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Written for the CATHOLIC RECORD.
The Prelude of the Dolors.

Written for the CATHOLIC RECORD.

The Prelude of the Bolors.

The rays of the king of the morning Were touching the cloudlets with gold and glinting o'er Egypt's red sand-dome and shining on pasture and fold. He kissed the wee cottage, half hidden Neuth the leaves of the clambering vine, and danced on the deep-purple clusters. That sparkled like ruby red wine.

They shine on the carpenter. Joseph, and gleam in his sliver white fair. As he toils for the Chrimanur's a prayer. And the spatient heart murmar's a prayer. And the ever Immaculat Virgin In the shade of the vir her Darling, "The God whom all creatures adore. And he, the most of the Thermanur's a prayer. And the total the state of the containing, the shade of the vir her Darling, "The God whom all creatures adore. And He, the most of the Darling, "The God whom all creatures adore. And the the total the state of the containing, and the state of the containing of the state of the

CHRISTIAN UNITY.

Reunited, the Scattered Hosts of Christendom Would Wield Invincible tendom Would Wield Invit Power-The Primacy of Peter.

ment than the primacy of Peter. Every power and prerogative which were conferred upon the apostles were also bestowed upon him, and he received many privileges which were not accorded to the others. He was promised the keys of the Kingdom of Heaven; upon him the Church was to be built; Christ prayed for him especially that he might receive strength; he is instructed to feed the lambs and sheep of the flock of Christ.

FOR ALL TIME. "As the Church was destined to continue after Peter's time and last forever, it follows that all the official prerogatives incident to his office which were conferred upon Peter were to be transmitted to his successor, just as the powers conferred by the Constitution upon President Washington are vested in the present incumbent of the Presidential chair.

"In fact, we have more need of a centre of unity that the Christians of the early ages of the Church, as the Church is now diffused all over the Church is now diffused all over the world, and is in more need of a central authority. Christians, moreover, are separated by nineteen centuries from Christ, the Son of Justice, while His teachings and His example were fresh teachings and His example were fresh in the minds of His Apostles.

THE FACTS OF HISTORY . "I propose to group together a few salient historical facts to show that the

an inferior to a supreme court. We appeal from the federal courts in Mary land to the Supreme Court at Washington. From the earliest days of the ington. From the earliest days of the Church it has been the custom for the See of Rome to receive cases of appeals from the most important and patriarchal

THE APPEAL TO ROME. "The appeals of Corinth were not only frequent in the days of St. Paul, but later on, of turbulent character. They referred their controversies to Pope Clement, the third in succession after Peter, and that Pontiff sent the Corinthians a letter of admonition, of reproof and of exhortation. So great was the reverence of the Corinthians for Clement that it was customary to read the epistle in the churches of Corinth for a hundred years after-Why did not the Corinthians refer this case to Ephesus, which was nearer to them than Rome, and over supreme jurisdiction was attached not to the man, but to the Sec.

THE DECISION OF POPE VICTOR. "In the second century a controversy waxed warm over the day for celebrating Easter. The festival was kept in many of the churches of the East on the same day that the Jews observed the Passover, whilst in the Western churches it was observed on the following Sunday the full moon of the vernal equinox. Pope Victor ordered that day should be uniformly kept by both the Eastern and Western Churches on the Sunday above named. festival is now universally kept on that day throughout the Chris-

"St. Athanasius, Archbishop of the See of Alexandria, appealed from the unjust decision of Eastern Bishops to the decision of the Bishops. St. Basil appealed in his distress to Pope Damasas. St. John Chrysostom appealed to Pope Innocent I., against him by his Eastern colleagues, and the Jubilee of his episcopate—a Pontiff and liquor do not go together.

Leo, Ambrose, Jerome and Augustine were the leading prelates of their day, the exponents of the faith once delivered to the saints, and occupied the same positions in their generation that was filled by Peter, James and

John in apostolic times.
THE MOTHER OF CHURCHES. "Now the Fathers point with unerring finger to Rome as the mistress and mother of all churches and to the successor of Peter as the visible Head of the Christian Church.

"A third argument may be deduced from the ecumenical councils of the Church. An ecumenical or general council is a deliberative assemblage of all the Bishops, who legislate for the entire Catholic Church. Up to this time nineteen general councils have been held. The first eight took place in the Eastern and the last eleven in the Western Church.

As there is no question regarding the supreme authority of the Bishop of Rome over Western councils I need not speak of them. With regard to the Eastern, the Bishop of Rome convened all of them except two. They presided over all by their legates and ratified their decrees by their supreme author

"A fourth argument may be taken from the conversion of nations to Chris-On Sunday in the Cathedral at tianity. It is a remarkable fact that Baltimore, Cardinal Gibbons delivered every nation hitherto converted to a discourse in honor of the Golden Jubilee of Pope Leo XIII.

The Conversion of nations to Christianity. It is a remarkable fact that every nation hitherto converted to a discourse in honor of the Golden Jubilee of Pope Leo XIII. "There are," said His Eminence,
"few doctrines more clearly and
forcibly laid down in the New Testaforcibly laid down in the New Testathe and manifest communion with the Chair of Peter. Ireland was converted by St. Patrick, who was commissioned by Pope Celestine. Scotland's apostle was commissioned by the same Pontiff. England's apostle is acknowledged to was commissioned by the same Pontiff.
England's apostle is acknowledged to be St. Augustine, who was sent to that country by Pope Gregory the Great.
France claims St. Remigius as her apostle, and he was in communication. apostle, and he was in communion with the See of Rome. The apostle of Germany and Bavaria was St. Boniface, an Englishman, who in his native country was known as St. Winfrid, and so on through other nations of Europe.

AMERICA NO EXCEPTION. "It may be asked whether I make the same claim in regard to North American and South American Christian people. Most assuredly I do, because all the civilized peoples of America are descended from various countries of Europe, which received the light of faith through the apostolic supervision of the Holy See. Thus we see that the name of the Sovereign Pontiff is indelibly imprinted upon the street of galaciating history.

"Are councils to be held for the enactment of laws, the Bishop of Rome convenes them, presides over their deliberations and sanctions their acts salient historical facts to show that the Bishop of Rome has always claimed and exercised supremacy of honor and jurisdiction in the Church.

"First take the case of appeals. An appeal is never made from a superior to an inferior court or to a court of concurrent jurisdiction, but is taken from an inferior to a supreme court. We arrived the fight and air from the factor of the first take the case of appeals. An appeal is never made from a superior to an inferior to a supreme court. We arrived from the factor of the first take the case of appeals. An appeal is never made from a superior to an inferior to a supreme court. We arrived from the factor of the first take the case of appeals. An appeal is never made from a superior to an inferior to a supreme court. We shut out the light and air from the factor of the first take the case of appeals. An appeal is never made from a superior to an inferior court or to a court of concurrent jurisdiction, but is taken from an inferior to a supreme court. We shut out the light and air from the factor of the first take the case of appeals. An appeal is never made from a superior to an inferior court or to a court of concurrent jurisdiction, but is taken from an inferior to a supreme court. We shut out the light and air from the factor of the first take the case of appeals. An appeal is never made from a superior to an inferior court or to a court of concurrent jurisdiction, but is taken from an inferior to a supreme court. We show that a suprement of the best and most supreme the best and most suprement the best and daily walks of life as to exclude the legislative and dominant action of the Sovereign Pontiff from the affairs of the Church. The history of the United States with the Presidents left out would be more intelligible than the history of the Church and for all that of Christian civilization, to the exclusion of the Pontiff of Rome.
"But I may be told that the supreme

authority of the Roman Pontiff has been questioned. Most assuredly it has been questioned by her own rebellious children, children of the Church, who chafed under the salutary decisions of the Roman Pontiff. Doctrine is not the less forcible because it happens to be denied. Every article of the Apostolic creed has been called in question; still the doctrine remains.

THE SOLE BASIS OF CHRISTIAN UNION. many hearts for a union of Christenwhich John, the beloved disciple, still dom. With this yearning I am in presided? Manifestly because the cordial sympathy and gladly would I surrender my life for the consumma the same faith and charity they would formidable and successful front against Atheism, Agnosticism and Infidelity. For Americans are a practical, earnes and energetic people, and with the grace of God, would bring the world position I could offer him, one of the under subjection to the gospel of Christ. If the scattered hosts of Christendom were reunited then we could say with the prophet, 'How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel.' But the only basis of union is that established by Christ the recognition of the Pope as the visible head of the Church. May the Pope Julius I. and the Pope reversed I have that are not of this fold, and dollar per thousand. And that is only St. Basil there also shall I bring in and there one instance of several I could recite shall be one fold and one shepherd.'

PRAYER FOR THE PONTIFF. "Let us pray for the great Pontiff who is celebrating to day the Golden

Pope protected him from their tyranny.
OTHER PROOFS.
"Gregory and St. Chrysostom and left the impress of his character on almost every country in the world, who has his finger on the pulse of the nations, and is in sympathy with the legitimate aspirations of mankind; a Pontiff who has a special affection for our country and for our political insti-tions. May God spare him to the Church for years to come, and when he he has finished his course and laid down his tiara may he receive from the heavenly Prince of Pastors the crown of unfading glory.

WHY HE NEVER DRANK LIQUOR.

The Advice Given by a Man Who Has Been Successful Without the Popular

Edward W. Bok, the editor of the Ladies' Home Journal, has recently given utterance to the following:

First of all, I never drink liquor because I seemed to possess an inborn hatred of all intoxicants. Although brought up with wine on the table, I could never be induced to taste of it, when as a child some wine would be placed to my mouth to sip. To some good mothers this may seem an unwise thing for my parents to have done, but it must be remembered that I was born the country, whose names I selected at and brought up until my sixth year in Holland—a country where drunken-ness is never seen, but whose people, high and low, believe in a moderate use of light wine, and have been brought up for years in that belief.

"But, as I grew older, I began to apply reasoning to my principles. Being early thrown into business life, and among men older than myself, I naturally matured quickly. I was about sixteen years old, if I remember rightly, when I began attending pub-I must make up my mind whether at these gatherings I should partake of use of liquor was not apt to be wrong. wines or decline them.

safe side, and as I sat down to the first public dinner I ever attended-a New England dinner in Brooklyn-I turned down all the wine glasses set before my plate, and this I have followed ever

since.
"At first, my principle never to touch liquor or spirits of any kind directed to me the chaffings of my friends. I was told it looked 'babyish,' that I could not expect to go out much and keep to my principle, that I would often find it considered as discourteous to refuse a simple glass of wine ten-dered me by my hostess. But I made up my mind that there was no use having a principle unless one stuck to it. And I soon saw that people re-spected me the more for it. And just let me say right here to all my young readers who may see these words: I never lost one friend by my refusals, but I made scores of friendships—of men, from one who has occupied the Presidential chair, down—of women

not good for him, or in which he does not conscientiously believe, and adheres to that principle, no matter under what circumstances he may be placed, holds in his hand one of the most power ful elements of success in the world to day. There is a great deal of common sense abroad in this world of ours, and a young man with a good principle is always safe to depend upon it. The men and women in this world whose friendships are worth having are the men and women who have principles themselves, and respect them in others, especially when they find them in a young man.

"Another thing which led me to make up my mind never to touch liquor was the damage which I saw wrought by it upon some of the finest minds with which it was ever my privilege to come into contact, and I concluded that what had resulted injuriously to others might prove so to years of professional life, some of the smartest, yea, brilliant men dethroned ton of this great blessing. If all from splendid positions owing to noth-ing else but to their indulgence in I have known men with salar be invincible and would present a les of thousands of dollars per year, occupying positions which hundreds would starve a lifetime to attain, come to beggary through drink. most brilliant editorial writers in the newspaper profession-a man who two years ago, easily commanded a hun-dred dollars for a single editorial in his special field. That man became so unreliable from drink that editors are now atraid of his articles, and although he can to day write as forcible editorials as at any time during his life, he day be hastened when the word of Christ will be fulfilled: 'Other sheep writing newspaper wrappers for one here. I do not hold my friend up as a terrible example; he is but one of a type of men who convinced me, and may convince others, that a clear mind

"I know it is said when one brings up such an instance as this: 'Oh, well, that man drank to excess. One glass will hurt no one.' How do these people know that it won't? One drop of kerosene has been known to throw into flame an almost hopeless fire, and one glass of liquor may fan into flame a mouldering spark hidden away where we never thought it existed. The we hever thought it existed. The spark may be there, and it may not. Why take the risk? Liquor to a healthy boy or young man will never do him the least particle of good; it may do him harm. The man for whom I have absolutely no use in this world is the man who is continually asking a young man 'just to have a little. One glass, you know.' A man who will wittingly urge a young man whom he knows has a principle against liquor is a man for whom a halter is too good.

"Then as I looked around and came to know more of people and things, I found the always unanswerable argument in favor of a young man's abstin-ence, i. e., that the most successful business men in America to day are those who never lift a wine glass to their lips. Becoming interested in this fact, I had the curiosity to personthe country, whose names I selected at random, twenty two never touch a drop of wine of any sort. I made up my mind that there was some reason for this. If liquor brought safe pleasures, why did these men abstain from it? If, as some say, it is a stimulant to a busy man, why did not these men, directing the largest business interests in this country, resort to it? And when I saw that these were the men whose opinions in great business mat-ters were accepted by the leading con-cerns of the world, I concluded that their

use of liquor was not apt to be wrong.
"And as opportunities come to me to "I had been trained to the belief that it was always best to err on the I find that I do not occupy a solitary position. The tendency to abstain from liquors is growing more and more among young men of to-day. The brightest young men I know, young men who are filling positions of power and promise, never touch a drop of beer, wines or intoxicants of any sort. And the young man who to day makes up his mind that he will be on the safe side, and adhere to strict abstin-ence, will find that he is not alone. He has now the very best element in business and social life in the largest

cities of our land with him.
"He will not be chided for his principle, but through it will command

respect.

"It will not retard him in commercial success, but prove his surest

help.
"It will win him no enemies, but bring him the friendships of upright men and good women.

"It will win him surer favor than aught else in the eyes which he will sometime in his life think are the sweetest he has ever looked into. "It will insure him the highest commercial esteem, and the brightest

social position. "And as it moulds his character in youth, so will it develop him into a

uccessful man and a good citizen. 'Try it, my young friend, and see!'

SCARED THE ORANGEMEN.

How Archbishop Ireland Intimidated William O'Brien's Enemies.

Archbishop Ireland tells the following story in the Chicago Post:
"In 1887," said the Archbishop, "I was a passenger on the ship Umbria, which carried William O'Brien to America. Well, aboard the ship was an Irish lawyer named Fox, an Orangeman, and a pugnacious creature gen erally. Of course he didn't like O'Brien, and by the time the ship was two days out from Queenstown he had organized a party of passengers who

hissed O'Brien every time he came on

deck or into the saloon. "This wasn't pleasant for the rest of us, but we didn't say a word until one day O'Brien slipped as he was leaning over the railing contemplating (in imagination) the beasts of the sea, and nearly fell overboard. Fox stood in the centre of a group not far away, and he and the rest of them commenced to hoot and make other disagreeable noises. That aroused my Irish, and

bring up a troop of those husky Irish lads, 'says I, 'and I'll tell 'em to sweep you off the deck and tie you down on your berths. You've only half a minute left, and I advise you to start (Catholic that will sing it with me.

or there wasn't one of them in sight in thirty seconds, and Fox was the first pamphlet referred to, and then con-

that quarter of the ship expressing the sincere sorrow they felt down there the right of the State to compel all because they didn't get a chance to children to attend some kind of school; the right of the State to provide certification. larrup the dirty blackguards.'

Because I am a Protestant and speak to Protestants I speak to Protestants Is speak to Protestants to say what there is that should bind us to our Roman Catholic fellowcitizens. In the first place, then, our ground. It is American ground. And ground are the first place, then, our ground. The same from the Catholic fellowcitizens believe citizens. In the first place, then, our Roman Catholic fellow-citizens believe with us in God, and in law and in order based on God and on law. The danger to America is not a danger from despotism; it is a danger from anarchy. The danger in politics is not and has not been from Casarism; that comes across us no more. The danger that threatened the life of the that comes across us no more. The provide education for all its citizens, danger that threatened the life of the nation was not a despotic power eman-ating from a throne; it was secession, take these gentlemen by the hand and the claim of independence, the right, say, 'Come, let us sit down together the claim of the right in the South to and make a system of public instruc withdraw and break up the partership at will. The dangers that have to all the citizens of the nation.' It at will. The dangers that have the threatened our industry have not been from Cæsarism; they have been from anarchy. The flames at Homestead and Buffalo and Chicago and in the far West were lighted not by the torch of a Nero, but by the torch of a Robespierre. What we need in this country to-day is not less reverence, but more reverble to all the citizens of the nation. It seems strange that Paul should have thought it necessary to tell Greece to be in earnest to live at peace with one another. Does it not? And still as we look back across the centuries we certainly cannot find that exhortion needless, and I am afraid it is not needless even in our own time. Some forout will go away saying, 'It is

the sermons of Henry Ward Beecher, more exquisite, more loyal, more noble portrayals of the love, the tenderness, the mercy of God than you will find in the mercy of God than you will find in the writings of Thomas a Kempis, Archbishop Fenelon and Frederick W. Faber. Our Roman Catholic brethren believe with us in a God who is lift-ing the world out of its slough of sin and misery and wretchedness and making a good world out of it. And many of our Roman Catholic brethren show their faith by their works. They not only believe in a God revealed in Jesus Christ; they not only believe in a God who has come into the world to re deem the world, but they are working with singular consecration, singular devotion, with singular selfsacrifice.

