after all. Sometimes I think it would have been better to have let our friends know our real circumstances. Then they would have helped me to get pupils, and I could have earned more teaching music than I can making penwipers, and I am sure it would be more respectable and more agreeable.

"Oh. Diane, you surprise me, cried Madame d'Hautreve, tremulously "Think of it! a grand-daughter of the Counts d'Hautreve and d'Orgenois teaching the children of grocers and bakers to play the piano. No, no; I would rather bury myself here and die in poverty than disgrace our name in

that way. Mam'selle Diane made no reply, and after a few moments madame turned on her pillow to finish her morning Then the last of the d'Hautreves went into the little garden, and draw ing on a pair of old gloves she dug and trimmed and trained her flowers for some time, and afterwards gathered

up the small pile of seeds from the white papers.

"Oh, oh!" she said wearily, seeing how few they were, "even the flowers refuse to seed this year."

After she had finished her work in the garden, she want deientedly healt

the garden, she went dejectedly back to the little room where her mother still slept, and opening a drawer in her armoire she took out a small box.

She sighed heavily as she raised the lid. Inside on a blue velvet lining lay a slender bracelet set with tur-quoises and diamonds. "It must go," she said sadly to herself. "I have kept it till the last. I hoped I would-n't be obliged to part with it, but I

easy and quick washing of clothes, sigh, she bravely wiped her eyes, and laid the little box under the ducklings

> Harmless to hands and fabricslathers freely-lasts longest.

ALL GROCERS SELL IT.

pleasure was no longer a pleasure; she could not go near the piano for some days. At last, one evening she sat down and began to play and sing a you must need your money."

'Oh, Madame," gasped Mam'selle
Diane, "you are laboring under a
mistake. I neverthought of receiving

must. I can't let poor mama know how needy we are. It's the only thing

I can spare without telling her. Yes, I must give it up. I must ask Madame

Jourdain to dispose of it for me." Then she sat for a long time looking

at it silently, while the hot tears fell

on the blue velvet. At last with a

For more than a week Mam'selle

Diane did not see Lady Jane, and the

poor woman's eyes had a suspiciou

look of tears as she went about her

duties, silent and dejected. Her only

in the black basket.

"It's Lady Jane!" she cried, and springing upso hastily that she upset the piano-stool she grappled with the rusty bolts of the shutters, and, for the first time in years, threw them boldly open, and there stood the child, hugging her bird to her breast, her wan little face lit up with her sparkling eyes and

bright, winsome smile.

Mam'selle Diane went down on her knees, and Lady Jane clung to her neck and kissed her rapturously over "Diane, Diane, what are you think

ing of, to open that shutter in the face of everyone?" said the old lady But Mam'selle Diane did not hear her mother; she was in an ecstasy of

happiness, with the child's soft lips pressed to her faded cheek. "Tante Pauline says that I mustn't come in," whispered Lady Jane between her kisses, "and I must mind

what she says."

"Yes, darling, you must obey her."

"I've been here every day listening, and I haven't heard you sing before." "Dear child, I couldn't sing.
missed you so I couldn't sing."

"Don't cry, Mam'selle Diane ; I love Don't cry, and I'll come you dearly. Don't cry, and I'll come every day to the window. Tante Pauline won't be angry at that."
"I don't know my dear; I'm afraid

"Diane, close that window in stantly," cried Madame d'Hautreve, quite beside herself. "A pretty exhi-bition you're making before all the neighbors, on your knees crying over "Good-by, darling ; come sometimes.

Mama don't like me to open the window, but I'll open the gate and speak to you," said Diane, hastily returning to herself and the exigencies of her

window with a brighter face than she had shown for several days.
"I think you must be insane, Diane,
I surely think you must be, to let all these common people know that a blanchisseuse de fin will not allow her

child to come into our house, and that you are obliged to go on your knees and reach out of the window to embrace her. Oh, Diane, Diane, for the first time you've forgotten that you're

TO BE CONTINUED.

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GENTLEMEN,—I have found B. B. B. an excellent remedy, both as a blood purifier and general family medicine. I was for a long time troubled with sick headache and heartburn, and tried a bottle, which gave me such perfect satisfaction that I have since then used it as our family medicine.

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Dr. Low's Worm Syrup is the best cure.

