Letting Down the Bars. Twilight falls from out the sky.
And the moor-hen, sad and ione,
sobs after ther dismal cry
As drive the eattle home.
O'er the moors her voice is calling,
see inflections, rising, falling
Xeath the promise of the stars,
And twixt moor and meadow lands.
By the rustle gateway stands
Jessie, letting down the bars.

Fairy fancies faintly fall
In the chambers of my brain,
In my heart I hear her call
O'er the moorland hills again.
Through the toil, the noise, the strife,
All the cares of busy life.
Through the prizes and the scars,
In my dreams I seem to see,
With her brown hair floating free,
Jessie, letting down the bars.

Jessie, iteting down the bass.

Jessie kissed the Prince of Death,
And he bade her silent lie,
But the sound of memory's breath
In my heart can never die.
When I bring my tlock of years—
Gilded hopes and faded fears—
To the City in the Stars.
I shall see my darling wait,
I shall see within the gate—
Jessie, letting down the bars.

—Arthur II. Quinn, in Belford's Monthly.

and

tite

NG A ate. to ephen. be an charge nonials

COND Catho-h. Ont. Testi-

RATE begin JACOB

NTER.

ving

treal

ntispiece

CENTS.

strations. r nights.

By Rev. J. , 25 cents. By F. J.

Si.00
Si.00
Sishop of
Sish

Modern

ifth Ave.

ARDS

& CC used and our Claret best im-

CATHOLIC FAITH. Protestant and Catholic said to live in

We commend to our readers the following lowing able and instructive article from the pen of George Parsons Lath-rop, a famous scholar and a distinguished convert to our Church. This latter fact makes the article doubly interest-

two Different Worlds.

It has been said that Catholics and Protestants live in two different worlds, and this, as you all know, is in some sense true.

The world of clear, coherent faith of serene insight into the supernatural and the divine, and the world of mere opinion, of individual, private judgent which leads always to difference and indifference, which professes to divorce belief from reason and ends too often in helpless, naked rationalism-these two worlds of men certainly cannot be one and the same. Yet this fact does not necessarily prevent us who dwell in humble but direct communion with Him who is called "Wonderful," "God," "The Prince of Peace," from coming directly into relation with those — our neighbors, acquaintances and friends — who dwell just over the border, in that dazzling but somewhat befogged region which may be termed the debatable land, or the land of endless debate.

In fact, we do meet and converse with them every day. We trade and fraternize with them. We can understand perfectly all that they think and feel. But they cannot understand us. There's the pity. And there, too, is the problem. How shall we lead them to understand us and the simple, yet sublime, truth to which we are loyal? At this mere question, as though by a word of magic incantation, the bar riers between the two worlds of thought arise and interpose themselves like a solid wall. The wall, however, is only one of mist. It can be penetrated.

I HAVE BEEN A PROTESTANT and now, happily for me, I am a Catho lic-that is, a Christian in the true, uncompromising faith of Christ. Therefore I know something about the two worlds and a good deal about the bar-

riers between them. cal thing I can do is to give you very simply, in the light of my own observation, a few instances of the way in which the non-Catholics of New England regard Catholicity and its adher-

In the first place, they are brought up with an indescribable dread of it, which they imbibe in childhood with their earliest associations, and before they are even conscious that it is being in them. This indescribable dreadwhen you come to enquire and try to analyze it-turns out to be also indefinable. It is like the hobgoblin of the nursery. Every one of the scared nurslings is confident the hobgoblin exists and would like to hurt them if he could, but no one of them can explain just what he is, or why he should wish them harm. The terror of these people has no logical beginning that even the most patient search can trace, and it always, when investi-

gated, falls back upon an absolute defiance of logic. For example, I have a Congregational friend with whom for years have discussed every topic that came into our ken exhaustively and with the freest comparison of views, not at all in the manner of dispute, but simply for the profit of candid intellectual interchange. We had often spoke of religion, and many times ALLUDED TO THE CATHOLIC CHURCH. On this last subject he appeared to have prejudices which I did not share, and I frequently told him so, giving him my reasons, although I did not then dream that I should ever become When, at last, I was a Catholic. When, at last, I was received into the Church, it was natural to suppose that he would be the first and the most eager to obtain my views on this, as on all other matters, and I told him I would gladly answer any questions that might occur to him. But on this one topic he promptly said: "No, we had better agree to disagree. If I thought as you do, I should be where you are, and if you thought as I do you would be where I am." The utter platitude and vacancy of that reply almost paralyzed me. "But," I

that I am in the Church I can show you and assure you that they were entirely wrong." He answered: "Oh! those who are inside the Church don't always know about it. Several converts in England have just left the Catholic Church." His inference, of course, was that, since they had abandoned it, they were the ones who really understood and knew all about it. But, since they had been inside, and since they held that those inside could not know the truth concerning the Church, how did it happen that these particular apostates thoroughly knew the Church and were to be trusted, while I, as a faithful convert, could not

know what I was talking about? If I had retorted upon him with his own argument, I would have said this: "You declare that members of a religious organization, for example the Catholic Church, do not really know what that organization is, what it means and what it aims at. You are a member of a religious organization called the Congregational Church; therefore you do not necessarily know what it means. You assume that those who secede from the Catholic Church are the only Catholics who understand that Church. Therefore, you, who are now a Congregationalist, do not understand your own Church, but if you seceded from it you would then understand it. Hence, no one understands any Church unless he is outside of it.'

He would have been convicted by his own absurdity. Yet it is just

THIS SORT OF ABSURDITY that we have to encounter. To this same friend I remarked, later on, that he had conspicuously avoided talking with me about my faith. He replied: "Oh! you may speak freely of it." I answered: "Very well. But it isn't likely that I am going to sit down and expound it all to you without inquiry from you. You have always wanted to know what I thought about every other thing. But on this you seem wholly indifferent." And then he said: "Oh, I never want to talk with a man after he has made up his mind!

So, then, the conclusion would be that there is no use in an interchange of views when a man has any settled and definite views to express. cording to this, the Protestant ideal would be a state of perpetual indecis-ion, a state that might be described as general mindlessness, of universal absence of mind.

And yet this friend is a very bright man in all other ways, a man in active business, who is also an author. If I these? were a Buddhist, a Mohammedan or a They Mormon, he would be intensely desirous to hear what I might say in explanation of my tenets. As I am only a Catholic Christian he throws reason and logic to the winds in his anxiety to escape the possibility of talking with me about my faith, although he is still perfectly ready to converse on any other subject under heaven without let or hindrance.

In this case, though, as in many others, I recognize a tacit admission of the intense, overwhelming power of Christ's teaching as embodied and presented by His Holy Catholic Church toers between them.

It seems to me that the most practithe Church is inherited and traditional, based on long continued misrepresentation and prejudice. But in the in-dividual Protestant or non-Catholic that fear is especially the dread of a vast idea,

AN INFINITE TRUTH,

which, if they permit themselves to which, it may engulf them in its immensity. They recoil at the mere chance of surrendering their small individuality to this immensity of the eternal.

It seems to be as hard for them to acknowledge, sincerely and thoroughly in their hearts, their exact relation to it, as it would be for them to jump off from the edge of the earth. There is a mental attraction of gravitation which holds them down. recognizing the vast truths of astronnomy, they surrender themselves willingly to the infinite of space. They admit that the whole solar system is visibly progressing through space to some goal that no one is able to sight by the human eye, or by the telescope, or by private judgment. All this, they concede, is going on according to one great principal, one fixed order of logic and law. Yet when it comes to consideration of the moral and spiritual infinite, which also moves towards a great unseen goal, they cannot bring themselves to admit the same fixity of law and supremacy in one all-embrac-ing truth of religion. In this department-or rather in this aspect-of the universe, they would persuade them-selves, the truth i. e., the principle of things-need no longer be single and unvarying, but may be several and changeable, according as it is interpreted by different men and groups It is this inconsistency of theirs that we must first gently make plain to or grasp Catholic veriety. it will continue one of the most perplexing among barriers, because by its very nature it obliges them to shift ground constantly, and try to escape from logic by a variety of excuses or side issues. Nevertheless, the non-Catholic dread is, at bottom, an admis about the Catholic Church which I never thought were correct, and now I Infinite.

ten to us-since we became Catholicsasking us to pray for their dead, their departed kindred. Of course, they would not dream of petitioning for such prayers in their own churches and denominations. Others have sent to ASK OUR PRAYERS

for some member of a family undergoing illness or surgical operations involving great danger. In all the years that we were outside of the Church they never made such a request, although they were as sure of our friendship then as they are now.

There is another sad and touching evidence of the fact that Protestants feel, if they do not perceive, some peculiar virtue in the Catholic Church. They turn to it instinctively, in these cases, as meeting the needs of the heart and soul with a supreme efficacy not found in their own organizationsa power that they may oppose, yet inwardly realize.

A Presbyterian teacher of high standing, intellectual, accomplished and of considerable renown, said to me heartily that, in becoming a Catholic, I had taken the noblest and truest attitude a man could take, and that he wished he could do the same. A friend who has suffered much told m that he often went into the Catholic church-as it was open every day in the week—and simply sat there meditating. He knew nothing of Catholic prayers and could not pray; but he always came out feeling purer, better and stronger. A lady of Puritan descent wrote to us that the Catholic Church was the only one she ever could join; yet that, if she ever found herself inclining that way, she would instantly buy and read all the books against the Catholic Church that she could obtain. This was another form of tribute to the strength of Catholicity. So, too, was that of a dis-tinguished scientific [man, who said to me that for a year in his youth he had gone to early Mass every day, without ever inquiring or learning anything about the service and sacrifice, but simply because it made him feel "good." He now—still omitting to inquire-scoffs mildly at the Church; ant denominations and pastors, he says but, with a large experience of Protest I have known Catholic priests, and

hay are the best men I ever knew."

If we look for negative or passive tributes, what better can we ask than

They show that the non-Catholic Yankee mind, and, in fact, the American mind, is in search of a religious truth which it has not as yet found. It gropes; it dimly guesses REVELATION FROM GOD.

present in the world to-day, which i has not been able to lay hold of in evangelical bodies. The American mind, all through the United States, contains a foundation element of strong ments based on natural religion, or Great numbers of people—the most American of Americans — from the very beginning of our national history down to the present day—have per-ceived and loyally accepted the divine truth of a supernatural and universal

indifference and careless custom.

Millions of Catholics contribute to the un - American system of taxation almost without representation, since they are so little represented on the school Boards, and still show their sincerity by voluntar-ily maintaining schools of their own besides. Catholics were the first set-tlers in this country—the bringers of They were loyal to the American revolution when many, and perhaps most, Episcopalians and Methodists, were on the Tory side. Many scores of thousands of Catholics have laid down their lives in war for the upholding of American institutions and liberty. Catholics are absolutely loyal to the constitution, laws, government and spirit of this Republic to-day, and they prove it in every way that i is possible to offer proof, by act and conduct. Yet all this seems to count for nothing when the prejudices above Yet all this seems to count mentioned come into play. If so brilliant a man as Gladstone, in England, could so misapprehend

THE VATICAN DECREES as to imagine they might sap the them, before they can comprehend us loyalty of Englishmen, what are we to or grasp Catholic veriety. Meanwhile expect from the ignorant here? It expect from the ignorant here? It will not do to dismiss them by saying that they are too dense to be enlight-ened. We must find a way to reach them, and to make them see and know us as we actually are. Am I, whose ardent and steady patriotism no one doubted before, whose family of Puritan origin has produced a line of evangelical ministers and has been solid American for two hundred and liking.

It has also happened to Mrs. Lathrop | fifty-eight years—am I at once transsaid to me: "You have turned your back on your own countrymen." I replied: "No sir. I am now the best kind of American there is." And with entire modesty-for the merit is not mine-I believe this to be true.

For what can make a man so good a citizen as the religion which teache him the oneness of truth, fidelity to God, to his country, to marriage, to conscience, and applies itself directly every day to strengthen those forces which conserve or purify society and exalt the soul?

It is this that we must bring home to

into the holy Catholic Church At the Epiphany season how shine the words of Isaiah: "Arise, be enlightened, O Jerusalem, for the light is come!" Those words the prophet uttered seven hundred years before the Incarnation of Christ, yet he saw the event so clearly that he spoke of it as already We American Catholics of present. We American Catholics of to-day do not need a tithe of prophetic power to declare to our countrymen that their Light is come and will presently bathe the land in splendor.

THE ARCHBISHOP'S JUBILEE.

It is very natural that the fiftieth anniversary of the estab-lishment of the Roman Cath-olic diocese of Toronto, occurring oincidentally with the Silver Jubilee of His Grace Dr. Walsh, should be re garded as a most felicitous event. There are several reasons why this should be so, the first and most important of course being that many of the achievements of His Grace, both prior to and since his elevation to the epis copal rank, have memorably associated his name with the progress in this city of the Church in which he has been honored with such distinguished rank. It must, therefore, be no small source of pleasure to himself and gratification to the Catholics of the archdiocese that their lot should be cast together at such a happy time-and, if we do say it-in such a pleasant place. Forty years have not fully elapsed

first time, and those forty years have certainly marked a growth in the dio cese which he now governs that has steadily kept pace with the giant de velopment of the general community. That a retrospective glance over this comparatively brief period should force itself forward now by way of commentary in connection with Dr Walsh's personal relations with the diocese, is inevitable, no matter how complimentary the conclusions arrived at may be to the venerable Archbishop. Whatever may be thought of the pestowal of much praise upon anyone to his face, at all events during the cele bration of this Catholic Jubilee, where, much of its attention. This may be seen from the character of some of our most widely popular novels and other works of current literature; also from the prevelence of meetings and movements based on natural religion, or stands so high in the activation of the properties of the payment of stands so high in the activation of the payment of the properties of the payment of well deserved compliments to one who ments based on natural religion, or stands so high in the activation of the payment of the payment of the payment of well deserved compliments to one who ments based on natural religion, or stands so high in the activation of the payment of toacertain extent, the acknowledgment upon a partial, fragmentary perception citizens of every denomination, and of perfect and supernatural religion. [that Dr. Walsh will to day be the recipient of hundreds of honest favors from the clergymen and members of other Churches goes without saying. He is not alone an ornament to the Church to which he belongs, but is also a noble presence in the society in which religion, as set forth by the one true all the future years of his useful life and Catholic Church. The non-Catholic are, we trust, to be spent. Dr. Walsh is a man of rare breadth and generos olic American mind in general is really ripe for this divine truth; yet it is clouded still by mists of prejudice, and great gift of oratory are too well with the control of the control known to be more than named. With Millions of Catholics contribute to the these fine qualities and accomplish support of the Public schools under an ments he, however, carries the fea tures, bearing and attractive dignity of a generation of priests whose num ber-and more's the pity-is rapidly

diminishing.
The history of the Roman Catholic Church in Canada will be enriched by the biographies of many Bishops, of this ideal order, some of them gone some of them remaining. For the greater part their lives have been passed in hard missionary work. Such was Dr. Walsh's early experience in Canada. Ten of the not least arduous of these years was spent in this city, and their work survives to this day. Dr. Walsh was consecrated in St Michael's cathedral on Nov. 10, 1867 and from that time, down to his return to Toronto two years ago, he was per-forming what his admirers in Western Ontario delight to refer to as the great est task of his episcopate. The brilliant success with which he accomplished that task—the paying off of a vast diocesan debt and the erection of a handsome cathedral building—was certainly characteristic of his energy and his almost magnetic power of in ducing the enthusiastic co-operation of

Since his return to Toronto Dr. Walsh has done wonders of the same charac-ter, and already several new churches and chapels, in addition to the extensive and admirable alterations ordered by him in St. Michael's cathedral,

But monuments even such as these T. P. O'Connor said that the grand and myself that Protestant friends, and even simple acquaintances, who never broached the subject before, have writ-said to me: "You have turned your of Toronto; and this feeling, we make was fairly established. He declared of Toronto; and this feeling, we make
I bold to declare, will be reflected on this morning of his Silver Jubilee by members toward the Liberals was well-wishers who represent all our re-ligious denominations without excep-worthy of the acceptance of the Irish, tion. - Empire.

CHARITY SERMON.

London Free Press. St. Peter's Cathedral was filled with one of the largest congregations that

ever assembled within its walls last Sunday, when Rev. Father Walsh, of It is this that we must bring home to their minds.

I believe that the next century will see a tidal wave of conversions sweeping the majority of our countrymen interest of the life of our Lord Jesus field and sustained by all the helps of the life of the life of the Sacred Heart, in this city, Mother Emilie Kammerer breathed her course of his lecture dealt with the influence of the life of our Lord Jesus field and sustained by all the helps of the life of t Christ here on earth, and the lesson of Holy Church. Madam Kammerer was love that He taught. Christ knew born in Gmund, Wirtemberg, in 1833, more of the sorrows and burdens, the joys and griefs and aspirations of the many who were expelled from the

joys and griets and aspirations of the human heart than any man that ever lived, and that wisdom resulted as all true wisdom must result, in love for the race. His love for mankind surther acceptance of the Sacred Heart in this city, passed all other love, and was the mainspring of all good and charitable has devoted herself to her many music actions. Not only did He teach the law of love by His words, but by His example. He went about doing good. The savage gotten by those who owe her so much. state of the world at the time of the coming of Christ and its cruel neglect when only a simple harmonium served of all who were weak and helpless for the religious services, she brought were pictured, and the preacher went forth strains of such rich, deep melody, on to show how the Church had in that one often longed to hear her at every age of its existence devoted some grand church organ more suited itself to the carrying out of the Divine to her rare talent of improvisation.

commands to preach the gospel to all Turning all to God, and viewing everything in the supernatural, she recognized her talent as a heaven-born recognized her talent as a heaven-born restall who were in necessity and tribulation. He appealed to the history of the Church in all ages, no less than to her standing to-day, to prove that in all noble charities, many great education festival amid heaven's ha all noble charities, many great educational enterprises, and every good work, she had faithfully endeavored to fulfil the law of Jesus Christ. In this city look at the work of that noble death we chronicled just one year ago death we chronicled just one year ago and the orphan and friendless? In Toronto the other day the Medical Health Officer applied to the Archbishop for assistance in nursing the patients in the diphtheria hospital. No sooner was the need made known to the Sisters of St. Joseph than arch and graph and graph and stream the father than the father on her fathful breast, with the tender words: 'Well done!'" since Dr. Walsh saw Toronto for the

each and every member of the Sister-hood volunteered for the work. His on Tuesday morning Requiem High Mass was celebrated in the convent Mass was celebrated in the convent the Children of Mary, an organization to which was committed the duty of caring for the poor of the city. He made a strong appeal to the congregation for generosity in aiding to keep the spectres of want and cold from the doors of the poor during the coming winter. Were any of his hearers any to the convent of the poor during the coming winter. Were any of his hearers any to the convent of the poor during the coming winter. doors of the poor during the coming winter. Were any of his hearers any poorer, he asked, for what they had given to charity? Had theyever known a man driven to poverty by liberality to the poor? No, no; drink and luxury, gambling and extravagance and as the community took a last lover said account for many losses of In concluding the reverend gentle-man referred to his last address to this congregation three years ago, the changes that had occurred in that comparatively short time, and the faces of old friends that he missed, the faces of those who had passed before

the judgment seat of God. The collection was a most liberal one

HOME RULE.

Hon. E. Blake was present at the banquet of the Anchor Society of Bristol on the 15th and responded to the toast of the "Government and the Liberal policy." Mr. Blake said his life, excepting when wrong had been done to Ireland, was in sympathy with the Liberal party. In public and private, no matter what trade measures he advocated, his first object had been to achieve a solution of the Irish quesion. Any alliance between Ireland and England must be cordial, and that must be emphasized by attention to the legitimate aims of the Irish party. England's differences with the United States had largely been the result of the Irish question, and the same might be said of Canada. It would not do, Mr. Blake went on, to have no regard for the monstrous absurdity of having a country's local laws interpreted by another community. The minority in the respect of schools should be effic-

the respect of schools should be efficiently protected. He spoke as a Protestant with profound respect for the rights of minorities.