Certainly the American Catholic is an American. More than one priest has periled his place by his protes again Cahenslyism; more than priest has shown the courage which I cannot show because I have no danger in taxing the ground that America is for Americans. For my part, larger as this country is and grand as its future, I believe it is not large enough to have anybody in it but Americans. But whether they were Germans or Italians, or Frenchmen or Dutch, or Americans yesterday, that is small matter if they are Americans to-dayif to day they acknowledge loyalty to the flag; if to day they acknowledge in every man of America a brother man; it today they stand side by side and shoulder to shoulder walking over to them, I said in my most sonorous and commanding voice:

"See here, you ruffians, this disgraceful business has gone far enough, and I won't stand it any longer. Listen—if you don't quit it and get down into your staterooms in just two minutes, and leave Mr. O'Brien alone the rest of the voyage, I'll take the matter into my hands."

"And with that I took out my watch, opened it and began to count the seconds. You ought to have seen the expression on Fox's face. It would have gladdened the heart of the painter who drew the sneering devil.

"Oh, ho,' said he, 'he's going to launch the fulminating curse of Rome against us. Oh, ho! But where's his bell, book and candle?"

"Don't you believe it,' says I, still looking at the watch. 'Don't you be
"Don't you believe it,' says I, still looking at the watch. 'Don't you be
"In the common welfare of a common welfare of a common country. At Gettysburg in the crucial moment almost of that critical battle, a regiment made up of Roman Catholics was ordered to a shaving contributed exhibition work—all of which has been for warded to the Education Department: Toronto, Hamilton, London, St. Catharines, Berlin, Walkerton, Waterloo, Parnesa, Chepstow, Paris, Port Arthur, New Germany, Galt, St. Clements, St. Catharines, and the crucial moment almost of that the crucial moment almost of that critical battle, a regiment made up of Roman Catholics was to be made and the charge was to be made and in that five minutes the Roman Catholic regiment; then came the command, Charge! and the whole Roman Catholic regiment; then came the command, Charge! and the whole Roman Catholic regiment; then came the command, Charge! and the whole Roman Catholic regiment; then came the command, Charge! and the whole Roman Catholic regiment; then came the command, Charge! and the whole Roman Catholic regiment; then came the command, Charge! and the work has been for the full barries. Therefore, and the charge of the work hashow minutes, and the charge on the came the command of the came t in seeking the common welfare of a

lieve it. I wouldn't waste a good, Irishman's and a poet's hope, and valuable curse on a beggar like you when you put an Irishman's hope to a But I'll fix you in spite of that, says I.

'I'll go down into the steerage and and then he said, "What land is this?

"They didn't bother O'Brien after that," added the Archbishop; "but the news got about in the steerage, and next day I received a deputation from secondary right of the Church to

tain things which the children must learn, whether the parents or the A Protestant Preacher who Does not Hesitate to Speak His Mind. teaching of the English language to every child in the United States, and What we need in this country to-day is not less reverence, but more reverence; not greater loyalty to law, but more loyalty to law. We cannot afford—I do not like to appeal to any sense of self-interest—but we cannot afford, looking forward to the future of this country, and looking upon the elements that are in it, to disregard any nower that stands strongly and controlled to the strongly and the strongly and controlled to the st any power that stands strongly and loyally for God, for law and for order based on God and law. And in the second place our Roman Catholic us all; we have one country, one described by the following that the second place our Roman Catholic us all; we have one country, one described by the following that the following the following that the following that the following that the following that the following the following the following that the following th us all; we have one country, one destiny, one future. O, my friends, if the Roman Catholic and Protestant churches of the city of Brooklyn could brothren believe in a good God and a loving God. They believe in a revealed religion; they believe in a Jesus Christ who has come into the world that He may reveal God's love to Cola become and product the common cause, don't you think we could do something more with the world that He may reveal God's love to us. Oh, I know you can find in Roman Catholic books horrible pictures of hell, but you can find them in Protestant books, too. I know you can find representations of God as cruel and remorseless, but you can find them in Protestant books, too. Nor can you find anywhere in literature, not even the segment of Hanry, Wayd Bogshor. eity of New York than we have yet? Don't you think we could do some thing to make a better city, a better State, a better nation?"—Catholic Times."

Catholies and Catholic Fapers

A well known missionary priest once said that he never knew an intelligent Catholic family that failed to take And Catholic paper. The explanation was that, if intelligent and if truly Catholie, their wants led them to look for a Catholic paper as a necessity. But there were intelligent persons, conforming as Catholics, who did not care for Catholic papers. It was lack of interest in Catholicity. They were intelligent but not truly Catholic.

How about the Catholic who is not intelligent? who will eagerly devour

local gossip and sensational stories, but who can't read a Catholic paper? More intelligence is the thing most needed. -Catholic Citizen.

OVER SIX THOUSAND SPECIMENS

BY SEPARATE SCHOOL PUPILS FOR THE WORLD'S FAIR. From the Hamilton Times.

From the Hamilton Times.

A visit to the office of Inspector Donovan the other day, revealed the fact that he has a collection of fully six thousand specimens from his (the Western) division—not more than half of what could be obtained—for exhibition at the World's Fair. They comprise penmanship, book-keeping, phonography, type writing, examination papers on the principal school subjects, drawing—specimens of all kinds, including maps, sketches, objects, designs, linear and perspective. There are also some excellent photographs of the principal schools—Hamilton, Lordon, Toronto, Thorold, St. Catharines and Formosa.



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All It was

GRAPES AND THORNS.

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

CHAPTER XI. -- CONTINUED. "Your carriage has come," whis-pered the Sister, and looked quickly way from the face turned toward he it was so white and worn. In that half-hour she seemed to have grown

ten years older.
"Must I go now?" she exclaimed, with an air of terror, and for a mo-ment seemed not to know where she was. Then murmuring an excuse, she recalled herself, and, by some magic, threw off again the look of age and pain. "You need not call Sister Cecilia, only say good-bye to her for me," she said. "I have really not a me," she said. moment to spare. This Sister was almost a stranger to

Mrs. Annette Gerald, and was quite taken by surprise when the lady turned at the door, and, without a word of farewell, kissed her, and then

hurried away. "Drive to the office, John, for Mr. Gerald." she said; and no one would have suspected from her manner that she trembled before the man to whom she gave that careless order.

Lawrence came running lightly down the stairs, having been on the watch for his wife, and John, holding the carriage door open, winked with astonishment at sight of the bright greeting exchanged between the two. He could maintain a cold and stolid reserve, if he had anything to conceal; but this airy gayety on the brink of ruin was not only beyond his power, but beyond his comprehension.

Stealing a glance of scrutiny into the young man's face he met a glance of defiant hauteur. "You need not of defiant hauteur. "You need not go any further with us. John," Lawrence said. "We shall not need you. Jack, drive round to Mrs. Gerald's.

And John, with his coat down to his -a costume in which nothing would have induced him voluntarily to take a promenade-was forced walk home, comforting himself with the assurance that it was the last order he should have to obey from that source. Perhaps, indeed, he would not have obeyed it now, had they not driven away and left him no choice.

The sun was declining toward the west, and touching everything with the tender glory of early spring, when they drew up at the cottage gate, the sound of their wheels bringing Mrs. Gerald and Honora to the window, and then to the door.

We can't stop to come in, Mamma Gerald," Annette called out. are going off on a little visit, and only come to say good-by. Isn't it beau-tifu! this afternoon? The trees will soon begin to bud, if this weather con tinues

The two ladies came out to the car riage, and Mrs. Gerald caught sight of her son's face, which had been turned away. It had grown suddenly white. She exclaimed: "Why, Law rence! what is the matter?"

"Oh! another of those faint turns, interposed his wife quickly, laying her hand on his arm. "He has no appetite, and is really fainting from lack of nourishment. The journey will do him good, mamma. We are going entirely on his account.'

'Oh! yes, it's nothing but a turn that will soon pass away," he added, and seemed, indeed, already better. "Do come in and take something

warm," his mother said auxiously, her beautiful blue eyes fixed on his face There is some chocolate just made. "We have no time," Annette began;

but her husband immediately opened the carriage-door. keep you waiting but a minute, Ni

The mother put her hand in his arm, and still turned her anxious face to ward him. "You mustn't go to night, is you feel sick, my son," she said. You know what happened to you before.

"But the journey is just what I need mother," he answered, trying to speak cheerfully. "Of course I won't go if I feel unwell; but this is really nothing. I have not quite got my strength up, and, as Annette says, I have eaten

nothing to day. Those little services of a mother. how tender and touching they are at any time! how terrible in their pathos when we know that they will soon be at an end for us for ever! How the hand trembles to take the cup, and the lip trembles to touch its brim, when ve know that she would have filled it with her life-blood, if that could have been saving to us!

"Sit here by the fire, dear, while I get your chocolate," Mrs. Gerald said, and pushed the chair close to the "There is really quite a hearth. chill in the air."

What Can Cuticura Do



BABY'S Skin and Scalp purified and beautific by Curreuna Soar. Absolutely pur

ACHING SIDES AND BACK p, Kidney, and Uterine Pains at eaknosses relieved in one minu-the Cuticura Anti-Pain Plaste

She stirred the fire, and made the red coals glow warmly, then went out

of the room.

He looked round after her the

moment her back was turned, and watched her hastening through the entry. The temptation was strong to follow her, throw himself at her feet, and tell her all. He started up from the chair, and took a step, but came back again. It would kill her, and he could not see her die. He would tet her live yet the four weeks left her. Perhaps she might die a natural death before that. He hoped she would. At that thought, a sudden flame of hope and of trust in God rose in his heart. He dropped on his knees. "O my God! take my mother home before she hears of this, and I will do any penance, bear anything!" he prayed, with vehement rapidity. "Be merciful to vehement rapidity. her, and take her!"

He heard her step returning, and hastily resumed his seat, and bent forward to the fire. "You look better already," she said,

smiling. "You have a little color now. Here is your chocolate, and Annette is calling to you to make haste.

She held the little tray for him, and he managed, strengthened by that desperate hope of his, to empty the "As cup, and even smile faintly in giving it back. And then he got up, put his arm around his mother's waist, in a boyish fashion he had sometimes with her, and went out to the door with her so And there he kissed her, and immed into the carriage, and was driven away. It never occurred to her, so sweetly obedient had he been to her requests, and so expressive had his his looks and actions been, that he had more not uttered a word while he was in the house nor when he drove away. He had accepted her little services with affection and gratitude, and he had been tender and caressing, and that was enough. Moreover, he had really looked better on leaving, which proved an air of gentle pride in the carriage that her prescription had done him

How Annette Gerald got away from home she could not have told after ward. Her trunks were sent in advance, and she and her husband chose to walk to the station in the evening. Some way she succeeded in answering all her mother's charges and anxious forebodings. She promised to sit in a words. "
middle car, so as to be at the furthest out well." point from a collison in front or rear, and to have the life preservers all ready at hand in the steamer. took the basket of luncheon her mother put up, and allowed her bonnet to be tied for her and her shawl pinned. And at last they were in the portico. and it was necessary to say good-by.

good.

"My poor mamma! don't be to anxious about me, whatever happens, Annette said. "Remember God takes care of us all. I hope He will take care of you. Whenever you feel disposed to worry about us, say a little prayer, and all will come right again.

The darkness hid the tears that rolled down her cheeks as she ended, and in a few minutes all was over, and the two were walking arm-in-arm down the quiet street.

"This way!" Lawrence said when they came to the street where his mother lived.

It was out of their way, but they went down by the house, and paused in front of it. The windows of the sitting-room were brightly lighted, and they could see by the glow of the lamp that it stood on a table drawn before the fire. As they looked, a shadow leaned forward on the white curtain. Mrs. Gerald was leaning with her elbow on the table, and talking to some one. They saw the slen-der hand that supported her chin, and der hand that supported her chin, and the coil of her heavy hair. They saw the slight movement with which she pushed back a lock of hair that had way of falling on to her forehead.

Annette felt the arm she held tremble. She only pressed it the closer, that he might not forget that love still was near him, but did not speak. There was nothing for her to

"Let's go inside the gate to the window," he whispered. "Perhaps I can hear her speak."

She softly opened the gate, and entered with him. The moonless night was slightly overclouded, and the hadows of the trees hid them perfectly, as they stole close to the window like two thieves. Lawrence pressed his face to the sash, and listened breathessly. There was a low murmur of voices inside, then a few words dis-tinctly spoken. "And by the way, dear, I forgot to close the blinds.

no, I will close them. Don't rise!"

Mrs. Gerald come to the window. opened it, and leaned out so close to her son that he heard the rustle of her dress and fancied that he felt her breath on his cheek. She was silent moment, looking up at the sky The night is very soft and mild,' he said. "Those children will have a pleasant journey." One instant longer she rested there, her hand half extended to the blind, then she sent upward a word of prayer, which brushed her son's cheek in passing.

O God! protect my son!" she said.
Then the blinds were drawn to gether, and the son was shut out from

her sight and sound for ever. "It is our signal to go," Annette "Come! whispered to her husband. We have no time to lose."

He held her by the arm a moment. "Isn't it better, after all, to stay and have it out here?" he asked des-perately. "I'd rather face danger perately. "I'd rather face danger than fly from it. Running away makes me seem worse than I am."

'You have no longer the right to a certain sternness. "I will not sub. Gerald drop the rosary from her Cows.

I would rather see you dead. And your mother shall not visit you in a felon's cell. Besides, no one is to be profited by such a piece of folly, and you would yourself repent it when too

late. Come!"

He said no more, but suffered himself not be drawn away. He could not complain that his wife treated his heroic impulses with a disrespect amounting almost to contempt, for he could not himself trust them.

After having closed the window, Mrs. Gerald returned to her place by the fire. A round table was drawn up there between two arm chairs, in one of which Miss Pembroke sat, knitting a scarf of crimson wool. The shade over the lamp kept its strong light from her eyes, and threw a faint shadow on the upper part of her face; but her sweet and serious mouth, and the round chin, with its faint dent of a dimple, were illuminated, her brown dress had rich yellow lights on the folds, and the end of a straying curl on her shoulder almost sparkled with gold. Her eyes were downcast and fixed on her work, and crimson loop after loop dropped swiftly from the ivory needles scarcely whiter than her

"As I was saying," Mrs. Gerald resumed, "six months of the year they were to pass with Mrs. Ferrier have gone and next fall they will have an establishment of their own. be better for both of them. I am sure Annette will make a good housekeeper. Besides every married man should be the master of a house. It gives him a place in the world, and makes him feel his responsibilities and dignities

"Yes, every one should have home," answered the young woman gravely. "It is a great safeguard. Mrs. Gerald leaned back in her chair, and gazed into the fire. There was smile of contentment on her lips and of her head. As she thought, or dreamed, she turned about the birth day ring her son had given her, and presently becoming aware of what she was doing, looked at it and smiled as if she were smiling in his face.

"I never before felt so well contented and satisfied with his situation," said, her happiness breaking into words. "His marriage has turned They seem to be perfectly united, and Lawrence is really proud of his wife; and with reason. no more like what she was when I first knew her than a butterfly is like a grub. She has developed wonder fully." She was silent a moment the She was silent a moment then added: "I am very thankful."

She drew a rosary from her pocket, and, leaning back in her chair with her eyes closed, began to whisper the prayers as the beads slipped through er fingers. Miss Pembroke glanced at her and

smiled faintly. It was very pleasant to see this mother happy in her son, vet how trembling and precarious was her happiness! This woman's heart, which bruised itself in beating, was always ready to catch some fleeting glory on its springing tide; like the fountain which holds the rainbow a

noment among its chilly drops. While one woman prayed, the other She had often dwelt upon thought. this subject of woman's lives being wrecked from love of friend, husband, or child, and the sight of Mrs. Gerald has been to her a constant illustration of such a wreck. These thoughts had troubled her, for she was not one to judge hastily, and she did not know whether to pity or to blame so ruinous a devotion. Now again the question floated up, and with it the wish to decide once for all before life should She was like one who stands safe ye wistful on shore, looking off troubled waters, and Mrs Gerald and Annette seemed to her tossing far out on the waves. She even seemed to herself to have approached the brink so near that the salt tide had touched her feet, and to have drawn back only

just in time. Gradually, as her fair fingers wove the glowing web, a faint cloud came over her face, and, if it had been possible for her to frown, that deeper shadow between the brows might have been called a frown. Her thoughts

were growing stern. "Were we made upright, we women only to bend like reeds to every wind?" she asked herself. "Can we not be gentle without being slavish, and kind and tender without pouring our hearts out like water? Cannot we reserve something to ourselves, even while giving all and even more than our friends deserve? Cannot we hold our peace and happiness so firmly in our own hands that no one shall have the power to destroy them?"

Each question as it came met with a prompt answer, and resolution followed swiftly: "Never will I suffer myself to be so enslaved by any affection as to lose my individuality and be merged and lost in another, or be made wretched by another, or to have my sense of justice and right confused by the desire to make excuses for one I love. Never will I suffer the name which I have kept stainless to be associated with the disgrace of another, and never will I leave the orderly and honorable ways f life, where I have walked so far, to follow any one into the by-ways, for any pretext. Each one is to save his own soul, and to help others only to a certain extent. I will keep my

That resolute and almost haughty face seemed scarcely to be Honora Pem-broke's; and she felt so surely that her expression would check and startle her companion that when she saw Mrs.

mit to have a convict for a husband. | fingers, and turn to speak to her, she quickly changed her position so as to hide her face a moment.

