

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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INSPECTION INVITED.

ARCHDIOCESE OF TORONTO.

Pastoral of His Grace the Archbishop.

JOHN JOSEPH LYNCH, BY THE GRACE OF GOD AND APOPTOSIS OF THE HOLY SPIRIT, ARCHBISHOP OF TORONTO, ASSISTANT AT THE PONTIFICAL THRONE, ETC., ETC.

To the Venerable Clergy, Religious Communities, and Beloved Laity of our Archdiocese, Health and Benediction in the Lord.

By the inspiration of the Holy Spirit sent by our Divine Redeemer, about one month of the year was allotted to all true Christians to halt on the way of life and to think and prepare for their last home in heaven, for which they were created and placed in the world. Alas! too many Christians live as if there were no hereafter, indulging in illicit amusements, amassing riches, pursuing the desires of the flesh, unmindful of the words of St. Paul, that those who live according to the flesh shall die the death of the sinner, which, the Holy Spirit declares, is the most degrading. You will, therefore, most beloved children in Christ, ponder over these things and also meditate the sins of the year by fasts, abstinence, alms deeds, pious reading, and by assisting at the particular devotions of the Church. Every morning you can offer to God—and renew this offering frequently during the day—all your thoughts, words, and actions; also your labors and labors; for such is the lot of the children of earth.

We most earnestly recommend during this holy season the pious devotions of the Way of the Cross. For the spiritual comfort of such persons as cannot conveniently go to the church to perform them, we have received from Rome extraordinary faculties of attaching all the indulgences of the Way of the Cross to crosses blessed by us. Persons therefore in their private houses can gain these indulgences by reciting fourteen Our Fathers, and fourteen Hail Marys in honor of the fourteen Stations of the Cross, five in honor of the five adorable wounds of Christ, and one for the intention of our Holy Father the Pope, holding at the same time the cross in their hands; and by another singular favor all who answer to the prayers will gain the same indulgences. All must, however, meditate for a short time on the sufferings of Christ. We also recommend that the indulgences attached to the Stations of the Cross be offered up for the most neglected of the souls in Purgatory as well as for your own souls. This devotion can be performed in less than a quarter of an hour, and should be practiced, especially on Fridays and Sundays. Blessed is the family that unites in the evening in these devotions. These crosses can be procured through your Rev. Pastors. All these good works may be accomplished without interfering with the ordinary duties of your state of life, and will draw upon yourselves and families immense blessings.

The holy time of Lent is ushered in by placing blessed ashes in the form of a cross on the foreheads of the faithful, with the words, "Remember man thou art dust, and unto dust thou shalt return." This is a salutary reminder; the Holy Scripture says, if we think of the end we shall not sin. For this would seem to be thought that death and judgment would immediately follow a commission. Catholics are also to prepare for the reception of the Holy Eucharist at Easter time; for Jesus Himself has declared, "Except you eat the flesh of the Son of man and drink His blood, you shall not have life in you." The life of the soul is divine grace, or supernatural assistance from God, by which we are sanctified and enabled to lead a Christian life and to keep the commandments of God and His Church. The chief duty of a Christian is to love God, and his neighbor as himself. Both commandments have equal authority. The love of our neighbor will induce us to do him all the good we can, even if he were an enemy. We must pray for the triumph of the Church in all pagan lands as well as in Christian countries. When the Church is persecuted, it is then she triumphs more, and thereby proves her divine origin. She has her martyrs in every age, and if she enjoys peace and liberty some countries she suffers in others, in the end always conquers, like her first Founder. We have had recently scores of martyrs in Asia and Africa, so will no doubt be raised to the honor of our Altars as were Cardinal Fisher, excellent Thomas More, the Countess of Habsburg (mother of Cardinal Pole), and with about fifty others, who laid down their lives rather than swear that Mary VIII. or any other was head of a Church except the successor of St. Peter, the Pope of Rome. We heartily sympathize with our English brethren on this point. Irish martyrs so many martyrs have produced so many martyrs, and the whole nation may be styled the land of martyrs. True faith and morality are assailed by the enemies of God and of society. Ignorance and non practical Christians are led on into the paths of infidelity by evil associates and by the

reading of bad books. In the end they become apostates, of whom St. Paul says, "It is impossible for them to be renewed again to penance," because they have trifled with one of the greatest gifts of God, the true faith. Non-practical Catholics appear to be a standing protest in their own persons against the use of the sacraments which Christ instituted as a means of leading a holy life and attaining to the eternal happiness for which we were created. It is sad to think of this sentence of our Lord, "Think you that I shall find faith on earth when I come," and as faith and good works failed at the time of Noah, causing the ruin almost of the whole human family, so the world seems to be provoking God to hasten its final destruction, not by a deluge of water, but of fire.

The nations of the earth are much disturbed by wars and rumors of wars. Society seems to be disintegrating, the poor against the rich, and the rich against the poor. Hence strikes and evictions, disturbance of trade and business, increase of poverty and crime, the highest so-called civilization with all its realities of the most squalid poverty and detestable outrages, murders and suicides, abandonment of offspring and all the vices of the most pagan times. We shall speak more in detail in the second part of our pastoral upon these social evils. As this is the jubilee year or fiftieth anniversary of the priesthood of the Sovereign Pontiff, Leo XIII., gloriously pointing, the clergy will add in the mass, when permitted, the collect *Pro Papa*, and will recite with the people after mass, and after Benediction of the Most Blessed Sacrament, one *Pater* and Ave for the intentions of our Holy Father, who, alas, must celebrate in bondage his joyous anniversary.

We have sent the money (\$1,200) received for the various charitable works of the Church to its proper destination. We have forwarded to His Holiness the Pope, for his schools in the East \$400, to the Society for the Propagation of the Faith \$500, to the Society of the Holy Missions in South America \$100. The Holy Father sends his blessing to all who contributed to the Propagation of the Faith.

St. Michael's Palace, Toronto, Feb. 18, 1887.

DIOCESE OF HALIFAX.

Cornelius.—By the Grace of God, and favour of the Apostolic See, Archbishop of Halifax.

To the Clergy and Laity of the Diocese Health and Benediction in the Lord.

DEARLY BELOVED, The Apostle St. Paul, writing to the Ephesians concerning the gifts received through Christ our Saviour said:—"For by grace you are saved through Faith; and this not of yourselves, for it is the gift of God." (Eph. ii, 8.) Not of ourselves then can we gain everlasting life; but through the supernatural aid of Faith and grace, teaching our intellect to seek and embrace, and practice in our daily life that truth, the faculties of our soul, and the powers of our body, must in their own way offer service to our Creator. Our first duty is to strive to know the will of God; and our first obligation is to do it as soon as it is known. Faith will enable us to know the former, and grace will aid us to do the latter. The Holy Apostle warns the Ephesians in the same Epistle to "walk circumspectly, not as unto eyes, but as unto the Lord; for ye are always before His eyes." "Wherefore," he adds, "become not unwise, but understanding what is the will of God." (Eph. v, 15, 16, 17.) If the days were evil when the Apostle wrote this—if it were necessary to warn the faithful to walk circumspectly, and not to become unwise with the many who did not endeavor to understand "what is the will of God," it is no less necessary to renew that warning now, for surely the days are evil, and the times dangerous. We have not the open brutality and public vices of pagan times; we have a better ordered state of society, and more humanizing social usages. The love of Christianity has permeated our civilization, and produced good effects even after its spirit has been rescinded. Notwithstanding this, even, perhaps, because of this, it is most needful to walk circumspectly, and to strive to understand what is the will of God. Open vice would shock us; the public enormities of paganism would disgust us; and our very unmitigatedly the folly of leaning on God by grace through Faith. The spirit of refined unbelief, so widespread in our day, so careful of outward appearances, and so broadly tolerant in its expressions, is a more dangerous enemy, because a more specious enemy than the grossness of ancient idolatry. It is the offspring of intellectual pride, and is nourished by the material comforts of the age. Its influence is all-pervading. It taints the atmosphere of the home; it infects the school; it poisons fashionable literature; it dominates many self-constituted teachers of their fellows; and it reigns triumphantly in commercial and political life. The supernatural seeking to live "without God" in the world. The logical results have followed. The intellect no longer recognizing, in a Supreme Lawgiver, and the will no longer influenced by grace, material comforts, and the gratification of desires, have come to be looked upon as the highest good, and their attainment as the noblest aim of mankind; hence the wild unrest of modern life; the oppression exercised by capitalists; the lawless outbreaks of socialists; and the renewal of the social war that convulsed pagan Rome, and a plentiful crop of the

nameless vices so severely rebuked by the Apostle St. Paul. When Faith is lost, duties and obligations are left unheeded; the source of grace dries up; the mind of man becomes a dreary waste, through which all unseemly beasts of the wood pass at pleasure; and his will constitutes itself the minister of its own eternal ruin.

Now, as in the past, we are to be saved by grace through Faith, and this not of ourselves, "for it is the gift of God." Faith is a gift from God: it is infused into the soul of the infant by baptism, and is then in it as a habit. When the baptized child has acquired the use of reason, and God's law has been made known to it, the child believes the revealed word, and exercises its Faith in act. By reason of this Faith the baptized person readily grasps, and firmly holds what God has taught. As the light of the sun enables us to distinctly perceive sensible objects around about, and leaves no room for doubt regarding their reality, so the light of Divine Faith renders clear to the intellect the teachings of the supernatural order, and gives an invincible certainty of the truth of revealed doctrines. There is no room for possibility of doubt in the mind enlightened by true Faith; for Faith is as the image of God impressed on the human soul. The faculties of the intellect are ennobled and expanded by the light of Faith; its ideas and conceptions are refined; and its sphere of action broadened in a wonderful manner. Hence it is that so many unlettered men and women, brought up in the true Faith, have nobler views of life, loftier ideals of perfection, purer hearts, and more sensitive consciences than the cultured unbelievers who pass them by with scorn or condescending pity.

The teachings of Faith are not opposed to the teachings of reason, Faith is only an advanced class of instruction with God, through His duly appointed organ, the Church, for instructor. Truths that may be learned after long research by reason, and truths beyond the range of the human intellect, are quickly and clearly taught by Faith. It raises man above the purely natural in which the "animal man" is satisfied to wallow—boasting even of his natural gifts, and his noble aims of life, brings him into almost total contact with the unseen world, and fills him with the assurance of an immortal hereafter. For, according to St. Paul, "Faith is the substance of things hoped for, the conviction of things that appear not." (Heb. xi, 1.) And he adds: "By Faith we understand that the world was framed by the word of God, that from invisible things visible things might be made." And in the same chapter, he bids us to understand the necessity of Faith, saying: "But without Faith it is impossible to please God: for he that cometh to God must believe that he is, and is a rewarder of them that seek him." (6.) These words stamp with condemnation the words of so many who are wise only in their own esteem, and who either despise Faith which they do not understand, or who look upon it as a matter of indifference—a mere opinion to be changed or cast aside at the will of each one. But God does not change, nor can Faith His image change. "Heaven and earth may pass away, but my word shall not pass away." The seal of permanency and unchangeability that Christ has set on His Faith. There is a Supreme God, the Creator, the first cause of all things; the Redeemer of mankind, for "Christ died for us." (Rom. v, 9.)—Our future Judge as He himself tells us. "And when the Son of man shall come in His majesty, and all the Angels with Him, then shall all nations be gathered together before Him; and He shall separate them one from another, as the shepherd separates the sheep from the goats." (Matt. xxv, 31, 32.) Now, this Creator, Redeemer and Judge has spoken, has imposed a law, and has threatened with condemnation those who receive not that law, as well as those who, having received, do not observe it. (The Creator may be denied, the Redeemer despised in life, but after death the just Judge will sit on the seat of His majesty, and say to the impious, "Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels." (Ibid 41.) Then, indeed, will those unhappy souls, seeing their awful doom, and the happiness of those at whom they scoffed during life, cry out—"These are they whom we had sometime in derision, and for a parable of madness; and their end without honor. Behold, how they are numbered among the children of God, and their lot is among the saints. Therefore, we have erred from the way of truth; and the light of justice hath not shined upon us, or what advantage hath the boasting of riches brought us?"—(Wisdom v, 20 et seq.) This will be the sad awaking of the sleepers of Faith; this the bitter and useless lament, the eternal wail of those who have not "God in their understanding."

