THE SILVER JUBILEE OF THE ARCHBISHOP OF TOR-

CONTINUED FROM PAGE FIVE.

academies, a university college, and a religious ecclesiastical seminary of brightest hope and promise. And with this tender pastoral care for the sheep of your flock, your gentle though firm rule, and your large and kindly sympathy brought the shepherds together, and made them all, secular and regular, cordially unite in heart and spirit and one with you in the work of God. What Your Grace has done for social and civic harmony since you came to Toronto is gracefully acknowledged in the universal respect of your fellow-citizens of every class and creed. While splendid monuments of Christian charity, in this city of generous beneficence, eloquently tell of your paternal solicitude for the orphan, the aged, the sick, and suffering, this beautiful temple, in its restored perfection of architectural grandeur and artistic excellence, is at once a proof and a promise of your splendid success. And this united, devoted body of priests and people who surround Your Grace in gladsome loyalty on this your day of joy, is a touching testimony that you rule in wisdom and paternal love, and an eloquent expression of the universal—Ad multos annos. By a happy coincidence Your Grace celebrates to-day the golden jubilee of this diocese. On renewing our heartfelt congratulations to Your Grace we have only to hope and pray that the diocese may celebrate the golden jubilee of its great and good Archbishop.

In reply to the address of the clergy HIS GRACE REPLIES.

In reply to the address of the clergy of the diocese of Toronto His Grace said: "I should be a very vain and very foolish Bishop if I appropriated as de served the praises you have pro-nounced to-day. I know very well the high ideal of the Episcopal office which all of you hold, and I know the men who have to fill that office. The words you have spoken to-day are addressed to the ideal and not to the actual man. I thank you for your address, and for your kindness towards me since my arrival amongst you. I knew when I came I could not hope to add much to the good which had been done here, but I have endeavvored to render permanent the institutions established by my predecessors. I knew you as a true and loyal priesthood before I came here, and found you so. When I came among you I said that I trusted you, and I have, and my trust has not been misplaced. My endeavor has been to treat you as friends, not as servants, and may this spirit continue to the end. May God uphold us by His hand, and with the aid of the people of the Church the work of God will be done."

DING A ficate, to Stephen. ust be an ke charge timonials PATRICK nt. 733-tf

INTER-Separate dary and o the 10th 781-4

Modern

ZZLE

LD; to the the fourth a SILVER fifty 35 in ut out the pencil the same with ee-cent Cape of the following the first CTR CTR CTR CTR CTR CTR CTR SELECT SELECT

OINE CO.,

ostmarked e, and the erson send-iven an ele-o the *last* a

prietors an redients of where they and expense. in two commend the other are equally r Company,

FROM THE CLERGY OF LONDON. The clergy of the Diocese of London, among whom His Grace first began his Episcopal duties, then came forward and presented the following address, which was read by Rev. Dr. Flannery,

contained the following address, which was read by Rev. Dr. Hannery, and the second process of the block of the great privileged to participate in the joys and blessing a character of his Grace, surrounded by the surrounded by t

Replying to this address, His Grace aid: "My former co-laborers for twenty-two years, you are welcome to this diocese; I love you all; we lived together and worked together for twenty-two years, laboring for the good of religion and the advancement of the kingdom of God. It would indeed be absurd for any priest to appripriate to himself the credit of the work done in any diocese. The good dine is due largely to the clergy, they

are the right arm of the Bishop; the great Catholic laity and clergy are the constituents of the life of the Catholic Church of this country. I thank you for having in the past made my Eniscopal office syncet and its budden. Episcopal office sweet and its burdens light, and I know you will not fail to stand by the loyal Bishop I have left behind, for men that are true to a man in principle will be true to every man on principle. God bless you all.

Address of Hibernians.
At the palace, after Mass, this address from the Ancient Order of Hibernians of Toronto was presented:

To the Most Rev. John Walsh, Archbishop

ernians of Toronto was presented:

To the Most Rev. John Walsh, Archbishop of Toronto:

We, the members of the Ancient Order of Hibernians of the City of Toronto cannot allow the opportunity to pass without showing in some small degree our appreciation of your kindness, and no more fitting occasion on which to express our gratitude therefor could offer itself than this, your Silver Jubilee. For nearly three years we have known you as our spiritual guide, and of your life before that time we have heard so much as to make the story of your career familiar to us. We congratulate you on having been spared to see so auspicious an event in your career, promising as it does, and as we fervently wish, the completion of a life work already fruitful in result and beneficent by example.

Amid such evidences of your zeal and energy as surround us in this, the latest, scene of your labors, and in the presence of those commissioned to bear testimony to your services in this regard, we have no need to speak of the gifts which God has bestowed upon you.

As you are fully aware of the aims and objects of our grand old organization, whose early traditions led to the cradle of the human race: whose vigilance in the cause of faith and fatherland cannot be questioned; who through long centuries of bloody trial kept involate the pure traditions of a free race, knowing you as we do, little wonder then that the wish and prayer uppermost in our hearts to day is that the balance of so good and useful a life may be used to show us the way, the truth and the light.

In conclusion, may we ask the acceptance from our hands of this tilting water pitcher which accompanies our earnest, hearty congratulations on this joyous occasion.

Signed on behalf of the Ancient Order of Hibernians of Toronto:—Hugh McCaffry, chairman of committee; John J. Evans, secretary; Patrick M. Kennedy, treasurer; Charles Herbert, James Conlin, John Falvey George Richardson, Daniel Glynn, Patrick Falvey, M. J. Rahally, P. J. Mulligan, P. Holland, Jas. Barnan, John J.

His Grace made an appropriate reply. In the evening, Hon. Frank Smith

presided at the reception in the Granite Rink. The building was elegantly decorated with banners. On the platform, beside the Prelates and priests,

were the following:
Mr. John Carling, Minister of Agriculture; Dr. Bergin, M. P., Charles Pope, United States Consul, Mayor Fleming, Joseph Tait, M. P. P., G. R. R. Cockburn, M. P., J. J. Curran, M. P., Thos. Coffey, publisher CATHOLIC RECORD, and others. A page clad in black velvet held during the evening a

Mr. Eugene O'Keefe then presented the following address to His Grace:—
THE ADDRESS.

To His Grace the Most Reverend John Walsh, D. D., Archbishop of Toronto.
MAY IT PLEASE YOUR GRACE.—From time immemorial conspicuous events in the lives of distinguished men have been commendered at recurring periods or anniversaries by the addresses and congratulations of their friends and admirers, and, so to speak, resting places in the flight of time have been reached from which pleasant and mutually cheering retrospect could be had of the years that had flown by.

But how pre-eminently fitting and appropriate does this become when the honored one is a Christian pastor of souls, and the voice of his fleck goes forth in spontaneous greeting, in thankfulness for blessings received through his ministrations, and in ardent hopes that these blessings may long continue in the future.

Such, Your Grace, is the case on the present jayful occasion. We come to greet you on the twenty-fifth anniversary of the time when, through the happy selection of the Holy See, you received the mitre and crozier and the commission to feed the sheep of Jesus Christ.

We call to mind with feelings of love and admiration the difficulties and trials which you hat to encounter upon undertaking the duties of the episcopal office, and those of us who were familiar with the condition of Catholicity in the diocese of London at that period are wellaware how effectually these difficulties have been overcome, and what great efforts it the cause of religion have been put forth by Your Grace during your administration.

Schools established and equipped, religious communities introduced, financial difficulties overcome, churches built—notably the magnificent eathedral of St Peter in London—constitute a monument to Your Grace's zeal for God and for the salvation of souls which the ages cannot destroy.

It was, doubtless, because of faithful labor done as a priest in this city and diocese, combined with Your Grace's distinguished qualities, that you were chosen to fill this exalted position; and your children of the archdiocese have therefore reason to rejoice at your return to Toronto with increasing years, but undiminished zeal for the sacred work to which your life has been so successfully devoted.

The cathedral church of this city, as far as its general architectural effect was concerned, had always been considered a beautiful edifice, but under your enlightened direction it has been embellished in a manner which places it among the most ornate specimens of church decorative art in this country. The extensive addition which has been made to the Sunnyside Orphanage, the completion of the Convent of the Precious Blood, the establishment of St. Michael's hospital in this city, together with many other important undertakings, are all indications of the zeal and steady devotion to work which continue to signalize your administration of the archdiocese.

On this happy day, then, the twenty-fifth anniversary of Your Grace's elevation to the episcopate, we, your faithful children of the Archdiocese of Toronto, approach you with filial greetings, and ask Your Grace's acceptance of most profound veneration and love, joined with the fervent wish that you may be spared for many years to come to carry on the great work for the glory of God which, we know, is nearest to your heart, and we humbly crave Your Grace's benediction upon ourselves and our familes.

On behalf of the Catholic laity of Toronto, H. J. Kelley.

Frank Smith.

Secretary. Toronto, Nov. 10, 1992.

applause when he arose to speak. He said he had to thank in the first place the members of the committee are the members of the committee are the brought with him the kindest wishes of all classes. the members of the committee representing the Catholic people of the city for this mark of their affection. He began his priestly life in this city public speaking, but he would not sit for this mark of their affection. He thirty-eight years ago, and since that time he had become very well ac-quainted with the citizens of this city and he had learned to admire them. It was a great wrench when he first left London to come to this diocese, but the poignancy and bitterness of the separation had been considerably alleviated by the hearty co-operation he had received from all classes of people during his residence in the city. In these ages a Bishep must be a man of action. He must have some knowledge of almost everything. It was not necessary, however, that he should know anything of politics. (Laughter). But it would do no harm if he know compthing of the wilds of politics of the relief of the politics. something of the wiles of politicians. Concluding, he prayed God to bless all

those who were present.

THE LONDON LAITY. The following address from the London laity was then read by Mr. Thomas

monitions that take root in the heart and blossom into deeds of valor in the labor of lifting upward our common humanity and giving it the impress of the divine ideal set before us by our crucified Saviour.

Though in a sense separated from the people of London—from those amongst whom your days of vigorous manbood were spent—we assure you once again that in their hearts will remain as long as life is vouchsafed to them the fondest recollections of the past and their fervent prayers will ever ascend to the Most High to grant you many years amongst the good people of Toronto, amongst whom you have performed already such noble work pertaining to your sacred calling. Hoping that you will from time to time remember your old flock in the west, but more particularly when offering up the holy sacrifice, and once again proclaiming our sincere attachment for your person and our heartfelt congratulations on this auspicious occasion,

We remain Your Grace's most obedient servants,

On behalf of the laity of London discess. whom your days of vigorous manhood were spent—we assure you once again that in their hearts will remain as long as life is yourcharded to them the fondest recollections of the past and their fervent prayers will ever ascend to tho Most High to grant you many years amongst the good people of Toronto, amongst whom you have performed they were grateful to Archbishop Walsh replied in pleasing terms, but he had never forgotten the land of this birth, had always sympathized with its struggles, and they leved and already such noble work pertaining to your sacred calling. Hoping that you will from the lustre his labors and their fervent your old flock in the west, but more particularly when offering our sincere attachment for your garded to them they were grateful to Archbishop Walsh replied in pleasing terms. Walsh for his distinguished services, but he had never forgotten the land of his birth, had always sympathized with its struggles, and they leved and admired him for the lustre his labors had shed upon the land of their fore-taiming our sincere attachment for your sacred calling. Hoping that you will from the lustre his labors had shed upon the land of their fore-taiming our sincere attachment for your calling our sincere attachment for your calling our sincere attachment for your calling our sincere attachment for your day. Mr. Harcourt, Provincial Treasurer, were head with the admirable way in which you have conducted the business of the schools. The schools are entirely satisfactory. They would do credit to cities wald when they left the world they left the good and perfect Catholic spirit that animates your actions. Thank you, gentless the great men who had preceded hy land they left the world they left the world they left the world they left the good and perfect Catholic spirit that animates

of the great peninsula of London diotect. It was in the year 1867 that he entered London, and in reply to this and afters him Archbishop Lynch, and afters he must say that he was much gradified by the kind words which it contained. Just as, according to his tory, the word "Calais" Queen Mary said would be found written on he large share in the deepest affection of the seminary said would be found written on he large share in the deepest affection of the seminary said would be found written on he large share in the deepest affection of the seminary said would be found written on he large share in the deepest affection of the seminary said would be found written on he large share in the deepest affection of the seminary said would be found written on he large share in the deepest affection of the seminary said would be found written on he large share in the deepest affection of the words of a well-known American and saying, "Me too."—A. Ward. (Apply the words of a well-known American and saying, "Me too."—A. Ward. (Apply the well repeat the words of the side lately, and had succeeded in the state of the word and proclaimed the called upon. The Irish people were ship to the word and proclaimed the invited he would have come to this nation was a chosen generation; they had not been, alas, kept in their own country, but through divine Provision the called upon. He joined most heartily but though divine Provision of the world and proclaimed the december of the world and proclaimed the invited he would have come to this nation was a chosen generation; they had not been, alas, kept in their own country, but through divine Provision the called upon. He joined most heartily but the provision of the world and proclaimed the invited he would have come to this nation was a chosen generation; they had not been, alas, kept in their own country, but through divine Provision the provision of the world and proclaimed the invince of

down without expressing his pleasure at being present upon this occasion.

spagethan those of a prelate who had successfully guided his flock, had secured for them and himself the good will of all, and had given evidence of the true pastor, the successful administrator, the broad—minded statesman. History merely repeated itself. If they saw representative men of every class, and creed on the platform—dignitaries of the State as well as from every part of the Dominion—it signified that His Grace had achieved the reputation of a peace maker—the prondest title a man could win in our mixed community. His Grace had rendered great services to the Church, but not less eminent ones to the State. Canada owed him a deep debt of gratitude. If they could meet to-day in the city of Toronto as they were then meeting it was the result of the influences of his conciliatory policy, which had broken down, and they all trusted forever destroyed, they are mapart of bigotry and faunticism. Like others, His Grace with the following address in abum form:

Separate School Board, presented His Grace with the following address in abum form:

To the Most Rev. John Watsh, D. D., Archbishop of Toronto Grace in the shool Board of the city of Toronto do response to the Church bear were readed to the city of Toronto as they are the promoted to the State as well as achieved the reputation of a peace maker—the prondest title a man could win in our mixed community. His Grace had rendered great services to the Church, but not less eminent ones to the State. Canada owed him a deep debt of gratitude. If they could meet to-day in the city of Toronto as they were then meeting it was the result of the influences of his conciliatory policy, which had broken down, and they all trusted forever destroyed, the rampart of bigotry and faunticism. Like others, His Grace was an example of what the sons of Ireland could achieve with a fair field for their talents in the government of men. Away from their own country, beneath of the Empire, in Church and State, Fin's sons had achieved fame. Soon, with God's blessing, they would have th

Erin's sons had achieved fame. Soon, with God's blessing, they would have the same opportunities in their own land. As citizens of their glorious and happy and free Canadian home they were grateful to Archbishop Walsh for his distinguished services,

Mr. John Carling was the next speaker. He expressed his pleasure in joining in doing honor to His Grace. As a citizen of London, he might say that all citizens had the oxiginal content of the chorus of congratulations extended to His Grace upon this auspicious occasion. No one tendered to him the

at being present upon this occasion. He was present to show the good feeling which existed between the Protest ants and Catholics of Toronto. He hoped the day of bigotry was gone by. For himself he could never understand why people should quarrel about the road which took them to their destination.

Mr. J. J. Curran, Q. C., M. P., delivered a brilliant speech. He was cheered again and again. His reference to the close friendship that had always existed between His Grace Archbishop Walsh and the later lamented Father Dowd, of Montreal, was graceful and touching, and in dealing with the significance of the gathering and ceremonies of the silver Jubilee he rose to a pitch of early martyrs, Lallemant and Brebeut, were touched upon as typical of the labors and sacrifices to make and difficulties to overcome, but in a mixed community, where differences of race, creed and language existed, no all the later and difficulties to overcome, but in a mixed community, where differences of race, creed and language existed, no all the later and brebeut, were more worthy of being traced in letters of gold upon history's pagethan those of a prelate who had suc-

families.
Signed on behalf of the Catholic Separate
School Board:
Right Rev. Mgr. F. P. Rooney, chairman;
Very Rev. J. J. McCann, V. G., SecretaryTreasurer; Very Rev. Dean Cassidy, Rev. T.
McCarthy, C. S. S. R.; Charles Burns, J. P.;
D. A. Carey, James Ryan, M. O'Connor.

much pleasure in adding his voice to the chorus of congratulations extended to His Grace upon this auspicious occasion. No one tendered to him the wish that he might have long life more heartily than he.

Mr. J. J. Foy and Dr. Cassidy made brief congratulatory speeches.

Mr. Smith then thanked all present for their attendance, and the proceedings closed with the band playing the National Anthem.

Toronto Globe, Nov. 12.

The Catholic children of the city took their part in the celebration of Archbishop Walsh replying said:—"You do face with the dear children, the most tenderly cared for their attendance, and the proceedings closed with the band playing the National Anthem.

Toronto Globe, Nov. 12.

The Catholic children of the city took their part in the celebration of Archbishop Walsh that the farmer and the sheep are generally supposed to take are of themselves. Thus it is that the farmer and the sheep are generally supposed to take dear to the Saviour is the lambs. He dear to the Saviour is the lambs. He dear to the Saviour is the lambs. He dear to the Saviour is the lambs of their fock, and doubtless it is in a higher sense that that portion of the flock dear to the Saviour is the lambs. He dear to the Saviour is the lambs. He dear to the Saviour is the lambs of their fock, and doubtless it is in a higher sense that that portion of the flock dear to the Saviour is the lambs. He dear to the Saviour is the lambs of their fock, and doubtless it is in a higher sense that that portion of the flock dear to the Saviour is the lambs. He dear to the Saviour is the lambs of the catholic selools are that the lambs of their flock. Archbishop Walsh replying said:—"You choose the face to face with the dear children in the foliance of the sheep are generally supposed to take and the sheep are severed to the saviour is the lambs. He dear to the Saviour is the lambs of the lambs of their fock, and doubtles

and build schools for your educational development that you may imitate the Child Jesus.

Archbishop Walsh then introduced Archbishop Cleary of Kingston, who addressed the children, after which Archbishop Walsh announced to them a holiday for the rest of the day. The service was concluded by the singing in unison of "Holy God, We Praise Thy Name."

AT ST. MICHAEL'S COLLEGE.

In the afternoon at St. Michael's College an address was presented to the Archbishop. There were present a full attendance of the students, and Archbishon Cleary, Bishops Dowling, Hamiton; D. O'Connor, London; and K. O'Connor, Peterborough; Mgr. O'Bryen, Rome: Mgr. Farrelly, Belleville; Mgr. Joos, Detroit; Mgr. Roeney, Toronto; Vicar - General McCann, and about fifty clergy. The address was as follows:

To the Most Rev. John Walsh, D. D., Archbishop of Toronto;

May IT PLEASE YOUR GRACE—It is with deepest feelings of filial affection that we, the students of St. Michael's College, tender to Your Grace our homage, joy and congratulation upon this most auspicious occasion of your Silver Jubilee.

Truly the years of Your Grace's episcopate are many, for since your consecration well nigh two generations of Bishops have passed away, and you are now reigning amongst a third. But your career is no more distinguished for length of days than for the eminent services which Your Grace has rendered the Church in Ontario.

No word of ours can express the rolemn meaning contained within the thought—twenty-tive years a Bishop. It tells of count-less graces from the unseen Bishop of Souls; it tells of good wrought for the glory of God, the spread of religion and the sanctification of souls.

meaning contained within the thought—twenty-five years a Bishop. It tells of countless graces from the unseen Bishop of souls; it tells of good wrought for the glory of God, the spread of religion and the sanctification of souls. It reminds us of promising institutions well established; of parishes formed and multiplied; of a diocese which grew up under your prudent energy and fostering care; and the thought closes with the memory of Your Grace's higher honor of the pallium, and your continued zeal in this important Metropolitan See of Toronto. To this thought we add the prayerful wish that you may yet be spared many years to still advance the cause of Catholic education and govern the Church with whose work and progress Your Grace has so long and so nobly identified your life and rame.

On behalf of the students,

A. E. HURLEY,

St. Michael's College, Toronto,
Nov. 11, 1892.

St. JOSEPH'S ACADEM I.

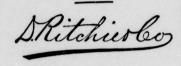
The nuns and pupils of St. Joseph's Academy had made extensive preparations to honor the jubilee occasion. A dinner was served to the visiting prelates and priests and a programme of music and recitations rendered. The academic hall was decorated with bright colors and its colamns twined with silver leaves. The music and recitative parts were nearly all composed for the occasion by one of the Sisters. The opening chorus by the pupils, "Chime Sweetly, Silver Bells," was accompanied by a piano, a violin and a chime of bells, making a pretty musical effect. The solo in it was sung by Miss Brennan, and the duet by Misses Doran and McKay. The salutatory greeting to the Archbishop was arranged in dialogue form with three characters, typifying Science, Charity and Religion. The recitative was taken by Miss Sullivan, and the three parts by Misses Brennan, Emily Johnston and Bessic Kennedy. "Felicitations de Jubilee" was a recitation in French composed in honor of the day, and recited by Miss Coyle. An operetta, also special for the occasion, called, "A Gift from Dramland," was one of the pretty and Religion. The recitative

Not only to say the right thing in the right place, but, far more difficult still, to leave un-said the wrong thing at the tempting moment, —G. A. Sala.

OLD CHUM (PLUG.)

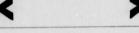
No other brand of Tobacco has ever enjoyed such an immense sale and popularity in the same period as this brand of Cut Plug and Plug Tobacco.

Oldest Cut Tobacco manufacturers in Canada.



MONTREAL.

Cut Plug, 10c. 1 th Plug, 10c.



-THE-

RECOGNISED STANDARD BRANDS

"Mungo" "Kicker" "Cable."

Universally acknowledged to be superior in every respect to any other brands in the market. Always reliable, as has been fully demonstrated by the millions that are sold annually and the increasing demand for them, notwith standing an increased com petition of over One Hundred and Twenty - five Factories. This fact speaks volumes. We are not cheap Cigar

5. DAVIS AND SONS,

Montreal.

Largest and Highest Grade Cigar Manufa

ROBSON'S HAIR RESTORER

NO MORE GRAY HAIR.



only does N'S RES-

The most flattering testimonials f AL PHYSICIANS and many other citizens testify to the marve of ROBSON'S HAIR RESTORER.

For sale everywhere at 50 cts per bottle. L. ROBITAILLE, Chemist,

JOLIETTE P Q., Canada.



BENNET FURNISHING COMPANY LONDON, ON FARIO.

Manufacturers of CHURCH.

SCHOOL

AND HALL

FURNITURE.

Write for Illustrated atalogue and prices.

BENNET FURNISHING CO'Y,

London, Ont., Can.

GRAPES AND THORNS.

By M. A. T., AUTHOR OF "THE wicked."
HOUSE OF YORK," "A WINGED "AS A

CHAPTER IV.—CONTINUED. practice, nothing to speak of, every-thing went so well the last time."

She was tying on her bonnet before

hand, looking out at the carriage waiting at the gate. He did not seem

who will be sure to go to the concert and help along," she continued, twirl-ing lightly about to see if the volu-minous folds of her black silk train fell properly. She wanted Lawrence to to her; and the delicate lavender gloves, and bunch of scarlet geranium-flowers half lost in lace just behind her left ear, gave precisely the touch of color that was needed. But he stood immovable, watching the horses, per-

haps, or watching nothing.

Seeing him so abstracted, she looked at him a moment, remembering an old story she had read of Apollo appren-ticed to a swine-herd. Here was one, she thought, who might have graced Olympus, yet who had been bound down to poverty, and labor, and disappointment. His pale and melancholy face showed that he might be success." mourning even now his ignominious captivity. Thank God, she could help captivity. Thank God, she could help him! He should not always be so sorrowful.

