### Che Catholic Record. London, Saturday, January 14, 1893.

THE approaching episcopal jubilee

of Pope Leo XIII. is arousing the greatest interest among Catholics. Even now pilgrimages to Rome are being organized, and gifts, expressive of Catholic loyalty and reverence, are being laid at the feet of His Holiness. The Protestant world, which has long since recognized Leo XIII. as a statesman whose comprehensive mind has a ready solution of social problems, no matter how intricate -as a litterateur of classic diction and of profound thought - as a spiritual ruler of wise precept, and of character as spotless as his cassock-as a man, in fine, on whose brow rests the imperishable crown of genius-is gazing intently at the Vatican. At the present he is the most striking figure in the world. No one can behold that pure white countenance, with eves all radiant with kindness, and the frail ascetic form that but veils the fiery spirit within, without experiencing a feeling of awe. They who are leagued with his enemies have looked at the spiritualized features of the Prisoner of the Vatican, of the days which could be employed have come away with the thought, re- in a manner more beneficial to his pugnant perhaps to their dearest country and more suitable to his callprejudices, that the man was near to ing. He is condemned by even his God. Surrounded by enemies, and friends, who are too fair-minded to be stripped of his temporal power, he is a misled by rhetoric and bald assertion. more powerful factor in the fashioning Let some of his admirers who are of the world's destinies than e'er a but waiting an opportunity "to catch organization composed of New Engprince, whose throne is propped up by military support. He speaks, and over two hundred millions of Catholics hearken to his voice and yield him unqualified obedience, and as foes plo his destruction and predict triumphantly the downfall of the Papacy, the sweet smile, tempered by sadness, must play o'er his expressive face, for he knows that coming years will celebrate the triumph of Christ's Vicar on earth. History repeats itself, and its philosophy penned by man has its source in the Eternal mind. The cause he represents is the cause that bears the marks of nineteen hundred years of storm and conflict. It is the cause that Ritualistic practices are not very prev-Roman cruelty could not conquer. It alent; but it would appear that such is the cause of the Adrians and of the Gregories, whose lips refused to utter the weak word of concession and surrender that would have gained them the favor of tyrannical kings. The past proves what the future has in wait only another vindication of the words of our Lord : "Thou are Peter, and upon this rock I will build my Church and the gates of hell will not

libility, by the distinguished Dr. Brandi. We trust that, with its clear and error from the minds of non-Catholics. Papal infallibility is a supernatural assistance of the Holy Ghost, whereby the Pope is preserved from error whenever he defines a doctrine that belongs to faith and morals. It does not mean inspiration or any faculty inherent in the Pope, which he can call into operation at will; but, on the contrary, it means an assistance external and conditional, which secures that when the Pope decides a point of faith or morals, he shall decide it truly. It does not bestow on him the gift of impeccability. He may, as other men, commit a transgression against the law of God; but when in the exercise of his office, as Pastor and Doctor of all Christians, he defines a doctrine of faith or morals to be held by the Universal Church, he, in virtue of the Divine assistance promised him in St. Peter, cannot err.

prevail against it."

Louis Kossuth, the Hungarian patriot, though bearing the burden of ninety years, is in good health, and is living at Turin. Time was when he predicted for himself another life than the prosaic one he now leads. When his name was thundered in vivas along the sunny shores of the Adriatic, a vision of a kingship of an enthusiastic people must have crossed his mind. Austria, however, aided by Russia, stifled his ambition. There are many who, doubtless, can re-

don season. His addresses were list either political or civil privileges that can accomplish. In conversation with tened to with the greatest attention by it is not rightfully entitled to Father Hecker, the founder of the Paulimmense audiences. In classic Eng- under the constitution, and it is time lish and with fervid eloquence did he enough to organize against aggresplead the cause of his country, and sion when aggression is attempted.' strive to nerve the arm of England to These words of our contemporary come strike a blow for Hungarian liberty: from a manly heart. Now that the but his appeal produced nothing but Protestant press has set its seal of dis- lander gets an idea he will never rest the sympathy and interest that accom- approval on the vile importation, it with it and he will never leave any one pany an evanescent popularity.

Some of our contemporaries are loud in their denunciation of certain editors who ventured to rebuke the recently announced with a great flour-"venerable" Dr. Douglas for his ish of trumpets that Marie, the daughlatest diatribe against Sir John Thomp- ter of the Duke of Edinburgh, would our inability to appreciate either the Roumania, in the Greek Schismatical wisdom or justice of their censures. Church, in defiance of the Pope, in con-Courtesy, indeed, should characterize sequence of the Pope's firmness in right to hate it. (Applause.) our dealings with our fellows, but we requiring the usual conditions of fail to see how discourtesy and a dis- mixed marriages to be fulfilled before play of bigotry may entitle anyone to a Catholic marriage would be allowed, the graceful consideration which is be- it is now definitely announced that the stowed only on gentlemen. The doc- Catholic rector of the parish of Sigmartor's age may merit respect, but to re- ingen will celebrate the marriage. spectan old man who does not respect The Pope has not yielded that the himself is a task of exceeding diffi-children shall be educated as Protesculty. We tender him our compas- tants. They are to be instructed in sion, and with unfeigned regret do the Catholic faith, but the Princess we behold him wasting the remainder Marie intends to remain a Protestant. the doctor in bathing and walk away with his clothes" take warning.

of Protestant Episcopalian Churches in and was greeted with a storm of which daily Mass is celebrated. It applause. finds that there are eight in New York city, seven in Philadelphia, six in Newark, N. J., four in Chicago, three written especially for the occasion by in Baltimore, and thirty-three other John E. Barrett, of the Scranton Truth churches mentioned in a Ritualistic journal. The truthful remark is made that sixty-one parishes are not a very large number out of nearly five thousand, from which we might infer that an inference would be quite erroneous. The celebration of a so-called Mass Catholic Bishop addressing the de every day is the extreme of Ritualism, and when so many churches have Perhaps, with one exception, I am the reached this extreme, there must be a only Catholic here. What an evidence of the advancement of our country and very large number where Ritualistic our century! What a great thing it store for us. We have no fear. We practices exist to not quite so great an is to meet here to night, to look into extent.

land, sentenced a servant girl to two months' imprisonment for stealing THE North American Review pub- of paints and some perfumery. Two God. In this social element we feel realities. Disassociated from these deeming the punishment excessive and succinct teaching of the Church for a first offence, petitioned the Home power that has in the past served to on this oft-disputed point, it will be Secretary for a commutation of senthe means of removing much prejudice tence, with the result that the term is assailed by every form of infidelity of imprironment was reduced to one month. The local press are very which we do agree. We are all members of one invisible Church. It clerical magistrates as being "usually the most inclined to take an uncharitable view of the sins of frail humanity, though they are not themselves and dispute, we can all subscribe to always in the condition of those whom the Master called upon to cast the first stone at the unfortunate sinner not condemn to a severe punishment.

> THE MOST REV. ARCHBISHOP VAUGHN of Westminster, has appointed several priests, distinguished for their learning, to write for the periodicals in explanation and defence of Catholic truth when it is historically or doctrinally misrepresented by pre'udiced adversaries. That they may be better capital and labor together. Christ exable to attend to this important work, the priests so appointed have been dispensed from parochial work.

THE new Know-Nothing society bench introduced into Canada, styled the receiving attention just now from the Protestant editors of the country. It is a lieve in natural religion, at least, and genuine dark lantern concern, the I do not feel a stranger here. members being either ashamed or afraid member the enthusiastic welcome which greeted him on his arrival in England. He was the idol of a Lon-

remains to be seen what course will be else rest, either.' taken by the Protestant pulpit.

NOTWITHSTANDING that it was We, in all frankness, confess be married to Ferdinand, Prince of ery and tyranny and persecution, and mability to appreciate either the Roymania in the Greek Schismatical the inquisition and deception and

### AN UNUSUAL SPECTACLE.

Archbishop Ryan Addresses Sons of

A rather novel spectacle was witnessed in Scranton last week when landers and the descendants of New Englanders. It was the sixth annual banquet of the body. The Archbishop THE New York Independent has reached the banquet hall in company with P. P. Smith and James H. Torey, President of the New England Society,

Later in the evening he was called

"From every land, from every age,
From every creed and every clime,
From all the wisdom of the sage
And all the affluence of Time,
This favored land of ours doth draw
The very best And th sour plan,
To keep fair freedom linked with law,
Essentially American."

THE ARCHBISHOP'S ADDRESS. In response the most reverend speaker said: "Here this evening is a strange and an unusual sight-a scendants of the Pilgrim Fathers. one another's eyes, down into each other's hearts and see therein our com-THREE magistrates of Achby, Eng- mon humanity; to see in how many things we are so much alike, though in the past there was so much difference between us. We have within us all

> "Another unit of strength, the very separate us, may bind us together in one common band. Now that religion matters not whether we belong to this denomination or the other, no matter whether we believe in the Bible as the final appeal in all matters of difference and agree on that one text, "Love one to impress on His hearers the truth of faith, who were the Jews of His time. but he pointed out the beautiful attitude in the heretical Samaritan. And when the hypocritical members of the true and orthodox Church raised their hands in holy horror He told them to imitate the humanity of the

A UNIT OF POWER.

"There is a unit of power in our common Christianity that can bring emplified in His own person the union of both. Being God the owner of all things, He was the great capitalist of of a poor carpenter, He labored at the

"It is too bad that differences should Protestant Protective Association, is keep us apart. I look into your faces,

"I spent thirty years in the West. to proclaim in public their connection with it. The Seaforth Expositor, edited by a Protestant gentleman, says it "may be the means of brought them from England, and built creating strife and ill-will where a new nation and a new country

ist Fathers, about his success, he said that if his society did not succeed in its main objects it would at least strengthen the common faith of all the Christian creeds. 'If I could only conbe accomplished, for when a New Eng-

"The New Englanders have been charged with bigotry. There is some-thing good in a bigot, and I admire him for his sincerity. They do not hate the Catholic Church, but they hated a monster which they believed to be the Catholic Church. They hated treachsuperstition, which they believed to be the Catholic Church, and they are

THE IMMIGRANT QUESTION. "Archbishop Hughes was once invited to speak at a New England banquet, but could not attend, but he sent the toast, 'Plymouth Rock, the Blarney tone of New England.

From this the Archbishop touched on the immigration question: it is true foreigners come to this country in poverty and vice, it must not be overlooked that they bring with them powers and virtues which their children inherit and develop. They ossess rugged, healthy frames, with plenty of life and muscle and brain, and often reach the highest ranks in the nation's progress. The Presidential chair has been several times filled by the sons of Irishmen. The constitution provides a power to unite and mingle the forces brought from abroad. As with individuals so with peoples. It is not well to always reproduce from he same stock, for the offspring is liable to be weakly, but the union of different families and different races will make a strong and stalwart

"The enforcement of the Constitution and of the law is the proper way of subduing the evil traits of the foreigners and assimilating them with ourselves. It is the law which keeps as together; God sanctions the civil aw, and if you break the law, not only will you be punished by the law, but by the God of the law. Then, as

'this our plan, To keep fair Freedom linked with law Essentially American."

# DRIFTING ROMEWARD.

Philadelphia Catholic Times. There are two young Episcopalian

ministers in New York City who are zealous for the honor and glory of God. They are evidently honest in their purpose, thought illogical in their position. They belong to that class in the Protestant Episcopal Church called Ritualistic or High Church. They love the smell of incense and are charmed by the æsthetics of a chasuble. The ceremonies and symbols of the Church of Christ are beautiful and significant only in so far as they are from her master a few cigars, a box the social element that has come from ceremonies and symbols of truths and lished in its last issue a very interest. of the magistrates were clergymen— that we are one; to eat and drink and they are only the doll which the child lished in its last issue a very interesting and timely article on Papal Infai. Canan Beaumont and Rev. C. T. sing together in brief days of our finds, to its disappointment, to be pilgrimage here below we have a unit stuffed with sawdust. These two oung men-God bless them !- believe in the sincerity of their hearts that they are Catholic priests! We wish they were, for they are good young men the child who, after hanging up the little stocking, goes to sleep and dreams and smiles in its dream at the thought of the good Santa Claus coming down the chimney and stealthily delivering the candy and trinkets that are to make the little heart bound with joy the coming morning. It is a cruel iconoclasm that would destroy the fond delusion, and yet the another." And when our Lord desired stern logic of truth compels us to remind these two worthy young me the text He did not seek that virtue of that their priesthood is as unsubstantial whom He that was without sin would brotherly love in one of the orthodox as the stuff that dreams are made of. They are not Catholic priests, but we hope they some day will be, for their zeal and purity of motive deserve that If they corres great grace of God. pond with the graces they have already received we would not be surprised to find them in a few years going about the country giving missions in Catholic-real Catholic-churches, like the Paulists, Jesuits and Redemptorist Fathers. They are of the stuff that the Newmans, Mannings and Heckers are made of. Hence their fantastic cere monies-fantastic, because wanting the truth that should be under all symbolism - do not excite in the Catholic heart derision or contempt. The Catholic finds his heart going out to them with that yearning which the true faith inspires.

These young men may, in a sense, be called Catholic missionaries even now, for they are inspiring in their people an admiration for those beautiful ceremonies of the Catholic Church which symbolize Catholic truth. They are the ciceroni of the half-way house, and they are unconsciously pointing out the road that leads to Rome.

Father Adams gave expression to a truth that deserves to be put on permanent record. In in interview he

### CATHOLIC PRESS. Baltimore Mirror.

Col. Eliot F. Shepard, the man who has been made so notorious by his at-tacks on Catholics and the Catholic religion, through the convenient med-ium of his newspaper, the Mail and Express, has been unexpectedly and disgracefully shown up in a trial in New York. Not only did a witness, formerly on confidential terms with him, swear that Shepard used money for the purpose of bribery, but that he drank frequently and sometimes to excess; that, in short, he was sometimes almost helplessly drunk. And this is the man who puts the texts at the head of his editorial pages every day, and who writes the canting rubbish about religion and utters the foul-mouthed seems an especially fitting thing that he should have been exposed by the infidel, Colonel Ingersoll, who did not spare him. But Ingersoll, with all his not that most despicable of all things, they do, he at least has the merit of not pretending to be other than he is. But what of the ineffably mean Shep ard-the humbug and sham-with his ravings against the Pope and Catholicism were due to a tipsy condition, for they were often such as no sober or sane man would write, even though a This creature is now exposed and laid open to all the contempt and derision that he so truly deserves. Chicago New World.

It is reported that Miss Cusack, "The Nun of Kenmare," and the notorious Edith O'Gorman have formed a combination and will give joint entertainments, "pooling" their profits. A few years ago not many persons expected that the aged lady of the Kenmare convent would descend so low as this. Not many, we say; but some did expect it. Poor Miss Cusack was erratic from a very early day in her conventual life.

She would write books-trashy, goodfor-nothing books-for her personal fame, when she should have been saying her prayers or instructing the poor girls of Kenmare how to mend their clothes or read their prayer books. The Irish people, not only in Ireland but all over the world, were lavish of their praise of her, and this turned her head. Her head having been turned, she thought she had a mission to teach the Archbishop of New York and the Bishop of Newark how to rule their dioceses; and so she left her Irish convent and came to America. It need not be stated that she had no such mission, and that she became angry. Like all other people who think they know more than all the rest of the world, she became an insane crank. She has ended her career new. She cannot get lower down than a copartnership with Edith O'Gorman

And yet, for what she has done, she deserves our prayers. Ave Maria. Under the title, "Six Weeks of Clinic at Lourdes," Dr. Boissarie, the successor at the famous Grotto of the lamented Dr. Saint-Maclou, publishes in a recent number of the Annales de Lourdes a paper replete with absorb Five years ago only two or three physicians were present at the examinations of patients conducted by his predecessor, now as many as one hundred and twenty doctors assist at these examinations within the period of a few weeks. In the space of two months last summer, the pilgrims to Lourdes numbered 300,000, of whom 10,000 were patients seeking their Dr. Boissarie mentions in particular two miraculous cures: those of Pierre de Rudder and Joachime Dehant. both Belgians. The first had a compound fracture of his leg, which, eight years ago, was crushed by a falling The lower part of the limb could be turned completely round more than once. After literally dangling fo eight years, it was instantaneously consolidated at Lourdes; one result being that De Rudder's physician, as unbeliever, became a convert on verifying the miracle. Joachime Dehant had been suffering from a running sore in the leg for twelve years, and had been bedridden for seven. She, unbeliever, became a convert on veri had been bedridden for seven. She. too, was cured on the second immersion in the piscina. Amid all the wonders of the nineteenth century, the most marvellous is Lourdes and the favors there granted by our Immaculate

Queen.

Kansas Catholic.

A Methodist minister, Rev. H. H. French, of the Wesley Methodist Church, Minneapolis, used the following creditable language in his recent sermon: "I recognize that the Catholic Church is a power, but it is a power of good. That Church leads all others in applied Christianity to day, and if by anything that I could say, I could destroy Catholicism I would not do it. Taking out all debated questions, it is doing an immense amount of good among the lower class, a work that no other denomination can begin to approximate." Such Christian comto approximate." Such Christian common sense in the Protestant ministry deserves credit as unbounded as the Ottawall

sentiment is rare among that class. If his brethren could be induced to guide themselves by such sentiments of Christian charity and common sense how much better it would be for all

religion.
N. Y. Catholic Review. J. A. Wells, writing in the New York Evangelist on "What is the true way to treat heresy" (Presbyterian, of course), says: "In civil courts the juryman is supposed to be able to decide questions of fact on the evidence of fact. But questions of law, and constitutionality of laws, are reserved higher court, composed of a bench of judges, the most learned experts in law that can be obtained. This is the only reasonable procedure, and all jurists have long since recognized it as such. But in our Church judicatories every member has an equal voice and vote on every question, whether he understands it or not. In a trial for swagger and coarseness, is a prince to such fellows as Shepard, for the atheist makes no secret of his disbelief in Christianity and hatred of it. He is and not one in ten, even of the ministers; every member, learned or una hypocrite. If his views ostracize him from the society of many, as he says yea or nay, and the majority of votes is supposed to settle the truth of the matter." How can it be otherwise in the Presbyterian Church? There is but one way in the world of settling How can it be otherwise in texts and homolies, sanctimoniousness and cant! No doubt some of his ters, and that is by possessing and referring to an infallible authority.

The world is fast coming to know where this only infallible authority abides.

### LORETTO CONVENT, BELLEVILLE.

Special to the CATHOLIC RECORD.

Special to the Catholic Record.

Belleville, Jan. 6, 1893.