Mrs. Gerald's voice had changed while she prayed, and seemed weighted with a calm seriousness from her heavenly communion; and her first words jarred strangely with her young friend's thought.

'How uncalculating the saints were !" she said. . "Our Lady was the only one, I think, who escaped personal contumely, and that was not because she risked nothing, but because God would not suffer contempt nor slander to touch her. He spared her slander to touch her. He spared her in opang, save that of disgrace; yet she would have accepted that without a complaint. How tender He was of Let us see if the law of divorce will a complaint. How tender He was of her! He gave her a nominal spouse to stand the test of Revelation. shield her motherhood; it was through her Son that her heart was pierced, and the grief of a mother is sacred; and He gave her always loving and devoted women, who clustered about and made her little court. She was never alone. But she is an exception. The others were despised and maltreated, and they seemed to be perpetually throwing themselves away. I do not doubt that those saints who never suffered martyrdom nor persecuion were still, in their day, laughed and mocked at by some more than they were honored by others. They never

stopped to count the cost."

Miss Pembroke felt at the first instant as though Mrs. Gerald must have read her thoughts, and her reply came like a retort. "It is true they did not ful theories that haunted Rousseau, count the costs," she said; "but it was Voltaire, Ingersoll and their adepts. God whom they loved.'

"Yes," Mrs. Gerald replied gently, 'that was what I meant.

She was too closely wrapped in conentment to perceive the coldness with which her companion spoke. It of the commonwealth. This seemed to her that all her cares had fligate doctrine of divorce every one some happy season in life, she thought; and hers had come.

When the next day, she received a note from her son, which he had written from their first stopping-place, she was scarcely surprised, though it was decadence of society, sullies an unusual attention.

It was but a hurried line, written with a pencil and posted in the station-"My darling mother," he wrote, 'if

you should find your violet-bed under the parlor window trampled, blame Larry for it. He saw his mother's shadow on the curtain when he was on his way to the station last night, and took a fancy to go nearer and peep through the window. But he didn't mean to do any harm then, nor at some other times, when he did enough in Forgive him for everything. Mrs. Gerald immediately went out letter in hand, to see what marks had been left of this nocturnal visit: and sure enough, there, on the newly

turned mould, was the print of a boot -well she knew her son's neat footand, on the other side, a tiny and deli-cate track where Annette had stood But not a leaf of the sprouting violets was crushed. Miss Pembroke smiled to see the

mother touch these tracks softly with her finger-tips, and glance about as if to assure herself that there was no danger of their being effaced.

'Such a freak of those children!' "Do you know what she said gaily. I am going to do, Honora? I mean to sow little pink quill daisies in those two foot-prints, and show them to Lawrence and Annette when they come back. It was a beautiful thought of them to come to the window, and it shall be commemorated in beauty. The ground is nearly warm enough here now for seeds. When they come decide once for all before the should thrust the problem on her, when she would be too confused to think rightly.

Wish flowers would blossom in three God took a rib out of Adam. But God took a rib out of Adam's body, and weeks.

Mrs. Ferrier also heard that day from the travellers.

"I have a particular reason for ask ing you to be very careful about my letters," Annette wrote. "Don't let any one see or know of them. I will tell you why presently. We are very well. Write me a line as soon as you receive this, and direct to New York. We shall not stop there, but go right on out West, probably. And, by the way, if you should wish ever to hear from Mrs. Gerald's relations, seek in New York for a letter directed to Mrs

Julia Ward. Say nothing of this now. I will explain."
"And why should I wish to hear from Mrs. Gerald's relations?" wondered Mrs. Ferrier. But she said nothing. The secret was safe with

Meanwhile, the travellers had lost no time on their way; and three days from their leaving Crichton, they were on the ocean. Every stateroom and cabin had been taken when "Mr. and Mrs. Ward" went to the office of the steamer; but the captain, seeing the lady in great distress on account of the sick friend she was crossing the ocean to see, kindly gave up his own stateroom to the travellers.

TO BE CONTINUED.

For all derangements of the throat and lungs, Ayer's Cherry Pectoral is the speediest and most reliable remedy Even in the advanced stages of Con sumption, this wonderful preparation affords great relief, checks coughing. and induces sleep.

and induces sleep.

Henry Clement, Almonte, writes: "For a long time I was troubled with chronic rheumatism, at times wholly disabled; I tried anything and everything recommended, but failed to get any benefit, until a gentleman who was cured of rheumatism by Dr. Thomas' Eclectric Oil, told me about it. I began using it both internally and externally, and before two bottles were used I was radically cured. We find it a household medicine, and for croup, burns, cuts and bruises, it has no equal.'

Minard's Liniment, cure, "Care,"

Written for the CATHOLIC RECORD.

DIVORCE.

Choose well, and your choice is

Brief, but yet, endless."-Goethe. The vertiginous advances of the intellect have so permeated society, deeply ingulfed in the boisterous billows of wordly pursuits, as to preclude a lengthy theological discussion. It is expedient to fathom this subject in all its bearing. I must confine myself to the vital points and rigidly avoid important cor-relative developments. Still, to do justice to the subject engag-

UNMERCIFUL ATTACKS.

Modern thinkers are playing havoe

with Catholic dogmas simply because they have never penetrated the divine harmony of Christ's teaching Church. They unmercifully attack, not only speculative truths, but even moral dogmas of the most sacred import. The very foundation and stability of society is the aiming point of their concerted action. Revolutionary writers are endeavoring to stifle the voice of con science, to eradicate the primordial laws of marriage, to destroy domestic tranquility and upheave social order. They well conceive that divorce, once introduced and sanctioned, will dissolve Christian love, and upon its heartrending ruins, erect the The social contract is their empty dream. Unfortunately these hideous. mmoral teachings of divorce, polygamy, polyandry and Mormonism are making inroads into the moral heart This profloated away, and left only rest and resting place in the Statue books. sweetness behind. She no longer Judges, who should re-echo antique feared anything. There comes to wisdom, preconise divorce as a saluwisdom, preconise divorce as a salu-tary emancipation. The laws of divorce, a poisonous source from which flow the tyranny of the father, the abjection of the mother, the desertion of the children, public immorality, the pages of our civil code. terpoise this polluted influence, we, believing children of Israel, true soldiers of Gedeon, must acquaint the reading public with the beneficent teaching of Revelation. The light of truth must enlighten the ignorant, feed the intellect with more congenial food and restore man to his pristine healthy state. I shall therefore en-deavor to establish that divorce cannot stand the critical test of Revelation and therefore the indissolubility of Christian marriage.

Promulgated in the garden of Eden, this law protected the of the family, and prosanctity cured happiness so long as primitive Revelation was held sacred. To the vague and incoherent theories of the admirers of divorce, I shall oppose the invulnerable force of Revelation that contains an adequate exposition of the Primitive, Mosaic and Christian law of marriage.

PRIMITIVE LAW.

The Catholic Church condemns divorce. Free thinkers proclaim it. On what grounds are we to discuss this vital theme? We will discard the legal phase of the question and strictly onfine the discussion to its doctrinal and theological bearings.

Let us go back to the very dawn of creation and contem-plate the living image of the Trinity. Man, like the Father not generated, nor proceeding from any one, was alone. "Let us make man to our image and likeness." (Gen. i. 26.) The Lord could have made Eve made unto him a life-long companion She then came forth from Adam, be cause she represented the Son coming from the Father. God could have arranged the laws of nature so that all mankind would have come forth from the earth like Adam, so we would all be of the neuter gender, angels, like the mind. But He chose to make man and woman, and that from the union of both the child would be born. The child represents the Holy Ghost coming from the Father and Son. So the Trinity is found in the family of which it was a prototype God, therefore, present at the wedding of Adam and Eve, gave the model after which all marriages should be contracted. God made Eve out of the flesh of Adam, to show all generations that the wife should be bone of his bone and flesh of his flesh. "For this cause shall a man leave father and mother and shall cleave to his wife and they shall be two in one flesh." (Matt. xix., Can a man separate from his bone and flesh? Certainly not! Therefore man and wife can never separate Divorce, then, is evidently contrary to

more emphatic by God's expressed declaration. When the Jews retorted, "Moses granted divorce," Jesus Christ replied, "Because of the hardness of your hearts * * * * but from the beginning it was not so." (Math. xix., .) The evil of divorce was, therefore, only tolerated by Moses to avoid a greater evil. Moses had in view the moral equilibrium of society, and simply tolerated the ghastly monster of divorce, to shield society from a com plete disintegration. He endeavored. like a good seaman, to pursue a safe course through Charybdis; but modern legislators, to shun the dangers of Charybdis, fall into the deadly whiri-

the very nature of the first marriage.

This inference is evinced and rendered

pool of Seylla. Such is their fate! CANCER OF DIVORCE. The cancer of divorce is rapidly spreading over the entire country and poisoning the fountain head of nations.

This evil if divorc the famil society. mild, a d degrada prosperi The mor The form The rive analyze successf

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This evil, condemned by Revelation and profane history, proves, to say nothing for the moment of statistics, that if divorce is not checked in its mad or divorce is not enecked in its mad career, it will imperil the existence of the family, and sap dry the source of society. This plague spot is, to put it mild, a discredit to any Government, a degradation of the female sex, a standing menace to Christian society rosperity of the commonwealth takes its source in the sanctity of the family. The moral life of great nations is the rosex of the moral sense of the people. The former is gauged by the latter. The river does not rise above its source.

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MORMONISM.

A short digression is expedient to analyze the fatal work of Mormonism, whose adepts become bold and defiant in view of the fact that so many unsuccessful spasmodic efforts have been attempted to repress this gigantic evil, which is still developing to a danger-ously large extent. The civilized world wonders that such a hideous caricature of Christian religion should have appeared in this most enlightened land; that such an anachronism should have been fathered by the most progressive civilization; that Americans should inflict on womankind this deep and outragous wound. The Eastern world points at us the finger of shame.

According to the Governor of New Mexico, the Mormons are awaiting, with wide-awake eye, for the admission of Arizona as a State, to throw colonists enough into it to take full possession of it and make it a Mormon State. This move is not resented!

Formerly recruits could only be found in European countries, but to day disciples are found in every State of the Union save in South Carolina. Divorce is a plague scarcely less de-plorable than Mormonism. The former s even more dangerous, for it enjoys the sanction of civil law. Mormonism consists in simultaneous polygamy while divorce consists in successive polygamy. The practical effects are polygamy. The practical effects are identical and equally deleterious to society. Statistics will bear out my assertion. From the report made to Congress by Carroll D. Wright I congress to Solwain startling facts: dense the following startling facts: DIVORCES IN THE UNITED STATES FOR

| | SUCCESSIVE | YEARS. | |
|-------|------------|--------|-----------|
| Year. | Divorces. | Year. | Divorces. |
| 1867 | 9,937 | 1877 | 15,687 |
| 1868 | 10,150 | 1878 | 16,089 |
| 1869 | 10,939 | 1879 | 17,083 |
| 1870 | 10,962 | 1880 | 19,663 |
| 1871 | 11,586 | 1881 | 20,762 |
| 1872 | 12,390 | 1882 | 22,112 |
| 1873 | 13,156 | 1883 | 23,198 |
| 1874 | 13,989 | 1884 | 22,994 |
| 1875 | 14,212 | 1885 | 23,472 |
| 1876 | 14,800 | 1886 | 25,58 |
| | | | |

These figures prove conclusively that throse increased in the latter half by 69%, whilst the population only increased by 30%. These statistics show the deleterious work of the cancer of divorce, which, if allowed to prey on society, will imperil the very existence of this great and prosperous Primordial laws command Increase and multiply;" divorce laws, the exponent of human passions, ex-claim, destroy and annihilate. Socialism is our motto! The Catho-

lie Church can never grant bills of repudiation, simply because she can not break asunder what God hath joined together. "What God therefore hath joined together, let no man put asunder " (Matt. xix., 6.) On the contrary, she has fought unremittingly the battle for the indissolubility of the state of the servants of God, very small, were formally dispensed, by the Divine marriage. She asserted the divine Law Maker, from the import of the rights of marriage against the un-bridled lusts of despotic rulers, and proclaimed the world over the unity and indissolubility of marriage. Haughty kings and powerful emperers have endeavored, in vain, to subdue the Church to the standtheir disappointed pas-Crowned heads, like the humblest subjects, must not trample upon God's laws. The Sovereign Pon-tiffs were always foremost in the struggle for the unity and indissolu bility of marriage. History tells us of a great battle between the Pope and Philip Augustus, when France was chastised by an interdict until the king consented to receive his lawful wife, and abandon his second adulterous marriage. The wife of Henry IV. of Germany found in the person of Gregory VII, a faithful defender of truth and morality. We all know how Clement VII. refused to abandon the rights of Catharine of Aragon, whom the lustful passions of Henry VIII. wished to discard, even though by his refusal all England should be lost to the Church. The divine principle of marriage could not be sacrifical. This fundamental law was

sanctity of marriage to the lustful passions of crowned heads. Protestantism disowns and repudiates the first and only sacred pledge of domestic greatness, and pollutes the source of true civilization. In England the new Church is erected upon the broken marriage vows and adulturous passions of a most fierce and brutal king. should we say of Germany's disorderly monk, who not only broke his relig-

How to Get a "Sunlight" Picture Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to Lever Bross. Ltd. 43 Scott St., Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate you heme. The soap is the best in the market, and it will only cost le postage to send in the wrappers, it you leave the ends open. Write your address carefully.

ious vows but fostered the greed and lust of princes? What of Henry IV. who endorsed a conspiracy against the life of the famous Hildebrand, because the Pope refused to sanction his desire for a bill of repudiation? The Catholic Church always vindi

cated the unity, the sanctity and the indissolubility of marriage, and thereby conferred a great favor on the female sex. The holiness of the mar-riage bond is the palladium of woman's dignity, while polygamy and divorce involve her in bondage and degrada-

This long and expedient digression brought to a close, I will revert to

race, to constitute the family. God did not impose the first woman on Adam. She was presented to him, and she proved agreeable to Adam. God in this first hymen and prototype, sought Adam's consent. This free, voluntary act on the part of the two contracting parties constitutes the essence of marriage. From this mutual consent follows the irrevocable bond and indestructible tie of marriage.

Adam, inspired by the Holy Ghost, exclaims, "This now is bone of my bone." (Gen. ii., 23.) Marriage at the cradle of humanity is therefore evidently of divine institution. Adam, by his formal consent, ratifies and sanctions the contract and gives it the twofold character of unity and indissolubility.
Truly these attributes partake of the essence of matrimony. St. John Chrysostom, whose testimony is as weighty as any that can be brought to bear, either for or against, commenting on these words of the book of Genesis, "Man shall leave father and mother, and shall cleave to his wife, says: "If God had intended polygamy He would have created many women. Hence by the law of creation and the sanction He gives to it, God teaches us that one woman must be perpetually united to one man, and that she can never free herself from him." (Hom. in Matt. ch. lxiii.) But will and does conjugal union remain indissoluble, under both the natural and written laws? This we shall now ex-

The moral catastrophe of original sin did not even change one iota of the natural law. Adam, at the time of his expulsion from Eden, carried engraved in his heart the truths of the moral order, the laws governing society, among which the unity and indissolubility of marriage hold the first place. This code of natural law first place. This code of natural law Adam transmitted, as a precious heirloom, to his children; and they scrupulously guarded and respected it through their generations, down to the great flood. This sacred law was held as a divine legacy, for the integrity of which they believed God would hold them responsible. Hence their fidelity. Revelation is silent touching repudiation, not a single case being recorded down to the time of Noe's father. Lamech enjoys the distinction of being the first violator of the divine law of monogamy. No one, prior to the deluge, is chronicled to have followed his example, even among men who abandoned the path of virtue and sank headlong into the abyss of degradation. Abraham, the father of the faithful, and several others after

natural law. This dispensation was temporary Christ not only restored marriage to its former dignity by revoking the dispensations, but raised the union to the rank of a sacrament. The natural law not only received its pristine import, but received a new impulse; it was elevated to a higher standard, seated on a higher pedestal, to be seen and observed by the whole Christian world. observed by the whole christian world.

"This is a great sacrament: but I speak in Christ and in the Church."
(Eph. v. 32.) Why then do we excuse the patriarchs, while we condemn the patriarchs, while we condemn Lamech? Is this discrimination well defined? Is it gratuitous as some would like to have it? God forbid! We judge unfavorably of Lamech, because he associated with the wicked, while Abraham is constantly mentioned. while Abraham is constantly mentioned in Scripture with terms of approbation and praise; and consequently we have no right to pass a sentence of formal condemnation upon him. The Fathers defend the one and condemn the other, Lamech, with abhorrence. (Tert. Mon. Lamech, with abnorrence. (Tert. Mon. c. 5.) St. Jerome, c. Jov. i, says, "Lamech first of all, was a bloody murderer, divided one flesh between two wives." "It was not lawfut," says Pope Innocent III., (C. Gaudemus) "for any one to baye many wives at once ed by the Roman Pontiffs. How differently the Reformers proceeded!

Protestantism at the first shadow of embarrassment consents to polygamy, betrays its conscience, opens a wide avenue to passions and surrenders the sanetity of marriage to the lastful passion.

But one may be tempted to question the principle of unity and indissolubility, with the birth of Ismael and the facundity of Rachel and Lia. These instances cannot be adduced to annul the primordial law of marriage or to justify polygamy. The wives of Abraham and Jacob were not repudiated; they are fully accounted for, in Scripture, by a special divine legis-Abraham remained faithful to lation. the indissoluble law of conjugal union, until the divine plan was revealed to God suspended the law and Abraham was a mere automaton in the hands of his Maker. Jacob never in-

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natural law. He was guilty of no fault; he was deceived—his mistake was involuntary. Laban concocted a scheme, fully in keeping with the temporal code of the Jews, but not in harmony with the primordial law.

