

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, MAY 5, 1894.

NO. 811.

### A Legend of the Blessed Virgin.

The day of Joseph's marriage unto Mary. In thoughtful mood he said unto his wife, "Behold I go into a far-off country To labor for thee, and to make thy life And home all sweet and peaceful. And the Virgin Unquestioning beheld her spouse depart: Then living she many days of musing gladness, Not knowing that God's hand was round her heart.

And dreaming thus one day within her chamber, She wept with speechless bliss, when lo! the face Of white-winged Angel Gabriel rose before her. And bowing spoke, "Hail! Mary, full of grace. The Lord is with thee, and among the nations Forever blessed is thy chosen name. The angel vanished, and the Lord's high Presence With untold glory to the Virgin came.

A season passed of joy unknown to mortals, When Joseph came with what his toil had won, And broke the brooding ecstasy of Mary. Whose soul was ever with her promised Son. But nature's jealous fears quickened Joseph's mind, And round his heart in darkening shadows held.

He looked upon his spouse cold eyed, and pondered How he could part her from his sight away. And once, when moodily thus within his garden, The gentle girl besought for some ripe fruit, That hung beyond her reach, the old man answered, "I will not serve thee, woman! Thou has wronged me. I heed no more thy words and actions mild; If true! thou wast, thou canst henceforth seek it From him, the father of thy unborn child!"

But ere the words had roared within her hearing, The Virgin's face was glorified anew; And Joseph, turning, sank within her presence, And knew indeed his wondrous dreams were true. For there before the scaffolded feet of Mary The kindly tree had bowed its top, and she Had pulled and eaten from its prostate branches. As if unconscious of the mystery. —JOHN BOYLE O'REILLY.

wards, but Americans first, last and all the time, and nothing else at all; at least, in a sense which would make them any the less Americans. No man can really have two countries, any more than he can faithfully serve two masters: no one is or can be an American citizen, in the full and true sense of the word, who feels himself an Irishman or a German or anything else, except as George Washington or John Adams might have felt himself an Englishman, or to compare a very small person to great ones, I may feel myself a Corsican.

I say this, of course, subject to all reasonable qualifications. No civilized man, certainly no Christian, can be indifferent to the good or ill fortune of any branch of the human family, and the land where one's kindred dwell, one's parents are buried, one's childhood was spent, must be to a man of ordinary sentiments, something more than a red or blue patch on the map. I have no quarrel with those who on the shores of New England, in the shadow of the Alleghenies, in the Mississippi or the Great Lakes or the Pacific, remember to honor St. Patrick, or St. George, or St. Andrew, or St. Boniface, or St. Wenceslaus, if the last is the saint I mean, and if I have his name aright; I would put no prohibitory tariff on foreign sanctity; the production of the domestic article will not be checked by its importation, nor will the supply exceed the demand.

As our country makes her own one band of immigrants after another, she takes with them their traditions and their ideals, their memories and their hopes, to blend these in the moral and intellectual heritage of all her children. Neither do I stand aghast at green flags or black, white and red flags flying one year beside the stars and stripes, or laws made public here and there in the tongue of many thousands among those called to obey them; the really sad and shameful feature of such incidents is the paltry demagoguism which too often inspires or magnifies them. But, whilst I think only the better of a fellow citizen because his birthplace or that of his fathers yet claims his sympathies and shares his affections, I hold him alike unworthy and dangerous if he has still to learn that here and here only are all his interests and all his duties.

I say this especially to and of Catholics, because American Catholics have only gradually recognized their truth, and other Americans have only recently and imperfectly come to see that they recognized and acted on it. That the United States was and would remain a Protestant country seemed to those within no less than to those without the Church, almost a matter of course fifty years ago; it was assumed complacently or regretfully as the case might be, but practically assumed by all. To the very estimable gentleman who founded the third Daudleian lecture, this club would have seemed as incongruous as one founded here by Mohammed.

Webb might appear to us *Nous avons change tout cela*, or rather, all has been changed, not by us or, consciously or of set purpose, by any one, but through the silent workings of time and human experience. The mustard seed planted when Archbishop Carroll received his episcopal consecration fell on no ungrateful, no alien soil; men have slowly, often reluctantly, learnt this as they saw a stately tree with deep roots and spreading branches grow from that seed and overshadow them. As to this we have no right to complain of public opinion; our fellow-citizens of other faiths have thought of us much as we thought of ourselves. No Protestant communion native to the United States has had to transform from aliens into citizens so vast a number of its members, and I doubt if any, even the humblest among these communions, undertook the task so weak and so poor and so widely dispersed.

The foundation, laid fourteen years after the Pilgrim Fathers landed at Plymouth, when a handful of exiles raised the cross at St. Mary's, has had to bear a gigantic superstructure beneath whose weight it might well have crumbled had it been built by hands.

I have as yet only asserted and illustrated the, to my mind, indisputable fact that the Catholic Church has entered well into American life, and some little anxious speculation may be pardoned to your courtesy as to how much time I shall need to answer my question, "What will she do with it?" but I venture to remind you that I do not propose to answer this question. I do not know what she will make of American institutions, and I do not think any one else knows; this ignorance does not indeed disable one to talk on the subject; but it limits his ability to talk fruitfully. Nevertheless, there is no room for doubt that her presence and her influence will be, nay, are, factors and factors of daily gathering weight, in the development of American society and a forecast, however tentative and sketchy, of even one among their possible fruits may justify by its interest a few moments' delay.

At the very instructive "Conference for Good City Government," which I attended last January in Philadelphia, I listened to an unusually thoughtful and outspoken paper by Dr. Ecob, the pastor of a Protestant congregation in Albany, on "The Relation of the

Church to Municipal Reform." The reverend writer spoke with an indignation, unfortunately but too well founded, of the inertness and seeming indifference of Organized Christianity in all forms when face to face with the scandals and abuses of our politics, and more especially of our municipal politics. "In every city in our land to-day," he said, "the bulk of the property is in Christian hands. The weight of social and civic influences is with the Church. In most cases the majority of votes, and in all cases the balance of power are with us, the children of the kingdom. Therefore, the multiplied abominations of municipal life crouch at our door. The possibilities of righteous administration beckon in God's name to you and to me. Brethren, somehow we must bring our conscience to stand in awe of that dark responsibility, and to be kind to our neighbor and our own children to walk streets set thick with death-traps for both soul and body? What right have you and I, Christian men, to rest under even a shadow of responsibility for slums and tenement horrors, and gambling halls, and dives? What right have you and I to suffer a generation of citizens to grow up under the powerful object lessons of filthy, ill-kept streets, slipshod, knavish public work, official corruption and malfiance flaunted in every paper; saloons outnumbering Christian institutions twenty to one; civic office fallen so low that it is spurned by self-respecting men? I tell you, the young man who runs that gauntlet and retains his integrity has saved his citizenship, 'as by fire,' and, with shame I add, no thanks to the Church."

THE CHURCH AND CIVIC REFORM.

I am not here to either deprecate or justify this severe censure it is more to my purpose to note why, in the writer's judgment, "the Church," as he uses the term, has incurred it. "The Church," he says again, "like Keat's Saturn, has sat 'quiet as a stone' under the influence of certain traditions. One of these most sedative and relaxing traditions is, that the Church is the Kingdom of God on earth. Another is, that everything outside of the Church is 'secular.' These two are but the obverse and the reverse of the same coin.

We have narrowed the life and work of the Church down to a sort of wreckage system. The world is a great, noisy, heedless, senseless, vulgar pleasure excursion. The huge boat has struck and wrecked on the rock of sin. Hundreds of wretched victims are struggling in the water, clinging to the rigging, hugging the rocks, starving, freezing, perishing. The world is shipwrecked. The Church is safe and sound on the everlasting shore. When it is not too busy with its psalmody and Greek sermons and theological debates, it does a little business in the line of getting a few of the wrecked worldlings ashore. But it is so particular as to its life-saving methods, so fastidious as to the kind of people it deigns to save, so tired of the time with the whole wreckage business, that the percentage of salvation is lamentably small."

That Catholics and the clergy, no less than the laity, have their full share of responsibility for misgovernment of every kind in the United States, and particularly for the misgovernment of our great cities, I would be the last to deny. If any one, whether in the Church or out of it, chooses to add that they have something more than their fair share, that among those who, to quote Dr. Ecob once more, "tamely hand over to the agents of the devil certain sections of territory which are forthwith transformed into a Sodam for the damnation of both soul and body," even among those whom he terms elsewhere "the sons of Belial, political brigands," and all round vilipendings, are not only more of my own faith than there ought to be of one of either class would fulfil that condition; but more, sadly and shamefully more, than is explained by the proportion of Catholics to the whole population, I have no quarrel with this critic; but, whatever may be the shortcomings of individual Catholics of any class or rank, ecclesiastical or civil, these shortcomings are not excused for them by the false and mischievous theory which Dr. Ecob condemns; they sin against the light. And yet I have heard something very like that theory, with variations, advanced by Catholics. I have heard something which might possibly be mistaken for it from Catholic pulpits. Those heretics whom we call Abbiganese, called themselves Catherists because among them the pure, that is to say, in modern phraseology, "Church

members in good standing," those who have "experienced a change of heart," were expected to fulfil the law of righteousness, which for the impure existed only to be admired and broken. For Catholics this doctrine is no less false and pernicious because stated in other language or applied under other skies, but it is more false because to recognize an old friend when he greets you in a strange garb. It is then wholly superfluous to remind even ourselves that the Catholic Church does not mean the Catholic hierarchy? or the Catholic clergy, or devout Catholics, or "practical" Catholics, or professed Catholics? Every baptized man is a member of it; every unbaptized man is a candidate for membership. The former may be the bitterest enemy of Catholicism, of Christianity, of religion in any form, but this does not change the fact of his membership any more than the bullock's blood washed from Julian's head the waters of baptism; he can no more refuse to be a Christian and elect to be something else, than he can refuse to be a man and elect to be a gorilla or an elephant. The second may have never heard of the Church, or her faith, or her Founder, or he may know all these only to despise and revile them, yet he is none the less the Church's divinely appointed ward and pupil. And as no man, however perverse in doctrine, however degraded in nature, however odious in sentiment and conduct, can rightly escape her authority, or cease to awaken her interests, so nothing that he can do or say or think or feel is beyond or beneath or aside from her ken. For every idle word he shall answer, and in naught wherefore he shall answer is the Church without concern.

Apply then the fundamental Catholic doctrine to the duties and responsibilities of American citizenship; will I be told that the Church can stand mute and unmoved whilst her children actively or passively assist to make any spot of the nation's soil a Sodam, any exercise of the nation's power or neglect of the nation's office a source of damnation for soul and body? In our country do we render unto Caesar the things which are Caesar's if we raise no finger while our sovereign, the American people, is robbed, disgraced, misled and debauched? And if we render not to Caesar his due, if we are recreant to our trust as citizens will it avail us, think ye, to justify that we fast according to the law and give tithes of all we possess? Believe me, fellow-citizens and fellow Catholics, there is no room for you to so think or to so act with a clear conscience; a well-known English statesman was called a good Protestant, but a bad Christian. I leave others to criticise this description, but no one can be at once a good Catholic and a bad father or son, husband or citizen; if he fail in any one of the duties of life, he fails in his duty to the Church.

A few years ago a well-deserved monument, adorned with appropriate symbols of morality and law, was raised to the Pilgrim Fathers. I have recently seen certain seemingly incongruous episodes in the private life of the orator at its dedication (episodes now become public property, to the rather doubtful benefit of the public) explained on the "dual life" hypothesis; on such edifying occasions he was Jekyll; on others, perhaps less edifying, he became Hyde. Had this gentleman been a Catholic (I suppose that we ought to regret that he is not) he might have been reminded somewhat appropriately of the medieval prince-Bishop who explained that he cursed and swore, not as Bishop, but as prince, and was asked by his confessor, when the prince was in purgatory or a place even less pleasant, where, he thought, would the Bishop be? When Hyde made a palm-leaf fan, I suspect that Jekyll will want his summer clothes.

When I commenced this paper I thought to give little time to the more or less gloomy vaticinations of those among our separated brethren who travail in spirit to see the Church so near them and so big, and growing daily the bigger and coming daily the nearer; I have the less reason to regret that I have already too long detained you to permit of this, since, with all possible respect for them, I find little to consider, with promise or profit, in their utterances. These are almost invariably either fair words, which butter no parsnips, or big words, which break no bones; either the expressions of an uneasy optimism, which would belittle a danger it secretly fears to face, or tongue lashings for that very improper character of Babylon who so strongly affects scarlet and differs so widely in some respects from St. Cecilia's cherubs. Time may be trusted to test the merit of the first; as to the second, their object has been little the worse for a very liberal and protracted application of this treatment, and I think she can stand it yet. There is, however, one argument, or outcry doing duty as such, which merits a passing, or closing, word, at least for its antiquity. Pilate was told that his Prisoner made Himself King of the Jews; we are told to-day that the Church aspires to temporal dominion. He asked for and heard the truth and declared the charge groundless, yet he feared the charge, groundless, yet he feared the charge; "If thou release this Man, thou

art no friend to Caesar"; there are some among us as consciously unjust when they cower now before the like clamor. Were the Jews who drove Pilate to shed innocent blood, friends to Caesar? Are those who in our day and country proscribe men for their faith and stir anew the dying embers of sectarian hatred, are they friends to American liberty?

THE OLDEST PRIEST IN CANADA.

The Patriarch of the Ontario Priesthood in a Historic Field.

Irish World.

It is now three hundred and sixty years since the famous discoverer of Canada first planted the Cross of Catholicity on the shore of the little Bay of Gaspe on the St. Lawrence. The first Winter of Catholicity in the now prosperous Dominion was a most tragic and discouraging one. The bitter cold, such as the daring explorers had never experienced in sunny France, was unusually severe, but the fearful plague of scurvy which befell them was appalling. One after another the little colony fell victims to the dread disease, and the frozen earth refused the privilege of burial. It was a truly pitiable sight to see the two devoted priests, Father William and Father Anthony, who accompanied the expedition, ministering to the heartbroken sufferers and performing the services for the dead in the biting cold; never each succeeding victim ere his remains were buried in a snowdrift in the frozen and filthy clay. We admire the constancy of the Christians in the Catacombs, but where does the history of Christianity furnish a more touching illustration of abiding faith than that of these ill-fated sufferers forming in religious procession under the frowning promontory of Quebec, all who were able to drag their wasted, plague-smitten forms through the drifts, and kneeling before an improvised altar, offering up their piteous appeal for mercy to Him who died on Calvary for man's redemption, and repeating in their behalf, a plying savage brought a remedy which they were healed, and when spring came the three little ice-bound ships were released and the colonists were soon on their way home. It is not to be wondered at that nearly three generations passed before a prominent colony was established on Canadian soil.

A worthy successor of Cartier was found in the indomitable Champlain, who brought with him in 1615 the little band of explorers accompanied by the corps of Franciscan Fathers from the Monastery of Brouage to inspire with the holy purpose which impelled the glorious St. Patrick to revisit the shores of Ireland a dozen centuries before — to gather a new race and nation into the fold of Christ. This fearless soldier and explorer had already spent many years among the rude children of the Canadian forest, and was familiar with their language, and had shared with the Hurons and Algonquins many a fierce conflict with their implacable foes, the Iroquois, from the south side of the St. Lawrence and the great lakes. One of the priests, the saintly Father Dobeau, selected as his field of missionary labor the headquarters of the Hurons, which consisted of about a score of villages on Georgian Bay, on the east side of Lake Huron. The distance was near one thousand miles and the gentle priest had to paddle all the way in a frail bark canoe, guiding his delicate craft up the Ottawa River to Lake Nipissing, thence down the French River to Lake Huron and southward along the shore into Georgian Bay. His condition may be imagined as he finally reached his destination, but he was cordially welcomed by the Hurons, who built for him a hut of bark in which Champlain, who followed the good father on his journey, assisted at the first Mass offered up on the soil of Western Canada.