A crowded National Federation meeting was held in Dublin on the 16th, when a majority of the McCarthyite members of the House of Commons were present. The meeting adopted resolutions favoring the immediate introduction and steady prosecution of the Home Rule Bill, and denouncing Lord Salisbury's and Mr. Balfour's 'Impudent attempt' to discredit the Evicted Tenants' Commission before its investigations were well begun, which showed that the Unionists feared the result of the inquiry. Resolutions in favor of a liberal measure of ammesty and continued support, of the claims.

Salf-confidence is shown as Protection of the Special Continued Support, of the Claims.

A considerable change has been made in the business of Mr. J. E. McElderry, of the Note of Mr. J. E. McElderry, of the Note of Mr. J. A. McCrae, for many years traveller for a live business man, endowed with energy and served his apprenticeship in the business of Mr. J. E. McElderry, of the Note of Mr. J. A. McCrae, for many years traveller for the business of Mr. J. E. McElderry, of the Note of Mr. J. A. McCrae, for many years traveller for the business of Mr. J. E. McElderry, of the Note of Mr. J. A. McCrae, for many years traveller for the business of Mr. J. E. McElderry, of the Note of Mr. J. C. McElderry, of Mr. J. C. McElderry, of the Note of Mr. J. C. McElderry, of the Note of Mr. J. A. McCrae, for many years traveller for the business of Mr. J. E. McElderry, of Mr. J. C. McElderry, of the Note of the Note of the Note of the Note of the Induction of the Wilson and the support of the Note favor of a liberal measure of amnesty and continued support of the claims of evicted tenants were also passed.

who in return would assist in passing great measures of English reform Michael Davitt said that Lord Salisbury and his allies were relying for support of their cause on the spirit of

DEATH OF A RELIGIOUS.

Sisterhood of St. Joseph. What was it soul the dawn of Eternal rest. Of but the spirit of God that bound these ladies together in devotion to the sick death we chronicled just one year ago

On Tuesday morning Requiem High eternal glory to the soul of one who throughout her long life endeavored to walk in His footsteps.

Peterborough Business College, Peterborough, Ont.

Parents who desire to educate their sons or daughters in the shortest time and at the least expense for successful, useful men or women, and middle aged men who have three or four months ime at their command, are earnestly requested to investigate the claims of ness or shorthand education. Write to Mr. Blanchard, C. A., Principal of the college, for full particulars.

Death of a Prominent Toronto Citizen.

We learn with regret of the death of Mr. Lawrence Coffee, commission merchant, an old and very much esteemed resident of Toronto. The sad event occurred at his home in that city on the The sad event 16th inst. He was seventy-two years of age; he was a staunch Catholic and a patriotic Irishman; and his many good deeds will be long remembered by a large circle of friends and acquaint

From Guelph.

(CUT PLUG.)

OLD CHUM

(PLUG.)

Tobacco has ever en=

joyed such an immense

sale and popularity in

the same period as this

brand of Cut Plug and

Oldest Cut Tobacco manufac-

turers in Canada.

Mitchierlos

MONTREAL.

Cut Plug, 10c. 1 15 Plug, 10c. 1 15 Plug, 20c.

-THE-

"Kicker"

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, notwith

standing an increased com

petition of over One Hundred

and Twenty - five Factories.

This fact speaks volumes. We are not cheap Cigar

S. DAVIS AND SONS,

Montreal,

Largest and Highest Grade Cigar Manufa

DR. NEY'S

ANTIBILIOUS PILLS.

A sovereign remedy for Bilious Aflections: Torpidity of the liver, Excess of bile and other indispositions arising

from it: Consuparion,
Headache, Etc.
Dr. D. Marsolais, a renowned physipractice, writes as om it: Constipation, Loss of appetite

Lavaltrie May 1et 1887. Dr. D. MARSOLAIS.

For sale everywhere at 25 cts. per box.

FREE BY MAIL ON RECEIPT OF PRICE.

SOLE PROPRIETOR

L. ROBITAILLE, Chemist

Joliette, P. Q.

STAIRED GHASS

BRILLIANT CUT. BEVELED.

"Cable."

"Mungo"

Plug Tobacco.

No other brand of

Rather Brand Him With Chicago New Worl The secular papers for past have been indulging laudations of Martin Lui Post and Herald of this specially signalized their their silly bombast. amen of history, says the his denunciation of Ron refusal to recant his err

NOVEMBER 26, 18

Diet of Worms. Luther, ion of the Post, was of and Rome wrong; ther and honor to Luther for and truth, however, declar was right and Luther wi be Luther branded and ignominy. He rebe legitimate authority for n to set up an opposing aut

That rebellion, pride and nutured by lust he pushed on to what th call success, but it was of evil and error. In triumph he was still the and ruinous rebel. His like that of Satan when man to misery and sin. WHY LAND LUTH He achieved nothing

work was a work of des

greatness displays itself

rather than tearing dow

ignorant of men could earth the basilica of St. Pe

could never build such

this respect how differ

apostate monk is the gre

whose grand discovery the now celebrating. He of

world to mankind, and

prompting him to it was

light of truth. Luther le

revolt against the truth

spiring motive was to ag

lusts. Luther is credite

the moving spirit of the

tion of the sixteenth

headed the revolt and

sion of it, but was by

author of it. Were he

that fearful upheaval, v

in sweeping whole nati

fold of the Church, he m

great, though not in an e

but even that greatness

the forces which brought

trophe about were in ope

ON THIS POINT DR. BRO

introduce Protestantism.

Reformation was not so

away from the Church

were really Catholics, a

forth from her communic

had previously been in

ing of it." The condition

that time was as a pow

into which Luther mere

To do that required no

tion of character or force

reform, and that it

against the abuses in

Nothing is more false

were abuses in the Chu

no one will deny, but t may these abuses be t

Papal misgovernment

manly efforts on the pa

to maintain discipline,

croachments of the secu

the spiritual. Throug

of princes unworthy m

into ecclesiastical positi

resisted this usurpatio

thority, but with littl

consequence the efforts

at reform were to a lar;

The power to correct a taken from her and was

tended to perpetuate

this tyranny of prince league with the temper

found its support in the

of being a reaction ag

cal corruption, it was THE FINAL TRIUMPH

out of which the cor

Far from a Reformation

break against right

was the culmination of bellion which had b

Europe for centuries.

be credited, then, wit

reform. His course w

of vice, rather than ag

and sensuality were

growth of the new to

city of Wittenberg, t

Reformation, this per

nowhere more visible

plained in one of his

enormous increase of

city. A similar stat

vailed wherever the

tended. The announ

teaching was a signal

What did Luther to

he taught was the de

judgment. For that glorified. It was an

admirers, to intel Rome enslaved the

Luther set it free!

this theory of priva

formers of the sixte

is as old as Christia

in the bosom of all germ of all errors.

Luther and his f

a weapon against

they preached it and

own case as a God

very inconsistently

it to others. The

cal in their teaching no opposition. A

OUS INFLUI

It is said that the mon

e he came upon the so

"Luther found he did

lf, to feed his pride a

And when he had locked the door

"I don't believe there is any redempever yet heard of one of your prying,

dignified attitude for a speaker.

"If I had my will," 'every nose that poked itself into other people's affairs would be cut off. Brayo! Mr. Clerk. You have sense

But if you had also that sanguinary wish of yours, what a number of mutil ated visages would be going about the world! How many feminine faces would be shorn of their retrouse, or long, rooting feature, or clawing, beak, and how many men be incapacitated for taking snuff

Having delivered himself of his rather extreme opinion, this excellent man shut up the house and retired.

nterest to his promised visit to Miss Pembroke's school, and was so anxious that she should not by any forgetfulness or change of plan deprive him of it, that he reminded her as they came out of the hall, after their concert, of the permission she had given him for the next afternoon.
"Certainly!" she replied smiling.

trifle after the grand success of this

But how can you think of such a evening?" For their concert had been a perfect

success, and Mr. Schoninger himself had been applauded with such enthusiasm as had pleased even him. It was the first time he had played in public in Crichton, and, respectable as he held their musical taste to be, he had not been prepared to see so ready an appreciation of the higher order of instrumental music.

audience," he said. "They applauded at the right places, and it was a well bred applause. How delicate was that little whisper of a clapping during the prelude! It was like the faint rustling of leaves in a summer wind, and so soft that not a note was lost. I have never seen so nearly perfect an audience in any other city in this

"Do not we always tell you that Crichton is the most charming city in the world?" laughed Annette Ferrier, who had caught his last remark.

She was passing him, accompanied by Lawrence Gerald. Her face was bright with excitement, and the glistening of her ornaments and her gauzy robe through the black lace mantle that covered her from head to foot gave her the look of a butterfly caught in a web. She had sung brilliantly, dividing the honors of the She had sung evening with Mr. Schoninger; and Lawrence, finding her admired by others, was gallant to her himself On the whole, she was radiant with

"Do not expect too much of my ttle ones," Miss Pembroke said, little ones," recurring to the proposed visit. "Recollect they are all poor, and they

TO BE CONTINUED.

The Plain Truth Is good enough for Hood's Sarsaparilla— there is no need of embellishment or sensa-tionalism. Simply what Hood's Sarsaparilla does, that tells the story of its merit. If you have never realized its benefits a single bottle will convince you it is a good medi-cine.

GRAPES AND THORNS.

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

My father died of liquor, an brother is becoming a slave to will help to make no drunkards." "Well," the young man

CHAPTER V.-CONTINUED.

The singing was at an end, and the singers left their seats and wandered about the house and garden. Only Mr. Schoninger lingered by the piano, and, seeing him still there, no one went far away, those outside leaning in at the window.

He seated himself presently, and played a Polonaise. He sat far back, ost at arm's length from the keys, and, as he touched it, the instrument seemed to possess an immortal soul. One knew not which most to admire, the power that made a single piano sound like an orchestra, or the deli cacy that produced strains fine and clear like horns of fairyland.

When he had finished, ask Mrs. Gerald how the singing had

"I observed that you listened," he remarked, being within Dr. Porson's

hearing.

Mrs. Gerald had been sitting for the last half-hour beside Mrs. Ferrier, and the time had been penitential, as all her intercourse with Annette's mother was. It was hard for a fond mother and a sensitive lady to listen to such ndelicate complaints and insinuations as Mrs. Ferrier was constantly addressing to her when they were together without uttering any sharp To be reminded that Lawrence was making a very advantageous marriage without retorting that she would be far more happy to see him the husband of Honora broke, required an effort; and to restrain the quick flash, or the angry tears in her fiery Celtic heart when she heard him undervalued, was ilmost more than she could do. But she had conquered herself for God's RECOGNISED STANDARD BRANDS sake and for her son's sake, perhaps a little for pride's sake, had given the soft answer when she could, and re mained silent when speech seemed too

great an effort. That coarse insolence of mere noney to refined poverty, and the mistaking equality before the law for personal equality, are at any time sufficiently offensive; how much more so when the victim is in some measure

in the tormentor's power. Mrs. Gerald's face showed how severe the trial had been. Her blue eyes had the unsteady lustre of a dew that dared not gather into tears, a painful smile trembled on her lips, and her cheeks were scarlet. Had she been at liberty, this lady could perfectly well have known how to ignore or reprove impertinence without ruffling her smooth brow or losing her tranquil manner; but she was not free, and the restraint was agitating. This rude woman's rudest insinuation was but truth, and she must bear it. mother-like, she never thought of re proaching her son for what she suf

"I never heard music I liked so well," she said to Mr. Schoninger's question. "We are under obligation to you for giving us what we can understand. The composition you have just played delighted me, too. though it is probable that I do not a all appreciate its beauties. It made me think of fairies dancing in a ring."

"It was a dance-tune," Mr. Schon-inger said, pleased that she had perceived the thought; for it required a marked: 'Verily, we have heard fine and sympathetic ear to discern the step in that capricious movement of

hopin's. The fact that he was a Jew had pre vented her looking on this man with any interest, or feeling it possible that any friendship could exist between them; but the thought passed her mind, as he spoke, that Mr. Schoninger might be a very amiable person if he chose. There was a delicate and reserved sweetness in that faint smile

follows:

I have been using DR. NEY'S ANTIBILIOUS PILLS for several years past and I am quite satisfied with their use.

I cannot do otherwise than praise the composition of tiese pills which you have made known to me. Containing no mercury, they can be taken without danger in many causes where mercurial pills would be quite dangerous.

Not only do I make considerable use of these pills in my practice, but I have used them many times for myself with the mest gratifying vestits.

It is therefore a pleasure for me to recommend DL. Nav's ANTIBILIOUS PILLS to those who require a MILD, EFFECTIVE AND HARMLESS purgative. man who had the good fortune to pleas Meantime, Lawrence had been hav ving a little dispute with Annette What's this about the wine?" he hispered to her. "John says there

pression she had seen on Honora's face

when she was conversing with a gentle

whispered to her. "isn't any to be had." He looked astonished, and with reason, for the fault of the Ferrier entertainments had always been their

profusion. "I meant to have told you that I had concluded not to have wine," she said. "Two gentlemen present are intemperate men, who make their families

very unhappy, and when they begin to drink they do not know where to stop. The last time Mr. Lane was nere he became really quite unsteady before he went away."
"But the others!" Lawrence ex claimed. "What will they think?"

"They may understand just why it is," she replied; "and they may not think anything about it. I should not imagine that they need occupy their minds very long with the subject."

"Why, you must know, Annette, that some of them come here for noth ing but the supper, and chiefly the wine," the young man urged unguard-

She drew up slightly. "So I have heard, Lawrence; and I wish to discourage such visitors' coming. People who are in the devouring mood should not go visiting; they are disagreeable I have never seen in company that liveliness which comes after supper without a feeling of disgust. It may not go beyond proper bounds, but still it is a greater or less degree of intoxicould think of for their refreshment off on soundless feet and cheering, but nothing to make reached the ground.

them tipsy. I gave you a good reason at first, Lawrence, and I have a better. My father died of liquor, and my brother is becoming a slave to it.

"Well," the young man sighed resignedly, "you mean well; but I can't help thinking you a little quix-"The Ferriers are giving us eau

sucree instead of wine to-night,' sneered one of the company to Mr. Schoninger, a while after. They show good taste in doing

so," he replied coldly. "There are always bar-rooms and drinkingsaloons enough for those who are ad-I never wish to take dicted to drink. wine from the hand of a lady, nor to drink in her presence.

The night was brilliantly full-moon lighted, and so warm that they had lit as little gas as possible. A soft glow from the upper floor, and the bright doors of the drawing-room, made the hall chandelier useless. Miss Ferrier's new organ there was flooded with a silvery radiance that poured through a window. Mr. Schoninger came out and seated himself before it.

"Shall I play a fugue of Bach's?" he asked of Miss Pembroke, who was standing in the open door leading to

the garden. She took a step toward him, into the shadow between moonlight of window and door, and the light seemed to fol-low her, lingering in her fair face and Even the waxen jas mine blossoms in her hair appeared to be luminous.

"Yes," she said, "if you are to play only once more; but, if more than once, let that be last. I never lose the sound and motion of one of Bach's fugues till I have slept; and I like to keep the murmur it leaves, as if my ears were

She went back to stand in the door but, after a few minutes, stepped softly and slowly further away, and passed by the drawing-room doors, through which she saw Annette talking with animation and many gestures, while her two critics listened and nodded occasional acquiescence, and Lawrence withdrawn to a window-seat with Mis Carthusen, and Mrs. Ferrier the centre of a group of young people, wh listened to her with ill-cor of amusement. At length she found the place she wanted, an arm-chair under the front portico, and, seated there, gathered up that strong, wilful rush of harmony as a whole. It did not seem to have ceased when Mr. Schoninger joined her. She was so full of the echoes of his music that for moment she looked at him standing beside her as if it had been his wraith

He pointed silently and smiling to the corner of the veranda visible from where they sat. It was on the shady side of the house, and still further screened by vines, and the half-drawn curtains of the window and looking into it allowed but a single beam of gaslight to escape. In that nock were gathered half a dozen children, peeping into the drawing-room. were as silent as the shadows in which they lurked, and their bare feet had given no notice of their coming. Their bodies were almost invisible, but their eager little faces shone in the red light and now and then a small hand was

lifted into sight. "It reminds me," he said, "of a passage in the Koran, where Mahomet declares that it had been revealed to him that a company of genii had listened while he was reading a chapter, and that one of them had re-That effective picture might be made of it: he prophet reading at night by the ight of an antique lamp that shone purely on his solemn face and beard, and his green robe, with, perhaps, the pet cat curled round on the sleeve The casement should be open wide and crowded with a multitude of yearning, exquisite faces, the lips parted with the intensity of their listening As I came along the hall just now, saw one of those children through the window, and in that light it looked

"I fancy they are some of my childrent" Miss Pembroke said, and rose.
"Let us see. They ought not to be out so late, nor to intrude

"Oh! spare the poor little wretches,' Mr. Schoninger said laughingly as she took his arm. "We find this commonplace enough, but to them it is wonderful. I think we might be tempted to trespass a little if we could get a peep into veritable fairyland.
This is to them fairyland."

"That anything is a strong tempta tion is no excuse for yielding," the lady said in a playful tone that took away any appearance of reproof from her words. "We do not go into battle in order to surrender without a struggle, nor to surrender at all, but become heroes. I must teach my little ones to have heroic thoughts.

The children, engrossed in the bright scene within, did not perceive any approach from without till all retreat was cut off for them, and they turned, with startled faces, to find themselves confronted by a tall gentle man, on whose arm leaned a lady whom they looked up to with a tender but reverent love.

These children were of a class

accustomed to a word and a blow, and their instinctive motion was to shrink back into a corner, and hide their faces.

"I am sorry to see you here, my dears," she said. "Plea now, like good children." "Please go home

That was her way of reproving. She stood aside, and the little vagabonds shied out past her, each one try-I have provided everything I ing to hide his face, and scampering off on soundless feet as soon as he had

ninger asked, as they went round through the garden.

They came out into the moonlight, and approached the rear of the house, where a number of the company were gathered, standing among the flowers.

They were in danger of growing up in the street, and I had nothing else to do—that is nothing that seemed so he rose immediately with an air of de-plain a duty. So I took the largest cision, and walked forward to the first room in an old house of mine just verg-seat. The door of the car was open ing on the region where these children there as they rushed on through live, and have them come there every

day."
"You must find teaching laborious,

the gentleman said. "Oh! no. I am strong and and enveloped the engine with a healthy, and I do not fatigue myself bright atmosphere impenetrable to the nor them. The whole is free to them, of course, and I am responsible to no one, therefore can instruct or amuse them in my own way. As far as possible, I wish to supply the incompetency of their mothers. ones a happy hour, during which they

behave properly, and teach them one thing, I am satisfied. One of the branches I try to instruct them in its neatness. No soiled face is allowed to object of terror. Painful and anxious speak to me, nor soiled hands to touch thoughts, which he had resolutely put I tell them stories. When the Christian Brothers and the Sisters of Notre was thrown in strong relief. Dame come, my occupation will of imagined it an impending doom, course be gone.

'I wish I might some time be allowed to visit this school of yours,"
Mr. Schoninger said hesitatingly. "I

could give them a singing-lesson, and tell them a story. Little Rose Tracy likes my stories. Miss Pembroke was thoughtful

moment, then consented. She had witnessed with approval Mr. Schoninger's treatment of Miss Carthusen that evening, and respected him for "The day after to-morrow, in the afternoon, would be a good time,' "It is to be a sort of holiday. said. on account of the firemen's procession. procession passes the school-room and I have promised the children that

They went in to take leave, for the

get the shawl you left here at the last tain a composed exterior. Did this rehearsal? It was thrown on a man suspect his trouble, and search garden-seat, and forgotten.

countenance changed slightly as he The eyelids drooped, and his the outer darkness. whole air expressed reserve.
"The next morning!" she repeated

o herself, but said nothing. Lawrence went off with Miss Carthusen; and as Mrs. Gerald and Honora went out at the same time with Mr.