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and burning eczema, and burning eczema, and other jainful and disfiguring a kin and a disfiguring a kin and a sealp diseases, cleanse the sealp of sealy humors, and restore the hair. Absolutely pure, and beautifiers in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. Petter Dinug and Child. Coher. Boston.

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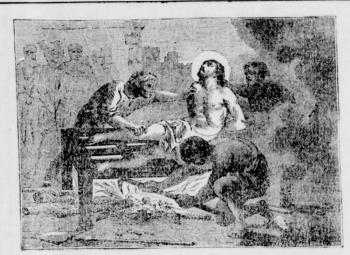
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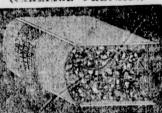
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C. M. B. A.

THE SECESSIONISTS.

Is there a prospect of a union of the C. M. B. A. forces in Quebec? So far as we can perceive no ray of hope appears for a consummation so devoutly to be wished for. It is a pity, indeed, that such disunion exists—for disunion it will be called, no matter how small may be the number of seceders. A similar condition of affairs prevails in unfortunate Ireland. The Redmond faction, constituting but a moiety of the Home Rule party, has cut away from it, believing, as do a few C. M. B. A. men in Montreal, that the majority have no rights which the minority are bound to respect. Let us for the sake of illustration suppose that the Conservative members of Parliament held a meeting in Ottawa to discuss some important question and decide what course would be best to adopt for the country as viewed through Conservative spectacles, and for the party from a party standpoint. The immense majority of the members favored a certain line of action, but a small minority flew into a rage and vowed they would never consent to stand shoulder to shoulder in political battle array with their brother Conservatives. What would be thought of these men in such an event? Would it be proper to permit them to have their own sweet will, and over-rule the decision of the majority? Not at all. It would be madness to suppose such a course of procedure. Yet that is precisely the position occupied by the C. M. B. A. ranks the same position as the "Devils Thirteen" seleming beneficial in the Dominion Parliament a few years ago. Verily the C. M. B. A. has is "Thirteen" and this "Thirteen" seleming when the reason is a selfish one—two or three membership; and, failing to rule, they threaten us with ruin. For some reason or another—we will not be uncharitable enough to say the reason is a selfish one—two or three members in Montreal have since the beginning been devotedly attached to the Supreme Council. THE SECESSIONISTS.

a right to rule the whole Canadian membership; and, failing to rule, they threaten us with rain. For some reason or another—we will not be uncharitable enough to say the reason is a selfish one—two or three members in Montreal have since the beginning been devotedly attached to the Supreme Council. At Grand Council meetings with them it has always been the United States first and Canada second. They have fought in the most bitter fashion Canadian aspirations within the Constitution. It will be recollected that at the Grand Council meeting in Montreal the members divided on the question of separate beneficiary. On one side of the room was found all the representatives, with the exception of a solitary delegate from Branch 81; and when the business was concluded two or three nembers of that Branch solemnly preambled and whereased that all the members in Canada had gone astray, that they did not know what was good for them, and that two or three wiseheads in the branch we have named really constituted the Grand Council of Canada. This document they sent to the Supreme Council, with the request that no notice should be taken of Canada's demand for separate beneficiary jurisdiction. Then, again, two years afterwards, at a meeting of the Grand Council held in Hamilton, we find the same small but boisterous element working with might and main to thwart the efforts of their fellow-members to obtain a measure of Home Rule constitutionally provided for. Of one hundred and sixty nine delegates who voted on the question, one hundred and sixty-one voted yea, and eight voted nay. Since the meeting it may be said that only three of those who voted any have remained dissatisfied, noisy and irreconcilable. They all reside in Montreal They would not, like sensible men, subside and accept the situation. They made a declaration of war, run up to the breeze a "No-Surrender" flag, and have ever since been a bone of contention in the society, prevailing upon a small number of members to join their ranks, and ceptures to their franks,

sets of Officers.

Montreal Gazette, Jan. 10.

The dispute between the two divisions of the Canadian members in the other provinces, they being healthy and profitable risks, and their money helping to keep afloat the unhealthy and hardons New York Grand Council, which, since the inception of the society, has been in a financial mess, being never able to pay for its own debts.