But, dearly beloved, Faith alone is not sufficient to ensure our salvation; for we are saved "by grace through Faith" as the Apostle writes. By Faith we learn God's law; by grace our will is inclined and strengthened to observe it. And that grace, we are assured, is "not of ourselves," but is "the gift of God." It is also true that without grace we cannot keep the commandments; without it we cannot do the smallest good, much less love. St. Paul, after lamenting that whilst the will to do good was present, he found not wherewith to accomplish it; and that whilst the law of God delighted the inward man, there was in his members a fierce fight against that law, cries out: "Unhappy man that I am; who shall deliver me from the body of this death?" But he at once adds: "The grace of God by Jesus Christ our Lord." (Rom. vii, 24, 25.)

By the side of these clear teachings regarding the necessity of Faith and grace for the salvation of our souls, how unreal, deceptive, how hollow and untrue, appears the fashionable doctrine of our day. That doctrine laughs at Faith, and rejects grace as a childish weakness. In their stead we are given vague surmises, contradictory opinions, endless, aimless, frothy discourses that may please the ear, but must not prick or sting the liar, thief, drunkard, or adulterer. We are given flattering but illusive pictures of humanity; each dullard intellect is held to be a revelation and a law unto itself; whilst manuals, books, papers and flowers are supposed to take the place of God's grace in refining and sanctifying man. It is a strange mixture of ignorance and blasphemy, with a perceptible flavor of pagan poetry. And against the Gospel propagated widely, and accepted by many as Christianity, what wonder that the thoughtful men, who have been given this as their message, should speak of Christianity as a failure! What wonder that crime abounds, and that the pursuit of earthly goods by any and every means should occupy the attention of so many, and that bitter jealousy and envy should find a resting place in the hearts of the toilers, when this horrible treachery of Christianity is so diffused? Water cannot rise higher than its source; and the actions of men cannot be better, or more noble than their principles. It is as true to day as it was when the Apostle wrote that "by grace we are saved through Faith," and that these are not of ourselves, but are the "gift of God."

Do you, then, dearly beloved, prize the Faith you have received, as the most precious of gifts. Guard it with vigilance; practice it everywhere, and fearlessly; teach it to your children from their earliest years; and watch over them, jealously lest harm should come to it in them. Seek the grace of God during the coming holy season of Lent by fervent prayer, and a devout reception of the Sacraments. These are the chief channels through which the grace purchased by the blood of our Saviour, flows to the souls of the Faithful. Endeavour to overcome your passions by practicing some mortification. If you cannot fully observe the fasts of the season, you can, at least, deny yourselves in something. Intoxicating liquors are not necessary, either for health or comfort. Therefore avoid them. In honour of the sacred heart of Jesus on the Cross, for the good of your souls, and for the sake of your families, I beseech all who may have been addicted to drink, to arise manfully and pledge yourselves against it. For if over indulgence in it be continued, grace will be expelled from the soul, and Faith itself will be endangered. Do you, dear Brethren of the Clergy, use your best exertions to reclaim the victims of intemperance, and to bring all the Faithful to the Sacraments. If we fail in our duty their souls will be required at our hands.

We would, also, impress upon you the obligation of assisting at Mass on Sundays and Holidays. The awful Sacrifice of the Cross is renewed on the Altar; the eternal Victim who offered Himself on Calvary, is now offered by the ministry of His Priests. At the moment of consecration, the adoring angels kneel round the altar in wonder and awe, and the Redeemer descends with hands filled with all graces, ready and anxious to dispense them to all who may ask. Each one, then, should attend regularly, and assist at Mass with all possible devotion. Only a sufficiently grave reason can excuse one, who fails to attend, from going. A few, happily only a few, presume to take advantage of their position of master, and are guilty of the meanness, as well as the wickedness, of endeavouring to tamper with the Faith of their servants, either by preventing them from attending Mass, or by urging them to join in prayers in which they do not believe. This intolerable petty tyranny must end. The master does not receive, or even hire, the conscience of his servant. What worse form of desecration of the Sunday can be imagined than that of working to destroy it? In a soul, in trying to induce or force one to act against one's conviction, in preventing one from offering worship to God? Let all Catholics who are in the employ of others, insist on the right to their Faith. Do you, Dear Brethren of the Clergy, have an especial care for those who are thus situated. If the slightest attempt to tamper with their Faith be made, or any hindrance thrown in the way of their assisting at Mass, insist on their going elsewhere. We shall not hesitate to publish in the newspapers the facts of any such case, so that all may know who are the worst class of Sabbath-breakers. If the vendors of candy, and of tallow candles, do not escape the meshes of the law, these petty tyrants shall not be hid from the vengeance of public opinion.

In conclusion, Dearly Beloved, we would remind you, that towards the end of this year, our Holy Father the Pope will celebrate the Golden Jubilee of his Priesthood. Later on, we will address you more at length on this subject. Now ask you to pray fervently each day during this year for the Supreme Pontiff, that God may add length to his days, and his various and weighty undertakings for the good of Holy Church with success, and restore to him that civil power of which he is now deprived.

The Grace of our Lord Jesus Christ be with you all.
This Pastoral shall be read in all the Churches of the Diocese, on the first Sunday after its reception, that the Pastor officiate therein.
+ C. O'BRIEN,
E. F. MURPHY, Archbishop of Halifax,
Secretary,
Halifax, Feb. 15th, 1887.

REASON AND REVELATION.

The Objections of Modern Infidels Answered.

REVELATION PRESUPPOSES REASON AND IS COMPATIBLE WITH IT.

Woodstock Sentinel Review, Feb. 21.
The following is a synopsis of the lecture delivered in St. Mary's, C. church last night on "Reason and Revelation," by the Rev. Geo. R. Northgrave:

Reason is the faculty by means of which the truth is known to us; Revelation is a communication from God to man. Both are gifts of God. Reason we may know the truth in whatever manner it is presented; whether by deductions which our mind will make, or by communications made to us by other men, or from God himself. Thomas Paine in his Age of Reason gives a different definition of Revelation, but argues against Revelation according to the definition already given. And it need only be said here that the opinions current among modern Rationalists generally, that the spirit of infidelity in this country as Voltaire is in France, and his Age of Reason contains the objections made to Christianity generally. In speaking of the subject of Christianity, the lecturer said it was his intention to show that Christianity was compatible with reason; that it is reasonable that God should reveal His will to us; that it is reasonable that we should accept His Revelation. In order to show this he would divide his subject into four parts. First, to show the necessity of Revelation; second, to show the possibility of Revelation; third, to show that Revelation is a fact, to Christianity generally. There are two kinds of infidels; those who believe in a Supreme Being, but reject Revelation, and those who reject even God, the latter class being comparatively few. The Holy Spirit says that the fool in his heart says there is no God, from which it appears that it is according to his heart, according to his desires, that such a man argues, and not according to his intelligence. For few men can meditate upon the wonders of creation without acknowledging that there must be some infinitely wise and infinitely powerful Creator. Paine himself admits this. Indeed, from the very fact that anything does exist, it follows that there must be an all-powerful, self-existing Being from whom all things else proceed. Everything that exists, must exist of its own nature, or must derive its existence from some extrinsic cause. If it exists from its own nature there is nothing to limit it, it must exist of necessity, and having no limitations it must be infinitely perfect. It must be what we call God. If it derives its existence from some other being, that being can acknowledge no cause and must be God. From the very fact of existence we necessarily infer the existence of God. Paine in his definition of Revelation says that the person to whom the Revelation has been addressed must not have previously known what that Revelation contained, for if he had done or seen done a certain thing it needs no Revelation to tell him such a thing has been done. This argument is like that of a child who, on receiving an account from his father of his mother's death, that he had learned the circumstances from the newspapers previously, and that therefore his father's letter was a forgery. But the question is asked, if a thing is already known, what necessity is there for Revelation? A thing may be known and yet we may be ignorant of its applications; it may be known, and known imperfectly; we may know a certain truth and not know how to apply it. Paine tries to throw ridicule on certain parts of the Bible, the story of Sampson, for instance, and argues from this that the anecdotal portions of the Scripture do not come within the compass of the objects of Revelation, and says that when we contemplate the whole of this mighty truth, we ought to feel ashamed to call such trivial records the word of God. But it must be admitted that while God governs this universe as a whole He also governs it in its details. He does not govern the whole in the abstract. He governs the whole by governing the individuals. God is equally great in stretching forth His influence over the heavens, or in bringing forth a blade of grass; in feeding the eagle, or in commanding the sun to bring about day and night, and in determining the time; whether He is doing what appears to be immense, or working out His Providential ends by means of details. The story of Sampson and other historical parts of the Bible are full of allegories calculated to raise our minds to heavenly things, and many are the pious souls that have read and continue to read these passages according to this light. As to the necessity of Revelation, Mr. Paine says that it is only by reason that we can discover God, and asks why Christians reject Revelation. Revelation presupposes reason. Revelation is not given to animals. Reason may lead us to some truths, but there is a field of truth which can never reach. The immortality of the soul is an important truth. But can reason demonstrate this? Mr. Paine says he believes in a future life; Ingersoll and Tyndale do not care to say whether the soul has a future life or not. Thus, it is evident that reason doesn't to all men demonstrate the future existence of the soul. The large majority of mankind would be unable to prove the existence of a future life unless first taught by Revelation. Paine himself would never have suspected such a thing but for his early Christian education. What was the condition of morality in such countries as Greece, Rome and Carthage, where reason was unaided by Revelation? It is true that some of the philosophers attained a wonderful approximation to the truth in some cases, but their discoveries had no effect on mankind. They were not authorized to speak in the name of God of the truth. There was no sanction to

enable them to say that by following their teachings the people would receive some future recompense. The philosophers were perfectly powerless to teach morality to mankind, and modern philosophers are in much the same position. What was the condition of Pagan nations at the time of the coming of Christ? In spite of all their schools of philosophy in some of these countries human sacrifices were offered up to their Molochs, and their religious ceremonies were performed with the most revolting orgies. The lecturer then referred to the French Revolution and the replacement of religion during the Reign of Terror. He then proceeded to show the necessity of Revelation to teach us the characteristics of God, and to instruct us in our duties to Him, to ourselves and to our fellow-men. He then dealt at length with the possibility of revelation which he established by proof, irrefragable, and concluded with a most scholarly exposition and defence of the authenticity of the Pentateuch and of Revelation generally.

REAL PALMS.

HOW TO GET THEM—THE NECESSITY OF SENDING FOR THEM EARLY.

N. Y. Freeman's Journal.

Mr. Thomas D. Egan, of 42 Barclay street, this city, has issued his circular and price list for real palms to be used in the celebration of Palm Sunday. This is the twelfth successive year of Mr. Egan's attending to this business. To him is due the distinguished honor of having originated it, and he deserves the grateful encouragement of the whole Catholic community.