The was deceived—his mistake fail to enforce those fundamental laws. God is immutable.

MOSAIC LAW.

Divorce under the Mosaic Law is

mony with the primordial law. Lia, cognizant of her father's preconcerted action, was guilty of adultery, though more excusable than Laban. Mutual consent partakes of the essence of marriage, consequently this fraudulent union was not binding. Jacob pays a high tribute of homage to the indissoluble law of marriage, when he choses Rachel, to whom he gave a positive and formal consent. His error is no sooner discovered than he repudiates the subject.

Marriage is indissoluble. This sterling character is essential to conjugal consorts to perpetuate the human jugal consorts to perpetuate the human privage law then in force. Lia, to whom he never pledged his could not abandon her because of the marriage law then in force. God made known unto him His design in behalf of His chosen people; the natural law was again suspended, and Jacob, finally yielding to God's expressed command, contracted a second union. Instances of derogation from either the physical or natural laws are found in Scripture. "The sun and the moon stood still" at the prayer of Joshua. (x., 12.) For twenty four hours both the sun and the moon stood still to enable Joshua to defeat his enemies.

Several modern free thinkers have questioned this miracle and tried to explain it away on a scien-tific basis. They have recourse to a porihelion or reflection of the sun by a cloud or to a light re-flected by the mountain after the sun had set. But if these authors believe the Scriptures they may spare them-selves the trouble of devising improbable explanations, as this fact is constantly represented as a most striking illustration of God's illimitable power and love formankind. (Hebr. xi. 30.) Therefore this derogation of physical laws, is a palpable evidence that God can, if He so chooses, suspend the natural law, with a view of carrying out His designs. But to suspend is not to abrogate.

Christ proscribed polygamy from Christian society. "Whoever shall Christian society. "Whoever shall put away his wife, and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery." (Mark x., 11., 12.) Had not Christ explicitly condemned polygamy He would not call adulterer a man who marries a repudiated woman, and vice versa. Again additional force is applied when St. Paul says, "But to them that are married, not I but the Lord commandeth that the wife de part not from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband. (1 Cor. vii., 11.) Again, in another of his epistles, "For the woman that hath a husband, while her husband liveth, is bound to the law * whilst her husband liveth she shall be called an adulteress if she be with another man." (Rom. vii. 2 and 3.) Monogamy, the unity and indissolubility of marriage, is necessarily a selfdrawn conclusion.

The Court of Rome has repeatedly reminded kings and potentates of this point of the law. On this head, all documents issued by Nicolas I. against Lothair; by Urban II. and Paschal II. against Philip of France; by Celestine Paul III. against Henry VIII., and, finally, by the holy and unyielding Pius VII. against Napoleon I. at a time when the latter was of the holy and they endeavored to invaigle one Saufach. when the latter was at the height of his prosperity and power.

Why have the Popes as unremittingly fought against the invading force of passions? Because the unity and perpetuity of marriage are the two pillars on which rest the stability of human society. Joy and domestic bliss are the hanging gardens of the modern virtuous Babylon. Remove the two columns and society will in time crumble. The great Voltaire says that the marriage of princes in Europe decide the destiny of nations; and never has there been a court en-tirely devoted to debauchery without producing revolutions and rebellions. Surely no one will dare to accuse Vol-taire of being Romishly inclined! Polygamy opens an era of debauchery in which both Church and State suffer. This enunciation is well grounded in history. We all know the [consequences that were coupled with the sanction which Henry VIII, received at the hands of Cranmer. What at-tended Pope Innocent III., who compelled the French king, Philip Augustus, to dismiss Agnes de Meranie, whom he had unlawfully married, and take back his lawful wife, Ingelburga of Denmark, whom he had discarded?

It will not be amiss to speak of Pius VII., who refused to dissolve the marriage of Jerome Bonaparte with Elizabeth Patterson. The fatal conse beth Patterson. quences linked to these facts establish the injury polygamy does to Church and State. Sincere Christians coincide with State. good Catholics on the question of mon-ogamy. The Protestant Bishop of Maine complains of the laxity of opinions and conception of the nature and of the want of recognition in legislation or in the prevailing sentiment of

the community.

The Church always held, and will always hold, inviolate the unity and perpetuity of marriage, and her Pon-

Dyspepsia and Indigetion.—C. W. Snow & Co., Syracuse, N. Y., writes: "Please send us ten gross of Pills. We are selling more of Parmelee's Pills than any other Pil we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint.
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tended to overlook the tenor of the tiffs, regardless of the painful conse-

fuel for an animated discussion only when Scripture is distorted, disfigured and crippled. Moses granted bills of repudiation, but never intended to abrogate the primordial laws, binding, forever, one man to one woman.

If I can demonstrate that a repudiated woman, i. e., a woman repudiated, in compliance with the Mosaic code, sins when she contracts a new alliance then free thinkers, socialists, etc., will have to lower their colors, admit the fallacy of their arguments, and concur in my conclusion. They will have to confess that divorce is in direct conflict with primordial laws, and consequently a sinful violation of God's holy law. For the proper intelligence of this subject it is advisable to discern in the Mosaic laws what belongs to the natural, from that which belongs to the temporal code, governing the Jewish people. Touching the first category, not an iota can be changed. The precepts of the Decalogue cannot be abrogated by any human power. God Himself cannot tolerate blasphemy, cannot permit idolatry, or an injustice for such toleration would be against His essence. God's essence is immutable. Relative to the temporal code, God may show clemency. He is the God may show clemency. immediate ruler, and can tolerate a violation to pass unpunished by reason of attending consequences. In a word, He may subtract a violator from the penalty of the temporal law. This token of clemency is not op-posed to God's essence. This distinc-

tion understood, let us apply the same. The primitive laws of unity and perpetuity, promulgated in Eden, contain two specific charges, perpetual conjugal union and cohabitation.

The former is the irrevocable adhesion to a matrimonial contract. God may dispense from the secondary law, since marriage belongs to the natural law, and anyone so dispensed can remarry without becoming abominable in the sight of the Lord. Is it the case with repudiated women, to whom Moses granted divorces? Certainly not She is declared impure and detestable before the Lord if she enters into a new alliance. The Mosaic law provides for the repudiated consort a bil of divorce, whose tenor frees the repudiated consort from the obligation of cohabitating. The second per-scription of the law does not abrogate the first, neither does it free man nor the woman so repudiated, from the indissoluble link of marriage. The natural law remains in full vigor, and preserves intact the perpetuity of the tie of marriage. The second perscription is dispensed with with a view of avoiding a greater evil. Between two evils choose the least. This assertion, I infer from the fol-

lowing words: "If a man take a wife and have her, and she finds not favor in his eyes for some uncleanness, he shall write a bill of divorce and shall give it in her hands, and send her out of his house." (Deut. xxiv, 1.) To infer from these words the abrogation of the primordial law would be tanta-mount to disfigure and distort the most mount to dissignte and discharge from the law of cohabitation, but are silent touching the indissolubility of the tie bindissolubility of the Pharisees by proposing the question to Him, "Is it lawful for a man to put away his wife for every cause?" (Math. xix, 3.)
The Lord replies, Moses granted divorce in case of adultery ; but immediately subjoins that he will no longer tolerate the favor once in full vigor on account of the hardness of their hearts. There was no other alternative—either to grant a bill of divorce or to put her to death, if guilty, as provided by the law of Moses. It is, therefore, evident that Moses intended to avoid a greater evil when he granted a bill of repudia

He wished to spare the unfortunate consort from the death penalty, rather than to free man and woman from the indissoluble bond. This truth is emphasized and rendered more palpable, "And when she is departed and marrieth another husband, and he also hateth her, and hath given her a bill of divorce, or is dead, the former husband cannot take her again to wife because she is defiled, and is become abominable before the Lord. (Deut-xxiv., 2, 3, 4.) Were the unfortunate spouse free from her former alliance this second union would be as pure and pleasing to God as the first was. she is called defiled and abominable in the sight of the Lord, because of adul tery. From these words of Moses we infer that the natural law is still binding, and consequently the marriage tie remains unbroken. The former alli-ance is still one and perpetual. This ance is still one and perpetual. self-drawn conclusion is supported by Jeremias, speaking of the rebel Jews 'If a man put away his wife, and she go from him, and marry another man, hall he return to her any more obligations of the marriage bond, also Shall not the woman be polluted and

defiled." (Chap. iii., 1.)

The Prophet Malachias reproaches the Jews because they misrepresent the meaning of Scripture to satisfy their lust. "The Lord hath been witness between thee and the wife of thy youth whom thou hast despised; yet she was thy partner, and the wife of thy covenant." (ii., 14.) He shows plainly that man must adhere to the order established at first, when the parties promised fidelity to each other. (Gen. ii, 24; Prov. ii, 17.)

Chevalier Drach, thoroughly versed in exegetical science, proclaims odious

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before the Lord the man who repudi ates his wife and marries another. (Talmud, Traite, Ghittin.) Don Calmet classifies repudiated women who

re-marry among harlots.
(Dissert. t. i. p. 16.)
Isaias l., 1; Jeremias iii. 8, confirm the above testimonies. singly and collectively prove the sinfulness of a second alliance, because the first is still binding, and conse quently indissoluble. Hence the truth of the proposition under the written law. A second marriage, when the first partners are both living, is unholy, condemned by the Primordial, Mosaic and Christian laws. A. S.

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

London, Saturday, March 11, 1893.

"MAN." says Gibbon, " receives two educations: one which he receives from others; the other, and more important one, that which he gives himself. Hence the second education depends upon man's wise employment and development of the talents entrusted to him by God. No college may impart it. It outfits us to undertake intelligently the task of educating ourselves, and therefore when a young graduate goes out to his life-work and falls into the rear rank of onward marching humanity the fault is his own. He should be in the vanguard. We do not mean that success is reached by a single bound. The men whose names are enshrined in love and veneration for having added to the world's wealth of noble thoughts and deeds have been hard workers. They knew that natient, silent toil is the essential condition of success, and that he who hopes to win must learn to labor and

TRUE, we read that Sheridan com posed a drama in a few hours, but we also know that long before it was composed and committed to memory, the brilliant repartees and impromptu witticisms which electrified the House of Commons were planned with much care and labor in the seclusion of his home. Newton confessed that unremitting toil was the secret of the discoveries that revolutionized physical science. Buffon, the immortal naturalist, declares that genius consists chiefly in being able to rise at 6 o'clock in the morning and getting to work. Beaconfield was scoffed at and ridiculed when he made his first speech in Parliament, and yet persistent labor so quickened his apprehension and strengthened his powers, that men soon learned to listen to the brilliant debater. And we might go on quoting name after name of men who have achieved enduring fame through sheer hard work.

THEY yielded not to indolence, nor were they beguiled into presumption and self-conceit by a capricious public opinion, but in laborious days they gained the lofty purpose and high courage without which no success is possible. We mention these facts in order that our college-bred young me may realize their responsibility. It has been said, and not without reason. that our college graduates manifest none of the talent which they displayed in their youthful days. Various causes are assigned. They bid farewell to study and render useless the education upon which much time and money were bestowed. They go blazing "gaudy butterflies in fashionable circles, into political salons, the fool of society, the fool of notoriety, a topic for newspapers, a piece of the street.' This is the true cause of their disastrous failure in life. Much society and little work never made a man

GLADSTONE introducing the Home Rule Bill gave one more proof of the eloquence and statesmanship that have made his name famous the world over With his old time warmth of manner. and in diction as chaste as it was elegant, and with arguments that must bring conviction to all impartial minds, he pleaded the Irish cause. His opponents were constrained to give him careful attention, and their cries of hatred and bigotry were for the moment stilled by the voice of the Grand Old Man urging his countrymen to pay the debt of tardy justice to the Irish people. His Bill is more satisfactory than the one of 1886, and is approved of by all sections of the Irish

THE Orangemen of Toronto are loud

if past history may afford a portent, of the Emperor Diocletian." they will be the first to scramble for any emoluments in the gift of the Irish in the ancient "Book of Llandaff,"

THE opponents of Mr. Gladstone are making every effort to direct the tide of public opinion against Home Rule. No argument is deemed worthless for such a purpose. Commercial ruin is predicted when Irishmen have the privilege of governing themselves; for there is no capital in Ireland, and for years has the world heard its perennial cry of starvation. Yes, we admit that Ireland is poor; that ere this its children have died mad raving for bread, simply because they preferred death to mammon, and because they refused to purchase immunity from wrong and persecution at the shameful price of apostacy. Their religion was prescribed, and the Penal law, "the most proper machine ever invented by the wit of man to disgrace a realm and degrade a people, cramped and constrained the strength and energies of an enthusiastic nation. What indu ment was held out to an Irishman, when he could not aspire to any civil or military dignity, and when he could not even possess a horse worth more than five pounds! What future could exist for Ireland's commerce, when its trade, as Mr. Froude admits, was destroyed by English law for the protection of English commerce and English manufactures. When these things are forgotten we may talk glibly about Ireland's commercial ruin and want of prosperity.

THE EARLY BRITISH CHURCH.

We had occasion last week to make some comments on Professor Rigby's lecture in Trinity College in which he maintained that the ancient British Church was an organization quite independent of the Pope.

We showed by the Acts of the Council of Arles that the British Church. whose representatives signed the letter of that Council to Pope St. Sylvester. agreed with the whole Western Church in recognition of the Pope's authority, and that any representation to the contrary is a distortion of history to make it fit fantastic modern theories.

We must here remark that if the early British Church were not a mere sect, cut off from the Christian Church, like the Arians. Donatists. Pelagians. and Montanists, it could not but be in communion with Rome, and subject to the authority of the Pope, for during the period of its existence the whole Christian world, except the excom municated sectaries, were in communion with and subject to the authority of the Pope.

The Council of Arles, held A. D. 314, was the first council of the whole Western Church, for the good reason that owing to the almost uninterrupted persecution to which the Church was subjected by the Pagan Emperors, it was impossible that such a Council should have been held any sooner. This very fact makes the homage paid by this Council to Pope Sylvester the more striking as a testimony that the whole Christian Church was united in subjection to the Pope, and that it only needed that the Bishops of the whole world should meet together, that they should unite also in giving testimony to the Pope's universal authority.

The testimony of the Council of Arles, however, is not a solitary fact in proof that the British Church agreed It is simply one link in the chain of evidence.

In A. D. 347 another Council was held at Sardica, at which several British Bishops were also present. By this Council, at which there were 300 Eastern and 76 western Bishops, it was declared that "if any Bishop thinks he has been misjudged let us honor the memory of the Apostle Peter, and let those who have judged the cause write to Julius, Bishop of Rome, that by the neighboring Bishops

renewed, and he furnish judges." This right of appointing judges to decide appeals implies a universal jurisdiction over the Church in all parts of the world; and it is further to be noticed that the Pope's represen-

But in the very beginning of the in their denunciation of Home Rule, British Church, we find from Bede cording to the reported state of the minded citizens, declared that Mr. and they avow their determination of that during the Pontificate of Eleu- case, has taken advantage of the cir- Harrison is "the only candidate whipping Irishmen into servitude. therius, that is, between A. D. 179 and They will get a warm welcome. All 194, "Lucius, king of the Britons, sent Hobson's license to officiate in the dio listen to a suggestion to violate the their threats are made in the view of a letter to him (Eleutherius) entreat cese, the real motive of this action Constitution of the United States by obtaining a little newspaper notoriety, ing that by his command he might be being apparently that Rev. Mr. Hob- making a man's religious affiliations' and are consequently harmless. The made a Christian. He soon obtained son proclaims himself a Low Church a bar to his appointment to an office or penal laws are no more; the constabul- his pious request, and the Britons man or Evangelical, while the Bishop place of public trust." ary is powerless to assist the valiant preserved the fait which they had is a pronounced High Churchman.

gracefully to the inevitable. Indeed, peace and tranquillity, until the time

The same statement is to be found where we are also informed that the ambassadors sent by Lucius to Eleutherius were Elfan and Medwy, who were baptised into the Church, Elfan being ordained a Bishop, and Medwy a teacher. These two returned to Lucius, and "by command of Eleutherius" Lucius and the nobles of entered into when the church was Britian received baptism, and Bishops were ordained, and an ecclesiastical order was constituted.

It is thus evident that Britain re ceived Christianity from Rome, and that Gaul was not the "Mother Church," as the Professor states. The only reason which can be adduced in proof of Gaul being the Mother Church is administered with due regard to the that Sts. Germanus and Lupus were sent to Britain to aid in refuting the heresy of Pelagius. But the Church was established long before this, by the authority of the Pope.

The Anglo-Saxon Chronicle and Geoffrey of Monmouth give a similar account of the matter, the latter stating hat such was the account given by the latter are steadily becoming more Gildas, who was a Briton.

Nennius gives the same history, substantially, but erroneously substitutes Hobson states that his congregation. the name of Evaristus for Eluetherius. Bishops Usher states that he had seen a manuscript of Neunius in which occurred the name Eleutherius, and there is no doubt the error originated bell, of the Reformed Episcopalians, on in a mistake of some copyist.

Here we may remark on one point made by Professor Rigby, that the Reformed Episcopalians, that the Ritu-British Bishops whom St. Augustine alists are even now the dominant found when he went to preach to the Saxons, observed Easter differently from the Romans and the rest of the Western Church.

