The Flight into Egypt. A BALLAD

There's a legend that's told of a gypsy who dwelt In the land where the pyramids be: And her robe was embroidered with stars, and With devices, right wondrous to see; And she lived in the days when our Lord was child

On His mother's immaculate breast : When He fled from His foes—when to Egypt ex iled He went down with St. Joseph the blessed.

This Egyptian held converse with magic methinks.

And the future was given to her gaze;
For an obelisk marked her abode, and a sphinx on her threshold kept viril always.

She was pensive and ever alone, nor was seen In the haunts of the dissolute crowd;
But communed with the ghosts of the Pharohs, I ween.

I ween, Or with visitors wrapped in a shroud. And there came an old man from the desert

And there can an one day,
one day,
With a maid on a mule, by that road;
And a child on her bosom reclined—and the way
Let them straight to the gypsy's abode;
And they seemed to have travelled a wearisome
path.
From their home many, many a league—
From a tyrant's pursuit, from an enemy's wrath.
Spent with toil, and o'ercome with fatigue.

And the gypsy came forth from her dwelling,

and prayed
That the pilgrims would rest them awhile;
And she offered her couch to that delicate maid,
Who had come many, many a mile;
And she fondled the babe with affection's caress, And she begged the old man would repose; "Here the stranger," she said, "ever finds free

And the wanderer balm for his woes." Then her guests from the glare of the noonday she led To a seat in her grotto so cool; Where she spread them a banquet of fruits—and a shed.

a shed.
With a manger, was found for the mule;
With the wine of the palm tree, with the dates
newly culled.
All the toil of the road she beguited,
And with song in a language mysterious she
luiled On her bosom the wayfaring child.

When the gypsy anon in her Ethiop hand Placed the infant's dimmutive paim. Oh, twas fearful to see how the features she scanned Of the babe in his slumber so calm. Well she noted each mark and each furrow that

crossed O'er the tracings of destiny's line; "Whence came ye?" she cried in astonishmen

"For this child is of lineage divine." "From the village of Nazareth," Joseph re

plied,
"Where we dwelt in the land of the Jew;
We have fied from a tyrant, whose garment is We have field the dyed dyed.

In the gore of the children he slew.
We were told to remain till an angel's command Should appoint us the hour to return;
But till then we inhabit the foreigner's land,
And in Egypt we make our sojourn."

"Then ye tarry with me," cried the gypsy in "And ye make of my dwelling your home:
Many years have I prayed that the Israelite boy
(Blessed hope of the Gentiles!) would come."
And kissed both the feet of the infant, and
knelt,
And adored him at once—then a smile
Lit the face of the mother, who cheerfully
dwelt

With her host on the banks of the Nile.

### EDWARD BLAKE IN BOSTON.

The Distinguished Home Ruler Draws a Great Audience to Tremont Temple. Boston Pilot.

The Hon. Edward Blake, the famous Canadian member of the Irish Parliamentary party, appeared on the evening of Wednesday, October 26, in Tremont Temple, before an audience of sympathizers with the Irish cause which crowded the great auditorium

The subject of his address is a familiar one, but one which will never cease to be of poignant interest in America till Ireland's wrongs are

Mr. Blake's active and honorable participation in public life in the Dominion of Canada, a part of the British Empire which has long enthe legislative independence joyed the legislative independence which Ireland is seeking, gave an especial interest and value to his plea.

MR. BLAKE'S ADDRESS. When the demonstrations of the audience had subsided, Mr. Blake

MP MAYOR AND LADIES AND Gentlemen: - When some few days ago I received a request from some of those who had been kind enough to formally invite me to address you upon this occasion, I suggested that the period was hardly opportune, for it seemed to me that you had quite enough of political excitement your own on hand, without proposing or presuming to occupy it with the consideration of the difficulties of of the difficulties of another country, however deeply you might sympathize and heartily for the cause on which I was to speak. 'But I was assured that I would find among the citizens of Boston such an abiding sympathy and earnest zeal for that cause that I might hope to be able to address an audience here, even under such circumstances as those (applause), and I acceded cheerfully to the request, feeling that it no insignificant honor that you would confer upon me - not one of those who had formerly visited you as members of the old guard whose

Iodern

wing

itreal

(applause).

clared that during four hundred years there was hardly a single year in which Ireland would not, if she had had her with reference to the condition of the way, have declared her independence separated from England (ap-

"Mr. Dicey, one of the very strongest opponents at this day of Home Rule, within very recent years penned as strong an indictment against the union strong an indictment against the union indictment of the strong an indictment of the strong and the pacification. utter failure of the legislation of the a parochial question, and the pacifica-United Kingdom to accomplish any or ation of Ireland at this moment deall of the objects for which legislatures pends, I believe, on the concession are designed as I would care to read anywhere. And when you reflect that this caste and character, although they do not say that Home Rule ought to be tried, are yet comthat the gravity of the cause is estab-

"The union has been an utter failure (applause). The national sentiment of Ireland in its most extreme form, instead of being modified, has proved its power, its undying power of

advocates of the union point to as proofs of its beneficence and success, are themselves justly considered evidences of its failure. Roman Catholic emancipation was not accomplished for a generation after the union, though it of the union; and when accomplished, it was not as an act of justice or generosity; not from conviction of its pro-

"I say the time has come to resolution.
"The odious establishment of the tithe, under which the dominant State tithe, under which the dominant State altogether the absurd and irritating anachronism which is known as Dubof the minority exacted from the peas antry under the law of the land a por tion of their wretched pittance for the maintenance of its ministers, was abolished after a second condition almost it will do more to secure the strength, great statesman who promoted that and that it will do more to promote the was founded in justice.

what was the agrarian question? First of all, the old commercial policy of England, which used its power in the early days with absolute it. the early days with absolute disregard of Irish commercial interests, and a determination to use Ireland in that sense for the benefit of England, had proceeding the description of the sense for the benefit of England, had proceeding the description of the sense for t practically destroyed her manufactures, driving her population to rest twenty-five years later by Isaac Butt, for support upon the land alone.

"Her old policy of confiscation and transplantation had, to a very large Mr. Parnell, of whom he spoke in the extent, turned the old proprietors of highest terms, and whose great leaderhe soil from the good lands, to the bad ship he praised and reviewed. lands, and it has been said that if you took a geological map of Ireland which showed from the colors elevations and marks by which scientific men can tell Gladstone, espoused this question where the lands are good and fertile and where bad, you could tell with tolerable accuracy where the Catholics were and where the Protestants, by giving to the one the land of Goschen and to the other the land of Donegal (applause and laughter).

"Whether in the fat or the lean lands there was a policy as to occupa-tion which was intolerable. Under ancient rule the landlords made no improvements. The improvements which alone made the land worth hav The improvements. ing, were made by the tenants. At the same time the landlords granted no leases for any length of time, and had no assurance of permanence of tenure. It followed that there was reck-renting and eviction, and it also out of the country and spent abroad.

"There has been at length a recognition of the fact that in moral equity and justice the tenant who had made the land what it was should have a recognized interest in the land, and

"There was a time during which the stars seemed to fight in their "Mr. Chamberlain (hisses)-yes, I courses against Ireland. The struggle expected it (applause,) laughter and going on in Parliament during late years was re-enforced by the struggles (laughter and applause-in 1881 de- of the tenants of Ireland outside Parlia-

> local government of Ireland given by Mr. Chamberlain in the year 1885 which puts the case as strongly as even those who hiss him would desire (laughter and applause). Speaking of the question of local government, he

"'What is the alternative? Are you content, after nearly eighty years of failure, to renew once more the pelled to make those damaging, those of failure, to renew once more the fatal admissions as to the gravity of the cause, I think we may hold at least lation? Is it not discreditable to us the cause of that even now it is only by unconstitutional means that we are able to secure peace and order in one portion of Her Majesty's dominions?' "I do not believe that the great

majority of Englishmen have the slightest conception of the system under which this free nation attempts to rule the sister country. It is a "Even those political disabilities and system which is founded on the bayoinequalities which have from time to nets of thirty-thousand soldiers entime been redressed, and which the camped permanently, as in a hostile country. It is a system as completely centralized and bureaucratic as that with which Russia governs Poland, or as that which prevailed in Venice

under the Austrian rule.
"An Irishman at this moment canwas promised as an immediate offshoot not move a step-he cannot lift a finger in any parochial, municipal or educational work without being confronted with, interfered with, controlled by, (applause), because the choice was between civil war and emancipation.

"The odious establishment of the choice was between civil war and emancipation."