From this beginning grew one of the most remarkable missions ever established on the American continent. It was here that the saintly Father Le Caron and his companions labored so successfully among the Hurons that in less than fifteen years the towering cedar cross adorned every one of the twenty-five Huron villages, and the nation of 80,000 children of the forest gathered at Catholic altars and worshipped their little ones to be taught by the beloved "black robes."

A tragic fate was in store for them. Champlain was attacked by an English fleet at Quebec, overpowered and carried off to England. The Catholic missions were broken up and poor Father Le Caron forced to see the ruin of all his labors, and driven out from among the simple people whom he had grown to love as his children, sank broken-hearted to his grave in Montreal. And when Champlain was restored to authority a few years later, and Fathers Brebeuf and Lalemant and Jogues and others came to renew the missions, they found the most evil forces in the ascendant. The fierce Iroquois and the scarcely less deadly traffickers in firewater were at work. The Hurons were at last surprised and

almost annihilated in blood. Their villages were laid in ruins; their faithful "black robes" seized and tortured with fiendish cruelty, closing in martyrdom their careers of sublime heroism. Of that powerful Huron nation, there are now but a few hundred left. They are living a few miles from Quebec, where their fathers had sought shelter from their enemies, but they have retained the sacred inheritance so dearly bought and are still faithful Catholics.

The Church in Canada has made remarkable progress, in spite of all the obstacles with which it has had to contend. It could not be otherwise, when such brave and heroic spirits were ever present, devoting their lives and splendid talents to its sacred mission. Instead of the few scattered settlements of the days of Champlain Joliet, under the direction of Bishop De Laval, the first Bishop of Canada, there are now eight Archbishops, twenty three Bishops, 2600 priests in the Dominion administering to the spiritual wants of nearly 2,500,000 Catholic people.

The original headquarters and hunting grounds of the Hurons, to which I have referred, are now comprised in the diocese of Peterborough, under the administration of Bishop O'Connor. It represents a section of Ontario reaching from Lake Nipissing and Georgian Bay southward to Lake Ontario. With the rapid development of the country progressing since the building of the Canadian Pacific Railway, the missionary work of the diocese has been pushed with vigor by about fifty priests, one-half of whom are regularly stationed, and the others attending to a hundred stations and missions scattered over the vast and historic territory.

One of the active workers for the past forty years in the development of the Church in Ontario is the Rev. Patrick Conway, at present stationed at Norwood in the Peterborough diocese. He was born at Drumod, Leitrim county, Ireland, and was educated in France. He comes of a family noted for the number of representatives given to the priesthood, and to the cause of Irish patriotism, and in his youth he was equally noted as an athlete and a brilliant scholar. He concluded his theological course at Baltimore, and was ordained in 1854. He was assigned as assistant to his uncle, Dean Grattan of St. Catherine's, Ontario, where his remarkable physical strength and endurance, no less than his brilliant attainments, especially fitted him for missionary and administrative work. He was a favorite with Bishop de Charbonnel, and his successor Archbishop Lynch, under whose administration he was Chancellor of the Archdiocese. When Bishop Jamot in 1882 was assigned to the newly created diocese of Peterborough, Father Conway consented to accompany him as chancellor, in which capacity he served until a few years ago, when he came near losing his life by being thrown from his horse. The less onerous charge of the Norwood parish has since enabled him to recover his health, and, though he is fast approaching the allotted three score and ten, his active movement and erect figure are more suggestive of forty than of sixty-six. In the conferences of the priests, he is known as the "Patriarch." Last summer he attended the celebration of the silver jubilee of Father Sullivan of Thorold, Ont. At High Mass in honor of the event, which was celebrated by Father Sullivan, Father Conway had prepared him for his first Communion, was deacon, and the sub-deacon was a priest whom Father Sullivan had prepared for his first Communion in a church where Father Conway had been pastor thirty years before, so that priests representing three generations participated in the same Mass.

He is a strict total abstainer, a fact to which he attributes largely the health and vigor which are still his in spite of his advanced years, and his popularity amongst his people is not confined to his own congregation, but is shared by the whole community.

Example.

Example and family traditions are of immense reach in forming the character, and it is not a little to have constantly presented to the consideration of the child the distinguished ability, the eminent worth and noble deeds of a long line of illustrious ancestors, especially in an age and country where blood is highly esteemed and the honorable pride of family is cultivated. The honor and esteem in which a family has been held for its dignity and worth through several generations is a capital, an outfit for the son; secures him, in starting, the advantage of less well-born competitors, and all the aid in advance of a high position and the good-will of the community. More is expected of him than of them; he is early made to feel that nobility obliges, and that failure would in his case be dishonor. He is thereby stimulated to greater effort to succeed. — Orestes A. Brownson.

When St. Veronica was urged in sickness to accept some exemption from her labours, her one answer was, "I must work while I can, while I have time." Dare we, then, waste ours?

of Condoleance, etc., engraving of a very small cost. All work executed promptly and care. Address, C. C. COLLINS, 141, St. John St., N. York, N. Y.

MASTER WANTED.

A BANDMASTER AT THE School, Qu Appelle, Assa. N. D. For particulars apply to Mr. J. H. COLLINS, 141, St. John St., N. York, N. Y.

STAR WINE.

On hand a good supply of excellent Mass Wine. PRICE REDUCED.

Particulars to D. BURE, Amherstburg, Prop. The Amherstburg Vintage Co.

THE SUN Insurance Company OF CANADA. Office - Montreal.

1893 has been the most successful history of this progressive company. Gain has been made all the year.

Annual Report for 1893.

Applications received	\$ 4,500,155.88
Policy amount	972,988.73
Net for year ending 31st Dec 1893	1,240,483.12
Net for year ending 31st Dec 1892	1,052,553.54
Net for year ending 31st Dec 1891	4,001,773.00
Net for year ending 31st Dec 1890	689,750.02
Net for year ending 31st Dec 1889	3,383,254.57
Net for year ending 31st Dec 1888	514,944.29
Net for year ending 31st Dec 1887	351,996.65
Net for year ending 31st Dec 1886	288,905.60
Net for year ending 31st Dec 1885	27,707,951.51
Net for year ending 31st Dec 1884	2,888,705.87

WATLAY, Sec. & Actuary.

ROBERTSON MACGAVLAY, President.

S. MACGREGOR, London District, 199, Dundas St. W.

CHALFE, Special Agent.

Merchant Tailoring.

MABELLE HAS OPENED A FIRST-CLASS Merchant Tailoring establishment, 101, St. John St., N. York, N. Y., and opposite the Masonic Temple. He will carry a full range of the latest goods. Prices to suit the times and guaranteed.

Black Socks Two Pairs for 25 Cents

Cashmere Socks 25 Cents per Pair

Window Of 25 Cent Scarfs

Values in Trousers, Suits and Spring Overcoatings.

SMITH & McDONALD, 393 Richmond Street.

RY THAT MOST DELICIOUS

SA & COFFEE SOLD ONLY BY

Wilson & Co. 98 Richmond Street, London. Telephone 650.

and DIGGAN, BARNISTERS, ETC., 141, St. John St., London. Private



IT FILLS THE BILL.

a dose of Dr. Pierce's Pleasant Pellets. Sick Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the Liver, stomach and bowels are promptly and permanently cured.

Glen Estlin, Marshall Co., W. Va. R. V. PIERCE, M. D., Buffalo, N. Y.

Dear Sir—Two years ago I was pale and emaciated, food fermented in my stomach. A physician pronounced my case "catarrh of the stomach," but he could not help me. I lived a month without solid food and when I tried to eat, I would vomit. At this time I began taking Dr. Pierce's Pleasant Pellets, and in two weeks I was decidedly better. I am now in good health, and never felt better in my life. I have a better color, eat more, and have no distress after eating—having gained thirteen pounds since I began taking them.

Your truly, MARY ANGLISH.

The Plan of Selling Medicines Through Dealers, IS PECULIAR TO PIERCE'S CHURCH BELLS & CHIMES.

THE LARGEST ESTABLISHMENT MANUFACTURING PURSE BELLS, METAL COPPERS AND TIN. McSHANE HELL FOUNDRY, BALTIMORE, MD.

OUR CATALOGUE OF HARNESS & SADDLES. It contains cuts, descriptions and prices. We have a larger trade in these goods than any other firm in Canada.

SCROFULA CURED BY B.B.B.

DEAR SIRS.—I had an abscess on my breast and scrofula of the very worst kind, the doctors said. I got so weak that I could not walk around the house without taking hold of chairs for support.

MRS. JAS. CHASE, Frankford, Ont.

STAINED GLASS BRILLIANT CUT, BEVELED & SILVERED. BENT, PLATE & LEAD.

Pictorial Lives of the Saints. The Catholic Record for One Year For \$3.00.

ONTARIO STAINED GLASS WORKS. PUBLISHED IN THE BEST STYLE AND AT PRICES LOW ENOUGH TO BRING IT WITHIN THE REACH OF ALL.

PLUMBING WORK. In operation, can be seen at our warehouse Opp. Masonic Temple.

SMITH BROS. Sole Agents for Peerless Water Heaters.

POST & HOLMES, ARCHITECTS. Offices—Rooms 28 and 29, Manning House King st. west, Toronto.

FLORENCE O'NEILL, The Rose of St. Germain's;

OR, THE SIEGE OF LIMERICK.

By AGNES M. STEWART, Author of "Life in the Cloister," "Grace O'Halloran," etc.

CHAPTER X.

A bitterly cold night was that of the 29th of December, in the year 1691. A cutting north-east wind, united to a fall of snow, which had become heavier as the short winter days waned on, and to which, in the earlier part, was added a somewhat thick fog, had conspired to render the previous day as bitterly inclement and unpleasant to the good citizens of London as could well be imagined.

But within the hotel all was warmth and comfort: the huge fire in the kitchen burned brightly in the ample fireplace, before which hung a large sirlin, and the red flame flickered cheerily on the bright culinary utensils which garnished the kitchen wall.

But just as the heavy clock of St. Paul's tolled the hour of 9, two persons entered, clad in large cloaks whitened with the heavy snow-storm, and followed by a woman, whose dress betokened her to move in the humble walks of life, and, advancing to the fireside, they stood for a few moments enjoying its genial warmth, the men conversing in an undertone with the worthy and somewhat buxom hostess, Mistress Warner, who had just entered the kitchen to deliver various orders concerning her expected guests.

"You have a private apartment for me, Mistress Warner," said our old acquaintance, John Ashton, whom it was easy to recognize, despite the slouched hat drawn over his eyes, and the cloak closely buttoned up to the throat, with its huge collar pulled up to the chin.

"Yes, the green-room is ready," replied the woman, "and supper shall be on the table at the appointed time. Would it not be well, good Mr. Ashton," she added, "to repair thither immediately." And sinking the already low tones of her voice to a whisper, she continued:

"See you not my party who have just arrived. I do not like the air of curiosity with which they regard yourself and friends."

In fact, two persons had closely followed on the heels of Ashton: in the one, a well formed, handsome young man, we recognize the page, Harding; in the other, the villainous expectorator Benson, not yet by his late recourer in Ireland sufficiently afraid of meddling with the affairs of others to abstain from playing the part of the informer. Acting on the suggestion of the worthy hostess, Ashton made a sign to his friend, and bade the woman who had accompanied him hither follow him to the apartment which Mistress Warner had spoken of. Having closed the door, stirred the fire into a cheerful blaze, and handed some wine to his companions, Ashton introduced the female to his friend, Burdett, by the name of Mrs. Pratt, saying: "You are aware that mercantile matters require me, with two of my friends, to go immediately to France to purchase some bales of French silk for one of our city merchants. In order to expedite this business, then, Mrs. Pratt, who is a friend of the master of a vessel I wish to engage, has met us here to-night, and the owner, Mr. Paseley, will not be long ere he arrives, and you, Burdett, will, therefore, be a witness of the bargain we shall make." Ashton had scarce finished these few words when a

low tap at the door announced the arrival of the person for whom he was waiting.

The man Paseley was of unprepossessing appearance, short and thick set, and an unaccountable impression of impending evil shot across Ashton's heart, as his eyes met those of this person fixed on his countenance with a scrutinizing, sinister expression, and which, when they encountered those of Ashton, immediately felt beneath his glance. Paseley was, in short, one of those persons who cannot look you in the face from an innate consciousness of their own villainy.

"You want to engage my smack, sir, at least, so I understand from my friend, Mrs. Pratt: may I ask to what port you wish to conduct her."

"To some one of the seaports of France," replied Ashton. "I suppose you already know, from your friend, that myself and some two or three other persons are about to go thither to purchase silk and other articles of French merchandise."

Again Ashton noticed the man's eyes fixed curiously on his face, as though he questioned the truth of what he said, and he replied:

"Well, sir, you shall have the use of my vessel, but really I shall expect a large sum for the hire, under existing circumstances."

"Under existing circumstances?" repeated Ashton, laying a stress on the words the man had used. "What do you mean? I want to hire your vessel, and you will be glad to have a large sum for its use: name the amount you require."

"One hundred and fifty pounds," was the unhesitating reply.

Anxious as Ashton was to secure the vessel, even he started at the mention of the enormous sum, and after much haggling, the stipulated sum was brought down to the still enormous amount, if we consider the value of money at the time of which we write, of one hundred guineas. It was then arranged that Mrs. Pratt, with Burdett and Paseley, were to meet on the following morning at the Seven Stars, in Covent Garden, an hotel near to Ashton's place of residence, and there conclude the bargain, by depositing the money in Paseley's or Mrs. Pratt's hands, should the former not be able to be there: and the two friends were then left to refresh themselves, after a long walk in the inclemency of the weather, by the goodly sirlin which Mistress Warner served up, flaked by a substantial pastry and a flagon of strong home-brewed ale, succeeded by hot spiced wine.

But let us leave the brave and unfortunate Ashton, whose life was sacrificed, as our readers will know, in the cause of the exiled Stuart race, and in the present ill-omened enterprise, and follow the ill-conditioned Paseley and the woman Pratt into the room beneath, in fact, to the kitchen of the hotel, in which still remained Benson and the page Walter Harding.

No sooner were the advancing footsteps of Paseley and his companion heard, than the two former personages hurried to meet them, and the sinister countenance of Paseley lighted up with a smile full of meaning as he approached, and touching Harding on the shoulder, he whispered:

"I have news for her Majesty, follow me."

Out into the cold dark night, with the keen north-west wind blowing fall in their faces, together with the driving sleet, the crisp snow crackling beneath their feet, and the sky as dark as their own hearts, walked the page and the preceptor, the master of the smack and his friend, Mrs. Pratt, and scarcely had the doors of the hotel closed behind them, than the man Paseley advancing to Harding, whispered:

"He is prepared to give even as much as a hundred pounds for the hire of the vessel. I asked one hundred and fifty, thinking it would go far to show whether it were wanted for purposes of merchandise or not: as if so, he would entertain no idea of hiring it, instead of which he demurs a little, and then coolly offers a hundred guineas, as if the guineas were but as many shillings, and now I will leave Mrs. Pratt to tell her tale, which I am sure will strengthen the idea we entertain. Then, rejoining the woman, Paseley whispered a few words in her ear, she nodded assent, and advanced to Harding, while Paseley and Benson conferred together in a low tone of voice.

"And Ashton is a poor man, remember," interrupted Benson. "Verily friend Harding, the Lord is making use of us, His elect ones, as instruments in His hands for the punishment of Jacobite traitors and false sons of the English Church, like this Ashton, who are straining every nerve to bring back the Popish King, in lieu of the godly William and his consort."