The position of the Supreme Council in this matter is simply inexcusable. In extensation of their conduct they will of course plead that they were driven to this course plead that they were driven to this course by the threats of the Canadian seeders. They will say that the dissatisfied element declared they intended to invoke the law and force them to carry out the contracts made between themselves and the Supreme body in their beneficiary certificates. The legal advisers in Buffalo will surely not advance such a plea as this, because they must know very well that were the seecders to go to court they would have no case whatever. When they entered the society they subscribed to the constitution, and they promised to do bey the laws enacted by the Supreme and Grand Councils, Bosides this they found in the constitution a clause providing that separate beneficiary juriediction may be given to any Grand Council any grand the constitution and they promised to course the leave and the Supreme and the Councils, Bosides this they found in the constitution and they promised to love the laws enacted by the Supreme and the constitution and they promised to love the laws enacted by the Supreme and the constitution and they promised to love the laws enacted by the Supreme and the constitution and they promised to love the laws enacted by the Supreme and the constitution and they promised to love the laws enacted by the Supreme and the constitution and they promised to love the laws enacted by the Supreme and to councils, Bosides this they found in the constitution and they promised to doue the constitution and they promised to love the laws enacted b that the dissatisfied element declared they intended to invoke the law and force them to carry out the contracts made between themselves and the Supreme body in their beneficiary certificates. The legal advisers in Buffalo will surely not advance such a plea as this, because they must know very well that were the seceders to go to court they would have no case whatever. When they entered the society they subscribed to the constitution, and they promised to obey the laws senacted by the Supreme and Grand Councils. Besides this they found in the constitution a clause providing that separate beneficiary jurisdiction may be given to any Grand Council having twentyfive hundred members. Both the Supreme and Grand Council of Canada have acted strictly on constitutional lines in the legiclation enacted in Montreal a few months ago. This being the case, and the dissatisfied element having, at their initiation, promised to obey the constitution, an action at law against the Supreme Council is simply a bugaboo made to do duty for desperate men in a desperare strait.

against the Supreme Council is simply a bugaboo made to do duty for desperate men in a desperare strait.

In canvassing for recruits the disturbers have in every instance been met by men who had the best of the argument, and their discomfuture was therefore accompanied by a very unseemly rage. One of the principal grounds of retaining financial connection with the Americans is said to be the fact that good security is offered for payment of death claims when dealing with a total membership of thirty thousand, and that the Canadian section, comprising only eight thousand, is too weak and sickly a branch to start out on business for itself. True, as compared to the American membership, we seem a small bod vin Canadist but our friend the enemy has, we may well feel assured, concealed from their hearers the fact that, small as we are, we have, since our connection with the Supreme Council, not only paid for all our own deaths, but sent to the United States, besides, the sum of \$70,000, to help our brothers there to pay their death claims. During the past twelve months alone \$20,000 of a surplus was sent across the lines; and in the double assessment now to hand (19 and 20) we find that about \$15,000 of our money goes to the United States and \$5,000 cames back, Ne v York, as usual, taking her old average of \$20,000, having loss than double the membership of Canada. Moreover, it is somewhat peculiar that such a want of contilence is felt by the di satisfied ones, in their fellow-Canadians. When some of them were enrolled in the Association, the total membership on both sides of the line was only about eight thousand. Why have they such misgivings in regard to the financial security afforded by eight thousand Canadians, when they had no fears at at ince when eight thousand comprised the strength of the society in both courties?

The most regrettable feature of all in the leave the succession of the society in both courties?

ecclesiastical authority. His Grace of Montreal has advised these men, with a fatherly tenderness, to desist and form one united Canadian brotherhood, but up to the present his advise has fallen upon deaf ears, proving to a demonstration that the initial principle of the C. M. B. A. never made its way deeply into the hearts of the misguided brothers who have brought such turnoil into our ranks. In attempting to form a new council of the society without the blessing of the Church, and without the co-operation of the clergy, they have been guided not by reason, but by passion, and have aimed a blow at the very foundation of the constitution.

have aimed a blow at the very foundation of the constitution.

The unreliability of statements made in the Supreme Council official organ has become notorious. It will be recollected that a report in the Montreal Gazette stated that Archbishop Fabre would not permit Mass to be celebrated for the baker's dozen who desired to set up a Quebec Grand Council with which the great majority of the members of that Province would have nothing to do. The Weekly states that such is not the fact, and that the reason why the priest did not officiate as desired was because he had made a mistake in not making an entry in the order book of masses. We now have later information in regard to the matter, which goes to show that the editor of the Weekly has been indulging in a fanciful sketch built solely for the purpose of deceiving yet pleasing the constituency he represents. In the Montreal Gazette, of Thursday last, we find a report of a meeting of Branch 54, and the following reference is made to the relations existing between the Church and the bogus Grand Council:

"The most important part of the proceed.