This is true, but we must remember that Britain had been overrun by the pagan Picts and Saxons, and most of the records of the nation had been destroyed. It is not very surprising England is large enough for me." He that during these troublesome times the proper time for keeping Easter had been lost, owing to the want of intercommunication with the continent.

That this was the cause of the discrepancy there can be no doubt, as the British Bishops at the Council of Arles agreed with the Council, and signed the canons whereby it was decreed that "Easter shall be observed on the same day and at the same time as the Bishop of Rome shall give notice according to custom."

We might show that the successors of Elfan frequently referred to Eleutherius as the source of their ecclesiastical jurisdiction, but we have here given authorities enough to prove that the early British Church was truly Roman, both in origin and continuance, and that it had no similarity with the modern Church of England which substituted the supremacy of majorities. the uxorious Henry VIII. for that of St. Peter's successor.

LOW VERSUS HIGH CHURCH.

account of a trouble which has arisen in Vancouver, B. C., owing chiefly to a doctrinal difficulty between the Anglican Bishop of New Westminster and one of his clergymen, Rev. H. P. charge of Christ Church in that city, congregation. He is said to have been with the rest of the world on this point. a faithful, conscientious and painstaking minster, much esteemed by his flock

After laboring for some time in his the Canadian Pacific Railway for the purchase of a lot of land, on the condition that a church should be built at \$8,000 on the foundations, the congregation found themselves unable to complete the building, the chief difficulty in the way being, as recently in the case of St. Augustine's church, Toronto, of the Province the judgment may be dissensions on the subject of Ritualism. As the purchase of the land, however, was effected on the distinct condition that the church should be erected, the tative, Osius, presided at this Council. land.

Orange brigade, and they will submit received, untarnished and entire, in In May, 1890, the Bishop wrote to willdo violence to its truly American an- Catholic Church as the State Church, even the Mail finds out that Mr. Mc-

Mr. Hobson complaining of his mode of tecedents by electing such a man to the but for such a representation of the case celebrating the Communion, as not chief magistracy during the very year, there is no foundation. sufficiently reverent to the sacrament, when it is manifesting its cosmopolitanas he did not rinse the cup after its being used, and drink the rinsing, as the nations of the world, and we may practiced by High Church clergymen. The Rev. Mr. Hobson replied that this usage is repugnant to the Evangelical principles held by him and his congregation, and that he would not do it. as there was an agreement partly being built that no Ritualistic inno vations should be introduced into it and it was on this understanding that subscriptions were taken up. This agreement, however, was not signed by the Bishop, as Mr. Hobson refused to give a written assurance to the Bishop that the Communion would be proper consumption of the elements.

The feature in this matter which will strike our readers as being of the greatest interest is the fact that notwithstanding the vigor with which the Evangelicals or Low-Churchmen persecute the Ritualists or High Church party, both in America and England. and more the ruling party in the Church of England. The Rev. Mr. numbering 228 communicants, is the only Evangelical congregation in the diocese of New Westminster, and it was stated recently by Bishop Campthe occasion of the transference of St. Augustine's Church, Toronto, to the party in the Church; and it was as a protest against them that the Reformed Episcopalians were established.

The Rev. Mr. Hobson has been strongly urged to solve the difficulty by starting a congregation of Re formed Episcopalians, but this he refuses to do, as he says "the Church of intends, however, to appeal his case to test the Bishop's right to withdraw his license on what he considers very insufficient grounds, and the matter will probably be brought before the Archbishop of Canterbury for adjudication.

THE A. P. A. AND THE P. P. A

The members of the A. P. A. (American Protective Association) in Illinois have apparently not learned wisdom by experience. Our readers are aware that it was mainly by allowing this organization to exercise some influence over them in the selection of candidates that the Re publican party of that State and some others which were usually decidedly Republican were lost to that party at the elections of last November by unexpectedly large and decisive

The American people generally have too much of the sentiment of fair play to be carried away by the no Popery cry which has been raised during the last few years by the The Mail of the 28th ult. gives an Protective Association, and when it was discovered that beyond the usual constitutional methods to which Americans appeal for the settlement of their THE SCHOOL QUESTION IN NEW political differences, this Association had bound its members by oath Hobson, formerly curate of St. James' to do all in their power to keep Church, Toronto. Mr. Hobson went to Catholics out of public offices, and Vancouver four years ago to take even not to employ them in any situation at their own disposal, there was great and it appears that he labored with indignation among all those who are considerable success in building up a naturally inclined to liberality. This indignation was, of course, increased when it became known that the association attempts even to taboo such Protestants as are disposed to be liberal, and the result was the pracmission, an agreement was made with tical annihilation of the Republicans for shilly-shallying with such bigotry.

It is now announced that the Protec tive Association will have a candidate a cost of \$30,000, but after spending of its own for the Mayoralty of Chicago, in the person of one Mr. Grover Harrison. Mr. Harrison has also been adopted by "the Patriotic Order of the Sons of America," which is a society similar to the A. P. A., and bound by a similar oath. The liberal Protestants of the city

have not been slow in declaring their decided opposition to any candidate Canada Pacific Railway has obtained a brought forward as the standard bearer judgment in the Courts by which it of any organization adopting such a again comes into possession of the platform as that promulgated by the A. P. A. The Chicago Post, which The Bishop of New Westminster, ac- voices the sentiment of the liberalcumstance to withdraw the Rev. Mr. mentioned for the Mayoralty who would troublesome question."

ism by inviting to the World's Fair all safely predict that Mr. Harrison will be buried deep under an avalanche of liberty-loving American votes.

On the other side, from Omaha the news comes that the A. P. A. has made such progress that it actually controls that city. In the face of this fact it is ligious convictions. We maintain gratifying to notice that there are Protestants with sufficient courage to denounce the fanatics in no measured terms. This is done by Mr. T. W. Blackburn in a recent issue of the Omaha Bee. Mr. Blackburn says:

"Omaha has never suffered any

evil from Catholics. Her best citizens are members of the Catholic Church. Her largest taxpayers are adherents of that faith. There never has been any attempt or suggestion of an attempt on the part of that Church or any of its members to control the chools, the city government, or the county affairs. Whatever may be true in other localities, as far as Omaha is concerned, Catholicism has never been a force in politics which at tempted to antagonize the Public schools, or any well defined public There is in my mind no more reason in Omaha for an anti-Catholic society than for an anti-Methodist or an anti-Infidel society. There can never, in America, be any excuse for a secret political-religious organiza-tion, and in this city there is less ex cuse, if possible, than anywhere else

Mr. Blackburn advocates an amend ment to the National Constitution which would make it impossible to bring up religious issues into the political affairs of the country.

From all this we may discover that bigotry may have certain local successes, but it cannot prevail in the wider arena of national politics; and the same is to be said of the efforts made in Canada by a similar associa tion known here as the P. P. A. or Protestant Protective Association. This society has also had some local political successes, and will continue to have such while there are bigots alive : but it will be condemned by the sober good sense of the majority of Protestants throughout the Dominion We have no fear of any such organizations; and where they do exist, our advice to Catholics is that they take care not to be goaded to acts of violence against their members : but when the day comes when they are to use their influence through the exercise of the franchise, let them quietly but consistently and firmly vote to leave at home every candidate for public office who is known to have connetted with the fanatics : and in the consciousness that in the general result the right will prevail, let them not be discouraged by any local reverses.

It is almost unnecessary to say that in Canada and the United States alike. these associations have generally owed their existences to the efforts made by parsons of the stamp of Dr. Wild, of oronto, Drs. Douglas and McVicar of Montreal, and Dr. Carman of Belle ville to establish them. The charity prescribed in the gospel has no place in the characters of such people.

JERSEY.

A recent issue of the Mail states that "a bold attack is to be made by the Catholics of New Jersey upon the public treasury," in the shape of a bill which is to introduced into the Legislature enacting that a certain sum shall be set aside for the education of Roman Catholic children, and the further information is afforded that for many years Roman Catholics in the United States have been striving to secure a share of the public funds to maintain Separate schools."

It is very true that the Catholics of the United States feel the grievance to which they have been subjected of being obliged to contribute their share towards the education of their Protestant neighbors' children, while they must educate their own without any State assistance; and surely they have a perfect right to use all the constitutional means in their power to have this gigantic injustice corrected. It is not to be supposed that they will principles which he has for several cease their efforts in this direction until they obtain redress; nor should they do so till they obtain complete jus-

The Mail adds, "as the constitution prohibits votes of money to churches, such a law (as that proposed in New Jersey would raise a very difficult and

The Mail and other opponents of Catholic education persist in representing that the object of the Catholic body in thus seeking to remove a grievance is to destroy the Public It cannot be supposed that Chicago school system, and to establish the

The Catholics, whether in the United States or Canada, have no intention or desire either to destroy the school system of the country or to establish any State Church. But in both cases we insist that even though we form a minority of the population we are entitled to have a system of education which will do no violence to our rethat it is our natural right to educate the whole child, morally and religiously as well as secularly, which, being conceded, it follows that obstacles are not to be thrown in our way by any majority, nor any extra tax imposed as a penalty for our advocacy of a more complete education than any purely secular system can furnish Such a penalty is imposed under the present school laws of the United States, and this is what the Catholics wish to have rectified.

In the State of New Jersey there are 35,827 Catholic children in attendance at Catholic schools which compare favorably with the Public or secular schools, and it is an iniquity that while Catholics are saving to the State hundreds of thousands of dollars annually by keeping up these schools at their own expense, they should be taxed also for the education of their perhaps wealthier Protestant neighbors.

This is the state of things which the Catholics of the State are endeavoring to have remedied. The only just remedy is either to exempt them from the Public school tax, where they have Catholic schools, or to pay from the Public school funds on appropriation proportioned to the amount of secular work the schools are doing.

It will be seen that elther of these methods would remove the existing injustice; and there is no trouble about the unconstitutionality of granting State aid to Churches. There is nothing asked of the State for any Church, nor even for the religious in struction which is given in the schools, but solely for the secular instruction. which is quite as efficient as that given in the Public schools, though if the Parochial schools were even less efficient they would be made more so by giving to them their proper share of the Public school fund.

The same injustice which exists in New Jersey exists in other States as well, but the fact that several school districts in that State have voluntarily remedied it as far as the present state of the law permits, perhaps indicates that the people of that State are better acquainted with the character of the injustice inflicted and are therefore the more willing to correct it

A PARLIAMENTARY PHENOM-

Mr. D'Alton McCarthy is not succeed ing well in his efforts to obtain a following in the House of Commons to back him in his no-Popery crusade, notwithstanding that the Mail, the Montreal Witness, the Huntingdon Gleaner and a few other journals of Ontario and Quebec are endeavoring to boom him. Even the Ottawa correspondent of the Mail, on looking up his record in Parliament, loses courage in summing up the result of his investigation. He says in the Mail of

"He (Mr. McCarthy,) has, as you know, taken his seat in Parliament, but there was no excitement on the occasion, and the supposed flashes of lightning that startled staid people on the night he did so were only those from a passing were only those from a passing electric car. Dalton is said to be both chirpy and hopeful as to the result of his new departure; but just let me say, and with no desire to detract from his ability, that he does not stay long enough in one saddle to win a heat.

I have been looking back through his Parliamentary career to see where he finished in the contests in which he has heretofore entered, but the record fails to give him anything like a first place.

It is somewhat cruel that the Mail should thus give the cold-shoulder to its quondam leader, who is at the same time the head of so many abortive attempts to form a party whereof the years advocated shall be the shibboleth. The Mail has recently been attempting to boom Mr. McCarthy as the coming man, whose brilliancy as a political leader would eclipse anything which preceded him. We were told very recently by that journal that "Me-Carthy clubs" are being formed all over the Dominion, from Collingwood and British Columbia to St. John, N. B., and that "people are beginning to wear McCarthy buttons," all of which proves that "such a man must be immensely popular." What a pity it is that it should now turn out that

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of which must be a pity it out that Mr. McCarthy has been and will be a political M. Ps., including Dr. Landerkin.

We are aware that Mr. McCarthy McInerny. The Hon. Jno. Costihas been recently making a great effort gan, in moving the first resolution, among those members of parliament made some very practical remarks on who represent constitutencies where the Bill now before the British House the Catholic vote is small, to form a no-Popery party ; but, to the credit of the Protestant gentlemen who represent the constituencies referred to, we have it to record that he has been uni- takes of the Bill of 1886 that there was formly unsuccessful, and that the Mc-Carthy party in Parliament is what we Mr. Curran, Solicitor-General also made months ago predicted it would be, a complete failure. Rats forsake the sinking ship, and we are not much surprised that the McCarthy ship is now forsaken even by the Mail.

negligent of his duties as the representative of North Simcoe. His professional duties are said to have been exceedingly onerous, and to have kept him from his Parliamentary work. Perhaps his constituents will be so kindly as to accept this excuse for his negligence of duties which he undertook to fulfil when he became their representative, but the general public will continue to believe that even a man of ability who has not time to spend in doing his duty is not fit to be a member of Parliament at all, much less to be the leader of a party which is supposed to be destined to revolutionize the whole constitution of the country. However, we congratulate the House on the fact that Mr. McCarthy is not likely to electrify it to any greater extent than as the leader of a party with only one follower to constitute the rank and file, Col. O'Brien of Muskoka.

WE notice with pleasure that the meeting held last week in Ottawa to encourage and assist the Home Rule movement in Ireland was a great success. Though we have not in Canada any decisive voice in the vote on which the granting of ultimate justice to Ireland will depend, the expression of public opinion on this great question cannot fail to be of weight in the solution of the important problem of pacifying Ireland and making her a contented and willing partner in the future destinies of the Ottawa meeting it was determined to continue the work of collecting funds for the furtherance of the Home Rule garden and the very fashion of which "passeth away."—

This poor world, the object of so much insane attachment, we are about to leave it is but misery, vanity and folly; a phantom—the very fashion of which "passeth away."—the Home Rule garden and the continue of the fundamental statement of the continue of the co the Home Rule cause, and about \$600 were collected on the spot. Among the speakers were Hon. J. J. Curran, Hon. John Costigan, and a number of J. H. Riddell.

C. Devlin, A. Gilmore and Mr. of Commons, especially in reference to

in the sanctuary and preached a short sermon after Mass, dwelling on the virtues and attainments of the dec eased and the great good he per formed during his residence in the For forty-two years he was the animating spirit of the St. Vincent de Paul Society. He was well educated in his religion, not only in its theology but also in its ritual. His Grace held but also in its ritual.

up his life as a model which everyone would do well to endeavor to imitate. His Grace was attended by Vicar General McCann and Very Rev. Dean Cassidy. The following reverend gentlemen were also present in the sanctuary: Fathers Frechon, Brennan, sanctuary: Fathers Freehold, Kelly, Dumouchelle and Ryan. NATZ.

Special to the CATHOLIC RECORD. DIOCESE OF HAMILTON.

Lecture Delivered by Rev. Father Byan, of Toronto, in St Mary's Cathedral, for the Benefit of the Ladies' Benevolent Society of Hamil-

the continued of the co

Mr. Husley says, "It is the worship of the conscience at the altar of the unknown." Here is the power that Spencer would speak of and ask me to come and worship. Can you worship a power, an abstraction? You may think of it if you like; you may admire it, perhaps, as the creation of your brain, but to worship it, to believe it, to love it, away with it! My heart tells me it cannot be. I cannot love an abstraction. I cannot love an unknown, an unknowable. I want something that I know: I want someone that I know, and I want something that knows me. Here is prayer. It is a bringing down of God to the soul; it is a union between the creature and the great Creator. Prayer sees God in all His works. Prayer sees Him not only in His illuminated manuscripts of the skies which He has written with His hand, but sees Him in the least particle of matter. Scientists do not believe this. They go in the power of scientific matter; they search the earth; they scan the Heavens, and with their telescopes bring down the stars and the planets, and with their spectroscopes take them to pieces, and with their microscopes examine them, and dig into the bowels of the earth and break the strata to pieces. Do they believe they can discover the source of the stones? And having broken God's beautiful world to pieces, they say He is not there because they cannot see Him. Oh! here is the time and the place for the valiant woman. The man has power; he reasons, he proves and afterwards preaches; but God has made man's helper a person who sees the supernatura!; she sees because God made her man's helper, and in

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FIVE-MINUTE SERMONS.

Fourth Sunday of Lent.

LIBERTY OF SPIRIT.

By the freedom wherewith Christ has made These, my dear brethren, are the con cluding words of the Epistle read at Mass to-day. They ought to be of unusual interest to us, for they speak of a matter which we all care very much about; which some care so much about

and to die for its sake.

If you have listened to these words of St. Paul, which I have just read, you know what this is of which I speak, and for which we all care so much. It is freedom or, as we often call it. much. It is freedom or, as we often call it, liberty. Many, as I just said, will even die, if need be, rather than abandon it; and indeed chousands, nay millions, have actually done so. Man feels that he must have it. Life, lib-

erty and the pursuit of happiness he claims as his right.

Especially do people nowadays ask for liberty, and insist on having it.