"That is the work to which the new approaching to civil war, and because the character, and the influence of the that condition rendered it necessary to do something. The Church itself in the amount, however large, to the expendiend was disestablished and disendowed ture of the nation for naval or military only under similar circumstances, purposes; that it will go further to although with a more lively apprecia-maintain our weight in the councils of tion of the condition of the case, and Europe than by any amount of bluster with a recognition on the part of the in our relations with foreign countries, measure — Mr. Gladstone (great applause)—of the fact that the demand United Kingdom, than by any extension of the empire, which it is our business to govern well and wisely be-

referring incidentally to the side issues, and coming down to the time of

quoted the words of Mr. Parnell to show that when the great Liberal party Gladstone, espoused this question Mr Parnell assumed the attitude of a states man and recognized the situation and limited his demand within practical bounds and spoke words of friendship and reconcilation.

"Similar sentiments were expressed here in Boston. After Mr. Gladstone's bill John Boyle O'Reilly (applause, tremeadous and long continued), in speaking to a Boston audience, said :

'Mr. Gladstone has in one day oftened the hatred engendered and in creased by centuries of misrule in Ire themselves by demonstrating that it is possible for England still to win the nearts of Irishmen.

'I cannot speak for Irishmen, but I can speak for one Irishman, who was a rebel-that I respect, honor and love Mr. Gladstone for his offer to Ireland.

"Mr. Gladstone failed in Parliament and in the elections which followed. Years passed, and the unhappy fall of Mr. Parnell and the schism followed. The consequences of that split were at once felt in England, Wales, Scotland and Ireland, and beyond the seas

situation was themselves to do all the agrarian question can take place situation was themselves to do all which does not involve the application these things which, under revolution, of that principle (applause).

There was a time of the place days he displayed, and by which he achieved his triumphs, and shall conthat which he pursued in his latter

days. (Applause).
"I say that the cause was put in peril, and when, after the tragic death of Mr. Parnell, the split was still continued-when men insisted that they should still divide-the condition in Ireland was pitiful, and but for assist ance from America and Australia disaster might have followed in Ireland which would have made every Irishman blush and despair.
"We are now in this position:

There are seventy-two of us who are following out Mr. Parnell's policy applause), and there are nine who in sist that they are the true inheritors of Mr. Parnell's policy. And what is their position? I am most an that the hatchet shall be buried. I am most anxious Parnell declared — and I was sitting beside him on a platform in Ireland in 1882—that he and the Irish party had formed an alliance with the English Liberal party, and that he had faith in that party. We declare that we continue that party and continue that faith (applause). We accept their plighted word, we recognize the sincerity of their efforts, we are prepared to We are prepared to press for every-thing it is possible to obtain for Ireland, but are not going to turn our-selves into the position of haughty task masters over a great party which is doing this work for us from a high

sense of what is just.
"It is in that spirit you will agree that those engaged in the work shall be treated. I do not say we are to do what it is falsely alleged we are doing -become the slaves of any English Parliamentary party. But I say the best interests of Ireland do require that we should hold up the hands of Mr. Gladstone (applause), and that we should recognize that a high and noble work is being done by this Liberal party (applause).

"There is a majority of forty in the Commons, and that is a very narrow majority to handle such a question as this; and you must remember that in the House of Peers there is hardly a handful of men who favor it. So that there must be time, and, perhaps, a general election must ensue, before the cause of Home Rule can triumph. We must make up our minds that possibly two or three years may elapse. I hope it will not last so long.
"In the meantime we have to main-

tall our organization. We have to deal with the cause of the evicted tenants. It was complained that we did not insist upon an autumn session to reinstate the evicted tenants. could not have got an autumn session if we tried, and we could not have got a bill through the Lords if we had. We did what was practicable. We have obtained from Mr. Morley (applause) a most important letter, in which, announcing the appointment of that commission, he recognizes the importance of the case of the evicted tenants, and recognizes the fact that it must be dealt with by legislation. if not dealt with by the landlords (applause).

pleaged to the support of those evicted tenants. Now, as you know, Mr. Justin McCarthy (great applause) has Parliamentary party, issued an appeal

### ARCHDIOCESE OF MONTREAL

Return of Father Brady.

Return of Father Brady.

After an absence of thirteen years, part of which was spent in severe missionary work, Rev. Father Brady, parish priest of Vankleek Hill, returns to the Archdiocese of Montreal, the diocese of his nativity, the home to which he is allied by the dearest associations of life, the ties of kindred, of youth, of scholastic endearments and of his elevation to the sacerdotal dignity; where he labored for four years as a priest previous to his departure to accommodate Archbishop Duhamel of Ottawa. He goes to receive not the welcome of a stranger, but the cordial greeting due a friend. Many who wept at his departure will rejoice at his return. Father Brady's first three years of missionary life were spent at Hartwell, a lonely and desolate region upon the bleak Laurentides, where several missionaries declared no priest could live. There the Rev. Father occupied as presbytery a corner of the little vestry attached to the church; subsequently he built a house and had the wooden church repaired. He was then removed to the beautiful town of Vankleek Hill, where for the last ten years he earnestly devoted his life to the temporal and eternal interests of his parishioners. The vast improvements he accomplished there in the way of church repairs, increase of church funds, erection of a magnificent convent, and as one of the prime movers in securing the construction of the C. A. Railway, which gives the town advantageous communication with the principal American and Canadaiau commercial cities, remain as precious mementoes that will ever endear his memory to the good people of that section.

the long struggle which is now, we hope, approaching a happy termination (applause), but to a raw recruit, enlisted for the occasion (applause).

"As long ago as 1844 Mr. Disraeli (hisses)—no, wait till you hear what he said — spoke of the Irish question in those early days, and declared that the condition of Ireland was such that a revolution would take place except for the circumstance that Ireland was controlled by a country of superior force; and he declares, further, that, the logical result of that was, that England was responsible for the statute book. It is but a slight extension to apply it to the soil itself, and and that the duty of English states—

"One crowning act remains to be purchased must be given to some State and that is to recognized. The principle with reference to rents and leases is already on and that the duty of English states—

"One crowning act remains to be purchased must be given to some State and the condition of Ireland, and that the duty of English states—

"One crowning act remains to be purchased must be given to some State and the condition of Ireland, and that the duty of English states—

"One crowning act remains to be purchased was such that the power to make compulsory controlled by a country of superior force; and he declares, further, that, the logical result of that was, that England was responsible for the scition of Ireland, and that the duty of English states—

"As long ago as 1844 Mr. Disraeli (hisses)—no, wait till you hear what is underthed to the town of Hawkesbury. While at Vankleek Hill Frather Brady and that the services and statesmanship of Mr. Parnell (appendic the agrarian question in place; and statesmanship of Mr. Parnell (appendic the agrarian question in the statuse) anxions as I was that his position should be mitigated to the utmost possible extent, I early formed the course taken by Mr. Me. The principle with reference to remain at percious memeral beat. While at Vankleek Hill Frather Brady is the countries of Mr. Parnell (appendic the possible exte

At Dedication of Columbian Exposition Buildings.

We are assembled, O Lord, in thy name to celebrate with grateful homage the four hundredth anniversary

of the discovery of this continent. We adore Thy wisdom in choosing for this providential mission Thy ser vant Columbus, who united to the skill and daring of a navigator the zeal of pelled by the desire of enriching his sovereign with the wealth of new dominions, but was inspired with the sublime ambition of carrying the light

of the gospel to a people buried in the darkness of idolatry.

While the land which gave birth to Columbus, and the land from which he set forth on his voyage of exploration through hitherto unknown seas, are resounding with Divine praise, it i meet and just that we give special thanks to Thee, since we have a share in that earthly heritage which his indomitable spirit purchased for us and for thousands unnumbered of the human family. For, where blessings abound, gratitude should superabound. And if Columbus poured forth hymns of thanksgiving to Thee when the New World first dawned upon his vision, though like Israel's leader he was not destined to abide in the Promised Land, how much greater should be our sense of devout gratitude, since like the children of Israel we enjoy the fruit of his labors and victory.

But not for this earthly inheritance only do we thank Thee, but still more for the precious boon of constitutional freedom which we possess; for even this favored land of ours would be to us a dry and barren waste if it were not moistened by the dew of liberty. We humbly implore thee to continue to bless our beloved country and her cherished institutions, and we solemnly yow, in this vast assembly and in the name of our fellow-citizens, to exert all our power in preserving this legacy unimpaired, and in transmitting it as a priceless heirloom to succeeding gen-

We pray Thee, O God of might, wisdom and justice, through whom authority is rightly administered, laws are enacted and judgment decreed, to assist with Thy holy spirit of counsel and fortitude the President of these United States, that his administration may be conducted in righteousnes and eminently useful to Thy people over whom he presides, by encouraging due respect for virtue and religion, and by a faithful execution of the laws in justice and mercy.

Vouchsafe, O Lord, to bless the labors of the president and directors of the World's Columbian Exposition, that it may redound to the increased prosperity and development of this young and flourishing metropolis.