Before his first venture in attempting to supply the real article, we had to be content with a mere substitute, the evergreen growths of our northern woods—branches of hemlock, spruce, or cedar—which in a few weeks were reduced to mere dry sticks, with little, if anything about them, to suggest a commemoration of Palm Sunday or the mystery it celebrates.

But Mr. Egan's real palms were found to preserve their texture and appearance all the year round, and, blessed by the church, to become in every truly Catholic household simple, elegant, and expressive memorials, not for a week or two only, but throughout the year, of the events immediately preceding Our Divine Lord's Passion and death on the cross.

It is the spirit of the church to insist that, so far as man is able, everything connected with the celebration of the Sacred Mystery of the altar, and the ceremonies and solemnities of religion, shall be genuine; no make believe, no substitute will answer if the real thing can be readily procured. This, of course, within rule and reason.

Thus the wax candles of the altar must be substantially at least, of wax, the product of the bee;" a steatite, spermaceti, tallow, and other makeshifts are not permitted, except under reasonable necessity. The lamps that make the presence of the Blessed Sacrament on the altar must be fed with real oil, "the fatness of the olive," no modern compound of whale, cottonseed, petroleum, or other cheap adulterations can be foisted into the place of genuine olive oil except under pressure of the like necessity. So far as this spirit of genuineness is concerned, as has often been remarked by tourists and others, the grand old Cathedral of Europe bear in their spires and domes, and elsewhere inaccessible to the ordinary glance, stone carvings of as complete finish and elaborate handiwork as those which excite the admiration of the passer-by. There is little make believe in those days—the ages of Faith! Nothing was deemed too costly or too genuine for the service of God! The downright real thing was devoted to His service, because it was thought, and rightly thought, that to devote an inferior thing, a cheap substitute to that service, would not be quite honest!

As with everything else about the altar, so with the palms, they ought, as near as possible to be the real thing. And these palms supplied by Mr. Egan are the same family of plants, though not of the identical species, as those palms of Jerusalem which were waved by the Jewish multitude and spread before our Saviour's path on that first Palm Sunday, over eighteen hundred years ago! They are of the same description as those used in St. Peter's in Rome; indeed one, reverend pastor writes: "I still have two heads of palms from St. Peter's, Rome, and I cannot find any difference between them and yours." They can be supplied by Mr. Egan as cheaply and economically as any one can honestly supply them and make a living profit. Twelve years of intelligent and unselfish devotion to the business has resulted in such perfection of arrangements for cheaply, promptly and satisfactorily supplying these real palms, that even if there were enough profit in the business to invite wholesale competition, Mr. Egan's established methods, so long and acceptably known far and wide throughout the country, make him practically the man from whom to secure supplies of real palms. Frequently, however, new hands attempt to jump into the business, without facilities, experience or preparation, and their want of precaution has invariably resulted in exasperating disappointments to the pastors and people who expected to be supplied from such ill equipped purveyors.

At this time, when impending strikes and troubles may materially interfere with all kinds of transportation by sea or land, we advise our reverend friends who do not wish to be disappointed about getting their palms in good time for Palm Sunday, to send early orders to Mr. Egan, upon whom they may in all respects rely for honorable and business like dealing.

how little that is, a Greek or a Roman cannot know."

"But I am neither Greek nor Roman." She laughed.

"I have a garden of roses, and in the midst of it is a tree, and its bloom is the richest of all. Whence came it, think you?"

"From Persia, the home of the rose."

"From India, then."

"No."

"Ah! one of the isles of Greece."

"I will tell you," she said; "a traveler found it perishing by the road-side on the plain of Replaim."

"Oh, in Judea!"

"I put it in the earth left bare by the receding Nile, and the soft south wind blew over the desert and nursed it, and the sun kissed it in pity; after which it stood in its shade now, and it thanks me with much perfume. As with the roses so with the men of Israel. Where shall they reach perfection but in Egypt?"

"Moses was but one of millions."

"Nay, there was a reader of dreams. Will you forget him?"

"The friendly Pharaohs are dead."

"Ah, yes! The river by which they dwell sings to them their tomb; yet the same sun tempests the same air to the same people."

"Alexandria is but a Roman town."

"She has but exchanged sceptres. Caesar took from her that of the sword, and in its place left that of learning. Go with me to the Bruchemium, and I will show you the college of nations; to the Serapeion, and see the perfection of architecture; to the library, and read the immortal; to the theatre, and hear the heroes of the Greeks and Hindus; to the quay, and count the triumphs of commerce; descend with me into the streets, O son of Arrius, and when the philosophers have dispersed, and taken with them the masters of all the arts, and all the gods have home their votaries, and nothing remains of the day but its pleasures, you shall hear the stories that have amused men from the beginning, and the songs which will never,

TO BE CONTINUED.

SIR THOMAS MORE.

DESCRIPTION OF THE CONDEMNATION AND EXECUTION OF THE NOBLE MARTYR AND CONFESSOR OF THE FAITH.

T. D. Sullivan, M. P., lord mayor of Dublin, gives the following graphic account of the sufferings and execution of the noble English Catholic martyr, Sir Thomas More, which we are sure will be perused by our readers with much interest.

At the time of the execution of the Carthusian monks the venerable John Fisher, Bishop of Rochester, and Sir Thomas More were prisoners in the Tower. We have already mentioned that Parliament declared them guilty of a treasonable offence, because that having had interviews with the Nun of Kent they did not report her incoherent ravings to the king. More—whom, in fact, had never given any encouragement to the nun's delusions, but had warned her against them—was able to get his name withdrawn from the bill; the bishop got his taken off by paying three hundred pounds to the crown. It was felt, perhaps, that the offence charged in this instance would be a poor ground on which to go to the prosecution of two such men. The new act and the new oath, however, gave to their enemies a sure means of bringing them to account, not for misprision of treason merely, but for treason itself, and the opportunity was speedily availed of. In April, 1534, they were called before the commissioners to take the oath, and, on their refusal, both were committed to the Tower. The aged bishop was cast into a loathsome dungeon, where he was left for months perishing with cold, hunger, and nakedness, the rage which was given him to wear being insufficient to cover his withered and trembling body.

An incident which occurred immediately after his imprisonment is characteristic of the time. A rush was immediately made by Cromwell's agents to the palace of the bishop to take possession of his effects for the crown. A "reformed" monk named Lee took down an inventory of them. In the course of their searches a strong box was found concealed in a recess of the bishop's chamber. It was pulled out on the floor. The weight of it—the box being iron—caused the ransackers to think it contained an enormous amount of treasure. "Gold! gold for the bloudie Pope!" shouted Lee.

Implementers were procured to break open the box. Cromwell's men stood about it in eager expectation. The box was opened, and lo! there was found in it nothing but a hair shirt and two small scourges used by the bishop for chastising his body! While he lay a close prisoner in the Tower, the venerable bishop was made a member of the Sacred College of Cardinals by the Pope. This elevation, instead of inducing Henry to treat him with some degree of tenderness and respect, only inflamed his anger against the innocent and suffering prelate. "Mother of God," said he, "is the old man yet so lusty? Well, let the Pope send him a hat when he will! Mother of God, he shall wear it on his shoulders then, for I will leave him never a head to set it on."

Thomas Cromwell and some of these miserable conforming bishops visited the old man in the Tower, and endeavored to induce him to yield to the wishes of the king. But all in vain. The good will of a cruel and immoral monarch was nothing to him; the axe or the gibbet had no terror for him. He was close on eighty years of age. Prayer and suffering had made clear the eyes of his spirit, and he saw, not far off, just beyond the scaffold, a better world awaiting him. He refused to steep his soul in shame and sin, and for so refusing he was found guilty of high treason and condemned to die.

The lord chancellor, Lord Audley, thus pronounced his sentence: "John Fisher, you shall be led to the place from whence you came, and from thence again shall be drawn through the city to the place of execution at Tyburn, where your body shall be hanged by the neck; half alive, you shall be cut down and thrown to the ground, your bowels to be taken out of your body before you, being still alive, your head to be smitten

off, and your body to be divided into four quarters, to be set up wheresoever the king may appoint. And God have mercy upon your soul!"

The execution took place on the 23d of June, 1535. The mangled remains of the bishop were left uncovered on the scaffold during the night. Next day a shallow grave was dug for them by the executioners in a neighboring churchyard, into which they were tossed without shroud or covering of any kind. The head, which had been severed from the body, was taken away in a bag, and, it is related, shown to Anne Boleyn, who struck it in the face with her hand. It was then set upon one of the spikes of London bridge, where some of the remains of the Carthusian Fathers were blackening in the summer sun. Crowds congregated on and near the bridge day after day to look on the terrible spectacle. An obstruction to the thoroughfare and interruption to the regular course of business was thus created, to end which inconvenience Cromwell had the head taken down by night and cast into the Thames.

Another and a more remarkable man was now to fall before the obese savage whose vile passions and absurd caprices were bringing all this shame and horror on his country. Sir Thomas More had spent at this time about fourteen months in prison. His treatment, though not quite so cruel as that of the poor old bishop, was yet very severe and trying on a man of his age. But he took it all cheerfully; not, indeed, in any spirit of levity, but with the strong and patient soul of a true Christian, and with the pleasant humor which was part of his nature. On his first entrance into the Tower the gate porter demanded, as his perquisite, the prisoner's upper garment. More knew very well what was meant, but he would have his joke. "Here it is, porter," said he, tossing him his cap, "and I am sorry it is not a better one." "No, no, sir," replied the porter; "by your leave, it is your coat, and I must have it, too." Then the ex-chancellor, not the least amused, took off his coat and gave it to him. One day the governor of the Tower conveyed secretly to him some little delicacy of the table, and whispered him that he would gladly show him a kindness of that sort occasionally, if it were safe to do so. "I believe you, good Kingston," said More, "and I thank you most heartily for it. Assure yourself I do not mislike my ordinary fare; when I do, then spare not to thrust me out of your doors."

More's present trouble did not at all come on him by surprise. Even before the divorce question had become a peril to people's lives, and before the mad notion of setting himself up as head of the Church had entered into the head of the king, More knew his temper to be fickle, selfish, and dangerous. While he held the office of chancellor, so fond was Henry of his learned, wise, and witty conversation, that the friendship of his most portly majesty was almost a burden to him. Henry often dropped down to More's house at Chelsea to have the pleasure of some hours in his society and that of his numerous, highly accomplished, and very interesting family, and it was not an unusual thing for him to walk about the garden with his arm around the chancellor's neck. One evening More's son-in-law expressed to him his delight at beholding such tokens of affection and esteem as the king manifested towards him. "Son William," replied More, "I thank God that I find his grace my very good lord indeed, and I believe he doth as singularly favor me as any other subject in the realm; nevertheless, I tell thee, son Roper, I have no cause to be proud of it, for if my head would win him a castle in France it would not fall to go." The chancellor knew his man.

On the 1st of July, 1535, Sir Thomas was taken from the tower to be tried for high treason at Westminster. The lords commissioners who presided over the trial, and badgered him for a length of time, but were never able to get an advantage over him in any point of the discussion. His was too keen and polished an intellect for them, and in roughly meddling with such an edged tool could only wound themselves. But of course, they could condemn him—that was, of course, they would do. Sentences of death were passed on him in the same terms that had been spoken to Bishop Fisher—he was to be hanged, cut down while yet alive, and so on to the end of the disgusting formula.