He moved slightly, without looking She checked, with an effort, the impulse o go to him with some affectionate inquiry, and went on with what she had been saying. "We need the editors," "Don't be silly now, N been saying. "We need the editors, of course, and I can ask Dr. Porson to bring Mr. Sales. They say he is very clever, and will bring the Aurora up again. They will give us puffs, you know. If I send the doctor a note this afternoon, he will tell Mr. Sales this afternoon, he will tell Mr. Sales this evening, and he can write a nice little report of the rehearsal before he comes to it, and have it out to-morrow morn-

'Are you ready?" asked Lawrence, turning round from the window.
"All but this." She gave him a little gold glove-buttoner, and held out

"By the way," she said suddenly,

"have you heard the story about Mr. Schoninger?" Lawrence let slip the tiny button he had just caught and stared at her in something that Jane the priest's house keeper, had charged him not to tell.

"Such a romantic story!" she said, smiling at having won his attention. "I forgot to tell you. They say that he has a lawsuit going on in England about an immense property to which he is the rightful heir. It is from distant relative who left Germany for England a hundred years to say it; and I haven't a doubt she ago. He has no personal acquaintance always says it when she is angry with any of the family there now; but Bah!" ago. He has no personal acquaintance ten years ago, he learned that the heirs had died out leaving him nearest to the estate. He was then in Germany, riage there. But Sister Cecilia me and had a little property, on which he lived like a gentleman. every dollar he had in the effort to obtain his rights, but did not succeed. Neither did he fail; but more money every quarter, and that all his earn-

ings go into that lawsuit. "Lily Carthusen knows a great deal about other people's business," the young man remarked ungraciously. She is one of the kind who peep into etters and listen at doors. I wouldn't epeat any of her stories, Annette.

I only tell you, Lawrence," she replied humbly "Well, I don't believe a word of it, "Schoninger is a fine felhe said low; and people imagine there is some mystery about him, simply because he won't tell everybody his business, and who his grandfather and grandmother There are thousands of persons were. in this city who, if you should keep

one room in your house locked, would

believe that it was full of stolen goods. They were going out through the door now, and Annette assumed a bright smile. No one must see her looking mortified or sad, least of all when she was with Lawrence. She stepped lightly into the carriage, and gave her order with the air of one inticipating a charming drive.

the town, and slowly Which meant that they intended to have some conversation, and were not unwilling to be observed.

the convent, Jack, straight through

"I always like to see the Sisters when I am out of tune," Miss Ferrier said. "They are so soothing and heerful. Besides, they are brave They fear nothing. They are not always quaking, as people in the world are. They have the courage of children why know that they will be taken care of. I always feel stronger after being with them. Not that I am usually timid, though. I think I have nore courage than you, Lawrence. She smiled playfully, giving her

true words the air of a jest. He looked straight ahead, and ignored the jest. "You have a clear conscience, that is the reason," he replied. "It's the old serpent in the tree that makes it shaky."

"As a rule, I don't like religious people," the young man observed; "but I've no objection to any of the The fact that they will wear "If think our rehearsal may as well be also a little garden-party," Annette said to him. "We need scarcely any practice, nothing to speak of, everything went so well the last time."

In lact that they will wear well were unbecoming dresses and cut off their hair proves them sincere. It's the strongest proof a good-looking woman could give. You needn't laugh, thing went so well the last time." you'll find it is so. Now, look at that a mirror in the drawing-room, and little Anita I saw up there once. She's Lawrence stood by a window, hat in as pink and white as the inside of a sea-shell, and her hair must be a yard long, and beautiful hair at that. Yet she is going to have those braids cut

to have heard her.

"I should only ask a few persons off, and hide her face under a black bonnet. That means something. only hope she may not be sorry when it is too late. I'd like to talk with her. Ask to see her to-day, won't you."

Annette's answer was very gravely

notice her, for she was looking un-commonly well. Black was becoming to her; and the delicate lavender much opportunity for conversation with her. He roused himself, just beginning to

take some interest in their talk.

"You can manage it, Annette. Get

her singing for me, then take Sister

Cecilia off out of the room. He spoke coaxingly, and with a faint smile; but she did not lift her "You know there must be no trifling with such a person, Lawrence

He threw himself back on the cushions again. "Oh! if you are jealous, there is no more to be said about it.

As she remained silent, he presently stole a questioning glance toward her, aware of her silence, though he had not noticed her speech. to see any evidence of his power over women, and no proof could be stronger

Be good, dear !"

That coaxing voice could still make ner smile, though it could no longer cheat her into delight. She looked at him indulgently, as one looks at a spoilt child whom one has no desire to reprove, yet sighs over. "I will do what I can, Lawrence; but you must be careful not to behave so that the Sisters will wish to exclude you in future.

"That's a good girl !" Then his momentary gaiety dropped

off like a mask. "Yes, I like to see that kind of re-ligion," he resumed. But I hate a giltedged piety. I despise those people who are so nice that they call the devil 'the D., you know,' and whose religion is all promenade-dress and genuflections. I suspect them. I was talking the other day with a lady who said something about the 'D., you know,' and I answered, 'No, I don't know. What do you mean?' She had

They had reached the gate, and, see riage there. But Sister Cecilia met them at the entrance, her welcoming He spent smile like a benediction.

As they entered the parlor, they sur prised a little domestic tableau. The door leading to an inner room was was needed. And that's the reason partly open, and braced against a chair why he came to this country and be-in which were a pail of steaming came a music-teacher, and why he water and a bar of soap. Sister Bernalives so plainly, and works all the dette, the chief music-teacher, held the time. Lily Carthusen told me she heard that he sent money to England other she was vigorously scouring the Her sleeves was rolled up to panels. the shoulders, a large apron covered her from chin to slipper, and her vei was removed. As she scoured, her full, sweet face was uplifted, and her large blue eyes watched the success of he labor with perfect earnestness and

A burst of laughter revealed the pectators to her. Mr. Gerald stood ust within the room, bowing pro foundly, with gravity and some diffilence, but the two ladies were thor

oughly amused. "Would you not think," cried Siste Cecilia, "that she expected to see tha dingy old door turn between her hand into the great pearl of the New Jerusa You certainly did expect a lem gate? miracle. Bernadette.

Sister Bernadette's blush was but momentary, only the rapid color of sur prise that faded away in dimples as sh smiled. Her sleeves were pulled down and her veil snatched on in a trice and she went to meet their with an air that would have adorned a drawing-room.

"Sister is a witch," she said. "I was thinking of the gates of the New Jerusalem, though not expecting a mir-

This lady, whom we find scrubbing a door, with her sleeves rolled up. was the child of wealth and gentle blood. She had beauty, talents and culture, and her life had been without a cloud, save those little ones that only enhance the surrounding brightness Yet she had turned away from the world, not in bitterness and disappointment, nor because it was to her un beautiful, but because its fragments of beauty served only to remind her of the infinite loveliness. She had not Sister Cecilia's enthusiasm; but her heart was a fountain for ever full of love, and cheerfulness, and a gentle courage. courage. She seemed to live in a sunny, spiritual calm above the storms

of life After a few graceful words, she took leave, promising to send Anita to

"It is very true," she said calmly, them. Miss Ferrier wished Mr. Gerald after a moment's consideration. "I do not believe I ever did anything Miss Ferrier was a benefactor to their community, and, therefore, a person to be obliged. Otherwise they might not have thought it profitable for the child but obedience.

to receive a morning-call from fashion"Why did you come out, my dear?" able people who were neither related to

nor intimate with her.

Anita came in presently, as a moon-beams comes in when you lift the cur-tain at night. Softly luminous and without sound, it is there. This girl was rather small and dark-haired, and had a dazzling fairness of complexion to which her simple brown dress was in admirable contrast. Her eyes were blue and almost always downcast, as if she would wish to hide that full, unsteady radiance that shone out through Nothing could have been more charming than her manner — timid without awkwardness, and showing that innocent reserve of a child which springs neither from fear nor distrust. She met Miss Ferrier sweetly, but was not the first to extend her hand; and Annette's kiss, to which she only submitted, left a red spot on her cheek which lingered for some time after. She was one of those sensitive flowers that shrink from the slightest touch.

Spouse of virgins."
Lawrence Gerald watched her with enchantment. The immense gravity and respect of her salution to him had made him smile. It was a new study for him. How sunburnt and hackneved Annette seemed beside this fair little cloistered snowdrop! Poor Annette, with her grieved and disappointed heart, which surely had not chosen the rough ways of the world, and would night. gladly have been loved and shielded as this girl had been, received scant charity from the man whose sole hope she was. So are our misfortunes im puted to us as crimes!

No love was delicate enough for her except that ineffable love of the

Anita played admirably on the piano, turning the music for herself. After her first gentle refusal of his help, Lawrence did not venture to press the matter, fearing to alarm her timidity; but he seated himself near and ffecting not to observe her, watched every movement.

After the first piece, Miss Ferrier and Sister Cecilia, seated by a distant window, began to talk in whispers about various business affairs; but as the gentleman by the piano was listen-ing, and pushed toward her a second sheet of music when she laid the first aside, the performer did not rise.

"Yes," Sister Cecilia was saying, ier eyes fixed on a rough sofa the nuns had themselves stuffed cushions for, think there is something upstairs that will do to cover it. We have several large packages that have not been opened. They were sent here the day after Mother Chevreuse died, and we have had no heart to touch them since. and quilts that Mrs. Macon gathered for us from any one who would give. I am sure we shall find something there that will do very well.

"And now sing for me," Lawrence said gently, as Anita ended her
second price. "I am sure you sing.
You . . . " He checked himself You . . . " He checked himself there, not daring to finish his speech. "You have the full throat of a singing-bird," he was going to say.

He placed on the music-rack a simple little Ave Maria, and she sang it in a pure, flute-toned voice, and with a composed painstaking to do her best that provoked him. He leaned a little, only a little, nearer when she had ended, and sat with her eyes downcast, the lashes making a shadow on her smooth, colorless cheeks.

"It is a sweet song," he said; "but ou can sing what is far more difficult and expressive. Sing once again, something stronger. Give me a love-

He trembled at his own audacity. and his face reddened as he brought out the last words. Would she start up and rush out of the room? Would she blush, or burst into tears? Nothing of the kind. She merely sat with her eyes downcast, and her fingers resting lightly on the keys, and tried

to recollect something.

Then a little smile, faint from within, touched the corners of her mouth, her eyes were lifted fully and fixed on air, and she sang that hymn beloved by S. Francis Xaverius:

"O Deus ! ego amo te."

It was no longer the pale and timid novice. Fire shone from her uplifted eyes, a roseate color warmed her transparent face, and the soul of a smile hovered about her lips. It was the bride singing to her Beloved.

When she had finished the last words, the singer turned toward the window, as if looking to Sister Cecilia for sympathy, knowing well that only with her could she find it, and per ceived then that she was alone with Lawrence Gerald.

Annette, half ashamed of herself for doing it, had kept her promise, and lured the Sister out of the parlor on ome pretext. Anita rose immediately, made the

gentleman a slight obeisance, and lided from the room without uttering word. When she had gone, he sat there confounded. "She a child!" he mut-

"She is the most self-possessed and determined woman I ever met. The love-song he had asked for addressed to God, and her abrupt departure, were to his mind proofs of the most mortifying rebuff he had ever re-

ceived. But he mistook, not knowing the difference between a child of earth and a child of heaven. That he could mean any other kind of love song than he one she had sung never entered

than any other. She spoke of love in

entry.
"Sister Bernadette told me never to replied simply.

Lawrence was just saying to himself He had not stirred the faintest ripple on the surface of her heart. It was a salutary mortification.

Sister Cecilia carried in her hands a man's large gray shawl. Opening it out, she threw it over their improvised sofa, and tucked it in around the arms and the cushions. "It will do nicely," she said. "And we do not need it for wrap or a spread.

Annette viewed it a little. "So it will," she acquiesced. "A few large pins will keep it in place. But here is a little tear in the corner. Let me turn it the other way. There! that does nicely, doesn't it, Lawrence?" She turned in speaking to him, but he was not there. He had stepped out into the porch, and was beckoning Jack to drive the carriage up inside the grounds.

They took leave after a minute. "Be sure you all pray for the suc cess of our concert," was Annette's farewell charge to the Sister. "We are to have our last rehearsal to-

She glanced into her companion's face as they drove along, but refrained from asking him any questions about his interview with Anita. His expres sion did not indicate that he had de rived much pleasure from it.

CHAPTER V.

SHADOWS AND LILIES.

Mr. Schoninger came early to the chearsal that evening, and, in his stately fashion, made himself unusually agreeable. There was, perhaps, a very slight widening of the eyes, ex-pressive of surprise, if not of displeasure, when he saw Miss Ferrier's critics, but his salutation did not lack any necessary courtesy. He did not los his equanimity even when, later, while they were singing a fugue passage, a sonorous but stupid bass came in enthusiastically just one bar too soon.

"I am glad you chose to do that to-night instead of to-morrow night, sir," the director said quietly. "Now we

will try it again. And yet Mr. Schoninger was, in his profession, an object of terror to some of his pupils, and of scrupulous, if not anxious, attention to all; for not only musical sensitiveness which no true artist lacks, but he concealed under an habitual self-control, and great exactness in the discharge of his duty, a

fiery impatience of temper, and hearty dislike for the drudgery of his profession.

"If your doctrines regarding future punishments are true," he once said to F. Chevreuse, "then the physical part of a musician's purgatory will be to listen to discords striving after, but never attaining to, harmony, and his hell to hear sublime harmonies rent and distorted by discords. I never come so near believing in an embodied spirit of evil as when I hear a masterpiece of one of the great composers mangled by a tyro. I haven't a doubt that Chopin or Schumann might be played so as to When you say that a man believes this hear mainta

after his kind: "And your spiritual purgatory, sir, will be the recollection of those long years during which you have persisted in playing with one thumb, as a bleak monody, that divine trio of which all the harmonies of the universe are but faint echoes.

Nothing of this artistic irritability appeared to-night, as we have said. In its stead was a gentleness quite nev n the musician's demeanor, and so slight as to be like that first film o coming verdure on the oak, when, ome spring morning, one looks out and doubts whether it is a dimness of the eyes or the atmosphere, or a budding foliage which has set swimming those sharp outlines of branch and

twig.
"He is really human," Annette whispered to Miss Pembroke; Honora smiled acquiescence, though she would scarcely have employed such an expression for her thought. had already discovered in Mr. Schoninger a very gentle humanity.

Low as the whisper was, his ears

caught it, and two sharp eyes, watch him, saw an almost imperceptible tremor of the eyelids, which was the only sign he gave. The owner of these eyes did not by any means approve of the manner in which their leader had given Miss Pembroke her music that evening, leaving the other ladies to be served as they might; still less did she approve of the coldness with which her own coquettish demands on his attention had been met. scarcely worth while to submit to the drudgery of rehearsing, in a chorus too, if that was to be all the return. Rising carelessly, therefore, and allowing the sheet of music on her lap to fall unheeded to the floor, Miss Carthusen sauntered off toward where Miss Ferrier's two critics sat apart, taking busily, having, apparently, as she had anticipated, written their reports of the rehearsal before coming to it

These critics were a formidable pair. for they criticised everybod, and everything. One of them added to a which made the vocal accompaniment Anita's mind. Love was to her man's sarcasm a woman's finer malice, of an Alp-song, Miss Ferrier's brilliant which pricks with the needle-point.

Dr. Porson was a tall, aquiline-faced. the last washing moment at night and the first one in the morning. There was no reason why she should fear the word. As to the rest, it was nothing that the chink in everybody's armor. Those who knew him would rather see lightning than meet the flash of his glasse asked Sister Cecilia, meeting her in the turned on them, and feel the probing glances that shot through, and thunder would have been music to their ears remain alone with a gentleman," Anita | compared to the short laugh that

greeted a sinister discovery.

The other was Mr. Sales, the new that, after all, her fear of staying with editor of The Aurora, a little wasp of a him was rather flattering, when she man. He had twinkling black eyes re-entered the room with Annette and that needed no lens to assist their the Sister, and came to the piano again.
It was impossible for vanity to blind slim black moustache hanging at either corner, like a strong pen-dash made with black ink. Dr. Porson called them quotation-marks, and had a way of smoothing imaginary moustaches on his own clean-shaven face whenever the younger man said any very good thing without giving credit for it.
"A clever little eclectic," the doctor

said of him. "He pilfers with the best taste in the world, and, with the innocence of a babe, believes everybody else to be original. He never writes anything worth reading but I want to congratulate him on his 'able scissors.'
'Able scissors' is not mine," the doctor added, "but it is good. I found it in Blackwood's.'

These two gentlemen had arrived early, and, seated apart, in a side-window of the long drawing-room, crunched the people between their teeth as they entered. Between the morsels, the doctor enlightened his companion, a new-comer in the city. regarding Crichton and the Crichton

"There's little Jones, the most irritating person I know," the doctor said. "By what chance he should have that robust voice I cannot imagine. times I think it doesn't come out of his own throat, but that he has a large ventriloquist whom he carries about with him. I shouldn't wonder if the fellow were now just outside that open sash. Did you see the way he marched past us, all dickey and boot-heels? A man who is but five feet high has no right to assume six foot manners ; he has scarcely the right to exist at all among well-grown people. Besides, they always wear large hats. Not but respect a small stature in a clever person," he admitted, with a side glance at Mr. Sales' slight figure. We don't wish to have our diamonds by the hundredweight. But common, pudding-stone men must be in imposing masses, or we want them cleared away as debris."

"Is Mr. Schoninger a pudding stone man?" the young editor asked, when that gentleman had passed them by. Dr. Porson's face unconsciously dropped its mocking. "If you should strike Mr. Schoninger in any way," he said, "you would find him flint. The only faults I see in the did he possess notably that exalted man are his excessive caution and secretiveness. He is here, evidently, only to get all the money he can, and when he has enough, will wash his hands of us; therefore, wishes for no intimacies. That is my interpretation. He is a gentleman, however. must have the most perfect politeness of soul to salute Mme. Ferrier as he did While they were speaking together she actually had the air of a lady her look after him. It is an art which we critics cannot learn, sir, that of set ting people in their best light. Of course it would spoil our trade if we did learn it; but, for all that, we miss something. Schoninger is a Jew, to be sure, but that signifies nothing. And F. Chevreuse had answered this or that. The world moves. Why, sir, a few years ago, we wouldn't have

> swamps."
> "But," Mr. Sales objected, "society has established certain rules-" then stopped, finding himself in deep water. "Undoubtedly," the doctor replied, as gravely as though something had been said. "The Flat-head Indians

now, who seem to have understood the

spoken to a man who ate frogs any

more than to a cannibal; and now we

are so fond of the little reptiles that

there isn't a frog left to sing in the

science of phrenology, think it the proper thing to have a plateau on the top of the head. Their reason is, probably, a moral rather than an æsthetic one. They know that the peaceful and placable qualities, those which impel a man to let go, are kept in little chambers in the front top of the brain. They have other use for their attics. So they just clap a board on the baby's soft head, and press the space meant for such useless stuff as benevolence and reverence back, so as to increase the storage for the noble qualities of firmness and self-esteem. That is one firmness and self-esteem. of the rules of their society; and I have always considered it a most striking and beautiful instance of the proper employment of means to an There is a certain sublime and simple directness in it. No circuitous, cen tury-long labor of trying to square the fluid contents of a round vessel, but just a board on the head. That, sir, should be the first step in evangelizing the heathen-shape their heads. When you want a man to think in a certain way, put a strong pressure on his contradictory bumps, and preach to him afterwards. That's what I tell our minister, Mr. Atherton. There he is now, that bald man with the fair hair. He is a glorious base. His great-grandfather was a conceited Auglo-Saxon, and he's the fourth power of him. The reason why he does not believe in the divinity of Christ is because he was not of Anglo-Saxon birth."

Here, across the pianissimo chorus

sharp zigzags, st "That was't when she ended

NOVEMBI

The younger with such enth but one thing to fect," he said, " "Yes, as I w time ago," the are a liberal and Crichton. We Everybody is we

picturesque. V dren shot with mother would a attitude. In li shine! We have of the superficia Carthusen, now poetry. How ni conceit of Monta is peculiar beca ities. I've forg I read him. Il new edition tha has peeped into of. But yester e it scintilling the Olympian o

over the well-Fleur-de-lis." The young He had never re announced this and remarkable writer to be a g choose to tell D

philosophical r the paper; an good thought a originals. Ho Here Annett Strange th

night," said th glasses for a clooks well, too. tion of her lo the kind of fel takes a fancy young man wi ing reference awrence G and seemed to

slices with his ing his mother tress. But wh he looked up And, looking little, expressi surprise, as if thing worth lo not noticed be observe, he m that Miss Ferr beautiful. Ti light, when th cheeks, the lip does not touch

With such feve radiant this e ment of singing The progra old-fashioned popular, part in executing charming, an and operatic em. It w woman who Schoninger's cult aria.

may well be r

such a requ success. of the Pattis ginning. Y poems. Who Norma, I w teacher who

One of t satire in lite the point of in J. M. B where the b his comrade musician, as of him, mot stoned him Martyrs." gospel of re last eight we A movem

covering the 000, which ground and Giv GENTLEME medicine cam benefit I der from headach nearly three great success and I now en

which has be

the sepulche

sition has r

THE WII Milburn's Cod delicious in to power.

MILBURN'S restores stre

Why go li corns, when Corn Cure w and you will

ced, hat, the ght-isses oing

of a ith a nade way es on

octor rites nt to octor

good

the his said. of his large about f the

s; he at all elever gure. nonds mon. osing

hould and for no 1 man ne did. gether which of set-i. Of if we

thing es this Why. s any in the society water.

cham-brain. baby's meant olence crease is one riking proper simple s, cen

are the el, but at, sir, elizing When ertain o him e he is r hair.

great-Anglower of not be-

is be-birth.'

niment

clear,

sidetheir

open as no

when

" then eplied, g had ndians od the it the on the , prob-sthetic ful and mpel a

rilliant

"That was't bad," the doctor said

when she ended.

The younger gentleman applauded with such enthusiasm that Annette blushed with pleasure. "She needs but one thing to make her voice perfect," he said, "and that is a great

"Yes, as I was telling you some time ago," the doctor resumed, "we are a liberal and hospitable people in Crichton. We have no prejudices. Everybody is welcome, even the devil. We are æsthetic, too. We admire the picturesque. We wouldn't object to Everybody is welcome, even the devil.

We are esthetic, too. We admire the picturesque. We wouldn't object to seeing an interesting family of children shot with arrows, provided they would fall with a grace, and their mother would assume the true Niobe attitude. In literature, too, how we shine! We have reached the sublime of the superficial. There's your Miss Carthusen, now, with her original poetry. How nicely she dished up that conceit of Montaigne's, that somebody is peculiar because he has no peculiar I've forgotten, it is so long since I read him. I haven't looked over the new edition that this poetess of ours has peeped into and fished a fancy out But yesterday I was charmed to it scintilling, in rhymed lines, in the Olympian corner of The Aurora, over the well-known signature of Fleur-de-lis."

The young man looked mortified. He had never read Montaigne, and had announced this production as original and remarkable, firmly believing the writer to be a genius. But he did not

choose to tell Dr. Porson that.
"What would you?" he asked raising his eyebrows and his voice in a philosophical manner. "I must fill philosophical manner. "I must fill the paper; and it is better to put in good thought at second-hand than flat originals. How many know the differ-

Here Annette's voice stopped them

Strange that girl sings so well to night," said the doctor, adjusting his glasses for a clearer glance. "She looks well, too. Must be the inspiration of her lover's presence. That's the kind of fellow, sir, that a woman takes a fancy to — a pale, beautiful young man with a slouched hat and a secret sorrow, the sorrow usually hav-ing reference to the pocket."

