

# The Catholic Record.

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

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## 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. McGlynn's restoration. It is 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 primate 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 humiliated me."

PROTESTANTISM is fast losing its 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 man, in the exercise of private judgment, champion any system or formula 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 sufficiency of those who imagine they have a right to deal as they think fit with the Divine message. But Protestantism must inevitably end 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 falsier the conclusions when the premises are bad and false. It is also destructive, 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 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 up.

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. His stock-in-trade is doctrine that is fashionable and becoming. He lectures very prettily on morality in general, and his platitudes, though insipid, are pronounced with suavity

of voice that pleases the aesthetic sense of his hearers. But let him dare to ruffle their tender susceptibilities by allusion to the necessity of taking up the cross daily, and to the judgment, and the Lord will call him to another piece. He may train his guns against the Jews and Pilate, and he may revel in vituperation of the Jesuit, but if he is wise—and he generally is—he will not disturb the equanimity of his congregation by any home truths. We do hear of ministers who fustigate against this and that evil, but their remarks, sensational and savoring of the buffoon, are not taken seriously, and consequently produce no permanent effect. When they go too far they are disowned by their co-religionists, and they become free-lances who scold at creeds and formularies, who have no respect even for the trustee, and whose sole aim is to attract the crowd. Again—and we say it in all charity—we fail to see any monument that may attest the independence and self-sacrifice of the Protestant ministry.

FREQUENTLY do we read in Catholic books that Ralph Waldo Emerson has attained no enduring fame in the world of letters. Possibly the writers misunderstood the New England sage, for America has had no greater master of the English language. He was a man of most brilliant and original mind. He adorned—and we speak of beauty of diction—everything he touched. Suggestive are his books, and as you read them you feel that he was one who shrank from notoriety and who only 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. But we do not manifest our zeal for our faith by denouncing and by endeavoring to relegate him to a low place in the world's roll of intellectual men.

"The modern unbeliever," says a noted prelate, "degrades reason and denies its capabilities; there is, however, no basis of faith in his soul. Those who have inherited the faith lose it in proportion to the mischief they make of their reason. It is the old story of 'esteeming themselves wise they become fools.' They would not read Catholic books, nor listen to instructions. Not having been grounded in the first principles of true philosophy, they undertook to discuss its knotty questions; they read the gibberish and superficial writings in current literature, in which style appears to make up for an absence of ideas and connection of thought; and, imbued with its fallacies and neglecting their religious duties, they fall under the tempter's sway."

Why do not more of you Catholic young men take a prominent part in parochial work? They are prone to censure anything done by the pastor; but when asked to give their service to an undertaking for the good of the parish, they fall back and let 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 gratified, or otherwise they would halt in their course of well-doing. They might resort their old haunts—the saloon or the billiard table or the street corner—and resume for the benefit of the general public their enlightened criticism of men and things. They will not give that spontaneous generous assistance that must come 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 that to give up all our goods to the poor, or to spend our whole life in the exercise of all sorts of austerities, cannot equal the merits of this labor." And if the labor in the sacred cause of man's salvation be so meritorious, what reward may he who participates

in it by his charity and voluntary efforts not hope for? He shall shine as a star for all eternity.

MR. W. BELL, of Toronto, is an Orangeman. Mr. W. Bell is none of your milk and water Orangemen. Mr. W. Bell is an Orangeman, a True Blue, and a Young Briton, all rolled into one. Mr. W. Bell is a sworn friend of civil and religious liberty—he would shed the last drop of his blood in its defence—he would allow himself to be torn to shreds rather than be faint-hearted in defence of this God-given boon to humanity; and yet Mr. W. Bell rose to "Whereas" at a meeting of the Toronto Young Conservatives that a Catholic should not be permitted to occupy the Premier's chair. All of which is respectfully submitted as demonstrating that Mr. Bell is in a thoroughly disorganized frame of mind. Thirteen Young Conservatives voted for his Whereas; and this fact calls to mind the humorous incident that occurred in the Dominion Parliament a few years ago when a similar number of Ontario rangers, headed by Dalton McCarthy, made laughing-stocks of themselves before the country. As Mr. W. Bell is the chaplain and orator of the stone-throwing community of Toronto, his whereas and his speech made no impression whatever upon the respectable portion of the citizens.