May the new life and growth which it will impart to this throbbing centre of trade pulsate and be felt even to the farthest extremity of the land, and may the many streams of industry converging from every quarter of the globe in this great heart of Illinois flow back with increased abundance into every artery of the commercial world. May "Meantime, the faith of Irishmen is this International Exposition contribute to the support of these existed arts, science, useful knowledge and in dustrial pursuits.

As one thousand nine hundred years ago men assembled in Jerusalem from various portions of the Old World, to hear from the lips of Thy Apostles 'the wonderful works of God," so shall we soon behold men assembled here from Europe, Asia, Africa and Australia, from the islands of the Atlantic and Pacific, as well as from all parts of the American continent, to contemplate the wonderful works of man-of man created to Thine image and likenessof man endowed with divine intelligence—of man the productions of whose genius manifest Thy wisdom Thy wisdom and creative power not less clearly than "the heavens which declare Thy glory, and the firmament which showeth forth the works of Thy hands." And as every contemplative being and student of nature "finds tongues in trees, books in the running brooks, and ser mons in stones," and rises from nature to nature's God, so will he devoutly rise from the contemplation of these works of human skill to the admiration of Thee, the Uncreated Architect. For every artist and man of genius who will exhibit his works within these enclosures must say with the Royal hands, O God, have made and fashioned me," and with Bezaleel, who framed the ancient tabernacle, he must confess that Thy spirit enlightened his understanding and guided his hands

Grant, O Lord, that this pacific reunion of the world's representatives may be instrumental in bringing together in closer ties of friendship and brotherly love all the empires and commonwealths of the globe. May it help to break down the wall of dissension and jealousy that divides race from race, nation from nation, and people from people by proclaiming the sublime lesson of the fatherhood of God and the brotherhood of Christ. good-will and fellowship which will be fostered in this hospitable city among the delegates of the powers be extended to the governments which they will represent. May the family of nations become so closely identified in

CARDINAL GIBBONS' PRAYER their interests by social and commercial relations that when one nation is vis-ited by any public calamity all the others will be aroused to sympathy, and be ready, if necessary, to stretch out a helping hand to the suffering member.

Arise, O God, in Thy might and hasten the day when the reign of the Prince of Peace will be firmly established on the earth, when the spirit of the Gospel will so far sway the minds and hearts of rulers that the clash of war will be silenced forever by the cheerful hum of industry, that standing armies will surrender to permanent courts of arbitration, that contests will be carried on in the Cabinet instead of the stead of the sword.

Finally, we pray that under Thy superintending Providence, that "reacheth from end to end mightily and ordereth all things sweetly," this Columbian Exposition, like the voyage of Columbus, may result in accomplish ing a divine as well as a human mis ence on the moral and religious, as well as on the social and material world. May it promote the glory of God, as well as the peace and temporal prosperity of man. May it redound to the development of Christian faith and Christian principles, and may the Queen of Commerce, in her triumphant progress throughout the world, at the same time the handmaid of religion and of Christian civilization to the nations of the earth

### St. Basile Madawaska.

Reference was made in the Citizen ome time since to the forthcoming celebration, on the 10th November, of the centenary of the parish of St. Basile, Madawaska Co., N. B., and the bene-diction of a carillon of bells. The following is an extract from a letter received from there yesterday: "We shall have a splendid celebration on the 10th November. We expect to have present three Bishops, a good number of priests and crowds of people from the neighboring parishes. We shall solemnly return thanks to God for all the blessings He has bestowed on Madawaska during the past century. In 1792 there were twenty-four families on the banks of the St. John River (above Grand Falls); to day there are twenty-five parishes, as many priests, a college and two convents. —Ottawa

### IRELAND'S SONS AND DAUGHTERS. An Impressive Service in St. Patrick's Church Ottawa.

Citizen, Nov. 3.

Church Ottawa.

In accordance with the rules of the League of the Sacred Heart of Jesus the usual solemn monthly devotions were held in St. Patrick's Church the first Friday of the month. In addition to the piety of the members, their patriotism also came into play, for, in accordance with the instructions of His Holiness the Pope, the General Intentions for the month, thus solemnized last night, are for the "Sons and daughters of Ireland," that God may grant them all necessary graces and blessings. Notwithstanding the very inclement weather, there was a large congregation present, and His Grace the Archbishop presided, seated on a throne erected for the occasion on the Gospel side of the sanctuary. The high altar, and also that specially dedicated to the Sacred Heart, were ablaze with lighted tapers, the latter being flanked with the Papal and Irish flags. Previous to the commencement of the service and afterwards the organist, Miss Louisa Smith, played a number of Irish airs. A chair tapers, the latter being flanked with the Papal and Irish flags. Previous to the commencement of the service and afterwards the organist, Miss Louisa Smith, played a number of Irish airs. A choir, composed of the boys attending St. Patrick's school, seated in front of the sanctuary, sang a selection of hymns, set also to Irish airs. After the prayer of the League had been offered by Rev. Father Whelan, His Grace ascended the pulpit and preached from the text 1st St. Peter 2., ix: "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare His virtues who hath called you out of darkness into His admirable light." These words, His Grace said, were addressed by St. Peter to Christians in general. Taking each component part of the text, he pointed out wherein each in turn applied to Christians generally—that they are a chosen generation, a kingly priesthood, a holy nation, and, pointing to the large figure of Christ on the Cross affixed to a pillar opposite, he said they had but to look up it to learn that they are a purchased people—purchased with the last drop of His blood. Applying the text to the people of Ireland, he said they in a peculiar manner are a chosen generation, a holy nation, a kingly priesthood, and a purchased people: for from the day their Apostle, St. Patrick, took in his hand their dear little shamrock, to explain to his pagan hearers the great mystery of the Holy Trinity, the Irish people had been a chosen generation, a priesthood and a holy nation, for had they not spread the light of the Gospel more than any other people or nation in all parts of the world. In an impressive percration His Grace enjoined a continuance of that piety which had ever distinguished the Irish at home and abroad, and prayed that God would bless them and grant them their desires.

His Grace then assumed the pontifical robes at the altar, and after again invoking God's blessing, gave the Benediction of the Most Holy Sacrament.—Ottawa Citizen, 5th Nov.

### The Landlords in a Pout.

The Landlords in a Pout.

The evicted tenants commission opened its enquiry at Dublin on the 8th. Evidence was taken regarding evictions that had been made on the Clauricade estate. While one of the witnesses was testifying, Mr. Carson, the counsel for the landlords, asked to be allowed to at once cross-examine him. Justice Mathew refused to grant the desired permission, saying that when the witnesses for both sides had been heard, counsel would be allowed to cross-examine them through the commissioner. Mr. Carson thereupon declared that the whole thing was a farce and a shame, and he would not prostitute his position of an advocate by remaining longer before the commission. Justice Mathew said Mr. Carson's observations were disgraceful. The other counsel present, as representatives of the landlords, concurred in the remarks made by Mr. Carson, and withdrew from the room. The landlords being thus unrepresented, Justice Mathew adjourned the session of the commission.

## OldChum (CUT PLUG.)

### **OLD CHUM** (PLUG.)

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[Montreal, March 27th 1889. Z. LAEQQUE, M. D.

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### GRAPES AND THORNS.

By M. A. T., Author of "The with pity for him, and swelled with pity for him, and swelled with pity for him, and swelled with house of York," "A WINGED WORD," ETC.

CHAPTER IV.

CHAPTER IV.

N. INCH OF FRINGE.

Inceded her wealth. Her heart ached with pity for him, and swelled with indignation against all who would censure him. His foces were her foces.

"I know you never had a chance, Lawrence," she said fervently; "but never mind that now. You shall have to be a chapter of the control of the co

AN INCH OF FRINGE.

follow the last visitor.

"What! are you going, too?" she exclaimed involuntarily. She was learning not to reproach him for anything, but it was impossible to conceal her disappointment.

He showed no impatience. On the contrary, his voice was quiet and even kind when he answered her.
"You cannot think it would be very

pleasant for me to stay this evening, he said. "I want to wipe away some disagreeable impressions before I come again. Besides, I much finish my afternoon's writing to-night."

She had to own that he might well shrink from meeting her mother again ust then, particularly as the lady did not seem to have recovered her good-In fact, while they were standing together near the conservatory, she crossed the front hall from room to another, and cast a watchful glance back at them, as if she would have liked to come nearer, but hesitated to do so. At sight of her, they turned away,

and went out through the garden door at the rear of the long hall, and came round the house instead of going through it. This garden was exten sive, occupying nearly or quite two acres of land, and was surrounded by low stone wall overgrown in some places with vines, in others shaded by shrubs or trees. Crichton was so well governed that high walls were not necessary to protect the gardens, especially when people were so well known to be perfectly willing and able to protect their rights as the Ferriers. A few notable examples, made in a very spirited manner at the beginning of their residence, had inspired transgressors with a wholesome awe of them and their premises. Not a flower was broken, not a cherry nor a plum dis appeared from their trees, not an in-

truding footstep printed their walks.