"And the thousand golden guineas which he has promised me," chimed in Mrs. Pratt, "can surely not come from himself; no, doubtless, they are given by friends of the late king, as also the money for hiring the vessel. But I tell you what, Mr. Harding, unless you bring me to quick speech with Queen Mary, I will seek an audience of Her Majesty myself, for I am quite determined she shall know how much I am running the risk of losing, in order to serve her cause."

"Pray do not alarm yourself unnecessarily, Mrs. Pratt," replied Harding, sharply; "depend on it, their gracious Majesties will not suffer your services to go unrewarded; so be at the palace at the hour of noon on the morrow, and I will crave an audience for you."

By this time they had reached the Strand, and separated, Harding to return to his apartments at the palace, the entrance to which he obtained, as the hour was somewhat late, by means of a pass-key, intending to usher Benson in with him, and Paseley and the woman Pratt to their respective lodgings in the neighborhood of Covent Garden.

CHAPTER XI. A SECESSION.

Again domiciled with his cousin, Isabel O'Neill, the brave and worthy Sarsfield was compelled, for a time, sorely against his will, to yield to the effects of a violent cold, and became almost rampant under the restraint to which he had been subjected; for he had been confined to his bed during three entire days, at the expiration of which, finding himself somewhat recovered, no solicitation could prevail on him to remain quiet and inactive: so rising some time before the hour of noon, clad in a loose dressing gown, and his pleasant face a shade paler than usual, the General was ready to see and be seen by any who might wish to confer with him on matters of business.

A visitor, however, awaited him of whose arrival he little dreamed, and his astonishment may be better imagined than described when Sir Reginald St. John presented himself before him.

Sir Reginald was, indeed, personally a stranger to the General, though known to him by repute, and the same repute had informed him that he was a brave and skillful officer, a devoted adherent of William of Orange, inheriting in every respect, the principles of his now aged father, the former inflexible and stern upholder of the Commonwealth.

Sarsfield drew himself up to his full height, and looked inquiringly at his visitor, almost doubting the reality of his presence, certainly never dreaming for a moment that the right arm and sword of St. John were now at the command of James the Second.

Yet so it was, for, advancing forward, St. John exclaimed: "General Sarsfield, I am willing to serve under your command, and I offer to fight in defence of His Majesty, King James, now in exile at St. Germain's."

"Is it possible," exclaimed Sarsfield: "do I hear aright? Report has spoken of you, Sir Reginald, as one of those who were singularly disaffected to the government of King James, as of one, in fact, who trod faithfully in the steps of his ancestors; but, believe me, I seek not to analyze the motives which have brought to our aid the sword of so gallant an officer. I ask you only have you must inevitably sustain when your defection becomes known?"

"I have done so, General, and am well content to abide the issue," replied Sir Reginald. "I shall lose my estate, which will, of course, become forfeit to the government of William should he still continue to wear the crown, which I now believe he unlawfully usurps. Beyond this I am not aware that any grievous calamity awaits me. To be plain, my heart sickens at the sight of the many frauds and artifices which are being resorted to for the purpose of upholding William's interests; nay, more, I have myself suffered in this way but recently, my name having been unlawfully used,

"Queen Mary and her ministers strove very hard to make the honorable and high-minded Payne, Jacobite tutor to the young Earl of Mar, legal informer regarding this conspiracy, in which many of the nobility in Scotland, as well as England, were involved some months before it had reached its present height. And later, Mary wrote several letters to the Privy Council in Scotland, making ominous enquiries as to what had become of him. The following, in answer to some of these inquiries, was written to the principal minister of Her Majesty for Scotland, who was then at Court:

"To LORD MELVILLE: "Yesterday, in the afternoon, Nevill Payne was questioned as to those things that were not of the greatest concern, and had but gentle torture given him, being resolved to repeat it this day, which accordingly, about six this evening, we inflicted on both his thumbs and one of his legs, with all the severity that was consistent with humanity (even to that pitch that he could not have preserved life and have gone further; but without the least success, for his answers to all our interrogatories were negative. Yea, he was so manly and resolute under his sufferings, that such of the Council as were bungled (hesitated), and began to give him charity that he might be innocent. It is surprising to me and others, that flesh and blood could, without fainting, endure the heavy penalty he was in for two hours. My stomach is truly out of time by being witness to an act so far cross to my natural temper, that I am fitter for rest than for anything else, but the dangers from such conspirators to the person of our incomparable king, have prevailed over me in the Council's name, to have been the prompter of the executioner to increase to so high a pitch."

and I represented as having broken the tie of betrothal long subsisting between myself and the Lady Florence O'Neill."

"But are you not aware that you have been summoned to England, and that Florence has been most unwisely introduced to the Court of Mary?" exclaimed the General. "Her situation is now one of extreme difficulty, for, if I do not mistake, she already finds herself in what we may term a species of detention; for, Sir Reginald, you are summoned to the court as a faithful adherent of William, under the idea that Florence will not dare to refuse to wed you, whilst herself, closely watched by the queen, her only refusal to consent founded on the supposition that you are true to their interests. I had given her credit for more sense," he added, "than to imagine she would so heedlessly throw herself into the power of our foes, for truly, whichever way I turn I see only difficulty, for had the summons reached you before you came hither, and you had returned as the adherent of William, a sorry plight would Florence have been in, for Queen Mary intended to appoint an early day for your nuptials, and as the case at present stands, though my heart rejoices to receive you as a brother in arms, I see no escape for her, as yet, from the mishap and captivity her foolish heedlessness has caused; for much as she will rejoice to hear that the cause for estrangement existing between you and herself has been so unexpectedly removed, still I do not imagine," he continued, with a smile, "that William and Mary would now receive you as a traitor whose disloyalty far exceeds that of Florence herself."

"And is it possible Florence has placed herself in the power of Mary," exclaimed Sir Reginald, with a feeling of remorse at his heart, for well he remembered that it was at his suggestion Sir Charles de Grey had sought the Court of William, at a time when his own blind attachment to the service of the latter had made him assiduous to gain over as many as possible to his cause.

"I will leave Limerick at once," he said, "and hasten back to England, and see her safe beyond the precincts of the court. They are full of danger to any persons suspected of disaffection to the present Government."

"How?" exclaimed the more cool and cautious Sarsfield. "Allow me to point out to you the mad folly of such an attempt. If Florence is in danger, your presence will not save her, and can only result in your own imprisonment. Submit quietly, and trust to the safety of our foolish young relative through the influence of her uncle, Sir Charles, or some other fortuitous chance turning up in her favor."

This, then, was the end of Sir Reginald's journey to Ireland, this, the end of his loyalty and love for William, the cause of his estrangement from Florence. In the course of a few days, stung by the base use that had been made of his name, of the discreditable actions daily resorted to, St. John had resolved on yielding his allegiance elsewhere, and secure again the affections of his betrothed; and now, in the home of his maternal aunt, he had become the friend and companion of Sarsfield, the valiant opponent of William, his very name infusing fresh hope into the hearts of their followers and a terror to his enemies.

TO BE CONTINUED.

Catholic Organization.

Give the Catholic societies that are approved your warmest support. Encourage them, stimulate their purpose, increase their membership. This is an era in which organizations predominate. Men come together and bind themselves in union for many purposes. On all sides we see societies and federations formed for the advancement and attainment of various objects. Efforts which made individually would be useless, are by combination rendered effective, and gaining strength from unity create a force which is almost irresistible. To Catholics especially, at the present time, should those facts irresistibly appeal. For too long a time we have not known one another as we should. We have frittered away many priceless opportunities. Does a matter arise in which our sentiments should be aroused, we have no cohesive force, no working together. Rather with our ignorance we stand aloof and our purposes aims we stand aloof and look askance at each other, inert, lifeless. Do we see this elsewhere? Certainly, we do not. We see large, moving, compact bodies, with a purpose, and they execute it. Recent events show how important is Catholic organization. We who feel we have the right, and are swelling with the consciousness of it within our bosoms, and yet let that right be smothered by our own fault. Not so much our fault, but our stupidity. Perfect our organizations. The association formed to defend Catholic interests and to promote them, affords the necessary means of combination in the hour of imperative conflict.

A child was cured of croup by a dose or two of Ayer's Cherry Pectoral. A neighbor's child died of the same dread disease, while the father was getting ready to call the doctor. This shows the necessity of having Ayer's Cherry Pectoral always at hand.

HOAST is the old Scotch name for a cough. The English name for the best cure for coughs is Dr. Wood's Norway Pine Syrup. Norway Pine Syrup is the safest and best cure for coughs, colds, asthma, bronchitis, sore throat, and all throat and lung troubles. Price 25c. and 50c.

Minard's Liniment Cures Dandruff.

LOCKED OUT.

By CHARLES W. HOOKER.

Jack Watson drank heavily when he was in college, but we called him a good fellow. After he left college, he began to drink heavily and to be a good fellow, but we called him a drunkard. When he was twenty-five years old I looked upon him as a lost man. I believed that he would be a miser at thirty, and that he would die miserably before he was thirty-five.

We lost each other for some years, and then, after a chance meeting in New York, I dined with him most happily in the comfort of his home, and in the light of a beautiful woman's eyes. When the light was withdrawn, and we were left to dim the remaining illumination with a haze of tobacco smoke, I fell into deep thought upon the agreeable failure of my prophecy. What had saved Jack? I might have said it was his marriage, but I knew he had fallen into the depths again soon after. Hearing that report, I had pitied her exceedingly, and had thought the worst of Jack. Yet, I could not doubt that he was at last in the sure way. Knowing him so well I felt that some surprising incident must have changed the course of his life, and my curiosity craved the story.

"I know what you are thinking about," said he. "You're wondering why I am here instead of being in the gutter? Well, we called him a drunkard. When he was twenty-five years old I looked upon him as a lost man. I believed that he would be a miser at thirty, and that he would die miserably before he was thirty-five."

"No, I didn't," said Jack. "I never drank a course, but—"

"No, I didn't," said Jack. "I never drank a course, but—"

"I began with the usual drunkard's balance—on the wrong side of the books. We took a flat in that long row I pointed out to you when we came to town. The furniture we procured on the instalment plan. It was not luxurious, of course, but you should have seen how happy a home Alice made of it. There were weekly payments to be made, and for a month or more the rising sun and I were equal models of punctuality. Then I let it go for a week. Nothing happened. I was somewhat surprised, as I had expected to be expelled from the premises. Presently I discovered had been more binding than the shackles of Israel in Egypt. Another week slipped by, and another. Various causes reduced our funds to a low ebb. Presently I promised immediate settlement and he departed. I was to receive my monthly cheque from the Philadelphia office in a few days, and I relied upon it. A polite collector called, however, with fifty dollars from John Ennis, and as he gave me the cash he looked at me in a peculiar way.

"He thinks I'll go off on a spree and spend this money," said I to myself, and then I set out to buy a new suit of clothes. It seems absurd to be sentimental about a few sticks of furniture, but when a man is newly married, and has a home for the first time in ten years, he may be pardoned for an excessive attachment to the articles he has acquired. That anxiety was, of course, my chief danger. The drunkard is always on the edge of a precipice, and if he looks down he will cast himself into the gulf. It is the same, perhaps, with all moral perils: they have a fascination. I looked down that day and was dragged over the brink.

"That was the beginning of such degradation as I could not name to any man but a true friend. The party which I had drunk with that alone is heartrending to endure or to look upon. What Alice suffered, doubtless, I do not even know. How she unforgottenly forgave the angel of the book, and have recorded in words we have not learned on earth. Through it all I think her principal anxiety was to preserve our home.

"I will not weary you with the story of her struggles. There is nothing so mean as money, and the less you have of it the meaner it is. One can reap a fortune at arm's length, but a few pennies will sneak into an intimacy with their owner which will desperately assault his self-respect. Alice began forgiving the man who will not guard his wife from that, if he can; and I could, but did not, for the sake of my appetite.

"At last there came a day like that when I borrowed the money from Ennis, only far more serious. It was Wednesday, and the polite collector had mentioned Friday—the day when men are hanged—as the probable occasion of a humiliating experience for me. After my heartrending disappointments I raised the necessary amount. I had preserved my connection with Allen and Graves, and was still in charge of their New York office, but my position was in jeopardy because of my habits, and my salary was overruled and suspended. I borrowed that money of one of our customers, Andy Pflayson.

"You know him. He said that he wanted to talk to business. Andy cannot take business comfortably except in a liquor saloon. The demon inside me welcomed him as a friend. Here was certainly an excuse. It was a matter of business to preserve my friendly relations with him. The next thing I remember distinctly was opening my eyes in total darkness. I thought at first I was blind. How long it took me to discover where I was, I am unable to say. In reality I was lying in the little vestibule of my office. I got upon my feet, opened the inner door and turned on the electric light. My watch was stopped, but from the windows I could see the illuminated dial in the tower of City Hall. It was nearly midnight.

"But what, midnight! I had no idea whether I had been unconscious three days or a month. My mind was so perplexed that I could not ascertain the date in any of the ways which would have suggested themselves to me in my normal condition. There was a newspaper on my desk. My eyes rested upon it without intent, but at least one word seemed to detach itself from the page. It was the date of the week in the date line of the paper, and that day was Friday; then it was already too late.

"There was a pistol in the drawer of my desk, and somehow, though my hands trembled so that I could hardly hold a key, I managed to open the lock and at last to secure



WED OUT.

W. W. HOOKE. I called him when he was... I put the pistol into my pocket...

"Alice," I called, and shook the door. There was no response. I listened. Surely there was a confused sound within...

"I ascended the stairs noiselessly. There was a ray of light above. It came from a dark lantern in the hand of a man who knelt before the door examining the lock...

"I looked at the revolver and then he uttered a sort of growl, which resolved itself at last into the words: 'What do you want?'

"I passed down the stairs, opened and closed the outside door, and stood upon the steps. In the sky was the glimmer of dawn. The physical sense which yet survived in me perceived it, and was more weary of living at the sign of reviving life...

When fevers and other epidemics are around, safety lies in fortifying the system with Ayer's Sarsaparilla. A person having thin and impure blood is in the most favorable condition to 'catch' the whatever disease is in time.

THE ORIGIN OF THE CHURCH OF ENGLAND.

His Grace the Most Reverend Doctor Carr, Archbishop of Melbourne, has just published in collected form, by Mr. Thomas E. Verga, Melbourne, the series of able lectures on 'The Origin of the Church of England,' which he lately delivered in his cathedral city, and which justly attracted much attention and comment throughout Australia and elsewhere.

A correspondent wants to know what is to be thought of 'the practice of parents teaching their children the Catholic faith in a manner which makes it so severe that the child is led to believe that it is impossible for a human being to be a good Catholic?'

The Archbishop, in dealing with his opponents in the controversy, proceeded to combat their various assertions in a manner as systematic as it was conclusive. His arguments, like squadrons, swept the whole plain of battle, the standards of his enemies falling one by one.

Finally, Doctor Carr proceeded to call witnesses to the character of the men who established the modern Anglican Church. Scarcely anything more was needed to establish the difference between it and that of Gildas and Augustine. The saint and the anchorite had been thrust aside to make room for the man of low life and evil aims.

That notorious French infidel who declared that 'if God did not exist, some genius, in the interest of humanity, ought to have invented Him,' has awakened echoes in strange and unexpected places. Morality is, of course, essentially necessary to the well-being of every nation; even those who disavow every form of religious worship being quick enough to advocate such a 'system of ethics' as they fancy, can exist with dogma.

HOOD'S AND ONLY Hood's Sarsaparilla is the medicine for you. Because it is the best blood purifier. HOOD'S CURE.