And all this because the conscience of this pious and estimable man would not allow him to take his Majesty Henry VIII. a layman, for head of the Church. It was necessary to have an assured succession to the throne, said the poodle Parliament of England. The peace of the realm required that there should be an assured and undisputed succession. The succession could not be assured unless his majesty was allowed to have as many wives as he might deem necessary; and he could not have the wives unless he threw off the authority of the Pope of Rome and made himself Pope of England. Ergo it was fit and proper that his majesty should be taken to be supreme head of the Church in England, and it was the height of diabolical treason, and rebellion to refuse to swear that in fact and truth such was his position. So argued Henry's base and slavish Parliament, and so argued his shameless paragonist, Mr. James Anthony Froude, at the present. The illustrious prisoner of whom we have been writing drew a clear distinction between the succession and the supremacy. It was within the competence of Parliament, he said, to settle the question of succession; it was not within her competence to bestow the spiritual headship of the Church on any one. But this was a treasonable opinion; it was blasphemous against Pope Henry, and the utterance was now to suffer for it.

On his return, a condemned man, from Westminster back to the Tower a very sad and a great trial of his fortitude took place. His favorite daughter, Margaret, wife of William Roper, met him outside the gate and threw herself into his arms, shrieking, "My father, oh, my father!" The old man's voice trembled as he blessed her and told her to submit to the decrees of Providence and forgive those who had condemned him.

"Then the ballerders moved on, the procession wending its way to the gloomy fortress; but Margaret, like one whose reason had departed, again retraced her steps. Caring not for the throng of people or the soldiers who guarded him, she rushed hastily back; she pushed her way through the crowd; she threw her arms around his neck, and many times she kissed him; and More, now entirely overcome, stood speechless, whilst tears poured down his cheeks, and the very guards who were once Margaret's maid, Dorothy, also. But still the daughter lingered; the last kiss was hers; and then these two were severed forever on this side of the grave. She fell insensible at the prisoner's feet."

Once more within the walls of his dungeon, the accustomed serenity of his soul returned to this glorious old man, and he turned his thoughts calmly to that eternity on which he was soon to enter. His musings and prayers were presently interrupted by the entrance of one of the king's courtiers, who came to try if he could induce the prisoner to change his mind. He continued for upwards of an hour to pester the condemned man with arguments and entreaties, endeavoring him to change his mind. At last More told him that he had changed it. Off went the courtier in hot haste to the king to tell him that his ex-chancellor had given way at last and had changed his mind. The king was gratified to hear of such a victory for his cause, and sent some of his friends to inquire to the full extent and meaning of the surrender. "They entered and announced their business to More. 'Good sirs,' he said, 'the man was too hasty in repeating my words. I had meant to have shaven my beard, but after I bethought me that my beard should fare no better than my head, and that was the only cogent spoke of it.'"

On the morning of the 6th of July, 1535, he marched with a light step from his prison to the place of execution. He was told that the king, of his gracious mercy, had so commuted his sentence that the more revolting parts of the execution would be dispensed with, and he would simply be beheaded. "I thank the king heartily for his great kindness," was the characteristic reply, "but I pray God to preserve my friends and posterity from the like mercies." A request of the king was also conveyed to him, that he would not make any lengthened address to the people, and with this the gentle-hearted victim promised to comply.

Arrived at the foot of the scaffold, the leader shook as he placed his foot on it. "So me safe up, good Kingston," said he, "for my coming down I can shift for myself." Then turning to the crowd in front of the scaffold, he was about to address them a few words, but the sheriff interrupting him, he said no more than that he was about to die in the faith of the Holy Catholic Church, a loyal servant of God and the king, and that he begged their prayers for his soul. He then engaged for a few moments in prayer, kissed the executioner in token of forgiveness, bound his own eyes with a handkerchief he had brought for the purpose, and laid his head upon the block.

Just as the executioner was about to strike, he begged a moment's time, and then removed his beard from under his neck, remarking quaintly that there was no need to cut it, as that, at least, had been his reason.

Then he waited the fatal stroke; it descended, and in an instant the noblest of Englishmen was a headless and gory corpse upon the scaffold.

"LEAD, KINDLY LIGHT."

SOME INTERESTING FACTS ABOUT THE LIFE AND CHARACTER OF THE GREAT ORATORIAN, JOHN HENRY CARDINAL NEWMAN, THE LEARNED RECLUSE OF BIRMINGHAM.

From the New York Sun. John Henry Newman, his brethren of the Oratory say, is totally free from even the beginnings of disease. But they even acknowledge that he requires fourteen hours' sleep in the twenty-four, or, if depressed, at least looks as if he needed it. His easy manners except a very few, whose personal contact brings pleasant friction, but no injurious excitement, breakfasts on a cup of tea with a little piece of bread, eats a little fruit some days, according to the mild caprice of his appetite, dines with uniform frugality, sleeps after dinner; and eats little or no supper. In most respects he conforms as signally to the rule of the house as the humblest and freshest youth within it. He finds no difficulty in keeping the fasts, because for many years he has eaten very little flesh meat, and wine has become a slight acquaintance of his. He walks a part of every day, chats with characteristic brightness with those around him, likes to have bits of new works of importance read to him, although not unable to read for himself, and when he reads he is as liable to take up Martial or Plato as Augustine or Thomas Aquinas. He is fond of works on natural history. He keeps a Wordsworth on his table, where are seen also copies of the poems of Wilfred Devereux, of the De Vere, father and son; of Coventry, Patmore, and of course, of Keble. Although fond of the physical sciences, he has never sympathized with the tendency to substitute them for the classics in the traditional university course; and at one time he co-operated in some measure with a coterie of classicists who wanted Mr. Gladstone to procure such legislation as would defer the innovation.

He holds that Aristotle is not only the most dangerous foe of Christianity and Revelation, but is also the best model of pure logic, and does not think that any mode of reasoning advanced in modern times, even by Bacon, is serious against the defence that can be made against it from the armory of history, tradition, and faith. He holds that Cicero is a better model of oratorical style than any man since his day. He is fond of Homer's *Iliad*. Therefore he is attached to more than taste to classic culture. He finds no difficulty in reconciling the poetic and naturalistic conceptions of the origin of the world, and accepted in advance the dedication of St. George Mivart's "Lessons from Nature." Mart

is your hair turning gray and thinning out? Hall's Hair Renewer will restore it to its original color, and stimulate the follicles to produce new and luxuriant growth. It cleanses the scalp, cures dandruff, and is a most agreeable and harmless dressing.

admits the theory of evolution, but rejects the doctrine of natural selection as unimprovable.

Cardinal Newman has felt no collision of claims between Rome and England in paying to each the allegiance due respectively to her spiritual and her temporal power. His sensitive loyalty to the institutions of his country is remarkably expressed in connection with the spiritual alliance itself. He dedicated a volume many years ago to "The Primate of the Catholic Church in Ireland," and courteously deprecated "the infelicity of the moment" which prevented him from doing so with adequate ceremony "without appearing to show disrespect to an act of Parliament." At that time the Ecclesiastical Titles Bill was under-going a lively hammering in the forge of public opinion. Legally there was and could be no such person as the Roman Catholic Archbishop of Armagh, Cardinal Newman wrote to him that a Catholic was bound to avoid an appearance of disrespect to an act of Parliament.

Because he is of Oxford, because he finds much good in science apart from all ideas deduced to be the best style of English of his day, because he has come with manners so tinctured with religion, and because he has instilled into his happy comment that of the spirit of Christ than most men find room for in their prayers—for all these reasons he is the dearest man now left to the English people. Unlike Gladstone, he has no meanness. His passing away will make a vast silence in the United Kingdom. Disraeli said that his going out of Rome was a blow from the effects of which the Church of England would reel for a generation. It has been reeling for a longer period, and it is not down yet. But his death would make all of England a shock of desolation.

A little new is sent from Birmingham about him, but for a twelvemonth the worst news would have been credible. The Cardinal is merely wasting quietly away. He may live ten years more, but he may die at any moment. But, unlike Brougham and Russell, his faculties survive the decay of his physical tissues, and his mind is far more active than formerly, is clear and vigorous.

Although fond of poetry and a dear companion of many poets, he has written a little verse. But one of his poems, "Lead, Kindly Light," undoubtedly pours more true religious feeling into the heart than all of Watts combined with all of Keble. Another of his poems, the "Prayer of Gerontius," has an unique distinction in that it is the last thing composed by Gordon in his noble and sweet strength he needed to face death with Christian fortitude. Many of the most interesting passages in his diary may be traced to it like brooks to a well. Gordon gave it to Frank Power, the brilliant Irishman representing the Times in the Sudan. He sent it to his sister in Dublin, who in turn forwarded it to the Cardinal. He went with a letter abounding in noble and sweet sentiment, returned it to her. All this endeared the Cardinal in a not very logical connection with Gordon in the popular heart, and a Newman renaissance reigned for a week at least. It was frequently recalled in the weekly papers about that time that "Lead, Kindly Light," was written in an orange boat with the house of Garibaldi on Capra in sight.

It is not so surprising that many episodes in so long and so secluded a life should be generally forgotten. It will probably be news to your readers not born in these islands that in 1854 Cardinal Newman went to Ireland as rector of the diocese of Down, then established newly in Dublin. He remained there more than four years, but could not make it thrive. The Irish had enough of English authority in their education system. The Cardinal was a true Catholic and an eminent scholar. He was universally revered, but he was an Englishman, and therefore, those who revered him, preferred that he should return to his own country. The vanity of the Irish is disposed to be retrospective. In very fine terms it was recalled for the Cardinal's guidance that the custom was for Englishmen to go to Ireland to study, not to teach, and the hapless island was said to still contain men able and willing to imitate the example of the generous Irish scholars who accompanied Alfred back to England and laid the foundations of more than was famous school within that realm. The Cardinal returned and established a school for boys at Biggleswade. More pungent Irish critics were out to attribute his failure in Dublin to the sinister omen that Bishop Moriarty of Kerry was his chief counsellor in the university. It was this prelate who coined that immortal phrase, "Hell is not deep enough for a man long enough to put his foot on it." What opinions the Cardinal himself may hold on Irish English politics is not known. Since Ireland became the ragging topic, he has been absent from controversy. But it is certain that his sympathies, if not crystallized into convictions, like Cardinal Manning's, are with the suffering people of that country.

Then the Cardinal was a good friend; he was very fond of a good fight; he checked used to glow with a pleasant flash, and his under lip extended beyond his upper with balanced eagerness. Time has changed both his physiognomy and his spirit. The unmistakable pugacity fixed upon his features by rough and able modes of life in healthy youth, yielded gradually to the influence of reflection, and for many years his countenance has worn the mask of his heart. One who loves him has said that if Saint Thomas was rightly called the Angelic Doctor, Cardinal Newman is justly entitled to the designation of the Benign

If anything clogs the waste-pipes in the house, become alarmed, for sewer-gas is apt to generate disease. The children, then, are removed to their grandparents, or kept out of doors as much as possible, until the defect is remedied. But the waste-pipes of the human system are often allowed to clog, and the sufferer, who cannot get away from the poison, becomes unfit for work or pleasure. In such cases Dr. Pierce's "Pleasant Purgative Pellets" will gently remove the cause, and the effect will vanish of itself. By druggists.

Doctor. Unlike Cardinal Manning; he has been exclusively a literary man. He always disliked executive duties. His works fill many volumes. He is the most prolific and the least read of all living authors. Passages from his writings are found in the best literature of all fashions. He is read by the few who would serve as filters for dropping living waters upon the many. The progress of the Naturalistic school has been so general and so rapid in England that he has disciples, but no longer a school. He is probably the last of the great English controversialists.