These grounds were now sweet with a profusion of June roses, and so pink that, as Annette walked through them with her lover, they appeared to be flushed with sunset, though sunset had quite faded, leaving only a pure twilight behind. Besides the newly planted trees, which were small, a few large maples had been left from the original forest, and shaded here and there a circle of velvet sward. superb border of blue flower-de-luce enclosed the whole with its band of fragrant sapphire.

The two walked slowly round the house without speaking, and Lawrence stepped through the gate, then, turn-ing, leaned on it. Once out of Mrs. Ferrier's presence, he was not in such haste to go. Two linden-trees in bloom screened them from observation as they stood there; and, since pride no longer compelled him to keep up an indifferand seemed to feel even a sort of des-pair. In a weak way he had admired soft as humid eyes, and the dark trees all that was ignoble, yet he had lacked the resolution necessary to secure his own approval He was still noble enough to feel the loss of that more bitterly than any outside condemnahimself, and excused his own shortcomings; but when some outward attack tore aside the flimsy veil, and showed him how he might be criticised, or when some stirring appeal revived the half-smothered ideal within him, then he needed all the soothing that friendship or flattery could bestow While listening to Mrs. Ferrier that afternoon, he had not been able to ex clude the humiliating conviction that he had himself forged the chains that held him in that ignoble dependence, and that ten years of earnest endeavor would have set him in a position to ommand the fulfillment of his wishes. But now, he assured himself, it was too late to begin. His earliest foe, his own nature, had allied itself with one scarcely less strong, a pernicious habit, and it was now two to one. He mus be helped, must go on with this engagement, and patch up the life which e could not renew.

"If she would give up the point of our living with her, all would be well," he said presently. "Why couldn't we board at the Crichton House? I don't mean to be idle, and don't wish to be. I wouldn't make any promises to her, Annette, and I won't really mean to try. All I want is to get out of my little way of living, and thanks. had a chance.'

His lip and voice were unsteady, and, as he looked up appealingly into her face, she saw that his eyes were full of tears. A grief and self-pity too great for words passed him. That element of childlike tenderness and dependence which survives the time of gladly hide in death. childhood in most women, made him

sympathy or pity.

was enough if he needed her sympathy. She had thought that he only needed her wealth. Her heart ached

one. F. Chevreuse shall talk to Mr. Schoninger had been in such mamma, and make her give me at haste to keep his engagement the evening before that he had made the rehearsal a short one, and the company did not remain long after he went. Perhaps the family did not seem to them only so gray and pleasant to them only so gray and pleasant to the seem to them quite so gay and pleasant as usual. Certainly no one objected much to their going. The only remonstrance was that uttered by Annette, when Lawrence Gerald took his hat to clerk, and for the memory of a thousand the stranding that the strange was that uttered by Annette, when Lawrence Gerald took his hat to sand mortification and self-denials You might have two or three thousand dollars capital, and be, at best, a jun ior partner in some paltry firm, which I should insist on your leaving. Is that so much to regret?"

He smiled faintly, and, his cause being so well defended, ventured to "To be mortified is not necessarily to be degraded," he said. "I shouldn't have been obliged to lis ten to the lecture I heard this after-"The degradation of that rests with

she exclaimed hastily, with a painful blush on her face. "I do not like to think nor speak of it, and I wish you would try to forget it. The time is come for me to tell mamma that I am not a child. Leave all to me. never fail when I am roused, and I promise you, Lawrence, you shall not bear more than one other insult for my sake. And for the past, I charge you again, do not suffer any one to dictate to you what you should have done. Let them correct themselves, which will, perhaps, be sufficient to employ their time.

She could see he was cheered, no much, but a little. He tossed his head back, and glanced about with an air of renewed courage and determination. But no thought for the heart that he had burdened with his pain and care entered his mind. She had given her help early, glad to give, and he ac cepted it as a matter of course, and, having got what he wanted, went away with a careless good-night.

Annett went into the house, soon the doors were locked. Ferrier always went to bed early, and the servants usually followed her example.

Annette leaned from her window and counted the city lights going out and the noises sinking into silence As it grew later, the sound of the cocheco became fitfully audible, borne on the cool northwestern breeze, and presently grew steadier, till only one other sound, the pulse of a far-away steam-mill, was heard tossing on that spray-like murmur like a little ball on he water-column of a fountain.

Cool as it was, the room seemed close to her. She was restless, too, yet could not move about without being heard by her mother. So she opened her door and crept softly down-stairs. long drawing-room windows looking into the conservatory had been left open, and some of the sashes in the conservatory were still lowered from the top. A light and fragrant breeze sill, and threw herself down on a sofa just outside. The large space was a relief from that cramped feeling that had brought her down stairs. Besides, ent or a defiant manner, the young there was only glass between her and man yielded to his moon. He was sad, all out doors. She saw the star-lighted all that was admirable, and despised of the garden, and the faint outline of hills against the near southwestern horizon. The flowering plants showed like black shadows lurking about th basis of the pillars, and the pillars themselves appeared to stretch upward to the sky, and curl over in capitals of purple acanthus-leaves fringed with

Annette rested her head on the sofacushions. The space and motion outsike and the waving boughs and vines had a quieting effect; yet she was in that state of feverish wakefulness wherein one can be quiet only in a position from which it is possible to

start at any moment. Her life was changing in its hope tumult of that revolution. The vague, sweet expectations and rosy hopes which are planted in the heart of every female infant, which spring up and bud in the maiden's soul, which blo or are nipped in the woman's as God were withered in hers, had withered long ago, and she was only now owning it to herself. There was to be no tender homage and care for No one was to take delight in her, to seek her for herself, to think anziously lest she be grieved or hurt. Whatever pain might come to her in life, she must bear it in silence. tell it where alone sympathy would be precious and helpful to her would be to ore her listener. Hers was the part to give, not to receive. Without a man's make them to any one who threatens strength and hardness, she was to take me; but I am willing to tell you that I the man's portion, support, cheer, enstrength and hardness, she was to take courage, and defend, and all without

An awful sense of isolation seized upon her. There had come to her that moment which comes to some, perhaps, to most people, once in a life, when all the universe seems to withdraw, and the soul hangs desolate in the midst of That space, the whole of creation alien. d de- One shrinks from life then, and would

Annette was too sad and weary to long for the pity and sympathy of one cry out. She lay quiet, and looked at to whom he had never given either the tree-shadows. Some good thought crossed her mind, a whisper of her Annette, woman-like, found no guardian angel, or an inspiration of fault, or at least expressed none. It the Comforter—"Fall down and pray going for F. Chevreuse. He wished

to God for help!" it said; but found some her insensible. A human love inexpressibly bitter and engrossing blunted her heart to all else. She mutely asked God to be merciful to her, but formed no other petition.

While she gazed without abstractedly, only half conscious of what she saw, a darker shadow appeared under a tree just visible past the angle of the house. What seemed to be a man's form leaned forward partially into her view, drew something from a garden-chair under the tree, then disappeared. She was too much occupied by her own thoughts to be alarmed, and, moreover, was not in any dange. She only won-dered a little what it might mean, and presently understood. Mr. Schoninger, coming from a long drive that afternoon, had brought a shawl over his arm, and she had noticed after he went away that it had been forgotten on the garden- chair where he had thrown it on entering. It might be that, returning home now, he had recollected, and come into the garden

Slight as the incident was, it broke the train of her painful thoughts. She sat up with a gesture that flung the past with all its beautiful hopes and wishes behind her, and welcomed the one thought that came in their stead sad vet sweet, like a smile half quenched in tears. Lawrence Gerald did not love her, but he needed her, and she took up her cross this time with an upward glance.

When we have set self aside, from whatever motive, the appeal to God for help is instinctive, and seems less a call than the answer to a call. though Infinite Love, which for love's sake sacrificed a God, could not see trembling human soul binding itself for the altar without claiming kindred with it. "My child, the spark that lights thy pyre is from my hearts. Hold by me, and it shall not burn in

Yet that the happiness of giving love and help is nobler and more ele-vating than the pleasure of receiving them Annette did not then realize, perdoes believe it, or, at least, who acts upon the belief till after long and evere discipline, till the world has lost its hold on the heart, and it has placed all its hopes in the future? Fine sentiments drop easily from the lips of those to whom they cost nothing, or who have forgotten the struggles by which their own peace was won. Those who are fed can talk eloquently of patience under starvation, and those who are warmed can cry out on the folly of the poor traveller who sinks to sleep under the snowdrift. Verily, preaching is easy, and there is no one who has such breath to utter heroic sentiments as he who never puts them in practice.