Lawrence Gerald sat near his lady, and seemed to be absorbed in his occupation of cutting a rosebud across in thin slices with his pocket-knife, a proceeding his mother viewed with gentle dis tress. But when the song was ended, he looked up at Annette and smiled, to be rather proud of her. And, looking so, his eyes lingered a little, expressing interest and a slight surprise, as if he beheld there some thing worth looking at which he had not noticed before. Had he cared to not noticed before. Had he cared to observe, he might have known already that Miss Ferrier had moments of being

beautiful. This was one of them. There is a pain that looks like de-light, when the heart bleeds into the heeks, the lips part with a smile that does not touch the eyes, and the eyes shine with a dazzling brilliancy that may well be mistaken for joyousness. With such feverish beauty Annette was radiant this evening, and the excite-ment of singing and of applause had

added the last touch of brightness. The programme for the concert was chiefly of popular music, or a kind of old-fashioned music they were making popular, part-songs and glees. They had attained great finish and delicacy in executing these, and the effect was charming, and far preferable to operas and operatic airs as we usually hear them. It would have been a bold woman who would have asked Mr. Schoninger's permission to sing a difficult aria. Annette had once made such a request, but with indifferent

"Mademoiselle," the teacher replied, "you have a better voice than either of the Pattis; but a voice is only a be ginning. You must learn the alphabet of music before you can read its poems. When you are ready to be a Norma, I will resign you to some You must learn the alphateacher who knows more than I do." TO BE CONTINUED.

One of the most delicate bits of satire in literature (so delicate that the cursory reader nearly always misses the point of it) is that six-line episode in J. M. Barrie's "Little Minister," where the boy Gavin, having joined his comrades in stoning a street musician, asks: "Did you take stock of him, mother? He's a Papist! A sore sight, mother, a sore sight. We stoned him for persecuting the noble Martyrs. There is the whole law and gospel of religious intolerance in the last eight words.—Pilot.

A movement is being made for the purchase of the ground in Jerusalem which has been identified as the site of the sepulcher of our Lord. The proposition has resulted in offers of money covering the whole sum required, \$30, 000, which will buy the freehold of the ground and protect the tomb from sacrilege and decay.

Gives Good Appetite.

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

MRS. MATTHEW SPROUL,
Dangamon, Ont,
THE WILD CHERRY combined with Milburn's Cod Liver Oil Emulsion makes it delicious in taste and perfect in curative power. Gives Good Appetite.

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

Minard's Liniment cures Diphtheria.

THE SAINTS.

Beautiful Tribute to the Mother of God From a Recent Convert.

It is not the purpose of this article to enter into the question of the Immaculate Conception of the Virgin Mary, nor even to touch the dogma of the miraculous and supernatural concepof the beautiful custom of the Catholic Church. I have a far humbler task in view, viz., to show, out of the common experience of the human heart, that what Catholics have woven into the beautiful and regular symbolism of the Church, all human souls in stress and trouble are liable to do as of their own natural volition; hence, that the Catholic habit of praying to the Virgin, as indeed its various method of wor ship, is but a supernatural and well-ordered and directed use and education of a deep, latent, God-implanted instinct and force of the human soul.

In the early autumn of 1872, as I was returning from Liverpool to New York, in the steamship "Greece" the National Line, after what then seemed to me three months of the deepest, indignant sorrow that a human being could be called to bear, and when we were about one thousand miles west of mid-ocean we were caught in the worst storm I have ever experienced in my five trips across the Atlantic - a storm compared with which all other storms by land or sea seem to me as little bird quarrels or the patter of the rain-drops on the roof during an ordinary thunder shower — a storm, during which for three mortal hours the heavens seemed to be doing their utmost to lash the sea into fury, and the sea in its madness seemed to be doing its unmost to drag the wild, vexed and troubled heavens into its

own raving bosom. The ship was very crowded with passengers-some six hundred in all, if I remember correctly-so that hammocks had to be swung in portions of the ship. I was a late comer and fortun-ately had a hammock instead of a berth or stateroom; and I advise the general use of hammocks for all steamship companies. The hammock swings to the motion of the ship keeps its level and keeps the sleeper in more perfect comfort than can be otherwise attained on a ship in motion, especially on a ship in a wild and mad commotion.

I had retired early, as was my habit, and had fallen sound asleep before any especial signs of very rough weather had developed themselves; but be-tween 11:30 o'clock and midnight I was awakened by repeated sensation as of great thuds, and when sufficiently awakened to be intelligently conscious I felt sure the ship was striking against a rock in mid-ocean. On opening my eyes and ears this impression was con firmed by the general consternation prevailing among the passengers. On inquiring what was the matter, my fellow-passengers said we were wrecked; a terrible storm was raging; the ship was given up for lost, etc.

I felt strong from my sleep and said

I would go on deck and see the storm. My fellow-travellers begged me not to venture, but I felt no fear and was eager to see the sea at its worst. So I climbed to the hatchways and cautiously crept out on deck. It was a fearful night. The storm was just then reaching its height. The wheel-man had abandoned the wheel and the wheel-house; the engines had been topped as n loss in such a sea · every moment the hurricane was tearing the sails to ribbons, amid noises compared with which the worst thunderstorms of earth are martial music; the spars were being swept from the masts and for a moment I shrank back in partial fear. But I clung to the iron grating above the skylights and along by the smokestack and made my way to a favorite spot under the lookout bridge, and between the ladder leading to this bridge and the doorway leading to the room of one of the offices of the ship. I had no sooner reached this spot and gotten a firm hold on the ladder with one hand and a heavy brass ring in the door with the other hand, than the first officer Spencer, I think, was his name as he was making his way to the hatch way, turned his dark lantern in my face and shouted "Go below!" I was muffled up so that he did not know me at first, and instead of obeying I shouted back—for though our faces almost touched, shouting was the only way of being heard—I shouted, "It is Mr. Thorne, Mr. Spencer; I have just come up from my hammock on propose to see this storm; I want to write about it." He replied, "Mr. Thorne, we are caught in a regular cyclone; never He then left me, soon reached the hatchway and disappeared; and then for two or more hours I was alone on

and formal method of praying usual to people of that faith. But the storm

For a long time, perhaps for half an Why go limp'ng and whining about your corns, when a 25 cent bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

der with one hand and the ring with the other. I was on the lee, or lower side of the ship; for having fallen a prey to the wind and waves she seemed to be driving before the storm with

soon converted me.

the waves. At such moments great throne of God. waves came over the windward side, deluging the decks with what seemed like burning water, for the conflict and agitation of the sea were so great that phosphoric beads of fire floated thick on the deck and made it look like a ship on fire. At these times I was covered, washed and lost for a moment in the great waves and as I would crouch toward a sitting position as the lee decks neared the sea, and as the sea seemed about to engulf me and the ship also I was so beaten by the winds and waves as to be almost senseless, and my eyes, ears and mouth seemed full of the warm, salt, pitchy and angry

I thought, however, that it was only a question of grit and of time; that I would hold on and if the ship went down I should be no worse off than hundreds of frightened souls below. But in a moment, and no doubt when I was most confident of my own strength. just barely conscious that my hands had lost their hold, with a mil lionth part of the resistance ordinarily felt when a child loses its baby hold on a man's strong hand. A moment later perhaps several moments, I never knew—I found myself floating on the deck in the angry waters: found that my head was bleeding; that one of my legs was bruised and lame; but I crawled back to my old place and considered how to make a stronger hold I had not then the strength or courage to go below; but my senses seemed clearer than ever and I was now thoroughly aroused to my danger.

What did I do? I wound or twined my feet and legs about that strong ladder; wound my arms about it also; clasped it and clung to it as if it were fastened to me; and then looked up through the storm and darkness and prayed to God Almighty, to Jesus Christ regardless of creeds, to the Holy Spirit, to the Virgin Mary, to such of the saints as I then knew, even to the spirits of my own father and mother, and prayed and prayed and hung on as if by supernatural power; and about 2:30 a. m., when the fearful storm had somewhat abated, I crept toward the hatchway, pounded on it with my feet till it was opened, when I slid down into the cabin, where the floors were flooded, cabin doors standing open, men and women wandering about half clad and half crazy, many of them injured nearly as badly as myself, and I saw that the whole ship's crew and passengers were a cowed and conquered, helpless company of human beings, powerless and prayerful, all dependent on the mercy of heaven and the waves. Heaven showed us mercy.

and we were saved. Why relate this horrible story? Simply to show that a Protestant of the Protestants, when pressed by the fates or the furies, will come at once to Catholic ground and pray to the Virgin or the saints like the humblest wor-

How do we know that the Virgin and the saints to whom we pray hear our prayers? I might answer in the same spirit that prompts this inquiry and ask: How do we know that God Himself hears our prayers. What do we know of the relation of matter to spirit, or how a purely spiritual being can hear the words of our natural lips, or feel the longings of our silent but yearning and praying hearts? So I might go on and ask more questions on these points than all the philosophers that have ever lived could answer wisely; or I might myself premight mys sume to answer all these questionings according to the natural and supernat ural light that has come to me during the last generation of almost perpetual questioning the heart and tongue of nature on these and kindred themes.

And all that, though seeeming wise, would defeat the object of this article and prolong it beyond the reader's patience and mine. Let me then keep

to the simple theme of the text. A venerable priest, who has been most patient with me in the transition questions of the past three or four months, assures me that all Catholics, in praying to the Virgin or to the saints, firmly believe that God Himself in His omnipotent love, conveys our messages to the Virgin and the saints, so showing that Catholics do not assume the omniscience or divine power of the Virgin or the saints at all. And if some critical person should still persist that if God has to convey our prayers to the Virgin and to the saints in order that they may convey them back again to God or pray in other and, mayhap, more effective strains for us mortals here, is there not a needless circumlo cution? The answer is already partly caught in a regular cyclone; saw it worse in my life; but it will be tion of a higher and purer tatth on each worse inside of an hour. I advise you part of the Virgin and the saints, and still further answered in the fact that prayer that brings and keeps the soul nearer and nearer to God; and that if there is a bond of human sympathy the deck of that steamship - the ship leading our souls upward, through the herself seeming hardly more than a helpless log, drifted and beaten hither and thither by the mad and seething of the heroic dead of our own blood the worship of the bravest and wisest and noblest of ancestors; so onto the heroic dead of our own blood the bravest and moblest of ancestors; so onto the heroic dead of our own blood the bravest and moblest of ancestors; so onto the heroic dead of our own blood the heroic dead of mountainous waves.

My theology at the time was intensely Unitarian, and I fear I had to some extent fallen into the speculative that of humble, trusting, believing, pleading, earnest prayer for those we love on earth and for the sanctifying God I of our own souls? In a word, the woman into our human mould and nearness and beauty of human sym- meaning, surely the woman of whom hour, I maintained my hold on the ladder with one hand and the ring with the other. I was on the lee, or lower side of the ship; for having fallen a prey to the wind and waves she seemed these and our own praying hearts is of to be driving before the storm with itself sufficient argument for our cling
The world.

In a word, as I said in the Globe No. feudalism and gallantry, out of which the veneration of the Virgin and the

sharp zigzags, startling the two into PRAYERS TO THE VIRGIN AND her deck most of the while at an angle ing to them and praying to them in Rome or Reason, but Rome and explanation of it were far of forty-five degrees. Occasionally she our richest moments here; and it Reason—in a word, that the Catholic would right a little; but when the would be next to blasphemy of heaven Church is at one the New Jerusalem great waves and winds beat against and its eternal laws to hint that the her windward side the deck of the lee sympathy and intercession of such souls mankind. side, at the bulwarks, was often under for us would be unavailing before the denying one of the sublimest and deepest and most beautiful laws of the natural and spiritual universe to assume that the spiritual influence of the best, redeemed and glorified souls of the race had lost their power with God, or that they had not more power in heaven than those of us who are still truggling with adversity and darkness and temptation, and our bodily needs here on this cross of Christ crowned and beautiful world.

A foolish Protestant woman said to e, three or four years ago, in her rulgar hatred of Catholics, "The idea of praying to the Virgin Mary! The dea! As if she had more influence with God than I have !" And yet, my riends, if we think for a moment that his same Virgin Mary was the mother of the Lord Jesus Christ, who, even by rthodox Protestants is worshipped as od, can we imagine for a moment hat such a mother of such a God—the oveliest incarnation of the Supreme ove or God of Love of the universe an we imagine that such a mother of uch a God would or could in the economies of a spiritual universe— vival and rule of the fittest and greatst—can we imagine that such a nother of such a God would simply ave a common woman's influence in the star-spaces of the heavenly kingdoms of the human soul? The thought is preposterous and too absurd and too orces of the universe and too conrary to the common sense of mankind to be entertained for an hour, that is, by any human being to whom the truth of the person and power and place and glory of the Blessed Virgin

I might appeal to the tender sympathy of worship that this habit of prayer to and adoration of the Virgin has brought into the devotions of Chris tendom: but I am not in the habit of appealing to the esthetics of religion for mankind. I recognize that in some sense the love of God, the heart of God, the sacred heart of Christ, as pure and tender, incarnate love, is at the center of and that it rules the universe in sweet est mercy; and so from this might show that the adoration of the Virgin as the mother of this spotless love on earth, had not only a place in reason, but in the glowing heart of mankind. But I love to dwell on the arguments that neither men nor devils can gainsay, viz., the arguments based upon eternal laws and the common sense of man kind, and by these laws prayers to the Virgin and adoration of the Virgin are as reasonable as the clearest laws of mathematics or the love of children for their parents here in this world.

But do prayers to the Virgin and worship of the Virgin and of the saints constitute veneration of the Virgin and of the saints? And are Catholics idolators, as Protestants constantly aver—not only worshipping the Virgin and the saints, but the images of these? Perhaps I had better not touch the subject of images in this article, though every Catholic child knows that they are used only as we all use photographs of our loved ones, to bring us nearer and quicker to the faces of our loves. But to the queston. Here, again, the best answer is that all Catholics are taught in their childhood the difference between the veneration paid the Virgin—the plain and simple dif-ference between them in emotion and terance and that higher and more exalted and exclusive and supreme worship and adoration paid to God

alone. A reference to Article VI. of Cos motheism, in the Globe, No. 8, will prove to any reasonable being that I, at all events, ought not to object to the veneration of the Virgin or the women were as numerous in proporsaints. Of course I do not refer to tion to population in the old nations as Cosmotheism here to defend it. wrote it when I had no more thought of becoming a Catholic than I had of becoming God Himself, and whatever there is in it contrary to the true Catholicism of the Church I here and now voluntarily renounce, without even having been asked to do so. But in said article the reader will find, among other notions, that "while worship of superior by inferior beings is lawful and elevating, the true worship is that of the eternal spirit of God alone." Hence, as the Virgin was, must have been, one of the superior souls of the race, queen of the hearts of the race the supreme mother of the Supreme God of the race - surely veneration and, mayhap, worship, tender as the worship of God Himself, may be, must be, will be, forever given to this Queen

-mother of earth and of heaven. Again, all readers of modern critical history and philosophy know that the habit of the human race for countless ages has been to worship its ancestors; so that the best of modern philosophic scholars, alike with Cosmotheism, trace the origin of all natural religions to parental and ancestral worship, growing by degrees into hero-worship, or lest of ancestors; so on to the natural worship of mankind. his be true-and its general ss no intelligent scholar can on, surely, in this great super-eligion of Christianity, where off deigned to be born of a

Yet I do not wonder that Protestants oppose and ridicule this veneration of, the whole system of Protestant orthodox theology and worship is beautifully loyal to the apparent discrimination of the Scriptures in favor of worship to be paid to God alone; and as they do not know of the exact distinctions between veneration and worship herein re ferred to, and as much of their teaching and learning is in ignorant pre-judice against the Catholic Church, they come naturally by the prejudice indicated. made make this matter plain, and the philosophy of history, and the laws of nature and the universe, justify the Catholic habit and position.

Again, I should be the last man, and I will be the last man on earth to treat this Protestant prejudice with anything

but the kindliest of charity. For more than a dozen years I had frequently attended Catholic services, as elsewhere indicated. I had been inspired, almost glorified, by its devotional music; had been brought back to renewed and trusting faith by its altar services; had felt time and again that, logically, I ought to be in its membership, as it was to me the dear est and most perfect Church of God in Christ on this earth; and yet up to within two or three months the prayers and responses to the Virgin always offended me, as a sort of slight to the Saviour and to Almighty God. And it was not until during the month of May of this year, while worshipping in the beautiful chapel of the Dominica Sisters at Sinsinawa, Wisconsin, that the words of the priest and the re-sponses of the audience—" Hail, Mary, full of grace! the Lord is with thee blessed art thou among women and blessed is the fruit of thy womb "came to my ears as the words of the angel announcing to Mary the

first great mystery of the world's redemption. Then, how-ever, immediately, I said to my soul, "If those words were addressed by arguments or in my dealings with to Mary by an angel of God, nearly nineteen hundred years ago, even be fore she had become the mother of our Lord, and before all the blessed, world-wide, notable victories that have attended her God-son's life on this earth surely I, a believer in all worship of superior by inferior beings, surely I can use these words," and I have used them daily from that hour to this. Again, Comtism, or Positivism, so

called, which, under the unspiritual clap-trap reign of Mr. Harrison, in London, claims to be a sort of an ad vanced religion of advanced minds, has from the first exalted our common womanhood to the position of an object -in fact the object to be worshiped in this world-and I was one of the first to point out the absurdity of this posi tion, after reading Comt, some twenty five years ago; but if this is the last resort of the modern exalted understanding, surely Catholics may be ex cused for fostering a tender veneration toward the supremest woman and the supremest mother of the human race. If we may worship common woman-hood with all its frailties, surely we may adore the best of it in the Mother of the Redeemer of our redeemed souls. There is still another thought, the out-

growth of modern culture, that should appeal to our reason in justification of the beautiful veneration and devotion offered by the Catholic Church to the Virgin Mother of redemption, the thought, viz., that this adoration seems to have been the groundwork of what in modern parlance is called the elevation of woman in modern society.
am not an enthusiastic advocate of this latter position, that women are finding an exceptional elevation in modern society. As I read the history of Egypt, Asia, Israel, Greece, Rome and the modern nations of Europe, it seems they are in our own nations of modern times; and good women and wise women were alone ever worthy of being honored or elevated. We are honoring and elevating many that are neither good nor wise in our day. But apart from this there seems to be some ground of verity in the sugges tion that few women figured as heroines in the literature of the old times. Homer sang only of men and the deeds of men, it is true in defence of a beautiful woman; and the wife of Ulysses is something of a heroine; and I doubt not the wives and mothers of the heroes of Thermopylæ were noble women. Indeed, my own view is that in all nations the women were always relatively and in their way and sphere as gifted as the men and duly honored. And the Scriptures are full of touches that reveal true and faithful and gifted women from the days of Ruth to Esther, to Mary the Mother of God; but in secular literature we hardly have a lovable heroine, till Virgil, the esthetic poet of Rome, gives us his Dido.

In truth, the genius of the whole earth was changing in Virgil's day The visions of the old prophets were breaking through the clouded skies of human perception and were soon to dawn upon the darkened face of mankind. Soon a Virgin was to be with child—a child whose sweetness, inherited as well from the mother as held by right of eternal divinity, was slowly but surely, as a supreme vision of God, to brighten and lighten and glorify the face of the world. Still our world-literature waited for

its fairest heroines, and it was not until after the Middle Ages—so often and so foolishly called "the Dark Ages" -it was not until after the days

hat our Dantes, our Shal Goethes, our Raphaels and

painted and sang for us the heroines whose loves and beauties and fidelities have captured the admiration of the

I hold that without the previous exaltation of Mary-the mother of re-demption, mother of saints and all that is most angelic in modern womanhood -this beautiful exaltation of woman in modern literature and modern life never had been. In a word, by the subtlest laws of human history, that is by the law of God, by the law of the spirit of life in Christ Jesus, His Virgin nother is rightful queen of our modern exaltation of womanhood, hence worthy the loving veneration of the world. W. H. Thorne (Editor) in the Globe,

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

COUGHS, COLDS, ASTHMA, HOARSE-NESS, BRONCHITIS, etc., yield at once to Dr. Wood's Norway Pine Syrup, the successful Throat and Lung Specific.



Mr. Chas. N. Hauer

of Frederick, Md., suffered terribly for over ten years with absesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking

Hood's Sarsaparilla which effected a perfect cure. Mr. Hauer is now in the best of health. Full perticulars of his case will be sent all who address C. I. Hoop & Co., Lowell, Mass.

A POSITIVE PILES

reliable, and has more than met the anticipations of those physicians who have used it in their practice. PILEKONE IS A POSITIVE CURE when other treatments fail to relieve. Testimonials furnished. Prices!. For sale by druggists, or by mail on receipt of price.

W. T. STRONG. Manufacturing Chemist, 181 Dundas street, London, Out.

HAVE YOU TRIED THE

"CABLE EXTRA CIGAR?

DUNNS BAKING POWDER THE COOK'S BEST FRIEND

"ANAKESIS" gives instant reitef and is an intallible four for Piles, Price SI, Esperantics preugatstor mail, Samules free, Address" ANAKESIS, " gox 2416, New York City.

CALL AND SEE OUR New Fall SUITINGS!

New Fall OVERCOATINGS! New Fall PANTINGS!

PETHICK & McDONALD. 393 Richmond Street.

MASS WINE. WILSON BROTHERS

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

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

ONTARIO STAINED GLASS WORKS.

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

SMITH BROS.

Plumbers, Gas and Steam Fitters, Have Removed to their New Premises 376 Richmond Street, Opposite Masonic Temple. Telephone 53

Price of subscription-\$2.00 per annum.

EDITORS:
REV. GEORGE R. NORTHGRAVES,
Author of "Mistakes of Modern Intidels." THOMAS COFFEY.

s. LUKE KING, JOHN NIGH, P.
EN and M. C. O'DONNELL are fully
ed to receive subscriptions and transact
business for the CATHOLIC RECORD.
of Advertising—Ten cents per line each agate measurement.
d and recommended by the Archf Toronto. Kingston, Ottawa, and St.
and the Bishops of London, Hamilton
boro, and the clergy throughout the

ndence intended for publication, as

London, Saturday, Nov. 19, 1892.

A SILVER JUBILEE.

The ceremonies attending the celebration of the Silver Jubilee of His Grace the Archbishop of Toronto, a full account of which we give in this issue, were of the most imposing and magnificent character. Prelates and priests from almost every portion of the Dominion of Canada, as well as from the neighboring Republic, came to the Queen City to pay their respects to its beloved Archbishop and tender him tokens of affection and admiration. Nor can we be in the least surprised at such a pleasurable spectacle. May we not say that "Well done, thou good and faithful servant" has been inscribed on his behalf in the Book of Life in the celestial hereafter, for "Well done, thou good and faithful servant" was the unanimous acclaim of the thousands who gathered about him, laden with good wishes and congratulations on his having fought the good fight as a Prince of Holy Church during a quarter of a century. The prayers of the rich who admire him for his piety, his prudence and his learning-the prayers of the poor who have had in him a friend when the clouds of misfortune and want hovered over their thresholds-the prayers of the grief stricken who have received from his lips words of comfort and hope when their future was dark and dreary and uncertain - the prayers of the orphans, for whose sustenance and comfort he has provided with a father's heart-will ascend to heaven that he may be spared many years in their midst; and may we not hope that heaven will grant their prayers, for heaven's work has ever been near and dear to his heart, equally in the sunshine of youth, in the vigor of middle age, and in those years that are now upon him when the summer of life is waning and the autumn coming fast.

ANTI-POPERY FANATICISM.

The "Anti-Popery Society" of London, England, asked permission last week from the authorities of the city to hold a procession of their own which would follow the Lord Mayor's procession on the occasion of Mr. Stuart Knill's inauguration. The intention was to render the celebration hideous by the presentation of tableaux are said to have been committed by the Catholic Church against heretics, especially during the sixteenth and seventeenth centuries. These were to include dramatic representations of the Spanish Inquisition, the massacres of Huguenots in France, particularly that of the celebrated St Bartholomew's the reign of Qucea Mary I., and other scenes representing persecutions endured or supposed to have been endured by Protestants on account of their religion.

As a matter of course all these occurrences would have been represented with all the horrible surroundings with which the most unscrupulous controversialists have pictured them.