We are gratified to note that some of the ministers of this city have spoken very plainly in regard to the Protestant Protective Association, lodges of which have been organized 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-lantern conspirators. Would that all would thus speak boldly and endeavor to stamp out this pernicious combination!

The mass of our Protestant fellow-citizens are, we believe, heart and soul opposed to it, and the time will doubtless arrive, as the *Advertiser* said, when the members will be ashamed to admit that they had ever belonged to it. It is an opportune time now for many of the preachers to take thought and reflect on the mischievous work of which they have been the authors, in hiring degraded priests, and characterless disturbers, such as Fulton, to preach in their churches. If their congregations are told from the pulpits that the Catholic faith is all error, that Bishops and priests are no better than they ought to be, and that the Pope may any day send out word to massacre all heretics and take their bibles away from them, it is not to be wondered at that such associations will spring up in the community. It is to be regretted that so few Protestants ever enter a Catholic church, or ever read a Catholic book, but take all their information concerning it from speeches or books written by men like Widdows and Chiniquy, who were cut away from its 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 quarters in London for the coming session of Parliament, and has made several important engagements to speak, viz., in Glasgow on the 24th Jan., and in Bath on the 27th, on Home Rule. He will speak also in Hull on a day not yet fixed.

As far as the New York Presbyterian is concerned, the report of Rev. Dr. Briggs for heresy was terminated on the 9th inst. The report of the committee exonerating the accused was adopted. This report is to the effect that the doctor's explanations, disclaiming any intention to run counter to the teachings of Scripture or the Confession of Faith, are satisfactory to the court, though the latter do not express any opinion in approval of his critical or theological views. It is stated that the doctor has not transgressed the limits of liberty allowed to scholarship and opinion. It thus appears that it is to

be lawful for Presbyterians to deny the inspiration of portions of Scripture, if they profess that they do not wish to teach anything against Scripture or the Westminster Confession. The doctor was sustained by a vote of 58 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 triumphant entry into Barcelona, and his triumphant entry into Palos on Friday, 16th March. Several other happy events happened to him also on Friday.

A PUPIL of the Catholic College of Rock Hill, Elliot 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 maintained a high reputation.

The wholesale frauds which have been detected in the conduct of the Panama canal scheme, in which it was proved that about 165 members of the French Chamber were more or less implicated, including members of the Cabinet, have resulted in a ministerial crisis. Premier Ribot handed into President Carnot the resignation of the ministry immediately after the Christmas holidays. He was entrusted again with the task of re-forming the Government, which he did, leaving 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 present convict Widdows would be a salutary one, but we regret to say, we were mistaken. Brockville bigots have now taken to their bosoms another jail-bird, and it matters not how foul the bird may be so long as it screams at "Popery."

Orders have been issued by the P. O. Department at Ottawa, and received at the Toronto office, that the custom of letter carriers soliciting donations at Christmas must cease. No more Christmas cards can be distributed by the carriers; and the order reads that the Postmaster-General does not see fit at present to prohibit the receiving of spontaneous donations, but they must be by means of a letter. This prohibition in which an ultra-Protestant distributed with his cards tracts of Father Chiniquy and Maria Monk. One of these he gave to a Catholic. Many of the men have received upwards of \$100 in cash. "Ultra Protestant" is a very soft name for the ignorant Bashu Bazook above alluded to. It is not just to inflict punishment upon all the letter-carriers of Toronto because of the misconduct of one of their number.

More fitting would it be were the offender dismissed from the service.