Schoninger, he asked permission to accompany them.
"How lovely the night is!" Mrs

Gerald murmured, as they walked quietly along under the trees of the ivenue, and saw all the beautiful city bathed in moonlight, and ringed about with mountains like a wall. can scarcely have a greater physical beauty then earth has sometimes."
"I do not think," the gentleman

said, "that heaven will be so much more beautiful than earth, but our eves will be open to see the beauties

He spoke very quietly, with an air of weariness or depression; and, when they reached home, bowed his goodnight without speaking.

The two ladies stood a moment in the door, looking out over the town. rods from the track, was a long, nar amused me; and I fancied that an "If that man were not a Jew, I should row pond, with a few acres of smooth find him agreeable." Mrs Gerald said. Green beyond it, and a white cottage "As it is, it seems odd that we should see so much of him."

'I am inclined to believe," Honora said slowly, "that it is not right for us to refuse a friendly intercourse with suitable associates on account of any difference of religion, unless they intrude on us a belief or disbelief which we hold to be sacrilegious."

'Could you love a Jew?" Mrs. Gerald asked, rather abruptly. Honora considered the matter a little while. "Our Lord loved them, even those who crucified Him. I could love

them. Besides, I do not believe that the Jews of to day would practise vioence any more than Christians would. We are friendly with Unitarians, yet hey are not very different from some Jews. I think we should love every body but the eternally lost. I could more easily become attached to an upright and conscientious Jew, than to Catholic who did not practise his reigion.'

Mr. Schoninger, as soon as he had left the ladics, mended his pace, and strode off rapidly down the hill. In a few minutes he had reached a lighted railroad station, where people were going to and fro. "Just in time!" he muttered, and

ran to catch a train that was beginning to slip over the track. Grasping the hand-rail, he drew himself on to the step of the last car, then walked through the other cars, and, finally, took his seat in that next the engine. Once a week he gave lessons in a town fifteen miles from Crichton, and he usually found it more agreeable to take the night train down than to go in the

In selecting this car he had hoped to be alone; but he had hardly taken his seat when he heard a step following him, and another man appeared and went into the seat in front of him - an insignificant - looking person, with a mean face. He turned about, put his feet on the seat, stretched his arm along the back, and, assuming an insinuating smile, bade Mr. Schoninger good evening. He had, apparently, settled himself for a long cen-Mr. Schoninger's habits were those

"So you have a school?" Mr. Scho- of a scrupulous gentleman, and he had, even among gentlemen, the charming distinction of always keeping his fee on the floor. were, therefore, in more than one way offensive, and his salutation received

no more encouraging reply than a "Yes, I have fifty, or more, of these stare, and a scarcely perceptible in-little ones, and I find it interesting. clination of the head. Mr. Schoninger seemed, indeed, t regret even this slight concession, for

seat. The door of the car was open darkness, and, looking forward, it was like beholding the half-veiled entrance of a cavern of fire. A cloud of illuminated smoke and steam swept about sight, and through this loomed the gigantic shadow of a man. This shadow sometimes disappeared for a This moment only to appear again, and seemed to make threatening gestures, and to catch and press down into the flames some unseen adversary. Schoninger's fancy was wide awake though his eyes were half asleep, and this strange object became to him an

me. Then they sing and read, and away, left yet a dim and mysterious learn prayers and a little doctrine, and background, on which this grotesque figure, gigantic and wrapped in fire, which might at any moment fall upon

> Finding these fancies intolerable at length, he shook himself wide awake, rose, and walked unsteadily up and down the car. In doing 'so, he ceived that his fellow-passenger had retreated to the last seat, and was, apparently sleeping, his cap drawn low over his forehead. But Mr. Schoninger's glance detected a slight change in the position of the head as he commenced his promenade, and he could not divest himself of the belief that, from under the low hat brim, a

glance as sharp as his own was follow ing his every movement. In an ordinary and healthy mood of mind he would have cared little for such espionage; but he was not in such a mood. Circumstances had of company was breaking up.
"Oh! by the way, Mr. Schoninger,"
Annette said, recollecting, "did you all his power of self-control to mainman suspect his trouble, and search for, or, perhaps, divine, or, possibly "Yes; I stepped in early the next know the cause of it? He would morning, and took it," he said. His gladly have caught the fellow in his

arms, and thrown him headlong into He returned to his place, and, leaning close to the window, looked out into the night. If he had hoped to quiet himself by the sight of a familiar nature, he was disappointed, for the scene had a weird, though occasionally beautiful aspect, very unlike reality ness which follows a bright moonlight or precedes the dawn of day, when the stars seem to be confounded by the near yet invisible radiance of their conqueror, and dare not shine with their own full lustre. Only this lococomotive, dashing through the hear of the night, rendered visible a flying Groves of trees twirled round, surprised in some mystic dance streams flashed out in all their wind ings, red and serpent-like, and hid themselves as suddenly; wide plains swam past, all a blur, with hills and mountains stumbling against the horizon. Only one spot had even hint of familiarity. Framed round by a great semi-circle of woods, not many close to its farthest shore. This little scene was as perfectly secluded, parently, as if it had been in the mids of a continent otherwise uninhabited.
No road nor neighboring house was visible from the railroad. ers in that cottage seemed to be soli tary and remote, knowing nothing of the wide, busy world save what they saw from their vine draped windows when the long, noisy train, crowded with strangers, hurried past them never stopping. What web that clat-

lotos-eating. For the lotos was not wanting.
Mr. Schoninger recollected his first glimpse of that place as he had whirled past one summer morning, and swiftly now he caugh: the scene between hi eyelids, and closed them on it, and dreamed over it. He saw the varied green of the forest, and the velve green of the banks, and the blue and prooding sky. Like a sylvan nymph In a the cottage stood in its draping vines, and tried to catch glimpses of itself in the glassy waters at its feet, half smoothered in drifting fragant snow of water lilies

What sort of being should come forth

tering shuttle wove they might won

der, but could not know, could scarcely

care as the dreamed their lives away

from that dwelling of peace? Schoninger asked himself. Who should stretch out hands to him, and draw him out of his troubled life. approaching now a climax he shrank from? His heart rose and beat quickly. The door under the vines wung slowly back, and a woman floated out over the green, as silent and as gracious as a cloud over the blue above. The drapery fluttered reached the first shining ripple of the pond, and then she paused-a presence so warm and living that it quickened his breathing. She stretched her strong white arms out toward him over the lilies she would not cross, and the face was Honora Pembroke's. large, calm look, the earnest glov that saved from coldness, the full humanity steeped through and shone through by spiritual loveliness—they

He started, and opened his eyes Their pace was slackening, the great black figure in its fiery atmostphere was in some spasm of motion, and walls of brick and stone were shutting the

The cars stopped at the foot of an immense flight of stairs that stretched upward indefinitely, a dingy Jacob's ladder without the angels. Mr. Schoninger slowly ascended them, heavy-hearted again, and therefore heavy-footed; and, not far behind, a man with a skulking step and mean face followed after. There was nothing very mysterious in this walk. It led through a deserted business street, by the shortest route, to a respectable hotel. Mr. Schoninger called for a room, and went to it immediately; the little man lingered in the office, and hung about the desk.

"That gentleman comes down here pretty often in the night, doesn't he?" he asked of the clerk. The man nodded, without looking

up.
"Does he always record his name when he comes?" pursued the ques-

tioner.

"Can't say," was the short answer, still without looking up. "Comes down every Wednesday night, I suppose?" remarked the

stranger. The clerk suddenly thrust his face past the corner of the desk behind which his catechiser stood. here, sir, what name shall I put down

The man drew back a little, and turned away. "I'm not sure of booking myself here," he replied.

The clerk came down promptly from his perch. "Then it's time to lock up, he said.

and pulled down the curtains, with a snap that threatened to break their fastenings, he put his hands in his pockets, and made a short and emphatic address to an imaginary audi

tion for spies," he said; "and I would rather have a thief in my house than a sneak. You sometimes hear of a criminal who repents; but nobody peeping, tattling sort reforming.

There being no other person present, no one contradicted him, a circumtance which seemed to increase the strength of his convictions. He paced the room two or three times, then returned to his first stand, removing his hands from his pockets to class them behind his back, as being a more

Mr. Schoninger looked forward with

"I never saw a more appreciative

delight.

have had but little instruction.

The highest praise has been won by Hood's Pills for their easy, yet efficient action. Sold by all druggists. Price 25 cents.

MCAUSLAND K BENNET FURNISHING COMPANY LONDON, ON TARIO. Manufacturers of CHURCH, SCHOOL AND HALL FURNITURE. Write for Illustrated

BERRET FURRISRIES CO'Y,

London, Ont., Can

WHY LAUD MARTIN LUTHER. they quarrelled among themselves, mentioned. Of the Cardinals, Bishops and established, each of them, a disample to the cardinals, bishops and established, each of them, a disample to the cardinals, bishops and established, each of them, a disample to the cardinals, bishops and established, each of them, a disample to the cardinals, bishops and established, each of them, a disample to the cardinals, bishops and established, each of them, a disample to the cardinals, bishops and established, each of them, a disample to the cardinals, bishops and established, each of them, a disample to the cardinals, bishops and established, each of them, a disample to the cardinals, bishops and established. Rather Brand Him With Shame and Ignominy.

Chicago New World. The secular papers for some days past have been indulging in profuse laudations of Martin Luther. The Post and Herald of this city have specially signalized themselves by their silly bombast. The grandest amen of history, says the Post, was the amen which Luther tacked on to his denunciation of Rome and his refusal to recant his errors at the refusal to recant his errors at the Diet of Worms. Luther, in the opinion of the Post, was of course right and Rome wrong; therefore praise and honor to Luther forever. Facts and honor to Luther forever. and truth, however, declare that Rome and truth, however, declare that flome was right and Luther wrong; therefore, be Luther branded with shame and ignominy. He rebelled against legitimate authority for no reason but to set up an opposing authority of his wn. That rebellion, begotten by ride and nutured by lust and avarice, he pushed on to what the world may call success, but it was the success of evil and error. In his apparent triumph he was still the unreasoning

like that of Satan when he seduced man to misery and sin. WHY LAND LUTHER?

and ruinous rebel. His triumph was

He achieved nothing great. His work was a work of destruction, and greatness displays itself in building, rather than tearing down. The most ignorant of men could level to the earth the basilica of St. Peter, but they could never build such a temple. In apostate monk is the great Columbus, whose grand discovery the nations are now celebrating. He opened a new world to mankind, and the purpose prompting him to it was to spread the light of truth. Luther led an infamous revolt against the truth, and his inspiring motive was to aggrandize him self, to feed his pride and satisfy his lusts. Luther is credited with being the moving spirit of the great revolution of the sixteenth century. He headed the revolt and was the occasion of it, but was by no means the author of it. Were he the cause of that fearful upheaval, which resulted in sweeping whole nations from the fold of the Church, he might indeed be great, though not in an enviable sense; but even that greatness is not his, for the forces which brought the sad catastrophe about were in operation long before he came upon the scene.
on THIS POINT DR. BROWNSON SAYS:

"Luther found he did not create or introduce Protestantism. The so-called Reformation was not so much a falling away from the Church of those who were really Catholics, as the coming forth from her communion of those who had previously been in it without being of it." The condition of Europe at that time was as a powder magazine into which Luther merely cast a spark. To do that required no peculiar elevation of character or force of genius.

It is said that the moment was one of reform, and that it was declared against the abuses in the Church. Nothing is more false. That there were abuses in the Church at the time no one will deny, but to what course may these abuses be traced? Not to resisted this usurpation of their authority, but with little avail. As a consequence the efforts of the Church at reform were to a large extent futile. The power to correct abuses had been taken from her and was being used to corrupt her. Now the Reformation tended to perpetuate and strengthen this tyranny of princes. Is was in princes, "slay, front and rear." league with the temporal rulers and LUTHER WAS A BLASPHEME found its support in them, and, instead of being a reaction against ecclesiastical corruption, it was THE FINAL TRIUMPH OF THE INIQUIT-

OUS INFLUENCES out of which the corruption sprang. Far from a Reformation, it was an outbreak against right and justice, and was the culmination of a religious re-bellion which had been brewing in Europe for centuries. Let not Luther be credited, then, with any purpose of reform. His course was in the interest of vice, rather than against it. Rapine and sensuality were the natural outgrowth of the new teaching. In the city of Wittenberg, the cradle of the Reformation, this pernicious result was nowhere more visible. Luther complained in one of his sermons of the enormous increase of crime in that city. A similar state of things prevailed wherever the Reformation extended. The announcement of the new teaching was a signal to let the passions

What did Luther teach? One thing what did Little teach.

What did Little teach.

It was the doctrine of private judgment. For that he had been much glorified. It was an advance, say his admirers, to intellectual freedom. Rome enslaved the human mind; Luther set it free! In the first place, this theory of private judgment did not originate with Luther nor the Reformers of the sixteenth century. It is as old as Christianity. It is found in the bosom of all sects, and is the germ of all errors.

PROTESTANTISM IS ITS OFFSPRING. Luther and his followers used it as a weapon against Rome; but while they preached it and applied it in their own case as a God-given right; they very inconsistently refused the use of it to others. The sixteenth century reformers were arrogant and tyrannical in their teaching and mould bear reformers were arrogant and tyrannical in their teaching, and would brook as opposition. As a consequence as in the case of the Jews already may be relied on as an effectual remedy colds, asthma, bronchitis and similar trouble price 25 and 50c, at druggists.

Minard's Liniment cares Distemper,

tinet and warring sect.

Yet even did they originate the principle of private judgment and permit to all men the privilege of its use, little glory would redound to them on that account; for the liberty of private judgment in matters of religion is the liberty of perdition. As Balmes says, "If you deprive the human mind of the support of authority of some kind or other, on what can it depend? Abandoned to its own delirious dreams, it is forced again into the gloomy paths which led the philosophers of the ancient schools to chaos."

Luther taught, moreover, that the human mind was depraved and corrupt. In the fall of man it lost its and his bosom friend

MELANCHTHON GRAVELY CALLED IN QUESTION THE UTILITY OF THE SCHOOLS.

In all this we find little encourage ment to intellectual development, and little ground for ascribing to Luther the credit of giving an impetus to learning. "There are, no doubt," says Brownson, "large numbers included under the general name of Protestants, who imagine that the reformation was a great movement in behalf of intelligence against ignorance, of reason against authority, of mental freedom against bondage, of rational religion against supersti-tion and bigotry; but whoever has studied the history of that movement this respect how different from the knows that it was no such thing—the furthest from it. It was a retrograde movement and designed in its very essence to arrest the intellectual and

theological progress of the race.

Again, Luther taught that man, as he was born corrupt, was born without freedom. "Speak not to me of free will. I am an honest Lutheran, and will persist in holding that man is des-titute of free will." Thus spoke Luther, the so called liberator of the human mind, the morning star of enlightenment! The lamentable consequences of this doctrine he also fully accepted. Deprive man of freedom and you take from him all accountabilitp for his acts. This Luther assented to. "As many as believe in Christ, he says, "be they as numerous and "As many as believe in Christ. wicked as may be, will be neither responsible for their works nor condemned on account of them." "Provided one have faith," he says again, "adultery is no sin.

BEHOLD THE GREAT REFORMER! "Sin as much as you may," he wrote once to Melanchthon, "but have faith and you shall be saved." Behold the apostle of virtue and truth! He deciared himself inspired by God, the mouthpiece of the Holy Ghost, called by heaven to reform the world and correct its errors, and behold the damnable doctrine which he preached. Perish the memory of a man who would corrupt the world with such teaching.

Luther's character will scarcely bear investigation. It was a revolting mixture of pride, cruelty and sensuality. He believed in no restraint and prac-ticed none. Whatever his heart desired or his impulses prompted, that he may these abuses be traced? Not to did; and as a consequence he sank to Papal misgovernment or to lack of the lowest strata of corruption at a manly efforts on the part of the Pontiffs time when corruption was deep and manly efforts on the part of the Pontiffs time when corruption was deep and to maintain discipline, but to the encroachments of the secular power upon the spiritual. Through the tyranny of princes unworthy men were thrust and temporal rulers that they rose in info ecclesiastical positions, with results most lamentable. The Popes stoutly in many parts of most lamentable. The Popes stoutly in many parts of maintain discipline, but to the encroachments of the secular power upon the spiritual account, are not likely to be productive of any good. Better let Luther they are dead and could make no sign. The heart would look for more than and temporal rulers that they rose in info ecclesiastical positions, with results of wittenberg, on this decount, are not likely to be productive of any good. Better let Luther they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for more than they are dead and could make no sign. The heart would look for the Peasants' War. Impartial historians fix the responsibility of this war upon Luther. In the course of the insurrection, however, when appeal was made to him for support, he cunningly shifted the responsibility upon the clergy, and ordered the peasants to be slaughtered. "Strike," he said to the

LUTHER WAS A BLASPHEMER.
His waitings abound with blasphemous allusions to Almighty God. "I reallusions to Almighty God. "I re-semble Christ," he wrote, "who was crucified because he claimed to be King of the Jews, He fancied himself no only an instrument in God's hand, but prompted by no doubt of the soundness only an instrument in God's hand, but a prophet. "I read in the future," he says, "the Lord shows me a portion of it." "The adultery of David was as much the work of God as the calling of Paul." "I owe more to my little Catherine (his wife) and Phillip than to God. God has made many mistakes. I would have given him good advice had I assisted at the creation." Again: "I, Martin Lurther, have shed the blood of the rebellious peasants, for I commanded them to be killed. Their blood is indeed upon my head, but I put it upon the Lord God, by whose command I spoke."

All this, and other silly profanity, brands the so-called reformer as an emissary of Satan, instead of an apostle of God. Luther was intolerant. A certain Protestant author distinguishes two Luthers: one the broad, fearless champion of individual liberty of thought while assailing Rome; the other a narrow, arrogant, tyrannical dogmatist who would suffer no opposition. He strongly denounced the Jews, and ordered that they be killed rather than suffer them to practise their relig-ion. He had Carlostadt banished because he disagreed with him on the doctrine of the Real Presence.

It may here be remarked that the real presence of Christ in the Eucharist was a point for which Luther strongly contended. How little the Protestant creed of to-day resembles the creed of its founder! As Luther rejected Rome, so his followers have in turn rejected him, until Protestantism turn rejected him, until Protestantism as a religion has dwindled down to a

not wash our hands in their blood?" He was a traitor to Christendom. When the Turks were threatening Europe, he declared it a crime to take up arms against them. Luther was a robber. In order to win the secular princes to his doctrines he offered them the lands of the clergy and the

spoils of the monasteries. "In a short while," he said to them, "you shall see that tons of gold are concealed in the monasteries." The sacred vestall of sels of the sanctuary made more converts than the eloquence of the reform-Luther's only complaint was ers. that the princes got too much of the booty, and the preachers too little. He was moreover a hypocrite. To the Pope he often professed loyalty, and vigor and strength. On this account he ridiculed reason as a stupid ass. at the same time would hurl denuncia He proscribed the sciences as useless and damnable, philosophy as devilish, friends. Luther was a slanderer. He circulated a grave, though unfounded charge against Tetzel, which had much to do with the Dominican's death. And here let it be declared that there are no grounds whatever for this other serious accusation against Tetzel, viz., that he preached the forgiveness of sins through Indulgences without contrition and sacra mental confession. His written in-structions about Indulgences are a sufficient reputation of this charge. LUTHER WAS STEEPED IN SENSUALITY

AND DEBAUCHERY.

He was called by the Sacramentarians the "Beer Pope." "The Elector's wine is excellent and we do not spare it," he wrote to Spalatinus. Around the table in the Black Eagle tavern in Wittenberg, he nightly quaffed his lager. As a remedy against tempta-tions of the devil he advised a friend to "drink copious draughts in honor of Jesus Christ." In a letter dated July 2, 1540, he wrote, "I am feeding like a Bohemian and swilling like a German, thanks be to God." The veil German, thanks be to God." which covers his more criminal debaucheries it were better not to lift. A full narrative of his life in this respect would offend decency. He sanc-tioned the bigamy of Philip of Hesse. The defection of the Landgrave had more terrors for Luther than the approval of an adulterous union; and accordingly in conjuction with Melanchthon, he authorized Philip to take a tion, he authorized second wife, "in order," as they expressed it, "to provide for the welfare of his body and soul, and bring

greater glory to God."