The municipal authorities very pro perly forbade the exhibition, the object of which was not only to destroy the in A. D. 1680: pleasure of the gorgeous and joyful ceremonial with which it is customary but also to create a serious riot by inciting the populace to open violence against those who were participating in doing honor to the new Mayor, and the reason for their conduct is because the new Mayor is a Catholic.

A more dastardly attempt to turn a day of festivity into one of bloodshed of the No-Popery Association, but from such an organization nothing better could be expected. While professing to have at heart the cause of civil and religious liberty, the sole purpose of its existence is to raise a raging persecution against Catholics by creating Popery Association to cross the channel a feeling of hostility against them.

It cannot be denied that during the early period in question there were religious persecutions on both sides.

The Catholic Lectord, opinion that their tenets were to be up-Published Weekly at 484 and 486 Richmond held by the strong arm of civil law, street, London, Ontario. sult. But this was not done by the Catholic Church, nor with the sanction of the Church. Yet the persecutions carried out by Catholics have been greatly exaggerated.

The massacre of St. Bartholomew's eve was a purely political transaction, planned and carried out by the unscrupulous Catharine de Medicis, the mother of the French King, not with any religious purpose in view, but solely to avenge the murders which had been perpetrated by the French Protestants, and to get rid of the conspirators who were known to be plotting the overthrow of the monarchy. It is most unfair on the part of the anti-Popery Association to represent this as the deed of the Catholic Church.

Of the laws by which the Inquisition was established the same thing is to be said. The ecclesiastical tribunal was instituted only to enquire into the orthodoxy of the accused ; but sentences of death were inflicted only by the civil courts. The laws by which they gave judgment were civil laws, in the making of which the Church had no hand

The victims of Queen Mary were for the most part rebels against her authority, who had endeavored to deprive her of the throne by setting up a rival in the person of the young Lady Jane Grey, who was one of those executed for treason. This punishment is indeed a severe one, but it is the nunishment of high treason even in this enlightened nineteenth century, and it has been inflicted even in Canada within the memory of many now living.

The anti-Popery Association intended to exhibit only the cruelties which are supposed to have been perpetrated by Catholics. If they had desired to exhibit the events of history truthfully, they would have prepared tableaux of some of the works of Protestantism, and they could have found plenty of events to represent without going outside of their own city of London. They would have represented Henry VIII. with his seven wives, some of them under the axe of the executioner, others dying in party on their side are thoroughly loyal abandonment and despair. They could 1 to the best interests of the Empire. In have shown the Catholic Sir Thomas More, the illustrious Chancellor of England, and the ultra Protestant Bilney equally suffering death for their respective religious beliefs. They could have pictured the execution of King Charles I., under the Protectorate of Oliver Cromwell. The Church country be made secure against attack of England to this day honors him as a on every side. martyr on account of his religion; and the fanatics might have added the execution of Mary Queen of Scots, and of the hundreds of Catholic priests and laymen who suffered at Tyburn Hill under the most cruel penal code that ever existed since the days of Nero.

These were all the work of Protestants, but they were carefully left in vivants showing all the atrocities which the background by the No-Popery efforts to raise opposition to it. These Association in their anxiety to instruct the people of London in historic lore. The murders of Cardinal Beaton, and the Protestant Archbishop Sharpe in Scotland, instigated by John Knox, and other Presbyterian ministers whose sentiments were like his: also the sufferings of Covenanters and eve, the punishments inflicted during Prelatists by turns in Scotland, might have been added to the list of pictures on exhibition; murders which are plainly justified in the Westminster Confession of Faith, and the Covenants whereby the Westminster Confession is adopted as the "only true religion "and the established faith of

Scotland. We cannot refrain from quoting here the description given by Sir Walter Scott of the cruelties inflicted by one set of Protestants upon another

"All usual forms of law, all the bulwarks by which the subjects of a coun to celebrate the Lord Mayor's festival, try are protected against the violence of armed power were at once broken down, and officers and soldiers received commissions not only to apprehend but to interrogate and punish any persons whom they might suspect of FANATICAL PRINCIPLES; and if they thought proper they might put them to death upon the spot. All that was necessary to condemnation was that the individuals eized upon should scruple to renounce could scarcely be conceived than this the Covenant, or should hesitate to admit that the death of Sharp was an act of murder, or should refuse to pray for the King, or decline to answer any other ensnaring or captious ques ions concerning their religious principles."—Tales of a Grandfather

> It is not necessary for the anti to find examples of revolting intol erance as pictorial subjects. They can find plenty of them nearer home.

Want of space prevents us from in-

Prognostications as to the result of in the celebration of the Luther festival at Wittenburg were freely indulged in by those who are ever ready to foretell what is going to happen. If he had absented himself, it was said, the Lutherans would have been offended, whereas if he were present and spoke in laudatory terms of Luther the Catholics would be angered, and the consequences would appear in the hostility of the offended parties to Government measures in the Reich-

But the celebration is now over, and it does not appear that the Emperor has given any such deep offence as was so confidently foretold.

He appeared at the celebration with all the pomp of Imperialism and the representatives of the Protestantism of Europe assisted in full force. We have no doubt the Lutherans are quite satisfied with what was done, and on the other hand Catholics have not com plained at all. The Emperor is a Protestant, and the Catholics in the Reich stag have no complaint to make if he makes his profession of faith as such but they are under obligation to assert they are fully resolved to do by continuing to demand the repeal of the list vestige of the penal code established under the iron rule of Prince Bismarck and Dr. Falk.

The Kultuakampf, by which name the Bismarckian anti-Catholic legislation is known, has been almost entirely repealed, and on its complete repeal the Caaholic party in the Reichstag will continue to insist as they have done hitherto; but to do this they do not deem it necessary to oppose all the measures of the Government, and the new Army Bill, which proposes to strengthen the defences of Germany, it is said, will be passed by a large majority, notwithstanding the opposition offered to it outside of the Reichstag by Prince Bismarck.

The Catholics of the German Empire recognize that with all his Protestant. ism, the Emperor desires to act fairly with the Catholics, and the Catholic the present threatening condition of affairs in Europe, while Russia is pursuing a policy which no outsider cap penetrate, and which threatens to plunge the continent into a disastrous general war at any moment, the general sentiment of Germany is that the

The Catholic party share in this widespread conviction, and it is no matter for surprise that like the rest of their countrymen they should be in favor of making it secure against all attacks. They have announced their intention to support the Army Bill, and it is no longer doubtful that it will become law in spite of Bismarck's efforts have failed to create any serious opposition to the Bill, even from the National Liberal party who have hitherto recognized Bismarck as their leader.

The general welcome which was accorded to the Prince during his trip through Germany a few months ago has not produced so much confidence in him as a political leader as to give him any considerable weigh in this capacity. His fall as a politi cal power in the empire has been complete, and his efforts to make Germany a Protestant empire, in the sense of continuing the persecution of the Catholic Church, which he inaugurated. have fallen flat upon the country.

The progress of Catholicity is not to be arrested in Germany even by so powerful a politician as Bismarck has peen in the past, and as the Emperor sees more clearly the thorough loyalty of the Catholics to himself personally and to his dinasty, he becomes more and more favorable to tolerant legislation. The Wittenburg celebration will have no effect in destroying the friendly feeling which exists between him and the Catholic party.

THE PRESIDENTIAL ELEC-

The election of a President for the United States took place on Wednesday, the 8th inst., with the result that Mr. Grover Cleveland has been chosen over the present occupant of the position by a very decisive majority. There not be known until the official count be declared, as the polling was very close; but Mr. Cleveland's majority is already large from those States the vote of which is certain. There were three

THE CATHOLIC PARTY IN GER- cratic; Mr. Benjamin Harrison, Repub- save this Union of States, and they MANY. | lican; and General Weaver, on behalf have earned the right to belo adminof the recently formed Agricultural ister its affairs. There are Congregathe Emperor William's participation party, which has received the name of the Populists.

The quietness of an election at which 12,000,000 electors have voted is very remarkable, and is a strong argument in favor of the stability of Republican institutions.

The main issue was a high as against a moderate tariff. In Wisconsin and Illinois, where the Republicans passed obnoxious school laws, offen sive to Lutherans equally with Catholies, we have no doubt the school issue influenced the result, and probably the persistence of Mr. Harrison's administration in retaining Indian Commissioners Morgan and Dorchester, whose policy is to destroy the Catholic Indian schools, had also great influence, especially in New York, Ohio, and Indiana.

EDITORIAL NOTES.

WE regret to have to draw attention once again to a vexatious system prevailing in the Post Office Department. On the 3rd of November an important letter was sent us from an educational institution in Montreal, whose address was printed on the outside of the their own rights as freemen, and this envelope. Either the stamp dropped off, or a mistake was made in not put ting one on. The letter was directed 'The CATHOLIC RECORD, London.' On the 7th we received notice from the dead letter office that a letter was there, and would be forwarded on receipt of postage. The stamp was sent to Ottawa, and we received the letter or the 9th. It contained an order for one hundred copies of this week's RECORD. When received the edition was printed, and we were therefore unable to print the extra quantity asked for. Had the letter been forwarded to its destination and double postage collected all would have been well. If red tape were made to give way to common sense there would not be so many complaints made concerning our postal system.

> THE Chicago Advance calls attention to the fact that the great celebration of the four hundredth anniversary of the discovery of our Western World was not merely a national but was in the strictest sense an international affair. The diplomatic representatives of the nations of the world were so numerous that fifteen carriages were required to convey the diplomatic corps to the fair grounds. Among the foreign governments represented were those of Italy. Spain, Portugal, Great Britain, Russia, France, Germany, Austria, China, Corea, Japan, Mexico, and the various South American Republics. The representation would not have been com plete if the religious spirit with which Columbus was animated had not its representative equally with the secular powers, and this feature was supplied by Archbishop Satolli as the representative of the Holy Father Pope Leo

It is stated that Mgr. Satolli's mission to the United States as representa tive of the Holy Father Pope Leo XIII. will not be confined to the duties of assisting at the recent opening of the Chicago Exposition buildings, and taking care of the memorials lent by the Pope to the World's Fair for exhibition in 1893. It is expected that he will establish an ecclesiastical court which will try ecclesiastical causes and appeals, which have now to be sent to Rome for adjudication. Also, as it is known that only about 410,000 out of 1.410.000 Catholic children in the United States are attending Catholic schools, leaving 1,000,000 who do not receive Catholic instruction, it is his intention to assist in devising some means of affording this immense number of children efficient Catholic instruction. Should the proposal succeed it will be a great boon to religion and to society at large.

THERE are from time to time Protestant ministers who are courageous enough to reprimand the bigots who advocate the ostracism of Catholics on account of their religious belief; but such instances are rare and the outspoken and honest clergymen who so speak are frequently subjected to persecution by their comrades in the ministry and their flocks. An instance of this plain-speaking recently occurred at the First Congregational Church, Columbus, Ohio, where Dr. Washington Gladden denounced the anti-Popery are some States the result in which will movement which has lately been inaugurated by the American Protective Association. He said that "it is un-Christian to wage political war upon a man on account of his religious convictions." He added: "Thousands of England for nearly two years, has been Both Catholics and Protestants were of dicating them here at greater length. candidates — Mr. Cleveland, Demo- Catholics shed their blood like here s to received into the Catholic Church.

tional ministers in Canada who might profitably learn a lesson from Dr. Gladden.

A CORRESPONDENT of the Montreal Witness gives the following instance of hatred of the cross which some of the Protestant sects entertain:

"The old church of St. John the Evangelist, at the corner of St. Urbain and Dorchester streets, had upon its cross, the symbol in which St. Paul gloried; but on the church passing into the hands of the Methodist sect, the symbol was torn down, and the little turret stands a silent witness of something worthy the fiery days of fanatical

The passage of St. Paul here referred to in contradistinction with the Methodist action is found in Gal. vi, 14: "God forbid that I should glory save in the cross of our Lord Jesus Christ.

"KIT." the clever and racy writer who edits the "Woman's Kingdom" in the Toronto Mail, thus touches off the narrow-minded class of bigots who are verily a social pest in the community. If the gentleman who occupies the editorial chair of the Mail evinced in his productions the fairness and brilliancy of "Kit," much better would it be for its reputation, and a kindlier feeling would prevail on the part of many Protestants towards their Catholic neighbors:

"I got a letter from "A Catholic Woman," thanking me for "standing up for the Church of Rome." I didn't 'stand up." I spoke the simple truth Intolerance, especially religious intolerance, is something I would banish if I could. Christ never preached it. God never fathered it. If the Roman Catholics wrote to me in any intoleran way I should just tell them what I thought about them, but they never All the bigoted, intolerant, abusive letters have come from other religions and sects; so, in all decency and because it is just and only right I refuse to join in the invective poured on the Roman Catholic Church, and hold God sees and hears them as well as the rest of us. No one, be she Protestant or Methodist, who has ever been nursed through a severe illness by the Catholic nuns, will say aught of them but that they are good, noble and pure as Christ Himself. Besides, the absurd and very ignorant invective of ignorunderbred people will never carry weight. And so there is nothing

Ir is pleasant to note that some of the great dailies of the Dominion once in a while rap the bigots severely over the knuckles. Here is an item from the pen of the editor of the Winnipeg Free Press which shows that the editor's intellect is clear and that his heart is a manly one:

"At the Protestant congress in Portsmouth, a few days ago, a Rev. Mr. Flower said: 'With deep shame and deep sorrow I say, as a nonconformist minister, that I deeply regret that Mr. Gladstone has, in my opinion, done more than any other living man towards reviving and His Grace's administration mark the of a desire, as a statesman, to give political rights and do political justice to a portion of the Empire whose people happen to be mainly Catholics; that, and nothing more. The fact is that and nothing more. all this feeling against Catholics is to be attributed to the jealousy which comes of denominational rivalry. No one these days fears the Catholics; we only hate them because they wont die off and leave us all Protestants.

An Anecdote with a Good Moral

An anecdote is related of the late Father Boyle which is worthy of re-petition. One evening he met a man whose appearence gave evidence that the temperence pledge administered to him by the good Father had not been observed. Approaching the latter, the half-intoxicated man said: 'Father Boyle, I am a Catholic to the backbone and ever ready to stand up for the Church." "My good sir," want you to stand up, but to kneel for her." The astonished man says he learned a lesson which caused him to bend the knee more willingly than before. His example might be imitated by many who are always ready to fight for the Church but not willing to suffer humiliation for her.

The New York Post gives an interesting account of a small Indian settle ment in Perry Township, Maine, who were converted from Paganism in 1791, one hundred and one years ago, by Bishop Carrol, the first Bishop in the United States. Their school is taught by Sisters of a religious community, and they have a town hall, a liberty pole and a band. In front of their church, dedicated to St. Anne, there is a zinc statue of the Blessed These Indians are thrifty, and they have \$53,000 held by the State in trust for them.

The Rev David Benjamin, of Ur miah, Persia, formerly an assistant in the Archbishop of Canterbury's Mission to the Nestorians, who has been in

THE SILVER JUBILEE OF THE ARCHBISHOP OF TOR-

A GRAND CELEBRATION.

As we announced in last week's issue Jubilee or twenty-fifth anniversary of the Episcopate of His Grace the Most Reverend John Walsh, Archbishop of Toronto, was celebrated on Thursday he 10th inst., with great rejoicing in the Archiepiscopal city.

Corresponding with the Jubilee of His Grace, occurs also the fiftieth anniversary of the erection of Toronto into an Episcopal See, and the celebra-tion of his Grace's Jubilee was made also the occasion for the celebration of this event which marks the wonderful progress made by the Holy Catholic religion during this period.

The first Bishop of Toronto was the Right Rev. Michael Power, who was chosen by the Holy Father Pope Gregory in 1842, Kings-ton having been previously to that date the only Episcopal See west of the

Ottawa river.
In 1848, when so many faminestricken Irish immigrants landed on our shores attacked with typhus fever, Bishop Power fell a victim to his zeal and piety in administering to them the sacred rites of religion.

At the beginning of his Episcopate old St. Paul's Church was the only Catholic Church of the city, and he made it his Cathedral. necessity of a more central church, the site of the present St. Michael's Cathedral was selected and the cathedral built, but he was called to a better life before the debt upon it was liquidated, and at one time during the vacancy of the See it was feared that the new cathedral would have to come under the auctioneer's hammer that its liabilities might be met.

The energy and generosity of Archdeacon Hay, and several lay gentle-men of Toronto, prominent among whom was the Hon. John Elmsley saved the Cathedral from this catastrophe until Bishop Charbonnel was sent as Bishop by Pope Pius IX. Under Bishop Charbonnel the paid, and in 1859 Bishop Charbonnel, finding the duties of his position too onerous, obtained the appointment of Bishop Lynch as his coadjutor. also obtained the division of the diocese into three parts, the two new dio ceses being erected with London and Hamilton as the Episcopal Sees. Bishops Pinsonneault and O'Farrel were the first Bishops of these two Sees re-

spectively. In 1870 during the session of the Vatican Council, Toronto was made an Archiespiscopal See, the Most Rev Archbishop Lynch being its first Arch bishop.

In 1890 Archbishop Lynch died, and Archbishop Walsh, then Bishop of Lonlon, was appointed to succeed him.
In 1854 His Grace the present Arch bishop came to Toronto and ordained to the priesthood. He labored successfully in several parishes of the liocese, including St. Michael's and St. Mary's in the city, and during this period he was appointed to the Vicar-General

ship, which office he filled until he was chosen Bishop of London in 1867. He continued to administer the diocese of London until he was selected to succeed Archbishop

Toronto, as we have stated above. The numerous churches, school houses and priests' residences which have sprung up and have been paid for in the diocese of London during strengthening Popery in our land to-day.' Mr. Gladstone's crime consists testify to his zeal in the cause of the Church. We have no doubt that if he be spared for some years to rule the Archsimilar record there, and we cordially add our good wishes to those which were tendered to His Grace on the occasion of his Jubilee, that he may administer the diocese of Toronto for many years to come, and that his administration may be as prosperous in the future as it has been in the past.

The great respect in which His Grace is held was proved by the brilliant gathering which assembled on the occasion of his Jubilee, when testifying their respect and admira-

The celebration began on Wednesday evening at Lorotto Abbey, Wellington street, where an entertainment was given by the young lady pupils consisting of music, recitations and an address of congratulation. This said the priest, "the Church does not programme was carried out with the grace and excellence for which the Abbey is so justly celebrated.

For part of the following details we

are indebted to the very full account of the Jubilee given in the Toronto dailies of the 11th inst.

Pontifical High Mass was celebrated in St. Michael's cathedral in honor of the occasion, the Right Rev. T. J. Dowling, Bishop of Hamilton, being celebrant, assisted by Dean Berrigan as deacon and Father Guerin as subleacon, Rev. Father Marijon as assistant priest, Father Hand, master of ceremonies, and Father Trayling master of ceremonies to the Archbishop. Vicar-General McCann and Dean Harris attended the Archbishop as deacons of honor.

Nearly all the clergy of the dioceses of Toronto and London assisted at the Mass, besides many from other dio-The Knights of St. John, in uniform, acted as ushers.

Haydn's 16th Mass was rendered by a full choir, orchestra and organ There were in all eighty voices. Soles were rendered by Mrs. Vale, Miss Murphy and Mr. Stack. Merribere's "March to the Prophet" was the open

the following clergy w Archbishop Fabre, I bishop Duhamel, Otta Cleary, Kingston; B Rochester; Bishop Rochester; Bishop I Bishop Richard O'Co : Bishop Denis don ; Mgr. O'Brien, R. Detroit; Mgr. Farre Mgr. Routhier, Ottawa oronto ; Rev. Father Harold, Niagara; Jo Merritton ; J. H. Col E. Beaudoir, Lafontai gher, Pickering; H. lison; E. J. Kiernan, J. Kiernan, Vroomonto Flos; P. J. McCall, McEntee, Port Colborn Brechin; P. Whitn Henry J. McPhillips, Moyna, Stayner; D. market; T. Mineha Francis McSpiritt, V Gibbons, Penetanguis Bride, Brockton ; K. J ville : F. Smith, St. Ca Redden, St. Paul's ; A Lewis Gibra, P. Lama Toronto; M. J. Je James Hogan, Upte Trayling, Dixie; J., hill; A. P. Finan, Kilcullen, Colgan; M. Toronto ; E. B. Law Lynch, Toronto ; W. F. Rohleder, F. R. Laboureau, Penetan Sullivan, Thorold ; P. J. R. Teefy, Super College; L. Brennan, E. F. Murray, C.S.B. McInerney, C.S.S.R. Kine, Rev. Prior Kre View; D. F. O'Malley, O Diocese of London London; Joseph Ke Dr. Flannery, St. Kilroy, Stratford; Hodgkinson, Woodsl nia; M. J. Brady, Molphy, Ingersoll; Wallaceburg; A. Me T. West Goderich;

NOVEMBER 19

ing piece, the afterp sini's "Tancredie."

In addition to those

Lucan ; J. G. Mu Michael Cummings, Boubat, Simcoe; kora : D. A. McRae Gnam, Wyoming; Salette ; D. Cushing wich ; P. Ryan, C. S. N. J. Dixon, Kingsh Diocese of Peterbon D. Laurent, V. Conway, Norwood; Victoria Road. Diocese of Hamilton I. Heenan, V. G., O'Loane, S. J., Guel

tier, C. S. B., Owen S Vicar-General Keogh Evay, Bishop's Secu Also Canons J. A. V treal : J. Tonkin. S University, Ottawa; O. Routhier, Ottaw Ottawa ; Mgr. Joos, Grand, Detroit; Taaffe, Brooklyn ; J. lyn : Mgr. Gillogly.

THE ARCHBISH

After the gospel

kingdom of heaven sowed in his field, w least of all seeds, bu up it is greater th becometh a tree, so t air come and dwel said: The Church of dom of God on earth by our blessed Rede and illumined by the its abiding life, it is ment of His reveale and its purpose an and sanctify manki conduct them to thel The Church is the frequently spoke of text I have quoted mustard seed, wh smallest of all see 'tis grown up in whose spreadi birds of the air the day of Penteco small chamber i its infancy it was cant as a mustard s all herbs; but it promise and poter panding and fruitf majestic presence glory. Expansion were a necessity of characteristic and

The prophets saw sun in his morni horizon of time, as to the people that l would and felt, that her t ministrations would be confined to one they would flood th ing power and rea erations of men.

Isaias, "arise and

erusalem, for t

The bride of Chris

fruitful mother, Ma

the mother of rege

as Christ her he

was the head of th

redeemed children

sion of the Churc

mankind, and for

ing piece, the afterpiece being Rossini's "Tancredie." In addition to those already named

the following clergy were present:
Archbishop Fabre, Montreal; Archbishop Duhamel, Ottawa; Archbishop Cleary, Kingston; Bishop McQuaid, Rochester; Bishop Foley, Detroit; Bishop Richard O'Connor, Peterborough; Bishop Denis O'Connor, London; Mgr. O'Brien, Rome; Mgr. Jose, Detroit; Mgr. Farrelly, Belleville; Mgr. Routhier, Ottawa; Mgr. Rooney, Toronto; Rev. Fathers Walsh, P. J. Harold, Niagara; John F. Lynott, Merritton; J. H. Colin, Midland; J. E. Beaudoir, Lafontaine; S. F. Galla-gher, Pickering; H. J. Gibney, Algher, Pickering; H. J. Gibney, Allison; E. J. Kiernan, Collingwood; P. J. Kiernan, Vroomonton; M. J. Gearin, Flos; P. J. McCall, Fort Erie; J. J. McEntee, Port Colborne ; P. McMahon, Brechin; P. Whitney, Caledonia; Henry J. McPhillips, Orangeville; W. Moyna, Stayner; D. Morrice, New-market; T. Minehan, Schomberg; Francis McSpiritt, Wildfield; James Gibbons, Penetanguishene; J. F. Mc-Bride, Brockton ; K. J. McRae, Smithville; F. Smith, St. Catharines; W. J. Redden, St. Paul's; A. D. Lafontaine, Lewis Gibra, P. Lamarche, J. J. Kelly, Toronto; M. J. Jeffcott, Oshawa; James Hogan, Uptergrove; J. A. Trayling, Dixie; J. J. Egan, Thornhill; A. P. Finan, Toronto; James Kilcullen, Colgan; M. McC. O'Reilly, Leslieville; J. L. Hand, St. Paul's, Toronto; E. B. Lawlor, Toronto; J. Lynch, Toronto; W. F. Duffy, Orillia; F. F. Rohleder, F. Ryan, Toronto; F. Laboureau, Penetanguishene; T. J. Sullivan, Thorold; P. Coyle, Toronto; J. R. Teefy, Superior St. Michael's College; L. Brennan, C.S.B., Toronto; Conege; L. Breinhan, C.S. B., Toronto; E. F. Murray, C.S.B., Toronto; A. J. McInerney, C.S.S.R., Toronto; S. J. Kine, Rev. Prior Kreidt, O.C.C., Falls View; D. F. O'Malley, O.C.C., Falls View.