One of the horrors which his death will bring will be an autopsy by Froude. That worthy may be said to have a literary morgue, to which he drags the dead in order to subject the living who adore them to the agony of post mortem findings. The Froudes and the Newmans were intimately associated in other days. There was a Harrell Froude, a brother of the dilapidated historian, who went into the Oxford movement with the Cardinal, and journeyed to Rome with him in good time to be buried in its communion. The father of the Froudes, who was an Anglican archdeacon, was much esteemed by the Newmans. The Cardinal dedicated a volume to another brother, James Anthony—William—who has been one of the victims before death of the peculiar disposition of the former. It was Charles Kingsley's assault upon Newman in his review of one of Froude's spectacular historical works, that led to Newman's writing his *Apologia Pro Vita Sua*. It is expected with certainty and terror that Froude will think himself called upon to take the Cardinal to his morgue long enough for at least a monograph.

Many of the English Catholic aristocrats were led into the Church by Newman's writings. He is the object of more dedications and the subject of more verse than any contemporary. But he could never move his own brother who took a thorough ticket for Rationalism when the Cardinal that was to be set out for Rome. Among the diphtheria dabbles in religious philosophy and scientific skepticism in London a practice prevails of sending some of the volumes written by Francis William Newman to any young investigator who is suspected of reading the works of John Henry Newman. The Rationalist retained a connection with the banking house of Hambro, Newnham & Co., of which his father was a member.

The Cardinal was born in 1801. At 19 he graduated at Oxford, and took Anglican orders at 23. In 1845 he entered the Roman Catholic Church. He was ordained a priest in 1846, founded the Congregation of St. Philip in 1849, and was raised to the cardinalate in 1879. Oxford took him back more with pride than forgiveness in 1877, when he was elected an honorary Fellow of Trinity.

JOHN KNOX, "REFORMER."

A RESUME OF THE HISTORY OF EARLY PROTESTANTISM IN SCOTLAND.

Rev. Dr. A. Munro, provost of the chapter of Glasgow, gave this lecture in St. Andrew's Cathedral of that city, on Sunday evening of January. The basis on which Knox and his followers established their church was, said the provost, that the Church of Christ founded for all time, had failed. Not only they held, had the ministers of the true church become corrupt, but also her ministry. They said the church had lost her power and authority; that she was not the Church of Christ, but the ministry of Satan—that was that church which Our Lord Jesus Christ had pledged His word He would guide until the end of time! If that was not the "Reformers'" idea, it was impossible for them to justify their formation of the Church of Christ. The "Reformers'" doctrine was introduced into Scotland at first in isolated instances only. Henry VIII. of England wished to extend the church he had established in his country into Scotland. He tempted James V. of Scotland with his poverty, and pointed out the plunder he would derive from confiscating the church. Some of the Scotch nobility were actually bribed by Henry VIII. in saying that, was not slandering these nobles, in proof of his statement, he had a public sermon delivered by the present minister of the Park Terrace Protestant Church in Glasgow three years ago, who said

THE BARONS OF SCOTLAND cared little for the doctrines of the "Reformation"—that the great object of the barons in bringing about the "Reformation" in Scotland was the plunder of the church. But there was another object in the action of many of the barons, personated by Henry VIII.—not only to reduce the church, but to do so for the purpose of reducing the kingdom itself to England. Hence, Henry got many of the Scotch nobility to bind themselves to promote his cause by securing possession of the successor of James, the infant Mary, Queen of Scots. Tytler, the historian, said 200 bound themselves to secure the castles and strongholds of the country, were to get possession of the Queen and Scotland. The one powerful opponent working against this scheme was the church, which sacrificed every thing to maintain Scotland's national independence. For 300 years the church in Scotland had defeated the object of England in this respect, and hence Henry determined to break the power of the church. One man above all others in Scotland stood out high as an opponent of the object of Henry, namely Cardinal Beaton, archbishop of St. Andrew's, a man more with pride than forgiveness in 1877, when he was elected an honorary Fellow of Trinity.

THE MURDER OF THE CARDINAL, and at last three different men responded to his wish, provided Henry would be generous with his gold and insure their safety. This arrangement fell through. Then Henry found a man for the work—George Wishart, a leading minister in the "Reformation," but, unhappily for the reputation of Wishart and the Scotch nobility who went with him, the grave had late been giving up its dead. About twenty years ago a number of state papers had been brought to light from the register house and noblemen's

archives, and among others a letter written by the Earl of Hereford, in which he said that he had found a man that would do the work the nobility had been so anxious for—remove the obstacle, murder Cardinal Beaton, and the man he had found was a certain Master George Wishart. Wishart conveyed the letter to Henry, and then returned to Scotland to preach the "Reformation" doctrine. The conspiracy was successful—the cardinal was murdered, Wishart was afterwards put to death—not for the murder, but unfortunately and mistakenly for preaching the new doctrine. But had Beaton had the knowledge they now had of the part taken by Wishart to foster and carry out

THE TRAITOROUS WORK of Henry VIII., he would have been put to death by the hangman, for never did a man die more worthy the death of a traitor. The pity is he died as a martyr, and not as the assassin of his government. After the murder of Beaton, the new religion extended. The reformers gathered themselves together as "Lords of the Congregation." They had no church and no regular ministry, and some of them rejected all the sacraments except baptism and the "Lord's Supper." They constituted themselves ministers of their sacraments and they had no power except such as they gave to themselves. At this time appeared on the scene John Knox, a man of strong will, powerful passions and intellect, great determination and talents far above mediocrity. He threw himself actively into the work of the reformation. They found that Knox was an act committed under circumstances of utter horror, of obscenity and of cruelty, a parallel for which they could not look except among the savages of central Africa. A number of men who had withheld from publicly identifying themselves with the "Reformation," feeling themselves compromised in the matter of Beaton as his assassins, became afraid after the deed, and

TOOK REFUGE IN CASTLES. Among those so implicated was Knox. He joined those in the castles, who from that time went forth from their fortresses, laying waste the country, and violating the women. To this crew Knox became chaplain. Having gone to Geneva, Knox returned to Scotland, but before he did so the reformers, who wished to betray their country, urged war upon the regent Queen and the regent government. They sought not toleration, but the absolute overthrow of the established religion of the country. It was at this time they besought Knox to return to Scotland, whose great power over the people was known. He returned and preached the new doctrine. Wherever he went, ruin, bloodshed and desolation followed. He and his followers burned to the ground the great Abbey of Scone, an historical spot sacred to the memory of Scotland's struggles for national independence. Of the noble cathedral of St. Andrew little now remained but the blackened walls, a monument of the barbarity of those who propagated the new doctrines by such means. Having attained power in the country, the rebels summoned a Parliament in 1660, which passed an act abolishing the Catholic religion. But still the work was incomplete.

SENTENCES OF DEATH were passed against the professors of the old church; but still the reformers had no church of their own. They were, however, still influenced by the Christian tradition that Christ should have a church on earth, and they thought it was their duty to make a church since the one He, Our Lord, had made had gone by the board. So a commission of John Knox and three other men was appointed to draw up the constitution of a church; they were to make the church of God. They were to do for Scotland what the Eternal Son of God had once done for all mankind. And in four days the new church was completed. They prepared what was called the "Confession of the Church of Scotland." Their scheme assumed that the Scriptures of themselves were authoritative in matters connected with the Christian religion. The truth had disappeared and taken refuge exclusively in the Bible. Every one was to find it out for himself, because the Church of Christ had failed. The new religion provided its ministry with bishops and deacons, but Knox's "bishops" were simply the present day "ministers." The preacher knew it was said that the new was the old revived.

If that were so, then the whole scheme of Christianity must have been swept away in one single night, for not a vestige of the religion Knox drew up was to be found in the whole history of Scotland. And neither in Scotland, nor in the whole universe could they find a vestige of THE RELIGION KNOX MADE, and which in fact never existed until he produced it for the Scottish Parliament. The Reformers forced their Church upon the people. The matter even in the Scotch Parliament was put to a vote, and it was by a large majority of the unprincipled barons the new religion was declared to be the church out of which there was no salvation. In all he has said of the new church, the preacher added in conclusion, he had alleged nothing but what he got on the authority of Knox himself, and all the writers he had read on the subject were Protestants. He would ask them to consider this fact—that the church was made in four days—four days he repeated—while God Himself became man and worked miracles to establish His church. Christ had said His church would continue for all time. He gave it to the power of His Eternal Father—"As the Father has sent Me, so I send you." Let those who formed their belief from the prejudiced traditions of the Protestant church consider, with the facts brought to light in later years, whether it is in the Catholic Church they can be saved, or in the church established by the assassins and forgers of the Scottish "Reformation."

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Catholic Record.

LONDON, SATURDAY, MARCH 5, 1887. THE WAR UPON THE PAPACY.

The Grand Orient of Italy addressed, on the 25th of Oct., 1886, to the secret societies of Germany, an international declaration of war against the Papacy.

The German elections have, as we predicted, resulted in a decided triumph for the Iron Chancellor. He appealed to the warlike sentiments of the Teutonic race and has not been disappointed.

The appearance of this extraordinary document explains the revival in certain quarters of Protestant passion in Germany against the Church and the Holy See.

These symptoms of co-operation have not as yet appeared in other countries, but it is probable that the war will extend and assume, as the Grand Orient desires, a general and universal character.

world at large would have reason to feel grateful to the Grand Orient at Rome if it had kindly revealed the part taken in the movement by the Italian government.

This action of Italian Masonry offers us lessons as grave as they are numerous. It confirms the opportune issuance of the encyclical Humorum Genus, and fully justifies the dignified protests and warnings of late Pontifical discourse.

The German elections have, as we predicted, resulted in a decided triumph for the Iron Chancellor. He appealed to the warlike sentiments of the Teutonic race and has not been disappointed.

BISMARCK'S TRIUMPH.

The German elections have, as we predicted, resulted in a decided triumph for the Iron Chancellor. He appealed to the warlike sentiments of the Teutonic race and has not been disappointed.

The appearance of this extraordinary document explains the revival in certain quarters of Protestant passion in Germany against the Church and the Holy See.

These symptoms of co-operation have not as yet appeared in other countries, but it is probable that the war will extend and assume, as the Grand Orient desires, a general and universal character.

A FIREBRAND'S FOLLY.

Mr. Edwin De Lisle, member for Mid. Leicesters, is a Catholic. He is also a Tory and likes to let the world know how much more he hates Ireland than he loves his religion.

THE IRISH LAND COMMISSION.

The Irish Land Commission, appointed for the purpose of bolstering up sick and shaky landlordism, has made a report which will prove a poor remedy for the desperate illness that has overtaken that unfortunate institution.

The term for judicial rents which is fixed by the Land Act at fifteen years, should be reduced to the statutory term of five years, all those whose rents were fixed five years ago to be given the right to go into Court at once for the revision of their rents.

PEACE OR WAR.

The Montreal Herald takes, we think, a very correct view of the European situation when it acknowledges that with Bismarck's success at the polls the prospects of a continuation of peace are to a certain extent improved.

Cardinal Jacobini, papal secretary of State, died on the 26th. He was born on May 6th, 1832. He suffered severely from disease of the heart, a continued colic and other serious complications.

POPULAR MISREPRESENTATION OF CATHOLIC DOCTRINE.

His Lordship the Bishop of London, on the subject in the Catholic last Sunday. Notwithstanding the fierce blizzard that prevailed, the very large congregation in attendance...

The Queen has asked Lord Dufferin, Viceroy of India, to convey to the people her warmest and deep appreciation of their loyalty to herself, as manifested by their celebration in commemoration of the 60th anniversary of her accession to the Throne.