Such was Luther. In point of intellect, he was strong and vigorous, though not so richly endowed as to be celebrated on that account beyond the age in which he lived. Had he not attained an unhappy notoriety, there is little reason for believing that he would be much known to-day. HIS FOOLISH RAVINGS ABOUT THE

DEVIL are sufficient to convict a dozen men of insanity. In many instances his conduct bordered closely upon mad-He was arrogant and insolent. He will stand out through all time a prominent figure in history, but prominent more for the accidental circumstances into which he was thrown than for any remarkable personal attainments; more for the evil than the good he wrought; more for his vices and infamies than for his virtues His name is linked to dishonor. The festivities of Wittenberg, on to stir up a disgusting pool.

Is It Not So?

It is a remarkable fact that, while thousands annually return to the Cathlic Church because they become convinced she is the real spouse of Christ
—the one true Church which all must hear or be condemned—few, if any, leave her from purely conscientious motives. It is true that many forsake her; but an investigation of the causes which impelled them to such a step will invariably show they were of her doctrines, or the correctness of her claim of being guided by the Holy Ghost. Some leave her because their pride has been wounded, and they have not sufficient humility to submit to her decrees; others because she takes such a decided stand on the marriage tie; and many leave her in order to better their worldly position.

No Wonder.

Why should it be so often repeated that it is the surest, promptest, best remedy, when doctors are surprised at its effects.—Lawrence, Kans., U. S. A., "George Patterson fell from a second story window striking a fence. I found him using St. Jacobs Oil. He used it freely all over his hurts, and I saw him next morning at work. All the blue spots finally disappeared, leaving neither pain, scar nor swelling. C. K. NEUMANN, M. D. No Wonder.

Gives Good Appetite.

M. D.

Gives Good Appetite.

GENTLEMEN, — I think your valuable medicine cannot be equalled, because of the benefit I derived from it. After suffering from headache and loss of appetite for nearly three years I tried B, B. B. with great success. It gave me relief at once, and I now enjoy good heath.

MRS. MATTHEW SPROUL,

Dungannon, Ont.

There are cases of consumption so far advanced that Bickle's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal.

For Young or Old. For Young or Old.

Children and adults are equally benefited by the use of Dr. Wood's Norway Pine Syrup, the new and successful cough remedy. It stops coughs in one night, and may be relied on as an effectual remedy for colds, asthma, bronchitis and similar troubles. Price 25 and 50c. at druggists.

SORROW FOR THE DEAD.

A Consoling Doctrine Charmingly Por-

There is just one thing on earth that is absolutely universal, and that one thing is death. There is one sorrow that finds a home, at some time or other, in every human bosom, and that one sorrow is sorrow for the dead. Yes, "it has been appointed unto all men once to die," and neither human prudence nor human power can stay the execution of that decree. Our path through life may be a pleasant one; it may be strewn with every flower which a fallen world has ever yet preserved, but at some place upon that road a grave is dug by the decree of God, and that grave shall one day claim us.

Who of us, looking round, can fail to perceive the awful universality of death? The throne is not hedged around so securely but that death at the appointed time breaks through and leaves it vacant. Riches cannot bribe, poverty is not too lowly to claim its notice, and so it comes that all men die. But by some strange perversity, the very commonness of death makes its awful significance less heeded. It is only when it touches us closely; it is only when it lays its hand on lives that had been closely bound up with our own; it is only when the near and dear have been its victims; it is only then we feel the awful reality of death, and then the common sorrow comes to us and make our homes desolate.

But when those we love have come to die; when the parting has taken place that gives to death a bitterness which else it would not have; when we long in vain for the well-remembered greeting of the now cold hand, and the music of a voice that has gone silent, can we bring to ourselves to be lieve that all is over between our dead and us. Can we bury our dead out of our sight; stand sorrow-stricken; be-side the lifeless form; wait till the last sod has been heaped upon the grave shed one, the saddest, tear of final part ing; and then go back to mix again with the busy world, and believe that we have no more to do with the departed?

Oh! surely not. There is something in our hearts that protests against such a conclusion. It would be doing vio-lence to the very nature that God has given us to believe that human friendship and human love reach only to the grave and cannot pass beyond its shadow : that they are flowers so frail that death's cold touch can wither them forever; to believe that even the mysterious power of death can break the bond that, in the first and greatest of the commandments, binds by the way. the love of our fellow creatures with the love of God Himself. Our very in stincts-and after all these are but dim foreshadowings of mighty truths-our very instincts compel us to look beyond the grave, to see through all its shadows the traces of another world, and to brighten by the hope of a future meeting the gloom which the death of those we loved had flung upon our hearts. Nor could we feel even this to be enough. It would be but poor consolation, after all, to live through the weary years upon a hope, and to feel that all the while, until the future actually came, our connection with our departed brethren had absolutely ceased; to feel that, though love and friendship might bloom again in a brighter land, yet, that for the present world in which it still remains, and that mysterious world beyond the grave, whither the dead have gone, and to which the living are hourly

speeding. It seeks to be assured that love and friendship can reach beyond the grave and do good service ; that kindly offices of charity need not cease because one soul still remains in the flesh and the other has departed to the unseen land. And lo! faith has made these wishes and these hopes a living reality. loftiest intellect could only conjecture, the fondest heart could only wish, that these things were so, but the Church of God, drawing forth from the treasury of faith, the sublime dogma of the Communion of Saints, has revealed these wonders to the simplest intellects.

She tells us that there are two worlds —the world of matter and of sense and the world of spirits. The world around us which we see and feel and hear, and the world to come, which can be reached only by the gate of death. She tells us, too, that as in this, our world, there are different states, so there are different states in that other world as well. She tells us that the state of any individual in the world to come depends precisely on the condition of this soul when death has summoned him before the judgment seat of God. If the soul, at death, be in a state of mortal sin, it is lost forever. Of such as these we need not speak. They have fought and lost, and their loss is irreparable and eternal. They have passed forever from the Communion of Saints. For them forever are the passed for the communion of the saints. them, forevermore, no prayer may go before the throne of God.

But to those who die in the state of grace salvation is secure. Their fight has ended in victory, and for them is an immortal crown. But knowing, as we know, that into the unveiled presence of God nothing that is defiled can enter, knowing that such is the Infinite Holiness of God, that the slightest stain excludes us from the enjoyment of the beatific vision, and knowing, moreover, that few hope to pass with out defilement from a world where the Holy Ghost has declared that even the "just man falls seven times," we are naturally led to ask, What is the lot Loudon, Ontario.

| Control MED. Co., Chicago, 111. |
| Bave Removed to their New Premises | 376 Richmond Street, |
| Agent, W. E. Saunders & Co., Druggist, |
| Control MED. Co., Chicago, 111. |
| Bave Removed to their New Premises | 376 Richmond Street, |
| Control MED. Co., Chicago, 111. |
| Control MED. Co.

of such as these in the world of spir-

Again, we know that though mortal sin may be remitted, as to its guilt and as to the eternal punishment it deserved, yet there remains a temporal penalty, and we can easily perceive a man passing from this life before com plete penance has blotted out the debt Here, then are two classes. What shall be the lot of those when death has claimed them; shall they go into the glorious presence of their God Surely not. They are not yet purified Shall they, then, go into everlasting fire? No; God is faithful to His word, and only to deadly sin has He attached the awful punishment of hell. Where, then, shall their lot be cast?

The Church, borne out by reason answer at once. They shall go into a place of temporary punishment, where they may have their vital sins wiped out, and may pay the debt which they owe to the Infinite Justice of God. Such, briefly, is the doctrine of Pur-

gatory; a doctrine full of teaching upon God's justice and God's mercy; a doctrine so consoling in itself and so much in accordance with what the nature of the case might have been expected to demand, that when those who deny it, refuse to acknowledge the authority of the inspired word that declares that "it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins," I can only wonder at their blindness— not judging individuals amongst them but leaving them to their conscience and their God.

What is the Use?

Pay no attention to slanderers and gossip-mongers. Keep straight on your course and let their backbiting die the death of neglect. What is the use of lying awake at night brooding over the remark of some false friend that runs through your brain like lightning?

What is the use of getting into a worry and fret over gossip that has been set afloat to your disadvantage by some meddlesome busybody who has more time than character?

These things cannot possibly injure rou, unless, indeed, you take notice of them, and in combating them give them standing and character.

If what is said about you is true, se you self right; if it is false, let it go for what it will fetch. If a bee stings you, would you go to the hive and de stroy it; would not a thousand come upon you? It is wisdom to say little concerning the injuries you have re ceived. We are generally losers in the end if we stop to refute all the backbiting and gossiping we may hear

A Kindly Man.

Cardinal Goosens must be one of the kindliest and most thoughtful of men. The venerable Primate of Belgium was lately on a tour of confirmation in the Canton of Leau. A poor girl fell sud denly ill at Gaesen, and was sorely afflicted, not because of her sickness but that she could not attend to receive the Sacrament for which she had been prepared. The Cardinal-Archbishop heard of it and went out of his way t the hamlet where the sufferer lay and administered confirmation. The joy of the humble family was extreme, and the enthusiasm of the entire village at this trait of fatherly benevolence on

conversion of the English people to the Catholic faith. Subsequently all went to the Westminster Town Hall to attend the meeting of the Catholic Guild of our Lady of Ransom. The members of the Guild called upon the saint to seek to convert England from her ways of error, to rescue the apostates and to intercede for the forgotten dead.

Schiffman's Asthma Cure

Instantly relieves the most violent attack, facilitates free expectoration and insures rest to those otherwise unable to sleep except in a chair, as a single trial will prove. Send for a free trial package to Dr. R. Schiffmann, St. Paul, Minn., but ask your druggist first.

Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home.

The WILD CHERRY combined with Milburn's Cod Liver Oil Emulsion makes it delicious in taste and perfect in curative power.

power.
MILBURN'S BEEF, IRON AND WINE restores strength and vitality, and makes rich red blood.



A Reverend Recommends It. 4

PARK CITY, Utah, June, 1889. PARN CITY, Utah, June, 1899.

I had been ill for eighteen months with weakness and terrible nervousness when I commenced taking your medicine, Pastor Koenig's Norve Tonic: and I often pray for Pastor Koenig's, as I think I could not have lived without this medicine. The people here have seen the good which I derived from it, and Rev. Father Galligan recommends it so highly that it is now getting very popular. Julia Achtes Syunke. Freepoir, Illa., Oct. 28, 1899. We used 12 bottles of Pastor Koenig's Nerve Tonic for nervousness and found it to have the desired effect in every case. UNIVERSITY NOTHE DAME, IND., MARCH 2, 1851. ADDRESS SHIFTING FORM DEPOYED SHIPTING FORM DEPOYED SHIPTING FORM DEPOYED SHIPTING PASSED SHIPTING FORM DEPOYED SHIPTING PASSED SHIPTING FORM DEPOYED SHIPTING PASSED PASSED PASSED SHIPTING PASSED P

L'AURESITY NOTRE DAME, IND., JARCE N. 1891.

A person suffering from nervous debility be came epileptic. Two bottles of Pastor Koenig's Nerve Tonic effected a cure.

MOTHER M. ASCENSION.

A Valuable Book on Nervous Discusses and a sample bottle to any address. Poor patients also get the medicine free.

This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIC MED. CO., Chicago, III.



Mrs. Anna Sutherland

Kalamazoo, Mich., had swellings in the neck, or Goitre year, causing 40 Years great suffering. When she eaught cold could not walk two blocks without fainting. She took

Hood's Sarsaparilla

And is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good. HOOD'S PILLS Cure all Liver Ills, jaundice, sick headache, biliousness, sour stomach, nausea.

DIEKUNE

reliable, and his more than the the anticipa-tions of those physicians who have used it in their practice. PILEKONE IS A POSITIVE CURE when other treatments fail to relieve. Testimonials furnished. Price 4. For sale by druggists, or by mail on receipt of price W. T. STRONG. Maunfacturing Chemist, 184 Dundas street, London, Ont.

HAVE YOU TRIED THE

"CABLE EXTRA" CIGAR?

DUNNS BAKING POWDER

(MOTHER AND SON.)

Packed in the following Sizes-

> LONGFELLOWS LANSDOWNE REINA VICTORIA PINS

All of exceptionally fine quality.

Of different strength.

To suit all tastes.

Millions Sold Annually.

S. DAVIS & SONS. Montreal

CALL AND SEE OUR New Fall SUITINGS! New Fall OVERCOATINGS! New Fall PANTINGS!

PETHICK & McDONALD, 393 Richmond Street.

MASS WINE. WILSON BROTHERS

LONDON, ONT.,
Have just received a direct importation of
the Choicest and purest Mass Wine,
which will be

SOLD AT REDUCED PRICES. They hold a certificate, attesting its purity, from Rev. Emmanuel Olea, Vicar-tieneral of the Archdlocese of Taragona. The rev. clergy are respectfully invited to send for sample.

ONTARIO STAINED GLASS WORKS.

STAINED GLASS FOR CHURCHES.
PUBLIC AND PBIVATE BUILDINGS
Furnished in the best style and at prices low
enough to bring it within the reach of all. WORKS: 484 RICEMOND STREET; R. LEWIS.

SMITH BROS.

Plumbers, Gas and Steam Fitters.

great stphere d walls g them retched

Jacob's Mr them, erefore hind, a d mean It led business

to a oninger t to it ingered he desk. n't he?" looking

is name he quesanswer, dnesday ked the

his face behind ut down tle, and

otly from lock up," the door s, with a ak their ls in his and em-ry audi-

d I would use than near of a nobody r prying, present, circum-He paced nes, then removing to clasp

ng a more

pursued, self into e cut off." ave sense. nguinary r of mutilabout the ne faces trouse, or clawing, any men or taking elf of his

excellent etired.
ward with
it to Miss
so anxious ve him of they came concert, of n him for d smiling.

ss of this

n a perfect er himself ch enthun him. I played in respectable to be, he se so ready er order of ppreciative

applauded was a well te was that ng during the faint mer wind, was lost. perfect an ll you that ing city in

tte Ferrier, ark. ccompanied r face was s and her black lace rom head to a butterfly nors of the nger; and

diant with uch of my roke said, osed visit. or, and they ion."

D. Asaparilla— nent or sensa-s Sarsaparilla its merit. If lefits a single a good medi-

won by Hood's ficient action. 5 cents.

NOVEMBE

Published Weekly at 484 and 486 Rich street, London, Ontario. Price of subscription—82.00 per annum.

EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey MESSRS. LUKE KING, JOHN NIGH, P. NEVEN and M. C. O'DONNELL are fully athorized to receive subscriptions and transact authorized to receive subscriptions and transact all other business for the CATHOLI RECORD. Rates of Advertising—Ten cents per line each *naertion, agate measurement. Approved and recommended by the Arch-bishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Loudon, Hamilton and Peterboro, and the clergy throughout the Dominion.

Dominion.

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

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

London, Saturday, Nov. 26, 1892.

METHODIST AND SALVATION-IST FAST DAYS.

A zealous upholder of Protestantism is out with a letter in the Toronto Mail, in which he maintains that the Salvation Army is all right for having instituted a practice of self-denial in the way of fasting and abstinence among its adherents for the purpose of raising funds for the propagation of the organization; while the Catholic Church is all wrong for keeping Lent and other fast days and days of abstinence.

The principal from which he draws these conclusions is rather a curious one, and it deserves a few words of comment, not because of its intrinsic value, but because it is the only plausible explanation possible by which certain Protestants can make some people believe that their vagaries are based on the firm foundation of truth, and that their system-if they have a system-is self-consistent.

The explanation given by the cor respondent is that the Catholic Church speaks with authority, and by that authority commands fasting and abstinence, while the Salvation Army's ordinances are not obligatory, and may therefore be disobeyed without sin. He infers that the Catholic Church is therefore a tyranny and usurpation.

We venture to say that the Salvationists who refuse to obey the commands of their Generals and Marshals and Colonels and other officers of highsounding title, would be regarded as very contumacious privates if they made such an excuse for not observing the self-denial which has been ordered from headquarters, and they would be summarily tried by Court Martial for disobedience of orders. They might not be shot, as Courts Matial so often order; for such treatment as this would bring the Court into unpleasant relations with the officers of the law, but they would certainly be drummed out of the Army for contumacy.

We should imagine that the tyranny and usurpation are on the side of those who exercise an authority which was never given by one who had a tright to confer it: but it cannot be denied that the Catholic Church has derived authority by direct succession from the Apostles who received it from Christ. The authority of the Salvationists i entirely self-assumed.

But the Mail's correspondent should know that the Church which Christ porary research.' established had authority to command the observance of works of self-denial. It did actually command such according to Acts xv., 28,29: "For it hath already brought before the Presbytery seemed good to the Holy Ghost and of New York, before which he already to us to lay no further burden upon you than these necessary things, that heresy, but the Presbytery is evidently you abstain from things sacrificed to unwilling to bring him to trial, and so idols and from blood and from things far he has the victory over his oppostrangled, etc."

The Christian theory is therefore altogether a different one from that of the Mail's correspondent.

The reason why the Church should possess such a power is plain to be are commended in Scripture as powerful means of securing the favor of God, and our own salvation. efficient cause for which God will say to the just, "Come ye blessed of my Father possess you the kingdom prethe world." (St. Matt. xxv., 34.)

The Church, instituted by God to properly has authority to prescribe this reason she has instituted the works to be performed on certain days and under certain conditions.

cerning the self-denial prescribed in

ackifowledge no law or works or active justice." (On Christian Liberty.) In support of this doctrine Luther even orrupted the Holy Scripture.

It is perhaps a sign of returning reasonableness when we find good works commended now-a-days by Protestant sects. We remark that not only the Salvationists have done this, ov instituting fasts, but the Methodists of the United States recently appointed the Friday before Thanksgiving Day as a day of "Fasting and Prayer" which all were exhorted "to keep in true humility before God."

Nothing can be imagined more illustrative of the mutability and uncertainty of doctrine which characterizes the sects, than facts like these.

A SERIOUS ECCLESIASTICAL CONFLICT.

The case of Professor Briggs, of the Union Seminary of New York, is again giving much trouble to the Presbyterian body.

The General Assembly refused to permit the appointment of Dr. Briggs to the theological chair of the seminary, under an agreement which gave the Assembly the power to veto all such appointments; but the seminary faculty having rosolved to sustain the Professor, almost unanimously refused to accept the decision of the Assembly.

Four directors who adhered to the Assembly have resigned, and now the whole directorate is a unit in sustaining the doctor.

A few weeks ago the directorate declared the agreement dissolved whereby the right of veto was vested in the Assembly, and proclaimed the Seminary independent and with the proviso that Dr. Briggs should continue to maintain the position he has already taken in reference to the inspiration of Scripture, he is to continue in his professorship. It will be remembered that his position in regard to Holy Scripture is that modern criticism has proved that a considerable portion of it is unauthentic, and that parts of it are not inspired by God except in such a way as it may be said of any fairly honest literary production that it is inspired.

The question dealt with by the General Assembly does not concern the orthodoxy of Dr. Briggs' views, but only his suitableness for the position of Theological Professor in an ecclesiastical institution. Hence the doctor and his abettors ciaim to represent a school of thought in Presbyterianism; and on this line the seminary will now be conducted.