Diocese of London-M. J. Tiernan, London; Joseph Kennedy, London; Dr. Flannery, St. Thomas; Dr. Kilroy, Stratford; Rev. Fathers Hodgkinson, Woodslee; Bayard, Sar mogkinson, Woodslee; Bayard, Sar-nia; M. J. Brady, Woodstock; J. P. Molphy, Ingersoll; John Ronan, Wallaceburg; A. McKeon Strathroy; T. West Goderich; John Connelly, Lucan; J. G. Mugan, Corunna; Michael Cummings, Bothwell; B. Boubat, Simcoe; John O'Neill, Kinkora; D. A. McRae, Parkhill; P. J. Gnam, Wyoming; P. Corcoran, La Salette; D. Cushing, C. S. B., Sandwich; P. Ryan, C. S. B., Amherstburg; N. J. Dixon, Kingsbridge.

Diocese of Peterborough-Very Rev P. D. Laurent, V. G., Lindsay; P. Conway, Norwood; C. S. Bretherton, Victoria Road.

Diocese of Hamilton-Very Rev. E I. Heenan, V. G., Dundas; Jas. S. O'Loane, S. J., Guelph; F. N. Granotier, C. S. B., Owen Sound ; Very Rev. Vicar-General Keogh, Paris : F. P. Mc Evay, Bishop's Secretary, Hamilton. Also Canons J. A. Vaillant, Montreal J. Quinlivan, S. S., St. Patrick's, Montreal; J. Tonkin, S. S., Montreal; J. M. McGuicken, O. M. I., D. D., rector University, Ottawa : Vicar-General J. Routhier, Ottawa; P. Brennan, Ottawa; Mgr. Joos, V. G., Detroit; P. Grand, Detroit; Jas. F. O'Hara, Rochester; J. M. Kiely, Brooklyn; J. Taaffe, Brooklyn; Jas. Taaffe, Brooklyn : Mgr. Gillogly.

THE ARCHBISHOP'S SERMON. After the gospel of the Mass His Grace preached from the text: "The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field, which is indeed the least of all seeds, but when it is grown up it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof." (Math. xiii., 31-32.) He said: The Church of Christ is the kingdom of God on earth. It was founded to the min a thrall. Surely never were standing to you were filled every place belong to you — cities, islands, castles, towns, assemblies, your fery camps, your tribes, companies, palace, senate, forum. We leave you your temples only." The Catholic Church had triumphed over all human oppositions, and the pride of life reigned supreme over their minds and hearts, and held over all human oppositions, and obstructions because she was the creation of flourishing condition, so securely reposes. He had not however advanced of mustard seed which a man took and dom of God on earth. It was founded by our blessed Redeemer, it is vivified and illumined by the Holy Ghost, who is its abiding life, it is the home of Christin the sacrament of His love, the embodiment of His revealed truth, the treas ure house of His sacramental graces, and its purpose and object is to save and sanctify mankind and to lead and conduct them to the kingdom of heaven. The Church is then justly called the kingdom of God, and our Saviour frequently spoke of it as such. In the text I have quoted it is likened to a mustard seed, which is indeed the smallest of all seeds, but which when 'tis grown up becomes a tree, in whose spreading branches the becomes a tree, birds of the air take shelter. On the day of Pentecost the Church was and contained within a small chamber in Jerusalem. its infancy it was small and insignificant as a mustard seed, the smallest of all herbs; but it had within it the promise and potency of an ever-ex-panding and fruitful growth, and was fill the whole earth with its majestic presence and supernatural glory. Expansion and universality were a necessity of its nature and a characteristic and attribute of its life The bride of Christ was ever to be a fruitful mother, Mater filiorum laetans, the mother of regenerated humanity as Christ her heavenly Bridegroom was the head of the new race—of the redeemed children of God. The mission of the Church was to be to all mankind, and for all the coming ages. The prophets saw her rising like the sun in his morning glory, above the horizon of time, and proclaimed aloud to the people that her light and power would be everywhere seen and felt, that her teaching and blessed ministrations would not, like Judaism, be confined to one people or to one country, but, like the light of the sun, they would flood the world in their saving power and reach unto all the generations of men. "Arise," exclaims Isaias, "arise and be enlightened, O

and the glory of the Lord risen upon thee - the nations shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes around about and see all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. The multitudes of the sea shall be converted to thee, the strength of the nation shall come to thee." THE COMMISSION
given by Christ to the Apostles em

braced all nations and ages in its scope. "All power," said Christ to them, "is given to Me in heaven and on earth : to teach all nations, baptiz ing them in the name of the Father and of the Son and of the Holy Ghost. teaching them to observe all things whatsoever I have commanded you; and behold I am with you down to the consummation of the world." Now, since our divine Redeemer imposed upon the Apostles the duty and obligation of preaching to and teaching all nations all that which He Himself had taught, there was a corelative obligation on the part of all nations to hear them and obey, for in St. Mark we read: "And Jesus said to the Apostles: Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be condemned. mission of the Church was to all men for all ages - it was as wide as the world, as universal as man, and as lasting as time. No obstacle could prevent its progress, no barrier could arrest its course. mountains, lakes, or oceans could impede its onward march. "You shall," said Christ, "receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, even to the uttermost parts of the earth." The Apostles began it and in all Judea and Samaria, and The Apostles began their world-wide mission in Jerusalem, and then went forth into all the earth—"their sound," said St. Paul, "went into all the earth, and their words to the boundaries of the world." Now if we consider, on the one hand, the material, political and moral condition of the world at that epoch, and on the other, the qualifications of the Apostles for the task imposed upon them, and the character of the truths they announced, and of the morality they inculcated, we are necessarily forced to acknowledge in the growth progress, universal diffusion and triumph of the Christian religion over powerful Paganism, and its acceptance y mankind, an irresistible and irrefragable proof of its Divine character. The old world and ancient civilization were summed up and found their completion in the Roman Empire. The empire and its proud capital had reached the highest pinnacle of their greatness, power and splendor at the time of which we speak. The conquered world lay submissive at the foot of Rome; the majesty of Roman peace brooded dove-like over mankind. The imperial city was in its greatness and glory a fitting capital to so vast and unrivalled a commonwealth. There in elegant case philosophers discussed various systems of thought, and theorized on the problems of life; poets sang in imperial verse; orators spoke with more than human eloquence; painters made the canvas breathe and live: and sculptors took the rough

into life; in a word, THE MOST BRILLIANT CIVILIZATION hitherto known shed a glamor and a glory over the city and the empire. them in a thrall. Surely never were there a people so ill-fitted to embrace truths that towered into the heights of mystery, or a morality that demanded the utmost self-denial and self-sacrifice; besides, the false religion had spread like a net-work over the face of the empire and held it enthralled. The religion was endeared to the people by the memories of their fathers, was associated with their victories and conquests, and was interlaced with their national traditions and histories. It flattered their pride, held up wealth and pleasure as the suprem good, gratified their passions, and deified, lust. Their priesthood were the richest and most powerful corporation in the empire. Its members belonged to the best and wealthiest families, and by their contact and relations with every rank and condition of society were bound up with the affections, in terests and traditions of the people Such was the world which the Apostles were commissioned to teach and con And what were their qualifica tions for such a task? They were poor, illiterate fishermen from far off Galilee. They possessed neither learning, social standing, nor wealth. They were the envoys of One who some time previously had been put to an ignominious death as a malefactor. The docful, sublime, entrancing, but they were new to the human intellect, and some of them towered away into the heights and clouds of mystery far above the highest flight of human reasoning. The morality of the Gospel was of a stern and exacting nature. war on human passions and lusts, it condemned sinful pleasures and the inordinate love of wealth, it searched out the human conscience as with a lamp, and claimed empire over men's thoughts and motives. It inculcated humility, self-denial, chastity, fasting, and abstinence, the forgiveness of injuries, the love of enemies, contempt of human glory and honors, and the rewards it held out for the stern



MOST REV. JOHN WALSH, D. D., ARCHBISHOP OF TORONTO.

speaking, nothing in all this to attract the Roman people or to turn them over to strange doctrines and strange laws of life and conduct from their timehonored faith and worship, and surely also never were a people apparently less fitted to embrace the doctrines and moral laws of the Christian religion. And as a matter of fact the Roman Empire declared and waged a fierce and bloody war against Christianity and its votaries. For three hundred years the whole tremendous power of that mighty empire was put forth to destroy the Christian religion and to drown it in the blood of its martyred children, but it utterly failed in the

wicked attempt. Yet, notwithstand ing all these MOMENTOUS DIFFICULTIES, notwithstanding these gigantic obstacles, which, humanly speaking, were insurmountable, the Church that had begun like a grain of mustard seed grew into a mighty tree that overshadowed the whole earth, sheltered the nations and peoples in its protecting branches. The living and vivifying fruitful words of Christ were abroad in the world and were heard. They reached intelligences and hearts, and won thousands and millions to truth and virtue. As the eye is made for the light, the human intellect is made for truth, and the heart for the

supreme God, and so in those days of corruption, debasement and degrada tion, there were innumerable souls that thirsted for the sovereign truth and yearned for the supreme good; and when the truth as it was in Jesus was presented to them it drew them as with magnetic power from the defilements and debasements of their surroundings, and won them to the high est virtue and the most sublime self-sacrifice. Even so early as the second century of the Christian era, Tertullian, one of the greatest Christian writers of the time, was able to say to his Pagan fellow-citizens and stones of the quarry and chiselled them to the ruling powers: "We Christians are a people of yesterday, and yet we have filled every place belongtions, because she was the creation of Jesus Christ, the Incarnate God, because she was upheld in His omnipo tent arms and had the divine assurance and promise "that the gates of

hell should never prevail against her." It is true that the Church had its vicissitudes. As God's material creation has its spring of promises and hopes, its summer of fulfilment and fruition, its autumn of decay. and its winter of death and desolation and as autumn with its hectic flush and sad decline, and winter with its death and desolation, are surely succeeded by returning spring, and the work of ruin and death are removed and replaced by the light and growth and fruitfulness of returning spring and summer; so it is with the Church. When decay and ruin overtake her works in on part of the world, there is a new life and growth and healthful beauty her in another. And do we not find a parallel to the condition and fortunes of the early Church in the Church of America and Canada? It is true the early history of this country is Catho-lic. It was discovered by Columbus, a devoted and saintly Catholic, as well as a fearless and enlightened sailor and

aged and sustained in his MOMENTOUS ENTERPRISE by a Franciscan friar, Juan Perez. And when Columbus lands on American soil he lifts up the cross, raises an altar, and causes the holy Mass to be offered in thanksgiving to God for the great discovery, for His having unveiled a new world to mankind. He gives the baptism of Catholic names to capes, rivers and islands, such as San Salvador, San Trinidad, San Domingo, etc. In like manner it was a Catholic who discovered Canada and its vast plains and mighty rivers. It was Catholic missionaries who in those days plunged into the primeval forests, traversed vast plains, and launched

explorer. He was enabled to launch

by Isabella the Catholic, and encour

the mysterious, undiscovered ocean

to be found and enjoyed in a world to ferocious savages and make them chil-Surely there was, humanly dren of God and heirs to the kingdom of heaven. By their Catholic nomenclature of rivers, lakes and islands, they impressed the broad seal of Catholicity on the very physical features of the country, so that of them it may be truly said

"Their memory liveth on our hills, Their baptism on our shore, Our everlasting rivers speak Their dialect of yore."

These thoughts bring us naturally to the consideration of the golden jubilee of the archdiocese, which we commemo rate to-day, and to the memories and emotions it is calculated to awaken and evoke. Here again we shall find the law of growth and expansion which characterized the Church in all the ages of its history, marking its life and mission in this section of Ontario It is the grain of mustard seed planted by the early Catholic settlers, and watered with their sweat and tears, and carefully nurtured by holy Bishops and zealous Bishops and priests, growing up into a mighty tree, overshadowing the whole land. Here, as of old, it is first the Good Friday of sufferings, trials and sor rows, and than the Easter Sunday of a glorious life of joys and triumphs. When in 1842 Bishop Power took possession of this newly-erected See, the Church was in the weakness of infancy, and the prospects that lay before it were anything but bright and promising. There were then but six istry in this diocese, which then stretched from Oshawa in the east to Sandwich in the west. There were about fifty thousand Catholics scatpoor as regards the possession of worldly goods. But the bishop was learned, and holy Bishop. With a far-reaching grasp of mind and with almost prophetic foresight, he underments; and by wise legislation, by the

unfinished and weighted down with the heavy debt of \$70,000. There were no institutions of charity, no colleges, and few, if any, parochial schools in the ity or in the diocese at large. Blessed with a vigorous constitution, fired with apostolic zeal, and sustained with a lofty enthusiasm, he traversed the ength and breadth of the vast diocese, inspiring zeal and kindling activity amongst priests and people, giving heart and encouragement to all, and infusing a new life of energy and action into the whole diocese. Very quickly the magic power of his influ-ence and example was felt, and great results followed. The heavy debt of the cathedral was liquidated in a few years. New churches were built in the city and throughout the diocese The number of priests were considerably increased. The House of Provi lence was built for THE ORPHANS AND THE AGED POOR. Michael College was established

The Loretto nuns were encouraged in educational work. The Sisters of St. Joseph were introduced, as were also the Christian Brothers, and parish schools were established in sufficient numbers in the city and in the various Catholic centres within the diocesan bounds. Not satisfied with the defective law regulating Cath olic education in this province, h devoted himself with extraordinary energy and zeal to obtain its amelioration, and although he did not succeed to the extent he had hoped, or that strict justice demanded, his labor and efforts were rewarded with a partial success. Feeling how impossible it was for one Bishop to attend adequately to the wants of his immense diocese, and knowing how advantageous to religion it would be to create new centres of ecclesiastical organizations and of Catholic life and activity, he petitioned the Holy See for the establishment of two other dioceses in the western section of the former diocese, viz., Hamilton and London; and in this he succeeded, to the immense advantage and gain of our holy religion. After eight years of herculean labor, and a most successful and fruitful administration, he resigned his See and returned to France, where he sought to hide his name and fame under the cowl of a Capuchin friar. Before his resignation he obtained from the Holy See the Right Rev. Bishop Lynch as his coadjutor, who eventually became his successor as Bishop of Toronto, and on the 15th of March, 1870, Tor onto having been raised to the dignity of a Metropolitan See, he was appointed its first Archbishop. His virtues and his labors are too fresh in your memory to need a detailed description. In the numerous churches built throughout the diocese, the noble priests ordained, the religious institutions established o built up into greater prosperity and usefulnsss, in the great and prosperous

Isaias, "ariso and be enlightened, O the rewards it held out for the stern their frail canoes on the great lakes man of less stout heart and less resolute. Our people share in the general proserusalem, for thy light is come virtues which it preached were chiefly and rivers, to convert and civilize the spirit. St. Michael's cathedral was yet

tion to their numbers are well represented in learned professions and in commercful life. There has been an immense increase and expansion all along the line, socially as well as religiously. But the progress of the Church has been most marked, and under God's eare it has been owing to the holy Bishops and zealous priests and relig ious, and to the generous and faithful people who have passed away. They bore the burden of the day, and the heat; they sowed in tears that we might reap in joy. It is for us to take up their work and carry it on with eal, self-sacrifice, and generosity during our day. The cause of a Church is the greatest, the most sublime cause in the world. It is the cause of God's truth, the cause of Christ's work on earth, the cause of human happiness here and hereafter, the cause of immortal souls made in the image of God and redeemed by the sufferings and death of Jesus Christ. It is the cause of all the best and highest interests of humanity. It is the noblest cause that can enlist our greatest love and best energies. The Church is God's most magnificent creative work and reflects His attributes and perfections. She is Catholic in space and time, and fills the world and the ages with the beauty and majesty of her presence. Heraltars are raised and her priests are to be found wherever men are to be saved and sanctified, and wherever human tongue can speak the praises of God. The first object the sun, emerging from the gates of the dawn, salutes are the spires of her churches. In his midday career he looks down and beholds her glorious temples and her charitable and educational institutions, and as he sinks to his evening splendours lights up her stained glass windows and pays a part ing visit to her altars. She is imperishable and immortal. No weapon, said the prophet, that is formed against her shall prosper, and every tongue that resisteth her in judgment. He shall condemn. She is unchange-able like to God, with whom there is no change or shadow of alteration. Like the sun, which since the first morning of creation has never ceased to shine and illuminate the world with light and glory, so the Church—the sun of the immortal world—has never ceased to enlighten mankind, and has illumined the whole firma-ment of time with the splendor and glory of her Divine truths, and will shine on forever as bright, as luminous and unfading as she was on that day when the Pentecostal fires were showered upon the earth.

TESTIMONIAL OF THE CLERGY The clergy of the archdiocese then presented to His Grace a full set of Pontifical robes, accompanied with the following address, which was read by the Very Rev. Dean Harris of St. Catharines:

when in 1912 Bishop Nover food between the church was in the weakness of an fance, and the prospects that look decreases the noise prices of the church was in the weakness of an fance, and the prospects that look decreases the prospect of the control of the prospect of the

ng red

rean

and rch

St.

was cted hich ring

ne be rchre a the may

His bled when nira-Well-

ment upils h the ls we count

ronto

rated or of T. J. being rigan subcere-ster of

Harris ons of oceses at the hn, in

organ. Solos Miss iberes openThe Priest's Communion Day.

"Communion Day!" What holy power, What memories haunt that name. Since, long desired, the happy hour Of First Communion came—
Renewed each month, and, when I caught The Lord's low come areay.
The needed strength more of I sought On sweet Communion Day.

But now not one bright day from all
The thirty or the seven—
Each morn 'tis mine (O God t) to call
The Word made Flesh from Heaven
The Victim-God is Priest, 'tis true,
Yet I, poor child of clay,
What saints have hardly dared to do
Must dare to do each day.

"This is My Body, take and eat; Who eateth not shall die. Taste ye and see the Lord is sweet—Nay, fear not, it is I! Do this in memory of My love—Thou art a priest for aye."
O God! O Glitt all gifts above!
Tis mine, alas! each day.

"Alas? Thus welcome ye your King?"
Giory to God on high!
Yet, yet, ains! the thought doth bring
First to these lips a sigh.
But Thou, the Giaddener of my youth,
Wilt make the sad heart gay;
For is not priestly life, in sooth,
One calm Communion Day?

And these meek worshippers who bend, While I must stand in fear; They, too, for whom my prayers ascend, The loved ones far and near; May we, when sacramental veils Are drawn aside for aye, Meet at that Feast which never fails, The true Communion Day!

-Father Matthew Russell, S. J.

CAN WE BE GOOD CITIZENS ? A "Live Yankee" and His Charges

Answered by a Bishop. The Right Rev. J. B. Brondel

recently delivered an address on the subject: "Can a Roman Catholic be good American," in answer to a letter he saw in a paper circulated in Montana, giving twenty-three reasons why a Catholic could not be a good citizen of the United States. He said he seldom had time to answer such charges as the "Live Yankee" puts but occasionally it is well to refute them.

Can a Roman Catholic be a good

American? To some people this question sounds To others it sounds strange. Others again will say: Why that is just what I want to know. Roman Catholics will say: My religion teaches me to be a good citizen. Non-Catho-lic Americans, who know the Catholic Church, would wonder about such a doubt, for they know that the Catholic Church is the greatest institution in the land for the support of law and But there are non-Catholic Americans who have heard speeches who have read books and papers antagonistic to the Catholic Church, and who sincerely believe that the Roman Catholic cannot be a good American citizen. It is for their that I thought it proper to answer the question whether a Roman Catholic can be a good American.

It would seem at first as if one could not be Catholic and American at the same time. This impossibility would be real if it meant Roman citizen and American citizen, for a man cannot owe allegiance to different governments. I never owed civil allegiance to the King of Rome, and when I became an American citizen I gave up my allegiance to the king of Belgium. The word Roman Catholic means that a man professes faith in a religion whose chief is Bishop of Rome, just as the Anglican in America who professes belief in the English Church, whose chief is the Queen of England. Just as American Methodists in foreign lands, who find

A Roman Catholic, consequently, may be an American citizen and a good one, for the Holy Scriptures taught by the priests oblige the conscience of every individual to be loyal to the law of the land. But there is one exception, and it is this: Should of the land interfere with liberty of conscience, should it require a man to give up his religion, to do an act contrary to the law of God, then the Catholic Christian had to say what the Apostles said: We have to hear God rather than man. But the American constitution provides for this case and affirms in thunderstones that in free America no conscience shall To the credit of Catholics let it be said that the proclamation of that liberty was made on American soil even before our glorious constitution was framed, and it was first made by the Catholics of Maryland. The Roman Catholic, consequently, cannot but be at heart and in soul a good American.
A "Live Yankee," claiming to be a

patriotic American, presents twenty-three reasons why a Roman Catholic cannot be a good citizen. I will try to be short in refuting him. He says: "The Church is above the State."

But this is just the reason why the Catholic makes a good American citizen, for he looks upon his Church as coming from God, and consequently has higher authority than the State. When the Church commands me to be a good American than I obey the law, not merely to avoid its clutches, but especially to fulfil my duties towards God. The patriot, so-called, say that the Roman God is in opposition to this

heretical government. I answer - The government has

nothing to do with creeds or no creeds. Third-Rome is a monarchy; this is

Answer — The Pope is elected as well as our President.

Fourth-Rome is a relic of the dark Answer - And so is the Magna

Charta the foundation of our American law. Fifth—The Pope is a tyrant and this

is a free country.

Answer—You do not know the Pope, for history declares that the Popes were ever the champions of liberty, defending the oppressed against the oppressor, fighting tyrants and free-

Sixth-Catholics first and citizens fter.
That means loyalty to God first and

loyalty to man after.
Seventh—Eight per cent. of the deserters from our armies in war or peace were Romanists.

As my experience proves that at least one-third of the army is Romanist —the Yankee patriot proves that by far a less number of Catholics desert than others do, and it also proves that Catholics fight for America as well as Eighth - Parochial schools do not

make moral men.

I simply deny it.

Ninth—Nearly all murderers are attended by Catholics priests.

That proves that when a man, Catholic or non-Catholic, faces death he wants to make his peace with God. Many non-Catholics embrace the faith before criminal execution.

Tenth-The text books in Catholic schools are not fit for American citi zens.

I answer, they have all that are worth having to inform the American They leave nothing out that is most interesting, even should that tend to the glorification of Christianity. Eleventh-Catholics believe

Pope as a civil ruler in Rome. Answer-Has the Pope less right than any other man?

Twelfth - A Catholic knows not American history. Answer-Generals Sherman and Phil Sheridan, both Catholics, did not only

know it, but helped to make it. And what about Barry, the father of the American navy, and what about the Jesuits, who discovered the sources of our great rivers? Thirteenth-Priests denounce Public

Answer — They do not condemn schooling, but the defects of the Public

school system, and so does every honest American who wants good schools. Fourteenth-A Catholic cannot serve his Church and the republic.