POPE LEO AT HIS BEST.

In personal appearance Leo XIII. has a marked resemblance to those managers of figures, worn to a shadow from a life of fasting and asceticism, which Fra Angelico so loved to delineate—single figures with solemn faces full of profound thought or deep devotional expression, standing against a background of brilliant blue or bright gold.

Some parents, however, are very successful in making religion odious to the young, and we believe this accounts for a good deal of modern infidelity, indifference, and even of aversion to religion. To represent the Church as cold, gloomy and cheerless, as a damper on the God-given cheerfulness of youth, is to do a great injustice to both religion and the young.

Seasonable and to the point are the remarks which we find attributed to Mr. Anthony Comstock. It is a sad picture of the havoc among souls transpiring every day. 'Thousands of youths,' he says, 'every year are turned aside from paths of virtue and honesty by the assaults that are made upon the citadel of thought through criminal and obscene publications.'

Safe, Certain, Prompt, Economic—These few adjectives apply with peculiar force to DR. THOMAS' ELECTRIC OIL—a standard external and internal remedy, adapted to the relief and cure of coughs, sore throat, hoarseness and all affections of the breathing organs, kidney troubles, excoriations, sores, lameness and physical pain.

A High Class 5 Cent Cigar. COSTS THE RETAILER 4 CENTS EACH. S. DAVIS & SONS. VARSITY. TRY IT. GRADUATE.

HOOD'S AND ONLY Hood's Sarsaparilla is the medicine for you. Because it is the best blood purifier. HOOD'S CURE.

A CATHOLIC REPUBLIC.

Says El Tiempo: The government of Senor Dr. D. Miguel Antonio Caro, Vice President of the republic of Colombia, acting for the President, Dr. Nunez, who is in poor health, advances steadily in the path of honor and duty, fulfilling all the political guarantees that carry out the constitution which they gave before election.

It is a hopeful and consoling sign of the times when non-Catholic clergymen begin to deliver sermons on the great saints of the Church. Thoughtful persons who have observed the character of the discourses uttered from Protestant pulpits in general will hail any such movement with satisfaction.

Seasonable and to the point are the remarks which we find attributed to Mr. Anthony Comstock. It is a sad picture of the havoc among souls transpiring every day. 'Thousands of youths,' he says, 'every year are turned aside from paths of virtue and honesty by the assaults that are made upon the citadel of thought through criminal and obscene publications.'

Safe, Certain, Prompt, Economic—These few adjectives apply with peculiar force to DR. THOMAS' ELECTRIC OIL—a standard external and internal remedy, adapted to the relief and cure of coughs, sore throat, hoarseness and all affections of the breathing organs, kidney troubles, excoriations, sores, lameness and physical pain.

A High Class 5 Cent Cigar. COSTS THE RETAILER 4 CENTS EACH. S. DAVIS & SONS. VARSITY. TRY IT. GRADUATE.

HOOD'S AND ONLY Hood's Sarsaparilla is the medicine for you. Because it is the best blood purifier. HOOD'S CURE.

THE SOVEREIGN PONTIFF'S FRAIL BODY HOUSES THE SPIRIT OF A GIANT.

Some Characteristics of the Pope, as of the Republic of Colombia. Says El Tiempo: The government of Senor Dr. D. Miguel Antonio Caro, Vice President of the republic of Colombia, acting for the President, Dr. Nunez, who is in poor health, advances steadily in the path of honor and duty, fulfilling all the political guarantees that carry out the constitution which they gave before election.

It is a hopeful and consoling sign of the times when non-Catholic clergymen begin to deliver sermons on the great saints of the Church. Thoughtful persons who have observed the character of the discourses uttered from Protestant pulpits in general will hail any such movement with satisfaction.

Seasonable and to the point are the remarks which we find attributed to Mr. Anthony Comstock. It is a sad picture of the havoc among souls transpiring every day. 'Thousands of youths,' he says, 'every year are turned aside from paths of virtue and honesty by the assaults that are made upon the citadel of thought through criminal and obscene publications.'

Safe, Certain, Prompt, Economic—These few adjectives apply with peculiar force to DR. THOMAS' ELECTRIC OIL—a standard external and internal remedy, adapted to the relief and cure of coughs, sore throat, hoarseness and all affections of the breathing organs, kidney troubles, excoriations, sores, lameness and physical pain.

A High Class 5 Cent Cigar. COSTS THE RETAILER 4 CENTS EACH. S. DAVIS & SONS. VARSITY. TRY IT. GRADUATE.

HOOD'S AND ONLY Hood's Sarsaparilla is the medicine for you. Because it is the best blood purifier. HOOD'S CURE.

LECTURES ON THE SAINTS.

It is a hopeful and consoling sign of the times when non-Catholic clergymen begin to deliver sermons on the great saints of the Church. Thoughtful persons who have observed the character of the discourses uttered from Protestant pulpits in general will hail any such movement with satisfaction.

Seasonable and to the point are the remarks which we find attributed to Mr. Anthony Comstock. It is a sad picture of the havoc among souls transpiring every day. 'Thousands of youths,' he says, 'every year are turned aside from paths of virtue and honesty by the assaults that are made upon the citadel of thought through criminal and obscene publications.'

Safe, Certain, Prompt, Economic—These few adjectives apply with peculiar force to DR. THOMAS' ELECTRIC OIL—a standard external and internal remedy, adapted to the relief and cure of coughs, sore throat, hoarseness and all affections of the breathing organs, kidney troubles, excoriations, sores, lameness and physical pain.

A High Class 5 Cent Cigar. COSTS THE RETAILER 4 CENTS EACH. S. DAVIS & SONS. VARSITY. TRY IT. GRADUATE.

HOOD'S AND ONLY Hood's Sarsaparilla is the medicine for you. Because it is the best blood purifier. HOOD'S CURE.

HOOD'S AND ONLY Hood's Sarsaparilla is the medicine for you. Because it is the best blood purifier. HOOD'S CURE.



FRANK LEAKE, Oshawa, Ont.

Pains in the Joints

Caused by Inflammatory Swelling. A Perfect Cure by Hood's Sarsaparilla. It affords me much pleasure to recommend Hood's Sarsaparilla. My son was afflicted with great pain in the joints, accompanied with swelling so bad that he could not get up stairs to bed without crawling on hands and knees. I was very anxious about him, and having read so much about Hood's Sarsaparilla, I determined to try it, and got a half-dozen bottles, four of which entirely cured him." Mrs. G. A. LAKE, Oshawa, Ontario.

HOOD'S PILLS act easily, yet promptly and efficiently, on the liver and bowels. 25c.

Are you going To build this Spring? If so, write us for prices Before placing your Order for CEMENT. Our

THOROLD CEMENT

Is the best And cheapest For MASONRY WORK OF ALL KINDS.

ESTATE OF JOHN BATTLE, Thorold, Ont.

Catholic Devotional Reading

For the Month of May. A Flower for Each Day of the Month of May. Paper, 10c. The Young Girl's Month of May. Paper, 10c. The Our Lady's Month of May. Cloth, 25c. Tickets for the Month of May. Per page, 5c. A Flower Every Evening for the Month of May. Cloth, 50c. Little Month of May. Leatherette, 25c. The Child's Month of May. Paper, 10c. Do. Cloth, 25c. New May Devotions. By Rev. A. Witte, O. S. B. Cloth, 15c. The Month of May. For Congregational use. Cloth, 50c.

Souvenirs for Holy Communion.

The Great Day or, Souvenirs of Holy Communion. Cloth, 40c. Counsels on Holy Communion. Paper, 10c. Stories for First Communion. Cloth, 50c. Devout Communion. Cloth, 50c. Communion and Sacraments. Cloth, 50c. ROSARIES in amber, amethyst, garnet, crystal, etc. PRAYER BOOKS bound in French Morocco, ivory, silver, pearl, etc. MEDALS—Silver, silver-gilt, and gold. COMMUNION CARDS of all sizes, for framing.

Any of the above articles mailed free of postage on receipt of authorized price.

D. & J. SADLER & CO.

Catholic Publishers, Church Ornaments and Religious Articles. 1069 NOTRE DAME ST. | 115 CHURCH ST. MONTREAL. | TORONTO.

JOHN FERGUSON & SONS,

The leading Undertakers and Embalmers. Open night and day. Telephone—Home, 573; Factory, 518.

WEBSTER'S DICTIONARY

The Catholic Record for One Year 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 this is the very work complete, on which about 60 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 selling price of Webster's Dictionary has heretofore been \$12.00. N. B.—Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash. If the book is not entirely satisfactory to the purchaser it may be returned at our expense. "I am well pleased with Webster's Unabridged Dictionary. It is the most valuable work." JOHN A. PAYNE, Oshawa, Ont. "I am highly pleased with Webster's Unabridged Dictionary." writes Mr. W. Scott, of Lancaster, Ont. Address, THE CATHOLIC RECORD, LONDON, ONT.



The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Individualism."

THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, MESSRS. LUCKE KING, JOHN NIGH, and P. J. NEVEY, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

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

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

London, Saturday, May 5, 1894.

THE SCHOOL LAW DEBATE.

We already mentioned in our columns that without any demand on the part of Catholics for a change in the Separate school law touching the manner of voting at Separate school elections, two bills and a resolution have been under consideration in the Ontario Legislature having reference to this matter.

The resolution of Mr. W. R. Meredith had been already disposed of, proposing a compulsory ballot for both Public and Separate schools. We pointed out that it had not been proposed because either Public or Separate school supporters desired a compulsory ballot, but because that gentleman is compelled to make some show, at least, of interfering with the Separate school system, in order to please the P. P. A. and the anti-Catholic element of Ontario generally.

Strange as it may seem, in order to carry out this purpose, and at the same time to put on an appearance of dealing with Catholics and Protestants alike, he was willing to tinker with the Public school system so as to have the satisfaction of tinkering with the Separate school law, and so shamelessly was this done that he practically admitted in his speech on this bill that such was his purpose. It was, however, deservedly defeated on a strictly party vote, the two Catholic Conservatives in the Legislature supporting Mr. Meredith's motion.

We cannot too strongly condemn this making of the Catholic school system a shuttlecock to serve the political ends of either one party or the other; and for this reason we opposed not Mr. Meredith's bill alone, but also those of Mr. J. Connee, of Algoma West, and Mr. McCallum of East Lambton.

The last two bills were dealt with on the 21st of April, Mr. Connee's being supported by the Government. This passed to a second reading by a party vote also of 52 to 30. It gives to Separate school trustees the power to ordain that School elections shall be by ballot. This is not so objectionable as Mr. Meredith's motion, yet it is objectionable to the extent that it is a change which Catholics have not asked for, and it shows that both parties in the Legislature are ready to make a plaything of Catholic interests.

But here, it may be asked: "If the ballot is a good thing, why should it not be adopted in the Separate school elections?" This question was, indeed, suggested, and answered by Mr. Clancy in his own way during the debate on Mr. Connee's bill. He said:

"There was talk of its being forced upon them, and the House had been told that bigots were in favor of it. No sane man would, even if bigots also asserted it, deny that two and two make four. No man's course should be changed because bigots also held it. The contention that the ballot should be rejected by Roman Catholics because it is given them with ulterior objects I regard as far-fetched and lame."

This is but a "far-fetched and lame" excuse for Mr. Clancy's making himself the tool of our enemies by supporting Mr. Meredith's bill.

The utility of the ballot in ordinary municipal and legislative elections is a matter of opinion. As to ourselves, we believe that in such case it is beneficial, because it is well-known that wealthy people who have many employees, or other persons who are under their power, have exercised an undue influence to prevent freedom of election.

Nothing of this kind has occurred in reference to Separate school elections; and it has not been asserted with any show of truth or reason that the like has occurred even in a single instance, much less that it has occurred to such an extent as to require a legislative change to correct the evil.

It does not appear that even in the Public school elections such evils have occurred, and, therefore, though the Public schools have had for many years

the option of using the ballot, if they thought proper, only a few sections have adopted it.

In the case of the Separate schools, there is still less need of the ballot than in the Public schools. In most Separate school sections there is not even a contest, and in January, 1894, there was a contest in only thirteen. The proportion of contests in the Public school elections is certainly much greater, as the frequency with which we have known such to have taken place proves, though we have no detailed statistics by means of which the fact may be established for the whole Province. It is, therefore, a most gratuitous insult to the Separate school supporters to assume, as our enemies do, that they are in special need of protection from oppression. It is an insult to our clergy to assert, as Mr. Meredith and his followers have done, especially during the last general election canvass, that it is from them that the laity are to be protected.

To this we may add that a ballot, to be carried out properly, involves considerably more labor and expense in the necessary elaborate arrangements than the present mode of election. In forcing the ballot, this extra expense will be placed upon poor sections which would be ill able to bear it.

As we have said before now, we repeat, we have no particular objection to offer to the ballot in itself; but we do strongly object to tinkering with the Catholic Separate school, by introducing changes into it without a petition from the Catholic body in general and even against their well-expressed will; that will having been expressed unmistakably at every election where the ballot was made an issue.

During the debate on Mr. Connee's bill, the Hon. C. F. Fraser made an able and eloquent defence of Catholic rights, which will be found elsewhere in this issue. He struck the right note when he said:

"We have not asked for the protection of another law to be thrust upon us to guard us. When we find our rights invaded and our privileges denied to us, then you will hear our voices. You will not be left in any doubt about it at all. It is because we have nothing in that regard to complain of, nothing of which to make a matter of reproach against our clergy, that we have remained quiescent; and perhaps in that respect we have been to some extent to blame."

We cannot see the matter in precisely the same light with Mr. Fraser. The absence of agitation among Catholics seems to us to arise from the cause that they desire no change, whereas in the case of agitation, there would have been occasion given to Orange and P. P. A. counter-resolutions in greater quantity than they have yet been poured out upon the country. May it not be said, therefore, that quiescence was the most prudent course for the Catholics to adopt?

Mr. McCallum's, or the P. P. A. bill, went further than to impose the ballot on Separate schools. That gentleman declared that the object of his bill was to assimilate the Public and Separate school laws. That it had no such purpose is evident from the fact that it aimed at increasing the difficulty for a ratepayer to become a Separate school supporter. This he proposed to effect by leaving out the word agent from the Separate school, so that application to become a Separate school supporter should be made in person.

This proposal would be against the British North America Act. Mr. McCallum seems to have been blissfully unconscious of the fact that the Ontario Legislature has no power to make such a law. Nevertheless the bill was supported by Mr. Meredith and all his party, except Mr. Sol. White of South Essex. In this Mr. White was somewhat more staunch to Catholic interests than Mr. Clancy, who voted for the second reading of the bill while acknowledging that he was opposed to some of its clauses, which he hoped to see amended in committee. We must say we are amazed that Mr. Clancy's adherence to his party should have led him into this act of treason to Catholic interests.

We very much regret that the ill health of Hon. Mr. Fraser forced him to interrupt his speech on the first day of the discussion, so that he was obliged to deliver the second portion on the following day, and was even then unable to conclude it. Very general sympathy was expressed for the honorable gentleman on both sides of the house, for during his twenty years' occupancy of a seat in the Cabinet he has earned by his integrity and ability the respect of all. It had been asserted that the cause of his retirement from the Ministry was disagreement with the course of the Government on the school question. His illness during

the debate has shown to all that the actual cause is his declining health.

THE MEMOIRS OF BISHOP BURKE.

By Cornelius O'Brien, D. D., Archbishop of Halifax.

The "Memoirs of Bishop Burke" is the title of the latest work from the pen of the cultured Archbishop of Halifax. It is not of many pages, but terse and full of vigor, and its wealth of illustration, incidental reflections and criticism make it a mine of information such that a student cannot afford to neglect. It is written in a style polished and oftentimes epigrammatic, and is, like everything that comes from the gifted pen of the Halifax prelate, remarkable for its exactness and precision.