The Chicago Interior, the Presbyterian organ of the West, says, "All possibility of reconciling the positions of the Assembly and the Seminary are at an end. Union wishes it to be undercommunicating to candidates for the ministry the latest results of contem-

Dr. Briggs, however, has not yet passed through the ordeal to which he is to be subjected. His case was appeared to answer the charge of nents, for the case was dismissed without consideration of its intrinsic merits. The Presbytery has been ordered by the Assembly to take up the cause again, and probably the doctor will be formalty acquitted; but whatever may seen. Fasting and other good works be the result, there will be two openly rival schools of thought in the Presby terian body-one rigidly Calvinistic, The and theother tending toward Latitudin-Ninevites who fasted and prayed at arianism. The Calvinists have a majorthe preaching of Jonas averted the ity in the ruling Assembly, and it is wrath of God; and other good works not at all unlikely that a secession of are stated by our Lord to be the those of freer views may be the result

of the embroilment. In Cincinnati there is a case very similar to that of Dr. Briggs. Dr. pared for you from the foundation of Henry P. Smith, the Hebrew professor of Lane Theological Seminary, is on trial before the Presbytery of that city, also lead us on the path to salvation, very on a charge of heresy, for having taught that there are in the Bible to us the means of salvation, and for historical and scientific errors. Dr. Smith, like Dr. Briggs, adheres resoobligation of fasting and other good lutely to his views. It remains to be seen whether the Presbytery will deal as daintily with him as the New There is this to be remarked con- Yorkers are doing with their Pro-

the Salvation Army, that Protestant- Taking all things together, orthoism from the very beginning, in all dox Presbyterianism seems to be in a Its forms, denied the utility of good deplorably disorganized condition. In works. Luther's teaching is but a fact a recent cartoon of the Chicago Insample of what all Protestantism taught terior, the Western organ of the Church,

else are free, being neither commanded with their eyes closed are contending fought against Israel. And Moses before, the courage and skill of Chris- so-called biblical association nor forbidden;" and again: "The for a lobster, and in the middle of the stood on the mountain overlooking the topher Columbus entitle him to be rehighest Christian art and wisdom is to conflict a dolphin comes between, seizes battle-field holding up his hands. And garded by us the real discoverer, and self-satisfaction.

The whales are respectively "Revision" and "Non-Revision." The triumphant dolphin bears an inscription "Short Creed."

The whales on opening their eyes sword." find no lobster, and each imagines that he has regaled himself with it : whereupon one remarks, and the other agrees morsal after all.

The "Short Creed" notion, which appears to be the favorite one for reconciling the differences between the various Presbyterian schools of thought, is best carried out by the advocates of the Briggs-Smith theology, whose preference would be a Confession of Faith without any dogmas at all.

INTERPOSI-PROVIDENTIAL

"An American paper says:

" 'The Province of Quebec has so queer people among its population. The church of Ste. Anne de Beaupre caught fire a few days ago, and the women prayed for its preservation, men of the village threw water and tore away a burning wall. Now the event is alluded to as a case of a church preserved by prayer. Here the climax of absurdity in the line of claimed miraculous intervention is probably reached. If the men had not worked while the women prayed there would be nothing left now of the Church of Ste. Anne de Beaupre.

We clip the above extract from the Christian Guardian of the 9th inst. It is very true the Guardian does not positively endorse the sentiment of the American paper," but practically endorses it by quoting it for the edification of its readers, who will hold up their hands in horror at the superstition of French Canadians who put so much trust in the efficacy of prayer. Surely they are in great need of Methodist missionaries to teach them that there is no value in prayer! Yes, ndeed, we are well aware that the Ingersollian teaching that there is no divine intervention in human affairs is the natural result of the senseless ridicule which the sectarians throw upon all devotional practices of Catho

But let us ask here, who has attrib uted the saving of St. Anne's Church to the miraculous intervention of Divine Providence? The American paper does not assert that any Catholic has done so: "Now the event is alluded to as a case of a church preserved by prayer." It is merely "alluded to" by some person unknown and unnamed. and of course the whole thing is made out to be a case of "Romish supersti-

Surely we should have at least the name of some one authorized to speak in the name of the Catholic Church, who has thus "alluded to" the reservation, before such a deduction can be called justifiable. This the papers in question have not thought fit to furnish, and their inferences must be the dictate of an insane hatred not only of Catholic doctrine, but of Christian doctrine, for it is undoubted that the Christian religion teaches that prayer is efficacious; and this being so, there is certainly nothing wrong in supposing that the fervent and pious prayers of the women had some effect in making efficacious the efforts of the men who brought the water and tore down the burning wall. If it is a superstition to believe that such may have been the case, Christianity itself is a superstition.

But is there not some precedent for attributing to Almighty God the good esults of human efforts?

We venture to say that our friend of the Guardian, if not he of the quoted 'American paper," has read in 1 Cor. iii, 6, 7, "I planted, Apollo watered; but God gave the increase. So then neither is he that planteth anything. neither he that watereth: but God that giveth the increase." Nor does the Guardian consider St. Paul to be one of the "queer," meaning superstitious people, because he attributes to God the fruits of the planter's and waterman's labors? Will the Guardian sav, 'Here the climax of absurdity in the line of claimed miraculous intervention is probably reached? If Paul and Apollo had not planted and watered, there would have been no crop. If Paul had not preached the gospel, and Apollo had not perpetuated his teachings there would have been no Christian Church in Corinth. God had nothing to do with the work."

We might multiply scriptural inon this subject: "Faith alone is neces- appears to present a pretty accurate here refer only to one more. From and even though it had been disoy-

The Catipolic Record. sary that we may be just: all things view of the situation. Two whales Exodus xvii, we learn that Amalec ered by design or accident many times representing nothing save perhaps a and devours the prey with intense when Moses held up his hand, Israel prevailed, and when he let down his justly due. hand Amalec prevailed. Moses being fatigued, his hands were held up by Aaron and Hur until "Amalec was discomfited with the edge of the

It is a very usual thing to "allude to" this event as a divine intervention: but what would have happened to the that the lobster was a very insipid Israelites if they had not used their swords? It is very easy to say with the Guardian's "American paper that there would have been nothing left of the Israelites; yet the Israelites were well aware that the victory was due to God. We need not cite more. It is clean

> that the language of the American paper which the Guardian so gladly quotes is pure Atheism.

> Whoever may have been the person who alluded to the preservation of St. Anne's church manifested his strong faith that there is a Providence of God ruling all things, though he may not have meant that there was an actual miracle wrought on the occasion.

> Truth is always self-consistent whereas error contradicts itself a every step. We are therefore not surprised that in the editorial columns of the same issue of the Guardian which contains the above quoted note there is an article which is expressly intended to prove that "if there is a 'God over all' he is not a mere inactive spectator of what is going on in the world," and that there is truly a "direct action of a living personal God in the affairs of men.'

If this be so where is the dreadful snperstition in attributing to God the safety of St. Anne's Church from the disastrous conflagration which threatened it?

We may further remark that in this very article the Christian Guardian declares, as we have done, that the denial of this divine intervention is 'the teaching of a kind of pantheism which is akin to practical atheism."

We have no need of adding another word to this self-condemnation.

EARLY DISCOVERIES OF AMERICA.

The Norwegians in Chicago have nad a special celebration of their own in memory of the discovery of Amercated fact that in about the year 1000 Clonfert.____ Leif Ericson, a bold Norwegian navigator, sailed from Iceland and landed on the eastern shores of America, exploring the coast to a considerable distance.

The documents which have come down giving some particulars of this discovery relate that the Norwegian named a portion of the coast Vinland, from the grapes which grew there in abundance, and the territory which he thus named has been identified with what is now called Martha's vineyard. an island on the South coast of Massa chusetts, the population of which is about 5000.

The Norwegian celebration took place in Chicago on Thursday, the 27th ult., and was shared in by many thousands of Leif Ericson's countrymen, who claim that he, and not Columbus, was the real discoverer of the New World.

A procession of Scandinavian sociafter which speeches were delivered in Scandia hall, where Mr. R. B. Anderson, late United States Minister to Denmark, Consul Peter Svanoe, and Professor Gustav Storen of Christiania delivered speeches highly eulogising the Scandinavian explorer.

The story of Leif Ericson's discoveries has been carefully examined by the Maine Historical Society, and their opinion has been given to the world that it is substantially correct, though some of the authorities on which it rests are of somewhat legendary character. It is certain, however, that even if the discovery really took place at the date mentioned, it was not generally known, or if known one time, it was forgotten in Europe when Columbus laid his plans before the Genoese, Portuguese and Spanish Governments toward the close of the fifteenth century. At all events, even if the Ericson discoveries are to be accounted as certain, they detract nothing from the greatness of Columbus, who had only the data which he gathered himself from which to infer that a New World would be found by sailing westward. The discovery of this Continent by Columbus is the one which laid the stances of similar import. We shall foundation for its present greatness,

to him the honor of the discovery is

We do not at all detract from the honor which is due to Leif Ericson by thus vindicating the title of Columbus. In proportion to Ericson's boldness in making his voyages, he also deserves great credit, and the Norwegians who bear him in respectful memory are quite right in so doing, but the credit due to Columbus, whose chief desire was to gain glory to God, and souls to religion, was not a whit the less, even if America had become several times more or less known to navigators, and had been lost sight many times before its last and permanent discovery.

But there is good reason to believe that, long before even Leif Ericson's voyages, America was known to European, or at least to Irish navigators.

There is strong evidence that in the sixth century the famous Irish monk, St. Brendan, made the discovery of the continent at a period antedating that of Leif Ericson, as Ericson's discovery antedates that of Columbus. There are several ancient manuscripts in the great National Library of Paris, and the Bodleian Library of Oxford, which give details of St. Brendan's voyages.

These manuscripts, which date back to the eighth century, contain much that is evidently legendary, but the main facts seem to be established beyond the possibility of doubt that the Irish saint sailed to the south westward from Ireland with some of his deprive any human being of the privmonks, and with a band of bold sailors at last reached the coast of an but there are times when silence is a unknown land where he established an Irish colony, calling the newly mark that Protestant societies do more discovered territory by the name of for young men in the way of earthly along for many days by a current in tions. Perhaps they do. They, as the ocean, which is believed to have been the gulf stream, and after landing discovered a large river which is supposed to be the Ohio.

St. Brendan's discovery, no more than that of Lief Ericson, detracts from the later one of Columbus, though it was undertaken in much the same spirit of faith, and with the similar design of spreading the gospel of Christ in the newly discovered and unexplored region.

St. Brendan was born at the close of the fifth century, and his voyages were made early in the sixth ceutury. ica. It appears to be a well authenti- He became afterwards Bishop of

EDITORIAL NOTES.

His very many friends in London were last Sunday evening delighted to listen once more to Rev. James Walsh. now parish priest of the Church of Our Lady of Lourdes, Toronto. The same fervid eloquence characterized his lic clergy, on which many of his felutterances, but, on this occasion, added low ministers have set the seal of their sympathy, welling up from the heart, pious approval." ere characteristic of his words while pleading the cause of the afflicted and the lowly of Christ's household. Long may this talented and holy priest live to reflect honor on the Church and on the country that gave him birth!

To Father Murray, of Trenton, the CATHOLIC RECORD sends heartiest greetings on the attainment of his Silver Jubilee in the priesthood. He has ever been a faithful and holy servant of God - directing, in season and out of season, the souls of Christ's eties was one feature of the celebration, flock heavenward - by word and by example inclining their hearts towned that which is good and true and beau tiful in life here below. Heaven grant him length of years; and may we see his golden anniversary ere the crown of the good and faithful servant is placed on his head in the glorious and eternal Kingdom by the hands of our loving Redeemer.

THE recent dedicatory ceremonies of the World's Fair buildings cannot but be viewed with pride and pleasure by every Catholic. Not that they were distinctively Catholic, but that two prelates who are admired and revered by all lovers of noble words and deeds took a most prominent part. We were present that evening of the dedication, and as we looked upon the mass of humanity crowding the vast structure, and as we beheld the exultant faces of the learned and ignor ant, of the rich and of the poor, and as we heard the ringing cheers that greeted the oration of St. Paul's great Archbishop, we could but thank God that the bigotry that has stained thing of the past. True, there are

THE oration of Archbishop Ireland was a masterpiece of polished diction and of profound thought. He is no vain artificer of words, but one who speaks with a purpose and for a definite object. He loves his country and his Church ; he believes in them with all the energy of his heart and soul. He neglects no opportunity of lauding American institutions and of proclaiming the beauty, the perfection, the divine adaptability of His Church. To subterfuge he is a stranger, and strength of character and fearlessness in right are associated with his name.

CATHOLICS, be united! Disunion is

the only thing that can retard our progress. We have no fear for the barque of Peter, for she, buoyed up by the promise of her Divine Founder, will ride safely o'er the foaming billows of hatred and bigotry. But to her and to her rulers let us be loyal. Let obedience be the watchword; so that when an order comes to take decisive action on a religious question we will be found ready and united. Organization is the secret of success, and the sooner we understand it the better. Why should a Catholic young man become a member of an association antagonistic to the interests of his Church? Why should he seek exclusively the society of non-Catholics? Why should he give utterance to opinions lax, and not held by those to whom God has imparted the sacred trust of guarding the deposit of faith? Not that we wish to ilege of frank and fearless speech duty. Again, we often hear the re-"Great Ireland." He was borne advancement than Catholic organizawe know from experience, have certainly an ingenious method of placing this and that person into advantageous positions; and if Catholic societies possess not a like facility and influence to whom must the fault be ascribed? We wait an answer. Is it not the fault of our young men who will not stand by their priests, or second their efforts?

Grip, of Toronto, deals a very telling blow at one of the preachers of that city. Rev. Wm. Galbraith recently delivered a sermon on Immoral Literature, but, it is claimed, was altogether too sweeping in his remarks. The editor says that "the reverend gentleman might find food for reflection in the fact that none of the books or newspapers he referred to can rival for downright filth and obscenity the publications of Rev. Dr. Fulton purporting to reveal the secrets of the confessional and the misdoings of the Catho-

THE Catholics of New York have not adopted an apathetic policy because their schools have already for several years in succession taken the lead of the city's Public schools. They are steadily improving, and according to the annual report there are in the city and on Staten Island now 89 schools, with 29,360 pupils on the register. The daily average attendance is 26,157, being over 88 per cent. This shows an efficiency in the whole parochial system which is truly wonderful. The New York Sun recently remarked concerning it that the Parochial School Inspector performs the work of supervision with admirable fidelity, and that his injunctions having in view the remedying of short-comings are attended to carefully. This is one of the causes operating to make the schools the best in the city.

IT DOES not appear that the Lambeth judgment permitting Ritualistic practices in the Church of England is going to cause many Low Church ministers to give up their livings in the Establishment; but the Vicar of New Malden, Surrey, has done so, ideclaring, "I respond to the call of duty and quit the pale of the Romanized and Romanizing Establishment in the hope of being, with God's blessing, a pioneer, however humble, in the work of forming a Protestant Church of England, with a Prayer Book purged of every vestige of sacerdotalism and sacramental error, and which may rally to itself all that is good and holy in the land, and be a beacon light in these dark and dangerous days to Engsome pages of American history is a land, her colonies and the world." It thus appears that the Evangelicals men whose only aim in life is to now recognize that the Reformed blacken the fair name of Catholic, but Church of England has all along been they are isolated individuals con- badly in need of Reformation itself, temned by all lovers of justice, and since the Prayer Book is so badly in Protestant direct

AS MANY of th clergy who are a a union between Anglicanism are the Church of En objection to rec and generally n tion as valid, it to know how th pret the words o vice given in the we find the follow "It is evider

igently reading ncient authors time there have priests and deace accounted or Bishop, priest or tried, examined unto, according following, or ha copal consecration

A YOUNG Gree Christomanos, Philosophy and I of Athens, was the Catholic C Sallna, Commiss The young man tinguished Prof who is very any Greek schism. at the indignati he remains firm the See of Peter to become a pri for the restorati lands which at Greek schismati Christomanos ha from the Holy Fa most warmly, a him his Apostoli commended him voting himself

Father Mur HONOR Trenton Trenton
The Silver Jubi
of the Rev. C. B.
was celebrated in
Chains on Wedne
The anniversar
the feast of the
time when many o
be unable, by th
high esteem in v
him. So, under
samuch as the pri
their congratula
Murray consente
chose for the cel
his bantism.

AD MU

Murray consente chose for the cel his baptism.

Therefore, yest bishop of Kingsto large congregation to unite with Fa giving Mass, and their love and as present confined thack Many men present confined flock. Many mem of the town, by w were also presen members of the bers of the Board during the solem: At 10 o'clock the tery in procession try in procession edifice by the m Most Rev. Archbi Right Rev. Mgr.! Dean Gauthier, V Bight Rev. Mgr. Dean Gauthier. A men pre-ent wer Masterson, J. Coton, M. C. O'Br O'Connor, McDo O'Gorman, Carey McCarthy, T. S. Kingston Diocee Wm. MacDonald, Fathers Murray McClosky, M. Peterborough; I. N. Y.; Rev. Father E. I. Solemn High Father Murray, of Cotonsin, Rev. J. J. deacon. The ch voices, rendered

celebrated Mass celebrated Mass
Deum was sung,
by the choir and
Immediately aft
bishap addresse
ous terms, eyn
was to him to me
his presence to
good priest wh
celebrated. Hi
quently on the
priest and his r
mitted to his
Father Murray
in the most eul
signified his in
fruitful career i
the delight of
announcel tha nevertheless had by His Grace Father Murray fession of faith

necessary form Grace as the Ve This interest gregation of St purse of \$500, a To the Rev. C. To the Rev. C.
REV. AND D
joy which fills t
congregation of
may be well u
scehe that is no
rounded by our
brother-priesu,
and in a solemi
the twenty-fifth
TO us this mear
that honor is be
has for over ha
his work in th
hat you have
peried of the mate; true that I
performed they
that alone won
name for all tin
tor, yet to-day

haps a

Ireland diction is no ne who definite and his ith all al. He auding oclaim. on, the

Church. er, and lessness s name.

inion is

ard our for the d up by ounder. ing bil-But to e loyal. word; so ake dequestion united. cess, and e better. man ben antag-Church? vely the y should lax, and l has imding the e wish to the privspeech, ence is a r the redo more earthly rganiza-They, as ave cerplacing ntageous eties posnfluence scribed? not the will not ond their

ry telling s of that recently al Litera altogether The edientleman on in the or newsrival for y the pubpurporthe confesthe Cathoof his felal of their

ork have policy beready for taken the ols. They according are in the 1 now 89 s on the ge attendper cent. the whole ly wondercently rethe Paroforms the admirable nshaving rt-comings This is one make the

Lambeth listic pracngland is urch minngs in the Vicar of ne so, deall of duty Romanized ent in the blessing, a n the work Church of ok purged talism and hich may d and holy n light in ys to Engworld." It angelicals Reformed long been tion itself, o badly in need of revision in a more thoroughly Protestant direction.

As many of the Church of England clergy who are anxious to make easy a union between Presbyterianism and Anglicanism are fond of saying that the Church of England, as such, has no objection to recognize Presbyterian, and generally non-Conformist ordination as valid, it would be interesting to know how these clergymen interpret the words of the ordination service given in the Prayer Book, wherein we find the following:

"It is evident unto all men diligently reading the Holy Scripture and ancient authors that from the Apostlest time there have been these orders of ministers in Christ's Church, Bishops,

ministers in Christ's Church, Bishops, priests and deacons . . . no man shall be accounted or taken to be a lawful

THOS. D. KINSELLA, Pres. THOS. J. MOHER, Sec. The address was read by D. R. Murphy, Esq., who was supported by the following committee: Messrs. F. J. McGuire, J. D. MacAulay, T. McCabe, G. Auger, Dr. Moher, T. D. Kinsella, T. A. O'Rourke, G. Nowlan, H. Fortune, T. H. Coleman, J. P. Connelly, J. Fitzpatrick and P. J. O'Rourke.

The deputation from Cornwall then came forward, and the following address was read by Mayor O'Callahan, the following gentlemen from Cornwall being at his side:

John Broderick, sr., M. D. McEnery, J. F. O'Neil, Allan McDonald, P. St. Thomas, Alex McDonald, M. Reardon, John Keating:

To the Reverend Charles B. Murray, parish



quite struck by the picture presented. The spacious room was beautifully decorated, and the tables literally groaned under the abundance of good things provided for the guests of Father Murray.

The church, too, was fittingly decorated for the occasion. The choir acquirted itself well, and won the advantation of all who were present. Professor Monk, of Toronto, presided at the organ in his usual able manner. VERY REV. DEAN MITRAY.