The most important matter engaging the attention of the Irish people during the week was the trial of the "travellers." The argument of counsel for the crown was listened to by a great crowd of people, the court room being literally packed.

EDITORIAL NOTES.

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THEIR EXISTENCE OR OBLITERATE THEIR POWER.

their existence or obliterate their power forever. It is just as the Herald says, that every Frenchman has, ever since, considered himself personally interested in the re-acquisition of Alsace and Lorraine, and France can have no real permanent peace till she again measures swords with her Teutonic rival for the possession of these lost Provinces.

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In the death of Right Rev. George Rigg, Bishop of Dunkeld, the Catholic hierarchy of Scotland, suffered a great loss. The See of Dunkeld was vacated for 200 years and Dr. Rigg was its first incumbent after the restoration of the hierarchy in Scotland.

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"POPULAR MISREPRESENTATIONS OF CATHOLIC DOCTRINE."

His Lordship the Bishop of London lectured on this subject in the Cathedral on last Sunday evening. Notwithstanding the fierce blizzard that prevailed, there was a very large congregation in attendance, and a considerable number of our Protestant fellow-citizens. The lecture lasted for more than an hour and was exceedingly interesting and instructive throughout.

It dealt with the following Protestant misrepresentations: 1. The Catholic Church is the enemy of the Bible and shuts it up as a sealed book from her children.

2. The Church uses an unknown tongue in her services in order to keep her people in ignorance and to clothe her worship and teachings with the cloak of mystery.

3. The Church practically ignores the atonement of the Cross, depreciates the work of Christ, hides the Redeemer from her people, and has more faith in the prayers of saints than in the merits and merits of the Crucified Saviour.

4. Catholics adore the Blessed Virgin and give her the honor due to God alone. Catholic worship is saint worship and not the worship of God.

His Lordship dealt with these misrepresentations in an able and convincing manner, showed their utter falsity and injustice, and in the clearest manner annulled the teaching of the Church on these various questions. The Bishop intends, we understand, to lecture on every Sunday evening during Lent on doctrinal subjects, and the result will doubtless be a vast amount of good effected amongst Catholics and Protestants. The following is a brief synopsis of the lecture delivered on last Sunday evening:

His Lordship took his text from 13th chapter of Daniel, 48, 49 verses. (This portion of Daniel is usually placed in the apocrypha in Protestant Bibles): "So I standing in the midst of them said, 'Are ye such fools, ye Sons of Israel that without examination or knowledge have condemned a daughter of Israel. Return again to the place of judgment for they have borne false witness against her.'"

These words, said His Lordship, were spoken by the Prophet Daniel on an important occasion. Susanna was condemned to death by perjury and was being led to the place of execution when Daniel, who saw her innocence, exclaimed, 'Ye men of Israel, are ye such fools that without examination or knowledge of the truth have condemned a daughter of Israel. The judgment was reopened; the nature of the testimony against her was exposed; her justice and her honor were vindicated. The foregoing, said His Lordship, was applicable to the subject of discourse. I say, ye men of the nineteenth century, are ye such fools that without examination or knowledge of truth ye condemned the Church of Christ? Return to the place of judgment for they have borne false witness against her. And I venture to say that if the judgment were reopened by intelligent and impartial men, the sentence that has been passed against the Catholic Church would be reversed, and her honor and purity vindicated.

The Church Catholic, Apostolic and Roman is a world wide institution that challenges the attention and demands the consideration of its foundation by the Son of God. It was established by Christ to represent Him on earth and to do His work. The Church is one in faith, one in worship, one in government. It speaks with the same voice the world over. It is holy in its founder Jesus Christ, in its children and in its ministry. It is universal in time and place. It is universal in its teachings and ministrations, and it appoints an unbroken line of ministers from the day that Christ appointed Peter head of the church to the time of Pope Leo XIII. That long unbroken line of succession, like a mighty chain binds century and century and age to age, and connects Leo XIII, in the Vatican with Peter on the streets of Rome. The Church is the mother of Christian civilization. When the Roman empire fell to pieces before the northern barbarians, she went out, bowed in hand, met these men of iron and crossed their necks to the sweet yoke of Christ. There is no nation that owes its Christian civilization to the Catholic Church. She has a consolation for every human sorrow; for every wounded heart she has a balm; there is no question for which she has not an answer; no problem of which she has not the solution. Veronique-like she wipes the face of suffering humanity, and to every Gethsemane of sorrow she enters as an angel of comfort. This wondrous church is as old as Christianity itself; as universal as mankind. To-day after twenty centuries she stands as strong and as fruitful as she was when she first received it as their charge. And yet this church is denied a hearing and is condemned without examination or knowledge of the truth. These accusations are so frequently made that men, honest and earnest men, begin to believe them to be really true. She hides the scriptures, it is said; she shuts them up and keeps her people in ignorance. She is also said to be an idolatrous church, and to place the creature before the Creator she is said to deny the efficacy of the atonement of the Son of God, and is accused of relegating to herself the power, which belongs to God alone, of forgiving sins. These are some of the things that are believed by good, well-meaning people, and there are thousands of men and women who receive these accusations as gospel truths, "without examination or knowledge of the truth. Now is this fair? Is this just and honest? Is this the way that intelligent men act in the ordinary affairs of life? If you wish to have a fair estimate of your neighbors, do you go to their enemies? If you want to know the benefit of the N. P. do you go to its opponents? Do you go to the Man to find out about the Grit platform? And yet what men will not do in the ordinary affairs of life when they do it where their immortal souls are at stake? If you want to know the truth about the Catholic Church go to her priests and teachers and ask them that you may form your judgment. I say, therefore, ye men of this country, why are you so foolish as to condemn without examination a great Christian church? Return again to the place of judgment for they have borne false witness against her."

It is asserted that the church is the enemy of God's word. For thirty-two years I have preached the doctrine of the Catholic church and should know what it is. The Catholic church teaches that the Scripture is the Word of God and of very little of it is inspired. The church reverences and loves God's word because it is God's word. For three hundred years, while she was still weak and while the whole Roman empire was trying to crush her, the Catholic church protected the Scriptures and clasped them to her bleeding heart and took care of them as a mother takes care of her child. When the Roman empire fell sunder, the Catholic church in the universal wreck and ruin of God from the universal wreck and ruin. Her monks were the ones who preserved their lives transcribing the Scriptures and translating them. And yet, she is put down as the enemy of the Bible. The Bible would not be in existence to-day if it were not for the Catholic Church. She is not its enemy but its mother. She causes a portion of the Bible to be read every Sunday to her people and obliges her priests to read scripture for at least an hour every day, and I would not allow a priest to officiate who did not spend at least one hour a day in reading the Bible and commentaries on it. Strange way of showing hostility to the word of God! Before the invention of printing she fastidiously in the vernacular of her people. In France, Spain, Italy and other countries, His Lordship then read a copy of a letter from Pope Pius VI. to the Bishop of Florence in which the writer strongly urged the reading of scripture as a preventive against the heresies then rampant. It was a Pope, continued His Lordship, "who said that the Church is not only the guardian and protector of the Bible but is its teacher and expounder. She fulfills the command of Christ: 'Go and teach all nations. She gives to her children the right to read the Bible in due submission to her teachings. Legislatures pass laws, but does the State say to the people, here are the laws, take what meaning you like out of them! In that case the state appoints men to explain such laws. And that is what Christ has done.

Speaking about individual interpretation His Lordship said that Christ never wrote one word of the scriptures nor did He commission any of His apostles to write His apostles were, go, teach all nations. Christ evidently never intended the scriptures to be used as a rule of faith. For nearly sixty years after the ascension of Christ the New Testament was not completed: Down to the time of the invention of printing it was impossible to bring the scriptures within reach of the masses of the people. It was a whole life's work to transcribe one manuscript. The majority of the people could not read the Bible if they had it. Many of them could not understand it if they could read it. As to the Latin tongue in the church's ceremonies. In the first place the church is not a National church. It is a world wide institution that challenges the attention and demands the consideration of its foundation by the Son of God. It was established by Christ to represent Him on earth and to do His work. The Church is one in faith, one in worship, one in government. It speaks with the same voice the world over. It is holy in its founder Jesus Christ, in its children and in its ministry. It is universal in time and place. It is universal in its teachings and ministrations, and it appoints an unbroken line of ministers from the day that Christ appointed Peter head of the church to the time of Pope Leo XIII. That long unbroken line of succession, like a mighty chain binds century and century and age to age, and connects Leo XIII, in the Vatican with Peter on the streets of Rome. The church is the mother of Christian civilization. When the Roman empire fell to pieces before the northern barbarians, she went out, bowed in hand, met these men of iron and crossed their necks to the sweet yoke of Christ. There is no nation that owes its Christian civilization to the Catholic Church. She has a consolation for every human sorrow; for every wounded heart she has a balm; there is no question for which she has not an answer; no problem of which she has not the solution. Veronique-like she wipes the face of suffering humanity, and to every Gethsemane of sorrow she enters as an angel of comfort. This wondrous church is as old as Christianity itself; as universal as mankind. To-day after twenty centuries she stands as strong and as fruitful as she was when she first received it as their charge. And yet this church is denied a hearing and is condemned without examination or knowledge of the truth. These accusations are so frequently made that men, honest and earnest men, begin to believe them to be really true. She hides the scriptures, it is said; she shuts them up and keeps her people in ignorance. She is also said to be an idolatrous church, and to place the creature before the Creator she is said to deny the efficacy of the atonement of the Son of God, and is accused of relegating to herself the power, which belongs to God alone, of forgiving sins. These are some of the things that are believed by good, well-meaning people, and there are thousands of men and women who receive these accusations as gospel truths, "without examination or knowledge of the truth. Now is this fair? Is this just and honest? Is this the way that intelligent men act in the ordinary affairs of life? If you wish to have a fair estimate of your neighbors, do you go to their enemies? If you want to know the benefit of the N. P. do you go to its opponents? Do you go to the Man to find out about the Grit platform? And yet what men will not do in the ordinary affairs of life when they do it where their immortal souls are at stake? If you want to know the truth about the Catholic Church go to her priests and teachers and ask them that you may form your judgment. I say, therefore, ye men of this country, why are you so foolish as to condemn without examination a great Christian church? Return again to the place of judgment for they have borne false witness against her."

As to the atonement: The Church teaches that Christ is the Son of God of God, who died for the redemption of mankind and that there is no other name under Heaven whereby a man can be saved. There is not a child of Adam that was not redeemed by the blood of Christ. The blood of Christ in its redemptive power went up to the very gates of Paradise and will come down to the last child on the face of the earth. For three hundred years the Church has held the Divinity of Christ against the Arian heresy, till at last the doctrine triumphed. Thousands and millions of people in the Catholic Church out of love for Christ has left the world to lead a life of meditation and devote themselves to the work of Christ in feeding the hungry and clothing the naked. But do not you honor the Blessed Virgin? We do, but we do not give her supreme honor which belongs to God alone. Christ is God, the Virgin is a creature. There is an infinite degree between God and any creature. The perfection which the Blessed Virgin has attained she has received from God, and in honoring this perfection we are indirectly paying honor to God. You cannot honor a man by dishonoring his mother. To God we say, granted grace and mercy; of God we say, Virgin assistance only. To God we say, have mercy on us; to her we say, pray for us. We ask her to pray for us because of her influence with her Divine Son. Just as a man might ask me to use my influence with the government of the day to secure him a situation in the belief that I hold influence with it and would on that account be more likely to obtain it than he who had no influence. As to the doctrine of the remission of sins! Christ promises to his apostles. Whatever you shall bind on earth it shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven. This promise was given to the apostles in their corporate capacity; these papers were intended for the church which they founded. Christ also promised his apostles, according to the 20th chapter of St. John. Whosoever sins ye remit they are remitted to them, and whosoever ye shall retain they are retained. You may say you do not believe this. You are free to deny the Divinity of Christ; but if you believe that Christ is God you must believe His words. As to the conditions required of the sinner:

The penitent must be heartily sorry for the sins of his life. His sorrow must be greater than his sorrow for the death of a wife, a father or a mother. It must be in proportion to the magnitude of the fault. He must make restitution. He must make a confession of his sins to a fellow-man—the deepest humiliation that a man can undergo. He must do penance for his sins. Does this encourage sin? Just try it once or twice and see.