Its publication was, the author remarks in the preface, prompted by the hope that it might "in some slight degree aid in building up a national literature."

And this is our shame. We are not of yesterday. Our country has thrown aside the swathing bands of infancy. She is with virile tread pursuing her way up the broad avenues of prosperity and of civilization; and yet she has no literature that can be styled Canadian. Other lands have engrossed the attention of her men of letters, and the rich lessons that might be revealed by Canadian tradition and history are left ungarnered.

Dr. O'Brien has turned aside from the beaten track. He has devoted himself to the task of tracing the career of one "who, though not by birth a Canadian was one by long adoption, by long years of service for the public good, and by love of and faith in what his keen foresight gave him a calm and settled assurance would be a great country."

He has thus earned the gratitude of all who love and believe in their country and who have aught of reverence for those who have laid well and wisely the foundations of our civilization. Well has the author limned the portrait of the missionary and Bishop who was afflicted by no danger and daunted by no obstacle in the performance of his duty. From the day he arrived at Quebec, friendless and moneyless, a stranger and unknown, to the day when, worn out with incessant toil, he went forth to meet the God whose cross he bore, exemplified in his own life and preached to men, he was ever the same resolute and intrepid man of duty.

He was a maker of history, not one to be led by the strings of hide-bound conservatism, but of bold and original mind, that took in at a glance the needs of the country and the means of satisfying them. He was opposed and oftentimes threatened in the accomplishment of his designs, but opposition but redoubled his energies. He was no stranger to the fact that the timid go in bands and the brave in single file. He had learned, the saintly Bishop, that toil unwearyed and constant was the essential condition of success, and towards the eventide of his eventful life he had the satisfaction of seeing the seeds of Christianity ripening into a goodly harvest and the assurance that its would be gathered by the generation of the future.

Dr. O'Brien writes very interestingly of the Church in Halifax. "What we call the Church in Halifax," he says, "does not differ from, nor is it a distinct foundation from, the Church of Acadia. It is simply a continuous development of the mustard seed sown at Port Royal in 1604."

Few are aware of the stringent laws enacted by the Government for "the suppression of Popery." But happily this was the last cry of unreasoning rage from the loathsome and uncanny demon of bigotry. The Archbishop says that the atmosphere of Halifax was always a dissolvent of bigotry: "There is some subtle, broadening influence in the ocean air that makes the Haligonian intellectually large-brained, and develops generosity of spirit. Nowhere on this continent perhaps were more stringent penal statutes enacted, and nowhere did they so quickly become obsolete; and nowhere has there been so little persecution and so much kindly feeling between Catholics and Protestants."

This is high praise from a man who scorns to use the honied words of flattery, and will doubtless be appreciated by the dwellers in the city by the sea. The Memoirs will be a revelation to many who have gleaned their knowledge of our early history from writings ornate and rhetorical, but sadly deficient in the essentials of true history—earnest and painstaking research. But last year and a student would have been stigmatized as a historical heretic had

he even insinuated that Quebec was not the mother of the civilization of America. So it has been handed down from generation to generation, and song and story have told us that the old walled city throned high amidst the butting cliffs washed by the St. Lawrence was the source whence came the stream of our Christian faith and morality. Dr. O'Brien, however, pierces the fiction from breast to backbone with a blade as sharp and true as that of Damascus. He, excepting always the Spanish colonies, claims for Nova Scotia the title of Mother Church, and few are there who after reading the Memoirs will deny it to be just and tenable. He shows that in Nova Scotia was the first town built and the first church raised to the Almighty. In 1604 Rev. Nicholas Aubry and another priest arrived with De Monts and his first settlers on the shores of the Bay of Fundy. Nothing daunted by difficulties, they cleared the land, erected a church, and the mission that has come down to us with an unbroken continuity from that period had its beginning. This fact is important, for it proves conclusively that eleven years before the arrival of a priest in Quebec was the fire of Christianity enkindled on the shores of Nova Scotia.

Some will feel aggrieved at the rude demolition of an historical idol, and many a glowing passage in the glory of Quebec—Mother Church of America—that has held an honored place in the histories of our Gallic brethren will doubtless be relegated to the regions of romance and of poetry. Facts are incontrovertible, pearls verily of exceeding price, worth more in history than the dross of much sentiment. Some historians assert that the mission of Port Royal was destroyed a few years after its founding, but the Memoirs furnish incontrovertible proof of its continuity. It had indeed many reverses, but it was ever a beacon light, shedding its mild and invigorating radiance on the severely afflicted hearts of the Acadians.

There was ever the gathering ground of the exiles, who would not, despite bribe and persecution, surrender their heritage of faith, and who, in dark and bitter days, when all hope seemed lost, were consoled and strengthened by the priest of Irish blood sent thither by the Bishops of Halifax. And if to-day they are prosperous and united, with a bright destiny before them, they owe it to the enlightened zeal of the Bishops of Halifax, who were their staunchest friends and truest protectors. "It was," says Dr. O'Brien, "a race of martyrs who came to the aid and rescue of the sorely afflicted Acadians, but they were not their brothers in blood. Some Frenchmen, it is true, were procured later on; but the men who throttled the bigots, asserted and enforced the rights of all Catholics and made the Acadians what they are to-day were the sons of Erin, mailed in the unshaken faith of their martyred ancestors."

We advise our readers to read the "Memoirs of Bishop Burke." They have all the qualities that give a book a permanent value—justness of thought and chaste and elegant diction. It should be on every home book shelf, for it is the bearer of:

The priceless relics of a heritage of loftiest thoughts and lessons most

THE HOLY FATHER'S LOVE FOR POLAND.

The action of the representative of Cracow University, who is now in Rome, is in striking contrast to the abusive language used by the Berlin *Neue Freie Presse*, and the *Dziennik Poleski* of Lemberg, Austria, in reference to the Encyclical Letter of Pope Leo XIII. to the Polish Bishops. The impudent reference of the latter journal to the Holy Father was endorsed by the *Toronto Mail* of the 13th of April as follows:

"It seems impossible that the head of the Catholic Church could have heard of the wail of distress that came from the murdered Russian Catholics. But the Vatican diplomacy has attained its object; and in the interests of the Franco-Russian *entente*, a brutal blow has been struck at the Catholic Poles."

We pointed out in our last issue how unjust was this insulting language, and there is nothing but affection for the people of Poland to be found in the Pope's Encyclical, and this is borne out by the way in which the document is regarded by the Vice Rector of the University, who is also one of the representatives for Vienna in the Austrian Chamber of Deputies.

As soon as the vice-Rector read the kind expressions of the encyclical towards his Polish compatriots, he went to the Vatican to offer the homage of his gratitude to the Pope in his own name, and on behalf of the university, on account of his love for Poland. The special reference made by the Holy Father to the University was the immediate occasion of this act, as the Pope said:

"We much desire that the University of Cracow, an ancient and illustrious seat of learning, should defend its rights and maintain its character for excellence. . . . In your university, as in those under the stimulating auspices of our well-beloved son, your Cardinal Bishop, we may admire the union of the highest scientific culture with the doctrine of faith, etc."

In regard to Poland itself and its people, the Holy Father declares that he always had "very closely at heart their interests," and he exhorts the Bishops to defend the honor and sacred rights of the Catholic Church, and, further, reminds them that in their dealings with the Government they have the right to appeal to the engagements which have been concluded with the Apostolic See.

He exhorts them indeed to fulfil faithfully their duties as subjects, but he does not ask them to submit to oppression; and though he does state that the Emperor of Russia made some arrangements favorable to the Catholics of the Empire, he does not hesitate to say in terms quite plain that the position of the Church and of the Catholic Poles needs to be improved. It is, undoubtedly, due to this fact that the Russian Government has prohibited the publication of the encyclical in the Russian papers. Also, Mr. Iswolski, who has been for some years in Rome in the capacity of Russian agent at the Vatican Court, will not be permitted now to return to his post. Thus the Russian Government marks its displeasure at the Holy Father's utterances, notwithstanding the fact that they were as mild and conciliatory as they could possibly be, when it is considered under what a hideous tyranny the Catholic Poles have been and are still ground down.

Of course, the cause of the anger of the Government at the Pope's utterances is the implied reproach of cruelty which any one at all acquainted with the history of religion in Russia, cannot help reading in the Encyclical, as it were, between the lines.

Thus the document states that the Government engaged to abrogate, or at least to moderate, the laws by which Catholic ecclesiastics were so harshly treated. The Holy Father adds:

"From that time we have never neglected an opportunity to insist upon the performance of these pledges. More than that, we have even referred the matter to the Emperor himself. We have pointed out the friendship he has ever professed for us, and his desire to do justice to your cause. We shall never cease to appeal to him, and, above all, to God; for the heart of the King is in the hand of the Lord."

The references to which we have here referred are the only passages in the Encyclical to which any exception could be taken; and the fact that exception has been taken to them shows that the Holy Father can effect more, and has effected more, for the Poles by his conciliatory attitude towards the Czar, than would have been done if he had thundered out denunciations against Russian tyranny, or had refused to admit Mr. Iswolski to his presence in the capacity of Russian agent.

The Poles are grateful to the Holy Father for the whole Encyclical, and to show their gratitude it is their intention to make a great pilgrimage to Rome in the autumn, under the guidance of Mgr. Stablewski, Archbishop of Posen. This testimony to their confidence in the Holy Father outweighs all the vituperation which an anti-Catholic press belches out against him.

The assertion that the Franco-Russian alliance is the work of Pope Leo XIII. will be great news to both powers concerned. It is generally believed that neither of them is over-amenable to the Pope's influence; but perhaps the *Mail* is wiser than the rest of mankind and sees further into the grindstone than do other people.

HON. JOHN O'DONNELL, of New York, is the framer of a bill that will, if enacted, do much to destroy the liquor traffic. It is practically prohibition, but without its customary objectionable features. It provides a plan by which the majority of the legal voters of any town or county, together with a preponderance of the tax-paying interest of the community, may sign a petition against the granting of any licenses to sell intoxicating liquors. If the petition is sustained no licenses shall be granted for a period of five years. At the end of five years, the success of a similar petition would secure prohibition for a further term.

CLERICAL STUDIES IN NEW YORK UNION SEMINARY.

It has been the boast of the Protestants, and especially of the Presbyterians, that their clerical students pay special attention to the learning of Greek in their college course, so that they may be able to study and understand the New Testament in the original language in which it is written, and so be able to explain the Scriptures to their congregations when they enter the ministry. Thus it has been claimed that they have a peculiarly well educated clergy who are able to put themselves at the head of every educational movement.

A recent examination of the candidates for the ministry held on April 10, at the Union Theological Seminary of New York, has exploded this boast in a most unexpected way. This is the seminary of which the Rev. Dr. Briggs, who was condemned for heresy by the General Assembly, is the chief theological teacher. The examination was conducted before the New York Presbytery.

Dr. Briggs is famous for his discoveries in the field of what it is customary to call "higher criticism." This means that special study of the Bible which results in the denial of the inspiration and authenticity of portions of Sacred Scripture; and in this department the students showed themselves to be very skilful, but they were unable to translate correctly a single sentence of the New Testament from the Greek, and much less, any of the Old Testament from the original Hebrew.

It may well be asked how this new generation of teachers will be able to instruct their people in the saving doctrines of Christianity, when their clerical education is made to consist merely in sapping the foundations of Christian teachings, instead of learning the signification of those teachings by becoming better acquainted with the language in which they were written.

It cannot be supposed that in the other Presbyterian seminaries which are of less note than the Union the education is of a higher degree; so the prospect that the Presbyterian Church of the future will have a clergy which will be able to cope with the spreading infidelity of the age is very slim indeed. It is by far more likely that they will aid in propagating unbelief in all Christian truth.

A MISSED DESTINY.

The manuscript of a short novel by Napoleon I. has been discovered among some dusty old papers and documents. It is passing strange that the Man of Destiny should have through all the events of his career preserved this boyish effort. But it was the child of his brain and written at a period of life when the boy of Corsica looked forward to be the bearer of the cross, not of the sword.

The assertion may strike strangely on ears that have heard that his earliest thoughts were upon camps and fields of battle. It may to some minds dissipate the glamour of romance associated with the early days of the French conqueror, but it is a fact immutable that his first love was for the Church. This is well proved by a letter written by his father, Joseph Bonaparte, on the 26th of August, 1785, to Monsieur Isoard in Aix en Provence. We read that Napoleon, having no inclination for a military career, wished to enter a seminary for the purpose of equipping himself for the priesthood. He was then sixteen years of age. His design was not accomplished, and henceforward we see him devoting himself with enthusiasm to the study of military affairs. But through all the phases of her marvellous career the dream of his boyhood was ever with him. When the siege of St. Jean d'Acre was raised on the 20th of May, 1799, the exclamation of the future Emperor was, "I have missed my destiny." As he told Count Las Cases, in after years at St. Helena, he would, had he taken St. Jean d'Acre, have effected a complete revolution in the East. But Sir Sidney Smith beat back his unvanquished squadrons and he recrossed the Mediterranean to be for fifteen years the autocrat of Europe—to be at once the most beloved and the most accursed man in the world—to immolate on the altar of his ambition myriads of his subjects. His throne was encircled by the bravest and most dashing soldiers that have ever played a role in the theatre of the world. The kingdoms of Europe were subject to his brothers. He made his brother Joseph King of Spain; his brother Louis king of Holland; his brother Jerome king of Westphalia. He gave laws



IN NEW

through the Code Napoleon to nearly the whole of the American Continent. This indeed was sufficient to quiet the feverish hopes and desires of the most inordinate ambition, and yet his last days at St. Helena echoed the words uttered by him before St. Jean d'Acre, "I have missed my destiny."

A CURIOUS SOCIAL PROBLEM.

A discussion is now being carried on in England with so much vigor as to indicate that the time-honored law, which is at the same time one of God's commandments, is to fall into disuse in non-Catholic circles: "Honor thy father and thy mother that thou mayest be long-lived upon the land which the Lord thy God will give thee," or, in children, obey your parents in the Lord: for this is just. Honor thy father and thy mother, which is the first commandment with a promise, that it may be well with thee, and thou mayest be long-lived upon earth."

The last number of the Nineteenth Century has several articles on this subject which is treated from different points of view, according to the convictions or prejudices of the writers: all admit that the present discord between mothers and daughters has assumed a magnitude which threatens to break up many families.

Some of these writers make known that the demands of the daughters exceed and propose remedies to the present strained relations between them and their mothers. Lady Cuffe, one of these writers, demands that there be no more chaperones to curtail the liberties of the young ladies; but Miss Smith goes further and demands that the influence of the mothers themselves must be ended. This lady, in answer to the query, "What can daughters want more than they have?" says: "Your daughter wants herself. She belongs to you now, and can walk only in your paths, enjoy your pleasures, and live your life. She wants to belong to herself. She has paths of her own she longs to walk in, and purposes of her own to carry out. She is an independent being, created by God for the development of her own talents, and for the use of her own time."

Miss Smith appears to forget entirely that God, whose existence she acknowledges, will hold the mother responsible for the manner in which her children have been brought up. The fact that this state of things exists shows a bad condition of society, arising out of the lack of religious principles in the rearing of the young; if such principles were inculcated, would not occur that this unfilial rebellion would have taken place.

Two of these writers in the Nineteenth Century suggest as a remedy for the present evil, more openness on the part of mothers in dealing with their children, early marriages, and domestic work. All these suggestions are good as far as they go; but none of them, nor all of them together, will suffice to correct the present evil, which less to prevent its recurrence.