In answer-Leo XIII., the present teaches the whole Christian Pope, teaches the whole Christian world that Catholics accept any form of lawful government, monarchial or

representative.

Fifteenth — That the Church is arrayed against modern progress, in-

telligence and liberty. Answer-The history of the world proves the contrary. No Church has more schools. The mediæval word, clerk, meaning a writer, comes from the word clergyman, as the Catholic churchmen were the men of letters in the past. As for liberty, people would not know what it is were it not for the Catholic Church. But the same Church opposes retrogression, misguided in-telligence and license whose advocates claim beautiful names.

Sixteenth-That the Church controls the education of its children.

Answer—She has a right to that as

well as you have to control the education of yours. Seventeenth — The Roman school teaches submission; the American,

Answer-Hence, the Romans, as you call them, educate children submissive to law.

Eighteenth-The Roman Church has nostly criminals. I deny it.

Nineteenth-The Church is not patriotic. You can not mention the name of one Catholic who was a traitor, as

Twentieth-Romanists are under the control of the Jesuits, who are the ene-

mies of liberty. I answer - the Jesuits teach true liberty everywhere, and therefore tyrants have fought them everywhere. and no Catholic, as a citizen, is controlled either by a Jesuit or any other

priest. Twenty-first - Romanists want fat offices.

Romanists, as well as anybody else, may be members of the Democratic or Republican party, which they are pleased to choose.

Twenty-second—They choose a politic

cal office for a Church purpose.

Catholics are like other people, and when they think themselves fit for office, they choose, as other mortals do, what they like best, without consider ing whether a clergyman likes it or

Twenty-third - Catholics seek to change our representative form of gov-

I answer that the Catholic Republic of San Marino, in Italy, is over eleven hundred years old.

I have answered, my friends, as shortly as possible, every one of the attacks made on the Catholic American citizen. Each answer could give subject for a whole lecture, but we are living in a fast age, we must go with the current-be quick, short and to the point. The patriotic American who signs his name under the nom de plume of a "Live Yankee," is not, I think, very active or intelligent; otherwise he would have taken pains to study the Catholic Church, not by the speeches and writings of those as ignorant of the Church as himself, or who willingly and knowingly malign that Church which Christ built upon the rock, and of which the God-man fore of a "Live Yankee," is not, I think, very active or intelligent; otherwise rock, and of which the God-man fore told that the gates of hell could not pre

vail against her.

Things Catholics do not Believe.

1. Catholics do not believe that there is any other Mediator of Redemption than our Saviour Jesus Christ, "For there is no other name under heaven given to men, whereby we must be saved "than that of Jesus (Acts of the Apostles, iv. 12); and when they call the Blessed Virgin or for any position, from school teacher to any other saint a mediator, it is not in the sense of Mediator of Redemption attributed to our Saviour, but in the sense of intercessor or pleader, in which sense any Christian may called a mediator, whenever he intercedes, or mediates between God and his fellowman, as Abraham and Moses and St. Paul did, and thus prays for his neighbor. God Himself commanded Eliphaz and his friends to apply to the Patriarch Job that he should pray for

Nor do they claim for her any power beyond that which she derives from Him; for she is entirely dependent on God for her existence, her privileges, her grace and her glory.

The strong, loving expressions used oftentimes by Catholics, which seem to attribute to the Blessed Virgin more than is here stated, are to be understood in the limited sense meant by Catholics hemselves, as here explained; that is, in a way consistent with the Catholic eaching and not in the unlimited, un-Catholic sense which persons not under standing that teaching may be led to apply to them. These tender expresions ought not to be judged of by cold or hostile criticism, for they spring from fervent, heart-felt devotion and inmeasured love.

It is a common practice among mer o use expressions which are true only in a secondary and limited sense. For instance, a great poet or artist is spoken of as "divine," mothers often call their children their little "angels, "kings" and "queens," and are said to "adore" or "idolize" them, and no one thinks of blaming such tender exaggerations. And again, Marriage-Service in the Book of Common Prayer of the Established Church of England, the bridegroom has to say to the bride: "With my body I thee worship.

No one should take offence at these expressions; indeed, it would seem aptious to do so; more especially when the speaker declares his meaning.

Catholics do not believe that there is any authority upon earth or in heaven that can give leave to com-mit any sin, even the least; or that a sin can be forgiven for money; or that a priest can give valid absolution to a sinner who does not repent and truly purpose to forsake sin and amend his

4. Catholics do not believe that a man can by his own good works independently of the merits and Passion of Jesus Christ and of His grace, obtain salvation, or acquire any merit.

5. Catholics do not believe that it i allowable to break a lawful oath, or tell a lie, or do any other wicked thing whatever for the sake of promoting the supposed interest of the Church, or for any good, however great, likely to arise from it. The false and pernic-ious principle that the end justifies

faith," that is, to frame or enforce any doctrine which has not for its source the written or unwritten word of God or authority from the same. they believe, when the Church makes a definition in matters of faith, that this definition or article of faith is a new doctrine; it is only a solemn declaration and a clearer statement of what was believed, at least implicitly that is, in an implied way, or inferen tially), in the time of the Apostles. though some private persons might have doubted of it.—Very Rev. Joseph Faa di Bruno, D. D.

What She Offers.

What has the Catholic Church to offer to those outside its communion to persuade them to join it? An assured faith, grace, the sacraments, the Mass, and salvation. But with these usually go tribulations. The Lord generally tries converts with all manner of annovances and troublesoss of friends, lonesomeness, sickness and poverty, But he gives them peace of mind. With a tranquil heart, they can endure temporary vexation, for they can hope that a happy eternity will be theirs.—Catholic Review.

Build Up.

When the system is run down, a person be comes an easy prey to Consumption or Scrofula. Many valuable lives are saved by using Scott's Emulsion as soon as a decline in health is observed.

Hamilton, Ont.

Monthly Prizes for Boys and Girls.
The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 18, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, 510; 2nd, 81; 3rd, 81; 4th, 81; 5th to 1th, a Handsome Book; and a 'pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronte not later than 23th of each month, and marked "Competition;" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on first Saturday in each month. It is not what its proprietors say but what Hood's Sarsaparilla does that tells the story of its merit. Hood's Sarsaparilla cures.

FOR CUIPS, BURNS, SORES or WOUNDS, Victoria Carbolic Salve is the best healing and soothing ointment.

No other Sarsaparilla can produce from actual cures such wonderful statements of relief to human suffering as Hood's Sarsaparilla.

Minard's Liniment cures Distemper,

The following sensible and patriotic

the President of the United States. The question of fitness does once enter into the discussion. This is un-Christian, uncharitable, uncivilized and un-American. This is supposed to be a free country, where all forms of religion are telerated and protected, at least such has always been the proud boast of Americans. boast can no longer be sustained. I am a Protestant and my forefathers came over with the Puritans. them, and God promised to accept his father carried a musket shoulder to shoulder with Catholics, and Catholics

"A person's religion is a strictly private affair and concerns the in-

you see what it all amounts to at last? It is the scheme of a few black-hearted political tricksters instituted for personal gain, or to use an old saying, they wish to bring water to their own

"When the world trembles, the heavens fall and the immortal souls are gathered to Him from whence they came, the challenge, 'Catholic or Protestant?' will never float over the desolate wreck of creation.

The Advertising

Of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which, in the financial world would be accepted without a moment's hesitation.

For a general family cathartic we confidently recommend Hood's Pills.

arise from it. The false and pernicious principle that the end justifies the means, or that we may do evil that good may come, is utterly condemned by the Catholic Church.

6. Catholics do not believe that it is in the power of the Church to add to the truths contained in the 'deposit of faith' 'that is to frame or enforce any condemned Hood's Pills.

DEAR SIRS,—I was troubled with biliousness, headache and loss of appetite. I could not rest at night, and was very weak, but after using three bottles of B. B. B. my appetite is good and I am better than for years past. I would not now be without the truths contained in the 'deposit of the t

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickle's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It promotes a free and easy expectoration. of the large and all thront and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

> Without Washing Powders Without Hard Rubbing Without Sore Hands

Its UNEQUALLED QUALITY has given it the largest sale in the world. You can use "Sunlight" for all purposes, and in either hard or soft water.

WORKS: PT. SUNLIGHT LEVER BROS., LIMITED

BIGOTS REBUKED.

article from the pen of a well-known Protestant lady (Miss Mary Upton) appeared in a recent issue of the

2. Catholics do not believe that the Blessed Virgin is in any way equal or even comparable to God, for she, being even comparable to God, for she, being although the most highly and have never found it necessary and have never society to be protected in my religious belief.

dividual alone. He is responsible to none but his Creator for the manner in which he performs his devotions. For chame! We are all Christians all read the same Bible, worship the same God and are travelling the same road to eternity. Why this petty quarreling and bickering! Instead of progressing we are going back to the dark ages, dragging out the foul and bleaching skeletons of the past and trying to parade them before the public dressed in the garb of the nineteenth century. Take them back to their graves and bury them where they belong. They were dead one hundred years ago.

"Why is humanity so blind? Can't

"When the A. P. A. was organized the great cry was that the Catholics had all the offices. If they are so much better than the Catholics why don't they show a little more tolerance and Christian spirit by leaving at least one school teacher in the place which she had filled with credit to herself and satisfaction to those who employed her? Let this senseless strife forever cease and look at things in their true light. Be not content to gaze through the glasses supplied by hypocrites and knaves, for, as long as you are, everything will be of the same sable hue as the hearts of those who supply them.





Don't use washing powders as with other soaps. "Sunlight" is better without.

。因此**的。由**此以此处于各个人的,是是是一个人的。 ALWAYS TRUE.



RHEUMATISM.—Col. DAVID WYLLE,
Brockville, Ont., says:

ST. JACOBS OIL.

In the morning I walked without pain." NEURALCIA.—Mr. JAMES BONNER, 158 Yonge St., Toronto, Ont.,

IT IS THE BEST.

THE OPENING HER STATE OF THE ST



It is a certain and speedy cure for NEVER Cold in the Head and Catarrhin allits SCOTHING, CLEANSING, Instant Relief, Permanen Cure, Failure Impossible. Many so-called disease are timply symptoms of Catarrh, such as head ache, partial deafness, losing sense of smell, foul breath, hawking and splitting, nausea, general feeling of debility, etc. If you are troubled with any of these or kindred symptoms, your hay classic hand.

AND



Best Grade Pure Copper and Tin CHURCH BELLS. PEALS AND CHIMES heat Wheel and Retary Voke Hangings. 180 KING STREET. JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day.

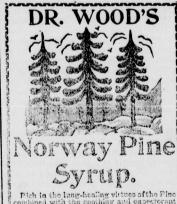
Telephone-House, 373; Factory, 543.

HEADQUARTERS Church - Candles ESTABLISHED 1855.

ECKERMANN & WILL'S Beeswax Altar Candles. ALTAR BRAND

The leading brands now upon the market, and the most popular with the rev. clergy. Send for our price list, list of premiums and special isounts for quantities before placing your Address ECKERMANN & WILL

SYRACUSE, N. Y DR. WOOD'S



COUGHS AND COLDS Hoarseness, Asthma, Prenchitis, Sore Thro Croup and all THROAT, BRONCHIAL a LUNO DISEASES, Obstimate coughs whi resist other remedies yield promptly to the



PROFESSIONAL.

POST & HOLMES, ARCHITECTS,—Offices Rooms 28 and 29 Manning House, King street west, Toronto. Also in the Gerrie Block, Whitby. A. A. POST, R. A. A. W. HOLMES LOVE & DIGNAN, BARRISTERS, ETC., Finest and Cheapest Goods in London FRANCIS LOVE. R. H. DIGNAN.

. . J. C. RURKE. . . VETERINARY SURGEON. Graduate of Ontario Veterinary College Office and residence, 398 Adelaide street, 2nd door south of Lilley's Corners, London East Calls promptly attended to.

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

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

EDUCATIONAL.

A SUMPTION COLLEGE, SANDWICH, and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to Rev. D. Cushing, C. S. B.

ST. JEROME'S COLLEGE. BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses,

And Shorthand and Typewriting.

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

ST. BONAVENTURE'S COLLEGE,

ST. JOHN'S, Nfid.
Under care of the Irish Christian Brothers.
This College affords, at moderate expense, excellent advantages to students. The healthiness of its situation, the equipment of the Schools and the general furnishing of the establishment leave nothing to be desired for the comfort and improvement of the purplis.

stred for the combrt and improvement of the publis.

Three Courses — Preparatory, Commercial and Matriculation (London University: Terms—Day pupils, \$12, \$15, etc., per an-num, according to class. Boarders, \$160 per Prospectuses and further particulars on application to J. L. SLATTERY.

DISTINGUISHED PATRONS.

Since Last January the Kingston Business College has been paironized by His Grace Archibishop Cleary, Hon, Gee, A. Kirkpatrick, Lieutenant - Governor of Ontario, and Sir Richard Cartwright, M. P. Young people, why not let the good judgment of these distinguished men help you to deeded which business college to attend. Send for circular,

ADDRESS A POSTAL CARD TO ROBINSON & JOHNSON,

Ontario Business College, Belleville, Ont.-And you will receive by return mail the 24th Annual Circular of the College, (a book of 124 pages) just published, and a specimen of penmanship by the best penman in Canada.

ONTARIO BUSINESS COLLEGE

is the most widely-attended Business Col-lege in America. Belleville BUSINESS COLLEGE

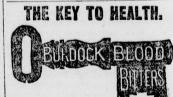
BELLEVILLE, ONT. Will send you a Book on Business Education FREE. PURISSIMA BRAND

> WRITE for it. 240 Students enrolled during the year.

BOX 1021. NORTHERNA M Business (ollege OWEN SOUND, ONTARIO, Is the Very Best Place in Canada to get a Thorough business Eduration

TAKE A ROUND TRIP and visit a'l other Bust

225000 copies of Complete Book-keeping sold.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Cortem, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Billousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDCCK BLOOD BITTERS.

For Sale by all Dealers. T. MILBURN & CO. Proprietors Forente

WILSON & RANAHAN GROCERS. 265 Dundas St., near Wellington. NEW TEAS — Ceylons, Congous, Japans, Young Hysons, Gundowder and English Breakfast.

NEW COFFEES—Chase & Sanbourne and Blend Coffees. New CURRANTS. Raisins and Figs.

ALEX. WILSON, Late of Wilson Bros. THOS. RANAHAM

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

M. DORRELLY, Proprietor

FIVE-MINUTE S

NOVEMBER 19,

Twenty-fourth Sunday a

MARRYING OUT OF T In our course of i marriage, my dear frien far spoken chiefly of the should be taken in the s person who is to be one' panion through life, a not only earthly happing the salvation of the sou on this choice being mad will now go on to cons mony of marriage itself.

Some people, thoug always been Catholics a Catholics, seem to be en of the laws and requi Church on this subje to think that nothing but to call on the priest ing, and that he will m and there. And if it is to go to the priest, or i difficulty about it, why. tant minister or his ho will do at a pinch. Now there are severa these people need ins

and several mistakes w in this very importan shall have to consider t And we will begin wi mistake of all which ca by Catholics who wish t and that is to go to minister for the purpos What is, then, the h going to a Protestant

married? Is it that minister is an imme character, with whom nothing to do? By no indeed, more likely to his errors in religion t for he has, from his gre in religious matters, a to know the truth; but ter may be in good doctrine. And in oth may be a worthy and e But the reason why avoid going to him that marriage is on sacraments which our

trusted to the keeping These sacraments, then Church, and we canno right of shote who sep to administer them or at them, though they power to do so valid though marriage be when contracted befo minister, and though of course, are not to b faith, for availing the services, we cannot this would be the tl marriage were not a merely a religious rite cannot allow the mini separated from the C such for us in any rel to do so would be to to act in the name of can never do, and, the sacraments are cor Another, and a very

why Catholics cannot

ister for marriage, is

the Catholic clergy ca

be sufficiently acqualaws of God and of the ing Christian marris impediments, as they pensation is obtained source. Some of thes known, such as those from a near relationsh but there are other known even by name of the faithful, and w minister, even shoul know them, would ne regard. Catholics t go to a minister to g great risk of n married at all, owi pediments not being tended to. By the their marriage may one, but in the sight be so, if any such is exist, and not have dispensation; and though no suspicion pediment should ha matter to consult tho petent to advise them

> Natural I A woman never For

natural is for her to spect and love. Sh sway, not as men physical powers, but by her more gentle p woman is the great world to day. By h conquers, whether s humble clerk or a ter

A lady writes the sin Barrie Island, Ont.—' sufferer from neuralg years, but, being advi Oil, can now heartily most excellent remedy I have been greatly Mrs. John McLean. Quinsy GENTLEMEN,—I use quinsy, having an a About five years ago Yellow Oil, applying it a feather. It quickly not since been troubled the house.

MR
Galley

Galley Galley
Mr. G. W. Macully
B. C., writes: "Dr. T
the best medicine I eve
Nearly every winter I
matism, and have trie
medicine without gett
I used Dr. Thomas'
worked wonders for m
supply for my friends.
Satisfaction is gua

Satisfaction is guar sumer of Hood's Sarsa doses in every bottle.

FIVE-MINUTE SERMONS.

Twenty-fourth Sunday after Pentecost.

MARRYING OUT OF THE CHURCH. In our course of instructions on marriage, my dear friends, we have so far spoken chiefly of the care which should be taken in the selection of the person who is to be one's constant com-panion through life, and shown that not only earthly happiness, but even the salvation of the soul, may depend on this choice being made wisely. will now go on to consider the cere-

mony of marriage itself. Some people, though they have always been Catholics and lived among Catholics, seem to be entirely ignorant of the laws and requirements of the Church on this subject. They appear to think that nothing has to be done but to call on the priest some fine even-ing, and that he will marry them then and there. And if it is not convenient to go to the priest, or if he makes any difficulty about it, why, then a Protestant minister or his honor the mayor will do at a pinch.

h good 7 are reliable stances. 3 BROS., . 733-8w

ncluding um. For USHING.

GE,

ing.

esident.

arcourses y matric-rtificates, Board and ders, \$75; lars apply resident.

LLEGE,

Brothers.
expense,
its. The
equipment
nishing of
to be derement of

ommercial rsity'. c., per an-s, \$160 per

culars on TTERY.

siness Col-

race Arch-irkpatrick, o, and Sir ng people, these dis-ide which or circular.

SON,

ollege,

LLEGE

IESS

EGE

Business

eeping sold.

Hege!

sit a'l other Busi-oleges and Com-sit the Northern oroughly If we te, practica, and premises and the le furniture and FUEE. For An-ars, free, uddres

LTH.

year.

RONS.

cal and

Now there are several points which these people need instruction about, and several mistakes which they make in this very important affair. We shall have to consider them separately. And we will begin with the greatest mistake of all which can be fallen into by Catholics who wish to get married, and that is to go to a Protestant minister for the purpose.

What is, then, the harm exactly of going to a Protestant minister to get married? Is it that a Protestant minister is an immoral or vicious character, with whom we should have nothing to do? By no means. He is, indeed, more likely to be to blame for his errors in religion than his people, for he has, from his greater knowledge in religious matters, a better chance to know the truth; but even a minister may be in good faith about his doctrine. And in other respects he may be a worthy and estimable gentle-

But the reason why Catholics should avoid going to him for marriage is that marriage is one of the seven sacraments which our Lord has entrusted to the keeping of His Church. These sacraments, then, belong to the Church, and we cannot recognize the right of shote who separate from her to administer them or to assist officially at them, though they may have the power to do so validly. Therefore, though marriage be real and valid when contracted before a Protestant minister, and though his own people, of course, are not to blame, if in good faith, for availing themselves for his services, we cannot do so. Indeed, this would be the the case even if marriage were not a sacrament, but merely a religious rite or ceremony ; we cannot allow the ministers of any sect separated from the Church to act as such for us in any religious function; to do so would be to allow their claim to act in the name of Christ. This we can never do, and, above all, where

the sacraments are concerned. Another, and a very weighty reason, why Catholics cannot go before a minister for marriage, is that no one but the Catholic clergy can be supposed to be sufficiently acquainted with the laws of God and of the Church regarding Christian marriage. There are impediments, as they are called, which make marriage invalid unless a dispensation is obtained from the proper pensation is obtained from the proper source. Some of these are commonly known, such as those which proceed from a near relationship of the parties; but there are others which are not known even by name to the great mass of the faithful, and which a Protestant (Oh, no, no, many dear, oh, no, many of the faithful, and which a Protestant minister, even should he happen to know them, would never for a moment regard. Catholics therefore, if they go to a minister to get married, rur a great risk of not being really married at all, owing to these impediments not being detected or attended to. By the law of the State their marriage may be a good and real one, but in the sight of God it will not be so, if any such impediment should exist, and not have been removed by dispensation; and this holds, even though no suspicion of such an impediment should have arisen. You e, then, how important it is in this matter to consult those who are com-

Natural Manners.

A woman never loses anything by For a woman to be natural is for her to be an object of respect and love. She was created to sway, not as men sway, by strong physical powers, but in her way and by her more gentle powers. A natural woman is the greatest power in the world to-day. By her very nature she conquers, whether she be the wife of a humbles look as ten times millionaire. humble clerk or a ten-times millionaire.

A lady writes the simple truth as follows: Barrie Island, Ont.—"I have been a great sufferer from neuralgia for the last nine years, but, being advised to try St. Jacobs Oil, can now heartily endorse it as being a most excellent remedy for this complaint, as I have been greatly benefited by its use." Mrs. John McLean.

Mrs. John McLean.

Quinsy Cured.

GENTLEMEN.—I used to be troubled with quinsy, having an attack every winter. About five years ago I tried Hagyard's Yellow Oil, applying it inside my throat with a feather. It quickly cured me and I have not since been troubled. I always keep it in the house.

MRS. J. M. LEWIS.

Galley Ave., Toronto, Ont.

Mr. G. W. Macally, Payilion Mountain.

Galley Ave., Toronto, Ont.

Mr. G. W. Macully, Pavillion Mountain,
B. C., writes: "Dr. Thomas' Eclectric Oil is
the best medicine I ever used for Rheumatism.
Nearly every winter I am laid up with Rheumatism, and have tried nearly every kind of
medicine without getting any benefit, until
I used Dr. Thomas' Eclectric Oil. It has
worked wonders for me, and I want another
supply for my friends, &c."

Satisfaction is gravanteed to every con-

Satisfaction is guaranteed to every consumer of Hood's Sarsaparilla. One hundred doses in every bottle. No other does this.

LADY JANE.

CHAPTER XIV.

LADY JANE VISITS THE D'HAUTREVES, One morning Lady Jane was re-warded for her patient waiting; as

One morning Lady Jane was rewarded for her patient waiting; as usual, she was lingering on the sidewalk near the green fence, when she heard the key turn in the lock, and suddenly the door opened, and an elderly lady, very, tall and thin, with a mild pale face, appeared and beckoned her to approach.

For a moment Lady Jane felt shy, and drew back, fearing that she had been a little rude in haunting the place so persistently; besides, to her knowledge, she had never before stood in the presence of "genuine French nobility," and the pale solemn looking woman, who, in spite of her rusty gown, had an air of distinction, rather awed her. However, her good breeding seen get the hotters of kertifications are resulted from the walls were destitute of adornment, save over the small fireplace, where hung a fine portrait of a very handsome man dressed in a rich court dress of the time of Louis XIV. This elegant courtier was Mam'selle Diane's grandfather, the Count d'Hautreve, and under this really fine work of art, on the small mantlepiece, was some of the handicraft of his impoverished grand-daughter, which fascinated Lady Jane to such a degree that she had neither eyes nor ears for anything else.