## CATHOLIC PRESS.

**N. Y. Catholic Review.**  
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 Ardgagh has written to the clergy of his diocese a letter in which he says: "Perhaps, never in the chequered history of our dear country has Ireland passed through a crisis fraught with so great spiritual dangers, than she is passing through at present, when at the dawn, we hope, of new temporal prosperity, the old demon of Discord raises its accursed head, and endeavors to marshal Irishmen against Irishmen and our Catholic people against their priests." And the *Irish Catholic* of Dublin denounces "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 cry, "Down with the priests!" has gone out in America among the extremists 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 of that faction to crucify 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.

**Boston Pilot.**  
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 days when the Pope blessed the Confederacy and 72 percent of the enlisted Irish 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 statements 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 responsibility 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 whatsoever. This fact has also been published, on the authority of the War Office, within a few months. Doesn't Mr. Galbraith know what becomes of naughty little sweepers who tell lies in this reckless fashion?

**Ave Maria.**  
A few weeks ago there appeared in 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, well-educated, successful man, whose prospects were of the most flattering character. "But," says our contemporary, "in the hey day of his prosperity, the demon Avarice tempted him to appropriate 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 the 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 habitation, 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 twilight somewhere. The angels who set it ringing are sad or glad as they gaze into 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 to our hearts a-d-see If the weight-be of the angel's Could ring for us—*you and me.*"  
Catholic Register.  
Dr. Douglas, who so vigorously denounces Sir John Thompson as unfit for public place because he abandoned Methodism to become a Catholic, is

himself a convert. To the age of twenty-six years he was an Anglican. The advancement he longed for did not 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 him sad.

**Catholic Columbian.**  
We read a great deal of both these days about the Catholic Church losing much of her conservatism and gradually coming to recognize and appreciate American institutions. The Church has never failed to recognize and appreciate American institutions. She has repeatedly and earnestly proclaimed against institutions in this country that were and are un-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 men, that the conservatism of the Catholic 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 whom the Keys of Heaven were directly given.

**Catholic Review.**  
The world is beginning to see 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 verified, if either the Bonapartist or the Bourbon dynasty were represented at this critical juncture 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 republicanism in its extremity, by adhering inflexibly to his conviction that the Catholics of France should turn their backs forever upon imperialism, and monarchists loyally support the existing 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 democratic institutions that keeps the 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 helped 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 religious. 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 elections." One can fancy the uproar 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 the Methodist "Sisters" will do their 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 world and the next than God's blessing on the young, breathed from the lips of the old?—*Edvard Lord Lytton.*

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will derive strength and acquire robust health  
by a persevering use of the great  
**Food Medicine**  
**SCOTT'S EMULSION**

1893.  
**TO THE TRADE.**

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With best wishes for a happy and prosperous New Year,  
We beg to remain,  
Very gratefully yours,  
**S. DAVIS & SONS.**

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The Recognized Standard of Modern Piano Manufacture.  
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Before the 15th Instant  
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It is a certain and speedy cure for Cold in the nasal and throat in all its stages.  
**NEVER FAILS**

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One of the most instructive and useful pamphlets extant is the lecture of Father Damien. They comprise four of the most celebrated ones namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Rev. Father Damien, O. M. L., 185 Wilbroad Street, Ottawa, or to Thos. Coffey, Catholic Record Office, London.



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. It would have been earlier, but that witness 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 excitement!"

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 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 blossoms and foliage.

Who can say what countless shapes 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 dissolution. 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 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 sympathized with and encouraged; but their blessing was so encumbered with human selfishness that it cast the shadow of a malediction. Pure indeed must be that love in whose footprints hatred never lurks!

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 God, all vain and evil thoughts be 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. "I 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 upon which 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 prisoner had complained that his missals were being thrown in when the police had received instructions to keep the place clear.

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

"I am not sure that I wish to speak to him," the priest said with hesitation, but after a moment followed into the corridor. 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 approached 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, unseen 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 near the Immaculate Conception, F. Chevreuse's new church, and the stone Christ that crowned the summit of the church was directly opposite the window of the cell. It stood there above the roof of the building, with the sky for a background, its arms outstretched, and now, in the storm, seemed to be the centre toward which all the anger of the elements was directed.