Religion alone defines the duties of parents and children towards each other. Catholic children are instructed in these duties from the beginning, and so it is impossible to believe that if England had remained a Catholic country this curious revolt of the daughters would ever have taken place. The daughters would remember the law of God: "Children, obey your parents in all things: for this is well pleasing to the Lord;" and their parents on their part would remember that they too have duties to perform towards their children: "And you fathers provoke not your children to anger: but bring them up in the discipline and correction of the Lord."

The influence of religion is alone capable of guarding the young from every danger, and strengthening them against the temptations with which they are sure to be surrounded and beset on the journey of life.

NOTES ON THE A. P. A.

The A. P. A., despite the efforts of its adherents to galvanize it into a semblance of a living organization, is dying slowly but surely. It is of such hideous men that to see it to desert it. It throws well in dark and noisome nooks, but it can ill bear the light of truth and charity. Our ministerial brethren are, with few exceptions, repudiating its tenets because forsooth their very nature shrinks back in horror from its polluting touch: and we have enough faith in Canadian manhood to prophesy that any body of men who formulate opinions that are a menace to good-fellowship will be doomed to public opprobrium and contempt, and any organization that would fain sunder the bond of Christian charity that unites us, and be a barrier to our national prosperity, will die by the sword of indignant public opinion.

And we make the assertion without fear of contradiction or denial. We who believe in the doctrine of peace to men of good will must hold as a thing accursed the principles of this organization. How often have we not read these words that have changed the face of the world, and that have been the source of noble, unselfish deeds that stand for all time like beacon lights in the course of humanity "Love thy neighbor as thyself." Have we not all fallen? Hath not one God created us?

These are the words of the Almighty; and the A. P. A. brands them with the stigma of falsehood when it declares in the presence of the Almighty that it will not give aid or employment to a Roman Catholic.

Do the following sentiments veil the fair form of charity? "I denounce the Roman Catholic Church and its members and I curse its work. I will ever hold myself in readiness to defeat its machinations by force of arms."

What can impartial men think of an organization that is pledged not to employ a Roman Catholic in any capacity, not to vote for him, not to counsel others to vote for him, but to injure him at any cost? Can any citizen who cherishes any faith in the teachings of Jesus of Nazareth feel taught but contempt and pity for those who would disgrace the annals of the most barbarous and uncivilized nation? And yet there are some who call upon the merciful God to measure out to them His keenest vengeance should they prove recreant to the principles of the A. P. A.!

W. T. Stead speaks of the A. P. A. as follows: "No Popery fanaticism died fifty years ago in England. We imagined it dead and buried. Here in Western America we find the same old demon, with its familiar hoofs and horns and tail, scaring the old women of both sexes, with the bogey of impending massacre and of the domination of sixty millions by six. Ridicule ought to be the best means for exercising this belated survival of antiquated bigotry."

We are confident that ere long the A. P. A. will have ceased its incoherent ravings and stayed its murderous hand. What we want in Canada is building and not demolishing. Our course is onward and upward into the calm regions of truth. We care not what creed a man may belong if earnest in his efforts to uprear the proud monuments of Christian civilization. We have work, and enough, to do, not to foment dissensions, but to lay deep and well the foundations of a nation whose watchwords shall be charity and liberty. Our only enemies are our country's enemies.

EDITORIAL NOTES.

There is much tribulation in the ranks of the Loyal Protestant Protective Women of Canada for the reason that a very dark cloud is hanging over the characters of some of them. A press despatch thus states the case: "The British Canadian, an organ of the Society of the Loyal Protestant Protective Women of Canada, is owned and published in Toronto by Margaret L. Shepherd. Mrs. Agnes C. Youmans managed the business last year. Miss Rebbecca Marron was secretary-treasurer and book-keeper. Mrs. Youmans is supreme president of the society, but is no longer manageress of the publication. Miss Marron charges that Mrs. Youmans formed the purpose of having her expelled from the society; to do so she, so it is

said, charged Miss Marron with immorality, unchastity, fraud and dishonesty.

An action for \$10,000 damages, brought by Miss Marron against Mrs. Youmans, is being tried in a Toronto court. The details of the case as given in the press despatches reveal the fact that the conduct of these women is a reproach and a scandal. But we need not be surprised at this when we remember that they are the companions of Mrs. Shepherd. Indeed before this disturbance took place the measure of their worth could have been taken, when the old adage is called to mind: "Show me your company and I will tell you what you are."

A CLEVER letter which appears in this issue, from the pen of Mr. Martin Malone, barrister, of Hamilton, presents to view an entirely new phase of the much debated school question, and is well worthy of careful perusal. It is timely, too, in view of the fact that such papers as the Mail are endeavoring to make mountains out of molehills as regards the relations existing between Catholics and Protestants in the Province of Quebec. An instance of this kind occurred recently. A sum of money was to be raised for church purposes in a district of that Province where the number of Protestants perhaps not more than a dozen all told. The sum to be raised was only a few thousand dollars, and the property of the Protestants was not, of course, assessed for raising the money, but the Mail complains that they would have to pay a share of interest on the debt. Granting that this is the case, we have here a sample of how miserably small-souled some people are while engaged in the unlovely work of fostering a spirit of unrest in the community.

A DISREPUTABLE class of newspapers came into being at the inception of the P. P. A. movement, and while the waves of prejudice and unreasoning bigotry were passing over the country they were able to eke out an existence. Their contents consisted for the most part of Blue Beard stories about the Catholic Church, and they fed largely on the carrion placed in the market by the miserable Chiquiquy and Maria Monk. Mrs. Shepherd, too, was their goddess for a brief space. In fact anything and everything was patched up and pasted in their editorial rooms and sent out in the streets for sale in the form of newspapers. One of the most ridiculous of these papers was published in this city; but the concern has vanished, and we believe, the proprietor and his traps are bound for either Kingston or Portsmouth.

Two or three other papers of this sort, published in other places, have also, we are informed, gone the way of all villainy and are now to be numbered with the departed. May we not take this as an omen that the society which caused these nasty things to spring into being is itself withering away. Every one knows that it is only kept alive for election purposes and after the next contest we may expect to witness its funeral obsequies. It will take a long time, however, to remove the smirch from the characters of the men who are known to belong to it.

WHILE all the Toronto papers gave full accounts of the disgraceful occurrence in the camp of "the Loyal Patriotic Women of Canada," it is somewhat peculiar to note that the Mail was as dumb as a oyster. Will we suppose that it is ashamed to make known to its readers the unsavory exploits of its P. P. A. constituency, or shall we take the more charitable view and consider that it suppressed a report of the proceedings in the interest of morality?

Do OUR readers know anything about Birrelling? It is the latest fad in London. Mr. Augustus Birrell is famous, and all because a certain work he wrote has caught the fancy of the multitude. He has genius, they say, and woe to the critic who should venture to declare that Mr. Birrell's literary effort gives evidence of anything like mediocrity. We do not mean to even hint at such a base and fountless charge; we merely try to number the epithets that should be showered on the unfortunate individual guilty of such a grievous mistake. Mr. Birrell discusses "authors" in a pleasant, humorous and sarcastic manner. He is the sure foe of pretence and of sham. Paraphrase the reason of his success is his iconoclastic tendencies. Some authors who stand high in the estimation of critics receive scant courtesy from Mr. Birrell. Mr. Birrell does not like Swift: "No

foolier pen than Swift's has soiled our literature. He is full of odious images, of abominable allusions. His love letters are defaced by his incurable coarseness. This habit of his is so inveterate that it seems a miracle he kept his sermons free from black-guard phrases. It is a question not of morality, but of decency, whether it is becoming to sit in a room with the works of this divine."

Mr. Birrell, however, notes that Addison, who was not inclined to be offensive in his protestations of friendship, says that Dr. Swift was the most agreeable companion, the truest friend and the greatest genius of his age. We have not seen anything for some time so racy and original as this work of Birrell.

Hannah Moore, the idol of Sunday schools, is described as the most detestable writer that ever held a pen: "She flounders like a huge conger-eel in an ocean of dingy morality. She was an encyclopaedia of all literary vices. You may search her nineteen volumes through without lighting upon one original thought, one happy phrase."

In Denver, Colorado, Alderman Corrigan, a Catholic, was elected on the 11th April, to the position of President of the Municipal Board. His opponent was a member of the A. P. A., and received the full support of that organization in his candidacy. This utter defeat of the A. P. A. combination is the answer of the respectable population of Denver to the recent manifesto of the Apapists denouncing the mayor of the city as a perjurer and a traitor, for having appointed a Catholic as chief of police, and renouncing Apapism. It is every day becoming more and more evident that Apapism is wearing itself out in the United States.

IT HAS been decided that Mr. Asquith, the Home Secretary, should introduce into the House of Commons this week the bill for the disestablishment of the Church of England in Wales. The Conservatives intend to fight this measure to the death; it is their intention, however, to precipitate a division so that by the end of the week, if possible, the fate of the bill may be known. It will be pretty sure to pass in the House of Commons; but the Lords, who are now apparently determined to show fight as long as the present Government is in power, will probably veto it. The contest for the ending or mending of the House of Peers as a legislative body must be precipitated by this persistent opposition to bills passed by the popular Chamber.

OUR LADY'S MONTH.

There are few, if any, of the special devotions to which Catholic piety consecrates the recurring months, that obtain wider observance than those which are rendered each May to the Immaculate Mother of God. The great antiquity of these devotions, their peculiar charms, and the great spiritual graces they are calculated to confer, account in part for their popularity, which appears to increase annually throughout the whole Catholic world.

With the best of reasons are these May devotions popularly practised here in this country. The benign name of the Virgin to whom they are paid was that of the vessel which bore the discoverer of this continent to its shores. Her glorious titles were bestowed by many of the explorers upon many of the lands and waters they were the first Europeans to behold. One of our sovereign States is called in her honor, and her Immaculate conception is the patronal feast of the United States.

It would be strange, indeed, therefore, if the beautiful devotions of the incoming month were not widely popular and generally practised by the Catholics of this country, wherein there are so many reminders of the Blessed Maid to whom May is dedicated. Those who fall during that to pay son in special honor daily to God's Mother hardly merit to be called practical Catholics. — Catholic Columbian.

WEDDING BELLS.

One of those happy events that always cause a flutter of excitement occurred on Wednesday, April 25, at the church of our Lady, Victoria Road, Ont. The occasion was the marriage of Mr. Alex. H. McEae of Eden, Toronto, to Miss Kate Farrel, daughter of E. Farrel of Eden. The marriage ceremony was performed by the Rev. M. J. Sweeney, P. P., Victoria Road. The groom was ably supported by his cousin, Mr. D. McEae, while Miss Eliza Farrel, sister of the bride, acted as bridesmaid. After the celebration of the nuptial Mass the wedding party repaired to the residence of the bride's parents, where a sumptuous dinner awaited them, after partaking of which the young couple, accompanied by their friends, drove to Toronto, Niagara Falls and points west. Many friends join in wishing Mr. and Mrs. McEae long life, happiness and prosperity.

The words of Holy Scripture are full of sweet consolation to the chaste, prudent and humble spirit.—Ven. de Blois, O. S. B. The charity of Christ is never diminished and the greatness of His propitiation is never exhausted.—St. Thomas A. Kempis.

HON. C. F. FRASER.

During the debate on the bill of Mr. Gomine in the Ontario Legislature, providing optional ballot in separate school elections, Hon. C. F. Fraser made a brave effort to come to the front as of old, but his physical weakness intervened. He addressed the house three or four times during the debate, but on each occasion had to stop speaking from exhaustion. We take the following extract from his speech on Wednesday: from which it will be seen that he is still possessed of the brilliant debating power of days gone by:

"I think I may say it is regrettable that my hon. friends from Kent and Essex should have voted for the compulsory ballot, and perhaps not less regrettable that my hon. friend from Algona should have introduced his bill. I think so for this reason: There are ten of us in the House who are in the religious minority of the Province. Three of that number make nearly a third of that representation. When you find that in one shape or another there is an indication of feeling in favor of a change in the system of election, I think it is to be regretted because, if carried out, it would be said to give color and proof to what has been often charged against the hierarchy and clergy of the Roman Catholic Church, namely, that they are interested in the use of undue influence in reference to the system of electing trustees, and improperly control their elections, interfering, as the phrase has been more than once used, with the civil rights guaranteed to the minority by the laws of the land. I do not wish to say—I guard myself carefully against saying—that any one of these gentlemen would himself declare there is any foundation for this charge. What I point out is that their action, if carried out, would be assumed to be a demand for protection on their part, and a proof put into the hands and power of those who had uttered these things, that they were some foundation for their statements; and, therefore, their attitude is to be regretted. It is said by those who advocate this system that the vote for the election of trustees should be made secret, because thereby the Roman Catholic minority would be free from the unfair influence of the Roman Catholic clergy in regard to the separate schools. I utterly deny and repudiate, in the strongest language that it is possible to use—I utterly repudiate that all that is intended by the Provincial Government, even in exceptional cases, has been any such undue influence used, or any improper conduct on the part of the Roman Catholic clergy, hierarchy, or those who have done anything other than what they might be supposed to do fairly in connection with these schools, in which, if they are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools. The laity has sometimes differed from the clergy in this connection. The present bill, however, is not the one that the Bishops with reference to the management of these schools. In what situation of life in Ontario have differences not arisen? We are not the managers of these schools, but we are not the actual managers, they are very closely interested. I think I can appeal to every Roman Catholic in this House to bear me out in this opinion. We have each our own views with regard to separate schools



A MISSIONARY'S EXPERIENCE.

"It is some years since the events I am about to relate happened," Father Clifford said, speaking slowly. "I had just returned from Australia; and I found the work in Whitechapel, London, no less arduous than in Queensland—indeed, of the two, the life in the Colonies was the more agreeable to me.

"My poor woman," I said, "you are very ill." "She looked at me with wild, eager eyes, but did not speak. "Have you been long—" I began. "Are you a priest?" she broke in, trying vainly to struggle to a sitting position. "Yes."

miraculous manifestation there.—Ave Maria.

SUNDAY NIGHTS WITH FRIENDS.

THE MOTHER.

"You sometimes meet people who find it hard to say the Rosary," said the Professor of Ethics, whose rosy face and white hair made an agreeable picture, as he sat by the sunset window. "I once knew an author who was that way; I always believed that it was due to a prejudice inherited from Protestant surroundings. It was hard to overcome it. You may lessen the prejudices of a learned man, but you can do nothing with a literary man."

There was nothing said in reply. The Musician turned on his stool, and softly played the solemn music of a strophe in the "Stabat Mater."—Maurice F. Egan in the Ave Maria.

PRAY FOR THE DEAD.

Something for "Holy Souls"—The Arch-Confraternity in France.

Alas! where are those who pray assiduously and sufficiently for the dead? Let us say for our confusion: they are very few in number in the Christian society. Should we to surprise them, if the remembrance of the dead presents itself sometimes as a remorse, which torments secretly our conscience? What! the authors of my days who have done so much for me during their lives, and I, miserable, do nothing for them after their death!

tory. They were docile to my appeal, and wished to contribute according to their means to this good cause which we will endeavor to propagate. I make known to you that I have been agreeably surprised and very happy to offer such a beautiful Christmas gift to the poor souls. In fact, I send herein several lists with the amounts raised, 150 francs.

The boarding-school of Our Lady of the Angels, at Nantes, offers to Our Lady of Montligeon for the succor of the poor souls 58 Masses heard, 18 commissions, 31 ways of the cross, 117 rosaries, 184 Paters, aves or litanies, and 300 acts of renouement.—Baltimore Mirror.

Morality and Politics.

Cardinal Gibbons, in a Press Syndicate Article

The sense of morality must permeate all strata of society and be wedded to all phases of its activities. Morality or morals is the science of human duty and embraces the entire series of human acts, public as well as private. All our deliberate acts then must rest upon the basis of morality, which teaches that those in opposition to our rational nature must be avoided because they are evil, and those in agreement with our rational nature must be accomplished because they are good.