Editor Catholic Record:—The Christmas entertainment given by the pupils of Loretto convent here was the most brilliant and most successful in the history of that institution. The concert room in the convent was handsomely decorated and the beautifully colored lamps cast a mellow light of radiant richness around the room. The parents of the children were invited to be present, and responded in large numbers. Monsignor Farrelly presided, assisted by our curate, the Rev. J. O'Brien, in the vice-chair. The programme was opened by an instrumental trio, two pianos, by six young ladies. It was very well rendered, and heartily applauded. Following the trio was a cantata by the little tots, and their performance fairly charmed the hearts of the audience. Miss Warrington and Miss Blanche Lazier, rendered a beautiful daett on violins, assisted by Miss May St. Charles. Miss Pearl St. Charles, Katie Brennan and Raegis Warrington, showed themselves to be elocutionists of high order. Miss Fahey rendered an instrumental solo which was well received. Another trio by six young ladies received even warmer applause than the proceeding one. Miss Mabel McQuinch and Miss Lottie Brennan appeared in a costumed dialogue—"a Little Bunch of Shamrocks from the Banks of Avonmore," in which Miss McQuinch represented "old granny." The enthasiasm of their hearers knew no bounds, and they were roundly applauded. A choral chorus by all the scholars ended the programme; and after a speech by Monsignor Farrelly, in which he praised the work of the scholars and the faithful training of the good Sisters of Loretto, the audience wended their way homeward each and every one saying that it was the best concert at which they had ever been present. May they continue through time immortal.

Yours truly,

T. F. L.

### CHRISTMAS DAY AT ST. MARY'S CHURCH, TORONTO.

The services on Christmas Day at this church were of an exceptionally attractive character, the large edifice being taxed to its church were of an exceptionally attractive character, the large edifice being taxed to its ntmost capacity at the High Mass, when the choir, with full orchestral accompaniment, rendered Goundo's Grand Messe Solenelle. Full justice was done this magnificent work, and it was an artistic treat which could not fail to be appreciated by all lovers of good music.

music.
The trios were very effectively sung by Miss Kate Clark and Messrs. Thompson and Johnson, the other soloists being Mr. Ed. Walsh, late of Seaforth, and Mrs. Campbell. The difficult solo in Lambillotte's "Pastores" was sung by Miss Kate Clark in a manner that sustained the reputation of this gifted singer.

that sustained the reputation of this gired singer.

The feature of the evening's services when Giorza's Musical Vespers were rendered was the singing of the "O Salutaris" by Mrs. Campbell, who is the possessor of a beautiful clear soprano voice. Miss Tessie Clark presided at the organ.

Great credit is due Prof. Mc Evoy, to whose able leadership is to be attributed this very successful event.

Monsignor Rooney officiated at High Mass with Rev. Fathers Coyle and Cruise as deacon and subdeacon.

### OUR IRISH VISITOR.

Louisville, Ky., Post, Jan. 3.

Chestnut street.

Dr. Fox was met at the depot by Mr. Patrick Bannon, Mr. John McAteer, Mr. M. Muldoon, Mr. O'Leary and other gentlemen who have taken an active part in this city in promoting the Home Rule movement in Ireland.

The visit of Dr. Fox, who is a man of ability, is for the purpose of ascertaining the

The Mr. John D. O'Leary above referred to is a cousin of J. B. Hayes, Esq., of

### GRAPES AND THORNS.

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

CHAPTER VIII. (CONTINUED.)

have been expected from her character have been expected from her character and experience. Life had shown her but little of those deeper causes which underlie to much of the apparent "I know what nonsense you talked "I know what nonsense you talked that he underlie to much of the apparent inconsistency of mankind. She had not learned to distinguish between that firm liberality which is founded to be a shamed of yourself for driving that on principle, and is but another name for justice, and its unstable namesake. I shall come here, and I shall take up

gradations of the change might have been precisely calculated beforehand. At first, an astonishment which was unanimous; followed, after the natural pause, by individual voices in various tones, the loud ones harmless, the whispering ones poison-ous. Crichton was a city where there uld be but one sensation at a time. Whatever of moment happened there everybody knew it and everybody talked about it. The loud voices grew lower, the whispers increased. like that, where, after the first crash and pause, the instruments start their several ways, and one scarcely hears thwarted, however. the whisper of violins that runs through the heavy brass, till presently that whisper becomes an audible hiss,

grounds Mr. Schoninger had been accused, but considered it a matter of course that there must have been looked that part of the establishment, some proof against him; and they immediately set themselves to recollecting everything they had observed in him, to magnifying every peculiarity and perverting every circumstance connected with his life. Some stance connected with his life. Some that strangers whom received altogether too readily in Crichton. It was only necessary that a man should be good-looking, or clever, or have a romantic appear ance, or be enveloped in a mystery, for him to be made the hero of the hour. And here the men bethought themselves, like true sons of Adam, to lay the blame on the Another class, made up of both Catho-lics and Protestants, reminded the public that they had from the first protested against Christians mingling friendly intercourse with Jews. It was a treason against their Lord He had shown His displeasure by allowing this wolf, whom they had admitted into the fold, to destroy one of the chosen ones. Others there were, miscroscopic critics, who had sinister in certain expressions of the Jew's face, and who recollected perfectly having shivered with fear when they had encountered these peculiar glances.

The sound grew up and gathered and at the end of a fortnight public

Doubtless his own scornful silence had not predisposed any one in his favor; and besides he was reported to have spoken slightingly of an institution which it is not safe to attack. Rumor accused him of having said that a jury hinder more than they help the cause of justice; and that if public sentiment is not high enough to educate and elect a proper judge, it is folly to call in from the street to his aid twelve men who are Doubtless his own scornful silence certainly less responsible.

The judges may have been not ill pleased at this; but few others heard the story without indignation.

The newspapers also soon became either cold or unfriendly ; for though they had all expressed the most courteous surprise and regret at his he had not allowed one of their reporters so much as a glimpse of him.

One after another the friendly voices grew faint or fell into silence, till only three or four were left. F. Chevreuse had written Mr. Schoninge "Whenever you want me, I shall be ready to come," and had refrained from all other approach. But he did not cease to insist on his belief in the prisoner's innocence. Mrs. Ferrier, also, was loud and warm in her championship. She visited Mr. Schoninger in prison, and stood at the grate, the jailer by her side, with tears running down her chee'cs, while she poured forth her incoherent but most

take that of the prisoner.

She also made arrangements for a him, and had begun to furnish it most

"My dear Mrs. Ferrier," he said, any change. I should be no more at

for a criminal," he answered, with something like a faint smile on his

"A criminal!" And we hope the It was such an opinion as might reader will pardon the next two "It was not treating me with confiave been expected from her character words uttered by this dear, good dence; and surely I deserve your confidence."

which floats on the surface of a soul that has no convictions. The former can be relied on; the latter may at any time give place to a violent bigotry. It has an immense vanity beneath, and fiercely resents on others its own mistakes.

The gradations of the change over the grating, and I'll make it as comfortable as if my own son was going to be in it. Do give your ent, now!

Still he was inflexible, though he softened his refusal with every expres-sion of gratitude. "There are reasons it would be very painful and embarrassing for me to consent," he said; "and since your wish is to give me pleasure, I am sure you will not urge this when I tell you that I should be more uncomfortable there than here. Your kindness does me good;

but I cannot receive your bounty Mrs. Ferrier was not to She had to relinquish her project of furnishing a room for him, but she made amends then a sharp cry, and finally its extravagantly. It was in vain for shricks overtop trumpet and organ. to herself by supplying his table People could not imagine on what assured him that the dishes were sent and he knew nothing about it; and Mrs. Ferrier, when the prisoner questioned her. declared, with an air inger the best that he could supply and she flattered herself that the waiter could with truth obey her order to say that the dishes came from the jail "You're not obliged to tell him that they come in at one door of the kitchen and out at another," she

Flowers lined the cell, fruit arrived there in profusion, and illustrated papers and books, the text of which betrayed the simple taste that had selected them, piled the one table and filled the window-ledges - all sent anonymously. Mr. Schoninger found so, these Christians said, and himself obliged to capitulate to this persistent and most transparent incog-

said.

In a few weeks another friend quite as decided, though less demonstrative, was added. Lawrence Gerald, return always found something peculiarly ing with his wife from Crichton, went immediately to see Mr. Schoninger and offer any service in his power to

"It is folly to waste breath in abus ing the detectives or whoever has made this miserable blunder." he said "Of course, nobody is safe calmly. opinion in Crichton had half con-demned the man without having heard a word of testimony against heard a word of testimony against however, can I do anything for you? You will be out of this soon, of course ;

street to his aid twelve men who are probably still more incompetent, and certainly less responsible. world, and not too likely to have much faith in any one, men of the world would respect his opinion, while they might laugh at the championship of a woman and look upon the ideal charity of a priest as a feeling which they could not be expected to sympathize with nor be influenced by.

This friendly act of Lawrence's greatly pleased his mother in law; and since Annette looked quite contented and happy, she was still more disposed to be complacent toward the young

man. "I wouldn't have believed he thought so much of Annette," she said confidentially to F. Chevreuse. "But confidentially to F. Chevreuse. he follows her about like her shadow. It's all the time 'Ask Annette,' What does Annette say?' or 'How Annette like it?' and he will hardly go down town unless she goes with nim. I only hope it may last," sighed the mother, fearful of being too sanguine.

It was quite true that Lawrence sincere indignation and grief; and Gerald showed far more affection for she scraped the skin from her fat his wife after, than he ever had before their marriage, and Mrs. Ferrier scarcely exaggerated in saying that larger and lighter cell to be given He perceived more and more every luxuriously, when he found out what and how full of resources for every day how strong and reliable she was, she was doing, and absolutely refused to move.

and now tull of resources for every emergency. Besides he had a cause for gratitude toward her of which her mother was not aware. During that "it is not the bare stones and the time when they had been alone, undishard bench that makes the place turbed by discordant interruptions, unintolerable; and I will not consent to disturbed also by any excessive happiness in each other's society, she locked up in a palace. Let me perceived that something more than remain as I am while I stay here."

"But look at that bed!" she cried; and the diamond glittering on the indignant finger she pointed through the bars was outshone by the tear that smalled up and hung on her avalashes.

their bridal retreat.
"My dear Lawrence, why did you not tell me at once?" his wife interrupted as soon as she caught the purport of his stammering explanation. "It was not treating me with confi-

"It isn't pleasant for a man to own that he has been a fool, and a liar besides," he replied bitterly. "You know I denied it to your mother. I couldn't very well tell her that it was none of her business, though I wanted

"It isn't pleasant for any one to own that he has failed to live quite up to his own idea of what is right," she said quickly. "I often blush at the recolection of some mistake or folly in my life. But where one understands you Lawrence, and is bound to you for life, for better or for worse, you should not be too reserved. All that I have is yours. My first wish is to spare you pain, and I could have no greater

pleasure than to have you confide in Do not be afraid of hearing any ectures or of seeing me assume right to criticise you. I only ask to help you when I can.

This had been said with a haste that gave him no time to interpose or reply : and before the last words were well spoken she had left his side, and was opening a little writing-desk in an other part of the room. Her husband leaned on the window-ledge and looked out, appearing to regard intently the mist that hung over the unseen cataract before him, and to listen to the soft thunder of its fall ; but the color of his face, burning with a mortification inseparable from such an avowal as he had made, and the faint lines of a frown that seemed to be graven between his brows, showed that his mind was far from being occupied with the beauties of nature. The only the beauties of nature. thought Niagara suggested to him at that moment escaped his lips in a whisper as he leaned out into the air : my foot had but slipped a little further

Annette came back and leaned out beside him. "How soft and sunny the air is for September!" she said.
"It is more like June."

He felt her small hand slip under his arm, and push a roll of paper into his breast pocket while she spoke.

"Do you not think, husband," she ent on, "that we might like to go to went on, Montreal instead of South? It would be pleasanter to go to Washington dur-

And that was all that was said about the matter, except that, the day after their return to Crichton, Lawrence told his wife that the debt was paid.

"Oh! yes," she said lightly, as if such a debt were quite a matter of "I'm glad that is off your mind." And would have changed the

But he, looking at her very gravely, well that the lightness was assumed to spare him, and that the affair was only less painful to her than to himself. They were in their own sitting-

room and Annette was filling a vase with late flowers that she just brought in from the garden, while he sat near the table by which she stood. He stretched his hand and drew her to him, holding her slender fingers that held a cluster of heart's ease she had just taken from

His face and voice said more than words, and the regret, the shame. and the gratitude they expressed were almost more than she could bear hurt her cruelly to see him whom she had exalted as an idol so humbled and sorrowful before her. He looked weary; she had thought that for some and though the outlines of his beautiful face were too delicate to show readily a loss of flesh, she could see that he had grown perceptibly thinner.

"I was sure of you, without needing any promise," she said, and tried to smile on him, but with tremulous "And now, do not let it trouble your mind any longer. I'm going to give you a charm." She smiled brightly this time, for he had kissed her hand. "With this magical flower I bar all unrest from you, and assure you peace for the future.

She tastened the cluster of heart'sease in his button-hole, then returned

to her flowers. Her husband could not but remember the time when a tender word or act of his would bring the blush to her face

and set her in a tremor of delight. would sometimes have been a little more demonstrative and affectionate, if the effect had not been so annoyingly great on her. But now, without the slightest appearance of coldness or anger, in simple unconsciousness, it eemed, of having changed her manner, she was altogether changed. She received him kindly, there was no sign | half right. of an estranged heart, but she only received; she did not invite, nor follow, nor linger about him. Quite naturally and calmly she attended to whatever employment she might have in hand when he was present; and though she undeniably liked to have him near her, it was possible for her to forget his presence for a moment. her now, as she began quietly arrangwelled up and hung on her eyelashes. true, and that he had been able to "The idea of a man like you sleeping" silence his persecutors only for a short Honora Pembroke herself could not all the influence that F. Chevreuse had,

on that sack of straw with a gray blanket over it! It's a sin and a shame!"

But my friend, it is good enough time. On the very day of his marriage have behaved with a sweeter or more dignified tranquility. But the moment and a second letter had followed him to of this consciousness was brief. Honora's image had too long been their bridal retreat. enthroned by him as queen in all things womanly to be disturbed by this slight figure with her glow-worm lamp.

Still, the development of his wite's character made its impression on him; and, half needing her, and half cur-ious about her, he felt himself constantly attracted to her society.

They passed a good deal of time alone together, sometimes walking or where Annette read, sang to, and other-wise amused her husband. He was going into business; but the two or three months of necessary preparation and delay were to him very much leis-ure time, and hung rather heavily on

his hands "I shall be glad to get to work," he said to her. "Idleness is tolerable only in a pleasant atmosphere; and the atmosphere of Crichton is anything but pleasant now. Sometimes I've half a mind to run away till this ridiculous trial is over and people can talk of something else.'

"The same thought has occurred to me," his wife replied. "I am growing nervous and low-spirited with these horrible images constantly before my mind. I have begged mamma not to mention the subject again at the table, nor anywhere else without necessity. Some people—I don't mean mamma, of course—but some people seem to enjoy tragedies, and to be quite angry if one doesn't put the most terrible construc tion on every circumstance. I have

no patience with them. She looked, indeed, quite pale and irritated. Like all persons of a lively imagination, she was nearly as much affected by the description of a scene as she would have been on witnessing it; and the frequent repetitions and amplifications with which others of duller natures has found it necessary to revive their own impressions had been both painful and annoying to her. Besides, she had a source of disquiet which she confided to no one, not even to F. Chevreuse, since she never alluded to his mother's death when in conversation with him. While won dering, in spite of herself, what proof sufficient to justify an indictment could have been found against Mr. Schoninger, she had recollected the shawl he left in her garden the night Mother Chevreuse was killed. It did not seem an important circumstance; yet it constantly recurred to her in connection with other points not so trivial. She did not for a moment believe him guilt; but her imagination, seizing on this one fact, held it up suggestively, so that it cast on her mind various and roublesome shadows that were out of all proportion to itself. Why had he appeared startled when she mentioned the shawl to him? And could it be possible he was sincere in saying that he came for it in the morning, when she had plainly seen some one remove it at night? She combated these dis-agreeable thoughts with all her strength, and sought to atone to Mr. schoninger for the wrong she believed they did him by entering heartily into all her mother's plans for his comfort but she could not banish them se entirely but they tormented her into

subject. "If every one were like Mrs. Gerald and Honora," she said to her mother, sympathy, mamma, with these noisy people who come here wringing their hand and uttering maledictions on Mr.

wishing to fly to some place where she

might at least hope to forget the whole

Schoninger. Mrs. Ferrier felt a little touched at that part of the speech which referred to the wringing of hands, for that was her most frequent manner of expressing distress of mind, and she was no sure that her daughter did not mean to give her an indirect reproof or warning. Her reply, therefore, was a dissenting one; and the comparison she used, though not elegant, was some-

"It's all the same difference as there is between a wild horse and a horse that's broke," she said. "And you can't deny that the creature loses half its spirit before it bears the bit and the rein. And so I believe that your fine quiet people kill some of the life out of their grief when they teach it to be s polite, and that they forget the friend they have lost while they are thinking how they shall behave themselves and cry in a genteel manner. When I die, Annette, may the Lord give me just such mourners as Mother Chevreuse has

in those poor people!"
"Oh! don't, mamma!" the daughter said coaxingly; for Mrs. Ferrier had ended by bursting into tears. didn't mean to vex you, only nervous and distressed by all this excitement. There ! don't cry any more, and I will own that you are at least

"Not but that they do provoke me when they talk about Mr. Schoninger, Mrs. Ferrier admitted, wiping her "But then, the poor things it's a relief to their sorrow to be mad with somebody about it.'

It was undeniable that whatever relief could be found in lamentation for Looking at their dear lost friend, and in invoking retribution on her destroyer, very few sides what the law could do, it needed

both with his own flock and with non-Catholics, to prevent the people who were constantly gathering outside the jail from throwing missiles into Mr. Schoninger's cell.

"How strong is accusation!" he ex-claimed. "People appear to think that man condemned already, though he is sure to be triumphantly acquitted. It is astonishing how entirely a grave charge, no matter how unproved, removes those we have loved and respected beyond the pale of our sympathy. It is as though we had never heard of innocence being accused, and believed it impossible that we could

ever be caluminated ourselves."

He was speaking to Mr. Sales, the editor of The Aurora, who received his remarks rather uneasily. The Aurora had of late been interesting itself very much in the history of the Jews, both ancient and modern, the items it scattered through its columns with apparent carelessness not being always calculated to inspire the reader with an increased affection for that ancient race; and "Fleur de lis" had every week, from her corner on the first page, bewailed in facile and dolorous lines the sorrows and sufferings of that Mother and Son to whom, in the prose of everyday life, she was far from conspicuous for devotion.

"I have observed, sir," Mr. Sales said, feeling obliged to say something, "that people who have the reputation of being the most correct and irreproachable are often the most unmerci ful toward wrong-doers. It gives one an unpleasant impression of religion.