"Where there many people about the court-house?" he asked.

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 them, leaving only the gentle breeze that had wafted them on their way home.

"I leave him to you, O shadow of my Lord!" the priest said. "Speak to him! call him so that he cannot resist you!"

He then returned to his work, somewhat relieved. "No trial is insupportable to him who has faith," he thought. "And may he 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 him."

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

They had expected him, because he usually told them when he was to be absent; but did not think very strange of it, as he was due early the next day at the town of Madison, where he went every week to give lessons, and where he sometimes went overnight. The last she saw of him that night was at Mrs. Ferrier's. They had a rehearsal there, and he had excused 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 evenings.

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 shawls there were in the world, she replied rather flippantly, "but Mr. Schoninger's was like that; she should think it might be his."

As she went out, the witness passed quite near the prisoner, and looked at him impudently; but he took no notice of her. She paused an instant, then, bursting into tears, hurried out through the crowd, clinging to the arm of her adopted father.

Old Chum (CUT PLUG.) OLD CHUM (PLUG.) No other brand of Tobacco has ever enjoyed such an immense sale and popularity in the same period as this brand of Cut Plug and Plug Tobacco. Oldest Cut Tobacco manufacturers in Canada.

D. Ritchie & Co. MONTREAL. Cut Plug, 10c. 1 lb Plug, 10c. 1 lb Plug, 20c.

Mungo Kicker Cable. Universally acknowledged to be superior in every respect to any other brands in the market. Always reliable, as has been fully demonstrated by the millions that are sold annually and the increasing demand for them, notwithstanding an increased competition of over One Hundred and Twenty-five Factories.

Robson's Hair Restorer. NO MORE GRAY HAIR. Why allow your gray hair to make you look prematurely old, when by judicious use of ROBSON'S RESTORER you may easily restore the primitive color of your hair and banish untimely signs of old age?

L. ROBAILLE, Chemist, Sole Proprietor, JOLIETTE P. Q., Canada.

Stained Glass Silvered Bent Plate Glass. BENNET FURNISHING COMPANY LONDON, ONTARIO.

BENNET FURNISHING COY., London, Ont., Can.

JANUARY 21, were not bad, and as the always been nice in his When Mr. Macon visited the evening of he found the priest haggard. You have written me the worst of the bad, the moment the door was There must be some balance all this nonsense On the contrary, the to add, Mr. Macon replied "Johnny couldn't crowd at the last, I make way for him," "Well?" the priest They had seated the fire, and the red light into one face turned full of shrinking inquiry into the other face, eyes seemed to shut before "Mr. Schoninger wandering about the night," Mr. Macon said seen and recognized persons, all of whom no odd in his manner. the lane back of the house as 11 o'clock, and a going toward the river to observed. He was not night, nor at any of night. Moreover, the of the tracks near responds with the size "I don't want to be exclaimed F. Chevreuse and hid his face in his His companion glared him, then looked into mained silent. After a moment, the face. "You don't mean case is going against a low voice that expressed incredulity. "It looks a little like the quiet reply. "I know what to morrow forth." "I believe Jane was F. Chevreuse rem moment. The other nodded his "I hope she behaved added painfully. Another nod. "You could expect her to." "The Ferriers, too, "Yes; but their tears of any great consequence. The testimony of the was, however, entire the prisoner, and the him with such respect to visibly affect him sort of diversion in wealth and style of manner in which they as it were, of the several gentlemen came before them, made When they went off looked at them with they passed. Annette turn, and Lawrence pious respect and Mrs. Ferrier, rustling silks, down which slipped loosely, lean and, in the face of the crowd of spectators, Mr. Schoninger, and bits to the whole com him an appointment strangely between the absurd. "Come to my house are out of this terrible "Don't go anywhere flounced out, wiping tossing her head dign judge, the lawyers, whom she held to be collectively, to blame and impertinent poor. "You know, mam and it isn't his fault accused. And Mr. to make out his case case a great many things that seem to have a good deal of caselike this. You are a law court is quite drawing-room, who be too inquisitive checked." "I shall take care come to my drawing-tortured the mother think of that Mr. W at my house to dining try to remember know I had forgotten tell! You may de nette, that man he poor Mr. Schoninger day that he is against him. I should if the scamp were lies about him. I 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 slat too-is to find out as fine a gentleman broke into a priest dored a lady and a little package of d That's what they find out; and wh out in the p needn't take 'em! But no! they mu into people's priv "Clear Hava upon having these So other Sarasparilla. Proportion makes Hood's Saras