Council:

"The most important part of the proceedings was the announcement by the revidirector that Archbishop Fabre, after the matter had been thoroughly discussed, and after hearing both sides of the question from the different spiritual directors in Montreal, had decided to withhold his sanction from the Grand Council of Quebec until such time as he was satisfied that the majority of the members in the Province of Quebec were favorable to its formation. It was also intimated that His Grace would take means by communicating with the cures of the Province to ascertain the facts of the case."

It will thus be seen that the first report, in which it was asserted that the Archbishop refused to have Mass celebrated for the seceders, was without doubt the correct version of the occurrence. As it is not at all probable that the seceders will ever be able to coax into the rebel ranks a majority of the Quebec members, we may take it for granted that they will either have to disband or endeavor to carry on their business in defiance of Church authority.

A point worthy of the consideration of the Council:
"The most important part of the proceed-

A point worthy of the consideration of the Supreme President is this: Had there been no Canadian difficulty, would he have granted permission to one fourth of the Quebec .nembers to form a Grand Council? If tenbranches, with five hundred members, are entitled to the privilege of forming themselves into a Grand Council, is he prepared to say that there may be five such bodies in Quebec Province? This is precisely the principle upon which he has acted. Even worse has been his ruling and his directions, breaking both the letter and the spirit of the constitution; for he has authorized the formation of a Grand Council which contains neither ten branches nor five hundred members.

Canadians are not alone in finding fault with the methods adopted by the Supreme Council. In the Cleveland Catholic Knight of Jan. 14 we find the following reference to their mode of doing business: "There is grave discontent among the vast body of members at the methods pursued by the Supreme Council officers to perpetuate themselves in power. A radical change in the method of representation is necessary." Verily our Supreme Brothers have wound themselves up into a little House of Lords, the voting power of the officers, ex-officers and ex-representatives being much stronger than that of the delegates who come fresh from the Grand Councils. We need not look for further proof of this fact than the election of officers which took place in Montreal recently, when all the old ones—from the Supreme President down to the Supreme Guard—were re-elected to fill the same positions for the next two years.

Branch No. 26 Splits and Elects two Sets of Officers. Montreal Gazette, Jan. 10.

Bernard Tansey, and was unanimously adopted.

The following special committees were appointed: Finance, Messrs, J. F. O'Callaghan, A. P. McGillis and W. J. McCaffrey, Grievance, Messrs, John L. Jensen, O. Tansey, Thes. W. Nicholson. Business, Messrs, Bernerd Tansey, W. Sharkey and J. J. Costigan.

Bernerd Tansey, W. Sharkey and J. J. Costigan.
Judging from the enthusiasm shown by those present, Branch 26 promises to retain its position as the banner Branch of the Province of Quebec.

THE OTHER SECTION.
In the other section, co-operating with the Grand Council of Quebec, Chancellor J. P. Nugent, first vice-Pre-ident of the Grand Council of Quebec, installed the following as officers: Pre-sideat, P. Kelly; first vice-president, Wm. Kerr; second vice-president, John Kavanagh; treasurer, John White; recording secretary, F. C. Lawlor; financial secretary, Wm. Scullion; marshal, John Lappin; guard, Richard Lukeman; trustees, John Lappin, H. Singleton, P. E. E. de Lorimier, L. Emond, Thos. Coggins.

Resolution of Condolence.

Resolution of Condolence.

Hall of Branch 123, Calgary, Jan. 11 1803, Moved by Bro. Wm. Carroll, seconded by Bro. C. B. Rouleur, and Resolved that this Branch No. 125, of the Catholic Mutual Benefit Association, place upon record their profound regret at the sad intelligence which has reached them of the death, this afternoon, of the Rev. Father Andre, While rec guizing the great loss that has been sbatained by the C tholde members of this community and the cause of our holy religion in the cast try generally, we humbly pray that Divine Providence may receive our beloved pastor into that haven of e ernal rest which we know He has prepared for all His devoted servants.

Resolved that a copy of this resolution be forward d to Rev. Father Lessanc, Calgary; to the CATHOL C RECEND. Lindon; and the North-West Review, Winnipeg. J. R. MICUELON, Rev. See.