Deam Murray was born in the city of Quebec, Nov. 15, 1815, and was baptized the following day in the Basilica of the Holy Family. He sprang from Irish parentage, His father, Hugh Murray of Downpatrick, County Down, Ireland, and afterwards of Quebec city, was for years a leading mechanic and shipper. He also held important civic positions in Quebec, and was among the first promoters of St. Patricks; church, which still remains the only Irish Catholic church in the ancient capital. His mother was Henrietta Horan, a sister of the late Right Rev. Dr. E. J. Horan, foarth Bishop of Kingston.

Father Murray entered the Quebec seminary at an early age to begin a classical course, and afterwards finished his studies in Regiopolis, Kingston, and Laval University, Quebec. His success in his college stadies was such that His Lordship Bishop Horan decided, on his expressing the desire of studying for the holy priesthood in the Diocese of Kingston, that he should have the advantage of a full course of theology in the Grand Seminary, Montreal, under the direction of the Fathers of St. Sulpice, then, as now, the foremost educators of eccelesissists in America. There, as in Regiopolis and Laval, he endeared himself to his professors, who soon discovered in him those fine qualities of mind and heart which foreted la most successful career in the holy ministry. His after life has fally warranted their bright predictions

December 8, 1857, in the twenty-third year of the province of the province of raising flue weareach because of the most of the continuous control of the Cathedra of the Inmaculate the

FIVE-MINUTE SERMONS.

First Sunday in Advent.

THE GRACES OF ADVENT. The night is past, and the day is at hand. Let us, therefore, cast off the works of dark-ness and put on the armor of light. Put ye on the Lord Jesus Christ. (Epistle of the day.)

might is past and the day is at hand."
"The day-spring, the Brightness of the everlasting Light, the Sun of righteousness," is come "to give light to them that sit in darkness and in the How eagerly the suffering souls in How eagerly the suffering for October to

shadow of death."

To give light to them that have been unfaithful to God's grace, to call them back—to turn them to a new life this is the mission of our Saviour; and this is the call He makes upon us to day-that we should return to Him, the Ruler of the house of Israel, who didst appear to Moses in the burning d gave him the law in Sinai.

You, dear brethren, were taught that law when the first rays of the light of reason lit up your soul. wrote it on your hearts; you heard it from your parent's lips; your teachers bade you love it and keep it. But have you done so? Have you not become like those whom of old God taught, and who would not listen, but went after false gods, who bowed down before idols of gold and silver, of wood and clay?

Have you not bowed down like them when you preferred money-getting to serving God; when you were willing, for the sake of gold and silver, to risk the loss of your immortal souls? Have you not bowed down when you chose to gratify your lower instincts at the cost spiritual ruin? Have you not bowed down to idols of clay when you have steeped yourselves in drunkenness, in impurities, in the many sins of the flesh? Oh! surely you have need of the "wisdom that cometh out of the mouth of the Most High" to teach you "the way of prudence." Oh! surely you have need of "the Orient from on high," for you "sit in dark

But, dear brethren, "the night is past." "Let us, therefore, cast off the works of darkness"; "let us walk honestly." Oh! "put ye on the Lord Jesus Christ." "Behold Emmanuel, honestly." our King and Lawgiver," He for whom the nations sighed and their salvation, has come to save us—to save men whom He has made from the dust of the

Dear brethren, shall we be slow to go to Him who comes with healing for our immortal souls? Tell it out among the people, and say, "Behold, God our Saviour cometh. Emmanuel is his name, and his name is great. Behold, he is my God, and I will glorify him; my father's God, and I will exalt him. The Lord our Law-giver, the Lord our

King, cometh to save us." Begin this day to prepare for the joyous feast of Christmas. Cleanse your hearts by prayer and fasting Cleanse came to the sacraments and be washed in the blood of your Redeemer; come to His table and break the bread of true friendship, that the joy of your heart may be full when we shall celebrate that day of days, when the Word which "was made flesh dwelt among us." Truly "we have seen his glory," and of his fulness we have all received. Let us never forget his mercy; let us remember "that it is now the hour for us to rise from sleep.'

The Insanity of Alcoholism.

Dr. Mason quotes the following from Dr. Maudsley: "Delirium tremens might be described justly as an acute alcoholism, since there is a chronic alcoholism which is characterized by the slow and gradual development of similar symptoms; in truth, a chronic delirium tremens, which is called the insanity of alcholism. Premonitory of it is the same sleeplessness, the same motor restlessness, the same nausea and want of appetite that go before delirium Instead, however, of the tremens. Instead, however, of the rapidly-rising excitement, the change ing hallucination and delirious inco herence then following, there is great mental disquietude with merbid sus-picions or actual delusions of wrong intended or done against him, of wil ful provocations and persecutions by neighbors, of thieves about his premises, and the like suspicions, which are frequently attended with such halluci nations of hearing, of sight, of tactile sensation, as threatening voices heard, insulting gestures or mysterious signs seen, electrical agencies felt. In this state a violent-tempered man, resolved to be even with the scoundrels whom he declares to be persecuting him. sometimes does sad deeds of violence.

Enough.

How much is enough? Cyrus W. Field stated to a reporter that in his opinion \$10.00 a day was worth to an ordinary man as much as \$1,000.00 a The real worth of money, he thought, was to get us what we want. Beyond that it is worthless. It is like air or water ; what we breath or drink or use in some way is worth something to us. It may even be necessary to That portion of it which we cannot use has no value at all for us.

"I was deaf for a year, caused by catarrh in the head, but was perfectly cured by Hood's Sarsaparilla," H. HICKS, Rochester, N. Y.

CATHOLIC PRESS.

N. Y. Catholic Review.

"We approve what Peter approves, we recommend what he recommends, we condemn what he condemns, and we tolerate what he tolerates.' upon the season of preparation for the coming of Jesus Christ. For "the night is past and the down of the season of preparation for the coming of Jesus Christ. For "the ment to the Hely Season of the down of the Hely Season of the Hely Seaso was the trulyCatholic sentiment uttered

How eagerly the suffering souls in Purgatory are longing for October to go by, in order that their own dear end—the destruction of Christianity month may come, with its special and multiplied devotions in their behalf! Poor things, how they pine to be freed from the stains that still defile them and that bar their way to God, and how grateful they will be to their friends on earth who will shorten the time of their purification!

Ave Maria Acorrespondent of the London Catholic News, writing from Manchester, relates the following anecdote concerning the late Cardinal Howard. It is told on the authority of one of the officers who were present when the incident happened, and who became a Catholic in consequence. Cardinal Howard's action was characteristic of him. If all Catholic young men were equally proud of their religion, and equally free from human respects, conversions would be more numerous amongst us than they are: "In early life Cardinal Howard was in the army (2d Life Guards), and one day some of the officers picked up a Scapular some where about the barracks, and brought it to the mess table, where it was ridi-culed and treated with great disrespect At last one of them hung it on the gas-pipe over the table. Lieut. Howard came in rather late. He was immediately assailed with shouts of 'O Howard, here's something in your line! Isn't this thing Popish?' As soon as Howard saw what it was, he walked As soon as straight up to the middle of the room and before them all said in a loud, clear voice, 'Yes it is something belong-ing to my religion; it is something I reverence and esteem, and which would be ready to draw my sword if necessary to defend.' So saying he drew his sword, with the point of it took down the Scapular from the gas-pipe, kissed it, and reverently

of human opinion." Among all the truths that the Church proposes to our belief, if we except those touching immediately the infinite perfections of God, or the wonderous prerogatives of His Blessed Mother, there is none perhaps more beautiful or more consoling than that of the Communion of Saints. In accordance with this dogma we believe that every faithful child of the Church is benefited by the prayers and good works of all his brethren. We are confident that we receive a share of the graces merited by the innumerable Masses daily celebrated throughout Christen dom; and that our spiritual wealth is increased by the austerities of the anchorite in his cell, the labors of the missionary among the heathen, the devotion of the virgin in her cloister in a word, by the supernatural good works performed by all Catholics in every quarter of the globe. Nor are these the sole consequences of this cheering doctrine. This sweet communion exists not only among Catholics here on earth, members of the Church militant, whe are still struggling against the world, the flesh and the devil; but between us and the countless multitudes of the Church triumphant, the glorified saints who have finished their struggle and are now at peace in the Heavenly Jerusalem; between us, too, and the members of the Church suffering — those holy souls whose combat is over, but whose probation still endures; who have won indeed the victory, but have not ye

pinned it on his breast. No one said

received their palm. Buffalo Catholic Union and Times. We observe that the Germans are going to have a great spiritual picnic at the end of this month over the restored memorial church of Luther at Wittenberg. Trumpeters ensconced n the breezy steeple will proclaim the arrival of the royal procession; and then the German princes, fat and lean, little and big, will adjourn to the house in which Luther used to fling his inkstand at the devil when defeated in argument by his cloven-footed antagon st, and inscribe their royal names in bear-skin bound album in perpetual memory of the event. The funniest part of the business is that Queen Victoria will be represented in the general jollification by the Duke of York—forgetting that the title of "Defender of the Faith," which by the irony of fate the Protestant sovereigns of England still retain, has descended to her from the once devoted Catho lic, Henry VIII., in reward for a work published by that monarch against the errors of Luther.

Catholic Columbian. Faith is a divine virtue. You can not acquire it any more than you can any other gift of God. It is a grace with which God favors the souls it is abused or lost the soul must suffer in consequence. This is the unhappy lot of many to-day, who boast of it as No article takes hold of Blood Diseases like Northrop & Lyman's Vegetable Discovery. It works like magie, Miss C.— Toronto, writes: I have to thank you for what Northrop & Lyman's Vegetable Discovery has done for me. I had a score on my knee as large as the palm of my hand, and could get nothing to do any good until I used the Discovery. Four bottles completely cured it." something that will make them re Minard's Liniment cures Garget in ing under the curse of God, for no greater punishment could be inflicted | Minard's Liniment cures Diphtheria.

upon him in his mortal life. The devils in hell believe and tremble, and at the name of Jesus every knee shall bend in that place of eternal torture. How defiant, then, the Catholic whose soul is marked with the signs of faith which can never be obliterated, who denies his religion! N. Y. Catholic Review.

The Catholic Church is opposed to Free Masonry. Its opposition is open, frank, sincere, and founded on rea-It objects not to the fraternal sons. and benevolent sentiments that are the watchwords of the organization, but to the secret principles and purposes that have one For Free Masons themselves, especially for those among them who are men of good will and of low degree, it has a mother's affection, solicitude, and desire that they may escape from the dark

ness and may join the one society established by Christ for their illumination and salvation. What a difference there is between

the home in which there is an abundance of Catholic reading-matter newspapers, magazines and booksand the home which takes no interest in the literature of the Church! In the former, the members of the family know the truth and the truth does make them free—from anxieties about the alleged demonstrations of science, from concern for the arguments of Ingersoll and Renan, from clouded views on the relations of Christianity and social economy, from mental disturbance on any question of the day They are confirmed in the faith.
They know their religion. They observe its feasts and its fasts. They serve its feasts and its fasts.

rever its leasts and its fasts. They revere the clergy. They pray daily for the Pope. They contribute to the foreign missions. They aid local charities. They take their share of their parish's burdens. They are wise. And their neighbors in the other home? They are otherwise. N. Y. Catholic Review. Five young ladies took the vows of

eaconnesses in Calvary Methodis Episcopal Church, this city, on Sunday last. Bishop Thoburn, who preached on the occasion, said that there are now four hundred deaconnesses in various parts of the world. We send to all of them greeting. We hope that they will save their own souls and do im mense good to their neighbors. have undertaken to live a self-sacrific-ing life, and if they be called to it and be faithful in it to the end, they shall not go without their reward. They word after that, but all present honored him the more for his disregard have not the Sacrifice and the Sacraments from which our Sisters draw strength, but God leads some souls outside of the visible communion of His Church (who, nevertheless, unconscious as they are of the fact, belong to its soul,) and grace may be granted to them to follow the counsels. Their sincerity, their good intentions, their high calling, we shall not question. Hoping in the mercy of Christ, we bid them God speed in their career of con-

secration to works of charity. A half-witted young woman was peruaded not long ago to attend a spirit ualistic seance in Washington, D. C. After the circle was formed and various alleged phenomena had occurred, the simpleton was requested to ask for some communication with any one of her departed relatives. With some hesitation, she said that she would like to speak with the spirit of her Aunt Mary. Hands were clasped and the group waited in silence for some manifestation. After a while rappings were heard and then quite a number questions were asked and answered. At the end of the performance, the young girl broke out into a hearty laugh, crying: "I fooled you all, I fooled you all! My Aunt Mary isn't dead. She lives on — street. You're dead. She lives on all fools and the spirit is the worst of all!" Imagine the feelings of the "medium" and of the other believers. They must have concluded that the young woman was not half so half witted as they had taken her to be. Baltimore Mirror.

It is the old story in Italy-as the country falls away from the Church the evils of modern times gradually take possession of it. Those who have given up Catholicism have not taken up Protestantism instead, but have abandoned the Christian religior altogether, and infidelity is widespread and constantly growing. The safe-guard of the influence of the Catholic Church withdrawn, one of the first evils to enter is divorce, which, with a diabolic stealth, saps the foundations of society. The home is broken up, adulterous marriages succeed one another, children are demoralized and the grand old virtues disappear. The young Count Menabrea, as a despatch announces, has begun a suit divorce in Paris against his wife. count is an Italian by birth, but has become naturalized in France, order to institute these proceedings. There is as yet no divorce in Italy out there are many dissatisfied couple impatient to be free and who are striv ing to alter the Italian laws in order make divorce possible. As the Church is inexorable on this question, this will still further widen the breach between the Government and the

"Clear Havana Cigars"
"La Cadena" and "La Flora." Insist
upon having these brands.

upon having those brands.

Mr. G. W. Macully, Pavilion Mountain,
B. C., writes: "Dr. Thomas Eclectric Oil is
the best medicine I ever used for Rheumatism. Nearly every winter I am laid up with
Rheumatism, and have tried nearly every
kind of medicine without getting any benefit,
until I used Dr. Thomas' Eclectric Oil. It
has worked wonders for me, and I want
another supply for my friends, &c.,
No. Other Sarsangrilla possesses the Com-

No Other Sarsaparilla possesses the Combination, Proportion, and Process which make Hood's Sarsaparilla peculiar to itselt.

A GLOWING SKETCH OF LEO.

He Claims the Admiration of Potentates and the Homage of Millions.

The following sketch of the present Pontiff will appear in the forthcoming edition of "Leon Devant Ses Contemporains." It is written by Cardinal Gibbons, and is in the form of a letter to the author of that work:

"I am answering your courteous letter rather late," says the Cardinal, and I can only reply to it very oriefly. You are not in error in briefly. You are not in error in supposing that I join with all my heart in the homage rendered, no matter under what form, to our great Pontiff, for I believe that I do yield to any one in my respectful and affectionate admiration for him.

"However, since he ascended the Pontifical throne, the eyes of all the world have been fixed upon Leo XIII., and all ears have been strained to catch even his least important words, and therefore it is not necessary to draw attention to his history. Posterity alone, it appears, will be able to undertake the task of measuring his real greatness, and to recount detail the results of his reign will be the duty of the historian. It is not at the foot of mountains that one obtains the best view of them. One must go afar off and look at them from a distance in order to grasp all their majesty and beauty.

POWER IN A FRAIL BODY. "In this respect we are perhaps in better position here than you are in Europe to grasp in its entirety this powerful personality. Many details of this fruitful life escape us, but its grand lines are only seen by us the more clearly. We admire that wisdom to which the potentates of the century, as well as the humble, faithful ones render homage: we admire that great and penetrating watchfulness which covers all parts of the world and all great problems which agitate the we admire this clear and world: serene image of truth, prominent as it is in the midst of trouble, and of the universal confusion of thought; and finally, we admire this indefatigable energy in a body so frail and this indomitable activity which the years seem powerless to weaken.

A FRIEND OF AMERICA. "But what especially pleases our young and progressive nation is the sympathy which the Pontiff manifests for the spirit and the institutions of our country. The words republic and democracy do not cause him any fear. The words republic and If there is a past, to which, as the head of Christianity, he is inviolably attached, there is also for the child of the Gospel a future which he has faith in and desires. He is the father of all, but he loves with a special love the feeble, the destitute and all those whose labor sustains the world and causes it to make fitting progress Hence, in no part of the world does Leo XIII. hold a higher place in public thought than in this great and free country-the United States.'

Worth Its Weight In Gold. Worth its Weight in Gold.

C. McDonald, Serpent River, says:—"I used Nasal Balm for a bad case of catarrh, and it has done me more good than all the remedies I ever tried before. It is worth its weight in gold." From dealers or by mail, post paid, at 50c. small or 81 large bottle. Address Fulford & Co., Brockville, Ont.

Ont.

The best Pills, — Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills, and find them by far the best Pills we ever used." For Delicate and Debiliated Constitutions these Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

A Complicated Case.

DEAR SIRS,—I was troubled with biliousness, headache and loss of appetite. I could not rest at night, and was very weak, but after using three bottles of B. B.B. my appetite is good and I am better than for years past. I would not now be without B. B. B., and am also giving it to my children.

MRS. W. LIER BURNS,
Mattanu, S. S. Minard's Liniment cures Colds, etc.



It is on a par with buying lots of rubbishy soap for little money.

Poor soaps are the "bunghole" through which time and labor are wasted, and by which the clothes and hands are ruined.

of Waste and Ruin, and by its lasting pro-

perties, its wonderful cleansing powers and perfect purity, it Saves Time & Labor. and brings Comfort & Satisfaction to

all who use it. TRUE ECONOMY Sunlight' TRY TO USE THE

THIRTY YEARS.



Johnston, N. B., March 11, 1889. "I was troubled for thirty years with

and it completely cured. I give it all praise." MRS. WM. RYDER.





With a Remarkably Beautiful Frontispiece PRICE, FREE BY MAIL, 25 CENTS.

A PRIMER FOR CONVERTS. By Rev. J.
T. Durward.
HARRY DEF; or, Making it Out. By F. J.
Finn, S.J. With Fronti-plece
PUBLIC SCHOOLS OR DENOMINATIONAL SCHOOLS? I astoral Letter by
Rt. Rev. W. E. von Ketteler, Bishop of
Mentz. Svo, paper.
BY Rev. V. Carbrein, S.J. From the Gernan by Rev. James Conway, S.J. net, 75cTHE SACRAMENTALS of the Catholic
Church. By Rev. A. A. Lambling, LL.D.
Three Courses — Preparatory, Commercial
New York, Cincinnati, and Chicago.

BENZIGER BROTHERS,
New York, Cincinnati, and Chicago.

BENZINGUISHED PATRONS A PRIMER FOR CONVERTS. By Rev. J.

JOHN FERGUSON & SONS,
The leading Undertakers and Embalmers. Open night and day.
Telephone—House, 373; Factory, 542.

THE RESERVE OF THE PARTY OF THE

HEADQUARTERS Church - Candles

ESTABLISHED 1855.

ECKERMANN & WILL'S Beeswax Altar Candles.

ALTAR BRAND

PURISSIMA BRAND

The leading brands now upon the market, and the most popular with the rev. elergy. Send for our price list, list of premiums and special discounts for quantities before placing your price. Address

Address

ALTAR BRAND

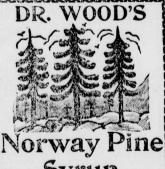
NORTHERN

OWEN SOUND, ONTAILO.

Is the Very Best Place in Canada to get a Thorough Price.

TARE A ROUND Thus, and visit all other Bust.

ECKERMANN & WILL



Syrup. Pich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks.

COUGHS AND COLDS Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obstinate coughs which resist other remedies yield promptly to this

easant piny syrup.

PRICE 250. AND BOO. PER BOTTLE.



PROFESSIONAL.

D.R. WOODRUFF, No. 185 QUEEN'S AVE, Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested, glasses adjusted Hours, 12 to 4.