## The Catholic Record.

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REV. GEORGE H. NORTHGRAVES,  
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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 America, but elsewhere as the Protestant Protective Association, placed a candidate in the field. That society is very strong here, and as its members 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 party; for the whole influence of the Protector was used against him, and the Republican leaders were informed that 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 objection against Mr. Blaine was that he was friendly to Catholics, and that there are Catholics among his family connections.

It would seem that it was the dread of this contingency that induced the party to select President Harrison as their candidate, with the result that they have been utterly routed. States which never before gave Democratic majorities went Democratic at the last election, and it is now positively stated that the immediate cause of this unexpected state of affairs was the friendship manifested for the Republicans by the Protective Society, and the willingness displayed by the Republicans to accept that society's ostentatious aid.

Among the methods adopted by the Protective Society to excite hatred against Catholics, one was the circulation of the most bare-faced calumnies and forgeries. They even went the length of forging a ridiculous Encyclical letter of Pope Leo XIII. to the American Bishops, professing to instruct the latter how to secure control over the

country, and to deprive Protestants of religious liberty. One organ of this association has also paraded this forged document in its columns week after week. We need not designate 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* Windsor correspondent is well informed as to the designs of the "Sons of America" in Ontario, as the threat against Sir Oliver Mowat at the close of his letter shows that he has himself 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 line, where it has been crushed to a nonentity by the good sense of the people, we have no fear that the people of Canada, or even of Ontario, will so far prove false to the principles of civil and religious liberty as to give up 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 Canada 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 his favor, and that he greatly relied 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 religious or race issues.

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

### THE REFLEX OF POPULATION IN QUEBEC.

The *Courier*, of St. Hyacinthe, has been making enquiries into the question of the return of French-Canadians to Canada; and after all we have heard of the magnitude of the outward movement, the result of the *Courier's* researches must be gratifying to all patriotic Canadians.

It is undeniable that during the past few years the exodus from Quebec had reached proportions calculated to alarm Canadians as to the progress of the country; as the number of French-Canadians now in the United States is stated to be over 800,000, about half of whom are in the New England States.

Recently there has been effected a great change in the direction of the movement of population. Efforts have been made from time to time to regain what Canada had lost, and to retain here the population we already have; but the last census proved to demonstration that we were not growing to the extent even of that which might be expected from merely national increase. From this it was inferred that the efforts to prevent emigration were a total failure. The *Courier*, however, has shown by figures which apparently cannot be disputed that these efforts have borne fruit, or at least that there are causes at work which are bringing the population back again, at least to the district around St. Hyacinthe, to which its researches have been chiefly confined. It has shown that within the last eighteen months, seven

hundred and twenty-seven families have returned; and that the movement is still continuing is evident from the fact that of these, two hundred and thirty-six families returned within the last six months of 1892.

This will not be welcome intelligence to those who are afflicted with the jaundice of Francophobia. There are some such persons in Canada, and we have read especially in the columns of one journal, the very irreconcilable complaints against Quebec, 1st, that there was an exodus from the Province whereby that part of the Dominion was being depopulated; and, secondly, that the French-Canadians were thriving to such an extent that they were likely, not only to keep possession of Quebec, but that they were likely also 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 French speaking population; but whatever may be the feelings of the Francophobists, we are glad to be assured that the French-Canadians are not likely to abandon their own Province. We may remark, too, that the exodus which was so much regretted did not take place from the Province of Quebec alone, the percentage of increase of population 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 monuments; and as there are none living who can testify from their personal knowledge that these memorials 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 modern critic, Major Conder, asserts that the spot which is pointed out as the sacred tomb in which our Blessed Lord was buried is not authentic. There are inscriptions on the tomb, and also some crosses. 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 importance 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 preserved with care to be visited by Christian residents and pilgrims; but the statements of the dobbing 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, it will not be by any means remarkable that the inscriptions and crosses should be of comparatively modern date. Yet it is surely reasonable to believe that tradition must have kept the proper site constantly before the minds of Christians.