As Annette lay there, growing quieter now that all was settled, clouds came up from behind the hills, and extinguished the stars. Opaline lightnings quivered and expanded inside those heavy mists without piercing them, as though some winged creature tering to escape; and every time the air grew luminous, the azaleas and rhododendrons bloomod rose-red out of their shadows. Deep and mellow thunders rolled incessantly, and a thick rain came through, bringing a sound of came down in drops so fine that the rustling leaves. She stepped over the sound of their falling was but a whissound of their falling was but a whisper. It was a thunder-storm played Annette was lulled to a light sleep, through which she still heard the storm, as in a dream, growing softer tilled it ceased. And no soone did she dream it had ceased then she dreamed it had recommenced, with a clamor of rain and thunder, and a wind that shook the doors and windows, and a flash like a shriek that syllabled her

She started up in affright. The sky was clear and calm, and the storm had all passed by; but the wet trees in the garden shone with a red light from the windows, and there was hurrying to and fro in the house, and her mother was calling her with hyster ical cries.

Annette would have answered, but her tongue was paralyzed with that sudden fear. She could only hasten into the house with what spe deathly sickness of such an awakening allowed her.
Mrs. Ferrier was walking through

the rooms, wringing her hands, and calling for her daughter. "Where is Annette? What has become of Annette?" The servants stood about silent and confounded by the noisy grief of their mistress, unable to de invthing but stare at her.

There is usually but one chief mourner on such occasions, however many candidates there may be for the office. The one who first raises the voice of lamentation leaves the others hors de combat.

In one of her turns, Mrs. Ferrier saw Annette leaning pale and mute on chair near by. "O Annette, Annette! do you know

what has happened? Oh! what shall I do?" she cried. Annette could only cling to the chair for support. Her mouth and throat

were too dry for speech.

'Somebody has killed Mother Cheveuse!" The girl slipped down to her knees, and hid her face a moment Nothing had happened to Lawrence, thank God! Then she stood up, shocked and grieved indeed, but no

longer powerless.
"Will you tell me what it is, John?" she asked, turning to the man. me all you know about it.'

Her mother's noise and volubility were too irritating. John's story was soon told. Law-rence Gerald, having been awakened by a messenger from the priest's house,

Annette's mind was clear and prompt in any emergency which did not touch her too nearly. She saw at once all that was necessary to be done.

"Ma, please don't take all the at-tention to yourself," she said rather impatiently. "It isn't you who are killed. Try to think of what should be done. John, you and Bettie will go down with me. The rest of you lock down with me. The rest of you lock the house securely, and let no one in whom you don't know, Louis and Jack will take care of you.

Bettie flew with afacrity to prepare herself, willing to brave all perils in the company of John; but, coming down again, found that her mistress was also going. There was no help for it. The servant-maid fell humbly into the rear, while Mrs. Ferrier clung to the arm of the footinan, and saw an assassin in every shadow. At sight of a man hurrying up the hill toward them, she cried out, and would have fled if her daughter had not held her.

"Nonsense, ma! it's Lawrence,"
Annette said, and went to meet the

breathless messenger.
"I'm going after F. Chevreuse," he explained. "Can I have one of your horses?" He stopped only for Annette's reply:

"Take anything you want!" then hurried on up the hill. The little cottage by the church was all alight, and people were hurrying about, and standing in the open door and the entry.

"Now, recollect, ma, you must keep quiet, and not get in anybody's way, was the daughter's last charge as they drew near; and they went into the

Honora Pembroke met Annette at the door of the inner room. The two girls clasped hands in silence. They understood each other. The one was strong to endure with calmness, the other strong to do with calmness; and, till F. Chevreuse should come, all rested on them. Mrs. Gerald, weaker of nerve, could only sit and gaze about ner, and do what she was told to do Jane was in the hands of officers, who were trying to find out what she knew and prevent her saying too much to others. It was not an easy task; for what the woman knew and what she suspected were mingled in inextricable confusion, and the only relief her ex-citement could find was in pouring out the whole to whoever would listen. argument was, however, tound to silence her.

"You will help the rogue to escape if you tell one word," the detective said. "If you want him to be punished, you must hold your tongue. Have you told any one?" "Nobody but Lawrence Gerald,"

Jane answered, recovering her selfcontrol. It would be hard to keep silence, but she could do it for the sake of punishing that man. Well, say nothing to any one else.

Look now, and remember how it looks, then forget all about it till you are

Jane and the two policemen in the little room with them drew nearer and scrutinized closely the contents of a slip of paper that the detective held in his hand. It was an inch or so of grey worsted fringe torn from a shawl; and, clinging to the fragment, a single human hair, of a peculiar light-brown

Poor Mother Chevreuse! This little clue had been found clenched in her stifening fingers when they took her

The three looked intently, then drew back, and the detective carefully folded the paper again, and placed it in his pocket-book

An hour later, F. Chevreuse arrived. We will not enter the house with him. The two guests that there await him, leath and an unspeakable grief, demand that homage of us, that we do

As Lawrence Gerald was driving away from the door after having brought the priest, Jane called out to him, and when he stopped, leaned

over the wheel into the carriage Don't let a soul on earth know what I told you we found in her hand, nor what I saw," she whispered. He muttered some half-stifled

about not being a tattler.

"Promise me you won't," she per sisted, laving her hand on his arm He gave the promise impatiently-

vomen's ways are so annoying when one is excited and in haste-shook her hand off, and drove away.

Let us pass over the first days that

followed. The gossip, the wonder-ment, the show of grief that is merely excitement, and, still more, the grie that is real, and shrinks from showing tself-who would not wish to escape sight and sound of them? We may well believe that one so beloved and honored was followed to her last home by the tears and blessings of a crowd, and that one so bereaved was the object of an immense sympathy and him walking about his room after I affection. We may also be sure that went to bed, and I knew he couldn't those to whom the law gives in charge the search for such offenders did not neglect their task. We will not fraternize with the detectives nor with the gossips. Let t work, each after his kind. Let them do their

When weeks had passed away, Mrs. Gerald had not yet dared to mention his loss to F. Chevreuse; but he spoke of it to her; and, having once spoken, rail, all ready to scream for help. I she felt sure that he wished the subject watched him open the door, with the to be avoided hereafter.
"It seems to me that I never was

a real priest till now," he said. was not conscious of making any sacrifice. I had a pleasant home, and him drive away; and he cried that one there to whom I was all in all. Now I have no earthly tie, nothing to come between me and my Master's work. I don't mean to say that she was an obstacle; on the contrary, she made by this event wore away, and was a great help; but she was also an people began to talk of other things.

some of them to come down immedi- immense comfort, more a comfort than I deserved, perhaps. I do not deny that it is sad, but I know also that it is well. There are no accidents in God's providence. The only thought almost too hard for me to bear is that I took her affection so carelessly. She gave her all, and I did not remember to tell her that it was precious to me She was a tender, loving creature, and when I was child, she gave me that fondess that children need. I forgot that she might need fondness as much when she grew old. I forgot that, while I had a thousand duties, and interests, and friends, she had nothing

> "It is too late to talk of it now but if I could have been permitted one minute to go on my knees to her, and bless and thank her for all her love, I could bear this better. For that man, whoever he may be. I have no feeling but pity. Unless the safety of others should require it, I hope he may not be taken. I haven't a doubt the unfortunate wretch wanted the money, but didn't mean to hurt any one, except in self-defence. I do not wish to know who he is.'

Mrs. Gerald was too much affected to utter a word in reply. It did not seem to be F. Chevreuse who was speaking to her in that sad voice, from which the ringing tone had quite gone, and that pale face was not like his It seemed, too, that in those few weeks his hair had grown white.

He resumed after a moment There are some things at the house I would like to have you see to. Whatever is valuable in money, the silver and a few other things, I mean shall go toward a new altar-service. She wished it. But there are some trinkets and things that she used, and clothing and books, that I would like to have you take away. I don't want to see them about. Let Honora choose whatever she likes for herself. My mother was fond of her. Keep what you wish, and give some little souvenirs to those who would value them for her And now let us set our faces sake. forward, and waste no time in vain lamentations.