"Not justly," the priest replied, "What you say of some good people is quite true-they are moral skeletons since, after all, good principles are only the vertebræ of a character. But there are many charitable Christians in the world. I find fault with their imaginations chiefly; they cannot fancy themselves accused without being guilty

And thus, in the midst of an increas ing excitement, Mr. Schoninger's trial

came on. TO BE CONTINUED.

### Beautiful Customs.

In Russia beggars knock at the doors or windows of dwellings, bow to the ground and mutter: "For Christ's ground and mutter: sake!" The peasant housewife in-stantly collects a few crusts and gives them to the applicant. It would be considered a sin to turn the petitioner away. In times of plenty bakers keep a kind of bin filled with bread, which is freely given to those who beg for

it "in the name of Christ." Another Russian custom, still more touching, is called the practice of secret charity. A family is known to be in want, but too proud to beg. Then the neighbors determine to help them without hurting their feelings. sundown a tap is heard at the destitute family's window, and the simple words "For Christ's sake," are borne in to them, and the father runs to the door, but finds no one. No trace is left exand a loaf of bread on the win dow ledge. - Ave Maria.

### A Business Education Pays.

For particulars concerning a Busiess or shorthand education we would advise any young man or woman to write to Mr. A. Blanchard, C. A., principal of the Peterborough Business College, Peterborough.

### Catholic Poland.

The general intention of the Apos tolate of Prayer for last month as designated by Pope Leo was "Catholic Poland." For the past two centuries a sword has pierced the heart of this nation, and the pain has been borne with so much heroism that we scarcely hear from it a cry for aid or relief. Throughout her long persecution, Poland has remained content. Perhaps in no other nation have citizens fallen from such splendid affluence to such wretched poverty In the seventeenth century, Poland was the barrier for Europe against the threatening invasion of Tartar and Mussleman, but has ever since been the prey of schismatic and heretica government, which have tried to rob it of its faith, as they had from the start robbed it of its national rights. During the past month the Holy Father has had to protest against the radical measures of the tyrannical Russian Government, and to warm its ministers that they should not dare to suppress some of Poland's episcopal sees. The needs of Poland, therefore, compel our charity to offer our most fervent prayers in its behalf

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HOW A PROTESTANT'S PREJU-DICES WERE REMOVED.

A Result of Manly Intercommunication and Explanation, and an Example for all Catholics.

place of honor in The New World : One bright morning in the early

part of August last a group of three Catholic priests rejoiced to find themselves speeding away from an Eastern city to the White Mountains. Arrived at Bethlehem, it took little time for them to mount a hotel wagon and start for the newest and, by all odds, one of the nicest houses in that region. When they drove up the hotel the guests had gone to supper, and after a hasty toilet the reverend gentlemen followed Their Roman collars, clerical clothes and unimportant selves were openly stared at by some of the eaters, newcomers began their grace by crossing themselves, knowing glances (maybe it is not wicked to remark that there was the least bit of inquiring horror in some of them) were speedily exchanged. It came to light afterward that there were

NO OTHER CATHOLICS AMONG THE GUESTS.

The next morning the trio appeared free and easy vacation life.

rain, each did its best to make the Washington. exhibition an unqualified success. No question Ambitious as the efforts were, ever, their forces were short-lived, and the mountains and the trees and the habitations of men pulled through the conflict, not hurt—nay, rather the tains swathed and ribboned and capped themselves with cloud remnants, windows reflected the fires of the setting sun. The great, goodindescribable, kaleidoscopic color, as if in this way he would congratu-

the lingering drops which still splashed by the overhanging eaves stood in the open, wrapped in admiration of the you got their own information from scene, ever and anon sending up acts of praisegiving to His who is the Beautiful, and Whose Son had come, his garments dyed from Bozrah, red in his apparel like him that treadeth in

the wine-fat, AND HE THOUGHT OF THE WORDS: For the mountains shall be moved, and the hills shall tremble; but My mercy shall not depart from thee and menace to the common-weal?" the covenant of My peace shall not be moved, saith the Lord that hath mercy

deeply moved by spiritual emotions; can I keep my confidence unshaken much that is ever old, withal ever in those who have been my authornew. But gradually the talk took what, for want of a better word, may "And there," broke in the priest, be termed a personal turn; and then the other said:

"I must tell you how pleased I am THE NECESSITY OF AUTHORITY IN RELIGto have met you and your companions. The intercourse has

TAUGHT ME A LESSON I FEEL THE BETTER FOR HAVING LEARNED. The priest made a movement of sur-

"I am a Protestant," continued the speaker (the priest knew this, and that he was a man much looked up to among the guests); "but I will never think of Catholics and their clergymen as I have been brought up to think of them, and as I have thought of them until but yesterday."

"You nonplus me," said the priest.

I do not understand why you should alter any views you may have had in our regard. Certainly our conduct has given you no reason for the change. We have been simply resting and recreating; forgetting for the time being our labors, cracking jokes at one another's expense, singing the songs we sang as college comrades doing nothing which people in general would consider as they put it, edify-

ing."
"You are mistaken," was the answer, "it is in play-hours that the real, the hidden parts of a man come out; and I am satisfied that in the present instance I have not been hoodwinked. Now as I have been astray in my estimate of you and your coreligionists as men, will you permit me to ask some questions that I may know whether or not I have been de-ceived as to the doctrines of the religion which must have played a leading part in making you what you are?"

"Certainly," consented the priest, whose amazement had been growing Does your religion esteem more the Virgin Mary than Jesus Christ, or place her above Him?"

THE PRIEST DID NOT SMILE ; he may have been tempted thereto.

"No, it does not," he answered; apart from our theological works, you will find in our books of popular

devotion many expositions such as this:
"God is the sole author, and the original source of all the dignity, The following is taken from the Independent of last week. It is written by Joseph V. Tracy, of St. Mary's Seminary, Baltimore, and is so very worthy of attention that we give it a beginning and its end. Our devotion and graces; we love and honor her for His sake; and all the extraordinary In Catholic prayer books the leper. while others satisfied their curiosity by shie of the eaters, while others satisfied their curiosity by sly peeps en passant as they reached for a bit of bread or turned to ask a question of the waitress. When the sked to 'Pray for us' that mercy may can be sure a peer. So strong and inveterate was the telepton. The following interesting article appears in the last issue of the Boston Catholic she was in many cases thrust Pilot: be had.

The guest thought a few moments and then asked:

'IS THE POPE MACHINATING TO SUB-VERT AMERICAN INSTITUTIONS?" Only the circumstances in which the question was put and the earnest ininformation seeking of an honest Church of God.
questioner, saved the priest from THE PRINCIPLE OF PRIVATE JUDGMENT laughing outright.

"Of course he is not," was the reply, in outing shirts and clothes of the "Of course he is not," was the reply, "roughing it" kind; and were "and if he were madman enough to evidently in for a week or two of think of such a thing, the six or eight Some days later toward sunset of States would be first in telling him to anti-Catholic, and almost every poet what had been a hot afternoon, there mind his own business. In religious and rhymster bespattered with filth was dressed in his official dress, "the came up a rousing mountain storm: matters we look to St. Peter's, at Rome; both the Church and all those who thunder and wind and lightning and but in civil affairs, to the Capitol in either served or worshipped at her

No questions could startle the priest

now. "Tell me, does the Catholic Church insist on the hatefulness of sin?"

"Well, if the teaching that the smallest infraction of God's law, though better for it; for trees and grass it should save the world, would not be sparkled under rain-diamonds, moun-allowable; that hell, sin's punishment, is eternal; that not even the divinely stituted avenues of divine grace acraments-can effect anything uness sin has been interiorly abhorred natured god of day himself, departing if teaching all this, and much more of in glory and splendor, left his sky domain one vast ocean of ravishing, then the Catholic Church does insist on its hatefulness

"BUT HOW COMES late Mother Earth upon her victory. it that all I have been taught of the One of the priests, sheltered from Catholic Church is in direct contradic-

> other than Catholic sources. Starting out with the notion that this Church was merely an instrument in the hands of astute ecclesiastics, who used it to play upon the superstitions and passions of the multitude to their own aggrandizement, how could those teachers of yours but stigmatize it as a house of moral pestilence and a "I thank you for these words,"

said the layman, "and I thank God on thee, O poor little one, tossed with that, though I had not thought it, we tempest, without all comfort. Behold, are brothers in religion to this extent. I will lay thy stones in order, and will You as well as I believe in the divinity lay thy foundations with sapphires, and I will make thy bulwark of jasper, and thy gates of graven stones, and all this knowledge has come to me as

> "you run upon a distinctively Catholie doctrine, viz.,

Then, until the evening hours were exhausted, the conversation ran into channels familiarly known without

traveling them again here. Among the results of the talk it may be mentioned that the layman's heart was lightened and gladdened to feel that hundreds of millions of Catholics on the globe did rightly estimate Jesus Christ and His work! at least he had the word of a man for this, whose personality begot confidence in him. And the priest felt that he did not know all of Protestants which he should. Another thought haunted him; he would not for worlds be of the number of those who had misrepresented a creed, and when hereafter he dealt with Protestantism before his people he would make sure to know its teachings as Protestant authorities expound

"Nothing can bring you peace but the triumph of principle St. Mary's Seminary, Baltimore.

The continual succession of boils. pimples, and eruptions from which many suffer, indicates an impure state of the blood. The most effective remedy is Ayer's Sarsaparilla. It expels the poison harmlessly through the natural channels, and leaves the skin

clean and clear. That Pale Face. For Nervous Prostration and Anaemia there is no medicine that will so promptly and infallibly restore vigor and strength as Scott's Emulsion.

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.

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SION OF ENGLAND.

On Sunday evening the Rev. John S. Vaughan delivered the second of a peet, he said, of England's return to sins and the impetration made for all the Catholic faith, which she had proto her proceeds from the love we bear fessed for over one thousand years, her Son; we honor in her His gifts yet any man who took the trouble to compare the present with the past would at once realize that a great respect we at any time show to her, we refer to His greater glory. So far then from robbing God of any part of His honor by the veneration we give her, we honor Him indeed so (or Vicars Apostolic), priests and rewe give her, we honor Him indeed so much the more, because all our devo-tion tends to Him, and finally terminstreets and villified in the public press; ates in Him. And thus we always the Pope was the scarlet woman and find that such as are truly devout to the Blessed Virgin, fail not to be also to be a Catholic was to be ostracised lovers of God, and pursuers of good from society and treated as a moral So strong and inveterate was out of her home, and sometimes driven

When it did then it was, of course, not think of such a thing, the six or eight million Catholic citizens of the United literature of those days was distinctly denunciations and threats of prophets Holy Scripture were directed against iniquity. When men came to those passages in the books of the prophets wherein the sin of idolatry nounced, the crucifixes and images of the Catholics were pointed at as a just and fitting illustration. In fact, not the real figure of the Church—the spotrepresentation-a monstrous caricature. At the present time there was greater toleration and liberty. Our Catholic Archbishops and Bishops were asked to take part in social movements; they stood with other representative Englishmen on public platforms, and were invited to sit at public banquets and other social gatherings. The fact that even the city of London had selected a good, practical Catholic to be its mayor was itself a sign of the times. Indeed, so great had been the

advance in recent years that many of THE LOW CHURCH PARTY

of profound grief, executed the deed of resignation of this benefice. In placing my resignation in Your Lordship's hands, I may be allowed to say that the present judgment in the Lincoln case has rendered it impossible for me to retain my connection with the Established Church as she now is, with Popery taught by her clergy on every hand, her Communion tables converted into 'altars.' her ministers into 'sacrificing priests,' her churches into 'Mass houses,' and with auricular confession inculcated, practised, and, where possible, enforced. All this is done under the eyes, with the knowledge, and under the protection of the Bishops, who first introduced the wolves in sheep's clothing' into the fold, and then shield them when the flock remonstrates. My Lord, I have been for forty-one years a plain English clergy-man. I must decline now to be any longer associated with Romish priests."

which might be made indicated a mar- practice, that of the government of vellous change of feeling which at all events was hopeful and sufficient to encourage Ca holics in their efforts to Godspeed, that Church which nursed help still further the great work of curpresent civilization in its precarious England's conversion. It showed that youth, and out of unpromising elements at last the breach between truth and falsehood, light and darkness, was decreasing, and that time might bring that could be made out of the given about a complete reconciliation between the Catholic faith and England. Turning to the "Reformation," Father Vaughan said he would consider some of the disastrous consequences of THE REVOLT OF THE SIXTEENTH CEN-

TURY.

It might be divided into three points:
1, as regarded God; 2, as referred to
the English nation; 3, as affecting
others. In the first place, it robbed
God of the honor and glory which was
Hisdue. Hespecially referred to one act
which was the highest, holiest and most
sublime in which a creature could share,
an act which alone rendered to God an
honor and service in every sense adequate and proportioned to His infinite
deserts—the Holy Sacrifice of the altar
—which, when offered up, though even TURY.

THOUGHTS ON THE CONVER- by the youngest and simplest of priests most profound thinkers confess themrose up before the great white throne of God as an odor of ineffable sweetness, and which lying upon the altar and in the hands of the priest was the series of discourses at the Church of Our Lady, Grove Road, St. John's Wood, on "The Conversion of England."
Though there was no immediate prosment and satisfaction for innumerable that development in her own sovereign individuality, or is Redeemer, Jesus Christ, God and man, she destined to merge into a mere clement in "The Parliament of man though there was no immediate prosment and satisfaction for innumerable the sederation of the world?" These

Mass was offered up, 1, the Holy Trinity are honored; 2, the angels rejoice; 3, the saints in heaven are filled with gladness: 4, the souls in purgatory are comforted; 5, the just on earth receive grace; 6, sinners hope; and, 7, the whole Church innumerable graces. -London Universe, Dec. 10.

TWO GREAT MEN MEET.

The President-Elect and Cardinal Gibbons at a Reception.

At an evening reception given the other day in New York to the Papal forfeited all claim to a father's protection and a mother's love. Sons were disinherited and ent of mother than the course of the protection and a mother's love. shilling if they dared to enter the Church of God.

THE PRINCIPLE OF PRIVATE JUDGMENT event, certainly, yet to a reflecting was right enough so long as it did not lead men into the Catholic Church. spectator it was one both interesting and suggestive. Very different in physique and externals as they stood together that evening were our President-elect and the head of the was dressed in his official dress, "the purpledye of empire and of martyrdom, and he was saluted with a title altars. Even little children were carries us far away to other lands and taught to believe that all those divine far back to the days of Richelieu and Mazarin, of Wolsey and Fisher, of and seers which we meet with in the Ximenes and Albornoz. Over that ruin of all æsthetics, the evening the Pope. Rome was, of course, dress-coat, on the other rested, Babylon—the city of every species of metaphorically, the mantle of George Washington.

Whilst the Cardinal's spare form and fine features, in which are blended asceticism and scholarly culture, made him the fitting type of spiritual authority, our President (pardon, brother Republicans, if we anticipate by a few less bride of Christ—was before the months), with his burley Anglo-Saxon nation, but a hateful, hideous misoutline, massive head and honest, resolute face, was a fitting impersonation of the bold, enterprising, noble people who have so recently confided to him the supreme guidance of the nation's affairs for the next four years. The opinions and principles which govern these two men in their respective spheres are known with certainty to all, yet the difference in that certainty which we have shows how widely dis tinct these spheres are.

CONTRAST AND RESEMBLANCE. Few of those who were present, perhaps, could say to which of the two great political parties the Cardinal complained bitterly that they could not keep pace with it, and even clergymen of the Church of England were found fine scientifically the Cardinal's views to protest against what they called the Popish tendency of the present English Church. It was only on the previous day that he had read in a paper that one of them—a certain Rev. Charles Stirling—intended to resign in consecutions of the protest of the case is reversed. We are not more certain about our own political opinions than we are about his; but, and I will make thy bulwark or jasper, and thy gates of graven stones, and all this knowledge has come to me as somewhat in the nature of a revelative somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation somewhat in the nature of a revelation. But many questions arise in my mind. I do not understand it—somewhat in the nature of a revelation softence. Charles Stirling writing from New Malden, of which satisfied John No these organizations afford points both of contrast and resemblance.

The Catholic Church, venerable with the weight of nineteen centuries, holds forth her hand in loving friendship to the young American nation, whose history extends back but little more than a hundred years. They meet to exchange advantages. The Church brings to the young Republic her nine teen centuries' accumulated tradition of philosophy and art, her power to consolidate the social structure by the consolidation of its basis, which is the family life. In return America affords to the Church a field of enterprise so vast in the future that the authority which she may acquire in it can confer upon her an influence surpassing that which she possessed when she was the foundress of empires and the nursing mother of kings. This nation, under the most favorable auspices, is riests.'"

beginning the experiment, often dreamed of, but never hitherto put in the people for the people and by the people. She has, to help her and bid her youth, and out of unpromising elements constructed the old politics of Europe, unsatisfactory, it is true, but the best

THE WORLD AND CHURCH. Whilst assured that the outcome of popular government will redound to the lasting benefit of mankind, the

Real Merit

selves unable to forecast the conditions under which the democratic idea will reach its final evolution. nation perfect that development in the sederation of the world?" These are questions which no man can answer. It sounds like political imwho lived and labored in England in the eighth century, said that when terests of her immense territory at length bring about disintegration History repeats itself; and history tells us that other great nations flourished and decayed. The Roman conqueror vept over a fallen rival; and in the fall of Carthage, read the doom of

The world of Scipio does not differ more widely from the world of to day than the world of 2092 must differ from 1892, if it is destined to spin so long, down the ringing grooves of chance. Before these the issues which now divide our great political parties shall be as dead as are now the issue which divided the Party of the Mountain from the Party of the Plain. McKinleyism and Tariff Reform will lie in a deeper dust than that which now covers the Licinian Rogations Democratic and Republican will repose peacefully side by side in the tomb of all the Cap-

While history's pen their praise or blam-And lies, like truth, yet still, most truly, lies, Modes of thought and ways of life un-known to us shall prevail. One thing only can we predict of that distant ago — the institution which was repre sented at the evening reception in New York by the spare, ascetic figure wearing a soutane and scarlet skull-cap, will still be present, vigorous and young. The world passes; the Church remains.

Bazaar and Prize Distribution in aid of the Hotel Dieu Hospital Windsor, Ont.

On account of the reopening of St. Alphonsus' Church in October, a fitteen days mission in November, and the Advent season coming in shortly after the mission, the above bazaar was necessarily postponed until the month of January, 1893. It will open on the 16th and close on the 21st January, when the drawing of prizes will positively take place, without any further postponement. Let it be remember that tickets holders will have sixty chances for each ticket, that is, one chance on each of the sixty prizes on the ticket; whilst, in ordinary prize drawings, there is only one chance per ticket on all the prizes on the ticket.