The child is no sooner out of his mother's arms than he wants and tries in all things to have his own way Obedience is a lesson that he seldom willingly learns. He thinks that when he is a man he can do as he pleases; and he does not see why he should not even now. So netimes he succeeds in having his own way, in spite of his parents; he runs away from school and, when a little older, from church; he passes his life among such companions as he chooses, who help him to get the liberty which they think they have themselves got, by defying all the laws

But is this really liberty which these foolish children, and young men and women more foolish than children, think they have got by trampling on all law? No; a thousand times no! It is to true liberty only as the shadow to the substance, as they find to their cost before they have travelled very far on this road. They have but escaped from a light and easy yoke to take on their necks one far heavier and more grievous, and which be comes more and more so every day They have left the service of the kind and good Master to whom they belonged and entered into that of a hard and eruel tyrant instead. He has filled them with base and beastly passions, and made them slaves to these passions. They are given over, body and soul, to impurity, gluttony, or drunkenness, or it may be to a mean and miserable greed for money. At last, perhaps, they try to turn back and shake themselves free from these accursed lusts, which have fastened on them, and are draining the very life blood from their souls; but it seems that they cannot de so. They set out to do as they pleased, and how has it ended? In their be-

slavery of sin. But what was their mistake? Were they altogether wrong in wishing for liberty? Is the desire for freedom, which is implanted in us, all a de-lusion? Are we never to do as we desire, but always to have a restraint and a voke upon us?

ing bound, hand and foot, in the

No, my brethren, the idea of liberty is not a mistake. We are right in wishing for liberty, hoping for it, and

trying to secure it in the right way. But the mistake these foolish people of

found? I will tell you; and you may be surprised at what I say, for it does not sound as if it could be true; but it is true, nevertheless. True liberty, then, is in the service of God. Those who serve God best are the freest men on earth.

can and must be very easily and very plainly. For those who serve God best of all—that is, the saints in heaven—always do just what they like, and enjoy doing it most perfectly.

They have got rid of all the hindrancesthat, more orless, prevent every one here below from doing what he

And, of course, those who try to walk in the path of the saints here on earth also have much of this freedom. The more they learn to do God's wil the more they love it; and so they are always doing more and more what they like, and more and more easily all the time; and that is just what liberty is: to do what you like, and to do it without pain or difficulty.

The servants of God, then, have their liberty, because they have got free from sin, which is the only obstacle to it. And this treedom from sin is the gift of Christ, it is the fruit of His Passion; it is, then, the liberty which He has given us. It is ours if we wish it. Try, then, my dear brethren, in this holy season of Lent, when His graces are so abundantly poured out, to gain that freedom which they will surely give us, that "freedom wherewith Christ has made us free."

"The Blood is the Life,"
Runs the old saying, and everything that ever makes part of any organ of the body must reach its place therein through the blood. Therefore, if the blood is purified and kept in good condition by the use of Hood's Sarsaprailla, it necessarily follows that the benefit of the medicine is imparted to every organ of the body. Can anything be simpler than the method by which this excellent medicine gives good health to all who will try it fairly and patiently?

There is dauger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti-Consumptive Syrup before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

FATHER FLETCHER ON CON-VERTS AND THEIR TRIALS.

At the School Chapel of the English Martyrs, Walworth, last Sunday, Father Fletcher preached at the 10 o'clock Mass, and in connection with the Gospel of the day referred to the position of many converts. He said that some of the old Catholics or born Catholics do not show that sympathy to converts which they should do, and he reminded his hearers that most converts suffered much not only before they enter the Church, but often very bitterly afterwards. They suffer be-fore, because they often have to give up much very dear to them. Many indeed have to sever themselves from all their old friends and completely change their whole lives. They suffer afterwards too, for it very often happens that those who have been their dearest friends and com panions will have nothing to do with now they are Catholics. Notwithstand. ing they have given up so much and suffer so keenly by becoming members of God's Holy Church, some complain that in their new lives they are treated by many old or born Catholics treated by many old or born Catholics as if they were a kind of intruders. So much so that some converts say, "We feel so lonely, for we have lost all our old friends, and no one show us any friendship or sympathy in the Church for which we have given up much that has been so dear to us all our lives." Father Fletcher then pleaded earnestly for greater consideration to be shown to converts, for God had called them into the Church, and although they had perhaps not worked long in His vineyard, yet they were

ually as dear to Him as those equally as dear to Him as those had borne the burdens and heats of the days." Like the labourers in the Gospel, converts as well as born Catholics would receive their penny, that is, eternal happiness (which is symbo lised) if they worked diligently in the vineyard of their Divine Master. Father Fletcher concluded by making a most touching appeal for prayers for the soul of his mother, whose anni-versary was on January 30th. She was not a Catholic, although she was, he said, as good and holy a woman as anyone not a Catholic could be, and he asked all present to pray for her soul, and in return he would not forget the souls dear to them in his Mass. That was another instance in the sufferings of converts, for it often happened that not one of those related to them had the happiness of belonging to God's Holy Church Will all who read this notice kindly pray for the soul of the mother of this devoted priest? Surely he who is doing se much for the conversion of others has a special claim upon us when he appeals for our prayers on behalf of the soul of the one who was the dearest to him on earth. - London

The "Loyalty" of Unionists.

The Irish Unionists, says the Liverrealize that Home Rule is inevitable, have abandoned all idea of fighting are not now even threatening to fight. England, they say, having deserted them, tkey will in turn desert Eng land. They will in time become her bitterest foes; they will look to their But the mistake these foolish people of whom I have spoken make is in going the wrong way in the search for it: to circumvent and condemn the counin looking for it in the wrong place.
Where, then, is liberty to be try which handed them over to the mercies of an Irish Parliament. We know from long experience that nothing of the kind will occur, and that Unionists are not likely, nor in a positien, is in the service of God. Those thoserve God best are the freest men in earth.

But how can this be? I answer, It identical words on the eve of the disestablishment of the Irish Church. Then the Orange braggarts and their allies would kick the Queen's crown

into the Boyne; now they are threaten ing to frustrate Irish recruiting for the English army and navy. A correspondent of the Spectator further asserts that they will get rid of all money tributes to any external power, and keep all for themselves. These are the lines on which their conception of loyalty and British citizenship runs. Gasconading of this kind will not have much effect on the Government or the people of Great Britain.

The Peterbolough Business College.

The illustrated circular of the col lege mailed free Bookkeeping, short-hand, etc., taught. Graduates success ful. Satisfaction guaranteed. Address A. Blanchard, chartered accountant, Peterborough, Ont.

1892, "The Cream of the Havana Crop."

"La Cadena" and "La Flora" brands of cigars are undoubtedly superior in quality and considerably lower in price than any brand imported. Prejudiced smokers will not admit this to be the case. The connoiseur knows it. S. DAVIS & SONS, Montreal. seur knows it. S. DAVIS & SONS, Montreal.

Mr. Hugh Caldwell, Clydesdale, Ont.,
writes:—'My daughter was troubled with
female weakness, and for more than a year
was under the care of doctors and taking
medicine without getting relief. I then got
Dr. Williams' Pink Pills for her, and they
have completely cured her. All dealers or by
mail at 50c. a box, or six boxes for \$2.50.—Dr.
Williams' Med. Co., Brockville, Ont.

Williams' Med. Co., Brockville, Ont.

Mrs. Henry Graham, Wingham, writes
us: "For fifteen years I have suffered
with indigestion, and during that time
I could get nothing to give me relief, although I tried a great many different kinds
of medicine recommended for that complaint.
I now feel like a new man, and this wonderful change has been accomplished by the use
of four bottles of Northrop & Lyman's Vegetable Discovery. To me it has been a valuable medicine."

The superiority of Mother Graves' Worm

The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it atrial

This medicine has no equal for curing a trial.

Congres, colds and all affections of the throat and lungs.

Corn cure removes the trouble.

Try it and see what an amount of pain is saved.

HALTON COUNTY SENSATION.

A Conversation Overheard in a Railway Station
—The Stories of Two Men and a Woman—
Health and Happiness Restored When
Friends Were in Despair—" While There is
Life There is Hope "—Statements Carefully
Verified by The Templar.

The Templar, Hamilton, Ont.

It was a bitter cold night to January, the wind was blowing a gale with a heavy snow talling. Such was the night that the Templar representative, accompanied by a lady friend from Michigan, were being driven swiftly through the darkness toward the Northern station at Burlington, Ontario. On entering the walting-room our attention was immediately attracted by four period of the party, evidently as well as the such as t The Templar, Hamilton, Ont.

while use of sheets and blankers. He took Dr. Williams' Pink Pills and was soon sufficiently recovered to be out of doors."

A shrill whistle and "All aboard," ended our pleasant experience. Some of the parties found seats in our car, and to our astonishment seemed to continue the conversation.

Somehow newspaper men are given to be curious, and in their faily search after news, quickly see a striking first-page article for their paper. The world of to day owes a debt of gratitude to them for searching out and presenting to the public in readable form great and important discoveries, told in plain truth, especially for their benefit.

A few days ago an opportunity presented itself, and the writer determined to investigate these cases, and if substantiated with a reasonable amount of testimony, to publish them. Upon inquiry I learned that the young man whose conversation had interested us was a Mr. William Long, andoo making his acquaint ance and explaining the cause of visiting him asked what proof he could farmish in support of the secrat coston, effected by using br. William Long, andoo making his acquaint ance and explaining the cause of visiting him asked what proof he could farmish in support of the secrat of will take the trouble to go with you and interview the several parties.

Mr. Melvin Long lives in N-Ison township, county of Halton, about two and a half miles north of Burlington. He is a pleasant gentleman to meet, and an excellent conversational ist. After a brief introduction he was asked if his wonderful recovery from inflammatory rheumatism was not exaggerated. "No." he replied, "I do not consider it so: my case, while of not long duration, was unusually severe. Life is sweet at any price, all that a man harh will he give for his life, and when one's life is fast ebbing out and all human ski to prevent it avails nothing; as those endeared to us by all the sacred ties of this life watch hour atter hour, night and aday, for months at your bedsid and see the fatal end drawing n-ar, i say in the mid

quote a reason-sibe price for such a blessing?
Would it be human for me not to praise the remedy that cured me?

At the request of the reporter Mr Long re lated the story of his illness. "About the middle of last October, while I was barrelling some apples one wet, chilly day, I contracted a severe coid, and rheumanism immediately followed. At that I paid but little attention to the atiffness of my limbs or the pains of my body. But in a few days I was contined to my room. Mrs. Long had from the beginning applied several extensively advertised rheumatic remedies, without any result. Then they were dropped, and I was given into experienced hands for treatment, and for nearly two months all that medical science is master of did not give me an hour's relief. My mother and my wife were constant in their attendance upon me day and night. My body was poulticed and blistered until it was nearly cooked. Hot cloths and blankets by the score were wrapped around me for the purpose of giving reliet to my tortured body. My legs were stiff and helpless an sore as boils. The pains in my back and shoulders were most terrible. I could not move myself, my strength had entirely left, and whenever they a tempted to turn my bady, which had to be done by the use of sheets or blankets, it caused great suffering. It seemed as though I would have to give up the battle for life, for daily I was growing weaker and my condition worse. There was not even a ray of hope, except that it might be said that while there is life there is hope. After two months osuch untold suffering, we learned that a coush of mine who had been afflicted by inf. minatory rheumatism for about fifteen years was being cured by taking Dr. Williams Pink Pills. My wife immediately procured some, and in spite of all advice to the contrary insisted that I should take them. She discontinued all other remedies and adm instered the pills. In about a week's time my condition began to improvement was more noticable. I continued the use of the Pilks Pills and gained in strengt

The use of my limbs was restored. My health it is now as good as ever it was, without even a trace of my recent sietness. There is no doubt but that I owe my life to Dr. Williams' Pink Pills."

Mr. Long's parents were both present, a venerable looking old couple, who have lived in the county of Halton for a number of years, hey cheerfully bore wit east to what had been said, adding that these pills were the most wonderful remedy of the age. When all else failed they had saved their son's life.

We next sought an interview with Mr. Long's cousin, and were rewarded with a qualifi d proof of the facts that she had been a helpless cripple for many years from inflammatory rheumatism. The very best physicians in the Province had treated her without success, and her case was pronounced a hopeless one. She is now almost entirely cured through the use of Dr. Williams' Pick Pills. The family, however were not willing that the case should be made prominent by publicity. Should there be any "doubting Tho nases" they can secure the lady's name and all the particulars by addressing the office of the *Pemplar*.

On returning to the village of Burlington we sought an interview with Mr Frank McGuire; whom we had been told had been a great sufferer from asthma. Mr. McGuire is very well known throughout this section of the country. He is a typical son of "Ould Ireland," having been born in Dublin in the year (St.), and came told and sinks in the standard of the sta

and it is all due to Pink Pills. I wish to give the proprietors of Dr. Williams' Pink Pills an honest testimonial of the great value of this me icine.

Mr T. A. LePatourel, druggist, was next seen. He said he was very well acquainted with Mr. McGuire, and knew of his many years of suffering. He had sold him Pink Pills, and was delighted to see such a wonderful change in his health and appearance for the better. "Is there in the demand for Dr. Williams' Pink Pills here. "In the demand for Dr. Williams' Pink Pills here." the demand is both steady and increasing I sell a very large number."

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Dr. Williams' Pink Pills are sold make a course of treatm

Death of a Religious.

The death of Mme. O'Rourke, the Superioress of the Elmhurst Academy of the Sacred Heart, near Providence last Saturday, recalls a little romance Mme. O'Rourke was a daughter of a wealthy gentleman named Bishop, residing in Rochester, N. Y. While quite young, she met a West Point cadet, named Patrick Henry O'Rourke. She became his wife. He went into the war and was killed at Gettysburg while leading a charge at the head of his regiment. His broken - hearted wife entered a convent and rose to the rank of Superioress .- Boston Republic.

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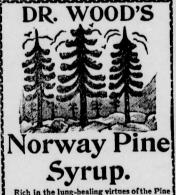
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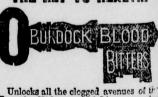
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LADY JANE. CHAPTER XXX.

AT MRS. LANIER'S

It was a few days before the following Christmas, and Mrs. Lanier, who had just returned from Washington, was sitting alone one evening in her own pretty little parlor, when a servant handed her a card.

"Arthur Maynard," she said. "Let him come up at once;" and as the servant left the room she added to herself: "Dear boy! I'm so glad he's

come for Christmas.

In a moment a handsome young fellow was in the room, shaking hands

in the most cordial way.
"You see I'm home, as usual, for the holidays, Mrs. Lanier," he said, showing a row of very white teeth

when he laughed.

"Yes, you always do come for Christmas and Mardi-gras, don't you? You're such a boy still, Arthur," and Mrs. Lanier looked at him as if she approved of his boyishness. "Sit down and let us have a long chat. The children have gone to the theater with Mr. Lanier. I was too tired to go with them. You know we reached home only this morning."

"No. I didn't know that or I wouldn't have come. You don't want to be bothered with me when you're set itsed." said Arthur, rising.

to see you." ... While Mrs. Lanier was speaking,

inther, mother, and child; and for a moment he seemed too surprised to speak. Then he asked in a very excited tone, "Mrs. Lanier where did you get this—and who is the lady?"

"She a is friend of mine," said Mrs. Lanier, much speaking. Author of the language of the langu "She a is friend of mine," said Mrs. Lanier, much surprised. "Why do you ask—have you ever seen her?"
"Yes, yes; and I have a copy of
this picture. It is such a strange
story; but first, before I say a word.

her."

"Why, Arthur, you seem greatly interested," returned Mrs. Lanier, with a smile. "The lady is my dear friend, Jane Chetwynd. We were classmates at board-school in New York; her father is the rich Mr. Chetwynd. You have heard of him, have n't you?"

"Yes, indeed; but please go on."

"Yes, indeed; but please go on."
"Do you want all the history?"

"Everything, please. I've a serious reason for wanting to know all about

reason for wanting to know an about the originals of this photograph."

"Well, the gentleman is Jane's husband, Mr. Churchill, an Englishman, and the little girl is 'Lady Jane,' their only child. There's quite a ronance connected with Jane's history, ant I'm just now floundering in a sea of darkness in regard to that same Jane Chetwynd."

"If you please, go on, and perhaps I can help you out," urged the young

man, eagerly and abruptly.

"Well, as it's a subject I'm greatly interested in, I don't mind telling you the whole story. Jane Chetwynd was the only daughter; her mother died tatner's idol; he had great plans for her, and when she was only eighteen he hoped she would marry one of the rich Bindervilles. Jane, however, married a young Englishman who was in her father's employ. The young man was handsome, as you can when she was a child. Jane was her what has happened to them!' father's idol; he had great plans for "Arthur Maynard, what

young man was handsome, as you can see by his picture, well born, and well but he was unknown and educated: poor. To Richard Chetwynd that was unpardonable, and therefore he disowned Jane-cut her off entirely, refused to see her, or even allow her name

to be mentioned.
"A cousin of Mr. Churchill, who lived in England, owned a fine ranch in Texas, and there the young couple went to pass their honeymoon. They were delighted with the ranch, and decided to make it a permanent home.

"Their little girl was born there, and was named for her mother. On account of some dainty little ways, and to avoid confusion, her father

called her Laly Jane.

"In her frequent letters to me, my friend spoke of her as a remarkable child, and of course she was the idol of her parents. In spite of the trouble with her father, Jane never regretted her choice, and even her isolated life had many charms for her. She was of a quite, domestic disposition, and loved the country. Indeed, I know her life there was one of Hyllic happiness. When the child was three years old Jane sent me that picture; then about two more years passed, during which time I heard from her fre-quently, and after that suddenly the correspondence stopped. I was in Europe for a year, and when I returned I set to work to find out the Many letters were returned cause. Many letters were returned from San Antonio, the nearest postoffice; but finally we succeeded in communicating with the overseer on the ranch, who informed us that Mr. Churchill had died suddenly of a

prevalent fever, the summer before,more than two years ago now, -and more than two years ago now,—and that Mrs. Churchill with her little girl had left the ranch directly after her husband's death to return to New Jork, since which time he had received no news of her; and the overseer also expressed surprise in his letter at her long silence, as he said left many valuable things that she had left many valuable things that was never claimed, and from that were to be sent to her when and where day to this I've never been able to A. A. Post, R. A.

she should direct, after she reached discover either the mother or the New York; he had since received no child." instructions, and the property was

York to a friend who was very intimate at one time with the Chetwynds, for some information about Jane; but she could tell nothing more than the newspapers told, me, that than the newspapers told me, that Richard Chetwynd had gone abroad.

to remain some years. Of Jane 1 could not hear a word.