The center of the walls were destitute of adornment, save over the small fireplace, where hung a fine portrait of a very handsome man dressed in a rich court dress of the time of Louis XIV. This elegant courtier was Mam'selle Diane's grandfather, the Count d'Hautreve, and under this really fine work of art, on the small mantlepiece, was some of the handicraft of his impoverished grand-daughter, which fascinated Lady Jane to such a degree that she had neither even and the court dress of the time of Louis XIV. This elegant courter was Mam'selle Diane's grandfather, the Count d'Hautreve, and under this really fine work of art, on the small fireplace, where hung a fine portrait of a very handsome man dressed in a rich court dress of the time of Louis XIV. This elegant courter was Mam'selle Diane's grandfather, the Count d'Hautreve awed her. However, her good breeding soon got the better of her timidity, and she went forward with a charm-

ing smile.

"Would you like to come in, my dear, and look at my flowers?" said the lady, opening the gate a little wider for Lady Jane to enter.

"Yes, thank you," and Lady Jane smiled and flushed with pleasure when shired and hushed with pleasure when she caught a glimpse of the beautiful vista beyond the dark figure. "May I bring Tony in, too?" "Certainly, I want to see him very much, but I want to see you more,"

and she laid her hand caressingly on the beautiful head of the child. "I've

the beautiful head of the child.
been watching you for some time."

"Have you? Why, how did you see
"Have you? Why, how did you see
"Madame d'Hautreve and Mam'selle
Madame d'Hautreve and Mam'selle

"Oh, through a little chink in my

fence; I see more than any one would think," replied the lady smiling.

"And you saw me waiting and waiting; oh, why didn't you ask me in before? I've wanted to come in so much, and did you know I'd been here would be the control of genius.

"There, you see, my dear, that I was right, I've always said it," quavered the old lady. "I've always said that your birds were wonderful, and the child sees it; children tell the truth they are singere in their praise. truth, they are sincere in their praise, and when they discover merit, they

singing with you?"
"No, I didn't know that."
"Are you Mam'selle Diane?"

"Are you Mam'selle Diane?"
"Yes, I am Mam'selle Diane; and I've always said that all you needed to

what is your name?"

"I'm called Lady Jane."

"Lady Jane,—Lady? Why, do you know that you have a title of nobility?"

"I'm called Lady? The nobility."

give you a reputation was recognition—I've always said it, if you remember; but show her the ducks, my dear, show her the ducks. I think, if possible, that they are more natural than the others."

"But I'm not one of the nobility. It's my name, just Lady Jane. Papa always called me Lady Jane. I didn't know what nobility was, and Mr. Gex told me that you were one. Now I'll never forget what it is, but I'm not one."

"The girl all others.

Mam'selle Diane's sad, grave face lighted up a little as she led the child was covered with pieces of colored flannel, sticks of sealing-wax, and bunches of soft yellow wool. In this table was a drawer which she drew

the same," said Mam'selle Diane, a out carefully, and there on little smile breaking over her grave face. "Come in, I want to show you and sat a number of small yellow downy your bird to mama."

Lady Jane followed her guide across a small, spotless side gallery into a not able to find other words at the tiny room of immaculate cleanliness, moment to express her wonder and detiny room of immaculate cleanings, where, sitting in an easy chair near a high bed, was an old, old lady, the high bed, was an old, old lady, the last parson Lady Jane had ever seen, asken Mam'selle Diane, taking one back from a delicate, shrunken face and covered with a little black silk

cap.

"Mama, this is the little girl with the bird of whom I've been telling you," said Mam'selle Diane, leading her forward. "And, Lady Jane, this is my mother, Madame d'Hautreve."

The old lady shook hands with the child and patted her head caressingly; then she asked, in a weak, quavering the bird wasn't too heavy for some content of the bird wasn't too heavy for said Mam'selle Daine modestly, "but then they are so useful."

"What are they for?" asked Lady Jane in surprise; she could not think they were made for any purpose than you're if the bird wasn't too heavy for for ornament.

voice, if the bird wasn't too heavy for for ornament.

daughter of the Count d'Hautre, made little woolen ducklings for pen-wipers,

the old lady, drawing back timidly.
"I shouldn't like to touch it, but I should like to see it walk. I suppose to have bread for her aged mother and it's a crane, isn't it?"

herself.

priate.

friend for herself.

the financial mystery connected with

the d'Hautreve ladies, and at the same

time she had made another valuable

TO BE CONTINUED.

In a letter of invitation to Arch

bishop Corrigan to be present at the dedication, October 22nd, of the State

building at the Columbian Exposition, Dr. Chauncey Depew, President of the

under the auspices of your Church, and that it was the influence of a dis-

tinguished prelate which secured for

Columbus the countenance of the Spanish authorities, and the further inter-

first set foot is now under your ecclesi-

astical jurisdiction, render your pres-

ence on the occasion peculiarly appro-

A Tonic and Reconstructor.

For Young or Old.

For Young or Old.

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

Minard's Liniment cures Colds, etc.

"He's a blue heron, and he's not a common bird," replied Lady Jane, repeating her little formula, readily and

politely. "I see that it's different from a crane," said Mam'selle Diane, looking at Tony critically, who, now that his mistress had put him down, stood on one leg very much humped up, and making, on the whole, rather an un-

gainly figure. gainly figure.
"Tony always will do that before strangers," observed Lady Jane apologetically. "When I want him to walk about and show his feathers, he just draws himself up and stands on

one leg."
"However, he is very pretty and very odd. Don't you think I might succeed in copying him?" And Mam'selle Diane turned an anxious

glance on her mother. "I don't know, my dear," quavered the old lady, "his legs are so long that they would break easily if they were

made of sealing-wax." "I think I could use a wire with the sealing-wax," said Mam'selle Diane, thoughtfully regarding Tony's leg. "You see there would be only one." "I know, my dear, but the wool;

you've got no wool the color of his

feathers."
"Madame Jourdain would send for

"But, Diane, think of the risk; if you shouldn't succeed, you'd waste the wool, and you do the ducks so well; really, my dear, I think you'd better be satisfied with the ducks and the canaries."

"Mama, it would be something new, something original. I'm tired of ducks and canaries."

"Well, my dear, I shan't oppose you, if youthink you can succeed, but its great a risk to startout with an entirely new model, and you can't use the wool for the ducks if you should fail: you must think of that, my dear, whether you can afford to lose the wool, if you

"Thou Shall Earn Thy Bread by the Sweat of Thy Brow." While this conversation was going on between Mam'selle Diane and her

mother, Lady Jane's bright eyes were taking in the contents of the little Selah in Morning Star. Labor is king. Labor is the builder and mover of human works. Labor is room. It was very simply furnished, the floor was bare, and the walls were foundation and the massive frame of the building, - Capital is the ornamental trimmings of consumated Capital is the resting bourne of an accomplished fact. It is the ultimate

puzzle an ornithologist. Lady Jane

end; beyond, it is dissolution.

Labor is as everlasting as the world. As long as the sun shines and man lives, labor will be the beginning of

all things human-their foundation. When labor has reached the end of its aim, it finds itself the possessor of capital, the sole ultime thule of its efforts. It can go no further—it must stand still; and to stand still or inert,

is the first step towards dissolution. wire frame, and apparently hopping about among the foliage, on little seal-Man is a toiling progressive animal; he toils, he builds up and when he has reached the summit of his ing-wax bills, were a number of little wool birds of every color under the sun, pyramid, he lays still, rots and diswhile at each end of the mantel were similar little trees, one loaded with soft yellow canaries, the other with little fluffy white things of a species to

appears.

Thus have families, peoples, communities kingdoms and empires risen;

to build and flourish, and disappear.

It is useless to quote history. It stands vivid with the beginning, increase and end of all things human, thought they were adornable, and her fingers almost ached to caress them. "Oh, how pretty they are!" she sighed, at length, quite overcome with and wherever you turn, labor has been the conqueror, and hence the suradmiration; "how soft and yellow! Why, they are like real live birds, vivor; for labor can alone rebuild and reacquire the capital that is lost.

and they're ever so much prettier than Tony," she added glancing ruefully at The tenure of capital is so ephemeral that an instant will sweep it away; while it took years to acquire it. Labor is self-existing being the positive heir-loom of man from God Diane witnessed her delight with much

man's destiny on earth.

The contention of capital against labor can only be of short duration, satisfaction. It seemed a tardy, but for all things must return to the source from whence they came; and as labor made capital, therefore labor will always be the ultimate absorber.

How can capital conquer labor, when it has to use labor to conquer it? And as all things of a same nature will amalgamate, hence, the very tools which capital has to use, will turn against it, and be utimately its most dangerous enemies.

United labor masters the world, and, like the chained lion, it never knows its strength until it has burst its fetters.

To coerce it is to strengthen it. To attack it is but to unite it.

All convulsions which have changed the nature and forms of nations have come from the upheavings of trampled abor. From a patient beast of burden when trodding its accustomed paths, it pecomes an insatiable tiger when

Thackeray's Tribute.

attacked in its lair.

ducklings.
"Oh, oh!" exclaimed Lady Jane, It will interest the reader to know that Thackeray was in strong sympathy with the Catholic Church. His bosom friend, William B. Read, of Philadelphia, in a valuable little book, published anonymously and now very scarce, bears witness to the fact; and I quote his words all the more will-Lady Jane held out her pink palm, and rapturously smoothed down its little wooly back with her soft fingers. ingly, for the reason that when this essay of Mr. Read's was published in a series printed in New York the interesting passage was omitted. Bigotry dies hard.

"Thackeray," says his friend, "was in one sense—not a technical one—a religious, or, rather, a devout man, and I have sometimes fancied (start not, Protestant reader!) that he had a sentiment leaning to the Church of Christian antiquity. Certain it is he never sneered at it or disparaged it. 'After all," said he one night to him who writes these notes, driving through the streets of an American city, and passing a Roman Catholic cathedral, "that is the only thing that can be alled a church.

We will think none the less kindly of Thackeray for this good word. Brother Azarias. Lady Jane unknowingly had solved

In all imitations of the Myrtle Navy to-bacco yet attempted, either inferior stock has been used or the plug has been made a trifle lighter in weight. The latter defect is apt to escape the attention of the consumer until he finds that he is smoking a greater number of plugs than before. The Myrtle Navy is made three plugs to the pound and each plug is carefully weighed. Why the Archbishop Should be Present.

Aching Pains Removed. Aching Pains Removed.

Gentlemen,—I cannot but praise B. B.
B. for it has revived me wonderfully. I was
completely run down, had aching pains in
my shoulders, a tired feeling in my limbs,
low spirits; in fact, I was in misery. Being
recommended to try B. B. B. I did so, and
with the use of only one bottle I am to-day
strong and healthy. I prize it highly.

MRS. B. TUCKER, Teronto, Ont. State Commission, says: "The fact that the New World was discovered

MRS. B. TUCKER, Toronto, Ont.

No article takes hold of Blood Diseases like Northrop & Lyman's Vegetable Discovery. It works like magic. Miss C.—.

Toronto, writes: I have to thank you for what Northrop & Lyman's Vegetable Discovery has done for me. I had a sore on my knee as large as the palm of my hand, and could get nothing to do any good until I used the Discovery. Four bottles completely cured it." esting fact that the identical land of the New World on which Columbus

Minard's Liniment cures Garget in Cows.

ITCHING HUMORS A Tonte and Reconstructor. Mr. C. Harper, Ottawa, Ont., writes:—"I have pleasure in stating that your Pink Pills are a wonderful tonic and reconstructor of the system. Since beginning their use, I have gained, on an average, a pound of flesh a week." All dealers or, post paid, 50c. a box, or six boxes for \$2.50. Beware of imitations and substitutes. Dr. Williams' Med. Co., Brockville, Ont.



Remedies, consisting of Cuci-cura, the great skin cure, Curi-cura Soar, an exquisite skin purifier and beautifier, and Curi-cura Resolvert, greatest of humor remedies, when the best physicians fail. Curi-cura Riesa-som piss cure every humor, cruption, where. Potter Drude and Chem. Corn., Boston. Ker" How to Cure Skin Diseases "mailed free. PIMPLES, blackheads, red, rough, and oily skin prevented and cured by Cuticura Soap.

FREE FROM RHEUMATISM.

SUPPOSE

While the best for all household uses. has peculiar qualities for easy and

quick washing of clothes. READ on the wrapper.



Never be without a

Convenient in domestic cooking. Indispensable in times of sickness.

Easily prepared, Readily digested, Very strength-giving.

Many Old FARMS from so much tertilizing Won't Produce a Profit.
Worn-Out FARMS without this expense, The near markets, general healthrapped. can Farms the hest in the world. Write to me and I will tell you how to get the best farms on long time; low rate of interest.

O. M. BARNES, Land Commissioner, Lansing, Mich.

ASK YOUR GROCER FOR The Celebrated

Annual Sales Exceed 33 MILLION Lbs. For Samples sent Free write to C. ALFRED CHOUILLOU, MONTREAL.

HEALTH FOR ALL.

THE PILLS

THE PILLS

Purify the Ricod, correct all Disorders of the
LIVER, STOMACH, KIDNEYS AND BOWELS.
They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Compinints incidental to Females of all ages. Ever Children and the aged they are priceies.

THE OINTMENT

Is an infallible remedy for Rad Legs. Bad Pressia, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.

FOR SORE THEOATS, REONCHITIS, OUTGIES,
Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracts
and stift joints it acts like a charm.

Manufactured only of Professor HOLLOWAY'S Establishment.

78 NEW OXFORD ST. (LATE 538 OXFORD ST.), LONDONAnd are sold at is. 14d., 2s. 9d., 4s. 6d., lis., 22s. and 33s. each Eox or Pot, and may be had of all Medicine Vendor, throughout the world.

**Professors should look to the Label on the Pots and Boxes. If the address is not Oxford Sirect, London, they are sunvious.

CAUTION. THE HURON AND ERIE

IN BRONZE LETTERS.

NONE OTHER GENUINE



The CATHOLIC RECORD FOR ONE YEAR

-AND-

Webster's - Dictionary FOR \$4.00.

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

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

As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that his is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth.

A whole library in itself. The regular sell-

inches of printed surface, and is bound in cloth.

A whole library in itself. The regular selfing price of Webster's Dictionary has heretofore been \$12.00.

N. B.—Dictionaries will be delivered free of cost in the Express Office in London. All orders must be accompanied with the each. If the book is not entirely satisfactory to the purchaser it may be returned at our expense, if the distance is not more than 200 miles from London.

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

JOHN A. PANNE, MONTREAL.

Address, THE CATHOLIC RECORD, LONDON, ONT.

Loan & Savings Company

ESTABLISHED 1864. Subscribed Capital, - \$2,500,000 Paid up Capital, - - 1,300,000 Reserve Fund, - - - 602,000
J. W. LITTLE, - President
JOHN BEATTIE, - Vice-President

DEPOSITS of \$1 and upwards received at highest current rates.

DEBENTURES issued, payable in Canada or in England, Executors and trustees are authorized by law to invest in the debentures of this company.

MONEY LOANED on mortgages of real cataly.

MORIGAGES purchased.
G. A. SOMERVILLE,

Books We Ought to Read

The Incarnate Word and the Devotion to the Sacred Heart. By Rev. G. Tickell, S. J. Bino, cloth.
Ancient and Modern History. This volume is copionsly illustrated with colored maps and fine copper plate engravings, 12mo. cloth. 8440.

coptonsyl flustrated with colored maps alm
fine copper plate engravings, 12mo, cloth,
\$1,40.

History of England To The Present Time, By a
Catholic Teacher. 12mo, cloth, 75 cents.
History, of The Middle Ages. By Rev. P. F.
Gazeau, S. J., 12mo, cloth, 90 cents.
Bible History of The Old and New Testament.
By Dr. J. Schuster. Revised by Mrs. Jas.
Sadiler. Fully illustrated, with fine engras.
Ipse, Ipsa. Ipsum, cloth state, with fine engras.
Ipse, Ipsa. Ipsum, sower to the above question,
and evindication of the position assigned by
the Catholic Church to the Ever Blessed
Virgin of the World's Redeemer, in the
Divine economy of man's salvation. By R. F.
Quizley, L. L. B., 800, cloth, net, \$2,00.
The Letters and Correspondence of John Henry
Newman, With a brief Auto blography.
Edited at Cardinal Newman's request, 2 vols.,
12mo, cloth.
The Works of R. W. Emerson: Nature, Addresses and Lectures, 800, cloth, \$1,25.
Phases of Thought and Criticism: Principally
a portrayal of the characters of Newman and
Emerson. By Brother Azarias, 12mo, cloth,
\$1,50.
Development of Old English Thought. This

Life and Poems of John Boyle O'Reilly. By
Jas. J. Roche and Mrs. John B. O'Reilly. 8vo.
Canadian Pen and Ink Sketches, containing a
highly interesting description of Montreal
and its environs. By John Fraser. 8vo. cett

Mr. Thomas Ballad, Syracuse, N. Y., writes: I have been afflicted for nearly a year with that most-to-be-dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelees's valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money." FREE FROM RHEUMATISM.

In one minute the Cuticure

Anti-Pain Pluster relieves them

mute, sciatie, hip, kidney, chest,
and muscular pains and wasknesse.

The first and only pain tilling strengthening plaster.

OOD) TTRS nues of the pr, carrying and the systoul humors time Cor-Stomach, dyspepsia, eartburn, the Skin, on, Jaun-elas, Scro-eart, Ner-ebility; all Complaints

BURDOCK ra Poronta AHAN ellington. gous, Japans, r and English

anbourne and nd Figs. ls in London S. RANAHAT

and 56 Jarvis otel has been ghout. Home Propriete"

BENZIGER'S CATHOLIC HOME ALMANAC.-1893.

We have just received a supply of this very popular annual. It contains the usual good things in the shape of the usual gcod things in the shape of stories, poems, historical and biographical sketches, plenty of pretty, interesting pictures, an unusual number of portraits of Bishops, priests and laymen, and for a frontispiece a fine oil-color plate of The Crucifixion, a worthy ornament of any home, and fit to be framed. Among its contributors are Rev. Richard Brennan, LL. D., Rev. John Talbot Smith, Francis J. Finn, S. J., Maurice F. Egan, LL. D., Eleanor C. Donnelly, Eliza Allen Starr, Sara Trainor Smith, Margaret E. Jordan, Anna T. Sadlier, Katharine Jenkins, and others. Price by mail 25cts, in stamps or scrip. Address, Thomas Coffey, Catholic Record Office, London, Ont.

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every May 12, hat elight o'clock at their hall, Albiotation, C. M. B. A.

Assessment No. 17 was issued on the 6th inst. It calls for the payment of \$55,000 to be beneficiaries. The ever 15 deaths in New York, 11 in Ullinois.

C. M. B. A.

Assessment No. 17 was issued on the 6th inst. It calls for the payment of \$55,000 to be beneficiaries. The ever 15 deaths in New York, 11 in Ullinois. The celection shall take place at the last meeting of the Branch in November. The elections bench in Bleon of the differences of opinion eyisting 2s to the conton.

Letter from the Grand President. Office of the Grand President of the C. M. B. A of Canada, Brockville, Nov. 14, 1882. Biodifferences of opinion eyisting 2s to of the Grand President of the C. M. B. A of Canada Brockville, Nov. 14, 1882. Biodifferences of opinion eyisting 2s to Corteaus.

College cores of the cally, The ecological preson among the work of the decident of the C. M. B. A of Canada, Brockville, Nov. 14, 1882. Biodifferences of opinion eyisting 2s to Corteaus. College orchestra. College orchestra. The following was the cast of characters: The following was the cast of c stories, poems, historical and bio-

Letter from the Grand President.

Office of the Grand President of the C. M.
B. A. of Canada, Brockville, Nov. 14, 1892.

BROTHERS—That there might be an end of the differences of opinion existing as to the effect of section 10 of the Report of the Supreme Council Committee, under which some of our brothers thought a new Grand Council might be established in Quebec on the presentation of the petition which has been circulated throughout the branches in that Province, I forwarded to Supreme Solicitor Keena, who drew up the report referred to, a copy of my last circular dealing with these points and a copy of the petition, and asked him for his opinion.

I have received from him the following letter:

I have received from him the following letter:

Detroit, Mich., Nov. 11th, 1892.

O. K. Fraser, Esg., Grand President C. M. B. A., Brockville, Ont:

My Dear Sir — Your favor of the 7th inst., enclosing a copy of a circular issued by you to the Canada members of the C. M. B. A. was received at this office on the eve of that great business-disturbing event, a national election, and until to-day I have not been sufficiently myself to give it consideration.

My opinion on the questions suggested by your letter and the circular is briefly this:
That the charter granted to the Grand Council of Canada extends to and embraces the entire membership in the Dominion of Canada;
That under section 10 of the report or resolution granting separate beneficiary to the Grand Council of Canada any establish a separate Grand Council;
That when established its jurisdiction is confined to the Province in which it resides;
That under the letter and spirit of said section 10 it would not be competent for two or more Provinces to unite in the creation of a Grand Council must express the wish of a majority of the members of the Province;

That the petition for the establishment of a Grand Council must express the wish of a majority of the members of the Province; That the effect of creating a Grand Council in any Province is to withdraw the territory and membership of the Province from the jurisdiction of the Grand Council of Canada, leaving all other Provinces as they are to day under the jurisdiction of the Grand Council of Canada:

That under the provision of the constitution it is necessary that the Province applying for the establishment of a Grand Council should have, at least, ten branches and five hundred members.

Very truly yours,

J. T. KEENA.

This, I think, should put at rest any doubts which may formerly have existed in the minds of our Brothers in Quebec, or elsewhere, and convince them that under existing circumstances it is not practicable to establish another Grand Council.

Faithfully yours,

O. K. FRASER.

Grand President.

BIDDULPH IN THE FRONT ONCE MORE.

Kelly, jun., Mrs. Thomas Bennett, Miss Ellen Meagher, Mrs. James Sherridan, Mrs. Bridget Barrett, Mrs. Robert Brabazon, Patrick Sulli-van, Miss Gilmarv. (teacher), Miss McGinnis, (teacher), Miss O'Leary, Patrick Casey, Mrs. McLaughlin, Mrs. J., Farrel, Miss M. J. Collin-son, Miss Norah Whelhan, Mrs. E. Brown, Mrs. P. Ahearn, Mrs. T. Morkin, 59 cents each.

THANKSGIVING DAY AT ST. JER-OME'S COLLEGE.

Overture....

Drick the leadership of Froi. Francis Mofer.

Derrick von Berkman – a plotter.

Mr. Francis X. Pruss.

Herman Cockler—his nephew.

Mr. Loucius C. Kessler.

Nikolaus Vedder—an innkeeper.

J. C. Sullivan.

Heindrick Vedder—his son.

In act I I. Master Erwin Glinowski.

In act III. Mr. Clemens Brohman.

Seth Carlton—Vedder's successor.

Mr. Ph. Macguire.

Karns—a villager.

Karns—a villager.

Barney Slimm.

Barney Slimm.
Mr. John H. Dorsey.
Swagarino—adwarf.
Master George Spetz.
Gretchen—Rip's wife.
Mr. William Brunner.

Mr. William Brunner.

Meenie--his daughter
In act I, Master Charles Howlett.
In act III. Mr. Marcus L. Staunton
Hudson's Spirit Crew.
By the Students.
Rip Van Winkle--the vagabond.
Mr. Francis C. Neisens.
Mr. Francis C. Neisens when he ap Mr. Francis C. Neisens.
Mr. Francis C. Neisens when he appeared before the footlights in the ever good and generous Rip received a warm welcome, and portrayed the character to the end with great

Mr. Francis X. Pruss represented in a creditable manner the spiteful, tricky and amusing Derrick Von Beekman, and was frequently applauded.

Mr. William Brunner, in the character of Gretchen, exhibited in a vivid manner the quaint scolding and fault-finding wife. Mr. Loucius C. Kessler also did himself credit in the character of Cockles.

The scenery and costumes were new and original, and presented a marked effect, expecially the view of the Catskill mountains.

execially the view of the Catskill mountains.

Another leading feature of the programme was the Orchestra, under the able leadership of Prof. Mayrhoter, rendering the difficult selections such as "D. F. Cari," "Joshua" and "David in the Wilderness," with great tact and ability. The entire evening's performance was concluded with the screaming one-act farce comedy entitled "Surgery Ontwitted."