Then, whilst aiding a most deserving charity, they might possibly on one and the same ticket win several valuable prizes.

The last returns should not be made any later than the 20th January, 1893.

Any person may obtain a book of five tickets upon sending \$1.00 to the Rev. Mother Superior, Hotel Dieu, Windsor, Ont. 741-3

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mense.

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You can use "Sunlight" for all purposes, and in either hard or soft water. Don't use washing powders as with other soaps. "Sunlight" is better without.

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Hood's Sarsaparilla which effected a perfect cure. Mr. Hanar Is now in the best of health. Pail particulars of Lis case will be sent all who address.
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NOTICE IS HEREBY GIVEN

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

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Ottawa October 20th, 1892. 735-9.

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for pushless, should rell as that having reference to bushless, should be directed to the proprietor, and must reach condon not later than Tuesday morning.

Arrears must be paid in full before the paper dence intended for publication, as

London, Saturday, January 14, 1893. ANOTHER DEMOSTHENES.

We mentioned last week that the Montreal Witness had dubbed the self-opinionated Principal of the Wesleyan College of that city by the double title of "the Demosthenes and Cicero" of Canada.

It is very possible that the Witness was aware of the calibre of Dr. Douglas' brother parsons, and that it was just mischievously drawing them out, for it now appears that the ex-Bishop of the same body, Dr. Carman, who is now the reverend General Superintendent of the Canadian Methodists, is desirous of disputing the double title given to his Montreal brother. It is to be feared that the ex-Bishop will rob the Montreal professor of his laurels: and indeed if persistence in spread eagle oratory is sufficient to constitute a Demosthenes, Dr. Carman must carry away this part at least of his Montreal brother's new distinction.

Dr. Carman is always prolific in political sermons, scores of which have been preached by him within the last two or three years, and the theme of his philippics has been nearly always the Jesuit bugaboo.

We have never heard that the Jesuits inflicted any personal injury on Dr. Carman, nevertheless they have by sem; means incurred his unconquerable hate, and when there was in the air the whisper of a Jesuitical plot, it was not to be expected that the fussy General Superintendent would permit even one of the parsons of his own Church to fight the battle which he considers his

If Dr. Douglas expected by his want of Christian charity to secure his titles, he calculated without his host. If he hoped to be without a rival in the field, he should have left the Jesuits alone; for might he not have known that the mere mention of the name of Jesuit would have on the ex-Bishop the same effect which a red rag has upon a mad bull?

Dr. Carman has scented the battle from afar. For some time past he has seemed to have been giving the Jesuits a rest. Perhaps his missionary work occupied his attention. But Dr. Carman considers the Jesuits his own pray, and he could not be expected to fighting them alone. Hence as soon as Dr. Douglas proclaimed that Sir. John Thompson is "a disciple of Loyola," Dr. Carman put in his claim to fight the battle against him, and already we have two political sermons directed against the Canadian Premier on the first two available days of the New Year. The mention of a "disciple of Loyola" stirred up the irascible doctor; and however needful might be his religious ministrations to his flock, he could not resist the temptation of putting the gospel out of the pulpit for a while that he might have an opportunity to vent his spleen in a couple of very unevangelical sermons.

He was somewhat in the position of Cariolanus of old who would have engaged in a work of mercy towards a Volscian who had been kind to him, and whom he saw taken prisoner in battle. He was on the point of having him liberated :

"But then Auffdius was within my view, And wrath o'erwhelmed my pity." So the mention of Sir. John Thomp-

son was sufficient to excite the ire of the General Superintendent and make him forget his quasi-Episcopal duties.

Dr. Carman's two sermons appeared in the Mail of the 3rd and 4th inst. and from them we may suppose that the matter is to be kept up. It is evident, then, that the leading Methodist parsons have made up their minds that a Catholic must not occupy the highest position in the government of the Dominion under any circumstances: but they may chew the bitter eud of disappointment; for no one pays attention to them.

Both Dr. Douglas and Dr. Carman assure us that their opposition to Sir. and Equal regards stages of extistence, it ought now to have reached the John Thompson does not arise from butterfly state.

the fact that he is a Catholic. It is ecause he is a disciple of the Jesuits that they oppose him so bitterly. The accusation is too ridiculous to be treated seriously. The only proofs of its truth which either of these firebelchers has ever propounded are, 1st., that the Premier sent his children to a school taught by Jesuit Fathers, and, 2ndly, that he asserted the legality of the Quebec Jesuit Estates Act. Canada is really a free country, surely the Jesuits had as much right to teach Sir John Thompson's children as Drs. Donglas and Carman ever had to teach in the Montreal Wesleyan and Belleville Methodist Seminaries respectively; and it is scarcely just to conclude that all the parents, mothers as well as

fathers, who ever sent their children to

those two institutions were regularly

ordained Methodist preachers. Yet

this conclusion is not a whit more

absurd than the contention that the

Premier is a Jesuit, or "a disciple of

Loyola."

The truth of the matter why these professors and ex-professors who still have an interest in their educational institutions are angry at the Jesuits is because the latter are better educationists than themselves, and the proof of this is found in the fact that even Protestants who have at heart the good of their children send them to the Jesui colleges in preference to the Montreal Wesleyan and the Belleville Albert Colleges.

Some Jesuits, one or two or three centuries ago, may possibly have been as wicked as the two parsons would have us believe. We know that there has never been any proof advanced that such is the case, for the Jesuits have been a remarkably exemplary body of priests, whom we would not insult by comparing them with Dr. Carman's and Dr. Douglas' cloth For the sake of argument, let it be conceded that there have been some very wicked Jesuits in days gone by.

But when the Equal Rights delegates who waited upon our able and patriotic Governor-General, Lord Stanley, petitioned him to the effect that Jesuit should be deprived of the ordinary rights of citizens in Canada, were not the petitioners reminded by His Excellency that the much abused disciples of Loyola had been just as good and as useful citizens as those who were so much in dread of their influ-

We can tell Rev. Drs. Carman and Douglas that the Canadian Jesuits. neither of the present nor any past generation, had to be deposed from college professorships for virtually denying the mission of the Messias, nor have they been taken in flagrant delinquencies like numerous clerics of a certain denomination we wot of. We do not wish to bring up a Magdalen record unless we are forced to it, but we can assure these gentlemen who have such a horror of Jesuits that this illustrious Catholic order will compare very favorably with their own brethren.

We regret we cannot pretend to allow a rival to steal his laurels by compare the Methodist clergy of cenback with the Jesuits of the same period, because Methodism is rather a young institution, but we would not be afraid to compare the much abused Loyola with the founder of Methodism.

Loyola's single book of Spiritual Exercises was said by a great saint to have produced as many saints as it contains letters. Such a statement could hardly be said of aught Wesley ever wrote; and the disciples of Loyola, who make their founder's book their constant meditation, certainly will never derive evil morals from it.

As regards the second plea on which the Canadian Premier is accused of being a Jesuit, it is enough to say that if it proves anything, it proves that the whole Canadian Cabinet were Jesuits, from Sir John Macdonald down, together with the Canadian Parliament, except thirteen dissentients, the Imperial law officers and our own Governor General.

The General Superintendent's sermons remind us very forcibly of the saying of a patient in a certain asylum, that all the inmates of the institution were hopelessly lunatic except himself.

THE British No-Popery Association, owing to the many severe rebuffs it has received, has resolved to make another effort to gain popularity under a new name. It will now be the Anti-Popery and Protestant Federal Union. It must succeed under this high sounding title. It is somewhat on the same principle that the Canadian Equal Righters are now merged into the Protestant Protective Association. After going through the Third Party and Equal Rights stages of existence,

THE SCHOOLS OF FRANCE.

An interesting and gratifying fact has been made known through the last report of the French Minister of Public Instruction, namely, that the Private schools are rapidly extending their influence, while the attendance at the Public schools is diminishing almost to the same extent.

It is not because the schools which are thus proving to be a failure are State schools that makes this a matter for congratulation, but because they are secularized or irreligious schools and that those Private schools which are doing the work in which the State schools have failed, are the Religious schools. The figures show, therefore, that the people of France are becoming more and more convinced of the necessity of giving their children religious instruction, and are acting upon their conviction.

The falling off of attendance in the State schools during the four years in question was 99,556, while the increased attendance at private schools was 104,214. It follows that the decline in attendance at the State schools is not due to any falling off in school attendance, but to the transfer of the children from one class of schools to the other. The smallness of the increase in school attendance arises from the fact that France, though actually in creasing in population, is doing so very slowly and there is no doubt that the disorganization produced by the war waged against religion by the Infidel rulers of the country is also a cause why the increase in school attendance is not greater.

It might be supposed that the inference is incorrect that the increase of the private school attendance belongs to the religious schools: but it is known that lay private schools are diminishing in number, so that the religious schools are increasing more rapidly than even the figures given above indicate.

When the population represented by the children who are now in attendance at the Catholic schools is taken into consideration, the progress of religious sentiment in France will be een to be growing enormously.

The number of children attending school in Ontario is usually 25% per cent, of the whole population. On this basis of calculation the 104,214 children who form the increase in the Catholic school attendance in France represent a population of 411,873 persons brought more directly under the influence of religion in four years and it is well to remark that this mode of computation rather underrates the population actually influenced, which s larger than the Ontario figures would give us to understand.

The result of this reaction must certainly be felt throughout the country in many other ways beside the greater influence which religion will have over the rising generation, and it is a guarantee that the infidel regime must soon come to an end, and all the more surely as the people become more appreciative of the importance of the exercise of the electoral franchise. We have, therefore, every reason to hope for a more Christian and Catholic

regime in France in the near tuture. The aim of the Government excluding religion from the schools was to raise an irreligious and anti-Christian generation. They knew perfectly well that the surest means to effect their purpose was to ostracise religion. They effected their object thus far, that they brought down the faith and morality of the country to a lower standard. The blow was a sudder one, and time was requisite to neutral ize it; but the clergy and religious orders set themselves at once to the task, and with success. One of the arguments used by the State to induce the people to patronize the State schools was that as they had more money at command they would furnish a better education. But when the pupils of the two classes of schools came into actual competition in the public examinations, those of the despised religious schools, that receive no subsidies, took the first places and prizes on almost every occasion, and the boasts of the secularists were proved to be but air bubbles. It is no wonder the religious schools grew in popularity even with those who were at first captivated by the specious arguments of the secularists. Herein lies to a great extent the secret of the triumph which Catholic education has already achieved. A partial victory has been gained, but attention to aristocratic and fashionthe Church will not relax her efforts to able people. reclaim the country, and her ultimate

to notice that Paris is now crying religious doctrine. Many of them are ing the Record, and we assure him out for the restoration of the Sisters as nurses in the hospitals. Even infidels have discovered that the lay nurses probably they are mostly of Protestant who replace the Sisters, actuated as extraction, the children of natives or they are usually by sordid motives of Germans who came here without trust it will still be found fighting the their patients to such an extent that appeals that the Sisters be brought back, who do their work through love for God.

It is clear from all these signs of the times that the day is near when France will imitate Belgium in restoring a Government which will respect religion. The scandals in which the present rulers are mixed in regard to the Panama canal frauds will hasten the day.

LATITUDINARIANISM VICTORI-OUS.

The trial of Professor Briggs for heresy, which has been attracting so much attention in Presbyterian circles for the last couple of years, has at length come to a conclusion by the acquittal of the accused on all the counts of the indictment. The orthodox party who have been conducting the prosecution succeeded in scoring a large vote on the third charge, that the Professor taught that the Scriptures contain errors of history and fact: but the charge was dismissed by 68 to 61. On the other charges the so-called orthodox party were in a hopeless minority, and finding that they could not secure a vote of censure against the Professor, several of them left the room and others abstained from voting on the subsequent charges. Concerning the teaching of the Professor there is no doubt, so that the vote must be regarded as an approval by the Presbytery of laxity of doctrinal belief.

On the fourth and fifth charges, of teaching that Moses and Isaias were not the authors of the books which bear their names, the votes in favor of Dr. Briggs were very decisive, being respectively 72 to 53, and 70 to 49.

The party of Dr. Briggs are very jubilant over the result, which proves the extent to which laxity of doctrine prevails among Presbyterians. The case, however, will not rest here, as it has been appealed to the General Assembly, which will probably reverse the decision of the inferior court, as it is not dominated by Latitudinarianism to the same extent as the New York clergy. The Assembly will meet in Washington next spring.

RELIGION IN NEW YORK CITY.

The Rev. Mr. Peters, a Protestant minister of New York city, has recently alarmed his co-religionists by citing statistics to prove that Protestantism in all its forms is declining in the city, whereas the Catholic Church has made enormous strides. He asserts that while Catholics now number 750,000, there is not a church-going population of 250,000 Protestants.

Even the Jews have increased apidly within the last ten years, but Mr. Peters says that not a Protestant denomination has kept pace with the progress of the city during that period. He attributes this to the fact that Protestantism has "neglected the people and catered to the rich and aristocratic portions of the population.' The church organizations of the Protestants have for the most part sold out their Church properties in the lower parts of the town, and have followed the drift of wealth and fashion; and though their churches abound on the fashionable avenues, there are none in the districts inhabited by the plain people." It is stated that in other large cities, and in Boston especially, a similar condition of things exists.

Some of the religious papers, including the Independent, have offered an explanation of this. They say that the Catholic population has been largely increased by the immigration of poor foreigners; but this explanation does not appear to be at all satisfactory, as poor immigrants have also come from Protestant countries, even if not to the same extent; and it is undeniable that there is poverty among the Protestants of the city, as well as among poor Catholic immigrants, so that this is not a satisfactory way to account for the almost total abandonment of the poorer classes by the Protestant Churches.

Mr. Peters declares that they have practically surrendered the poor as a field of labor and have devoted all their

The New York Sun says in refersuccess is certain, though undoubtedly ence to the subject, that "there has there will be difficulties to be over- grown up a numerous body of the inhabitants who are practically Pagans. As another indication of the triumph They do not go to any Church, and

the descendants of Roman Catholics in that he has our heartiest good will in the second or third generations, but the noble work in which he is engaged. like Sarah Gamp, really maltreated religious belief.". While this way of putting the matter is undoubtedly the people are placarding Paris with partially true, it seems to be intended as a means of letting down the ministers easily who have abandoned the poorer parts of the city as a field for missionary work.

> THE LIEUT-GOVERNORSHIP OF NEW BRUNSWICK.

In many quarters in the East surprise has been expressed that this position has not been filled before now. There are many aspirants in the field, and no doubt there will be considerable influence brought to bear on the Government on behalf of each one. We do not desire to find fault because of the delay that has occurred in naming the person who is to fill the position. There are often State reasons, frequently justifiable, for taking plenty of time to consider such an important matter, and there may be such a reason in the present

In regard to one of the candidates in the field, judging by the expressions of opinion of many of New Brunswick's most worthy citizens, we have no hesitation in declaring that Mr. Kennedy F. Burns is the gentleman among all others entitled to the most favorable consideration of the Cabinet. It is usual, when important appointments of this character are to be made, to take into account the qualifications of the aspirant. In this regard no fault. we feel assured, can be found with Mr. Burns. He has been a consistent supporter of the present regime; he is very popular, and his social position is all that could be desired. Besides this, he is a man of wealth, acquired through perseverance and industry in business affairs. We sincerely hope that the claims of Mr. Burns will not be overlooked. It may be said that all classes will hail the appointment with delight, and we feel sure that if he prove to be the choice of the Ministry his administration will reflect honor upon the Province of New Brunswick

A FORWARD MOVEMENT.

A few months ago the True Witness of Montreal appeared in a very neat sixteen-page form, and in other re spects very much improved, particularly in its editorial department. While the pen is wielded by that bright and clever Catholic journalist, Mr. J. K. Foran, the True Witness will be a power for good in the country.

In Toronto has just appeared a new weekly similar in form to the True Witness, styled the Catholic Register, the Irish Canadian and the Catholic Weekly Review being merged into the new venture. It is published by a joint stock company, some of the leading Catholic citizens of Toronto being directors. Rev. Father Teefy, Principal of St. Michael's College, is the chief editor; and Mr. Patrick Boyle, late of the Irish Canadian, has charge of the printing and jobbing department of the establishment. His Grace the Archbishop of Toronto has given the paper his warm approval. In his letter of recommendation occurs the following passage:

"Far from antagonizing or attempting to rowd out the Catholic papers already in the eld, it will be happy to co-operate with them at the furtherance of the sacred cause they Il have at heart; and if mayhap any rivalry hould exist botween them, it doubtless will be but the rivalry of striving to excel each ther in conscientious, zealous and judicially labeled to the conscientious, zealous and judicial strips in the public yearing of Catholic strips. other in conscientious, zealous and judic-ous labors in the noble vocation of Catholic

On behalf of the CATHOLIC RECORD we promise His Grace that our course will likewise be on the broad Catholic plan he has laid down, and we heartily welcome to Canadian journalism the Catholic Register.

With the talented Father Teefy in the editorial chair, we may look for original matter in that department, of a high order; and while our friend, Mr. Patrick Boyle, has charge of the publishing department, we feel assured that his experience and good taste will always produce a newspaper most creditable from the mechanical point of view. In its "Salutatory" the Register makes the following kindly reference to its Catholic contemporaries:

olic contemporaries:

"A word to the Catholic press of Canada, and we are done. As we have not entered upon our undertaking with selfish motives or with any desire to crowd others, we extend to our elder brethren of the craft the right hand of sincere friendship. To the CATHOLIC RECORD, of London, we tender a special greeting; for he who by his encouragement started you upon your career of success and usefulness, is now giving us in another field the benefit of his authority and advice. Bound by a common origin, and having a common cause, we hope to work with you, your rival only in doing good."

We sincerely thank Father Teefy for

We sincerely thank Father Teefy for tion.

We wish the Catholic Register a happy and prosperous New Year, and we battles of Holy Church when the present generation has passed away.

Now that the Weekly Catholic Review has passed out of existence, it may be said in its behalf that it performed much good work in defence of the Church. On the Register staff, Mr. Macdonald will finder a wider field for the exercise of his talents and enterprise. During its long existence the Irish Canadian has dealt many an effective blow in behalf of faith and fatherland. Of Mr. Patrick Boyle it. may with truth be said that to both he was as true as steel. His heart was in the work. Mistakes he may have made; but where is the man of whom the same cannot be said? During his career as publisher of the Irish Canadian, he sought not the smiles of the mighty, nor the gold of the political mountebank, and he retires from the field of active journalism an honest, unpurchasable and fearless defender of his Church and his native country.

THE MANITOBA SCHOOL CASE

The sub-Committee of the Privy Council of the Dominion has made a report to His Excellency the Governor-General in Council regarding the Manitoba school question as referred to them for consideration in consequence of the application of the Most Rev. Archbishop Tache, of St. Boniface, and the Catholics of Manitoba, to be protected in their rights, of which they have been deprived by Provincial legislation.