Hall of Branch 104, Waterloo, Dec. 27, 1892, At a regular meeting of Branch 191, the f 1lowing resulution of condolence was moved by
Bro. Biersch ach and seconded by Bro. Seyler,
and carried unanimously:
Resolved that we, the members of Branch
191, desire to express our sincere symeathy
with our esteemed Bros. August and John A.
Heyman, in the bereavement that has befallen
them through the death of their beloved father,
Resolved that a copy of those resolutions be

JOHN BIRRSCHACH, Rec. Sec.

Hall of Branch 112, Merrickville, Jan. 15, 1893.
The following resolutions were adopted by
Branch 112, Merrickville, at a regular meeting
on Thursday, the 2 h inst:
Moved by M. J. McDonnell, seconded by Bro.
T McGill, whereas it has pleased Almighty God
in His infinite wisdom to call to his eternal
home the brother of our esteemed \text{lee-President, Cannice Brenick, therefore be it
Resolved that we, the members of St. Anne's
Branch, No. 112, whilst bowing in humble submission to the will of Divine Providence, desire
to extend to our worthy Brother and family our
most sincere expressions of sympathy in this
their exremely sad bereavement.
Resolved that a copy of these resolutions be
sent our afflicted Brother member, recorded in
the minutes of our Branch, and published in the
CATHOLIC KECORD. F. X. COULLARD, Sec.

Election of Officers.

Branch 75, Penetanguishene. Spir. adv. Rev. T. F. Laboureau, chan. A Lemoyne, pres. Hartford, first vice pres. J. P. Dussome, second vice pres. W. R. Parker, rec. ec. D. J. Shanahan, fin. sec. J. Aynne, treas. H. Maloney, mar. H. York, guard. J. O'Byrne trus. Jos. Dussome, John Gendron and Thos. Fitzpatrick. Branch 61. Merritton.

Branch 6!, Merritton.

Chan. John J Giblin, pres. Wm. J O'Reilly, first vice-pres. John McLean, second vice pres. Cornelius Nestor, rec. see. Henry J Horey, asst. see. Patrick J Duber, fin. see. John P O'Reilly, treas. John McNally, mar. Martin Nestor, guard. Charles Dovic, trus. Patrick Philips. Cornelius Nestor, Lawrence Jordon, Owen Muliarkey and Darby Dockery.

Branch 16, Prescott.

Spir adv. Boy. Lohn Masterson, chap. L. J.

Branch 16, Prescott.

Spir. adv. Rev John Masterson, chan. L. J. Redmond, pres. W. J. Bruder, first vice pres. W. Allen, second vice-pres. B. J. Granton, rec. sec. a. K. O. Neill, assi; rec. sec. P. J. O. Sullivan, fin. sec. J. P. Coulon, treas. Jas. Bolton, mar. Jas. Black, guard L. Major trus, for one year Henry Gahan and John McDermott, for two years F. Pigeon. G. Ladoureur and John Major.

Reanch. 17, Paris.

years F Pigeon G Ladouceur and John Major.
Branch 17, Paris.
Pres. Jas. Ryan. first vice-pres J Keaveny.
second vice-pres. T Flahiff, treas. John Moore
res. Sec. Wm. M Lavoie, fin. sec. Frank Fry.
mar. M Collins, guard John Mauer, trus. for
two years Thos. O'Neatl, T O'Brien and F Fry.

mar. M. Collins, guard John Mauer, trus. for two years Thos. O'Neall, To 'Brien and F Fry.

Brauch 19, Ingersoll.

Pres. M. J. McDermott, first vice-pres. N. P. Dunn, second vice pres. Jacob Helm, treas. J. S. Smith. rec. sec. C. B. Ryan, asst. sec. J. P. O'Neill, fin sec. H. Henderson, mar. John Frazell, guard George Edwards, trus. Rob-rt Keating, Jas. Comeskey, Jas. Enright, Peter Sherry and A. Frazell.

Branch 168, Amherst, N. S.

Spir. adv. Rev. W. J. Mihan, pres. Jas. Brown, first vice-pres. A. J. heeler second vice pres. Jos. D. Tarrio, rec. sec. W. W. Armour, asst. rec. sec. R. A. Suillivan, fin. sec. Win. T. Connolly, treas. M. O'Hearon, Dennis Madden W. W. Armour, James Donalds and and D.J. Chisholm,

B. anch 159, Ottawa.

Spir. adv. Rev. Paillier, O. M. I., pres. Win.