Politics should claim no exemption from morality's searching gaze and inexorable dictates. Politics or the science of civil government has relation to the social life of men, and its object is to secure for the aggregate of individuals and families banded together for mutual happiness, benefit and protection, their inalienable rights and privileges. The union of human beings in municipalities and states and countries arises from a divine ordinance and from the needs and requirements of our nature, which is social. Our conduct towards states and communities must be characterized by all those elements, features and qualities demanded when we treat with one another. We must apply the teachings of ethics to practical life, and politics form a branch of practical life. Honesty is the best policy and the best politics.

Political tricksters are an abomination. And it is because of political meanness, political dishonesty, that good and loyal, true and honorable men complain so loudly of political corruption. Deception, fraud, subterfuges, are a betrayal of public trust. Cheating, chicanery, defeat the popular will, baseness and all questionable measures or unseemly advices are subversive of public order. Political organization is a necessity. Every man recognizes that banding together is a legitimate factor in the prosecution of aims and purposes. "In union there is strength." But then the operations of that organization are not exempt from the spirit and qualities which must govern men individually—the spirit of honor, honesty and fair play. How worthy of commendation and universal practice, "I had rather be right than be President."

Fatal Result of Delay.

Sickness generally follows in the path of neglect. Don't be reckless! but prudently take a few doses of Scott's Emulsion immediately following exposure to cold. It will save you many painful days and sleepless nights.

How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner than a Man") to LEVER BROS., Ltd., 45 Scott Street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost a postage to send in the wrappers, if you leave the ends open. Write your address carefully.

I can highly praise Burdock Blood Bitters because it had a fair trial in my case with wonderful success. My symptoms were dropsy, backache and sleeplessness, and all these disappeared after using two bottles of Burdock Blood Bitters. I cannot praise its healing powers too highly.

GEORGINA HOLMES, Wood Point, Sackville, N. B.

Do not neglect coughs, colds, asthma, and bronchitis, but cure them by using Dr. Wood's Norway Pine Syrup. Minard's Liniment relieves Neuralgia.

NEWS FROM VARIOUS CENTRES.

England. A religious from St. Leonard's on the Sea distributes by hundreds the Annals and Propaganda of the "Ouevri," and we must believe that all this seed does not fall among the thorns, and the lists which come thence are well filled.

United States. A little girl eight years old writes as follows: "I put aside all my pennies for the poor souls, and I ask my companions to send you their names and their offerings." This child lives in Jersey City; she may be given as a model to little girls everywhere.

France. From the town of Valprivas we learn that a statue of Our Lady of Montligeon has been placed in the parish church and blessed October 2. Almost all the parish assisted at the ceremony; and many of the associates go and pray before this image, which expressed so truly home and sadness. We profit by this occasion to announce to our readers that we have had touched up slightly that primitive statue, in listening to the observations which had been made such as it is now, the group of Our Lady of Montligeon, which can be procured in all its glory, is worthy of figuring in the most beautiful Church.

A priest of Haute Marne, who says Masses sometimes for the neglected souls, writes to us that he announces them the preceding Sunday, and the attendance is better on those days. This remark is verified by other correspondents.

A religious writes from Thoon: Having had the pleasure, some weeks ago, of becoming acquainted with the excellent "Oeuve Expilatoire," I hastened to make it known to all our work girls who lived in the Propaganda of Elizabeth, recommending them to save a little at the beginning of the new year for the poor souls in Purga-

AT LOURDES.

In spite of the evil prophecies made by hostile critics, the passing years reveal no falling off in either the number or the impressiveness of those stupendous miracles which have made Lourdes the wonder-spot of the world. A few of these supernatural favors become known to the public, but by far the larger number remain unrecorded. Some appeal more strongly to the popular mind, while others specially impress scientific inquirers. An interesting illustration of this fact is offered by an article in the March Century. Mr. Stephen Bonsal, who writes like a man convinced but afraid to believe, says: "There were two hospitaliers in constant attendance; and together we disrobed the paralytic, whose eyes were now turned upon the crucifix, now turned toward the little alcove, whence we heard the sobs of his wife. A friendly little doctor stood beside the bath and felt the pulse-beat of the patient. "Sixteen to the minute," he said to me, in a low whisper; "and yet there are some people who say that this Grotto has never been the scene of a miracle. Immersed anywhere but in these strange, ice-cold waters, whose medicinal qualities we can not detect, the patient would never rally; the heart would cease to beat at the shock."

Three minutes, the usual time of immersion, had now elapsed; and at a nod from the doctor we drew our patient from the water, and carried him to a bench. As we dried his wasted limbs, the doctor applied a stethoscope to his heart, and then muttered, as though at his wits' end with perplexity: "Another miracle, my brother! He still lives and is no worse! Miraculous waters indeed!" The water in the great stone tub is not changed very often, for the output of the spring is limited. It is emptied only twice a day, and so it happens that about fifty cripples are bathed in the same water. When I recall the number of contagious diseases that are among them, and remember that, as the doctor assured me, there is not a single case on record where a patient had contracted disease in the unclean waters, my scepticism as to the wonderful properties of the water is almost put to shame. "If we permitted such an unsanitary proceeding in one of our great hospitals in Paris," said the doctor, "we should soon have an epidemic of contagious diseases on our hands."

"I presume you know little of a priest's work in such places," he said, in a moment or two, "but you know enough to form some idea of the class of people a priest meets. There was among my flock one man—an Irishman, too, alas!—well known for the wild, irregular life he led. His wife, poor soul! had managed to keep one faint spark of faith alive through all the events of a sinful and stormy career; and it was from her I first heard of her husband's dissolute life. James Daly was not an uneducated man, but rather the reverse; so that, when I chanced to find him sober, he could talk fluently and intelligently on many subjects. During our first meetings I allow him to lead the conversation; and, as I never mentioned religion to him, we became almost friendly. When, after a while, I broached the subject, I was shortly answered; but for all that I did not despair of reclaiming him, and managed to visit regularly the wretched rooms he called home. Mrs. Daly, at least, was glad to see me, and often spoke of 'Jim.' "He's not strong," she would say; "an, O Father, I sometimes fear that he will be taken sudden! All his people died without much warning." "I myself had noticed that Daly's appearance had altered for the worse; and, indeed, one could hardly wonder at that; for he was seldom sober. But he only laughed at any comment or inquiries concerning his health, till one day at noon when I was fortunate enough to find him at home. "Are you taking a holiday?" I asked, entering the room, where he lay on an old sofa. "No, Father; but I have a confounded headache." "Well, I am glad to catch sight of you, anyhow. Do you know that the Passionist Fathers are giving a mission in our church?" "I have heard that," he answered, sullenly. "Will you not attend the mission, Daly?" I began. "No, I won't; and, there's an end of the matter—wait, seeing I was about to speak. "If I ever go to confession to any priest, it will be to yourself, Father Clifford." "Very well," I said, gladly. "And why not now? Mind, Daly, you are worse, much worse, than you suppose." "Are you a doctor, too?" he inquired, with an incredulous shrug of the shoulders. "One doesn't require much medical knowledge to see that you are very ill. Listen, Daly: for God's sake, for your own soul's sake, make your confession."

AYER'S THE ONLY Sarsaparilla ADMITTED READ RULE XV. "Articles that are in any way dangerous or offensive, also patent medicines, nostrums, and empirical preparations, whose ingredients are concealed, will not be admitted to the Exposition."

At the WORLD'S FAIR Chicago, 1893. Why not get the Best? DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

COOK'S FRIEND BAKING POWDER Should be used, if it is desired to make the Finest Class of Cakes—Rolls, Biscuits, Pastry, etc., and of other Approved sources. To which are added, Lives of the American Saints placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore. Small 12mo, 625 pages, with nearly 400 illustrations, cloth, with over 100 full-page and other illustrations. Gilt edges, \$2.00; plain edges, \$1.50.

AGENTS WANTED For these New, Cheap, and Most Popular Books. THE MEANS OF GRACE. A Complete Exposition of the Seven Sacraments, their Institution, Meaning, etc.; of the Sacraments of the Church, Holy Water, etc.; and of Prayer, the Our Father, Hail Mary, etc. With numerous Parables, Examples, and Interesting Anecdotes. Adapted from the German by Rev. Richard Brennan, LL.D. 327 pp., 6mo, cloth, flexible. With 32 full-page illustrations. \$1.00.

LITTLE PICTORIAL LIVES OF THE SAINTS. With Reflections for every day in the year. Compiled from "Butler's Lives" and other Approved sources. To which are added, Lives of the American Saints placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore. Small 12mo, 625 pages, with nearly 400 illustrations, cloth, with over 100 full-page and other illustrations. Gilt edges, \$2.00; plain edges, \$1.50.

EXPLANATION OF THE GOSPELS AND OF CATHOLIC WORSHIP. Explanation of the Gospels of the Sundays and Holy-days. From the Italian by Rev. L. A. Lambert, LL.D. With an Explanation of Catholic Worship, its Ceremonies, and the Sacraments and the Festivals of the Church. From the German by Rev. Richard Brennan, LL.D. 367 pp., 6mo, cloth, flexible. With 32 full-page illustrations. \$1.00.

BENZIGER BROTHERS, New York, Cincinnati, Chicago. 38 & 38 Barclay St. 143 Main St. 178 Monroe St.

Farms for Sale Cheap And on Easy Terms. North half of west half Lot 29, Con. 10, Tp. Dawn, County Lambton; fifty acres; house, barn, etc. Part of Lots 27 and 28, Talbot Road east, Tp. Sunnyside, County Elgin; 20 acres; 5 miles from St. Thomas; first-class soil; good buildings; excellent brick house and other buildings; cheap on easy terms of payment.

BENNET FURNISHING CO.'S LONDON, ONTARIO. Manufacturers of Church, School and Hall FURNITURE. Write for Illustrated Catalogue and Prices.

Bennet Furnishing Co. London, Ontario, Can.

REID'S HARDWARE TABLE AND POCKET CUTLERY, CARPET SWEEPERS, WRINGERS, BRASS FIRE IRONS.

118 DUNDAS STREET, North Side. D. R. WOODRUFF, No. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throat, eyes, teeth, glasses adjusted. Hours, 12 to 6.

GOOD Food - Digestion - Complexion are all intimately connected—practically inseparable. Though the fact is often ignored, it is nevertheless true that a good complexion is an impossibility without good digestion, which in turn depends on good food. There is no more common cause of indigestion than lard. Let the bright housekeeper use COTTOLINE The New Vegetable Shortening and substitute for lard, and her cheeks, with those of her family, will be far more likely to be "Like a rose in the snow." COTTOLINE is clean, delicate, healthful and popular. Try it. Made only by N. K. FAIRBANK & CO., Wellington and Ann Streets, MONTREAL.



FIVE-MINUTE SERMONS.

Sunday Within the Octave of the Ascension.

THE INDWELLING OF THE HOLY SPIRIT. Watch in prayer. (St. Peter v. 7.)

To-day is the Sunday of expectation, and it brings to our minds that upper chamber in Jerusalem, where the little band of the chosen disciples of the Lord were gathered together waiting for the coming of the Holy Ghost.

There were the eleven Apostles and the faithful women, and Mary, the mother of Jesus, and His brethren. "All these," says the sacred chronicler, "were persevering with one mind in prayer."

Hence the Epistle of to-day urges us to imitate them, and begins with the exhortation: "Dearly beloved, watch in prayer."

We too must watch and wait for the coming of the Holy Ghost. He has, indeed, already come into our souls in holy baptism, cleansing them from original sin and making them His temples. He has come again in confirmation, with all the fullness of His sevenfold gifts, to make us strong and perfect Christians and soldiers of Christ.

Yet He comes to us continually every day, knocking at the door of our hearts and begging for admittance. Every impulse of what is known as actual grace is from the Holy Ghost, and such graces we are receiving all the time, every hour of the day.

We must therefore prepare ourselves for His coming, and when He has entered into our souls we must strive to keep Him there. The Holy Ghost is the life of our souls. It is His constant presence and indwelling which is the state of grace which makes us pleasing to God.

To obtain and to preserve this abiding presence of the Holy Ghost we must imitate the Apostles in their watchfulness and prayer. We must watch lest the time of temptation should find us unprepared and off our guard; we must pray that the Holy Ghost may come into our hearts, bringing with Him ever richer treasures of divine grace; that He may take possession of our souls and make them all His own; that He may guide our minds, and with the fire of His love inflame our hearts to do His holy will in all things.

But we must first prepare for the Holy Ghost by cleansing our souls from sin. Where sin reigns the Holy Ghost can never dwell. The Apostles prepared for His coming by penance. To that upper chamber in Jerusalem came St. Peter, who had denied his Lord; St. Thomas, who had doubted His resurrection, and the others who had wavered in their faith, and, in the time of trial, had forsaken their Master and fled.

But now they had been convinced of their error, and they came together with sorrow for their past unfaithfulness, and a full determination to lay down their lives, if need be, for Him who had died for them. This is the spirit in which we should prepare for the Holy Ghost. If your hearts are defiled with mortal sin, delay not the time of penance. The Holy Ghost is ready to descend upon you. He only waits for you to do your part. Make ready, then, a place in your heart, that He may enter in and dwell there.

"O my dearly beloved brethren!" exclaims St. Gregory the Great, "think what a dignity it is to have God abiding as a Guest in our hearts! Surely, if some rich man or some powerful friend were to come into our house, we would hasten to have our whole house cleaned, lest perchance, when he came in he should see anything to displease his eye. So let him that would make his mind an abode for God cleanse it from all the filth of iniquity."

And they were persevering with one mind in prayer. Our prayer must be persevering if we would gain that which we desire. This is what our Lord meant when He said that we ought always to pray and not to faint. Unless we persevere in prayer we shall without doubt faint by the way in the journey of life. And let us do as the Apostles did, join our prayers to those of Mary, the Mother of Jesus, and we shall have a sure hope of obtaining what is most needful for us. Then, as the Holy Ghost once descended upon her, and wrought within her the Incarnation, so also will He come into our hearts, and make them the abode of the Holy Trinity. Then, if we listen to His blessed voice within us, we shall grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ, for the Holy Ghost will teach us all things, according to the promise.

**Hood's and Only Hood's.** Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. If you decide to take Hood's Sarsaparilla do not be induced to buy any other. Any effort to substitute another remedy is proof of the merit of Hood's.

Hood's Pills are the best after-dinner pills, assist digestion, cure headache. Try a box. Bickel's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

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

OUR BOYS AND GIRLS.

The Legend of the Cross-Bill.

The heavens, in horror, snatched the sun from such a spectacle of shame and guilt. The sea with fury boiled, and with a voice of storms upbraided man for his ingratitude to the God of all mercy. Who on Calvary's mount was dying to restore the heaven which sin had lost. The earth in sorrow rent its bosom as it witnessed the pitiful, the awful sight of the Saviour alone in His agony. Alone except for the presence of His Blessed Mother, whose heart was martyred with her Son. She stood in helplessness by His side, unable to wipe from Jesus' tender brow the blood-stains, or to give one drop of water to quench the thirst with which His blessed tongue was tied. The wounds in His sacred hands and feet, and loving Heart opened their ruby lips as if to beg mercy from and for the cruel murderers who mocked and jeered His agonies. There He hung on the tree of scorn between two thieves! But what was His crime? "Found guilty of excess of love" for His children, all of whom had forsaken Him at the very time He was pouring out the last drop of His Precious Blood for their sakes. In His abandonment the God of all kindness and mercy was pleased to accept consolation from one of the least of His creatures. Just as the weeping Angel of Death was drawing near, something soft and tender touched gently the fevered body of the dying Redeemer. Jesus opened His dying eyes. On what did they rest? Some repentant soul coming to minister to its God? Only a poor little bird fluttering about each burning wound, as if to cool it with its downy wings! Full of tenderness, it tried to undo the wrong which man had done, and labored to draw out with its beak the cruel nails and thorns. As Our Blessed Lord gazed on the little creature, so full of love and pity for its Maker, His Heart was wounded again to think that those to whom He had shown the greatest love had forsaken Him, and the little innocent bird that never offended him tried to ease His pain as best it could. Our dear Lord blessed the bird, and marked its bill with the sign of the cross, never to be effaced, and bid it wear henceforth the color of His Atoning Blood.