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 historian Eusebius was present at the dedication of the Basilica, and preached the dedication sermon. He 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 Holy Sepulchre at this date, for it must have been a remarkable object before the erection of the basilica, as being a tomb cut in the solid rock; and as the Christians were always numerous in Judea during the three hundred years which elapsed between the burial of our Lord and the building of the basilica, the tomb must have been to them a well-known object. It seems therefore impossible that there should have been an error concerning the site, whether before or after the reign of Constantine.

During the lapse of centuries millions have visited the spot under

most diverse circumstances. The country has been successively under the rule of Pagans, Christians and Mahometans. It has been subject to the changes which earthquakes and invading armies have caused there, followed by the interference of Mahometan fanatics with the pious pilgrims who constantly came to do reverence to Almighty God at so sacred a spot whereat the mystery of man's redemption was accomplished.

All these untoward circumstances would not prevent the Christians who once knew the spot from holding it in reverence and preserving it in memory, which it was not difficult to do, as it was marked by surroundings which always made it recognizable with ease. There is therefore most valid reason for believing that it is where tradition has always marked it out to be. It is only the desire of throwing a doubt upon the most cherished beliefs which 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 which it is believed to be, there is no superstitious reverence paid to God by pilgrims at a spot which there 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 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 matter.

### UNITY OF FAITH.

Considerable excitement has been occasioned among Protestants, especially among Presbyterians and Congregationalists, 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 predominates upon it, though there is also a 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 Protestantism, that the Bible alone as 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 differences of belief between these two bodies. On the subject of the ministry of the Church Presbyterians very rigidly exclude those who have not been properly ordained "by the hands of the Presbytery;" but the Congregationalists, the offspring of the "Independents" who were so prominent in the political troubles of the seventeenth century, especially during the Protectorate of Oliver Cromwell,

maintained a clergy, or rather a body of preachers, who had no other ordination than was received by the appointment of the congregation which desired their services.

Hence the Congregationalists have in reality no ministry with even a plausible claim to its being derived from an Apostolic source. Of this the Presbyterians are of course fully aware; yet though they pride themselves on having a ministry fully as Apostolic as Anglicans, and even as Catholics, it would appear from the hints dropped during the discussion of the matter at the Toronto meeting that they would be not unwilling to admit Congregational ministers to an ecclesiastical equality with themselves if other difficulties could be adjusted. The conference which has taken place, of course, would not bind the parties to any plan of union just now, more especially as the Congregationalists 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 no binding force. The Rev. D. J. Macdonnell stated this particularly, 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 Presbyterians and Universalists. He said:

"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 more difficulty in effecting a union; for the Congregationalists have a kind of free and easy doctrinal system, whereby every congregation is enabled 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 from slipping down to almost the lowest grade of infidelity in belief, 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 retained by the Congregational Churches as by those of the Presbyterian order. The Unitarianism of New England must not 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 compact 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 they say:

"It is to be assumed that the position is not taken which practically our Anglican friends in deploring division seem to hold, viz., that to attain the desirable end the other contracting bodies shall forego all their historical continuity . . . as the proverbial lamb, by being swallowed up in the wolf."

The real unity required by Christ—

unity of doctrine and discipline—secured by the acknowledgment of one Supreme Head, can be found only in the Catholic Church, and to her the negotiators must look if they really desire union.

### THE RECENT ROYAL MARRIAGE.

The long talked of marriage between the Princess Marie, daughter of the Duke of Edinburgh, and Prince Ferdinand of Bulgaria, who is also heir to the throne of Roumania, took place on 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 by the public to the progress of 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 appearances.