But don't you teach that what appears to be a bit of bread is really the body and what we have for so doing in the 6th chapter of John. Christ says there, I am the living bread of life which came down from heaven. If any man eat of this bread he shall live forever, and the bread that I shall give is my flesh. This and other passages His Lordship quoted and contended that they were to be taken in a strict literal sense, for so the Jews understood them and Christ did not correct the impression made upon their minds, which He would have done had they been wrong.

In conclusion His Lordship said that he was perfectly well aware that the men now living in our midst were not responsible for the erroneous ideas that prevailed. He knew of their kindness and of their goodness. There is not a kind, more honest or more intelligent than the people of Ontario, and I thought they would like to hear the disputed questions concerning Catholic belief cleared up. He asked those desirous of obtaining knowledge regarding that church to examine the books and catechisms and other authorities before they formed a decision. Let us, he said, endeavor to serve God who created us, Jesus Christ who redeemed us, that serving Him her with earnest hearts we may enjoy His glory hereafter, the blessing that I wish you all.

DIocese of Peterboro.

CIRCULAR TO THE CLERGY OF THE DIOCESE. The following circular was read in all the churches of the diocese on Quinquagesima Sunday by order of the Bishop-Elect.

REVEREND AND DEAR FATHER—You are hereby officially notified, that by Pontifical Letters, dated the 14th day of December, 1886, His Holiness, Pope Leo XIII, has been pleased to appoint the Rt. Rev. Thomas Joseph Dowling, Bishop of Peterboro, to succeed our late lamented and saintly Prelate. You will receive notice in due time of the date and place appointed for the consecration of the Bishop-Elect.

In the meantime, you are respectfully directed to say in the Mass, as often as the rubrics permits the prayer, "De Spiritu Sancto;" and repeat with the Congregation by the parochial Mass on Sundays three "Our Fathers," and three "Hail Marys," for the intention of our new Bishop.

The following are the diocesan regulations for Lent:— 1.—All days in Lent, Sundays excepted, are fasting days—one meal and a collation.

2.—All persons who are twenty-one and under sixty years, are bound by the law of fasting and abstinence.

3.—By virtue of powers granted us by Apostolic Indult, we permit the use of meat on all Sundays at discretion, also at the Thursdays and Saturdays, except the Saturday of Ember week, 5th March, and Holy Saturday.

4.—Fish and flesh are not allowed at the same meal.

5.—The use of milk, butter, cheese and eggs, is allowed on all days.

6.—The use of dripping or lard (not suet), is allowed as a condiment in preparing food on all days except Good Friday.

7.—Those exempted from fasting are: all persons under twenty-one and over sixty years of age, the sick, infirm, women carrying or nursing infants, all employed at hard labour.

8.—All who cannot fast should give more abundant alms, be more assiduous in prayer, and attend more frequently to their religious duties, so as to make up for the loss of corporal mortification.

N. B.—Further dispensations, when occasion requires, can be obtained from the respective Pastors who are hereby empowered to grant them.

It is recommended in missions where the people can conveniently attend, that special devotions be held on Wednesday evenings and Friday evenings. On Wednesday evenings the Rosary may be said followed by Benediction and Friday evening the "Stations of the Cross," whenever erected, may be substituted for the Rosary. This circular shall be read in all the Churches of the Diocese, on Quinquagesima Sunday, or on the first Sunday after its reception.

By order of the Bishop-Elect, P. D. LAURENT, Administrator.

Death of Mother St. Luce. News reached the city yesterday of the sudden death at Montreal of the Very Reverend Mother St. Luce, Provincial of the Sisters of the Congregation de Notre Dame, Mother St. Luce, it was remembered, met with a serious accident in landing here from one of the steamers in September last, as a consequence of which her health was very much shattered. Yielding to the advice of her physician, she left Charlottetown for Montreal in the fall, hoping to regain her health sufficiently to return to her post next spring. While visiting the Academies of the Congregation in Montreal she was suddenly taken ill of rheumatism of the heart, and died in a few days. Her death, made so much felt by the good sisters of the different convents on the island and those of Nova Scotia over which her jurisdiction extended.

Mother St. Luce was a member of the General Council of Congregation. As Superior she had presided over some of the most important Missions in Canada and the United States. She was a religious of extraordinary talent and administrative ability. At the time of her death she was in her 77th year. To the Sisters here we tender our heartfelt sympathy. R. I. P.—Ottawa (N. B.) Herald.

DOMINION ELECTIONS.

OPPOSITION.

Table with columns: Riding, Member, Mtd. Includes Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward Island, Manitoba, British Columbia.

FROM UPTEREGROVE.

CONCERT AND LECTURE.—The concert and lecture given here on Tuesday, the 31st inst., in St. Columbkil's church, was very successful taking into consideration the discouraging appearance of the evening. Father McGinley deserves great credit for the musical and literary treat he provided on this occasion. Father Rhoades of Yroonanton conducted the musical portion of the programme with his usual ability. The Misses Shannahan and Moore of Orillia ably assisted in the solos and choruses. Messrs. J. A. and E. P. Gilgoly contributed several pieces very creditably, particularly in their duet:—"Justus est Palma."

The lecture was delivered by Rev. Father Hayden of Apte, Ont., the subject being the "Philosophy of religious education." After a brief introduction in which the Rev. gentleman acknowledged the difficulties surrounding the subject, arising partly from man's complex nature, from surrounding influences, from the conflict of creeds, from natural peculiarities and the ambition of governments, he said that man at his birth belongs to three distinct societies, each complete and perfect in its own sphere, the family, the church, and the state. The question he proposed to discuss was to which of these communities belonged the education of the young or if to all conjointly. In what order and subordination. After premising a few remarks on the meaning, nature and great length, and with varied arguments, to elucidate his theme. He assigned the first place to the family, the next to the church, and the last to the state. He concluded an able and closely argued lecture by exhorting his hearers to be ever one with the church in the maintenance of sound principles of education, and to resist by every legitimate means all attacks from whatever side that would go to either control or impair these principles.—Uptergrove Correspondence Landay Post, Feb. 5.

IRISH NEWS BY CABLE.

The police had great difficulty in effecting an eviction on Griffith's estate, in the 22nd. They found the tenant in bed chained to a large stone which had been deeply sunk in the earth. A large crowd assembled and witnessed the work of removal with intense excitement. Unemployed workmen of Dublin City met in demonstration before the Lord Mayor's residence. They were not allowed to enter, and were advised to go to Dublin Castle. Sir Wm. Vernon Harcourt writes that the Round Table conferees are still laboring to reunite the Liberal party on a basis, which shall contain no deviation from Gladstone's principles respecting the Irish question.

Mr. O'Brien addressed a mass meeting at Mitchelstown, on the 22nd, which had been convoked stealthily in order to prevent its being proclaimed. Eight thousand persons attended and great excitement prevailed. Resolutions were adopted favoring the plan of campaign and condemning the Speaker of the House of Commons for "gagging" Mr. Dillon during the recent debate in Parliament.

The people of Dingle, county Kerry, were made aware of the arrival there on the 22nd, of an evicting party by the blowing of horns and the ringing of the chapel bells. A crowd of fully 2,000 persons quickly collected. Father Egan, acting on behalf of the tenants, had a long conference with the sheriff, and at the conclusion of which he announced that a settlement had been arranged under which each tenant was to pay one gale's rent, Father Egan himself paying the sheriff's costs.

A disturbance occurred at Newross, Ireland, on the 24th. One hundred policemen went to the workhouse there and arrested the refractory paupers, but at the Sessions Court the charges of assault against the prisoners were withdrawn, and they were allowed to return to the workhouse. A Nationalist band, which celebrated the result by parading through the streets, came into collision with the police. In a fight that followed the musicians' instruments were broken and many of the men were injured.

While a force of two hundred policemen were making a seizure on the Nolan Farrell estate at Ballyhanna, County Mayo, they were attacked by about 200 men and women, armed with sticks and stones. Several policemen were injured in the affray. Finally the Rev. Mr. Warlow intervened and prevented further violence.

CONCERT AT PEMBROKE.

A large and enthusiastic audience assembled in the Music Hall of the Convent, Pembroke, to witness the first public entertainment given under the management of the Sisters of Charity. The concert was opened by the chorus "Fairly Bowers," sung by the pupils, Misses Ida Poupore, E. Rooney, K. Mehan and J. Fortin. Miss O'Meara in her usual style of elocution recited "The Painter of Seville." Miss N. Dowley then came forward and in a loud and clear voice sang "Sweet the Angelus was ringing." She was accompanied at the piano by Miss M. O'Meara, and the violin by Mr. J. McPhee, and on the cornet by Mr. M. Dowley. A comic dialogue entitled "The Country Aunt," was then played in an accomplished manner by the pupils. A vocal solo was then rendered by Mr. O. Blonidin. The first part of the programme was finished by a piano solo by Miss I. Poupore, who kept the ears of the audience electrified for about twenty minutes. After a few minutes' intermission the pupils opened the latter part of the programme by singing a chorus entitled "My Mother." After this Mr. Andrew Irving in his usual eloquent style a reading entitled "The Sisters

SUMMARY.

Table with columns: Province, Mtd., Opp. Includes Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward Island, Manitoba, British Columbia.

CONCERT AT FORT WILLIAM.

Fort Arthur Sentinel, Feb. 22. The musical entertainment given in the Catholic church at Fort William last night was one of the most successful concerts ever held in the district. The entertainment was in aid of Rev. Father Baxter's handsome new church, and the large attendance at this concert certainly indicates the high respect and kindly feeling with which the esteemed father is deservedly regarded by the general public. The church is a magnificent structure, and would do credit to a much larger town than Fort William, but it will be in keeping with the prosperous future which apparently awaits that place in common with the advancement of Port Arthur and the development of the great resources of this district. The building is spacious and well lighted. It provides comfortable seating capacity for nearly three hundred people, and is a model of good taste and elegance in its furnishings, with handsomely carved pews and a splendid chandelier of new design, purchased in Philadelphia, which illuminates the whole church. The reverend father is entitled to a great deal of credit for the successful result of his efforts to construct such a fine church. Three coaches crowded with passengers left Port Arthur for the concert, and there could not have been less than fully five hundred people in the church. Every seat was filled and even standing room was difficult to obtain. The programme was excellently rendered and many of the selections were enthusiastically applauded.

BRANTFORD NOTES.

Mr. E. H. Sison has received an appointment in the civil service, and has resigned his position as classical teacher at the Collegiate Institute of this city. Mr. Sison has been a very successful teacher and has won praise from many sources. Entering the institute about eleven years ago, quite a boy, he applied himself industriously to his studies, and in less than six years had matriculated at Toronto University and held a position among its teachers. How he has succeeded as a teacher may in some measure be judged from the address read to him from the staff and students on the evening of the 18th. It speaks of regret at his removal, but expresses pleasure at his prospective advantage; says he has won esteem by his good qualities as teacher and counsellor; that the gift presented is not a reward but a testimony and pledge; and closes with warm good wishes for his future. The reading of the address was accompanied by the presentation of a valuable gold watch. Mr. Sison is to be congratulated. Miss Mary B. Bald, B. A., Essex County, will succeed to the position.