"O, Mrs. Gerald!" Jane cried, when the lady went there in compliance with the priest's request, "my heart is broke! All the light is gone out of the house. "Don't speak of that," Mrs. Gerald

said. 'Tell me of F. Chevreuse Is he quiet? Does he eat anything? "He eats about as much as would keep a fly," the housekeeper sighed. But he sits at the table, and tries the best he can. If you'd seen him the first night after it was all over I came up and poured the tea out for him, and, indeed, my eyes were so full I came near scalding myself with He took something on his plate, and made believe taste of it, and talked in a cheerful sort of way about the weather and about something he wanted to have done. But when he saw my hand holding the cup out to him, he stopped short in what he was

saying, and choked up, and then he leaned back in his chair and burst out a crying. It was the same little cup and spoon she always gave him, but it wasn't the same woman that held it across the table for him to take. And I set the cup down and cried too: what else? And, 'Jane,' says, he 'where's the little hand that for years has been stretched out to me every evening?' What could the like of me say, ma'am, to comfort a priest in his sorrow? I couldn't help speaking, though, and says I, 'May be there isn't the length of the table between you,' says I, 'and the little hand is holding out the first bitter cup it ever offered you to drink. But, oh! drink it, Father dear, says I, and may be you'll find a blessing at the bottom And then I was so ashamed of myself for preaching to the priest that I ran out of the room. After a little while his bell rang, and I wiped my eyes, And there he sat with a and went in. trembling kind of a smile on his face, and says he, 'Jane, how am I to get my tea at all?' So I gave him the cup, and went and stood by the fire-And he talked about things in the house, and asked me if I didn't want my mother to come and live with me. The Lord knows I didn't ma'am,

he sent me out. But when I was going through the door, he spoke to me, and says he, 'Jane!' And when I looked back, and said 'Sir!' says he, 'Jane. you're right. There is a blessing at the bottom of it.' And he smiled in a way that was sadder than tears. Since that he has the tray set his elbow, and pours the for himself. And, now, ma And, I'm going to tell you something that you mustn't let anybody know, for may be I oughtn't to speak of it. That first night following the funeral I heard sleep; though, indeed, it was little that any of us slept that night. Well, by and by, when I'd been drowsy like, heard him go out into the entry, and I thought that perhaps some one had rung the bell. I was frightened for fear of who it might be: so I got up, and threw something on, and crep street-lamp shining not far off; and, O. Mrs. Gerald! if he didn't kneel down there and kiss the threshold

through my mother not being overneat.

pesides taking a drop now and then.

But it's a decenter, and so I said ves.

And when I was cheered up a little,

pitiful that it was all I could do not to cry out loud myself, and let him know was there. The first sharpness of the impression

where she stood that night watching

Some wealthy Prot made up for F. Ch he had lost, and th gret for the loss wirepair to him. Eve most grieved felt over the wound. that had been int sumed, among ther Ferrier's rehearsal been postponed on a of Mother Chevreus sary to have anothe Annette threw he parations with spiri rospering as well

Ferrier, and brou and Lawrence ha yield a little. It v marriage should ta of September, and spend one year with that they were to they liked, Anne that the property divided in case of "The young mwell," F. Chevre ought to be trust He goes regularly soon forget how when — when I night. The sho ence and unfixed to, and that a n boat on the tide may drift anywh

good to him. "If you would o talking to, Father She had an immer "If you he ought to do, as to do. Just warn The priest shoo "I believe in

God to warn in h "It is a mistake man to be perpe clumsy fingers in ings of the hun priests, but we ar and women are no has occasional m tien. Too much ing to an intellig

F. Chevreuse hexpressing the th ing his compan word of what h smilingly adapte prehension.
"I heard a sto a careful mother from home to s starting, she cal her, and, after t concluded in th you go up into dark corner be

and take up a lo and pull out a b is there, and ge every evil whi might happen came home at n bean up its no had better not about those b didn't know wh you want to k you look at evi less shocking you talk about do it. Sometin but beware of you know wh darkest? Who ing at light. all that is pleas and try to for thing unpleasa Mrs. Ferrier the earnestly

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most grieved felt their lives closing the lover the wound. Duties and plans ity. that had been interrupted were re sumed, among them that for a concert aid of the new convent. Ferrier's rehearsal had been a last preparation for this concert, which had been postponed on account of the death of Mother Chevreuse, and it was neces-

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Annette threw herself into these preparations with spirit. Her affairs were prospering as well as she could expect. Chevreuse had talked with Mrs. Ferrier, and brought her to reason, and Lawrence had been induced to yield a little. It was settled that the marriage should take place on the first of September, and the young couple spend one year with the mother. After that they were to be free to go where they liked, Annette with an ample allowance assured her, and a promise that the property should be equally divided in case of her mother's death.

'The young man is behaving very l," F. Chevreuse said, "and he well." ought to be trusted and encouraged. He goes regularly to Mass, and attends closely to his business. I shall not soon forget how much he did for me when — when I was away that night. The shock seem to have awakened him. He sees what indolence and unfixed principles may lead to, and that a man who rocks like a boat on the tide of his own passions a helping hand. He is ready to any drift anywhere. We must be any service in our hour of trial.

good to him.
"If you would only give him a plain
talking to, Father," Mrs. Ferrier said.
She had an immense faith in the power
of talk. "If you would tell him what he ought to do, and what he ought not Just warn him.

The priest shook his head. 'I believe in sometimes leaving God to warn in his own way," he said. "It is a mistake for even the wisest man to be perpetually thrusting his clumsy fingers into the delicate workings of the human soul. priests, but we are not Gods; and men and women are not fools. They should be left to themselves sometimes. God has occasional messages for his children which do not need our interventien. Too much direction is degrading to an intelligent soul.'

F. Chevreuse had been involuntarily expressing the thought that started up in his own mind rather than addresssmilingly adapted his talk to her com-

a careful mother who was going away from home to spend the day. Before starting, she called her children about her, and, after telling them of certain things which they were not to do, she is far greater in proportion among concluded in this wise: 'And don't non-Catholics than among Catholics. you go up into the back attic, to the dark corner behind the big chimney, ever bitter feeling there may exist and take up a loose board in the floor,

the earnestly expressed wish of a clergyman, and, at this time, all F. Chevreuse's people felt an unusual desire to show him their level and the sire to show him the sir sire to show him their love and obedience. Besides, she was rather proud of having been considered so implacable that no one but a priest could inable that no one but a prosent able to say, fluence her, and of being able to say, in defence of her change of plan : die it for the sake of F. Chevreuse. She even boasted a little of this intercession, and took care it should known that the church had begged her to be lenient and had for a moment

anxiously awaited her decision. Besides," she would add, "he takes a good deal more pains to be pleasant

Lawrence, indeed, took no such pains, and, perhaps, liked Annette's mother less than ever. The only change was in herself. She had, by being civil to him, rendered it possible for him to be agreeable. When he was spoken of slightingly, she had insulted him; when he was praised to her, she conciliated. It was not necessary that there should be any change in

Annette, too, had taken his cause up with a high hand. The passion of love which had sometimes made her timid in speaking of him, was unconsciously giving place to a passion of pity, which made her fearless. Woe to the servant who was dilatory in waiting on Mr. Gerald, or lacking in any sign of respect for him. He was consulted about everything. Not a curtain, nor chair, nor spoon could be bought till he had postpone a decision on any subject.
"He has taste, and we have nothing "He has taste, and we have nothing but money." If the phrase is not a contradiction, it might be said that she abased herself haughtily in order to exalt him. If they had company to somethim, it is a simple guess to the vast majority of non-Catholics? Stand us, and for want of better, insert what they imagine may be true, as truth, when it is a simple guess on their part. A story comes that a catholic Catholic Church that did it all! When

gret for the loss which they could not be set; if a stranger came to town, it repair to him. Even those who were was for Lawrence to decide whether

comes under our notice. Our first impressions of him are unfavorable. We begin to be prejudiced in his regard. The novelist comes to our help, and we pick out from the numberless fancies stored away in our own mind a character for him. He becomes a "Blue Beard," a "Captain Kydd," a "Black Donald," or a "Captain Cuttle." We whittle away at him, noticing this, or that peculiarity every time we meet see him, until we fill every neok of the novelist's fancy. Then we begin to ridicule or hate him, although we do not know him. We expect to see his name in the papers for misdemeanor. Nothing is wanting to complete the picture of evil we have conjured up in our own mind con-cerning him. Some accident happens. He appears in a better light. He lends a helping hand. He is ready to do us We begin to realize that we were mistaken. He proves himself one of our best and most self-sacrificing neighbors. We become fast friends. Has not such been the experience of most of us? And when we enjoy such friendship, has it not often happened, that as we look back and realize how near we were towards losing or not discovering such a friend, we say to ourselves, how foolish we were to have such notions, when we had nothing better than our imaginations as

A GROUND-WORK FOR OUR PREJUDICE. Now, such is the case with a major ity of non-Catholics and the Catholic Church. Our imagination conjures up a horrid monster which we fairly hate and loath to look on, and we call that fancy the Catholic Church.