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 on 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 civil 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 Benedictine Abbot of Bueron.

In view of the unconciled 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 yet form one Kingdom, in which case the total independence of these Provinces will be further assured, though now they are nominally tributary to Turkey. 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 encroachments of Russia, which is looking towards them with avaricious eye.

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 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-fiftieth, totalling £3,342,000 per annum. The new proposals, based upon juster data, will make Ireland's contribution only one-twenty-third, equaling £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 charity.

### ARCHDIOCESE OF

The Archbishop Dedicates the Memorial Chapel of St. James.

On last Sunday, the 18th inst., the Name of Jesus, the Arch-bishop dedicated to the Memorial Chapel, St. James, by all the clergy of the solemn ceremony, immediately after High Mass, the extreme severity of the goodly number of the cathedral assisted of their new chapel.

The design for the chapel was supplied by Joseph C. A. Toronto, an architectural skill and played in every detail. The style is ornate, combining solidity and construction with the graceful finish. It is natural rock, and its solid stone masonry, fine every angle of the main porch and buttresses, confessionals, convey defective strength, a petty, grace and harm of the Catholic Church, Rock of Peter. Eight of white marble, and sides.

The erection has been by a presentation of made by the clergy of the Archdiocese of Kingston, the Most Rev. James Pallium by his Inv. of Quebec in October, of about twenty bi-eclesiastical Provinces, the Province of New immensa assablage laity. The Archbishop being free to dispose presentation from the people, according as to him, chose to apply in of a memorial chapel, cathedral, which will purposes on occasion logical conferences a gatherings, as also for the good Catholic people. On Monday bishop celebrated the newly dedicated chapel, patron, St. James, and St. Joseph, and St. Francis of Assisi, and St. Anthony.

The following list was read from the public cathedral at High Mass.

### Memorial Chapel

Annual of Presentation  
Priests of the diocese  
The Lady of Kingston  
The Laitie of outside parishes  
A Kingston friend

Total cash.  
Carpet by Children of  
Sanctuary of Cathedral

Total presents  
EXPENSED

To Mr. George Newland  
Other tradesmen and art.

Total cost to do  
Deduct total cash received

Excess of cost over receipt.  
For payment of the alone is responsible demand on the con Memorial Chapel. The ing goes to the Cathedral Fund exclusively. goes to the Memorial the expense for heating, which the general meeting two to make chargeable. dral Improvement F works required for venience and comfort.

### THE COMMUNION

Very Rev. Eneas Mc  
L.L.D., etc., in

There can be no tive to peace, joy an serious consideration sublime fact of the Saints. The mem Militant on earth with one another in and in defiance of They may have no relations; they may vast continents oceans; but are still ion. They partake of spiritual wine of held by the same t holy bond of prayer in this "Kingd Church Militant is in Scripture ("No scandala,") but h only closer. The d surround with their brother, and pray earnestness that sen away. The Church them in Heaven an with them by con they may be chee aided in their way They mourn over rejoyce when they fight that is s

There is joy in angels of God," at that are associated conversion of a sin it may be learned even one soul in when all Heaven return to virt What better prof of the Communio in Heaven with below—"of Heaven this rejoicing of the The practice of the







LIVING UP TO OUR FAITH Jesus hearing this marvelled...

The love and care of the century for his servant...

A few weeks ago we kept the vigil of the Epiphany...

While they lived and died he had already recognized Christ the power of God...

Now, how does all this work? What lesson can we learn...

Why, we must live as our us. First, we must learn the truths of our...

do so well, perhaps, because of our sins...

Everybody stands against amount of information in the...

So rapidly does lung irritation breed a cough...

Mr. W. Thayer, Wright and doctors, got a list of names...

THE CATHOLIC RECORD.

THE CIVIL ALLEGIANCE OF CATHOLICS.

CONTINUED FROM THIRD PAGE. or 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."