"Sometimes I think she may have followed her father to Europe, and that they are reconciled and living there together. But why does she not write to me—to the friend whom she always loved so dearly?
"Then there is another thing that

has worried me no little, although in itself it is a trifle. When we were at school together I had a little birthday gift made at Tiffany's for Jane, a silver jewel-box, engraved with pansies and forget-me-nots, and a lot of school-girl nonsense. I made the design myself, and the design for the monogram also. About a year ago
I found that very box for sale at
Madame Hortense's, on Canal Street.
When I asked Hortense where she
got it, she told me that it was left with her to sell by a women who lived down town on Good Children Street, and she gave me the name and the address; but when I went there a day or two afterwards the women had solve.

'Nonsense, Arthur; sit down.
You always cheer me up. You're so full of life and spirits, I'm really glad

'The address; but when I went twent a day on two afterwards the women had gone,—left mysteriously in the night, and none of the neighbors could tell where she went. Of course the woman's sudden disappearance made While Mrs. Lanier was speaking, the young fellow's bright, clear eyes were traveling about the room, and glancing at everything, pictures, bric-a-brac, and flowers. Suddenly he uttered an exclamation, and, springing up, seized a photograph in a velvet frame that stood on a cabinet near him.

The feel that there was somether words about her, and I can't help thinking that she got the little box dishonestly. It may have been stolen, dishonestly. It may have been stolen, dishonestly. It may have been stolen, possession of it at once, very thankful that such a precious relic of my girl-hood should have accidentally fallen into my hands; but every time I look

All the while Mrs. Lanier was speaking, Arthur Maynard followed every word with bright, questioning eyes and eager, intense interest. Sometimes he seemed about to interrupt her; then he closed his lips firmly and continued to listen.

Mrs. Lanier was looking at him please tell me who she is, and all about inquiringly, and when he waited as if to hear more she said: "I have told you all. Now what have you to tell me?"

"Something quite as strange as anything you have told me," replied Arthur Maynard, with an enigmatical air. "You must not think you're the only one with a mystery worthy the skill of a Parisian detective. If I had any such talent I might make myself famous, with your clues and my clues together."

"What in the world do you mean, Artuur? What do you know?—for pity's sake, tell me! You can't think how Jane Chetwynd's long silence distresses me.

"Fool that I was !" cried the young fellow, jumping up and pacing the room with a half-tragic air. "If I room with a half-tragic air. "If I had n't been an idiot—a simpleton—a gosling—if I'd had a spark of sense. I could have brought that same Jane Chetwynd, and the adorable little Lady Jane, straight to your door. Instead of that, I let them get off the train at Gaetna alone when it was nearly daik, and—Heaven only knows

aud anxious as you are, Mrs. Lanier, and what has happened to day quite upset me; but I must tell you my story, as you have told yours."

And then, while Mrs. Lanier listened with clasped hands and intent gaze, Arthur Maynard told of the meeting with Lady Jane and her mother on the train, of the gift of "Tony," the blue heron, and of the granuation at Gretna.

separation at Gretna.

"Oh Arthur, why—why did n't you go with them and bring them to me? She was a stranger, and she did n't know the way, and your being our

friend and all. "My dear Mrs. Lanier, she never mentioned your name, or number. How could I guess you were the friend

to whom she was going? and I didn't want to seem presuming."
"But where did she go? She never came here!"

"Wait till I tell you the rest, and then we will discuss that. I stood on the platform until the train started, and watched them walking toward the ferry, the mother very feebly, and the child skipping along with the little basket, delighted with her new possession; then I went back to my seat, angry enough at myself because I was n't with them, when what should I was not with them, when what should I see on the floor, under their seat, but a book they had left. I have it now, and I'll bring it to you to-morrow; inside of the book was a photography. photograph-a duplicate of this, and fly-leaf was written 'Jane

Chetwynd."

"I thought so! I knew it was
Jane!" exclaimed Mrs. Lanier excitedly. "But she never came here. Where could she have gone?

child."
"How strange, how very strange!"
"How strange, how very strange!" "How strange, how very strange!"
said Mrs. Lanier, greatly troubled.
"Why should she have changed her
mind so suddenly?" If she started
to come to me, why did n't she come?"
"The only reasonable solution to
the problem is that she changed her
mind and went on to New York by the

night-train. She evidently did not go to a hotel, for I have looked over all the hotel registers of that time, and her name does not appear on any of them. So far there is nothing very mysterious; she might have taken the night-train.

"Oh, Arthur, she probably did. Why do you say she might have?"

"Because you see I have a sequel my story. You had a sequel to to my story. yours, a sequel of a box. Mine is a sequel of a bird — the blue heron I gave the little Lady Jane. I bought that same blue heron from a bird-fancier on Charter Street this very

morning."

"How can you be sure that it is the same bird, Arthur? How can you

"Because it was marked in a peculiar way. It had three distinct black crosses on one wing. I knew the rogue as soon as I saw him, although he has grown twice the size, and—would you believe it?—he has the same leather band on his leg that

I sewed on more than two years ago."
"And you found where the fancier
bought him?" asked Mrs. Lanier

breathlessly.
Of course I asked, the first thing, and all the information I could get from the merchant was that he bought him from an Italian a few days before, who was very anxious to sell him. When I called the bird by his name, Tony, he recognized it instantly. So you see that he has always been

called by that name."
"The child must have lost him, or he must have been stolen. Then the box, the jewel-box here too. Good heavens! Arthur, what can it mean?" "It means that Mrs. Churchill never left New Orleans," said Arthur

decidedly.

"My dear Arthur, you alarm me!"
cried Mrs. Lanier; "there is something dreadful behind all this. Go on, nd tell me everything you know." "Well, after I bought the bird, and

while I was writing my address for the man to send him home, a funny little old Frenchman came in, and suddenly pounced on Tony, and began to jabber in the most absurd way. thought he was crazy at first; but after a while I made him understand that the heron belonged to me; and when I had calmed him down some-what I gathered from his remarks that this identical blue heron had been the property of 'one leetle lady,' who formerly lived on Good Children Street.

"Good Children Street," interrupted Mrs. Lanier; "what a remarkable coinc dence

"That the bird had been lost, and that he had searched everywhere to find it for the 'leetle lady.' Then I asked him for a description of the 'leetle lady.' And, as I live, Mrs. Lanier, he described that child to the life,"—and Arthur Maynard pointed to the photograph as he spoke.

"Oh, Arthur, can it be that Jane Chetwynd is dead? What else can it mean? Where is the child? I must see her. Will you go with me to Good Children Street early to-morrow?"

"Certainly, Mrs. Lanier. But she is not there; the old man told me a long story of a Madame Jozain, who ran away with the child."
"Madame Jozain!" cried Mrs. Lanier ex itedly—"the same woman who had the jewel box."
"Exidently the same and we are

"Evidently the same, and we are on her track-or we should be, if she were alive; but unfortunately she's dead. The little Frenchman says so, and the child is now in Margaret's Orphans' Home.'

TO BE CONTINUED.

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most heartily. REV. PATUER EDERSWELLER.
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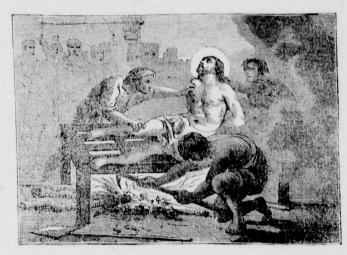
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CENTS. ce, London, Ont on the 2nd and 4th Thursday of every at eight o'clock, at their hall, Albion Richmond street, O. Labelle,

C. M. B. A.

Lachine branch on Friday night renounced its allegiance to the Grand Council of Quebec, of which they formed part, and returned in a body to the Grand Council of Canada, voting entire confidence in the latter. The great majority of Quebec Province, according to official figures, are with the Grand Council of Canada. The assessments for the ensuing year in connection with the Grand Council of Canada will, it is expected, not exceed fourteen, owing to having separation from the United States. I ast year the assessments in connection with the Supreme Council of the United States numbered twenty. Montreal Gazette, Feb. 27.

Resolution of Condolence.

Resolution of Condolence.

Toronto, Feb. 24, 1895.
At the last regular meeting of Branch 49, held Feb. 24, 1995, it was moved by Financial Secretary Kirwin, seconded by Chancellor Clancy and carried unanimously:
Whereas on Sunday morning, 19th ult., after a short illness, it pleased Almighty God to remove from our midst Brother P. J. O'Malley, of Newmarket, be it

move from our midst Brother P. J. O'Malley, of Newmarket, be it Resolved that this branch gives expression to its deep feelings of regret at having lost one of its most worthy Brothers, and that we supplicate an all wise Providence to give his family strength to bear the loss of so kind and loving a husband and father. Be it further Resolved that our charter be draped for the period of thirty days, and that copies of the shove resolutions be forwarded to our late Brother's widow and family, and to the official organs of the C. M. B. A. for insertion.

WM. M. VALE, Rec. Sec.

Resolved that the above resolution be spread on the minutes of our meeting and a copy sent to the CATHOLIC RECORD, the Catholic Register and the local press.

WM. HOGAN,
JAS. DRAIN, Com.

The Temperance Question and the C.

M. B. A.

ED. RECORD—I read with no little pleasure the letter signed "Branch Medical Examiner," in your issue of Ithult. I consider it has the true ring about it, and is well worthy the serious consideration of the C. M. B. A.

Worthy the serious consideration of the C. M. B. A.

The writer, however, while suggesting remedies for the protection of the association by rejecting objectionable candidates, and pointing out that intemperate members are liable to suspension and expulsion for this fault, does not touch on the subject of how to treat such members with the intention of reforming them.

I agree with the writer that the evil is greater than is generally known or admitted.

I agree with the writer that the evil is greater than is generally known or admitted, and, I might add, that same of the delin-quents are men of position who ought to show a better example to their more humble

a better example to their more frames brethren. In the treatment of their unfortunate brethren who are addicted to this deplorable and debasing habit members should of course be guided by that charity and brotherly love which are the distinguishing features of our noble association. But we should not always think that this charity and brotherly love is best exemplified by ignoring the existence of this evil and refraining from taking any steps to call the erring ones to a sense of their danger and of their duty to the association as expressed in the solemn obligation made at their initiation.

steps to call the erring ones to a sense of their danger and of their duty to the association as expressed in the solean obligation made at their initiation.

Such indifference must have a tendency to increase instead of mitigating the evil, while a mild but firm protest will bring about a reform that will be most satisfactory to the members and will be a source of joy and happiness to the afflicted family.

A certain branch President noticed a brother drunk on the streets, and at the next meeting the offending brother was suspended, the president at the same time giving his reasons for the suspension, his delinquency in his dues and assessments being also a factor therein.

Now, what were the consequences? This member had heretofore been a sober man, but lately had taken to drink, and was making rapit strides on the downward path; but the timely action of the President called him to a sense of his duty. He wrote a letter of applogy to the Branch, asking re-instatement, and promising to do better in future. It since learn he has kept his promise. The since learn he has kept his promise. The past is forgotten, the brethern rejoice, and his family enjoy tranquility and happiness,

past is forgotten, the brethern rejoice, and his family enjoy tranquility and happiness, hithertounknown.

I could relate other like instances, but this will suffice for my purpose and show that much good may be done in this respect.

The C. M. B. A. is not a charitable society; the members enter into a contract with the association to perform certain duties in consideration of certain rights and privileges given them. As the association can be made to perform its part of the contract, members should be made to do likewise. Else why take a solemo obligation "Not to knowingly wrong or defraud" the association? Is this promise a mere empty phrase? And surely no one will deny that the intemperate brother is not wrenging us, aye! and his family too. Besides, this intemperance in our ranks not only causes loss and brings disgrace on us, but it has a tendency to keep good men out, and perhaps to lose some who are in and are disgusted at this slipshod way of doing business.

In conclusion I ask the brethren to take this mater into their serious consideration.

In conclusion I ask the brethren to take

In conclusion I ask the brethren to take this matter into their serious consideration and do all in their power to mitigate this great evil—this curse, this plague spot upon our social system that is sapping the foundation of our happiness here below and perhaps depriving us of our heritage above.

The C. M. B. A. is not a total abstinence society, but it inculcates temperance, and it insists upon it. We have a right to protest against int-micrance, and by doing so (always guided by the teachings of our Holy Church) we will raise the standard of our association and bring joy and happiness to many afflict of families.

L. K. March 4, 1893.

OBITUARY.

MICHAEL COFFEY, MONTREAL.

On Monday, Feb. 27, occurred the death of Mr. Michael Coffey, of Montreal in the seventyifth year of his sage. He had been sick only
about ten days, an attack of pneumonia, despite
the best medical attendance and the most care
tal nursing, proving fatal. Mr. Coffey came to
this country from Limerick, Ireland, in the
year 1854, and by a life of sobriety, honesty and
thrift had earned for himself a comfortable
home. In High he enjoyed the respect and
friendship of a very large circle of
friendship of a very large circle of
friends. He was a good and kind neighbor
and a most fervent adherent of Holy Church,
whose craces and blessings followed him as he
took his departure to his eternal home. Mr.
Coffey leaves two children—Mr. J. Coffey, of the
Post Office Department, Montreal, and Mrs.
Mary Tansey, wife of Mr. T. P. Tansey, of the
Customs Department, in the same city. He was
uncle of Mr. Thomas Coffey, publisher of the
CATHOLIC RECOID. On Wednesday morning
the funeral took place from his late residence
to the church of St. Anthony, where Requien
High Mass was offered up for the repose of his
soul, after which the funeral procession—a
large and recresentative one—proceeded to
Oste des Neiges cemetery, where the remains
Westensday. Lan. 500. MICHAEL COFFEY, MONTREAL

HENRY COLLINS, KINKORA. On Wednesday, Jan. 25th, at the residence of his father, Mr. M. Collius, Henry, his hird son, resizened his pure soul into the hands I his Creator, fully fortified by the sacraments

of holy Church, and surrounded by the sorrowing parents, brothers and sisters, he passed away as peacefully as a wearied child sinking During his short illness he was strengthened and cousoled by Rev. Father O'Neil, who was in constant attendance. Deceased was only til for about ten days. Though at first it was feared he would not recover, he seemed so strong and bright at times that his fond friends still hoped; but it was only the last flickering of the fame of his bright young life, which had been burned out for God, who, seeing it was too pure for this world of sorrows, transplanted it in His Has life, herelofore, was pure and good and his death was most edifying. His prayers and calim resignation during his last hours when life's stream was fast ebbing towards his Creator, were such as to rise the heart and all its aspirations far above this rold. He was a student at Fise the best and all its aspirations far above this rold. He was a student at Fise the best and all its appropriate the student of this thickers, and through his anniable disposition and affable manner nade many warm friends among priests and students who will hear with sorrow of his early death. The many lessons of plety imparted him while in college, as well as the careful home training of good Catholie parents, mad him a model young man; his kindness, his goodness, his sincertity of heart and his gentlemany deportment at all times and places made him a special favorite with old and young, and the price and joy of the bome circle now as sorely afflicted, and who have the most heartfelt sympathy of every one in this their second with the sorrow of this parents, made him a special favorite with old and young, and the price and joy of the bome circle now as sorely afflicted, and who have the most heartfelt sympathy of every one in this their second with the sorrow of the heart broken friends, for surely another bright angel kneets from all. Two brothers have once more met and join prayer for their browe of the heart broken friends, for surely

church, where deceased was for many years one of the altar boys.

High Mass was celebrated by Rev. Father O'Neil, by whom he was bantised and from whom he received his first Communion and preparations for confirmation.

At the conclusion of the service the mortal remains of the deceased young man were conveyed to the centerry, five of his former school-mates and one cousin acting as pall-beares, widespread sorrow as that of Henry Collins, and many a prayer will be offered for the repose of his soul.

Farewell: a long and sad farewell, dear

and many apparer with control and many apparer with posse of his soul.

Farewell! a long and sat farewell dear school-mate, and may heaven's eternal bits be your portion is the prayer of a companion, who extends the most sincere sympathy to the sorrowing parents, brothers and sisters. L. K. MRS. MURRAY, LAWRENCE STATION.

extends the most sincere sympathy to the sorrowing parents, brothers and sisters. L. K.

MRS. MURRAY, LAWRENCE STATION.

The almost sudden death of Mrs. Timothy Murray, which occurred at her late home, Lawrence Station, Southwold, on the 20th ultimo, rendered her devoted husband well nigh inconsolable, and caused widespread sorrow among a very large circle of attached friends and acquaintances. Mrs. Murray, nee Martha Cheswick, was well and favorable known in Windsor, where her respected parents still reside, and where constant attention to every religious duty and the bright example of every Christian virtue secured her universal esteem and the love of all her immediate relatives and friends. About six years ago she was led to the altar by Mr. Timothy Murray, operator and station agent on the G. T. R. at Lawrence Station, and since then lived happily in the affections of her husband and the well earned esteem of all her neighbors without distinction of race or creed. After a short period of illness, during which the sacred rites of the Church were administered to her, the hand of Death was laid on her at the age of thirty-four years, and Heaven was the reward of her well-spent life. Her remains were taken to Windsor, the home of her childhood, for interment. High Mass of Requiem was sung in St. Alphonsus church, Rev. Father Gauthier as deacon, and Mr. Valentine, of Assumption College, as sub-deacon. At the offertory, "Angels ever Bright and Fair" was very sweetly rendered by Miss. Zoo Onellette. Very Rev, Dean Wagner sang the "Libera" service, and accompanied the funeral procession to the Catholic cemetery, where he pronounced the final absolution

The poll-bearers were Messrs. Denis Dumonchel, Patrick Downey, T. Keehan, K. I. P.