Samie Jones—the Doctor's assistant.

Francis C. Neisens.

Doctor Highholder.

John Laubacher.

A GOLDEN JUBILÉE.

Mr. and Mrs. John Harris, who rank amongst the most worthy of Guelph's citizens, celebrated their golden jubilee of their marriage on Tuesday of last week. On Sunday the pupils from each division of the Separate schools presented Mr. Harris with an address which was beautifully engrossed by Mr. C. Collins, principal of the Separate school. Mr. Harris made a feeling and appropriate reply. On Tuesday the Separate School Board, of which Mr. Harris is chairman, also presented an address, which was couched in the most complimentary terms. The address was read by Mr. Nicholas Burns. The Board likewise presented Mr. Harris with a beautiful parlor eight-day clock. The presentation was made by Mr. M. J. Doran.

Nr. Harris thanked the Board, on behalf of himself and Mrs. Harris, for the kind words expressed in the address, and for their handsome present. He referred to the long time that he had been chairman of the Board, and the harmonious manner in which the business had been conducted.

Other presents received on the occasion were numerous and valuable. Among them

the harmonious manner in which the business had been conducted.

Other presents received on the occasion were numerous and valuable. Among them were observed a gold salt cellar from the Sisters of St. Joseph's Hospital; two medals of the Sacred Heart accompanied with a note of congratulation, and best wishes for many happy years to come; from the girls attending the school a beautiful bouquet of flowers, on which was inscribed on slips of flowers, on which was inscribed on the flowers of th

The Peterborough Business College, Peterborough, Ont.

Parents who desire to educate their sons in the shortest time and at the least expense for successful, useful men, and middle aged men who have \$100 and four months time at their command, are earnestly requested to investigate the claims of the Peterborough Business College, Peter-borough, for a thorough business Write to Mr. Blanchard, C. A., Principal of the college, for full

NEW BOOKS.

The publishing house of Messrs. Benziger Bros., 36 and 38 Barclay street, New York, have issued the following new books:

"Analysis of the Gospels of the Sandays of the year," From the Italian of Angelo Cagnola. By Rev. L. A. Lambert, LL. D., author of "Notes on Ingersol," Tactics of Infidels," etc. Price, 81.25.

"A Primer for Converts," showing the reasonable service of Catholics. By Rev. John T. Durward, Rural Dean, Baraboo, Wis. 32 mo, cloth, net, 25 cents.

"Meditations for Advent." By the Rev. Richard F. Clarke, S. J. Price, 10 cents.

A CORRECTION - "THE PRECIOUS BLOOD."

Ottawa, Nov. 7, 1892. Editor of the Catholic Record:

Editor of the Catholic Record:

DEAR SIR—In the issue of the RECORD of the 29th ultimo deserved prominence is given to a very kind and appreciative notice by a Belleville correspondent (J. N. D.) of the sonnet on "The Precious Blood," by Mr. Frank Waters.

This beautiful poem originally appeared in the Ovel, and the text of it was given by your correspondent exactly as it was printed in that periodical. Unfortunately, however, owing to want of proper proof correction, three deplorable printer's errors appear in the first half of the sonnet, rendering the two last lines incoherent, and the whole of the first part to a certain extent meaningless. I have been requested to ask you to be good enough to give your readers again the two last lines as they originally appeared, and then as they actually occur in the author's MS:

"Thine own quick hue, flushing that Heart

"Thine own quick hue, flushing that Heart with tears Such blooms and dawns diving of rosylove?"

The lines should read thus: "Thine own quick hue flushing that Heart which bears Such blossoms and dawns divine of rosy love?"

By inserting the above you will confer a favor on the author and on Yours very truly, ЈОНИ Р. DUNNE.

Presentation and Address to Rev. Father Dussarre.

Father Dussarre.

Monday morning the Rev. Father Dussarre celebrated his last Mass in this parish, being called to the important parish of Vankleek Hill. Immediately after Mass the parishioners presented him with a beautiful silver tea set and also a well filled purse, accompanied with an address. The address was read by Mr. A. P. McDonell, the presentation made by P. Timmins, Mr. J. Sweeney occupying the chair. The address was signed on behalf of the parishioners by P. Fanning, A. P. McDonell, J. Sweeny, M. Sweeney, M. P. McDonell, J. Sweeny, M. Sweeny, J. York, P. Kearns, T. Gellessie, Ed. McDonell, P. Timmins. After the address from the parishioners was read Mr. R. Dow, on the parishioners was read Mr. R. Dow, on the parishioners was read Mr. R. Dow, on the parishioners da very appropriate address fled with kind words. It was signed, on behalf of the Protestants, by D. Wallace, M. D., E. Morrow, M. D., Z. McMillan, J. P., F. Jreson, J. A. Lally, R. Pink, Capt. A. P. Emley and many others. The Rev. Father in reply spoke very highly of the manner in which he had during his sojourn of seventeen years amongst them found them neighbors and friends, and hoped that the same mity would always exist within this section. Several gentlemen present expressed their regrets at the loss of so good and tried a friend, After the proceedings Mr. Ed. McDonell invited several to dine with the Rev. Father at his residence.

The Rev. Father McGuire, late of Farrellton, takes charge of the parish next Sunday:

Metcalfe, Nov. 8.

CHARITY SERMON.

CHARITY SERMON.

On Sunday, Nov. 20, a charity sermon will be preached in St. Peter's Cathedral, London, by Rev. James Walsh, pastor of the Church of Our Lady of Lourdes, Toronto A collection will be taken up in aid of the charitable work undertaken by the Children of Mary. We hope to see a very large congregation on this occasion. During his residence in London Rev. Father Walsh was both esteemed and beloved, and as a preacher takes very high rank. Our people may, therefore, expect a rare intellectual treat, and will also have the gratification of knowing that they have contributed towards a very worthy object. The music on this occasion will be of an unusually grand character.

OBITUARY.

Mr. Patrick Kilgallin, West William Mr. Patrick Kligailin, a highly respected resident of West Williams, died on October 21. Mr. Kligailin was a native of the county of Mayo, Ireland. He emigrated with his parents some fifty years ago to this country, and settled in the township of Markham. After some time he went west, and after living some vears in McGillivray took up a farm in West Williams, where he spent the remainder of his days Wern hearted and hospitable he was Williams, where he spent the remainder of his days. Warm hearted and hospitable he was very popular amongst his neighbors, and his death is much regretted. The long procession of teams which followed his remains to Bornish church showed the esteem in which he was held He was a staunch Catholic, and received all the rites of the Church before he died.

Mrs. Robert Fletcher, Kinkora.

Mrs. Robert Fletcher, Kinkora.

It was with profound regret that the sad news of the death of Mrs. Fletcher was received by her large circle of friends and acquaintances in the parish of Kinkora. The sad event took place on the morning of the 12th of Nov. The deceased, on retiring in the evening, was in her usual health, and ere the morning dawned her soul had taken its flight to heaven. She has left behind her a sad and bereaved husband, and a family of eight little orphans, who in after years may have friends—fond, dear, kind friends—but never again will they have the irrepressible love and gentleness lavished upon them which none but a mother bestows. Death is no respecter of persons, neither has he any regrard for our wishes. His impartial hand takes from us, at times, our best and dearest friends, leaving us to sorrow and grieve, until we, too, are called to Join them. Sorrow is, in very truth, the monarch of this lower world, and sooner or later every soul is sure to feel the touch of its sceptre. We are not here to loiter through the light of a long summer day, but to labor and endure in darkness and storm. Our cherished ones who pass their days in the practice of holiness and plety quit this perishable world in the embrace of Jesus and Mary to be admitted into the company of the blessed in heaven, there to sing praises forever and ever. It is consistent with human nature to mourn at the death of those most dear and near to us; but oh! what a consolation to Christian people to know that the sad parting is at most but for a few short years, when we also shall be called to obtain the reward of our labors and be again united with our loved ones, where parting is no more.

The heartfelt sympathies of all is tenderly accorded to the stricken ones who now mourn in patience for those whose place in their hearts can never again be filled; but God only can heal the wound which in this vision He has made, and comfort those in their hour of sorrow and bereavement.

om compet mose in their nodr of sortyw and bereavement.

On Monday morning the funeral took blace from her home to St. Patrick's church, where solemn Requiem Mass was chanted by Rev. Father O'Neill, and her remains were followed to the cemetery by a large concourse of parishioners desirous of showing their respect for her memory and their esteem for the hereaved family and friends. Many when they hear of her death will breathe a prayer that her soul may rest in peace.

M. E. H.

FOR SALE.

A general stock of dry goods situated in one of the best business stands in London, Ontario. There has been a large and profite able business done here for the past three years. The stock is all fresh, and principally staple, all foreign goods imported direct by the subscriber. The stock consists, principally, of dress goods, cloths, tweeds, business, No old or shop worn goods. There is a splendid opening for doing a paying and safe business. The business in able to the priesthood on May 29, 1847; was elected General on Dec. 5, 1861, succeeding the late Mgr. de Mazenod.

Many a drunken father has served as an object lesson in temperance to his children, but the best way to preach abstinence from alcoholic stimulants is by practice. The man who keeps a little black jug is not apt to persuade his sons to avoid the saloons. And the desire to give his boys a good example has turned many a man away from his habitual tipple.

Anti-Catholic Lectures.

never were either nuns or priests, or who, having been so, were turned

adrift by the Church authories for mis conduct, were quite numerous years ago, and made no little money by vari-"exposures" in public lectures which were the greatest lies from beginning to end.

But popular education has advanced, and "lectures against Romanism" do not pay even in the most backward The work of the Cathocommunities. lic Church in this country speaks for itself, and the lives of Catholics are visible and unimpeachable testimonies to her influence. The faithful priests and the modest Sisters, quietly going about their daily work, shrinking from observation and yet never resting from the labor of doing good, have impressed even the most bigoted, and

there is hardly any one who does not

respect them. An account comes from Cheyenne of a riot caused there by one of those old-fashioned lectures against Romanism. The lecturer was mobbed and nearly lynched, and in the excitement some persons were shot. The affair is de-plorable; but the lecturer brought the trouble upon himself. Whoever heard of a Catholic going about lecturing upon the evils of Methodism or Presby-

terianism. Suppose such a person were to deliver an address, raking up the newspaper scandals that appear from time to time about Protestant ministers, what an outcry there would be! Would any decent Catholic attend such a lecture or countenance its de livery? Not one. Nor do re-spectable and intelligent Protestants attend these harangues against Catholicism. The audiences are made up of he lowest elements of the population,

Ernest Renan's Death.

belonging to no Church.

The death of Earnest Renan removes one of the most prominent figures of French literature. He was a man of great talent, and his literary style was a model of grace, beauty and eloquence. But his genius he turned against God and Christianity, believ ing in neither, although originally educated a Catholic and intended for a Catholic priest. Renan always spoke highly of the men who trained him in his religious faith :

"They taught me to love truth, to respect reason and to see the serious side of life," he says in a recent work, and this is the only part of me which as never changed. I have never dehas never changed. parted from the sound and wholesome programme which my masters sketched out for me. I no longer believe Christianity to be the supernatural sum-mary of all that men can know; but I still believe it is the most frivolous of things unless it is regarded as one great and constant duty.

In another passage he says: "I passed thirteen years of my life under the care of priests, and never aw anything approaching to a scan dal; all the priests Lave known have been good men. Confession may possibly be productive of evil in some countries, but I never saw anything of the sort during my ecclesiastical ex-perience. The old fashioned book which I used for making my examinations of conscience was innocence it

Renan spent his long life in seek ing to undermine Christianity, and died, in great suffering, without the consolations of Christian religion.Baltimore Mirror.

E. B. A.

To the Officers and Members of the Emerald Beneficial Association:

GENTLEMEN AND BROTHERS—I must ask your indulgence for delay in replying to communications and sending out "Policies," as I have been unwell for some time and I am at present confined to my bed. But by God's blessing I hope to be soon about, when all matters shall receive prompt attention.

Yours fraternally,
W. LANE.

A FAMILIAR face will be missed at the Church of Our Lady of Peace, Niagara Falls, in the person of John Malone, who was killed by an M. C. R. train on Wednesday last Mr. Malone was a staunch Catholic and for a half century took an active part in all social and educational questions. His sad end is much deplored. His funeral

obsequies occurred on Saturday last. Very Rev. Father Joseph Fabre, Superior General of the Oblates o Mary Immaculate, died recently at Paris. He was born near Marseilles on Nov. 14, 1824; made his religious profession on February 17, 1845; was ordained to the priesthood on May 29,

St. Paul's Catholic Young Ladies Literary Association, Toronto.

Baltimore Mirror.

Lectures against Catholicism are not popular at present. The time was when adventurers, anxious to pick up a few dollars, and indifferent as to the means, proved it easy to draw audiences of the ignorant and prejudiced to listen to tirades against the Pope of Rome and the institution over which he presides. Generally the lectures were prurient and suggestive, and the unclean of mind readily paid the admission fee in the hope of hearing something gratifiying to the lowest instincts of human nature. The "escaped nuns" and "converted priests," who never were either nuns or priests, or the stream of the parter. Eva O'Hagan, Sec.

MARKET REPORTS.

London, Nov. 17.—Wheat had no change from \$1.65 to \$1.19 per cental, or 63 to 63 cents per bushel. Oats 87 to 99 cents per cental. Peas 55 cents to 81 per cental. Barley, 85 to 99 cents per cental. Beef was easy, at 81 to 85.59 per cwt. Lamb. 73 cents a pound by the carcass. Pork, 85,75 to 83.39 per cwt. Turkeys, 9 to 11 cents a pound. Good roll butter sold at 23 cents a pound and crocks 20 to 21. Eggs, 18 to 29 cents a boand and crocks 20 to 21. Eggs, 18 to 20 cents a dozen. Apples, 81.35 to 82.25 per bbl., and 69 to 91 cents a bag. Potatoes 85 to 95 cents a bag. Turkeys, 30 to 35 cents a bag. Carcass, 30 to 45 cents a bag. Several young pigs were offered at from 85.50 to 85 a pair. Hay 87.50 and 88 a ton.

Latest Live Stock Markets.

TORONTO.

Nov. 17.—Cattle—Not many buyers were operating in export stuff, and nothing went higher than 4e per lb: in fact, the general impression seemed to be that 3½ was quite high enough to quote cattle to-day.

In milled cows. springers, sheep and lambs, there was nothing doing.

Hous—The hog trade does not show any further decline, but prices are still weak. A few extra fancy straight hogs, weighed off cars, brought 5e per lb., and one country buyer reported a sale at a fraction over 5c, but most sales were made at figures below that.

BUFFALO.

East Buffalo, N. Y., Nov. 17—Cattle—Only a few lots on sale; steady; good butcher demand.

SHEEP AND LAMBS—There was a slow trade at the opening and prices lower, from 15 to 25c all round. Some early sales of choice 78 to 82 lb lambs sold at 25.39 to 85.40, and light-weight lambs at 55 to 25.50 or orders for out of town butchers, and 81.25 to 84.40 bought best sheep, and Canada lambs at 85.25 to 85.35 for the best, and down to 85.15 for fair goods. Butchers bought good cuil lambs at 85.50 to 84 and cuil sheep at 82 to 82.50, while common to fair sheep sold at 83 to 84, as to quality.

Hous—Packers and other buyers paid 86 for good medium and strong weight Yorkers. BUFFALO.

PATHER KOEHIGS

Leverend Recommends It. 4

PARK CITY, Utah, June, 1889. I bad been ill for eighteen months with weak-I bad been ill for eighteen months with weak-ness and terrible norvousness when I com-menced teking your medicine, Pastor Koenig's Nerve Tonic; and I often pray for Pester Koe-nig, as I think I could not have lived without this medicine. The people here have seen the good which I derived from it, and Ree, Father Galligan recommends it so highly that it is now getting very popular. JULIA AGNES BYINE FREEFOUR, ILI., Oct. 26, 1890.

Wo used 12 bottles of Paster Koenig's Nerve Tonic for nervousness and found it to have the desired effect in every case. DOMINICAN SISTERS. UNIVERSITY NOTHE DAME, IND., MARCH 2, 1891.

CNIVERSITY NOTRE DAME, IND., MARCH 2, ISBI.

A person suffering from nervous deblitty became epileptic. Two bottles of Pastor Koemig's Nerve Tonic effected R. cure.

MOTHER M. ASCENSION

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

KOENIC MED. CO., Chicago, III. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist, ondon, Ontario,

NOTICE IS HEREBY GIVEN

NOTICE IS HEREBY GIVEN

That at the next session of the Parliament of Canada, application will be made for an Act to incorporate the society known as "The Grand Council of the Catholic Mutual Benefit Association of Canada," the objects of which society are to unite fraternally all persons entitled to membership under the constitution and by-laws of the society; to improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; 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.

LATCHFORD & MURPHY.
Solicitors for Applicants.
Ottawa, October 20th, 1892.

755-9.

GRATEFUL-COMFORTING,

EPPS'S COCOA. BREAKFAST.

Farms for Sale Cheap

29, Con. 3, Township McGillivray, Middlesex less part sold to G. T. R. Good orchard and fine buildings. East half Lot 6, Con. 4, Township Saugeen,

County Bruce. Frame house, barn, etc. \$600. South-east half Lot 20, Con. 1, Township of Mosa, County Middlesex. No buildings. \$800. Apply by letter to

P. O. DRAWER 541, LONDON.

Best Cough Syrup. Tastes Good. Use in time. Sold by druggie's. CONSUMPTION

C. C. RICHARDS & Co.

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

JAS. MCKEE.

Linwood, Ont.



indeed is he whose blood is poor,

Of Pure Norwegian Cod Liver Cil and Hypophosphites

flash and rich blood, and so giving him energ and perfect physical life, cures Coughs, Colds, Consumption, Scrofula and Bronchitis. IT IS ALMOST AS PALATABLE AS MILK.

TEACHERS WANTED.

WANTED A TEACHER, HOLDING A second class professional certificate, to teach Catholic Separate School No. 6, Stephen. Duties to commence Jan. 6, 1893. Must be an or-anist; and will be required to take charge of the organ and lead the choir. Testimonials required. Apply, stating salary, to PATRICK J. BREEN, Sec., Mount Carmel P.O., Ont. 733-tg WANTED A MALE TEAHER, HOLDING a second class professional certificate, to teach K. C. Separate School Section No. 5, Sombra for 1835. Testimonials required. Ap-ply, stating salary, to CHARLES O'LEARY, Sec., Port Lambton, Ont.

Port Lambton. Ont.

T35-2

MALE TEACHER, HOLDING A SECOND
Or third class certificate, wanted for Catholic Separate School Section 4, Raleigh, Ont.
Salary not to exceed \$825.00 per annum. Testimonials required. State age and experience.
Duties to begin Jan. 3, 1894. JOSEPH BEAUDREAU, Fletcher P.O., Ont.

TEACHER WANTED, FOR SEPARATE
T School No. 4, Mornington. Duties to begin
January I. 1893. State salary. Address JACOB
GATSCHENE, Secretary, Hesson P.O., Ont.
735-4

DEMALE, FOR THE SECOND OR INTER-

(MOTHER AND SON.)

Packed in the following

Sizes-LONGFELLOWS PERFECTOS LANSDOWNE REINA VICTORIA PINS

All of exceptionally fine quality.

Of different strength.

To suit all tastes.

Millions Sold Annually. S. DAVIS & SONS, Montreal



With a Remarkably Beautiful Frontispiece PRICE, FREE BY MAIL, 25 CENTS. Per doz., \$2.00; per doz. by mail, \$2.35. The Best Writers. The Best Illustrations. The best family reading for winter nights.

A PRIMER FOR CONVERTS. By Rev. J. A PRIMER FOR CONVERTS. By Rev. 37.
T. Durward.
T. Durward.
HARRY DEE; or, Making it Out. By F. J.
Finn, S.J. With Frontispiece.
St. 100
PUBLIC SCHOOLS OR DENOMINATIONAL SCHOOLS? Pastoral Letter by
Rt. Rev. W. E. von Ketteler, Bishop of
Mentz. 8xo, paper,
SOUL LISM EXPOSED AND REFUTED.
BY Rev. V. Cathrein, S.J. From the German by Rev. James Conway, S.J. net, 75c.
THE SACRAMENTALS of the Catholic
Church. By Rev. A. A. Lambing, LL-D.

Sold by all Catholic Booksellers & Agents.

BENZIGER BROTHERS, New York, Cincinnati, and Chicago.

The Recognized Standard of Modern Piano Manufacture. ALTIMORE, NEW YORK. 22 & 24 E. Baltimore St. 148 Fifth Ave. WASHINGTON, 817 Pennsylvania Ave.

CONCORDIA VINEYARDS ERNEST GIRADOT & CC

Altar Wine a Specialty.

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

ported Bordeaux, For prices and information address, E. GIRADOT & CO. Sandwin, Onto

VOLUME XIV.

Letting Down the Ba Twilight falls from out the sky.
And the moor-hen, sad and ios
Sobs aloft her dismal cry
As I drive the car dismal cry
O'er the moors he voice is call
weet in the promise of the sta
And twixt moor and meadow la
by the tustic gateway stands
Jessie, letting down the bars.

Jesse, etting faintly fall
In the chambers of my brain,
In my heart I hear her call
O'er the moorland hills again
Through the toil, the noise, the
Allthe ares of busy life.
Though the prizes and the
In my dreams I seem to see,
With her brown hair floating f
Jessie, letting down the bars Jessie kissed the Prince of De And he bade her silent lie, But the sound of memory's brei In my heart can never die. When I bring my flock of year Gilded hopes and faded fears—To the City in the Stars. I shall see my darling wait, I shall see within the gate—Jessie, letting down the bars Asther H. Quinn, in Belford.

Arthur H. Quinn, in Belford CATHOLIC FAIT

Protestant and Catholic sai two Different World We commend to our read lowing able and instruct from the pen of George Parop, a famous scholar and a dis convert to our Church. fact makes the article doub

It has been said that Ca Protestants live in two differ and this, as you all know

sense true. The world of clear, cohe of serene insight into the su and the divine, and the wo opinion, of individual, pr ment which leads always to and indifference, which divorce belief from reason too often in helpless, nak ism—these two worlds of me cannot be one and the sam fact does not necessarily who dwell in humble but munion with Him who is ca derful." Peace," from coming direct tion with those — our nequaintances and friends ust over the border, in th but somewhat befogged r

the land of endless debate. In fact, we do meet a with them every day. W fraternize with them. stand perfectly all that the feel. But they cannot un There's the pity. And the problem. How shall y the problem. How shall y sublime, truth to which w At this mere question, a a word of magic incantati

may be termed the debata

riers between the two worl arise and interpose them solid wall. The wall, how one of mist. It can be pe I HAVE BEEN A PRO and now, happily for me, lic-that is, a Christian uncompromising faith of C fore I know something a

worlds and a good deal a riers between them. It seems to me that the cal thing I can do is to g simply, in the light of my tion, a few instances of which the non-Catholics land regard Catholicity a

In the first place, they up with an indescribable which they imbibe in c their earliest association they are even conscious in them. This indescri when you come to enqui analyze it-turns out to finable. It is like the the nursery. Every on nurslings is confident exists and would like if he could, but no one o plain just what he is, or wish them harm. The people has no logical b even the most patientrace, and it always,

gated, falls back upor

defiance of logic.
For example, I hav

tional friend with who

have discussed every t into our ken exhaust the freest comparison of all in the manner of simply for the profit of lectual interchange. spoke of religion, and On this last subject have prejudices which and I frequently told him my reasons, altho then dream that I show a Catholic. When, received into the Cl natural to suppose that first and the most eage views on this, as on a and I told him I would any questions that mig But on this one top said: "No, we had be agree. If I thought a where you are, and as I do you would be w utter platitude and va

almost paralyzed

said, "I know you he about the Catholic

never thought were