We have before now made our comnents on the judgment of the British Privy Council in this case.

We give it as our conviction that by the passage of the Manitoba school laws the Catholics of the Province have been treated with bad faith, and that the compact has been broken on which the Province entered into confederation.

It is undoubted that it was upon the promise made by the Government of the Dominion in 1870 that the people of Manitoba consented to become part of the Canadian Confederation; and it was to carry out this promise that the Manitoba Act was passed, which guaranteed that the rights enjoyed by Catholics and Protestants alike to maintain denominational schools should be continued intact.

The decision of the Judicial Committee of the British Council is, of course, that of the hightest legal authority to which we can have recourse. We believe that their decision maintaining that the Catholics have no legal protection against the encrochments of the Legislature is unfortunate and unjust, and we admit that it increases the difficulty of obtaining redress from a real grievance. But to what is this decision equivalent? It has the force of telling is that the law which was passed by Parliament for the express purpose of carrying out the promises of the Dominion Government to the people of Manitoba failed in its purpose: that, in fact, it did not guarantee anything.

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It is certain that in passing the Manitoba Act, the Canadian Government, and all parties in the Legislature, were convinced that they were carrying out the provisions of the agreement made with the people, but the decision of the Privy Council is to the effect that the law then passed failed of its object. Surely this does not exonerate the Parliament and Government of Canada from correcting its failure to carry out its promises for the protection of minorities.

The decision of the Ottawa sub-committee of the Privy Council just issued declares in substance that from the decision of the British Privy Council they do not desire to appeal. We fully expected that they would come to this conclusion in their judicial capacity; but this very fact makes it incumbent on the Government to remedy the lack of foresight whereby illusory protection was afforded to the people of Manitoba and the whole North-West. The decision recognizes that it is a fair subject for consideration whether the Catholic minority did not acquire rights by the legislation which was passed in Manitoba immediately after it became a Province. This legislation was enacted like the Dominion Manitoba Act, for the purpose of carrying out the agreements made when Manitoba entered into the Union, but it has all been set at nought by the Greenway administra-

which awaits religion, it is gratifying they have no interest in any system of the kind words he has written concern. The Globe of the 7th inst. points out

e assure thim t good will in ne is engaged. egistera happy Year, and we d fighting the when the presd away.

, 1893.

Catholic Re istence, it may t it performed efence of the ster staff. Mr wider field for nts and enter existence the ealt many an f of faith and atrick Boyle it said that to s steel. His k. Mistakes t where is the annot be said? ablisher of the ought not the or the gold of

and his native HOOL CASE. of the Privy n has made a the Governorregarding the n as referred to in consequence the Most Rev . Boniface, and ba, to be proof which they

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Manitoba school Province have faith, and that roken on which o confederation. it was upon the Government of that the people to become part ederation; and is promise that s passed, which ghts enjoyed by tants alike to al schools should

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uncil just issued that from the h Privy Council re to appeal. hat they would in their judicial ry fact makes it Government to resight whereby s afforded to the and the whole ision recognizes ct for consideraolic minority did the legislation lanitoba immedine a Province. enacted like the Act, for the purthe agreements entered into the all been set at way administra-

h inst. points out

in any respect unjust to the Roman Catholic minority, relief ought to be sought by an appeal to the legislature Rev. Dr. O'Rellly Reviews the Work of the Province, and not to outsiders, whose interference will be regarded as wholly without warrant."

We would like to know how the Protestants of the Dominion would bear being told that they would have no warrant to interfere if the Legislature warrant to interfere if the Legislature of being one of the greatest pulpit orators of the day, and a more polished,

It is scarcely necessary for us to say his life work in 1875, but before that the whole country, and especially that the whole country, and especially Western world. When only a boy of Ontario, would be agitated from end to end by the same people who in the California in company with his father, past proclaimed themselves to be Equal Righters, and who are now exhibiting themselves on the stage as "Canadian Protestant Protectors," declaiming against the breach of faith committed by the people of Quebec; and they would laugh to scorn a proposal to submit the matter to the people posal to submit the matter to the people views on the present situation in Ire-of Quebec alone. We already had a land a reporter called upon the gentlesample of what would occur in such a man last night at Bishop Matz's recontingency when we were assured in contingency when we were assured in a manifesto of the Equal Righters that this body would agitate for the destruc-Gladstone has amply proved his tion of the Ontario Separate school system, in the consciousness that Quebec would not dare to destroy its Separate school system in the convulsion which of men who favored it. It will be rewould occur

There is no such attempt to be expected in Quebec, but the Manitoba been dissipated by the inflexible difficulty is the result of the first at- attitude he has maintained during the tempt of fanatics to upset the agreement on which the Confederation is based. We can scarcely expect justice from the majority in Manitoba, for they have practically declared themselves to be in favor of persecution. It is time for the Dominion to assert that its intentions in giving Manitoba its charter were that the original agreement and grew irresolute, the world knows should be carried out, for if such an now that there was one man who never agreement can be broken there is no with leaders, and the calmer of practisecurity in any clause of the compact cal politicians, and the cries of opposiby which the Provinces have been tion, Mr. Gladstone is to be accredited united into one, and in this case we with the virtue of not having changed may soon expect to see the Domin. his mind in regard to Ireland for a ion itself fall to pieces.

We are looking for justice for our We are looking for justice for our istance upon it, and a majority of co-religionists in Manitoba, and it is the electors of the United Kingdom poor satisfaction to be told to leave them at the mercy of those who are now denying them that justice.

### A NOBLE ANSWER.

At the Board of Trade banquet in questions should be regarded "in the spirit of toleration, in the spirit of conciliation, even in the spirit of concession, where concession can be made without the sacrifice of principle." former occasion given utterance to a of the inflexibility that Mr. Gladstone has manifested throughout the last misrepresented by one journal as put-ting in a plea for toleration for him-was lost and won on the issue of Home self, and "uttering a reproach against those who thought fit to disapprove of those who thought fit to disapprove of his choice to be first Minister in this February, and Mr. Gladstone comes to country."

To this Sir John made an answer which is worthy of careful consideration from the journal to which he referred, as well as from the Douglasses and Carmans and all who, parrot-like, repeat their diatribes. He said:

"Let me say to every one of you, gentlemen, that I have no plea for toleration to make for myself. (Hear, hear.) I am able and I am prepared to fight my own political or any other battle, and I want no sympathy or toleration in that regard. (Hear, hear, and applause.) I am not occupying the responsible position which it is my honor to hold to night from any effort of mine or from any struggle of mine to outstrip other men in the race for political distinction. (Hear, hear.) I occupy that position simply because those who were qualified to decide, and who were bound to decide, thought that I could serve the state. Occupying that position, I am nothing more than a public servant, and if I should succeed in serving the state well I shall have achieved the only ambition which I have in public life. If I should fail to serve the state well, or to serve it acceptably to the people, I know enough of the position I occupy to know that I must give place to another man, and I rejoice that there are men in both political parties of this country who can serve her well aid with great advantage to the country even when I shall pass off the scene." (Long continued applause.)

that the Catholic case is much weak-ened by the adverse decision of the British Privy Council, and it advises that "if the system now established is that "if the system now established is the leave of the Roman is the leave of the Roman is the Ryan, S. J.—Toronto Empire, Jan. 6.

### HOME RULE PROGRESS.

Denver, December 29. Rev. Father O'Reilly, of Mich., is a guest of Bishop Matz and the Catholic discontinuance of the Protestant schools companionable gentleman it would be impossible to find. He entered upon eleven years he crossed the plains to while his father had performed that feat many years before with the great

pathfinder, General Fremont. Upon the organization of the Irish National League of America Father O'Reilly was made its Treasurer, and how faithfully he performed that trust is known to every friend of the cause. In the hopes of hearing the visitor's

sincerity. He was converted to Home Rule by the moral demand of the Irish people for it, which was largely expressed by their return to Parliament membered that many questioned his sincerity, and, I might add, I was one last three years.

CAUSE FOR DESPAIR "The Irish national cause, it will be onceded, had sustained a great calamity in the loss of its leader. Very many people, both here and in Great Britain, were prepared to consign it to despair. Whenever many have despaired, whenever many have doubted, whatever hearts many have shrunk single moment throughout this dreadful ordeal. He staked his political exhave declared themselves in conson-ance with his judgment. They were elected upon the issue of Home Rule

"I do not deny that other questions were incidentally discussed during the campaign, but that does not alter the salient features of the case, A com-Toronto, on the 5th inst., Sir John
Thompson, in responding to the toast of
Her Majesty's Ministers, very properly
declared that the religious and race

satelle features of the case, A comparison quite in point is the electoral
campaign which has just been closed
in this country. You know better than
I how many side issues were worked
into that campaign—the issue of money, the free coinage of silver, etc. All these I don't think changed the universal appreciation that the tariff was the issue upon which the last political battle was lost and won. So also in England many side issues were He stated, further, that he had on a discussed, as I have said, but in view similar sentiment, whereupon he was seven years, no fair minded man can

Rule. LIBERAL PLEDGES. redeem his pledges. The constituency that stand behind him are none the less committed than himself. Will England do justice to itself and to Ireland? For myself, though I have always been amongst the skeptical minded in re gard to this proposition, still I cannot but state sincerely that I have at the present moment no valid reason to impugn the integrity of the Liberal party any more than of its leader. If I in dulge in anticipation I have no right to assume that the electors of Great Britain will prove false to their promises. "I have been in England a great deal in the last three years, and I have come to believe in the liber ality of a majority of the English people. Should our expectations be who were qualified to decide, and who were bound to decide, thought that I could serve the state. Occupying that position, I am nothing more than a public servant, and if I should succeed in serving the state well I shall have achieved the only ambition will be a study presented. I do not believe the structure of the people. I know enough of the position I occupy to know that I must give place to another man, and I rejoice that there are men in both political parties of this country who can serve her well and with great advantage to the country even when I shall pass of the scene." (Long continued applause.)

From St. Johns, N'n'd.

A letter from St. Johns, informs us that building operations are proceeding at a rapid rate, and the city will, in a brief period, present a more attractive appearance han ever before in its history. The corner-stone of the public hall with a well-equipped stage.

Young Ladies Take the Habit.

At St. Joseph convent yesterday four young ladies were received into the corder. They were Miss Mary Pauline, of Hamilton, whose name in religion will be Sister Mary Marcella; Miss y Clementine; Miss Wilk, Toronto, whose name mire ligition will be Sister Mary Marcella; Miss of the single case of violence or lawlessness. disappointed and the electors prove false to their promises, I dislike to

surprised at the result of the last election in England. I am bitterly opposed to Toryism and the Tory party-that goes without saying. But as I viewed from an English standpoint the administration of Lord Salisbury, I cannot conceive, with the single exception of Ireland, a more successful administra-tion. England's foreign policy was never more progressive. She has managed to hold an enviable situation

OF SEAFORTH.

On Sunday last it was announced to the congregation of St. Mary's church in this city, by Rev. Father Kennedy, their pastor, that he had been appointed by His Lordship the Bishop of London, parish priest of Seaforth. Needless to say, the announcement was received with genuine sorrow by the good people of St. Mary's parish. For over live years he had labored in their midst, and during that time God alone knows the vast amount of good performed. To the faithful and conscientions priest, whose every obligation has been fulfilled to the letter, words of praise are not looked for; nor are they to his liking. The consciousness of duty well done in the service of the Master brings to him a reward tar beyond and above anything that can be written or spoken. For the people of London we may say with truth that their best wishes follow Father Kennedy to his new home. The children, whose every interest was lear to him—the poor and the unfortunate, who have always found in him a good friend and a wise counsellor in time of need—will offer up fervent prayers that our Blessed Redeemer will grant him length of years and watch and guard him at all times during his journey through life.

### LETTER FROM OTTAWA. RELIGIOUS RECEPTION.

On Tuesday morning, at 6:30 in the chapel of Water street convent (Grey Nuns) took place the religious reception of fourteen young ladies who pronounced their final yows, twelve postulants who received the holy habit, three who made temporary yows, and three lay Sisters—thrity-two in all.

His Grace the Most Rev. Archbishop presided, assisted by a number of priests.

habit, three who made temporary vows, and three lay Sisters—thirty-two in all.

His Grace the Most Rev. Archbishop presided, assisted by a number of priests.

After the epistle, His Grace, seated at the middle of the altar, received the temporary vows of the above-mentioned six voung ladies, who were accompanied to the altar by the postulants, all bearing lighted candles. All then retired to their places. Meantime one of the priests, headed by acolytes, bearing a processional cross, retired to the convent, and in a few moments returned with the fourteen Sisters who were to make their final vows, who, as they entered, sang "We rejoice that we enter the house of the Lord," stopping at the "Gloria" and making three genuflections. Then entering the sanctuary, and kneeling before the Archbishop, they begged to be allowed to make their final vows; then retired to their places. The postulants then advanced to the sanctuary and received their habits from the Archbishop, after which, headed by the mistress of novices, they retired to the convent, returning in a short time clad in their habit and carrying lighted candles. Meantime the Sisters who were to make their final vows, again entered the sanctuary, with lighted candles, and carrying their vows in their hands. Going forward in couples, and kneeling at the Archbishop's feet, each candidate read her vows, and handing them to the Archbishop who placed them on the altar, and then extinguished the candles, to signify that henceforth they are dead to the world. Each candidate also received at the same time, from the Archbishop's hands, the cross, ring, veil and book of rules.

The singing on the occasion was very fine, the hymn "Go Forth O Zions Daughters," by the nuns, was most feelingly rendered. Two sermons were preached—one in French by Rev. F. Lewis, O. M. I., Hull, Quebec; and one in English, by Rev. F. Nilles, O. M. I., Cottawa University. The chapel was beautifully decorated for the occasion. A large congregation was present, among them being the friends and rela

being into the day the convent was thronged but in the day the convent was thronged with visitors, who came to offer their congratulations.

The religious exercises of the day closed with the Benediction of the Most Holy Sacra-

ment.

The following are the names of the Sister and Postulants who were received: SISTERS WHO PRONOUNCED THEIR FINAL

VOWS-CHOIR SISTERS.

since? This shows conclusively that the Irish expect and believe that the English electors will be loyal to them, and that they are ready and anxious to correspond to the best intentions of their English brethren.

"In furtherance of this idea I am willing to state that I was agreeably the state of the

### MANLY WORDS.

The following letter appeared last week in all the Strathroy papers. It was written by a prominent Protestant banker of that place, and it shows plainly that the age of intolerance is gradually passing away, in spite of the frantic efforts of the P. P. As.:

never more progressive. She has managed to hold an enviable situation in respect to the very complicated conditions of European politics. She has tightened her grasp upon Egypt unit you may safely say it is her sas much as India. I consider her contention in the Behring sea imbroglio as good as gained.

"Nor do I detect anything bad in the internal conditions of the country for which the administration can be justly held accountable. I certainly thought that in view of all this English solfishness would be satisfied and the administration given a new lease of power. I was gleefully disappointed, and I cannot conceive of anything save the desires on the part of the English masses to settle once and definitely the Irish question, which could have provoked the reversal of the Salisbury regime."

DIOCESE OF LONDON.

REV. J. KENNEDY APPOINTED PASTOR OF SEAFORTI.

On Sunday last it was announced to the Congregation of St. Mary's church in this city, by Rev. Father Kennedy, their pastor, that he had been appointed by His Lordship the Bishop of London, parish priest of Seaforli. Needless to say, the announce ment was received with gennine sorrow by obligation has been fallilled to the letter, words of praise are not looked for; nor are they to his liking. The consciousness of duty well done in the service of the Master brings to him a reward far beyond and above anything there was a remont of good performed. To the faithful and conscientions priest, whose every obligation has been fallilled to the letter, words of praise are not looked for; nor are they to his liking. The consciousness of duty well done in the service of the Master brings to him a reward far beyond and above anything the liking. The consciousness of duty well done in the service of the later of the unfortunate, who have a leave to him a reward far beyond the proper by the proper him and the proper of the consciousness of duty well done in the service of the Master brings to him a reward far beyond the proper the unfortunate, who have a majority of tire ALL SAINTS' DEDICATION.

REV. A. McKeon-Rev. and Dear Sir-I

### TENANTS TURNED OUT TO DIE.

London, Jan. 5.—In a recent issue of the Manchester Guardian, Mr. W. O'Brien gav's the following list of evictions by Tory landlords within a period of two or three days.

Manchester Gnardian, Mr. W. O'Brien gave the following list of evictions by Tory landlords within a period of two or three days:

Gunty Mayo—Nine families evicted from their cabins in the frightfully congested district Bohaun, landlords Messrs, Mitchell, of Brantford, all for ancient arrears. Public relief works had to be started last year to keep tenants now evicted from starving; people's crops still in the ground, neither food nor shelter available for the winter.

County Cork — District Inspector Lang, shorhe and thirty armed policemen broke through the roof of the house of a respectable tenant of Mr. R. H. Townsend, J. P., near Skibbereen, and evicted the family while the father and unother were both lying ill and a demented daughter roaming about the scene singing. Three other tenants on the same estate ejected.

County Monaghan — Homestead of John McKenna on the Anketell Grove estate pulled down and razed to the earth, and the furniture broken in pieces by emergency men; a neighboring tenant sentenced to seven days in jail for digging McKenna a meal of potanic toes on his own land. The house of another were enough in organization and the secular short one on his own land. The house of another were enough in organization and the secular short one on his own land. The house of another tenant, Mary McKenna, was also torn down. To the father and unoter were for rent in various parts of the county: left stream on the organical struction is the more efficient there the losses are the greater, as in the Northern Struction is the more efficient there the losses are the greater, as in the Northern Struction is the more efficient there the losses are the greater, as in the Northern Struction is the more efficient there the losses are the greater, as in the Northern Struction is the more efficient there the losses are the greater, as in the Northern Struction is the more efficient there the losses are the greater, as in the Northern Struction is the more efficient there the losses are the greater, as in the Norther

And so on from county to county, and from day to day.

### F. M. T. A., ALMONTE.

F. M. T. A., ALMONTE.

The following address was presented Very Rev. Canon Foley, P. P., Almonte, on New Year's Day, by the F. M. T. A. of that town: Very Rev. D. S. Foley, P. P., Almonte—Dear Rev. Director—We, the members of the Father Mathew Temperance Association of Almonte, this New Year's, upon a review of the history of our society, resolved to render some testimony of our obligations to you.

The great founder of our order, Rev. Theobald Mathew, having seen in the Green Isle across the ocean that sin and misery were the result in many instances of intemperance, took a step (unusual and unpopular at that time) to lessen the evil influence of intoxicating liquors. He advocated and practised total abstinence: he preached it from the pulpit, the platform, the public square, in the homes of his friends and at his own hearth. Wherever he saw the evil predominating, there the eloquence of his tongne and pen and example was brought to bear with such unprecedented success that soon his name and fame as an Apostle of Temperance were as wide as the limits of civilization. Wherever our language was spoken, wherever a few were banded together in the temperance cause, Father Mathew's name was adopted or his principles were perpetuated.