B anch 159, Ottawa.

Spir. adv. Rev. · Paillier, O M I, pres. Wm. Wail, first vice pres. John C Cooney, second vice pres. John Byrnes, rec s c. Thos W Wall, ass. rec, sec. C W Deitz, fin. sec. A T Gow. treas. E G Mahon, mar. C McMorrow, guard W W Hall, trus. P Connolly F N Lancto, J P McCarthy and D O'Leary.

Branch 189. Varmouth N S.

Branch 180, Yarmouth, N S.

Branch 180, Yarmouth, N S.

Spir. adv. Rev. Ed. J McCarthy, pres. F G J
Comeau, fir t vice pres. J M. Edgar, second
vice-pres. W H Whalen, rec. sec. J no. O'nrien,
asst. rec. sec. D T. Ashe, fin. sec. R H Ross,
reas. T A DeEutrunout, mar. Wm Maliett,
guard Chas. Saulnier, trus. J M. Edgar, W.
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A Gorman and T J Lee.

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Whelan, second vice-pres. D Baxter, rec sec.
J Jones ass't ec. H Doheny, fin. sec. H Thompson, treas, Michael O'Brien, mar. T Pegnem,
guard John Doheny, trus T Kir sella, L Belleau,
John Ford, A Jones and T Pegnem.

Regneh 91. St. Clements.

guard John Doheny, trus TKI: sella, L Belleau, John Ford, A Jones and T Pegnem.

Branch 21, St. Clements.

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Rev. J J Gehl and John Boegel, trea. Will Leyes, mar. John K Meyer, guard Casper Boegel, trus. Rev. J H McDonagh, chan. Martin Stortz pres P H Mc 'arron, first vice pres. Albert V Vallette, second vice pres. Patrick McMannus, rec. sec. J R Mulligan, asst. sec. Thos. To her, mar Wm. A Tooher, guard Wm Tooher, trus for one year JDan Sullivan and Jereminh Heffernan, for two ye rs F McMannus, D J Goodwin and Albert V Vallette.

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Branch 4, London.

Pres. O Laballa, first vice-pres, John Poccek. Branch 149, La Salette.

Pres. O Labelle, first vice pres. John Pocock, econd vice-pres. John Roddy, mar. John

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THE ANTIQUITY OF MAN.

AN ABLE ESSAY READ BEFORE THE CATHOLIC TRUTH SOCIETY. Ottawa Citizen, Jan. 12.

A pleased audience left the music hall of the Gloucester Street Convent last evening after attending the musical and literary sentertainment given by the Catholic Truth Society of this city. The programme was copened by a solo, "The Bell Ringer," by Mr. A. J. Horan, whose singing received warm applause. "Because of Thee?" was beautif lly rendered by Mrs. Edwin L. Sanders. Miss Aumond, Mr. Ernest Ter Meer and Mr. R. E. Kimber were heard to such advantage in "I Naviganti" that they were obliged to respond to a vigorous encore. Mr. W. L. Scott favored the audience with an excellent violin solo. The singing of the National Anthem brought the entertainment to a close, Miss Louisa Smith acted as accompanist.

A leading feature of the programme was a paper on "The Antiquity of Man" by Mr. F. R. Latchford, who dealt with the subject in an able and interesting manner. The subject which he had chosen, he said, had received a great deal of attention, especially within the last twenty or thirty years, and the conclusions arrived at by scientists upon the question, had been frequently cited as contradictory to the scriptural records on the same subject. The lecturer then proceeded to take up the scriptural records of the scriptures, the Hebrew and Samaritan texts and the Septuagint version made at Alexandria, differed materially as to the extent of time comprised in the geological tables. The Church had heen put forward as resting upon the scriptural basis; and should the demands of science require us to believe that man has existed on earth for more than from six to eight thousand years, there was nothing, and probably never would be anything, in the teachings of the Church which would prevent Catholics from accepting such a conclusion. After investigating what the chronologies of the ancient nations, the Egyptians and Chaldeans, set forth regarding the antiquity of man than was entertained by those who believed that man was created six thousand years ago. Continuing, he said that the wide divergence of opinion between tho