It has been my fortune to have spent a good share of my early life among non-Catholics. Some of the best friends I ever had were Protestants. in his own mind rather than address-ing his companion; and, seeing at a glance that she had not understood a word of what he had been saying, he smilingly adapted his talk to her comthe Catholic Church as it is, have not prehension.

"I heard a story once," he said, 'of found it said a dreadful spectre after found its no reason why we should all. There is no reason why we should not all be friends. I admit that a great deal of prejudice exists on both sides. Yet, I honestly believe that the amount is far greater in proportion among ever bitter feeling there may exist among Catholics it is not the teaching is there, and get beans in your noses. Then sate wornt away, having forbidden to the consideration. It is the largest and better not have said anything about those beans? The children idout know where they were. No; if you want to keep any one from evil, talk to him of what is good. The more you took at evil, even to house it, the less shocking it is to you. The more you task about it, the more people will do it. Sometimes it must be spoken of but boware of saying to much. Do you know when darkness appears darkest? When you have been look ing at light. Therefore, my lady, say all that is pleasant to this young man, and try to forget that there was anything untry to forget that there was any clarkest? When you have been look in get at light. Therefore, my lady, say all that is pleasant to this young man, and try to forget that there was any clarkest? When you have been look in get at light. Therefore, my lady, say all that is pleasant to this young man, and try to forget that there was anything untry to forget that there was any clarkest? When you have been look in get at light. Therefore, my lady, say all that is pleasant to this young man, and try to forget that there was not one to oppose the earnestly expressed wish of a clarkest? When you have been look in the contract of the command of the proper proper to the contract of the contract of the contract of the contract of the contr of the Church, or the effects of her of ridicule for their Catholic friends. Few, very few, have ever opened a Catholic book. The catechism, which explains the entire Catholic doctrine, can be had at retail for three cents, or

less. Yet such reliable information, was never worth to them even that pittance. THE HONEST PROTESTANT should know what the Church teaches, for it is his wonderful ally against agnosticism and infidelity, and as a matter of policy, if not of charity, her aid should be sought in fighting a common enemy. Bishop Gilmour has said that nothing pleased him more than on approaching a city to see the steeples of the various churches pointing, like fingers heavenward, said he, "no matter what creed they may be, each one of them, as it point upward, bespeaks faith in God, and is an additional proof that we are a Godfearing people, and dwell in a God-fearing country." "Each church," fearing people, and uwell in a God-fearing country." "Each church," said he, "is a standing reproof to un-belief and immorality." The infidel, as well as the skeptic and rationalist, would find the Church a subject of interest. To battle against it properly they ought to post themselves in regard to its fortifications in order to attack it at its weakest point. The earnest student should glean its glory from its own histories and authors, in order that he might form for himself a fair and unbiased conclusion. All classes then, who desire to act honestly and fairly, must not be satisfied with one side of the story, but give the Church believe the great mass of them want approved. A cool "I will see what fairly, must not be satisfied with one Lawrence thinks of it," was enough to an honest and fair hearing, and then to be mean, but they fail to under-form their judgment after listening to stand us, and for want of better,

Some wealthy Protestants of Crichton made up for F. Chevreuse the money he had lost, and thus soothed their regret for the loss which they could not be set; if a stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town, it with his great toe exposed for all good of the stranger came to town. of disnes; if a new plant arrived, he must advise where it should be set; if a stranger came to town, it was for Lawrence to decide whether the Ferriers should show him hospitality.

TO BE CONTINUED.

WHY WE ARE MISUNDERSTOOD.

A Plain Talk with Non-Catholies on Differences which Separate Us.

We often form an adverse opinion of persons whom we pass on the street, who, when known, we learn to admire. For instance, a stranger moves into our neighborhood: of necessity he comes under our notice. Our first imand delivers it, for a consideration of they'll be alright again." course, before the election. He is pictured to the people of this country deal in abuse of the Church as their as lying in wait for a chance to come to America and put to death every one in it except Catholics. The New York
papers would have this happen when
Mayor Grace was elected. Yet,
wonderful to be told, Mayor Grace held
with a gusto, which would almost
make an ordinary individual shout
for a war of extermination. the office two terms, and the Pope did not leave Rome! Other friends separate the Pope from the Church, and think it a sneaking, slimy thing, so vile that it is pestilential to the touch. That it traffics in sin, selling permissions to commit sin in quantities to suit. That its members worship sticks and stones for Gods, even old bones, yea, old shin-bones of dead men-as it was stated by one of the daily papers. We are supposed to believe in idle and ridiculous inventions in favor of the saints, and attribute miracles to them. We are accused of making a goddess out of the Virgin Mother of Christ, and attributing to her more power than we do to God Himself. We are taught to do to God Himself. We are taught to should not Sunday-school literature lie and commit any other sort of sin whenever the end will justify the If prejudice must exist let it not be at means. That priests are looked up to as Gods. They pretend that they can forgive sins, whereas, God alone can two sides to every question. do such. We are told no Catholic can read the Bible. That as soon as a priest discovers a Bible in a Catholic house he is to burn it, and curse any one who hath touched such stuff or dare keep it. This is a very common story-always happening at some distant place, and still so palatable that even our dailies publish such absurd stories occasionally to show, I presume, that they still remain true blue. even when we are allowed to read the firmly Bible, we must not believe only as standpoint, that they are right, and much of it as the Pope orders. That that the other is all wrong, and in no one knows where we are, for we are continually making and breaking laws. That Catholics are obliged to act doubly with non-Catholics. That they may cheat, kill, rob, etc., non-Catholics to their heart's content. That no matter what kind of a life a man would lead, that if the priest can only get to his bedside to "oil him" before he dies, he is all right. "oil That traps are laid for non-Catholics, especially those with fortunes, in nun-neries, hospitals and such like institu-tions. That young people are forced into convents and monasteries against their will, and to the detriment of their parents, to lead miserable lives. That we are bred in ignorance and in-

> started? The great French Inhael said: "Keep on throwing mud, some of it will stick," and so it is, and has been in this respect. By a continued reproduction of such absurd stories, hey are ground into us, and before we know it, we are dyed in them they permeate our very nature. We have in our own mind a number of reasons for this state of affairs. Non-Catholics depend for a certain amoun of their information, in regard to the Church, on reformed Catholics, or persons who have been dismissed from the Church. What does such amount Here is an example from real You dismiss a servant, man or They leave you in a huff. maid. How many stories have you not heard about yourself and family, which can be traced to such directly? How many more have they told to their friends, which will never come to your ears? How very unfair, and malicious, to the limit of the extreme have they been in many instances While such lies told about yourself and family sting bitterly, as a rule you consider whence they come, and treat them with silent contempt, such as they deserve. Now, in this very way the Church act sin regard to such as she declares to be unworthy members. Very often it is asked, "Why don't you contradict such stories? The reason I have just given. By so doing, you give such persons notoricty, which is all they seek. Are such stories to be credited?

The newspapers of our day are

deal in abuse of the Church as their stock in trade. They live on such lies as have been refuted a thousand

THE SUNDAY SCHOOL MATERIAL has much to do with keeping up this bitter feeling. Anything that will blacken the Church seems to be welcomed. No matter about its truth or morality. Books like the "Priest and Nun" have been read by nearly every Sunday-school scholar in this city. Such cannot help but be suggestive to the youth, and must necessarily result disastrously to the morals of the young people of our day.

Books of this nature may be found in many private libraries of this city, where children of the household can have access to them at pleasure. For the sake of the morality of the nation,

If non-Catholics will not admit the testimony of the Catholic historians surely only one side can be known. 'You may just as well call a Calvinist minister and a Catholic priest to your bedside, to discuss the doctrine of the Church is vile or can lead men to transubstantiation," said an eminent vileness by its doctrines, but we hold physician of this city, "as to call an Allopathic and a Homocopathic physician to your bedside for consolation when you are very ill." Both are firmly convinced from their own place of doing any good to the dying person, they retire thinking less of one another. Just such prejudice exists in religious or sem-religious discussions where one or the other party refuses to see the question on all its sides, or when they study but one side of the question. Suppose I should tell some of my friends here to night that I was not well posted on the tariff question, or desired information on free trade or protection. Suppose my friend was a free trader, would you imagine for a moment that he would procure for me the strongest arguments made by protectionists against free trade, or would be ridicule all such arguments, and simply bring the strongest papers in favor of his favorite party? This would be but a natural conclusion. Would you call me reasonable in my search, if I was

was, on earth, a work of human policy o well deserving of examination as the Roman Catholic Church." us have heeded his advice. Yet, it is as worthy of scrutiny to day as it was That there are many who call then. hemselves Catholics who are a shame and disgrace to any nation or Church, we must admit, but that the Church is responsible for their actions we mos emphatically deny. Your answer is by the fruits you shall know them The stunned and worm-eaten windfalls are not the criterion of the worth of a tree; neither was it the tree's fault that they have become such. The ripe, that they have become such. mellow, hand-picked fruit determines to our satisfaction our estimation of the worth of the tree; that is the fruit to judge by. In like manner in judging of the Church, select its best members

as criterions, and not its off-casts. That deeds have been done in the past by Catholics which would make one fairly shudder with horror, we must admit; there is no question of it; but we most emphatically deny that they were sanctioned by the Church, as it never has and never will encourage wrong THE CHURCH IS NOT A MONSTER.