But if the two governments are equally necessary to society, according to the divine ordinance, why do we assert that the State is subordinate to the Church?

Because the temporal by the law of God is subordinated to the spiritual, and because the State, which represents the former, cannot be de jure subordinated to the Church, in case she represents the latter.

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.

To deny the supremacy of the spiritual order is the denial of both civil and religious liberty. What is tyranny but a denial of this supremacy...

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

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.

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 believes in the independence and supremacy of the spiritual order, believes that it has even on earth a representative of some sort.

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A "SUNLIGHT" PILLAR APPOINTED BY SPECIAL ROYAL WARRANT Soap Makers to her Majesty the Queen. LABOR SAVING PURIFYING CLEANSING EXCELLENCE PURITY

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.

All religious bodies, we say, concede without a dissenting voice the independence and supremacy of the spiritual order, and therefore necessarily of its divinely authorized representative, if such representative there be.

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the sovereignty of Great Britain be claimed, if obedience to the sovereignty of the Pontiff be denied? Every sanction of Divine Providence, and of Christian moral: and of political justice, confirms the Temporal Sovereignty of the Pope.

In his reply to Mr. Gladstone's "Exposition," 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 them.

2. If princes and their laws deviate 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 temporal, 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 declares 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 inherent in the Divine constitution and commission of the Church; but its exercise in the world depends on certain moral and material conditions, by which alone its exercise is rendered either possible or just.

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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 unto you, ye have not found so great faith in Israel.

The love and care of the heathen centurion for his servant would certainly put to shame many Christian masters and mistresses of today who not only do not encourage their servants to approach our Lord at Holy Mass and in the sacraments, but even put obstacles in their way.

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 manifestation was made to the Magi, 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 everything else led up—the promise of the Messias.

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 was to keep down a conquered race.

For a moment Mam'selle Diane was quite overcome by the woman's insolence. Then, remembering that she was a Hautevre, she drew herself up, and said calmly and without the least hauteur, "I regret, Madame, that you thought me a teacher of music."

"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?"

"Very well then," exclaimed Madame hotly. "I shall 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 gathered on her eyelashes.

"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 parting thrust, and a curt good-morning she went out of the little green-gate, and left Mam'selle Diane to close behind her with a very heavy heart."

The interview had taken place on the gallery, and Madame d'Hautevre 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," replied Mam'selle Diane, brushing away a tear. "Business, business; I hope you have no business with her."

"She pretended to think that I expected to be paid for the lessons I have given Lady Jane."

"I told you that we would regret opening our doors to that child."

LADY JANE. CHAPTER XXIII.

MADAME JOZAIN CALLS UPON MAMSELLE DIANE.

It was somewhere about the time that Pichoux 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 insufferable; and she had evidently come on business, for after the first formalities 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? What 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 you must need your money."

"Oh, Madame," gasped Mam'selle Diane, "you are laboring under a mistake. I never thought of receiving money for the pleasure I have had with the child. I offered to teach her. It 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 Hautevre, she drew herself up, and said calmly and without the least hauteur, 'I regret, Madame, that you thought me a teacher of music.'"

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"She came on business, mama," replied Mam'selle Diane, brushing away a tear. "Business, business; I hope you have no business with her."

She sighed heavily as she raised the lid. Inside on a blue velvet lining lay a slender bracelet set with turquoise and diamonds. "It must go," she said sadly to herself. "I have kept it till the last. I hoped I wouldn't be obliged to part with it, but I 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 Jozain 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 sigh, she bravely wiped her eyes, and laid the little box under the ducklings in the black basket.

For more than a week Mam'selle Diane did not see Lady Jane, and the poor woman's eyes had a suspicious look of tears, as she went about her duties, silent and dejected. Her only 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 little song she had taught a child, when suddenly she heard outside the window the sweet, treble voice she loved so well.

"It's Lady Jane!" she cried, and springing up 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 and over.

"Diane, Diane, what are you thinking of, to open that shutter in the face of everyone?" said the old lady feebly.

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."

"It doesn't matter. I insist on paying 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?"

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