Yet we all know how many of Father Mathew's friends regarded with apathy or pity his first efforts, some fearing that his taking the teetotaler's pledge and commencing a crusade against the use of intoxicants were the forerunners of complete loss of reason.

were the forerunners of complete loss of reason.

In Almonte the Rev. Doctor Faure, our
first pastor, found a wide field for a temperance movement. He recognized the necessity
of energetic work if the ravages of intemperance were to be stayed. He organized,
twenty-one years ago, our association, and
became its president. No ordinary business
could prevent his constant attendance at our
meetings; and his best energies, while here
were freely given to widen our influence and
fortify us against the enemies of our noble
cause.

fortify us against the enemies of our noble cause.

Since you assumed the pastorate of St. Mary's, it has been your constant aim to show your attachment to our society and your fervent desire tor our prosperity. In season and out of season you have given us the assistance and guidance which we sought from our pastor, in order to become more numerous and more zealous than ever. Your example has been a constant sermon, producing rich and lasting results.

Your voice at our meetings and annual entertainments has ever been raised in the cause of temperance. To your efforts as our Rev. Director we owe much of our prosperity, and often have you alleviated sin and misery by your earnest advocacy of total abstinence.

We have a prosperous association, but much remains to be done. Many a home is dreary, many a heart sad, many a conscience dead, for want of more active temperance work. We are resolved to renew our energy and kint still more closely together our forces, with the hope that within a twelve menth we may, under your fearless and unconpromising directorship, have made home brighter for a mother, or sister, or wife; made life's burdens lighter for a father, a brother, a husband. We are conscious how little may be accomplished in this great and holy cause unless we have the Divine assistance. We ask your continued prayers for our society. We take this occasion to offer our esteem and love to you as our parish priest, and to express the gratification with which, three years ago, we learned that your merits had prompted His Grace the Archbishop to promote you to the office of Canon of the Church. We realized that the appointment, while recognizing your learning and temperance, was empowering you to do still more in the field which has been the scene of your unwearying labors.

May your future labor in the vineyard of the Lord be blessed with as great success as in the days gone by!

We, on behalf of the Father Mathew Temperance Association of Almonte, beg you as the Reverend Director of our Branch, to accept the accompanying gift, as an earnest of our lasting love and allegiance.

Signed. John O'Reilly, Pres.
GEORGE HOURIGAN, Sec.

Almonte, New Year's, 1836.

The Rept. The Rept. The Rept. The Reverend Father was deeply moved, and for a time could scarce master his emotion to reply to the well-wishers of the society. He gradually recovered himself and spoke in eloquent terms of the good which the society had been, and is still doing, for the last twenty-one years. He referred in feeling terms to the great Apostle of Temperance, Father Mathew, and to the excellent work done by the late aposte of Temperance, Father Mathew, and to the excellent work done by the late Father Faure, P. P. of Almonte, in organizing and fostering with paternal care the F. M. T. A. in its great struggles in its infancy when it had to contend with so much opposition, till to-day it stood first and foremost the best organized Temperance Society in the Ottawa Valley, with a library well filled with the best works of our greatest authors.

Society in the Ottawa Valley, with a library well filled with the best works of our greatest authors.

Referring to the number of young men which the society had taken care of in their youth and saved from the greatest of all curses—Intemperance—and to the positions which they now held in the various professions, he encouraged his listeners to go and do likewise. The Rev. Canon again thanked the society for their testimonial, and promised to take a greater interest than ever in the affairs of the society and to do all in his power to encourage them in their great work.

In conclusion he wished the society and happy and prosperous new year.

Elective of officers were elected for the ensuing six months;
Spiritual Adv., Verr Rev. D F Foley, P P President, John O'Reilly First Vice President, E J Smith Secretary, Ed. J Daly Assistant Secretary, J O'Connor Treasurer, P Daly Committee of Management, G Hourigan, F S Lectair, J Sullivan, J Malone, M J Allman, A Kane, Jas. Johnston, N Lacoline and Robt. Johnston.

Rev. Father Young, C. S. P., Comments Michigan Catholic.

Michigan Catholic.

The well known Paulist, the Rev. Alfred Young, of New York, in a letter published in the Sun of that city of Dec. 25, ascribes the failure of Protestantism to other causes than those stated by the Rev. Mr. Peters. Father Young's letter is as follows:

To the Editor of the Sun—Sir—I beg leave to offer a more rational, and, as it seems to me, a more evident reason for the failure of Protestantism in New York city than the cause alleged by the Rev. Mr. Peters, or suggested by the Sun, in its editorial of the 19th inst, although they are not without weight.

It is plain why Catholics and Jews have not lost their children in equal proportion with the Protestants. It is simply because we Catholics, keenly alive to the relationalistic, secular, and skeptic influence of the pre-ent Public school system, by most heroic sacrifices in establishing schools, parochial and catechetical, that are both Godly and Christian; and our Jewish fellow-citizens, by much careful home religious instruction and exemplary fidelity to their Hebrew traditions, have in great measure supplied to our tions, have in great measure supplied to our children that religious element of education which the Public schools fail to give.

House of the Paulist Fathers, New York

A YOUNG CANADIAN PRIEST IN MEMPHIS.

The 10:30 services at the Cathedral, Nashville, on last Sunday were unusually impressive, it being the first Mass celebrated by the recently ordained young priest, Rev. W. A. Shannon. Rev. Father Tobin acted as deacon, and Rev. Father Morrissey subdeacon, Bishop Rademacher delivered a very able and instructive sermon.

Memphians feel a particular interest in Father Shannon, for he long resided here, and it is the home of his family. Father Shannon was born in Berlin, Canada, twenty eight years ago, made his commercial course in the Christian Brothers' College of this city, and graduated four years ago with high honors. His classics and theology were made in St. Jerome's College, Canada.

Father Shannon is an exceptionally talented young man and has the record of leading his classes during his collegiate course. He is an eloquent speaker, possessing a good command of language. For the present, at least, Father Shannon will be stationed at the Cathedral, Nashville. The young priest has two brothers residing in Memphis. One sister, who died last year, was the wife of Mr. Sites, of the well-known firm of Sites & Ames. One of his brothers from Memphis, and a sister from Louisville, were present at the celebration of his first Mass on last Sanday. — Memphis, Tenn., Catholic Journal, Jan. 7.

Mirth is the sweet wine of human life. It should be offered sparkling with a zestful life unto God.—Henry Ward Beecher.



### Rev. Father Dawson.

Greater Britain, of December 15, contains an article on "Canada," by the venerable Rev. Dr. Dawson, V. G., F. R. S., etc., Ottawa. The many friends and admirers of the rev. gentleman will be pleased to learn of his mental vigor and activity at his advanced age; and in this particular instance his pen could not be more worthily employed. Speaking knowledge regarding the attractions of one's country, and urging unity among classes of its people is truly the work of a patriot. Canada has no worthier son, Her Majesty no more loyal subject, than the Rev. Dr. Dawson.—Ottawa Citizen, Jan. 5.

We will shortly publish in fall this very interesting and able contribution to current literature.—ED. RECORD.

### AT HAND

In a dangerous emergency, AVER'S CHERRY PECTORAL is prompt to act and CHERRY PECTORAL is prempt to act and sure to cure. A dose taken on the first symptoms of Croupor Bronchitis, checks further progress of these complaints. It softens the phiegm, sooths the inflamed membrane, and induces sleep. As a remedy for colds, coughs, loss of voice, la grippe, pneumonia, and even consumption, in its early stages

### AVER'S Cherry Pectoral

excels all similar preparations. It is endorsed by leading physicians, is a greeable to the taste, does not interfere with digestion, and needs to be taken usually in small doses.

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## FATHER STAFFORD.

His Memory Cherished by Temperance

From the Templar, published in Hamilton, we take the following kindly reference to the life-work of that noble priest whose name heads this article. In a time like the present, when a wave of stupid bigotry is passing over the country, it is pleasant to note, here and there, the manly sentiments of our

separated brethren who are not blinded

by prejudice:
The name of the late Rev. Michael
Stafford, P. P. of Lindsay, Ont., should long be remembered for his zeal and success in behalf of the work of temperance among the people. He may well be called the Father Mathew of Canada. There are hundred of hon-ored and prosperous Canadians to-day who would, in all probability, have been poor human wrecks, or in their graves, but for his influence and exer-tions in their behalf. He induced several thousands to sign the total abstinence pledge, many of whom were as brands plucked from the burning. HIS EARLY WORK.

Father Stafford was a native Canadian, of Irish descent. He was a man of fine abilities, of great personal influ ence, of good education and of much zeal in the cause of humanity. He was born in Lanark county, and his first parish was, we believe, Wolfe Island, near Kingston. For the first few years of his ministry there he did not pay any special attention to the temperance work-a fact which he often afterwards expressed deep regret for was well convinced that his influ ence for good among his own people would have been very much greater and more lasting had he from the outset prevailed on the largest number sible to become total abstainers.

Drinking was very prevalent or Wolfe Island in those days. The pop ulation were nearly all farmers, and seldom then did they get together at a "bee," or a "raising," or an election, but there was a good deal of drunken ness, fighting, woundings and other such crimes as are sure to come out of drunkenness, wherever it may be in dulged in. Father Stafford used to tell of those scenes himself, and of the many ineffectual attempts he made to try and persuade men to stop "when they got enough," such as many others believe in moderation often attempt to do. Time after time he tried to persuade men "not to make beasts of themselves;" time after time he tried to persuade the sellers not to who had enough already;" sell to men resort was to "send for the priest,"
who often hurried to the spot, and by dint of his great physical strength and his strong spiritual influence, he more than once prevented such serious con-flicts as possibly saved some from lifelong injuries, and others from lifelong imprisonment.

After many of his well-intended efforts failed, he became convinced that nothing short of "total abstinence for the individual" would be an effect ual remedy to those addicted to drink

He drew up a strong pledge and used possible number of his people to sign it. The results record The results were even better than he anticipated. In after years he often referred with great pride and satisfac tion to the happy change for the better He declared that the in that parish witnesses of the fact. The parish is still one noted for its intelligence and prosperity. There are leading men in it to day who owe much of their good circumstances and surroundings to Father Stafford's temperance influence -in many cases with their fathersover thirty years ago.

AT LINDSAY When he was appointed parish priest at Lindsay, over a generation ago, drinking was also very prevalent there.

At the time of his death, temperance sentiment had become as strong among his people as probably in any other Catholic parish in Canada. The writer well remembers the great pride he felt in taking a visitor, to man after man, among the largest and most successful business men of that town, and pointing to their shops and their homes and saying, "If you had only seen the conwhen they drank, and now, you would be amazed at the reformation there has been. He delighted, too, to drive a stranger out among the prosperous farmers of his church in the adjoining county and parishes, and point to their evidences of thrift and prosperity as a good vindication for a priest's zeal for temperance. The splendid Catholic school house, with its hive full of bright scholars; the fine Catholic seminary also erected, which was at the time the best building in Victoria county, and the great church and commodious parsonage, he also pointed to as evidences of "what temperance can do." writer well remembers visiting him once when one of these fine buildings was being erected, and that afternoon several came in and cashed their subscriptions. Of some of them he said. as they pulled out well-filled purses, They used to pay out their money at the taverns and were poor; they are abstainers now and have got plenty of money for good purposes.

THE FIRST PLEDGE. It is many years since Father Stafford told the writer the story of the Temperance Society, which was heard successfully with a sudden cold. years ago. There was among his early parishioners an active and intelligent farmer who was fond of drink, and Minard's Linhment cures Dandraff.

very full of "dash" and vim when he got a few glasses too much. The priest had often tried to persuade him to stop, or at any rate, "stop before he got too much," and received many promises that such would be the case in future. How these honest rein future. How these honest re-solutions hold out with men who drink is too well known. One evening he was driving home from some pastoral work in a light cutter, and this man drove up behind him at a furious rate with a heavy sleigh. There was a collision, and the priest was thrown out and injured somewhat. He resolved that something more than his moral suasion" was needed if anything was to be done, and so went and reace and asked that a warrant be cursing. To curse is to call down issued. Perhaps it was only then that the furious driver of the day before our fellow-men, and its worst form realized just what he had done. He went to Father Stafford at once and expressed his deep regret, and his willingness to pay all expenses, and explained, of course, that he would not have done any such thing "if he is related to realized or, perhaps, not have done any such ting had been all right at the time," and also promised that nothing of the kind should occur again.

The priest, however, felt that a lesson was needed such as would not easily be forgotten, and so said to him pretty sharply, "I have heard you make a good many promises before, but you don't remember them." The man went out with downcast head, and then the priest's kindly nature began to say, "The poor fellow ought not to be driven off that way," and he called him back. "What would you like to do?" was the friendly question then, "Well, I would like you to take a promise from me not to drink any more, if you think that is best," was the reply.

Father Stafford took down a large account book he had just commenced using, and wrote in it a good strong temperance pledge, and first signed it himself and then got the other signa "Now," said Father Stafford, 'we have started a temperance society and our names are first. Let us no bring disgrace on our Church or our selves by violating it. I will get all to sign it I can, and you do the same. Years after, when the writer first saw it, there were over two thousand seven hundred signatures, many of whom came long distances to sign, and many more were added before his death

What has become of that pledge book, so memorable and precious to many both of those in Heaven and those still on earth, the writer does not know. There was nothing Father Stafford had in all his possession he took such jus pride in as that great pledge book. It seemed a veritable "book of life" to He prided himself that the propor

tion of those who broke their pledge was small. Whenever any one was persuaded to sign he said, "Try it for a time, anyway, and you can have your name erased again if you wish." Whenever such had signed he would say, "Now, remember you can have your name erased any time, but while it is on there, don't disgrace the Church and all the rest of us by failing to re spect it. Our credit is all at stake Whenever you deliberately resolve to quit abstinence, come to me first and get your name off, like a man, but for the sake of all of us don't drink while it is there." Seldom did any man ever come with such a request. Few men who are once pledged abstainers ever deliberately resolve to go back again, the pledge for any one to offer to treat or furnish liquor to one of their number.

HIS WORK OUTSIDE.

The influence of Father Stafford's work was soon felt far outside of his own parish. The Bishop soon became much interested in it, because of its good results with the people and because of the priest's zeal, which became infec-He, too, became a member of the society, and strongly urged others to sign the pledge. Here was the Bishop's logic at one of the meetings, which the priest was fond of quoting:
"If you are at all in the habit of drinking sign for the sake of yourself f you are not, then sign for the sake of On one occasion when the Bishop was present he asked those who had taken the pledge and observed it. along with him, to hold up their right hands. Nearly every hand was up in He was so much moved over the sight as to shed tears. He then gave them his benediction and offered a prayer for the success of the

Father Stafford went to other parishes and assisted in the formation of societies in them. He was an earnest and persuasive speaker, and his many ad dresses elsewhere induced hundreds and hundreds to take the pledge. did not thus go into any parish with out an invitation from its priest first, but wherever invited he did not fail to go when it was at all convenient for him to attend. Not long before his last sickness and death, he expressed a strong desire to be released from parish duties for a year or two, at least, that he might become a temperance missionary at large. The sudden death of such a man when, apparently, in the midst of his successful work and in the very vigor of his manhood, was indeed a great calamity, not only to his own parish and church but to the whole

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THE TRUE WAS TO SELECT THE TANK THE TAN FIVE-MINUTE SERMONS.

Second Sunday After Epiphany.

THE SIN OF CURSING. Bless them that persecute you; bless, and urse not. (Rom. xii. 14.)

These words are found in the epistle appointed for the second Sunday after Epiphany, and were read by the Church long before the institution of the Feast of the Holy Name of Jesus, which is now always celebrated on this day, yet they contain a lesson most appropriate to this feast. For there is no way in which God's most holy name, which to-day is especially set before us for our veneration, is more frequently or more grossly dishonored than by or our Lord is made use of. Unhapeven among those who think them-selves good Catholics, that its grievous even thought of. The habit is often acquired in child-

hood, frequently from the example of parents, themselves given to cursing. Like all early-acquired habits, it grows stronger and more deeply rooted with advancing years, until at last the habit is made the excuse for the sin. It is a vain excuse. You are guilty before God of mortal sin if you have formed this habit, and you are guilty of remaining in the state of mortal sin if you make no effort to break yourself of it. It will do you no good to go to confession and accuse yourself of curs ing, unless you are contrite and fol-low the advice which your confessor gives you, and really make an earnest resolution and a serious effort to over come this scandalous habit.

You should begin by making each morning a resolution to avoid cursing throughout the day, begging God's assistance for your efforts. the day, you fall inadvertently into the old fault, you should impose some little penance upon yourself, such as the recitation of the "Hail Mary," or the pious ejaculation of the holy name of Jesus, with a prayer for God's forgiveness. And then at night you should examine your conscience as to how often you may have fallen into the habit during the day, and resolve to make the next day a better one in this respect. If you faithfully persevere in this practice you will soon be the master of your tongue, and able to restrain it from cursing by a little watchfulness; but if you do not adopt some such practice as this, and really set to work in earnest to overcome this habit, you are guilty before God of mortal sin, and your contrition at your confessions is not good for much.

I have spoken of this habit as scandalous, as this is one of its worst features. Besides the insult that is offered to God and His holy name, an incalculable amount of harm is done to our neighbor. Children, especially, learn to curse from their elders, and the extent of this fault among young children is frightful to contemplate Those, too, who are not of our faith, when they hear Catholics cursing and swearing, are apt to set it down to some defect in our religion, and thus the true faith is brought into contempt.

But the habitual curser seldom thinks of these consequences of his sin He rarely even attends to the meaning people enjoyed such peace and prosperity and made such progress as he had never even looked for before, and he often called on leading Protestants, the often called on leading Protestants, and fewer would go to their priest and ask to have his name erased. Father so often hear upon our streets, he that it was an insult to every name on that it was an insult to every name on them. To ask Almighty God to send of the words he uses. If he could only them. To ask Almighty God to send a soul to hell for all eternity, to utter that holy name whereby we are saved in a prayer for the eternal damnation of a soul redeemed by the Precious Blood of Christ, is an impiety so dreadful that we could scarcely believe it possible ded not our ears tell us the contrary.

Yet there are those who not only say these things, but mean them, at least at the moment when they are uttered. How carefully, then, should we guard ourselves against those outbursts of anger in which we are led to make such a fearful abuse of the gift of speech, the noblest of God's natural gifts to man! Above all, we should try to realize the spirit of the Gospel as expressed in the words of St. Paul, Bless them that persecute you," re membering that no affront that can be offered to us can even justify the spirit of revenge that is implied in a curse



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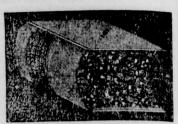
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county.