POST & HOLMES, ARCHITECTS.—Offices
Rooms 28 and 29 Manning House, King
street west, Toronto. Also in the Gerrie
Block, Whitby.
A. A. Post, R. A. A. W. Holmes. LOVE & DIGNAN, BARRISTERS, ETC., 418 Talbot street, London. Private funds

FRANCIS LOVE. R. H. DIGNAN. - - J. C. BURKE. - -VETERINARY SURGEON. Craduate of Ontario Veterinary College Offlice and residence, 398 Adelaide street, 2nd door south of Lilley's Corners, London East Calls promptly attended to.



pains in my side, which increased and became very bad. I used

ST. JACOBS OIL

"ALL RIGHT! ST. JACOBS OIL DID IT." The second secon

Permanent Positions with good pay are now open for a few industrious, reliable C tholics willing to travel short distances. Apply with references to BENZIGER BROS., 36 and 38 Barclay st., New York City. 733-8w

FARMS FOR SALE Anew "Farm advertiser" sent free, giving full particulars of many grain, stock and fruit farms in 20 counties, and showing photographs of farms and farm buildings—many bargains. Address, J. J. DALY, Guelph, Ont.

EDUCATIONAL. A SSUMPTION COLLEGE, SANDWICH, Ont.—The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to REV. D. CUSHING, C. N. B.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and

Commercial Courses, And Shorthand and Typewriting.

For further particulars apply to REV. THEO. SPETZ. President. REV. THEO. SPETZ. President.

St. MICHAEL'S COLLEGE, TORONTO,
Ont.—In affiliation with Toronto University. Under the patronage of His Grace
the Archbishop of Toronto, and directed by
the Basilian Fathers. Full classical, scientific and commercial courses, Special courses
for students preparing for University matriculation and non-professional certificates,
Terms, when paid in advance: Board and
tuition, \$150 per year; half boarders, \$75;
day pupils, \$28, For further particulars apply
to
REV. J. R. TEEFY, President.

DISTINGUISHED PATRONS.

Since Last January the Kingston Business Colloge has been patronized by His Grace Archlege bishop Cleary, Hon. Geo. A. Kirkpatrick, Leutenant - Governor of Ontario, and Sir Richard Cartwright, M. P. Young people, why not let the good judgment of these distinguished men help you to decide which business coliege to attend. Send for circular,

Bolleville Business college

BELLEVILLE, ONT.

Will send you a Book on Business Education FREE.

WRITE for it.

240 Students enrolled during the year. 225000 copies of Complete Book-keeping sold. BOX 1021.

The Candle Manufacturers,

SYRACUSE, N. Y.

mer tal Departments in Candled, the resist the Sorthern
Underest object most thorough the resist the Sorthern
Underest object most thorough one-piete practices, and
tall most course of study, the best college premises and the
special study of the present of the study of th

Regulates the Stomach, Liver and Boweis, unlocks

the Secretions, Purificathe Blood and removes all impurities from a Pimple to the worst Scrofulous Sore.

→ CURES ←
DYSPEPSIA. BILIOUSNESS CONSTIPATION, HEADACHE SALT RHEUM. SCROFULA

HEART BURN. SOUR STOMACH DIZZINE'S S. DROPSY. RHEUMATISM. SKIN DISEASES

WILSON & RANAHAN GROCERS. 265 Dundas St., near Wellington.

YEW TEAS—Ceylons, Congous, Japans, Young Hysons, Gunpowder and English Breakfast. NEW COFFEES-Chase & Sanbourne and Blend Coffees New CURRANTS, Raisins and Figs.

Finest and Cheapest Goods in London ALEX. WILSON, THOS. RANAHAN

SUGARS of all grades.

Late of Wilson Bros.

COMMERCIAL HOTEL, 54 and 56 Jarys street, Toronto. This hotel has been refitted and furnished throughout. Home omforts. Terms \$1.00 per day.

M. DONNELLY. Proprieter

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHUMES PEACH PUREST BELL METAL, (COPPER AND TIM).

MESHANE HELL POUNDRY, BALTIMORE, MD. MENELLY & COMPANY

WEST TROY, N. Y., BELLS
Favorably known to the public size 1826. Church, Chapel School, Fire Aiss and other bells: also, Chimes and Pea

BUCKEYE BELL FOUNDRY,

CINOINNATI, O., U. S. A. Tin

CHURCH BELLS, PEALS AND CHIMES.

ARE When are Relay you for Hangings.

LADY

NOVEMBER

CHAPTE LADY JANE FINDS On the occasion of been so interested in

attention whatever the flowers. But on the second was posing as a mod had developed great

capacity), she critica ancient instrument. Presently she aske " Is that what you m you sing, Mam'selle Mam'selle Diane

tive. She was ver Tony's leg in sealing 'Is it a piano?" "Yes, may dear, you never see one b "Oh yes, and I'v Mama used to let me

it was large, very la "Where was the selle Diane, while a selle between her and her "Oh, that was on we came away.

"Then you lived o was it, my dear?" 'I don't know, looked puzzled. ranch. It was in there were fields and many horses, and s dear little lambs!'

"Then the lady y your mama," said Mually, while she tw wax into the shape "Oh no, she's n My mama has gon says she's sure to Christmas; and it's Christmas." The li

ant with expectatio "And you like n selle Diane, with a it was, and she piti darling from the bo 'Didn't you ever I used to stand close Lady Jane leaned

Diane's table, and l winsome smile. "could, so you'd her perhaps, you'd let i selle Diane, caress turned and spoke mother: "You kno to ask her in before she might meddle v annoy me, but she at all. I wish I con when I have time."

other gravely and learning French," s teaching me, and w can always talk to know some words n Mam'selle Diane telling mama that l you music. Would

Lady Jane glance

"What, to play the child's eyes glis "Yes, to play ar "I can sing now wistful smile. "Well then, sin finish Tony's leg, a

sing for you."
"Shall I sing, 'S "Yes, anything Lady Jane lifte flushed like a flow and anxious, and of melody so cleadelicately modula Diane clasped her She forgot her bun culty of Tony's bre possible sealing-wa ing enchanted; closed her eyes an

forth, keeping tim rhythm of the lulla Diane, when the must teach you. Mama, she must be be wicked to allow uncultivated!" " And what can nature hasn't don

lady querulously voice. Think of of what it was before and training; thi that night you s Baronne's, when France, the Marq he had never lister youth : I was only selle Diane sighed

those days.
"It was before cultivated out of i so well afterward. "I never was as I never had such You know I went b and when I can changed, and I wa changed. I think

Here a tear stole that had looked or "It is true, my such an opportu cousin went back t -there were no n days, and there w cognize your tale as much the lack o thing else. Yes, have said, that need to make yo same with your l

'And perhaps it said Mam'selle Dia forgotten when or

LADY JANE.

CHAPTER XV.

LADY JANE FINDS A MUSIC-TEACHER. On the occasion of Lady Jane's first visit to the d'Hautreve ladies, she had been so interested in Mam'selle Diane's works of art that she had paid no attention whatever to the piano and the flowers.

But on the second visit, while Tony was posing as a model (for suddenly he had developed great perfection in that capacity), she critically examined the ancient instrument.

Presently she asked a little timidly,
"Is that what you make music on when

you sing, Mam'selle Diane?"
Mam'selle Diane nodded an affirmative. She was very busy modeling Tony's leg in sealing-wax.
"Is it a piano?"

boo

arm er" nany nties, farm J. J.

ent.

ONTO, Uni-Grace scien-ourses natric-leates, d and s, \$75; apply dent.

EGE, others. pense,
The
pment
hing of
be de-

nercial y). per an-160 per

ars on ERY. VS. ess Col-

e Arch-patrick, and Sir people, ese dis-which direntar.

SS GE

isiness

ing sold.

gel a Thorough

I other Busi-tes and Cora-the Northern aghly if wa tractica, and mises and the arniture and EE, For Au-free, addres

locks sthe

II imole to

Sore.

SNESS

FULA. OMACH PSY. SEASES

RS

HAN ington. ns, Japans, and English

Figs.

in London

RANAHAN

nd 56 Jarvis el has been out. Home

roprieto UFACTURING CHIMES & PEALS In the World. AND TIM.)

MORE, MD.

FOUNDRY, AND CHIMES.

PART pablic sizes, pablic sizes, Fire Alaske

have been as good as dead and buried these twenty years. I believe there's

no one left who remembers us."
"No, no, my child; it's not that,"
cried the old lady sharply. "We are
always d'Hautreves. It was our own
choice to give up society; and we live
so far away, it is inconvenient—so few of our old friends keep carriages now; and besides, we have no day to receive. It was a mistake giving up our reception-day: since then people haven't visited us."

"I was thinking, mama," said Mam'selle Diane timidly, "that if I did as well with my ducks next year as I have this, we might have a 'day' again. We might send cards, and let our friends know that we are still alive."

Our Lady's Birthday in 1855.

It was toward the close of the great struggle in the Crimea. In a last council of war, Commander-in-Chief Pelissier had decided that a supreme assault should be made on Sebastopol on the approaching 8th of September.
After the council, one of the French generals, more valiant before the Russians than against human respect. sought out the future Duke of Malakoff, and urged some discreet but pressing observations as to the date chosen for the assault. Perhaps the English, fanatical adversaries of *Popery* might see in the selection of September 8, Feast of the Nativity of the Mother

Security of the contribution to the contribution of the contributi

kind hearted general merchant and postmaster, and he procured me a supply of the Pink Pills, and these I immediately commenced using, with the Joyful result I have described. My which the Joyful result I have described. My yolici supply filling up, I am quickly securing the use of my legs and arms, and can feel the slight-section on any part of me. Is there not a warm here indeed, and would I not be a base my many filling up, I am quickly securing the use of my legs and arms, and can feel the slight-section on any part of me. Is there not a warm here i fideed, and would I not be a base my many here indeed, and would I not be a base my many here indeed, and would I not be a base my many here indeed, and would be praises of Dr. Williams Pink Pills? Even I get no better what has been done for me. But I have great hope has been done for me. But I have great hope has been done for me. But I have great hope has been done for down to the village last teefth of July. It was in April I commenced using the pills, and the friends who saw mended scarred by believe their eyes. It was like the apnearance of a spectre or an apparition. Oh. I tell you, sir. said the grateful man with enthusiasm, "it is my full intention to write a pamphier on all that I have gone through, on all that has been done for me, and though the production of the



THE HURON AND ERIB LOAD & Savings Company
Subscribed Company

easy and quick washing of clothes. It does away with that boiling and scalding-the clothes come out sweet, clean and white.

Harmless to hands and fabricslathers freely-lasts longest.

While the best for all household Reserve Fund, - - 602,000 uses, has peculiar qualities for J. W. LETTLE. - President Vice-President

DEPOSITS of \$1 and upwards received

at highest currant rates.

DEBENTURES issued, payable in Canada or in England, Executors and trustees are authorized by law to invest in
the debentures of this company,
MONEY LOANED on mortgages of real

MORTGAGES purcha G. A. SOMERVILLE.

JOHNSTON'S FLUID BEEF



Supplies all the elements of PRIME BEEF needed to form "Flesh," "Muscle" and "Bone."

ASK YOUR GROCER FOR Annual S. les Exceed 33 MILLION LBS.

HEALTH FOR ALL.

THE PILLS

Pavily the Blood, correct all Disorders of the LIVER, STOMAGE, KIDNEYS AND SOWELS.

They invigorate and restors to beauth Debilitates Constitutions, and see investment in all Complaints incidental to Females of all ages. For Children and the aged they are processed.

THE OINTMENT

Is an infallible remedy for Bad Lees. End Breasts, Old Wounds, Screen and Uners. It is famous for Gout and Ehenmenters. For disorders of the Chest thas no equal.

FOR FORE THEOATS, BRONGHITE, COUGHS,

Colds, Glandular Swellings and all skin Diseases these no rivat; and for contracte.

and skin joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment.
78 NEW OXFORD ST. (LATE 533 CXFORD ST.), LONDONAnd are sold at is, 14d., 2s. 9s., 4s., 6s., 11s., 72s. and 33s. each flox or fort, and may be had
of all Medicine Vendor, throughout the world.

Parchasers should look to the Lanel on the Fots and Boxes. If the address
to not Oxford Street, London, they are suprious



The CATHOLIC RECORD FOR ONE YEAR

Webster's - Dictionary FOR \$4.00.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no one hundred other volumes of the choicest books could supply. Young and Old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its contents

cated and Ignorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year.

As some have asked if this is really the Original Webster's Unabridged Decionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 190,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 390,000 square inches of printed surface, and is bound in cloth.

inches of printed surface, and is bound in cloth.

A whole library in itself. The regular selling price of Webster's Dictionary has here to force been \$12.00.

N. B.—Dictionaries will be delivered free of cost in the Express Office in London. All orders must be accompanied with the cash. If the book is not entirely satisfactory to the purchaser it may be returned at our expense, if the distance is not more than 20 miles from London.

I am well pleased with Webster's Unabridged Dictionary. I find it a most valuable work.

Charlien, Ont.

Address, THE CATHOLIC RECORD, CONCORDIA VINEYARDS ERNEST GIRADOT & CC

Altar Wine a Specialty.

Our Altar Wine is extensively used an recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux. ported Bordeaux. For prices and information address,

E. GIRADOT & CO. Sandwicu, Ont.

Parchasers should look to the Label on the Pois and Eoxen. If the address is not Oxford Street. London, they are sunvious

—OBJECTS OF THE—

New York Catholic Agency
The object of this Agency is to supply, at the regular dealers prices, any kind of goods imported or manufactured in the United States. It is situated in the heart of the wholesale traces and conveniences of this Agency are many, a few of which are:

Is Marked

I

Books, our Best Companions.

The Groundwork of Christian Virtues. A course of lectures. By Archbishop Ullathorne.

Peter's Rock in Mohammed's Flood. By T. W. Allies.

The Cross of Christ; The Measure of the World. By Rev. M. J. Grifflin, 12mo, cloth. The Cross of Christ; The Measure of the World. By Rev. M. J. Griffin, 12mo, cloth. \$2.00.

The Path Which Led a Protestant Lawyer to the Catholic Church. By Peter H. Burnett, 8vo., cloth.

Our Christian Heritage. By James Cardinal Gibbons.

A Short History of the Canadian People. By George Brice, M. A., LL.D., 8vo., cloth. \$2.50.

With Wolf in Canada; or, the Winning of a Continent. By G. A. Henty. Illustrated. 12mo, cloth.

Canada Under The Administration of Lord. Lorne. By J. E. Collins, 8vo., cloth. net, 83.00.

A Dictionary of English History. By Sidney J. Low, B. A., and F. S. Pulling, M. A., 8vo., cloth.

S. J., 8vo., cloth. Protestant Reformation. By Archibishop Spalding, D.D.,8vo., cloth. 83.50.

The Might and Mirth of Literature. By John Walker V. MacBeth, 12mo, cloth.

By Archibishop Spalding, D.D.,8vo., cloth. 83.50.

Hand book of Universal Literature. By Anne C. L. Botta, 12mo, cloth.

C. L. Botta, 12mo, cloth.

By T. J. Backus, L. D. and H. D. Brown, A. M., 12mo, cloth. 83.50.

The Great English Writers. By T. J. Backus, L. D. and H. D. Brown, A. M., 12mo, cloth. 83.50.

Any of the above books sent free of postage.

Any of the above books sent free of postage D. & J. SADLIER & CO.

Catholic Publishers, Church Ornaments and Religious Articles. 1669 Notre Dame St. 123 Church St. MONTREAL TORONTO.

NOTICE IS HEREBY GIVEN

NOTICE IS HEREBY GIVEN

That at the next session of the Parliament of Canada, application will be made for an Act to incorporate the society known as "The Grand Council of the Catholic Mutual Benefit Association of Canada," the objects of which society are to unite fraternally all persons entitled to membership under the constitution and by-laws of the society; to improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; the establish, manage and disburse a benefit and a reserve fund, from which a sum not exceeding two thousand dollars shall be paid to each member in good standing, his beneficiary or legal representatives, according to the constitution and by-laws of the society.

LATCHFORD & MURPHY.

Solicitors for Applicants.

Ottawa, October 20th, 1892. 735-94

Branch No. 4, London Meets on the 2nd and 4th Thursday of every outh, at eight o'clock, at their hall, Albion lock, Richmond Street. J. Forrestall, res. Wm. Corcoran, Recording Secretary.

C. M. B. A.

IMPORTANT LETTERS FROM THE GRAND PRESIDENT.

Office of the Grand President of the Grand Council of the C. M. B. A. of Canada.

Brockville, November 3, 1892.

Council of the C. M. B. A. of Canada.

Brockville, November 3, 1892.

DEAR SIR AND BROTHER: —For the first time I, to-day, received a copy of the petition for a separate Grand Council, which is being circulated throughout the branches in the Province of Quebec and the maritime Provinces. Heretofore I was under the impression that the branches were being asked to simply pass motions setting forth their desire to remain with the Supreme Council. I did not for one moment suppose that the members in these Provinces were being wittingly or unwittingly misled by representations set forth in this form of petition.

The deception is only augmented by the attempt to give it an official character by addressing the petition to the Supreme Council has sanctioned the representations contained in this form, for the reason that to do so would be perpetrating a very serious breach of faith and a palpable violation of the agreement entered into by us with them. Besides, the proposals therein contained are altogether joo ridiculous to emanate from such a body of men. It is, therefore, safe to conclude that the Supreme Council are not aware of the method by which those interested are attempting to establish this proposed Grand Council.

The petition referred to reads as follows:

To James S. McGarry, Esq., Supreme President C. M. B. A.:

Council.

The petition referred to reads as follows:

To James S. McGarry, Esq., Supreme President C. M. B. A.:

The officers and members of Branch No. of the Catholic Mutual Benefit Association, located in the Dominion of Canada, now under the jurisdiction of the Grand Council of Canada, pursuant to the provisions made therefor by the Supreme Council Convention of the C. M. B. A., when in session in the city of Montreal on the 1th day of October, A. D., 1892, and following days, we hereby petition the Supreme Council of the C. M. B. A. to be permitted to withdraw from the jurisdiction of the said Grand Council of Canada, and that if ten branches and the required number, five hundred members, do so petition therefor that a new Grand Council be organized and instituted comprising the branches of C. M. B. A. located in the Provinces of Quebec, New Brunswick, Nova Scotia and Prince Edward Island, to be known as the Grand Council of Quebec and the Eastern Provinces. That we do hereby authorize the President and Recording Secretary of branch of the C. M. B. A. to sign this petition in our name, and to attach the seal of our branch and certify the number of members in good standing in this branch on the day named in such certificate.

The petition is not, as it purports to be, "pursuant to the provisions made therefor by the Supreme Council Convention of the C. M. B. A."

"pursuant to the provisions made therefor by the Supreme Council Convention of the C. M. B. A."

The provisions made by that body are contained in sec. 10 of the Report of the Committee and are as follows:

"10. That under the Charter granted by the Supreme Council to the said Grand Council its jurisdiction extends throughout the Dominion of Canada, and that in the event of granting the prayer of said petition for separate beneficiary it should be upon conditions accepted by the representatives of said Grand Council that it will, whenever it may be deemed advisable by any of the Provinces of Canada to establish a Grand Council within such Province, that it will reliaquish such Province from the jurisdiction of its charter and equitably adjust and divide the reserve fand and other accumulations and property in its hands."

I cannot see anywhere in this section any authority given to anybody to compel the Grand Council of Canada to reliaquish or drive out the fifty four Branches and say three thousand five hundred members in Quebec and the Eastern Provinces at the request of ten branches and five hundred members.

Assuming for a moment that the agreement cone to hatman the cone to hatman the cone to hatman the cone of the province at the request of the province at the request of the practice of the province at the request of the practice of the province at the request of the practice of the province at the request of the practice of the province at the request of the practice of the practice of the province at the request of the practice of the pr

without the consent of a single member in that Province.

(4) Or, suppose a New Grand Council is saked for Quebec alone, the same objection holds good and ten branches and five hundred members cannot govern thirty-six Branches and say twenty-five hundred men.