The annual supper which Rev. Father Keane gives to his choir was held on Thursday of last week. There was no regular programme of toasts, but one was proposed which all orank most heartily, and that was "The health of Father Keane." If she opinion of the Uxbridge choir that there is not another parish in the diocese where the choir is treated with more kindness and consideration than here; and the members of the choir have naturally a strong attachment for their venerable pastor. After the toa-thad been responded to by Father Keane in a short speech, Mr. Breen arose and asked for the attention of those present while another important matter was brought before them and disposed of. He then unfolded an impressed of the contract of the choir in part is, this Keller. The address stated that her kindress and urbanity had endeared her to a large circle of acqualutances, and the deep interest she had manitested in the choir, in part went to show the high appreciation in which she held her sacred religion. They felt that tention she had given the choir, often under they was according to the contract of the co CHOIR SUPPER AND PRESENTATION. hey bade their hospitable pastor good night.

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A man should hear a little music, read a little poetry and see a fine picture every day of his life in order that worldly cares may not obliterate the sense of the beautiful which God has implanted in the human soul.-Goethe

To the Point.

To the Point.

We say our remedy is a permanent cure, and then prove it thus: Toronto, Ont., April 17, 1887. "I would tate that St. Jacob's Oil cured me effectually of rheumatism, with which I suffered in 1880. I have never had any return since of the pain which I endured for months previous. It affords me great pleasure to say I have recommended it to a number of triends. Too much praise cannot be devoted to its healing qualities."

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Hard and soft corns cannot witi stand Holloway's Corn Cure; it is effectual every time. Get a bottle at once and be happy.

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MARKET REPORTS.

London, Jan 19.—Wheat, in sympathy with other markets, advanced five cents per cental, and red wheat sold at \$1.06 to \$1.05 per cental, and white \$81.07 to \$1.05 per cental. Oats had a boom, and an advance to \$5 to 95 cents per cental was made. Clover seed was firm, at \$8.50 to \$7 per cwt. Good beef advanced to \$5 to \$7 per cwt. Lamb, by wholesale, sold at \$9 per pound, and pork made a rapid advance to \$8 50 to \$9 per cwt. Live hogs, too are scarce and dear, and any kind of a stoat sells at from \$6 to \$10 apiece. Turkeys sold at 12 cents a pound. Potatoes were scarce at \$1.10 to \$1.15 per bag, A few apples were offered at \$2.00 per barrel. Hay, \$8.59 to \$9.50 a ton.

Toronto, Jan, 19.—Wheat—No, 2. spring, \$1c.

88.59 to 89.50 a ton.

Toronto, Jan. 19.—WHEAT—No. 2, spring, 91c. to 62c; white, 65c to 65c; red winter, 64c 65je; goose, 58 to 55c; No. 1, hard, 83c to 84c; No. 2, 78c to 84c; No. 25 to 75c; frosted No. 1, 50 to 62c; peas, No. 2, 54 to 56; to 84c; No. 3, 55c to 37; corn, 57 to 58c; oats, No. 2, 20 to 51c; No. 2, 22 to 48; No. 3, 82c to 37; corn, 57 to 58c; oats, No. 2, 20 to 51c; flour, extra, 82.69 to 2.70; straight roller, 83.15 to 83.50.

Fresh laid from 25c upwards.

Latest Live Stock Markets.

TORONTO.

Jan. 19.—Cattle — Good to choice loads of butchers' cattle sold generally at 35c per lb: common to good do at 3 to 35c, and rough oxen, thin cows. etc., at from 25c per lb up.

Milch cows and springers—Fifteen or 2) were offered. The demand was good at steady prices, ranging from 355 to 50 per head.

Calves—Only three or four came in. There is a fairly active enq iry for good calves from local butchers, who are offering from \$5 to 85 per head at present.

Sheep and Lambs—One lot of 55 mixed sheep and lambs sold at \$4.49 per head. Quotations are practically unchanged, but prices will go lower should the offering continue heavy.

Hogs—About 400 hogs were offered. The market was firm and slightly higher. Best straight fat hogs ruled at \$6.30 to \$6.50 per cwt., weighed off car, and store hogs at \$5.

weighed off car, and store hogs at \$6.

EAST BUFFALO.

East Buffalo, N. Y., Jan. 11.—Cattle—Six cars on sale; market 10 to 16 es ronger; all sold; good light steers, about 1 000 lbs average, sold at \$3.50 to \$4.15.