LADY JANE.

CHAPTER XXII. PAICHOUX MAKES A PURCHASE. "Just to think," said Pepsie to her

mother, the next morning, "Madame

Jezain wasn't the least anxious last night about Lady. I don't believe she

cares for the child, or she'd never be willing to let her stay away from her

the most of the time, she does. She's always fussing about her great overgrown son if he's out of sight."

"And no wonder," returned Madelon. "Poor woman, she has

trouble enough with him. She keeps it to herself and pretends to be proud

of him; but my dear, he's a living dis-grace to her. I often hear him spoken of on the Rue Bourbon, he dresses fine

and never works. Where does he get

and never works. Where does he get his money, ma petite? If people are poor and don't work they must steal. They may call it by some other name, but I call it stealing. Madame Jozain

can't make money enough in that little shop to support herself and keep that boy in idleness. We mustn't be too hard of her. She has trouble enough, I can see it in her face; she looks worn out with worry. And we'll do all we can for that little darling.

tr's a pleasure; she's so sweet and grateful. I only wish I could do more. I'd work my fingers to the bone for you two, my darling."

"Bonne maman," said Pepsie, clinging to her neck, and kissing her fondly, "have you thought of what I asked you—have you, mama?"

"Yes my dear I have I've thought

"Yes, my dear, I have, I've thought of it a great deal; but I don't see my

way clear quite yet."
"Why, you've got the money in the

"I can't touch that money, my dear

it's for you. If anything should happen to me, and you were left

piano costs a great deal of money ; be

think if I should do such a thing?"

sides, what would your uncle and aunt

manage it without touching the money

"Oh, I hope you can, mama, be

cause Mam'selle Diane says Lady learns very fast, and that she ought to

practise. I hate to have her kept back for the need of a piano, and

Madame Jozain will never get one for her. You know you could sell it after-ward, mama,"—and Pepsie went on to

show, with much excellent reasoning,

that Lady Jane could never make a

great prima donna unless she had advantages. "It's now, while her fingers are supple, that they must be trained, the

trained; she ought to practise two hours a day. Oh, I'd rather go with-out the money than to have Lady kept

back. Try, bonne maman, try to ge a piano very soon, won't you?"

she was devoted to the child;

And Madelon promised to try, for

Pepsie had begun to think that Lady

to sacrifice everything for her good.

And Madelon and Pepsie were not

the only ones who planned and hoped for the little one with almost a mother's

love and interest. From the first day

worn face of Diane d'Hautreve, a new

life had opened to that lonely woman, a new hope, a new happiness bright-

youth to her. Had it not been for her

mother, she would have kent the gentle

little creature with her constantly, as

the sweetest hours she knew, or had

known for many a weary year, were

sit at the tinkling piano with Bady Jane nestled close to her side, the

sweet, liquid notes mingling with hers,

as they sang an old-fashioned ballad.

while the toleration with which she had at first received Lady Jane was

the more they wondered how she could

be kin to such a woman as Madame

Jozain ; for Mam'selle Diane had beer

obliged to show how exclusive she

could be in order to keep madaine

At first Madame Jozain had annoyed

several polite, but unmistakable re-buffs to teach her that they were

d'Hautreves, and that the child would

be received gladly where the aunt

poor they are; and that funny little

story I got out of Tite Souris, about

Mam'selle Diane cleaning her ban-

quette with a veil over her face-

every one in the neighborhood shall

know it. Poor, proud, old thing, she thought she could insult me and I wouldn't resent it!"

where she belonged.

must not expect to enter.

became interested in her,

fast changing into affection.

those she devoted to her lovely little It was a dream of delight to

that Lady Jane smiled up into the sad

in the bank.

They'd think you did it because

the letters that it was J. C., and while this discussion was going on, the fellow stood there smiling as impudent

and cool as if he was the first gentle-man in the city. He's a handsome fellow, and well dressed, and the image of his father. Any one who had

ever seen Andre Jozain would know

that Raste was his son, and he's in a fair way to end his days in Andre's

he got the watch?" interrupted Tante

"No, they couldn't prove that it was tolen. However, the Recorder gave

him thirty days in the parish prison

"They ought not to have let him off so easily," said Tante Modeste de-

cidedly.
"But you know they couldn't prove

anything," continued Paichoux, "and the fellow looked blue at the prospect of thirty days. I guess he felt that he

was getting it pretty heavy. How-ever, he put on lots of brass and began

talking and laughing with some flashy-

ooking fellows who gathered around

him. They saw the watch was valuable, and that there was a chance for a

pargain, and one of them made an

offer of fifty dollars for it. 'Do you

think I'm from the West?' he asked,

need the cash badly; but I can't give

you this ticker, as much as I love you.

Then another fellow offered him sixty,

and he shook his head. 'No, no,

I'll make you an offer.' I spoke as in-

differently as possible, because I didn't

want him to think I was anxious, and

I wasn't quite sure whether he knew

amined it closely; 'a very good watch,

would wear a coat; the Guiots all wear

"Oh, never mind that. I don't.

I was on my way to pay Lenotre for those last Jerseys I bought from him,

so I took my wallet out and began

counting the bills. That brought him

the fellow needed the money, and h

wanted to get rid of the watch. If I

hadn't thought that there was some thing crooked about it, my conscience

wouldn't have let me take such a val

uable thing for such a price, but I con-

sidered the child. I thought it might

be all the proof that we would ever

have if anything came up, and in any

case it's money well invested for her. "You did right to buy it, Paichoux

It's a good deal of money for a watch, especially just now, when we have to

length; "I wish it could speak."
"I mean to make it by and by," re

"But now, at this moment, what a

story it could tell if it had a voice! Well, I'm glad we've got it out of that

scamp's clutches."
"So am I," returned Paichoux,

opening the case as he spoke and

showing Tante Modeste something on the inside of it. "I can get a trace through this, or I'm mistaken: but

put it away now in my safe, and say nothing about it,-I don't want even

Madelon to know that we've got it,

and, Modeste, whenever you see that

Catarrh in the Head

Is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect cure. Hood's Sarsaparilla is the best blood-purifier, and it has cured many very severe cases of catarrh. It gives an appetite and builds up the whole system.

turned Paichoux decidedly.

And they couldn't find out where

company

Modeste impatiently.

as a suspicious character.

14, 1893.

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"Hush, hush, mama; I shouldn't need any money then, for I should die "No, my dear, not if it was the good God's will that you should live. I don't want to spend that; I want to feel that you've something. A THOLIC RECORD,



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n very Catholic 25 CEVTS. THOS. COPPEV.

And while Madame was planning her little revenge, and rehearsing her grievances to herself, Madame d'Hautreve aud Mam'selle Diane were wondering if something couldn't be

tery about it, and it ought to be investigated. Oh, mama dear, if we had some money I'd hire a lawyer to find out. If she really is the child's nextof-kin, I suppose she has a legal right to her, and that no one could oblige her to relinquish that right; but one might buy the child; I think she is just the woman to be moved by money. Oh, mama, if our claim had only gone through! If we'd only got what we ought to have had, I would try-if you had no objections—to get the child."
"Dear, dear, Diane, how absurd
you are! What would you do with

"Why, you could adopt her, mama, and I could have the care of her.

"But, my child, that is all romancing. We have no money, and we never shall have any. It is useless to think of that claim, it will never be considered; and even if we had money, it would be a great risk to take a child we know nothing of. I think with you that there's some mystery, and I should like to have it looked into, yet I don't think it's worth while worrying about; we have troubles enough of our own.
"Oh, mama, we need not be selfish

because we are poor," said Diane,

gently.
"We can't help it, child; selfishnes. is one of the results of peverty. It is self, self, constantly; but you are an exception, Diane. I will give you the credit of thinking more of others' interest than of your own. You show it in everything. Now, about that bird. Madame Jourdain should have paid you for it, and not thrown it on your hands.

"Oh, mama, she couldn't sell it," said Mam'selle Diane, dejectedly. wouldn't be right to expect her to lose the price of it. She says it didn't 'take' as well as the ducks."

"Well, she might have thrown in the wool," insisted Madamed 'Hautreve, querulously, "she might have given the wool against your time."

"But she didn't ask me to experiment with a new model, mama dear. It wasn't her fault if I didn't succeed.' "You did succeed, Diane. It was perfect; it was most life-like, only wanted you to," returned Pepsie slyly.
"That would be a reason certainly,"
said Madelon, laughing, "and I'll try
to do it after awhile. Have a little
patience, dear, and I think I can people haven't the taste to recognize your talent."

"Madame Jourdain said that her customers didn't like the bird's bill, and they thought the neck too long," returned Mam'selle Diane, humbly.
"There, there; that shows how little

the best educated people know of ornithology. It is a species of crane; the neck is not out of proportion. "They thought so, mama, and one can't contend with people's tastes and

opinions. I shall not try anything new again. I shall stick to ducks and canaries. "You know I advised you to do so in the first place. You were too ambitious, Daine, you were too ambitious!" "Yes; you are right, mama, I was too ambitious!" sighed Mam'selle

Daine. One morning in August, about a year from the time that Madame Jozain moved into Good Children Street, Tante Modeste was in her dairy, deep in the mysteries of cream-cheese and butter, when Paichoux entered, and Jane was her own—her very own, and, in her generous affection, was willing piece of newspaper before her waited

for her to open it.

In a moment," she said, smiling brightly; let me fill these molds first, then I'll wash my hands, and I'm done

for to-day." Paichoux made no reply, but walked

about the dairy, peering into the pans of rich milk, and whistling softly. Suddenly, Tante Modeste uttered an ened her dreary days; for the child's presence seemed to bring sunshine and youth to her. Had it not been for her. a beautiful watch by its exquisitely

wrought chain. "Why, papa, where in the world did you get this?" she asked, as she turned it over and over, and examined first one side and then the other. "Blue enamel, a band of diamonds on the rim, a leaf in diamonds on one side, a monogram on the other. What are letters?—the stones sparkle so I always decile and thoughtful, and so quiet and polite that even Diane's mother, captious and querulous thought was, found no cause for complaint while the transfer of the complaint with the com can hardly make them out. J, yes,

with exaspirating coolness. He was standing before Tante Modeste, with his thumbs in his waistcoat pockets, whistling in his easy way. "It's mine,

and I bought it."

"Bought it! Where did you buy a watch like this, and wrapped up in newspaper, too? Do tell me where you got it, Paichoux," cried Tante Modeste, very much puzzled, and very

impatient. I bought it in the Recorder's them greatly by trying to intrude court. upon their seclusion; and it had taken "In "In the Recorder's Court?" echoed

Tante Modeste, more and more puz zled. "From whom did you buy it?" zled. "From Raste Jozain."

Tante Modeste looked at her hus-

band with wide eyes and parted lips, Madame swallowed her mortification and said nothing, but she bided her time to take her revenge. "I'll show them before long that I know how with a provoking smile. with a provoking smile.
"Why, why, that all those things marked J. C. were stolen from that

child's mother; and this watch is a part of the same property, and she never was a Jozain-"Not so fast, Modeste : not so fast,

"Then, what was Raste Jozain in the Recorder's Court for?" "He was arrested on suspicion, but

they couldn't prove anything."
"For this!" asked Tante Modeste,

looking at the watch.

Hood's Pills act especially upon the liver rousing it from torpidity to its natural duties, cure constipation and assist diges-"No. it was another charge, but his Minard's Liniment relieves Neuralgia.

done to get the child out of the clutches of such an aunt.

having such a valuable watch went against him. It seems like a proving that will give us a clue."

"Oh. Paichoux, you don't know her. of such an aunt.

"It seems dreadful," Mam'selle
Diane would say, sadly, "to leave her
with that woman. I can't think she
has any right to her; there's a mystery about it, and it ought to be intery about it. we could employ a detective to unrave to see what the scrape was. It seems

that he was arrested on the suspicion of being one a gang who have robbed a number of jewelry stores. They couldn't prove anything against him couldn't prove anything against him on the right track."

on that charge; but the watch and chain puzzled the Recorder like the mischief. He asked Raste where he got it, and he was ready with his on the right track."

And in the meanwhile the poor little darling is in the power of that woman. The child never complains, answer, 'It belonged to my cousin who died some time ago; she left it to my mother, and my mother gave it to and weak, and that woman takes no me."
"What was her name?' asked the dog. If it wasn't for Madelon and Pepsie, and Mam'selle d'Hautreve, the "'Claire Jozain,' the scamp an- little creature would suffer; and our swered promptly.

"But this is J. C.,' said the Recorder, examining the letters closely.

'I should certainly say that the J. came first. What do you think, gentlemen?' and he handed the watch to bis closely and he handed the watch to bis closely and he would have perished." to his clerk and some others; and they all thought from the arrangement of

"Let her come down here and play with our young ones; there's room enough," said Paichoux goodnaturedly, "and she's no more trouble than a bird hopping about."

"I wanted to have her, but madame won't let her come ; she's taken it in her head to keep the child shut up most of the time. Pepsie and Mam-selle Diane complain that they don't have her as often as they'd like to. I think she's afraid that the child may talk. talk. You see she's getting older, and she may remember more than madame

likes her to."
"Well," said Paichoux deliberately 'I've made a plan, and by and by I'm going to put it in operation. Just keep quiet and wait until I'm ready to put my plan in operation."
And Tante Modeste promised to wait.

TO BE CONTINUED.

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When you notice unpleasant sensations with a grin, and shoved it back into his pocket; 'I'm pretty hard up, I that's nowhere near the figure.'
'' 'Let me look at the watch,' I said,
sauntering up. 'If it's a good watch

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'''No, you don't, old hayseed; hand
it here.' I was so taken aback at his It needs to the calling me hayseed—you see, Modeste, I had on my blouse," and Paichoux looked a little guilty while referring "Well, papa, haven't I told you not

to go up-town in your blouse?" said Tante Modeste sharply. I should think now, for Marie's sake, that you bly recorded cases.

They Never fail—Mr. S. M. Boughner, Langton, writes "For about two years I was troubled with Inward Piles, but by using Parmelee's Pills, I was completely cured, and although four years have elapsed since then they have not returned." Parmelee's Pills are anti-bilious and a specific for the cure of Liver and Kidney Complaints, Dyspepsia Costiveness, Headache, Piles, etc., and will regulate the secretions and remove all bilious matter.

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get so much for Marie; but if we can do anything for that darling by having it, I don't mind." And Tante Modeste sat for some time looking in-tently at the beautiful, sparkling object that lay on her white apron.
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NOTICE TO CREDITORS.

In the matter of the estate of Hannah Gormley, late of the city of London, in Ontario, widow, deceased,
Notice is hereby given pursuant to section 36. Revised Statutes of Ontario, Chapter 110, that all creditors and other persons having claims against the estate of the above named Hannah Gormley, who died on or about the 25th day of October last at the said City of London, are hereby required to deliver or send by post prepaid to the undersigned Solicitors for the executive of the said deceased, on or before the 20th day of January, 1893, their Christian and particular differences and description of the secutive of the said estate of the said certain of their accounts, if any, held by them; and the said executive will, on and after the said 25th day of January, 1893, proceed to distribute the assets of the said estate among the parties entitled thereto; having regard only to the claims of which they have notice, and that the said executive will not notice, and that the said executive will not notice, and that the said executive will not be liable for the assets of the said estate, or of any part thereof so distribute to any person of whose claim she has not notice at the time of such distribution.

GIBBONS, McNAB & MULKERN,
Solicitors for the executivic.
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Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at eight o'clock at their hall, Albion sites, Richmond Street. J. Forrestall Pres. Wm. Corcoran, Recording Secretary.

in this regard;

"Referring to the above (Brother Hynes' statement) a prominent local member of the C. M. B. A. last night said that while in one sense it was according to the agreement, in another it very greatly misrepresented the facts. There is in the agreement for separation provision for the establishment of Grand Councils in the provinces outside stored that the contemptated of the facts in the agreement itself, or by those who signed at that a minority of the members in a Province could form a Grand Council and compel the majority to acquiesce in its secession. It is a minority representing not a quarter of the branches in the Province which last Saturday formed the Grand Council of Quebec, and which is seeking to compel the other three quarters to join it, contrary to their wish. The Supreme President and Council, in giving countenance to this movement, were breaking the spirit of the agreement and the faith they had promised to keep. They were trying to deal a blow at the Grand Council of Canada, and no juggling with the truth could make their conduct take on any other color, or improve the position of the tail, which, under the name of the Quebec Grand Council, was trying to wag the Canadian dog."

Lindsay Jan. 5, 1893.

To THE EDITOR—I notice in Medical Examination Blank of the C. M. B. A. an agreement between the applicant and the association which reads as follows: I further agree that should my death be caused by or through intemperature. association which reads as follows: I further agree that should my death be caused by or through intemperance or any illegal act of my own. all my right, title and interest, in the beneficiary shall revert to the association. Now, Mr. Editor, how will this affect our courts in Canada in case of death caused by suicide or drink? If this case will stand in the courts, I think our Grand President ought have this clause printed on some one of the assessment notices, so that it will reach every member of our association in due form as a circular; or to send circular direct to the member, but the first is the cheaper, and, I think, the better. Kindly gives pace in your valuable paper for above and oblige.

Fraternally yours.

MEMBER C. M. B. A.

Election of Officers.

Election of Officers.

Election of Officers.

Branch 96, Levis, Que.

Spir. adv. Rev. Ant. Gauvreau, chan. Rev. C.

Garrier, pres. O. Carrir, first vice, pres. Jas.
Gignere, second vice pres. J. A. Dumontier, sec.
Arch. Joseph Adelard. Demers. asst. sec. Arch.
Jos. Alphones Nocl. fin. sec. P. A. Roy, treas.
Theophile amontagno, rep to grand council.
Eugene Labranche, mar. Trancis Lafont, trus.
J. Israel Garneau Eusele Bel. eau, Cohate Dian,
Louis Fortier and S. E. Coutellier.

Branch 161, Carlsyuhe.

Pres. David Schwan first vice pres. Peter
Hesch. second vice-pres. Joseph Hoffnoth, rec.
sec. Erast. Seeber, treas. Charles. Buhimann,
fin. sec. Henry Bender, asst. sec. A. P. McArtur, mar. F. X. Weber, guard Geo. Bender,
trus. David Schwan and Eraest Sceber.

First vice-pres. Martin Seitz, second vice-pres. John Bruder, rec. sec. Rev. S Forster, asst rec. sec. Martin Seitz, din sec. and treas. L Spitzig, guard E Schmalz, mar. A Schelhas trus. for two years L Zinger and John Bruder, for one year A Schefter, pres. Jacob Kleopter. Branch 130, Baihurst, N. B.