O happy, happy bird so near your dying Maker, trying to do what man refused his Redeemer! O happy bird flying through the green forests, carrying with you forever the signs of God's gratitude; you are a lasting rebuke to all men for their cold-hearted forgetfulness!

M. McS. St. Thomas Separate school.

**St. Martin of Tours.** The door of the morn on bright golden hinges swings open, and through its wide portals we see the net-work of frost that exquisitely fringes trees and shrubs that stand white on the upland and sea.

Despite the golden sunlight, 'tis a bitter cold morning; the keen north wind is blowing over the moorlands, and King Winter is throwing reckless bright jewels of frost on earth's kirkle of snow. The raven shrieks wildly along the deserted road leading to Amiens; no other sounds break the dreary monotony, save the winter wind singing a wild dirge. Crouching beside the city gate where this road enters, is a trembling, half-naked creature trying to protect his shivering form from the cold, cruel blast. This vestige of manhood is not only a beggar, but also a leper—a hideous form, a disgusting object. He is waiting there in the hope that some charitable traveller may come what alleviate his woe, his utter misery. As he glances down the glittering road he sees three horsemen approaching. They are three young officers of the Roman army, full of spirit, their young blood dancing to the piping of the cold, stirring blast. Their horses are proud, spirited animals, the vaunt of their masters. One of these men is a catechumen in the Christian faith. The others are pagans. All three are gay, merry and careless, in the full sense of the words. As they near the gate of the city they see this loathsome creature, who stretches out his gaunt and palsied hand, and cries out: "O noble riders, look on me, take pity on me!" The first cavalier does not condescend to give one glance at the wretched mendicant, the second rides on with a smile of scorn, but the third, the noblest of the three, halts, and gazing, with pity upon the poor man, he says: "Had I gold, I would I make it thine, but I give what I have," then drawing his keen sword he cuts in twain his superb mantle and gives half to the beggar, who weeps out his fervent thanks.

Then the young knight, wrapping the remaining half about himself, spurs on to overtake his companions, who laugh loudly at the figure he makes in this odd attire. As they ride through the streets of Amiens laughter and derisive remarks greet the charitable knight, but though he feels the mockery, he does not regret his charitable deed. That night as the soldier sleeps a sweet vision is given him. The heavens are opened, and amid the celestial host stands the glorious form of Our Lord wearing that portion of the cloak which had been given to the beggar. The heart of the young man leaps as he hears Our Lord say: "Martin, yet a catechumen, has clothed me with this mantle." The vision vanishes, and Martin the soldier awakes,—awakes to begin a new life which makes him Martin the saint. Bishop of Tours. May we all wear at the judgment seat of Christ the cloak of charity, which covereth a multitude of sins!"

A KNIGHT OF THE BLESSED SACRAMENT.

Prominent among the two-score English tourists who chanced to be in the Italian city of Livorno (er, to use its harsher English name, Leghorn) in the summer of 18—, was Lord S., a wealthy landholder, whose taste for travel drew him to the Continent oftener than it allowed him to remain in his native country.

A day or two after his arrival in Leghorn, that beautiful Tuscan city put on holiday attire in honor of the festival of Corpus Christi. The spectacle that met the young Englishman's sight, as he left his hotel about 11 o'clock, was an impressive and a splendid one. A sun, radiant as only the sun of Italy can be, flooded the atmosphere with golden rays; the air was palpitating with the melody of joyous church bells; palaces, stores, and lesser buildings were decked with banners and streamers of every rich and varied color; magnificent repositories blazed out in exceptional splendor here and there along the retreating silent in the flower-strewn streets the silent throng of men, women and children knelt in reverent adoration as the Eucharistic God was borne through their midst by the venerable Archbishop, walking under a golden baldachin, and escorted by the clergy and the nobility of the city.

An ironical smile played around the lips of Lord S. as the cortege approached the point where he had stationed himself, an amused and pitying spectator of "these poor, superstitious Romanists." He had removed his hat as an act of mere gentlemanly courtesy, but was standing erect among the kneeling worshippers—when suddenly the supercilious expression vanished from his countenance, he grew pale as death, and, falling upon his knees, burst into tears. What had happened? We shall let Lord S. himself explain.

"While I was watching, with an incredulous eye, the centre of the ostensorium carried by the Archbishop, it seemed to me that the Saviour cast upon me a glance in which ineffable sweetness, sorrow, and reproach were mingled. Something indescribable took place within me; I fell on my knees, believed, and adored."

It was another Saul struck down on the road to Damascus. Lord S. abandoned Protestantism, and shortly afterwards entered the Society of Jesus, of which he became a brilliant orator.

Throughout his religious life, his love for the august Sacrament of the Altar was admirable. He consecrated to it his eloquent tongue and able pen, spent long hours in adoration at the foot of the tabernacle, and daily made the offering of his life as a sacrifice of expiation for the outrages of which Our Lord is the subject in the Holy Eucharist.

One springtime he was sent, at the approach of Easter, to help an old pastor in a mountain parish of the Sabines, a district still infested at the epoch of which we write by roving bands of brigands, and less hardy robbers as well. Very late one evening the pastor happened to be summoned on a sick call; and Father So wishing to await his return, sat at his window, contemplating the magnificent star-gemmed Italian sky in the impressive silence of a night whose serenity was undisturbed by even a passing zephyr. He glanced, too, toward the modest little church, situated a few rods from the nearby; and his priestly heart, in loving adoration of the divine Prisoner, throbbed with holy envy of the constant sanctuary lamp, whose rays shone through the chapel windows.

Suddenly he fancied he saw a shadow moving in the sanctuary; and, impelled by an instinctive presentiment of evil, he hastened at once to the church, the door of which he found ajar. One glance at the altar thrilled him with horror: two robbers were standing before the open tabernacle, which they had already rifled of the chalice and the ciborium containing the consecrated Hosts. What was he to do? He knew that near by, under the tower, were the sexton's pickaxes; and for a moment his impulse was to arm himself with one, and crush the sacrilegious wretches where they stood.

"But no," he said to himself: "the hand that consecrates the Bread of Life will not be raised against these unfortunate men."

He stole noiselessly up behind the robbers; and, aided by his unusual height, had seized the ciborium before the desecrators were aware of his presence. Terrified at this interruption the brigands were about to flee, when, seeing that they had only one man to deal with, they decided not to abandon their booty, and threw themselves upon the priest in order to wrest the holy vessel from his grasp. Bracing himself against the altar, however, and holding the ciborium close to his breast, Father S. resisted all their efforts; and, although blows rained upon him, he could not be made to move or relax his hold of the sacred vessel. Furious at the superhuman strength he evinced, one of the wretches discharged a pistol at his head. The generous priest sank down on the altar, wounded unto death; but by a supreme effort, still held close his divine Treasure.

"Help, Lord,—help!" he cried: "my strength is gone." At that moment the pastor, his companion, and two men who had accompanied them on the sick-call, entered the church.

The brigands fled at once; but what a sight met the eyes of the old priest and his companions! At the foot of the altar lay stretched, almost lifeless,

he whom an hour before they had left full of vigor and health. From a wound in his head the blood was streaming, and his enfeebled hands pressed to his heart the holy ciborium, all covered with gore. A heavenly smile wreathed his lips as he gave up the sacred vessel to the pastor, whose emotion completely overpowered him.

"Weep not, my good friend," said the dying priest, his countenance all aglow with joy and triumph; "weep not. The dearest wish of my life is accomplished: I die for the captive God of our tabernacles."

Help was hastily summoned, but it was unavailing: the bullet had done its appointed work. At the very foot of the altar Father S. received, in viaticum, the God who made Himself a victim for all; and before the first blush of dawn tinged the eastern hill-tops, the glorious martyr adored the unveiled majesty of Him whom on earth he had loved even unto death.—Ave Maria.

**Evangelizing America.** A Protestant minister in Chicago, on a recent Sunday, made his text "What Body Will the Angel Incarnate be Which Will Evangelize America." This evangelization, he claimed, will be in pure religion, simple and undefiled, which will redeem the people from their social and moral captivity. In his sermon he said:

"But what body will this angel incarnate be—a Protestant or a Roman Catholic? The signs of his coming appear like a Roman Catholic. You are astonished. So am I! "The voluntary retirement of Miss Kate Drexel a few years ago to the convent, with the consecration of her great fortune of \$7,000,000 and the expenditure of her entire income of \$500,000 a year for the Indian and the poor colored people and the organization of her new order of benevolence for the educational and religious culture of these so much afflicted is marvelous mercy. What a touch of Jesus Christ's compassion, seeing the multitude. It is high time for the cynical Protestants to cease crying down down the sins of the Roman clergy and to inspire the Protestant laity to match pennies with the Catholic laity. For Miss Drexel's \$500,000 annuity will call forth from devoted Catholics \$500,000 more—81 annuities making a round million a year for the Indian and his poor brother in black."

**Gatling Gun in the Composing Room.** Not only the common laborer but skilled labor itself has been a sufferer from the almost Siberian despotism of our system. The labor-saving machine does not save labor. A Boston daily newspaper is putting in thirty typesetting machines which means the discharge of sixty compositors. A rival newspaper is preparing to do the same, and it is within bounds to say that no less than 200 printers in Boston will fall before the little gatling gun of the composing room.

Tramps are the decayed fruit of competition. A mechanic in Boston, long out of work, being denied further credit by his grocer, recently filched a sack of flour. The grocer called a policeman, and both followed to the tenement of the mechanic, where the mother and children were found eating the flour made into paste with cold water, there being no coal in the house. The policeman refused to arrest the mechanic.—Mason A. Green in April Donahoe's.

Real merit is characteristic of Hood's Sarsaparilla, and is manifested every day in the remarkable cures the medicine accomplishes. Are your cords hard to remove than those that others have had? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

Have been greatly troubled with headache and bad blood for ten or twelve years. I started to take Burdock Blood Bitters in July, 1882, and now, (January, 1893), I am perfectly cured.

HUGH DRAIN, Norwood, Ont. Bad Blood causes blotches, boils, pimples, abscesses, ulcers, scrofula, etc. Burdock Blood Bitters cures bad blood in any form, from a common pimple to the worst scrofulous sore.

Do not delay in getting relief for the little falls, sores, cuts, wounds and bruises are promptly cured by Victoria Carbolic Salve.

YOU CAN'T DO WITHOUT SOAP WHY NOT GET THE BEST THERE IS NO SOAP COMES UP TO SUNLIGHT Merchant Tailoring.

MR. O. LABELLE HAS OPENED A FIRST-CLASS Merchant Tailoring establishment on Richmond Street, next door to the Richmond House, and opposite the Masonic Temple. He will carry a full range of the very choicest goods. Prices to suit the times. Satisfaction guaranteed.

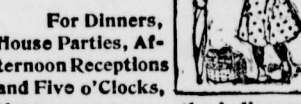


CUT PLUG. Old Chum Plug.

No other smoking tobacco seems to have supplied the universal demand for a cool, mild, sweet smoke like the "Old Chum." The name is now a household word and the familiar package has become a member of the family.



**Unwritten Law in the Best Society** For Dinners, House Parties, Afternoon Receptions and Five o'Clocks, the necessary, nay, the indispensable adjunct to the correct repast is



**Chocolat-Menier?** Only Vanilla Chocolate of highest grade, is manufactured by MENIER—Beneficial even for the most delicate. Can be taken just before retiring.

ASK YOUR ORDER FOR CHOCOLAT MENIER If he hasn't it on sale send his name and your address to Messrs. Canadian Branch, No. 14 St. John St., Montreal, Que.

**Objects of the New York Catholic Agency** The object of this Agency is to supply, at the regular dealers' prices, any kind of goods in periodicals manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the whole continent of the metropolis, and has complete lists and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its goods or commissions from the importers or manufacturers, and hence— 2nd. No extra commissions are charged by patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying or selling goods, entrusted to the attention of management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you wish to buy anything send your orders to THOMAS D. EGAN Catholic Agency, 26 Bore St. New York, N. Y.

**Father Damien, S. J.** One of the most instructive and useful pamphlets of the day is the lectures of Father Damien. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey, Catholic Record Office, London.



Corsets are now recognized to be the Standard Corset of Canada. Satisfaction guaranteed or money refunded. ASK YOUR DRY GOODS DEALER FOR THEM.

PLATE GLASS PLATE GLASS PLATE GLASS ... WRITE FOR ... PRICES. Capital \$250,000.

THE SUN Life Assurance Company OF CANADA.

Head Office, - Montreal. The year 1893 has been the most successful in the history of this progressive Company. A handsome gain has been made all along the line.

Summary of Annual Report for 1893.

Table with financial data for 1893, including New Life Applications received, Cash Income for year ending Dec 31, 1893, Assets at 31st December, 1893, Reserve for Security of Policy-Holders, Surplus over all Liabilities, except capital, Capital Stock, and Life Assurance in force Jan 1st, 1894.

T. D. MACAULAY, Sec. & Actuary. ROBERTSON MACAULAY, President. A. S. MACGREGOR, Manager London District, 107, Dundas St. A. ROLFE, Special Agent.

Perfect Black Socks Two Pairs for 25 Cents Black Cashmere Socks 25 Cents per Pair See our Window Of 25 Cent Scarfs Special Values in Trousers, Suitings and Spring Overcoatings.

PETHICK & McDONALD, 393 Richmond Street.

TRY THAT MOST DELICIOUS TEA & COFFEE

SOLD ONLY BY James Wilson & Co. 393 Richmond Street, London. Telephone 650.

THE HURON AND ERIE Loan & Savings Company ESTABLISHED 1864.

Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,300,000 Reserve Fund, - - - 626,000 J. W. LITTLE, President JOHN W. BAKER, Vice-President

DEPOSITS of \$1 and upwards received at highest rates of interest. 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 estate. MORTGAGES purchased.

G. A. SOMERVILLE, Manager London, Ont.

EDUCATIONAL.

ST. JEROME'S COLLEGE, BELLIN, ONT. Complete Classical, Philosophical and Commercial Courses. And Short-hand and Typewriting. For further particulars apply to REV. THOS. SPEEZ, President.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$10 per annum. For full particulars apply to Rev. D. CURRIE, C. S. B.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Altar Wine a Specialty.

Our Altar Wine is extensively used and recommended by the Clergy, and our Clergy will compare favorably with the best imported Bordeaux. For prices and information address, E. GIRADOT & CO., Sandwich, Ont.

COMMERCIAL HOTEL, 54 and 56 Jarvis Street, Toronto. This hotel has been refitted and furnished throughout. Home comforts. Terms \$1.50 per day. J. DONNELLY, Proprietor.

... FOR THE ... MILLION. (LARGEST STOCK IN CANADA ALL SIZES IN STOCK. The Consolidated Plate Glass Co. (Ltd.) LONDON, ONT.

Advertisement for Hood's Sarsaparilla, including text like 'Hood's and Only Hood's', 'FURNISHING CO.', 'SCHOOL and Hall FURNITURE', and 'HARDWARE'.