The proposal to thus allow a minority—and a very small minority at that—to control so vast a majority, and under such varying circumstances, is not only absurd, but monstrous. The principle guiding and action of the Supreme Council, as set out in Sec. 9 of the Committee's report would not tolerate such a state of affairs.

But quite apart from these considerations

the Committee's report would not tolerate such a state of affairs.

But quite apart from these considerations there are a host of other reasons why a new Grand Council cannot be established as contemplated by the petition.

Those who desire to establish it have no authority for so doing save that given to them by sec, 10 of the Report.

Now that section does not contemplate, nor can it be construed to allow, the combining of several Provinces for that purpose. It only gives the right to establish Grand Councils in individual and separate Provinces. Neither will the Constitution now permit two or more Provinces to be combined for this purpose.

subject, of course, to the right of appeal to the Supreme Council against the former's decisions in certain cases.

In connection with the above points I would strongly urge the members who differ from me to peruse Art, xi of the supreme constitution. Read all the clauses in that article.

I am pleased to be able to assure our Brothers that all the members of the committee appointed at Hamilton to consult and arrange with the Supreme Council, being Brothers Judge Landry, Dorchester, N. B.; Judge Rioux, Sherbrooke, Que.; M. F. Hackett, Q. C., M.P.P., Standstead, Que: R. J. Dowdall, Almonte, Ont.; F. R. Latchford, Ottawa; and T. P. Coffee, Guelph, Ont., agree with me in the above interpretation of our agreement with the Supreme Council.

In conclusion, let me again ask our members who for the time being have been led astray to give all matters connected with this fruitless agitation a serious and conscientious reconsideration. If they do so I can see no reason why they should not make up their minds that their interests will be best served by at once ending a controversy which can do no good and may do much harm.

Fraternally and faithfully yours,

O. K. FRASER,

Grand President of the G. C. of Canada,

Brockville, Nov. 7, 1892.

Quebec and the Eastern Provinces at the request of ten branches and five hundred members.

Assuming for a moment that the agreement come to between the two councils permits the formation of a new Grand Council on the application of ten Branches and five hundred members, let us see what it is possible to accomplish under this petition. Do not lose sight of the fact that the proposed new Grand Council is to cover all the Eastern Provinces, and that the Branches and members can, according to the petition, be taken formation of such new Grand Council the present Grand Council of Canada must reliquish or drive out all the other Branches in the Province, according to section 10 of the agreement, or all the Branches and members in all the Provinces according to the petition.

Then these are some of the possibilities:

(1) Ten branches and five hundred members scattered over the Provinces of Quebec, Nova Scotia, New Brunswick and Prince Edward Island may combine to force the entire membership of all the other Eastern Provinces out of this Grand Council of Canada, oven if there was not one member in those other Provinces who wished to go with the now Grand Council.

(2) Ten Branches and say three thousand members out of this Grand Council of Canada, oven if there was not one member in those other Provinces and five hundred members from Quebec Province alone can force the entire membership of all the other Eastern Provinces could force the membership of all the other Eastern Provinces could force the membership of all the other Eastern Provinces could force the membership of all the other Eastern Provinces could force the membership of all the other Eastern Provinces could force the membership of all the other Eastern Provinces could force the membership of all the other Eastern Provinces could force the membership of all the other Eastern Provinces could force the membership of all the other Eastern Provinces could force the membership of all the other Eastern Provinces could force the membership of the Grand Council in

Dominion of Canada, and that in the event of granting the prayer of said petition for separate beneficiary it should be upon conditions accepted by the representatives of said Grand Council that it will, whenever it may be deemed advisable by any of the Provinces of Canada to establish A GRAND COUNCIL within such PROVINCE that it will relinquish such PROVINCE from the jurisdiction of its Charter and equitably adjust and divide the reserve fund and other accumulations and property in its hands."

Sec. 10 of Report as falsified by Appeal of Br.nch 81:

10. "That under the Charter granted by the Supreme Council to the said Grand Council, its jurisdiction extends throughout the Dominion of Canada, and that in the event of granting the prayer of said petition for converte homefairs it should petition for

authority for so doing save that given to them by sec. 10 of the Report.

Now that section does not contemplate, nor can it be construed to allow, the combining of several Provinces for that purpose. It only gives the right to establish Grand Councils in individual and separate Provinces. Neither will the Constitution now permit two or more Provinces to be combined for this purpose.

There cannot be two Grand Councils in any one Province. Because this same section provides that if a new Grand Council in Canada will reliamble all claims on the Province in which the new Council exists; thus leaving the new Council of Canada other accumulations and provides that if a new Grand Council in Canada is given by the constitution of the association.

The constitution of the said of the Province in which the new Council of Canada is given by the constitution of the association.

The constitution of the said of the association and in Art. is. of the supreme constitution of the found in Art. is. of the supreme constitution of the found in Art. is. of the supreme constitution, but this only refers to the formation of such Councils are to be found in Art. is. of the supreme constitution and the found in Art. is. of the supreme constitution of the such councils are to be found in Art. is. of the supreme constitution of the such councils are to be found in Art. is. of the supreme constitution of the found in Art. is. of the supreme constitution of the such councils are to be found in Art. is. of the supreme constitution of the such connection of the such

New Branches.

Branch No 184, was organized at Fairville, N. B., on November 2, by District Deduty Jno. L. Carleton.
Branch No. 185 was organized in Caraquet, N. B., on November 9, by District Deputy James J. Power. The following is the list of officers:

Spiritual Adviser—Rev. T. Allard.
President—T. Blanchard.
First Vice Pres. F. X. Comeau.
Second Vice Pres. H. P. Landry.
Rec. Sec. P. E. Paulin.
Ass't Sec. J. L. Blanchard.
Fin. Sec. A. A. Giouet.
Treas. Charles H. Hackey.
Marchal—G. Cornier.
Guard—T. Sivrai.
Trustees—C. S. Hackey, H. Foulemine,
S. Legere, J. S. Blanchard, and A. Chemard.
Wanningtons for Branch officers will take

rd. Nominations for Branch officers will take November, and the elections will take place at the first meeting of the Branch in Decem-

Resolutions of Condolence.

Galt, Nov. 9, 1892. At the regular meeting of Branch 14, hel At the regular meeting of Branch it, held this evening, the members were much paines to learn of the death of Mrs. McManerny, of Bevarly, beloved sister of our much esteemed Brether, James Collins, it was
Resolved that while with deep humility we bow to God's hely will. we as a branch assembled, do hereby convey to our esteemed Brother Collins our warmest sympathy in his sad bereavement.

Rev. E. P. SLAVEN,
P. RADIGAN,
Committee.

Armprior, Nov. 7, 1892.

Committee.

Arnprior, Nov. 7, 1892.

At a meeting of Branch 44, Arnprior, Outheld on the above date, the following resolution was unanimously adopted:

Whereas it hath pleased Almighty God to re-

move from our midst by the hand of Death,
Willie Dontigny, beloved son of Brother Philip
Don igny.
Resolved that the members of this branch

Resolved that ine members of this branch tender their sincers condolence to Brother P. Dontigny and family. Be it further Resolved that a copy of this resolution be sent to Brother Dontigny and published in the CATHOLIC RECORD. E. C. ARMAND, Rec. Sec.

DIOCESE OF LONDON.

REV. FATHER MGEE HONORED.

Father McGee has been transferred from St. Augustine to Maidstone, and is succeeded by Rev. Father Quigley, of Raleigh. Prior to his departure the Rev. Father McGee was the recipient of many very valuable presents, showing the high esteem in which he has been held by his late parishioners. On Sunday, Noven ber 13, Mr. Patrick O'Connor, on behalf of the St. Augustine congregation, presented the Rev. Father with a well filled purse. Father McGee was entirely taken by surprise, and delivered a lengthy address, thanking the congregation for this last testimony of their regard, and also for the many favors and kindnesses that he had received at their hands during the last four years. On Sunday, November 6, the congregation of Blyth also presented him with a well-filled purse, and the following address, which was read by Mr. J. B. Kelly, and the purse was presented by Mr. P. Kelly, on behalf of the congregation:

Rev. Father McGee: REV. FATHER M'GEE HONORED.

Rev. Father McGee:

Rev. Pather McGee:

Rev. Dear Father—It is with feelings of keenest regret that we your parishioners of keenest regret that we your parishioners of keenest regret that we your parishioners of blyth have learned that, in obedience to the voice o your Rishop, you are about to leave us, faithfully and cheerfully doing your Master's work. You have been a friend and loving Father; you have been a friend and loving father; you have been ever ready and willing to respond in the hour of sickness and sitress, and to many of those who welcomed you to this parish four years ago you have by the beavenly ministrations of your sacred office made easy the journey through the valley of the shadow of death, while by your tender sympathy you helped to assua c the grief of those left behind; you have, by your energy and zeel, made many improvements in the parish, and have been ever animeted by the desire to do that which was for your congregation's good. Your place in our hearts, will, indeed, be difficult to fill, and you may rest assured, dear Father, that our prayers will follow you to that new field of labor, where we trust that your uninistrations will be blessed abundantly.

We feel that we could not let you go from

ala." This has always been so held by both with the constitution under which another with the constitution of the property of the form of the property and the property of the form of the property and the property of the form of the property and the property of the property of the property of the property of the form of the property and the property of th

nal powers and neglecting the qualities of the heart.

Many more eloquent words were used to show how much had been done for education in the Catholic Church. The education given in Catholic schools is equal and often superior to the education of the Public school, as any one can see from the result of the competitions that take place from time to time. Hence it is absurd to say that time is lost in Catholic schools. The success of these schools is too patent to deny such statements. In concluding Father Dempsey paid a well-merited compliment to the pastor and people on the completion of such a fine building "second to none, if not superior to all," which is saying a good deal, as Detroit has many time school buildings.

The pastor then invited the people to visit the school and welcomed them to their new home.

The pastor then invited the people to visit the school and welcomed them to their new home.

The pastor then invited it is problement to the school and welcomed them to their new home.

The pastor then invited it is problement to the school and welcomed them to their new home.

The pastor then invited it is problement to the school and welcomed them to their new home.

The pastor the invited is the problement are introduced and well may be no spared in the finishe all modern in provement are introduced and well may be not been spared in the finishe all modern in provement are introduced and well may be not been spared in the finishe all modern in provement are introduced and well may be not be not been seed by the state of the school is three scories high, with a line beautiful to the school is three scories high with a line beautiful to the school is three scories high well as the pastor of the school is three scories high well as the pastor of the school is three scories high well as the pastor of the school is three scories high well as the pastor of the scories high well as the pastor of t

OBITUARY.

Wm. Duffus, Lindsay.

On Sunday morning, the 6th inst., Wm. Duffus, the well-known architect, and one of the particle of the well-known architect, and one of the particle of Wm. Duffus, Lindsay.

rathers Rudkins, O'Connell and Scollard, of the cathedral, Peierboroush.

As his mortal remains were borne forth from the chuich after the "Libera" many a kind word was said of the departed; many a tear of grief stole down a friend's check, and many an unerticus grayer followed his soul beyond the grave. A long and sorrowing cortege of relatives and friends followed the remains to their last resting place. The path-herrors were Messrs. C.M. Bisker, F. Reeves, F. Brady, J. J. Killen, deo. Mellugh and L. O'Connor. May his soul rest in peace!

Michael Quinlan, J. P., Barrie.

The death of Michael Quinlan took place at his late residence on Tuesday, 8th inst. He was born in county Ciare, Ireland, on the 29th of September. 1818, and was the eldest of a family of nine chil Irer. His parents were in good circumstances, and he receive in first class education. He came to Canada in July, 1812, and settled on the farm adjoining the town of Barrie, on which he lived continuously to the day of his death. He was made a Justice of the Peace in 1823. He was a shrewd business man, and by his ability and industry succeeding in accumulating a competency for his family (which consists of a widow, one daughter and eight sons). He was a man of sterling integrity and upright character, and one of whom it might be truly said "his word was as good as his bond." Although often pressed, he steadfastly refused to become a candidate for any official position; had he done so he would undoubtedly have attained prominence in public life. He was a staunch Catholic, and was the first and most active man in the organization of a Separate school in Barrie, and was for many years chairman of the Board. He always enjoyed good health to within a short time of his death, when he was prostrated with baralysis, and quietly passed away in a few hours.

The funeral, which was largely attended, took place on the 10th inst, to the Church of the Sacred Heart, where a solemn Requiem Mass was offered for the repose of his soul by the Rev. Dean Bergin, who preached an able sermon and paid a high tribute to the many good qualities of the deceased and the good services he had rendered the Catholics of Barrie in connection with their Separate school. Michael Quinlan, J. P., Barrie.

MARRIAGE.

O'RILEY-MURCHISON.

On Tuesday of last week there was witnessed by quite a number of speople, at \$1.\$ Mary's Church, Sincoe, the marriage of Miss Mary J. Murchison, (a prominent member of the choir), to Cornelius O'Riley, of Denver, Colorado. The bride was assisted by Miss Katie Quinn, now of Simcoe, and the groom was supported by Mr. W. E. Kelly, barrister-at-law, Simcoe. The Rev. Father Boubat officiated in sealing the contract, and St. Mary's choir was in excellent form, Miss Monagle of Delhi being the organist, and the rendition of the off-rtory solo by Mrs. Strode descriptions of the off-rtory solo by Mrs. Strode descriptions of the off-rtory solo by Mrs. Strode descriptions of the field party, including the members of the choir and a few friends, repaired to the residence of the Rev. Father Boubat, and spent a pleasant hour viewing the numerous presents (so generously contributed by the friends of the bride) and wishing the newlymarried couple prosperity and happiness during the pilgrinage in life. Mr. and Mrs. O'Riley left for Colorado on the 2 o'clock train, and is showers of rice from the friends who accompanied the happy pair to the depot. Although the bride had resided for a short time only in Simcoe it was clearly demonstrated on this occasion that marked respect was entertained for her by all those who had the pleasure of her acquaintance. O'RILEY-MURCHISON.

MARKET REPORTS.

London, Nov. 24.-Grain deliveries were no

boxes at 103c per pound.

TORONTO.

TORONTO.

CAttle—Messrs, Aikens & Flanagan were the only buyers for export, they wanting about 100 cattle to make up the cargo of the steamer Sarnia, which will be the last cattle-carrying boat of the season to leave Montreal. These gentlemen bought some fat cattle yesterday and about 00 more to-day, at prices ranging from a fraction over 3½ per lb. up to 4c, which latter was paid for only an occasional straction control of the season of

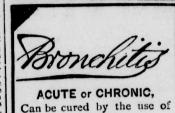
which was as good a transaction good degree, Hogs.—Business was firmer, with a good demand for choice hogs. Per cwt. weighed of cars, the top figure did not often exceed \$5. Fed and watered, choice hogs sold for \$1.70 to \$4.75. Stores are in poor demand, at from \$4.25 to \$4.5. Stores are in poor demand, at from \$4.25 to \$4.5. per cwt. weighed off cars. One load of hogs was sent east.

C. C. RICHARDS & Co.

My son George has suffered with neuralgia round the heart since 1892, but by the application of MINARD'S LINIMENT in 1889 it completely disappeared and has not troubled him since.

JAS. MCKEE.

Linwood, Ont.



SCOTT'S

EMULSION of pure Cod Liver Oil, with the Hypophosphites of Lime and Soda. A feeble stomach takes kindly to it, and its continued use adds flesh, and makes one feel strong and well.

"C AUTION."—Beware of substitutes. Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists, 60c. and \$1.00.

TEACHERS WANTED. TEACHER WANTED, FOR 1893, CATHO-lie male teacher, holding second or third class certificate, for School Section No 6, Mura, County Ontario. Apply, stating salary, to Colin Shith, Sec. Treas., Rathburn, Ont. 735-4

I ate School, Hastings, male or female, hold-ing first or second class certificate. Services to commence January, 1995. Apply, staring salary required, with testimoniais, to John Cough-LAN, Sec. Treas, Hastings, Ont. 739-3.

WANTED FOR SEPARATE SCHOOL W Corunna, for 1853, male or female teacher holding second or third class certificate. Ap-ply, stating salary and experience in teaching to REV. J. G. MUGAN, Corunna, Ont. 735-4

TEACHER WANTED FOR SEPARATE A School section No.19, West Williams, holding either second or third class certificate. Either male or female—a male teacher preferred. State salary and experience in teaching. Apply to CAPT. B. DIGNAN, Secretary Springbank P. O. 736:2

Springbank P. O. 736'2

FEMALE TEACHER HOLDING THIRD I class certificate for Catholic Separate School. One who can speak French preferred. Duties to commence 1st January, 1893. Address THOMAS GALLAGHEE, chairman, Sturgeon Falls, Ont. 736-4

WANTED A TEACHER, HOLDING A second class professional certificate, to teach Catholic Separate School No. 6, Stephen, Dufes to commence Jan. 6, 1983. Must be an or canist; and will be required to take charge of the organ and lead the choir. Testimonials required. Apply, stating salary, to PATRICK J. BREEN, Sec., Mount Carmel P.O., Ont. 733-tf



stitutions.

N.B.—Tenders are not required for the supply of meat to the Asylums in Toronto, London, Kingston, Hamilton and Mimico; nor to the Central Prison and Reformatory for Females Toronto.

The lowest or any tender not necessarily accepted.

R. Christie

R. CHRISTIE,
T. F. CHAMBERLAIN,
Inspectors of Prisons and Public Charities Toronto. Parliament Buildings, November 22, 1892.

THE DOMINION Savings & Investment Society With Assets of over \$2,500,000,

Is always prepared to loan large or small sums on Farm, Town or City Properties on most favorable terms and rates, repayable at any time of year preferred. The privilege of paying off a portion of the loan each year without notice can be obtained, and interest will cease on each payment payment Apply personally or by letter to

H. E. NELLES, Manager. Offices - Opposite City Hall, Richmand st.,



BALTIMORE, NEW YORK,
22 & 24 E. Baltimore St. 149 Fifth Ave.
WASHINGTON, 817 Pennsylvania Ave. Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH Sold by druggists or sent by mail.

VOLUME XI

The Old S Over the seas and far away, O swallow, do you remember. The nest in the lichened g Where the sun looked throu And the leaves of the like green?

Here's yellow champak tha And lota's shedding hero But the orange evening i With no sound save the cru doves; In lovely Ireland this hour How merrily homeward the The daisied grass with the And the cattle stand wh

The cuckoo's calling his The Angelus rings o'er a hi And eyes I know where th Are growing misty with th O swallow, swallow that I
And a human body's a p
But you will fly away in
To our home where riseth
The blackbird's singing in
And my heart is breaking

FATHER L

Philosophically Repl Post Expres Does Not Persecute It is a fact of hum all times and places tempts to disturb the common beliefs of a ducing new ideas th changes, challenges cution, and even de vinced of this one n

the course of history. This fact is the re propensity in man, change, which imp the innovator whose lision with his repo of man is equally Whither this spirit inertia, tends in th good or ill of man discuss here. It is present to know the change or proj change exists, and to all peoples in all all systems of religio government. Reli strongest motive of is that it is ever a innate propensity, to suppose it to be th pensity. In politic innate intolerance of Lincoln the power heresy of secession By long custom the thoughts were adjuorder of things, and sented any change sary to readjust conditions and en more than anythic government the vic

philosophers felt t nate intolerance. to drink hemlock a died in exile. Bu ous example of found in the histor self. He came to giving truths, to peace on earth to He had taught but the people began t that it shook the t the foundations of they realized this between two thie same time prefer They could tolera his conduct did social, religious,

Numerous other given of this inn sent new ideas the pose by antagoniz

the status quo.

The Jewish prop

and running cour grooves of though Some imagine t tion is eradicating eradicate this pr nature. This i Christian civiliza hypnotize it for a on the surface of as man's fallen na is, he will resen does not chime feelings, and hal the individual n God's grace, ma man in the aggre come and go thro found that change always a appear to sleep, to be aroused by

importance to av History tells us the Roman empi gustus. But wh and introduced a called down upon the world, and turies before soc the new condition become accuston thought become and religious ne pagan ancestors tion that impl Thus it is in fall

we find the caus ligion, philosop