Service And Servic

Special to the CATHOLIC RECORD. Christmas at St. Andrews, Oat.

Just a little word from St. Andrews at this joyous season. Christmas was celebrated with more the nusual bomp. The parish had the great blessing of three Masses, which began at 5 o'clock. Before the faintest glimmering of ligh in the East gave warning of the approach of day was heard for mice around "the pleas a 1 pealing of the parish bell." This joyous summons which as no more die nearlid day of the aviour of the worl was mobly responded to. Rev. William A Merlighty comme dable. A number of the solos were splendidly ren iered by Messes. Wheelers. These goallemen possess such fine and well cultivated vices that it is a treat to hear them shall at any time; but on this occasion, assisted a freshold the services and the leadership of Miss McDouel, the result was really praiseworthy. The congregation were favored, also, with a very appropriate sermon, relative to the great feast of the day. The evening services consists of Vespers and Benediction of the Biessed Sacrament. The rendition of "Adeste Fidelis," and "Bringing glad Tidings" was melded a first her rendition of "Adeste Fidelis," and "Bringing glad Tidings" was melded a lights being an important factor therein. A profusion of evergreens safefully arranged daided much to the appearance of the interior of the church. The offerings made by the congregation during the course of the morning were both numerous and liberal Just a little word from St. Andrews at this

Separate School Concert.

Separate School Concert.

The annual Separate school Christmas tree on Friday evening was the usual success, the children showing careful training and the large crowd present showed their appreciation by liberal applause. The other appropriate conic songs by R. Cowley, and a come I rish selection in character by young Harry emiety. Miss Dozois making an excellent accompanist throughout. The stage was diedly decorated, a feature being the big public hattonal school flag, which adorned the background, eloquently attesting to the loyalty of the conding generation, which was further cemented by

their hearty singing of the national anthem at the close, which, unfortunately, does not close all local entertainments. The distribution of numerous presents from a nicely decorated Christmas tree was followed by an excellent farce, entitled "The Stage Struck Yankee," in which the following participated: "Famile Magnet," Lizzle Coutts: "Jedidah Pratt," Minnle Dozois: "Capt. Chunk," John Janes: "Douglas Double, "Henry Benoit: "Richard," R. Cowley: "Curtis Chunk," T. N. Leigh. The good acting and handsome costumes of the ladies, together with the "old man," by John Janes: the "actor," by Henry Benoit: "Richard," by R. Cowley, and "Cartis," by T. N. Leigh made this rollicking farce a source of great amusement. During the entert inment prizes were presented for special work in drawing and writing, as follows: Class 2. riting, Lucy Beuglet: class 4. drawing, 4rehie Coutts; writing, Archie Coutts. The judges were Teachers Hutton and Kinsman, of the Public school, and C. A. Onellette, and the prizes were beautifully bound standard books. G oss receipts, 815; expenses, 815; net receipts, 832.—Tilbury Centre Times, Dec. 22.

Kindergarten song - Jack Frost
Little folks.

Recitation - "Advent.".

Katle Cowan.
Recitation - "Country Lissies,"
Gertrate owan. Ella Higgins, Lettida Cowan.
Quartette - "Harp of Tara."

Minule Marsh, Katle Cowan, Helena O'Nell,
Agnes Moran.

Recitation - "Examinations."

Russ Il Lynch.

Recitation - "Make Ohidhoo! Sweet."

Vacation Song...

Vacation Song...

Recitation—" Miss Bell,"
Jimmie Cowan,
Recitation—" His Profession."
John Murphy,"
Solo and chorus—" A Boy is a Boy,"
ohn O'Neill and boys,
Recitation—" Lily's Ball."
Gertrude Cowan,
Recitation—" The Go 4 of the Boy,"
Leo Moran,
Song—" Dip the Oar,"

Leo Moran.
Song—" Dip the Oar,"......
School.
Recitation—" Beautiful Hand

School.

Recitation—" Beautiful Handa,".

Agnes Moran.

Recitation—" Bumble Bee and Grasshopper,".

Rezinald O Shea

Dialogue—"Two Sides to a Question.".

Ella Higgins and Harry Brownson.

Recitation—" What the "bek Says."

Louise Murphy.

Kindergarten song—" Bir Is and Bees,"...

Little folks.

Recitation—" Jim's Drea n."

Minnie Marsh."

Recitation—" A Lost Child."

Trio—" Where Earth and Heaven Meet,"...

Helena O'Neill, Agnes Moran, Katie Cowan.

Recitation—" A Pair of Shoes,".

Recitation—" A First of Shoes,".

Recitation—" Grapha's Love,".

Ella Higgins,

Recitation—" Grapha's Love,".

Recitation—" Grapha's Love,".

Recitation—" Grapha's Love,".

Recitation—" Tommy's School,".

A CORNWALL SENSATION.

On Tuesday Dec. 28 ult., Miss Mary Mailoy, one of our most popular young ladies, was united in wedlock to Mr. J. H. Storey, of Stratford, by our pastor, Rev. J. J. O'Neil. The bride was attired in a most elegant dark costume. She was assisted by Miss M. Storey, sister of the groom, while Mr. John Malloy, brother of the bride, supported Mr. Storey, After Mass the couple and their friends drove to the home of the bride's mother, where the wedding dinner was served. The day was spent in social chat. The presents were costly and numerous and showed in what high esteem one of kinkora's fairest daughters had been held.

After tea the happy couple, accompanied by their friends, drove to their home in Stratford, where a reception was tendered them at the home of the groom's sister. A very pleasant night was spent. The couple will live on McKenzie street. On the 2th ult, a strong deputation of the E. B. A., of which association Mr. Storey is an active member, called at the home of their fellow member and presented him with a well filled purse and a hands mely engrossed address. May their lives be long, happy and prosperous!

NEW YEAR'S DAY IN THE CHURCH OF OUR LADY, GUELPH.

Recitation—"A Lestifa Cowan.

Trio—"Where Earth and Heaven Meet,"
Helena O'Neill, Agnes Moran, Katie Cowan.
Recitation—"A Pair of Shoes,"
Arnes Cowan
Recitation—"Grindpa's Love,"
Boys.
Recitation—"Grindpa's Love,"
Boys.
Recitation—"Tommy's School,"
School.
School.
"God Save the Queen."

A Big Trouble.

The great sciatic nerve, when disturbed, can give more pain than any nerve of the human body. Fortunately it is easily subdued by the right remedy at the right time, On this subject Mr. William Blagden, of Edensor, Bakewell, Derbyshire, Eng., writes: "I was a sufferer from sciatic for two years. St. Jacob's Oil completely cured me when all other remedies had failed,"

OF OUR LADY, GUELPH.

New Year's day was made particularly happy to the congregation of the church of their beloved pastor, Rev. Father Kenny, S. J. For some months the rev. gentleman had been seriously ill and his period of convalence as escence had been long and trying. His able seriously ill and his period of convalence are remon on Sunday, here, it may well be believed, proved a New Year's gift that his people gratefully appreciated.

Father Kenny, alter wishing his flock a happy New Year, preached with all his old-time eloquence and vigor from words taken from Paul's Epistle to Titas. His closing more than a combination of Edensor, Bakewell, Derbyshire, Eng., writes: "I was a sufferer from sciatic for two years, St. Jacob's Oil completely cured me when all other remedies had failed."

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ABL WHILE BLOOMS

MARKET REPORTS.

London, Jan. 12.—Wheat was firm, at \$1 to \$1 to \$1 er cental. Oats were scarce, at \$5 e per cental. Barley, peas, corn and buckwheat had no change from our hast report. A few lots of clover seed sold at \$5.50 per bushel. The ment market had a large supply of beef, and prices scarce, at \$8 to \$9 e a pound wholesale. Pork advanced, to \$8.75 and \$8 per cwt. Lamb was scarce, at \$8 to \$9 e a pound wholesale. Pork advanced, to \$8.75 and \$8 per cwt. There was a short poultry supply, and turkeys sold at 11 to 2c a pound. Butter was in fair supply at 21 to 22 cents a pound for best roll by the basket. Fresh eggs were scarce, at \$2 e a dozen; packed, 21 to 22c. Potatoes had no change from \$1 to \$1.5 per bag. Apples were scarce, at \$1.5 to \$2 a barrel. There was plenty of hay offered at \$7 to \$1.5 a ton.

Toronto, Jan. 12.—Wheat—No. 2, \$pring, \$6 c.

22c. Potatoes had no change from 31 to 31.3 per bag. Apples were scarce. at \$1.75 to 82 a barrel. There was plenty of hay offered at \$7 to 85.5 a ton.

Toronto, Jan. 12.—WHEAT—No. 2, spring, 69c. to 61c; white, 65c to 65c; red winter, 69c to 65c; red winter, 69c to 61c; red winter, 69c to 61c; red winter, 69c to 61c; No. 2, 51c to 55c; No. 1, hard, 82c to 83c; No. 2, 7 to to 85c; No. 2, 51c to 55c; No. 1, bard, 82c to 83c; No. 2, 7 to 15c; No. 1, 50 to 55c; No. 2, 51c to 55c; No. 1, 50 to 15c; No. 2, 42 to 14c; No. 3, extra, 38 to 38c; No. 3, 38c to 37; oats, No. 2, 29t to 31c; corn, 57 to 55c; flour, extra, 28.60 to 2.70; straight roller, 83.00 to 83.30.

Ottawa, Jan. 12.—As high as 88.25 a cwt was asked for pork, but none was sold above 88. Beef had a fair demand at 41 for fores and 89.50 for hinds. Tarkey have (ropped to 9 and 19c a pound, but other rowls retain their old flaures. Tub butter has a slow sale at 1 had 19c a pound and the demand for pail butter was little exter strates a pound. Oats were still-selling at 2 and 39c a bushel, and peas of a good quality at 75c a b-8hcl. Considerable hay 15 brought on the hay market and 18 still sold at \$7 and \$9 a ton. Montreal, Jan. 12.—In the North-west wheat has advanced considerably, but values here remain nominally the same. The following values rule: No. 2 hard Manitoba wheat, 81 to 8.c; No. 3 hard Manitoba wheat, 81 to 8.c; Star, 8.35 to 81.50; straight roller, 85.55 to 85.5; straight roller, 85.5

Latest Live Stock Markets.

Jan. 12.—Cattle—Best picked lots of fat beeves sold at 3½ to 3½ per bl. 12 rood loads at 3½ to 3½ c. and common thin cows, rough oxen, etc., from 2½ per bl np.

Milch Cows and Springers—About 15 or 16 were offered. The demand was good and all changed hands early in the day at prices ranging from 3½ to 350 per head.

Sheep and Lambs—The offerings to day were light, only 150, all rold, coming in. The enquiry was good and prices were well maintained. Sheep were generally bunched in with lambs and sold at from \$3.80 to \$4.75 per head; one lot 72 mixed sheep and lambs sold at \$4.25. Calves—Not many were offered, but the demand for real good calves was active; one bunch of half a dozen light veals sold at \$5.50 each. Dealers are offering from \$5 to \$5 for good medium weight calves.

Hogs—Market firm and higher at an advance of from 15 to 25c per cwt. Best straight fat hors weighed off car sold at \$8.15 to \$6 25 per cwt; store hogs at from \$5.50 to \$8 per wt, and ro ghs at \$3.25 to \$50 per cwt. All were wanted and the marked closed firm.

BUFFALO.

Jan. 12.—Cattle—Receipts, 4 cars; market

ro ghs at \$9.25 to \$0.59 per cwt. All were wanted and the marked closed firm.

Jan. 12.—Cattle—Receipts, 4 cars; market steady and firm; not very good here; old cows and mixed butchers, \$2.90 to \$3.18. Sheep—Receipts, 23 cars; market strong and higher for all grades. Good to choice native lambs sold at \$6.10 to \$5.25, with fair lots at \$4 to \$4.47, and good \$5 to \$9.10s, at \$4.70 to \$4.75, Canada lambs ranged at \$6.10 to \$5.25, which fair lots at \$4 to \$4.47, and good \$5 to \$9.10s, at \$4.70 to \$4.75, Canada lambs ranged at \$6.10 to \$5.25, which fair lots are good before the property of \$6.25 to \$6.2

FLOWERS, FLOWERS, FLOWERS,

If you buy flowers at any time or for any occasion you want the best. There is one place where you may always rely on getting your wants supplied at reasonable prices. Our system of packing cut flowers enables us to ship wedding arrangements, funeral designs, etc., any distance, without the least danger to their safe arrival. J. GAMMAGE & SONS,

213 Dundas street.

Very Rev. Monsignor Munroe, of The Recognized Standard of Modern Glasgow, Scot., died on the 23rd ult. He was nearly forty years a priest, was a convert from Calvinism, in early life a compositor, and spent the whole of his priestly life in the western dis-

For Scrofula

"After suffering for about twenty-five years from scrofulous sores on the legs and arms, trying various medical courses without benefit, I began to use Ayer's Sarsaparilla, and a wonderful cure was the result. Five bottles sufficed to restore me to health."—Bonifacia Lopez, 327 E. Commerce st., San Antonio, Texas.

Catarrh

"My daughter was afflicted for nearly a year with entarrh. The physicians being unable to help ber, my pastor recommended Ayer's Sarsparilla. I followed his advice. Three manns of regular treatment with Ayer's Sarsparilla and Ayer's Pills, completely restored my daughter's health."—Mrs. Louise Rielle, Little Canada, Vare, Mass.

Rheumatism

"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpiess. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a long time."—
L. T. Hansbrough, Elk Ren, Va.

For all blood diseases, the best remedy is

AYER'S Sarsaparilla

Prepared by Dr. J. C. Aver & Co., Lowell, Mass. Sold by all Druggists, Price \$1; six bottles, \$5. Cures others, will cure you



CULLED FROM THE OLD YEAR. Lewis S. Butler, Burin, Nfld., Rheumatism, Thos, Wasson, Sheffield, N. B., Lockjaw. By, McMullin, Chatham, Ont., Goitre. Mrs. W. W. Johnson, Walsh, Ont., Inflam-

mation.

James H. Bailey, Parkdale, Ont., Neuralgia,
C. I. Lagge, Sydney, C. B., La Grippe.

In every case unsolicited and authenticated. They attest to the merits of MIN-ARD'S LINIMENT.

Weak Children

will derive strength and acquire robust health by a persevering use of the great

Food Medicine

"CAUTION." - Beware of substitutes Genuine prepared by Scott & Bowne, Belleville. Sold by all draggists. 50c. and \$1.00.

1893.

We beg to tender our thanks for the liberal patronage bestowed upon us in the past and to assure you that we will endeavor to deserve a continuation of same in the future.

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

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

Very gratefully yours, S. DAVIS & SONS.

HAVE YOU TRIED THE

CIGAR?

- SALLER Piano Manufacture,

BAUTIMORE, NEW YORK, 22 & 24 E. Baltimore St. 148 Fifth A. WASHINGTON, 817 Fennsylvania Avc. PAY YOUR

Water Rates

Before the 15th Instant

AND SAVE 20 PER CENT, DISCOUNT

0. ELWCOD, Secretary. It is a certain and speedy cure for NEVER Cold in the Head and Catarrhin all its FAILS Scothing, Cleansing, HEALING. Instant Relief, Permanent Cure, Failure Impossible. Many so-called diseases are numpy symptoms of Catarris, such as insed ache, partial deafness, lo ing seuse of smell, foul breath, hawking and spitting, nauses, general feeling of debility, etc. If you are troubled with partial deafness, and the opposition of the control of th AND

CATAR FATHER DAMEN'S LECTURES.

One of the most instructive and useful pamphlets extant is the lectures of Father Damen.
They comprise four of the most celebrated ones
delivered by that renowned Jesuit Father,
namely: "The Private Interpretation of the
Bible." "The Catholic Church, the only true
Church of God," "Confession," and "The Real
Presence." The book will be sent to may address on receipt of 15 cents in stamps. Orders
may be sent to Rev. Father Harnols, O. M. I.,
193 Wilbrod street, Ottawa, or to Thos. Coffey,
CATHOLIC RECORD Office, London.

VOLUME XV.

The Catholic Reco London, Saturday, January 21,

THE New York Sun is not the cial organ of the Catholic Chu America. It, reviewed from a li standpoint, is undoubtedly a newspaper, but its dicta on Mon Satolli's mission are not infa Nor can it claim to speak wit authority on the nature of D Glynn's restoration. It it sheet to style as a victory the return McGlynn to his priestly dutie Ablegate does not come fro Vatican to crown contumacious and to humiliate faithful Archb Certain it is that the restored has had to make concessions, for York's prelate knows well what to him and to his office. The welcomes to her altars the man personal purity has even in th of self-exile entitled him to and veneration, and it hopes th future will obliterate the mem the sad past and prove him, as in days of St. Stephens, to be str in the defence of his faith and ful by the far-reaching influe good example. Sorrow has p

and strengthened his soul as opened his eyes to the beaut truth of that saying of the Psa

"It is good for me that Tho

humiliated me." PROTESTANTISM is fast losi individuality as a religious sect after day we hear of many wh gusted with its incessant negati consequently its variability, are ing themselves under the bar Rationalism. Protestantism, s learned Schliermacher, in the p of Rationalism is like an iceberg ually melting before the sun. I ors as Dr. Briggs may enun doctrine that may clash wi "credo" of Presbyterianism, as may be convicted of heresy. B right? Why cannot he, or an man, in the exercise of private ment, champion any syste formulary that takes his And if so what authorit Protestantism to check the w course of her rebellious offs Her learned ones may assemble full conference brand the reca with the stamp of heresy, but the but fallible, with no more po fashion a man's belief than an ored savage. To the Church which our Divine Saviour con us to hear and obey under p eternal separation from Him, the right. She alone can stem of impiety and restrain the prosufficiency of those who imagi have a right to deal as the fit with the Divine messag Protestantism must inevitable in Rationalism. But, says Hewitt, there is no refug is not better, but rather than old Protestantism, it is more logical and cor The better the logic the wor falser the conclusions when th ises are bad and false. It is structive, and its final end is tion. It can originate and co nothing whatever, much less ar better than old genuine Chris Christianity without the divi Christ is not worth having. Christianity Theism and natura ion cannot stand. Believe in C you must believe in Christ. Be Christ and you must believe Church. Reject the Church a must reject the true Christ Gospel-God and man, the Re of the world, the Crucified Ris of Heaven and earth. Re Son and you must deny the The quick sands of Agnostici universal scepticism will swal

IN A late number of the Prest Review, of Toronto, there is an for independence in the "Some prophet who fears nob God must arise, who will not to expose hypocrisy, however placed." This is simply a theo by the most enlightened Pr divines, but it is certainly no tised by the ordinary pulpit of Toronto. His stock-in-trade trine that is fashionable and be He lectures very prettily on I in general, and his platitudes,

insipid, are pronounced with