Mr. Dennis Burke died at the hospital here on the 14th of February, at the age of 47 years. About ten days before he was driving to Hamilton with a load of pork and his wagon got upset at Oatlandsville and he was injured in the fall. He leaves a widow and a large family. He was a member of the C. M. B. A.

It is announced that Father Lennon has secured the services of Rev. Dr. O'Reilly of Detroit, treasurer of the National League of America, for a lecture on St. Patrick's Day, and the news is received with pleasure by the people of Brantford.

Rev. Father Talley, of Providence, R. I., preached in St. Basil's on Sunday morning from the words, "Unless you do penance you shall all likewise perish." Father Murphy preached the evening.

Mr. Joseph Quinn has been elected a member of the school board, for the East Ward, in place of John Ryan, who resigned to go to the High School Board.

ST. PATRICK'S DAY AT ST. MARY'S.

The citizens of St. Mary's will have a genuine treat on the forthcoming St. Patrick's Day. The Catholics of that town are arranging for a grand concert on the evening of the 17th, in which Miss Aggie Knox and Miss Stevenson, of St. Mary's; Dr. Sippl, of London, and others of note, will take part. The programme will be one of the best ever attempted in St. Mary's. Further particulars will be given in due time.

A Valuable Little Work.

We have received from Benziger Bros., New York, a very neat little work entitled "A Thought from St. Ignatius for every Day of the year." It is translated from the French by Margaret A. Colton. The book will be a most valuable addition to Catholic household libraries.

CHILDREN'S CORNER.

Faithful After Death. They say if our beloved dead should seek their old familiar place...

The Faith of a Little Child. At a certain country church it was decided by the members to assemble together at a given time to pray for rain...

She Held the Fort. There were brave girls among the early French colonists of Canada. One striking instance is related of a mere child defending a fort seven days against assaulting savages...

When Madeleine reached the gate of the fort, she found two women there crying for their husbands who were in the fields and had just been killed...

"What are you going to do with that match?" said Madeleine. "Light the powder, and blow us all up," answered the soldier.

"You are a miserable coward!" said the girl. "Go out of my place!"

"Let us fight to the death," said brave Madeleine to her little brothers, who seem to have possessed no small share of her own courage.

"The girl commander succeeded, after a while, in stopping the screaming of the women and children, for she was determined that the enemy should perceive no sign of fear or weakness...

"For a whole week Madeleine held the fort, with no favoring circumstances but the stormy weather, which prevented the Indians from setting fire to her wooden defenses.

Horford's Acid Phosphate MAKES A COOLING DRINK. Into a tumbler of ice water put a teaspoonful of Acid Phosphate...

DIFFICULTIES OF CONVERTS.

Buffalo Union. The vast majority of Catholics, who inherit their Faith, like their names, from their forefathers, have but a faint and remote idea of the difficulties, the hardships, the stumbling blocks that present themselves in formidable array to the convert to our Faith...

Perhaps the class of converts which suffers the most, financially, is that formed by the clergy of other denominations; for instance, a Methodist, Presbyterian, Episcopalian, or Unitarian minister, who becomes a Catholic...

There exists undoubtedly, though under the subtlest of disguises, a widespread and deliberate hostility to faith. It is not "fashionable," it is bad form to be a Catholic—socially speaking it is not at all the correct thing...

Important to All who are willing to work for the reward of success. Hallett & Co. Portland, Maine, will mail you, free, full particulars about their electrical oil...

Don't rack and ruin your lungs with a tight, harrowing, distressing cough, when a few doses of Hagyard's Pectoral Balm will loosen the phlegm, soothe the irritation, and heal the sore throat and bronchial pipes...

Mr. George Tolen, Druggist, Gravenhurst, Ont., writes: "My customers who have used Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, say that it has done them more good than anything they have ever used."

The most humorous man is not always the happiest; the man who has scrofulous humor or any obnoxious humor of the blood, does not feel very lively, at least not until he is cured...

NATIONAL PILLS act promptly upon the Liver, regulate the Bowels and as a purgative are mild and thorough.

W. S. MEDDOWROFT'S WEEKLY PAYMENT STORE. New Tweeds, new Dress Goods, Everything new. Ordered Clothing a Specialty.

GENERAL DEBILITY. All suffering from General Debility, or unable to take sufficient nourishment, or keep up the system, should take Harkness' Food, Iron and Wine...

A Cure for Drunkenness.

The Cure of drunkenness is a task with which the regular practitioner has been unable to cope. Nine-tenths of mankind who are drunk are a social vice, which a man may overcome by force of will...

Catarra, Catarrhal Deafness, and Hay Fever. A NEW TREATMENT. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes...

Worthy of Confidence. The preparation sold by druggists known as Hagyard's Yellow Oil is worthy of all confidence as a household remedy for pain...

More Than Claimed. "For the past four or five years," says Mrs. Emery, of Cottam, Ont., "I have been subject to kidney troubles. I was advised to try Burdock Blood Bitters. It has done me more good than what was claimed for it."

Doably Beneficial. There is no one remedy known that has more curative power over dyspepsia and liver complaints than Burdock Blood Bitters. "I had liver complaints and my husband was so bad with dyspepsia that he could not labor."

McShane Bell Foundry. Finest Grade of Bells for Churches, Churches, Towns, Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue.

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ACME SKATES. CHEAPER THAN EVER. HAND SLEIGHTS, Clipper Coasters, TOBOGGANS AT BOTTOM PRICES.

REID'S HARDWARE. No. 118 North Side Dundas St. K. of Clothing & Furniture Store.

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HARKNESS & COY DRUGGISTS, COR. DUNDAS & WELLINGTON STS LONDON, ONTARIO.



For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, housekeepers, and over-worked women generally, Dr. Egan's Favorite Prescription is the best of all restorative tonics. It is not a "Cure-all," but a most potent specific for all those Chronic Weaknesses and Diseases peculiar to women.

C. B. LANOTOT, IMPORTER OF CHURCH BRONZES. Gold and Silver Plated Ware. Says, Merinos, Ecclesiastical Vestments, Etc.

Burdock Blood Bitters. WILL CURE OR RELIEVE BILIOUSNESS, DIZZINESS, JAUNDICE, OF THE HEART, ERYSIPELAS, ACIDITY OF THE STOMACH, HEADACHE, DRYNESS OF THE SKIN.

McShane Bell Foundry. Successors in BUYER BELLS TO THE BLYMVER MANUFACTURING CO. BELLS CHURCH SCHOOL, FIRE ALARMS.

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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. The advantages and conveniences of this Agency are many, a few of which are: 1. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence— 2. No extra commissions are charged its patrons on purchases made for them, and giving them besides, the benefit of my organizing them facilities in the actual prices charged.

THOMAS D. EGAN, Catholic Agency, 42 Barclay St., New York.

HAGYARD'S YELLOW OIL. FREEMAN'S WORM POWDERS. Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

HEAL THYSELF! Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and send your system with nervous sleep that poison the blood, but purchase the Great and Standard Medical Work, entitled SELF-PRESERVATION.

MINNESOTA. Cheap Homes on long time and Liberal Terms. The Stevens' County Abstract and Real Estate Agency, for all forms of business and acts diseases, besides being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sealed in plain wrapper.

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TO THE CLERGY.

The Clergy of Western Ontario will, we feel assured, be glad to learn that WILLIAM HINTON, General Grocer, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

WILLIAM HINTON, UNDERTAKER, ETC. The only house in the city having a Children's Mourning Carriage. First-class Hearse for hire, 22 King Street, London, Ontario.

CELEBRATED COOK'S FRIEND BAKING POWDER. Is a PURE FATTENING ACID POWDER, and may be used by the most delicate constitutions with perfect safety. Its great success, arising from its being chemically pure, is the BEST VALUE IN THE MARKET, as well as a thoroughly adapted to the wants of the kitchen, has excited anxious attention, and its name and appearance. Beware of cheap imitations or variations from the simple name COOK'S FRIEND IN GENUINE Trade Mark on Every Package.

ELECTRIC AND MINERAL BATHS. Will cure every case of Kidney and Nervous Diseases. The New Medicine, sold at 50 cents a bottle. J. G. W. LEACH, Electric Physician, 230 Dundas Street, London, Ont.

Wicks for Sanctuary Lamps. F. MEAGER'S EIGHT-DAY WICKS. Sanctuary Lamps, burn a week with out interfering with the service, and last a year. Dollar rates are accepted. REV. R. W. MEAGER, Weymouth, England.

ACADEMY OF THE SACRED HEART. CONDUCTED BY THE LADIES OF THE SACRED HEART, LONDON, ONT. Locality unrivaled for healthiness. Offering peculiar advantages to pupils of delicate constitutions. Air bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of education thorough and practical. Educational advantages unsurpassed.

CONVENT OF OUR LADY OF LAKE HURON, Sarnia, Ont.—This institution offers every advantage to young ladies who wish to receive a liberal and practical education. Particular attention is paid to vocal and instrumental music. Singers will be required on Monday, September 14th. Board and tuition per annum, \$100. For further particulars apply to MRS. SUPERIOR, Box 333.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This institution is pleasantly situated in the town of Windsor, opposite Detroit, and combines in its system of education the best of both worlds. The French language, with thoroughness in the rudiments, as well as the higher English branches, are taught. The system of instruction is practical and thorough. Board and tuition in French and English, per annum, \$100. German free of charge. Music, Drawing, and Painting, \$20. Private room, \$10. For further particulars, address—MORRIS SUPERIOR, Box 333.

URSULINE ACADEMY, CHATELAIN, ONT.—Under the care of the Ursuline Ladies. This institution is pleasantly situated on the great Western Railway, 15 miles from Detroit. This spacious and modern building has been supplied with all the modern improvements. The hot water system of heating has been introduced. The system of instruction embraces every branch of polite and useful information, including French, English, Latin, Italian, Spanish, French, Italian, and Spanish. The system of instruction embraces every branch of polite and useful information, including French, English, Latin, Italian, Spanish, French, Italian, and Spanish.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms of instruction, per session, in advance, \$100. For full particulars apply to Rev. Dennis O'Connell, President.

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CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meeting of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the 2nd and 4th Thursdays of every month, at the hour of 8 o'clock, in our rooms, Castle Hill, Albion Block, Richmond St. Members are requested to attend punctually. MARY O'MEARA, Pres.; JAS. COCHRAN, Sec.

THE LONDON MUTUAL. The only Mutual Fire Insurance Company licensed by the Government of Canada. Head Office, 428 Richmond Street. This Company insures private residences and the contents thereof, and has prospered and by the last Government returns it will be seen that it has, with exception of one or two small fires, not exceeded the value of any other company in the whole Dominion. The business of 1896 has exceeded that of any previous year, and still increasing, thus making this company the largest, most successful and best mutual fire office in the world, result of reasonable rates, good management and fair, honest dealing. For insurance apply to J. A. Hutton, city agent; Arch. McBrayne, 74 Dundas Street, for East London; John Ferguson Campbell and W. A. Richmond, county agents, or at the office, Richmond Street, between 9 and 4 daily.

D. O. MACDONALD, MANAGER. SAVINGS BANK DEPARTMENT.—Deposits accepted and interest allowed thereon.