She pand lambs—Fifty-two cars on sale, of which 12 cars were Canadas and several loads of Canadas reported to come this evening. Native lambs were 10 to 20c lower and Canadas 15 to 25 co 16. The decline was not altogether due to the heavy supply here, but mainly to eastern advices, which were fully a quarter lower. The best Canadas here sold at \$3.20 to \$3.33 and down to \$6 for good. One bunch of smooth corn fed natives sold at \$6.50, but the general range was \$3.15 to \$2.55. Sheep were also lower, 13½ to 25c, the latter for anything the left protein \$5.50 to \$6.50 to \$6.5

Rev. Father Lynch, who, for the past six months, has been suffering from ill health, left last week for the South, where he will spend the remainder of the winter. The people of St. Paul's, Toronto, tender him their heartfelt sympathies and earnest hopes of his permanent restoration to health, on his return to the city.

The only lineal descendant of the Presbyterian John Knox is, according Ave Maria, a member of the Holy Cross at Notre Dame. Brother Philip was a Methodist preacher in his early manhood, but for thirty years past he has been a teacher in various Catholic schools. He is in pos-session of a snuff box which belonged to his great ancestor.

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Y-our best remedy for E-rysipelas, Catarrh R-heumatism, and S-crofula Salt-Rheum, Sore Eyes

A-bscesses, Tumors R-unning Sores S-curvy, Humors, Itch A-nemia, Indigestion P-imples, Blotches A-nd Carbuncles R-ingworm, Rashes I-mpure Blood L-anguidness, Dropsy L-iver Complaint A-II cured by

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mation.
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It is most gratifying to us to know that of the many changes that have been made in the personnel of some firms in the past 35 years that the successors have continued to bestow upon us the same (and in some cases to a greater extent) patronage as their predecessors.

With best wishes for a happy and prosperous New Year, We beg to remain,

Very gratefully yours, (Signed). S. DAVIS & SONS.

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· · J. C. BURKE, · · VETERINARY SURGEON. Graduate of Ontario Veterinary College Office and residence, 398 Adelaide street, 2nd door south of Lilley's Corners, London East. Calls promptly attended to. VOLUME XV.

The Catholic R London, Saturday, January

ORANGEISM is on the wane The brave defenders

liberty are commencing to that their methods are not by the rank and file of Pro Grand Master was considere enough for the slaughter fenceless Catholics; but no not frame a measure imperil the life of a si olic. Verily times are of the Grand Master to the men of Ireland. We fail it the arrogance and consc that stamped the manifes predecessors as classic sp Grange literature. We fancy him shedding tear writing of his paternal ad filial children of the Lodges The thought that Irishme and practise their religion and grace high station source of anguish and despa

ORANGEISM is styled a r stitution, probably because cacious argument it has t conversion of Catholics to It recommends charity to " foe." "Charity that drop gentle rain from heaven"h always characterized true (Oh, the farce and mockery the sacred name of charity thing connected with Orang they not accustomed to l battles of Dolly's Brae and th where Catholics were brut cred. How many mound marking where once stood ! and stains of blood attestin der of son or father who st for kindred and liberty, adduced to give us an idea ity known within the pre Orange Lodge.

WE are, however, forg blood and shame of the pa to look at the present. H onto made us fully aware that animates our saffron-l ren? Who does not ren reception it gave to Wm. reception that displayed th the city and made it a every citizen of Canada. We are willing to be Orangemen are recognizin and justice are more becom tian than falsehood and u bigotry : but let us hear i prating about charity, al practices and repugnant to instincts of trained Orange

To two causes, says a ent of the Catholic News, cribed the mild tone of Master's address. The La has certainly had somethin it, for it taught the Ora farmers not to trust blindly lords who controlled the Ora tion. The unflinching im John Morley during the 1 of 1886 has also been ar factor in curbing the valof the 12th of July men. year the yellow banner of secured unqualified alleg only from its armed followfrom the constabulary. V cheers it would be borne street that ere nightfull we pery with the blood of pea men. Morley, however, cor police to be impartial in for the preservation of peace The result is that the der of Orange loyalty consist flaunting of flags and speech-making, and not, in bullet and sword exer

WHY is that some Cat are discussing incessant whose solution belongs hierarchy. It is amusi their effusions. They proeverything about ecclesias and they, in their unbe conceit, imagine that their if listened to, would bri new and better order of a cussion is a very good it may be abused. It is tool that may not be pl hands of children. Not the

bodies of defenceless citize