THE GOOD OF RITUALISM.

I have said that we have reasons for rejoicing at the present successes achieved by the High Church party. am conscious myself of a tendency t bhor the whole movement, because it entraps so many souls who seem on them to put up with the semblance for the reality of the sacraments. the natural tendency of a Catholic. We abhor shams, for we know the blessed reality. But I am persuaded knowing where they were going. It that there is a deeper view of the whole matter, which leads to a sympathetic attitude towards these ritualis tic rebels. You are sitting, I will sup pose, at your window overlooking the garden on which you have spent so much time and trouble : and the spring flowers have burst into bloom, and both delight the eye and scent the air. Suddenly you see some one treading heavily on your borders, and you choicest flowers are being crushed by his heedless foot. You rush out from your window seat to handle the inruder with some roughness, but you suddenly discover that he is blind. You take him by the hand and lead him to the gravel path.

Now these men, who are rebelling against the Holy See and leading souls istray, are many of them (experto rede) as blind as the intruder into

your garden. But it is not only that. The good which they do, whilst it is not unmixed good, is also not unmixed evil. And the good is the work of the Church. n what sense it is so, will best be seen if I indulge in a short summary of the causes which have brought these men where they are. Their history is as follows. English religion lay wallowing in the mire of pure and utter Protestantism, when suddenly an explosion of continental wickedness sent French Catholic priests into every part of the country. I have for some years felt that this was the turning point of our religious history in England during this century. It was a great satisfaction to hear the interesting and able exposition of this theory by the Bishop of Emmans (himself an Oxford con-vert), at the Liverpool conference, thought in the Church of England Good French priests found refuge in which they found forever impossible the bosom of English families. land treated them well; she had a certain political sympathy with them, and "common Christianity," and even in generous provision for them. has reaped a reward. As the holy Child blessed the land of His exile, so these French refugee priests silently and unconsciously prepared the way

not had its like for many centuries. Without men knowing it, these holy men, with there unobtrusive piety, were diffusing ideas of Catholic truth, which had all but died away in our country. Meanwhile, one of the most earnest converts we have ever had, Father Ignatius Spencer, brother to the Earl of that name, himself the result of this happy invasion of French priests, set to work to gain Masses for the conversion of England. He "wearied Heaven" with the supplications that he was the means of obtaining from every Bishop and priest on the continent that he came across. Prayer was now at work, and the light began to It has been said that no ever rises in the scale of civilization except by contact with a nation higher up in that scale that Whether that be true or not. a higher form of religion, the only divinely-instituted form, had now entered England to touch with a congenial power the hidden fire that lurked in our midst.

It is a theory much in vogue amongst High Churchmen, that the inherent power of the truths left in the Book of Common Prayer, in spite of the endeavor made to exclude them, asserted itself after lying dormant for centuries. Father Gasquet's researches into contemporary evidence have remorselessly shattered this curious theory. He has shown that the Prayer-book was intended to be, at the best, Lutheran. The Lincoln Judg ment of the Archbishop of Canterbury made an expiring effort in favor of this cherished notion. But the preface to the second edition of Father Gasquet's book, shows that the ground on which the Archbishop relied does not exist. But, of course, no one denies that some Catholic truth was enshrined in the Book of Common Prayer. Only it was not the Catholic truth that commended itself to after generations. I remember as an under-graduate at Oxford asking one of my tutors why the provision for Confession made in one of the services contained in that book was never used. He replied that it was in small print. people in my younger days did not know as much as that. It was really the Lutheran and Zwinglian doctrine which forms the substance of the prayer book that moulded the national religion. Or, rather, it was this that people, left to themselves as they were, picked out for their pleasurable sensations. It was only when Catholic priests came from France for refuge here, and reanimated the hopes and prayers of our scattered Catholics, who had the honor of having remained true to the old faith-it was only when the Catholic Church in the persons of Bishops and priests on the continent, at the instigation of men like Father Spencer, began to besiege the ear of Heaven for the conversion of Eng land-it was only then that the Catho lic faith began to renew its vigor in this country. And as Catholic truth began to spread secretly and from scattered centres, men began to

into their prayer-book to see if they were justified in holding some further truth than they had as yet learned to believe. It was a true instinct to believe. It was a true instinct which led them to do this; truth must come to men by some authorrity; and the prayer-book was put into their hands from which to teach. Each point of the Catholic faith that came before them seemed to some to be possibly enshrined in their formularies, to others to be certainly there. And so they taught as best they could, with stammering lips, and bit by bit, as men in a fog with a lantern, without

was the Catholic in communion with the See of St. Peter -which was leading them on. had taught these truths all along in the rest of the world, to man, woman and child. She now laid her spell over these : she had made her voice heard in England, though the listeners did not recognize that it was hers, nay, declared it was not. But she was preparing the way for their return to her bosom. At last the question, not merely "Are these things true?" but 'Is there a divine teacher by whose authority they can be taught?" came

before men's minds, and the conflict was at an end. The Tractarians started with emphasizing the "Scripof the Church as a tural doctrine kingdom; and the education then received, so inferior to its present suc cessor, was a sufficient instrument in the hands of grace to lead them to see that a kingdom cannot be composed of detached, independent, conflicting bodies. An article in a Catholic Review (the Dublin) opened a vista in the mind of the greatest genius in relig ious thought that this century has pro duced in England, and he at last saw

that his "historical" difficulties had no sufficient ground. The late Arch deacon Allen once told me on noticing the works of Thomassinus in my library, that when he saw that book on Archdeacon Manning's shelves, and found that he had gone into the question of discipline and jurisdiction, he felt at once that there was only one probable end to his thoughts And so the Catholie Church took back into her bosom Newman and Manning,

Eng- in the future. But the Church has not ended her triumphs there, nor even with the large army of zealous conharbored them in the name of verts whose traces are to be found in the slums of cities, in some cases made unexpected and our literature and in the services regular exercise in the open air, will of our churches. She is still teaching the people through the successors of than all the lotions and pomades that the Tractarians. I do not forget that were ever invented. Perhaps the rea-

Rome. It is true they are covering productive cheers the spirit. It gives women the courage to go on living, and tracts to prove what ought to make men hoarse with laughter, viz., that they are continuous with the Church in England, before the socalled Reformation. It is true that they exact illicit promises from their followers, which it is a virtue to break, binding them not to enter a "Roman' Church in England. It is true that they too often feed their minds on the garbage of exciting stories as to dark deeds committed, or supposed to be committed, by the children of the Church. But in spite of all this they are preparing the way for the Catholic Church. Their leaders, like the Cana Their leaders, like the Canaanites of old, help to build the ark which they do not enter, and though some of them may lose their souls, they are drawing England strongly towards the Catholic Church in spite of themselves. There are men amongs them who reall the 28th Canon really think that the voice of the Church; and that St. Aidan was not in communion with Rome. But these, although their false history does its harm, are not the real leaders of the people. They keep those leaders back, but they do not lead themselves. The real leaders are those who go furthest, and come nearest in external appearance and in the teaching of their catechisms—of which the idea, shape and language is borrowed from Rome—to the teaching of the Catholic Church. And it is about these our separated brethren, that I am mostly thinking when I speak of duty Some of them use the rosary, which certainly is not primitive; some of them yearn for Benediction, but in vain; some of them use our books of casuistry in dealing with their "peni Some of their preachers our sermons, and none but ours. plied, 'Baik, tuan.' (Good, sir). missions and retreats are a close copy of our own, though less so, it is to b

feared, than they were.

And what is all this but the indirect work of the Catholic Church? Catholic Church (and this is most strictly and rigorously true) has taught them to baptize, so that many more may reach Purgatory than could be the case with multitudes in the last cen tury. It is too late to save their orders; for the laxity of practice on the subject of baptism in the past has made the chain of succession too doubt ful for its acceptance by Catholics apart from all other defects in its start But the increase of correct baptism means that we have to do with many more separated "brethren" than would otherwise be the case. Then, again, the increase of confession is a distinct gain to the Catholic Church, for it means acts of contrition. And since lack the sacrament of Penance and the sacrament of the Altar, it is a matter of life and death that they should be led to make acts of contri tion. And acts of real contrition in any large body of men must eventually lead them back to the mother and mistress of the Churches. A devout Ritualist will sometimes go morning after morning and use Catholic devotions with continued appreciation at and this for years together; and who does not feel that this claims our re-For even if it be material idolatry, it is yet formal virtue. All this must work for good, and end in bringing another generation into the Church They will go to their annual retreat. and although those who know by ex-perience what it is to be in retreat as Catholic know the difference between that and an Anglican retreat, still the latter is a considerable spiritual reality. Women by the hundred consecrate their virginity to God, and die with their called the 'Angelus Domini.' yows of chastity unrecalled; and what Catholic will not respect this? And although the difference between an Anglican Sister of Mercy and a Catho lic Nun is indescribable, still who would not respect the self sacrifice that draws near to God in such reverent imitation of the Catholic saint. It is necessary to take all this into account, when we are considering our proper attitude towards brethren. And all this claims from us a certain respect and sympathy and the most patient endeavors to lead them back to the Catholic Church. Such considerations help us to answer the question which is some times asked, whether we had not better confine our attention to our own people, and leave those outside the fold to feel their way in of themselves. The answer is, that when you see men actually groping about for the door in the fog, divine charity forbids you to leave them to themselves They are feeling after the Church The Holy Spirit will not let them rest but neither will He do all the work He bids us "take away the stone; remove the hindrance, do what in u ies, and Lazarus will walk forth into the Saviour's presence, having his

ninistrations of the Catholic Church. There is a darker side to this picture; but I leave that for another week .- The Rev. Luke Rivington, M. A., in Catholic Times, Liverpool, Eng.

grave clothes unloosed by the Apostolic

Home-made Physical Culture.

To keep the complexion and spirits good, to preserve grace, strength and agility of motion there is no exercise more beneficial in result than sweep ing, dusting, making beds, washing dishes, and the polishing of brass and silver. One year of such muscular effort within doors, together with doors, together with do more for a woman's complexion these men are in open rebellion against son why house work does so much the Vicar of Christ; but I cannot either more for women than games, is the son why house work does so much for a religious movement which has deny that they are also working for fact that exercise which is immediately

women the courage to go on living, and makes things really worth while.

One had just died. They were all together in one ward gently taken care of by the hospital doctors and Roman Catholic Sisters of Mercy. I examined their wounds. It was a ghastly sight. The blows were made with the swinging, horizonal stroke. One poor boy was cleft with his teeth, straight through the corner of his mouth, through the cheeks, until his jawbone had been cut clear through. Another had lost his chin. An old Chinese tailor will no longer see to stitch, the parang having cleaved his nose and gone right on deep across the eyeballs.

"A Hindoo was sitting up, still alive, in bed, with a cut throat, his hair yet standing erect from the horrible fright. In the crowd the Boyanese overtook an old Malay, and tried to decapitate him by one fearful blow, but the one of Islam threw up his hands and dropped so quickly that he escaped losing several fingers, for which loss I found him in bitter lament. I told him, as the Sister of Mercy stood beside us, of the wounds received on the cross by Feehan Isa Almasch for our sins, and he replied. Baik, tuan. (Good, sir).

"The Sister told me she had baptized two of the victims before they had died. I must say a word of praise concerning the heroic Sisters of the Catholic Church who minister in our hospitals. They fear no pestilence, the poor but stand night and day by leper, or the cholera, or the small-pox curdling sight. They turn away at no horrible stench. They stand always and do their duty until they die, and they are loved by the suffering ones

of every tongue.
"The Roman Catholic cemeteries of Singapore and Penang are sown thickly with plain black crosses, which thickly with plain black crosses, which point down and say, a Sister of Mercy lies here; which point up and say, unseen on earth, in Heaven a daughter of the palace. I know that any tribute of praise to my Roman Catholic sisters will not be relished as coming from a Protestant chaplain by some of the Examiner's Protestant readers. But I am writing of facts as they are, and indeed have little trust in anything else than facts. It is fitting that a recital of fiendish cruelties should close if possible, with a tribute to angelic suffering. And no doubt most men will rather rely more upon such statements than upon the cowardly insinuations sometimes belched forth from books and sermons against Catholic Sisters of Mercy."

East Buffalo, N. Y., March 4.—Cattle—Three cars which have been here nearly a week and offering. The fresh cattle were choice steering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have b point down and say, a Sister of Mercy

The Angelus in Spain. The Angelus in Spain has thus been eautifully described by the Protestant traveller: "At sunrise a large, softconed bell is thrice tolled from the tower of the Cathedral summoning all the inhabitants, wherever they are or however occupied, to devote a few moments to the performance of a short prayer in honor of the Blessed Virgin, day, and again at the close of evening, the bell thrice tolls again. To a foreigner it is curious and not uninter esting to observe the sudden and fervent attention which is paid in the streets, within and without doors, in the Alamada, on the river, by every body, high and low, the elder and the laborer, infancy and old age, to this solemn sound. The loiterers in the comenade are suddenly stopped, and ach group repeats within its own circle the consoling prayer. The politician breaks off his argument, the young men are abashed in their gay discourse, and take off their hats, the carriage are all drawn up, all the worldly business and amusements are forgotter for three minutes, till the cheerful tinkling of lighter bells announces that the orison is over.

The Flowers That Bloom in the Spring.

Hyacinthes, Tulips, Narcissus, Cy clamens, etc., are now in bloom and make a fine show in Gammage's win dow at 213 Dundas street.



The Recognized Standard of Modern

Piano Manufacture. BAUTIMORE, 22 & 24 E. Baltimore St. 148 Fifth Ave. WASHINGTON, 817 Pennsylvania Ave.

PISO'S CURE FOR BURES WHERE ALL LISE FAILS. OF Best Cough Syrup. Tastes Good. Use in time. Sold by druggists CONSUMPTION

MARKET REPORTS.

momen the courage to go on living, and makes things really worth while.

SISTERS OF MERCY.

SISTERS OF MERCY.

Tribute Paid to Their Heroism by a Protestant Chaplain.

The Charlottetown Examiner, of Saturday, prints a long and interesting letter from the Rev. D. Davis Moore, Protestant missionary in the East Indies, descriptive of Malay cruelties and barbaric habits, from which the following is copied:

"This morning, while visiting our soldiers in the military hospital, I called at the general hospital and went in to see the poor victims of the amuck. One had just died. They were all together in one ward gently taken care

Toronto, March 9.—Flour, straight roller, \$3. to \$3.20; extra, \$5.09 to \$3.10. Wheat, white 6

Latest Live Stock Markets.

TORONTO.

March 9.—Cattle.—Prices were practically unchanged to day. A few small picked lots sold up to 4/e per lb. but the bulk of the offerings changed hands at \$\frac{1}{2}\$ to 3/e tor medium.

Milled Cows AND Springelis.—The demand was active, and all sold early at prices ranging from \$\frac{3}{2}\$ to \$\frac{1}{2}\$ per head.

SHEEP AND LAMBS.—A few over 50 were offield most of which were sheep. Good grainfed lambs were in active demand at 5 to 5/e per lb. Sheep were somewhat draggy and easy at \$\frac{1}{2}\$ to \$\frac{1}{2}\$ per head.

Calves.—The demand was brisk for the 15 or 16 placed on the market. Prices ranged from a to 10/e, according to \$\frac{1}{2}\$ size and quality. Real good caives (medium weight) are wanted badly on this market at present, and good prices are generally realized for these.

Hose, Receipts, 30%; all sold. Rough this hose and light stores were draggy and lower at \$\frac{1}{2}\$ to \$\frac{1}{2}\$ per cwt. weighed off car. Choice straight fat hogs were firm at \$\frac{1}{2}\$.50 to \$\frac{1}{2}\$ per cwt. (off car).

EAST BUFFALO.

C. C. RICHARDS & Co.

Gentlemen.— In driving over the mountains
I took a severe cold which settled in my back
and kidneys, causing me many sleepless
nights of pain. The first application of
MINARD'S LINIMENT so relieved me that
I fell into deep sleep and complete recovery
shortly followed.

JOHN S. McLEOD
Annapelis.



MAIL CONTRACT.

n? Take Scott's Emulsion, Almost

as Palatable as Milk. Be sure as

Prepared only by Scott & Bowne, Belleville

get the genuine.

SEALED TENDERS, addressed to it Postmaster General, will be received.
Oltawa until noon on Friday, 31st Marc 1883, for the conveyance of Her Majeaty Mails, on two proposed contracts for for years, six times per week each way, rosportively, between

Byron and London and Delafrom the 1st July next. Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender may be obtained at the Post Offices of Byron, Delaware and London and at this office.

R. W. BARKER.

at this office.

R. W. BARKER.

Post Office Inspector.

Post Office Inspector. Office, \{\)

London, 17th Feb., 1893. \{\)

7:90-3

SERVANT WANTED. GENERAL SERVANT GIRL WANTED.

By March 25th. Apply to Mrs. Dr.

Hanavau, 389 Burwell St., London.

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