There is not a Catholic in the but what can say with truth, I abhor, from my very heart, every species of persecution of which the Spanish Inquisition may have been guilty. Car-dinal Gibbons, a typical American The newspapers of the dinal Gibbons, a typical another source of prejudice. They dinal Gibbons, a typical another source of prejudice. Not that I Catholic, in speaking of the story of Catholic, in speaking of the story of Catholic and Cath St. Bartholomew's day says: "I have no words strong enough to express my detestation of that inhuman slaughter.

thing; it is a great power for good in this country.
THINGS WE DO NOT BELIEVE.

Now, let me tell you some things which the Catholics do not believe. What I am to tell you, any Catholic could say to you. I will speak honestly and openly, without any mental reservation, endeavoring to be plain, in as few words as possible. By place ing before you what we do not believe you can honestly infer what we do be lieve. In regard to the Pope: We do not believe he cannot sin; we know that the honored Pope of today ac knowledges himself a sinner, for he goes to confession to one of the poor friar priests every week, and by very fact proves that he acknowledges himself a sinner. We do not believe he is infallible, except in matters of faith and morals. We believe that, as it is necessary for the well-being of this country that we should have a final court of appeal in the Supreme Court, God did not allow His Church to be without a similar safeguard, and that when the Pope delivers his decision on a point of doubt, his decision is final,

of faith or morals, is he infallible. We do not make a god of him. There is no such thing as kissing his great toe. It is a fanciful myth of some Sunday-school writer. We do not believe that vileness by its doctrines, but we hold it is holy in its Founder, and holy in the great number of good men and women who are and have been numbered among its members. We do not believe that all Catholics are holy. do not believe that the fact of being a Catholic will keep us from hell.

We do not believe that the Church is cruel, in taking from their parents, children to serve it in a special manner, in caring for the sick and neglected, as is done by monks and nuns. For we know the Church will not allow any one to enter the porta's of its convents without the consent of their parents. We do not believe that Indulgences were ever sold, as it is incompatible with their nature to dispose of them in such a way. We do not be-

lieve that an Indulgence is a license to commit sin. We do not believe that

permission to do wrong can be granted by any one, even God Himself. We do

not believe that a lie can be made justi-

and then, and then only, while pro

nouncing this final sentence in matters

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No other Sarsaparilla has the careful per-sonal supervision of the proprietor in all the details of its preparation as has Hood's Sar-saparilla. Minard's Liniment cures Distemper,



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Hood's Sarsaparilla e felt a little better. Could keep more food her stomach and grew stronger. She took bottles, has a good appetite, gnitued 22 lbs., es her work easily, is now in perfect health.



reitable, and has more than met the anticipa-tions of those physicians who have used it in their practice. PILEKONE IS A POSITIVE CURE when other treatments fail to relieve. Testimonials furnished. Prices I). For sale by druggists, or by mail on receipt of price. W. T. STRONG. Manufacturing Chemist, 184 Dundas street, London, Ont.

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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, Nov. 12, 1892.

THE LUTHER CELEBRATION.

The dedication of the church at Wittenburg, to the doors of which Luther nailed his notorious thesis against Indulgences in 1520, was made the occasion for a Protestant demonstration in which the Emperor William slaughter, of Frankhausen. The in-III. officiated as high priest.

The Kaiser was assisted in the ceremony by the Duke of York, representing Queen Victoria, Prince Gustaf, the Crown Prince of Sweden, Prince Albrecht, Regent of Brunswick, and several Princes and Dukes of the minor Protestant German States which are now merged into the German Em-

It is not very surprising that the Protestant States should magnify the rebellion of Luther against the authority of the Church, for the Protestantism which they uphold has for its reason for existence this act of rebellion against the legitimate authority of the Pope. Yet if the matter be seriously looked into it will be seen that Luther's rebellion against ecclesiastical authority was also the germ of rebellion against God's word, and even against the very secular authority which was represented by the dignitaries who assisted at the ceremony.

The royal guests were received by the municipal authorities of Witten burg with all the honors due to their respective dignities, and an address of fealty was read to the Emperor by the burgomaster of the city, after which the party drove to the church. where the Emperor, as supreme head of the State religion of Germany, handed over to the President of the Church Council the keys of the Church This ceremony showed how completely servile that Church is to the secular power. It was established, not to teach kings and princes their duty to God, but to receive from them authority to teach and to preach whatever may be pleasing to the secular author-

This is, of course, the secret of the laudations of Luther which were the order of the day. The authority of Christ's representative on earth was set aside by Luther only to result in substituting for it the supremacy of earthly princes; and this is pleasing to Protestant royalty because it is thus enabled to exercise an authority which does not belong to it : and Luther, to tion, none of the parties concerned are the Church were purposely worded ob. The most prominent members of the whom the change is to be ultimately attributed, is accordingly lauded, though there is no reason to believe that it ever was his intention to bring about this absurd supremacy of kings over Churches, at all events in the form in which it exists to-day.

The Emperor in his speech declared

"In the matter of Faith there is no compulsion. Free conviction of the heart and the decisive acknowledg. ment thereof is a blessed fruit of the Reformation. We Protestants make feud with none on account, of religion, but we hold fast our faith in the gospel to death."

We willingly acknowledge the good qualities of the Emperor William. By his adherence to the principles of toleration he has done much towards relieving Catholies from the bitter persecution to which they were subjected during his grandfather's reign; but the very fact that the persecuting laws had the strong approval of the Protestantism of the empire is sufficient to show that Protestantism is very far from being the tolerant system the Emperor proclaims it to be-nor did Luther establish or advocate toleration. In the very city of Wittenburg, where the celebration was held last pretended religious toleration, Carlostadt, one of Luther's most trusty followers, headed a mob which broke into the church of All Saints, while Mass was being celebrated, and smashed the statues which decorated the sacred in two years after Luther nailed his condemnatory of his heresy.

2 ublished Weekly at 484 and 485 Richmond persuading the Protestant Princes greatest possible latitude of ritual. to take no part in opposing the expeditions of the Moslems into Christian Europe. The Sultan Soliman, with 200,000 followers, in 1529 the shadow of the walls of Vienna. which cannot hereafter be reversed. Christianity was on the eve of being blotted out in Germany, yet so intense was Luther's hatred of the Catholic religion that he induced the Protestant Princes to leave Vienna to its fate. and thus to contribute to the triumph that the danger was averted.

Luther was not so peaceful when, encouraged by his manifestoes, the peasants rose up in arms against their princes, but though he endeavored afterwards to allay the storm which he had evoked, he was certainly responsible for the blood which was shed at the doleful battle, or rather surrection was encouraged by such denunciations as the following, of which Munzer, their leader, made use quoting from Luther's pamphlets:

"Wait, My Lord Bishops, yea, rather, imps of the devil, Dr. Martin Luther will read for you a Bull which will make your ears tingle. This is the doctor's Bull-Whoever will aid with his arms, his fortune, or his life to devastate the Bishops and the episcopal hierarchy is a good son of God, true Christian, and observes the com

We must here add that Osiander, one of Luther's disciples, expressed his regret that Munzer was apparently not aware of another choice passage from Luther's book against Silvester Prierias :

"If we hang robbers on the gallows, decapitate murderers, and burn here ics, why should we not wash our hands in the blood of those sons of perdition, those Cardinals, those Popes, those serpents of Rome, and o Sodom, who defile the Church of God.

We are, indeed, of opinion that the Emperor William is not imbued with the satanic spirit which induced Luther to write and preach both coarsely and obscenely against faith and morals; but as it is the fashion of Protestants to speak in terms of praise of the vulgar ex-monk, the Kaiser could scarcely avoid following the usual course of his co-religionists when he took part at all in the Luther cele-

AN EMBITTERED CONTRO-

The Lambeth judgment, by which the Ritualistic practices of Bishop King of Lincoln were declared to be lawful, is still the theme of much bitter controversy between the various parties in the Church of England, and so acrimoniously is the discussion carried on that it might be supposed that disruption must ensue. It is probable that such might be the case if the Church were altogether a voluntary organization; but as it is supported by a tithe levied upon the whole populadisposed to lose the temporal advantage which is secured to them by belonging to the establishment.

The High Churchmen are of course highly pleased with the decision as far as it goes, as it leaves them free to use what they consider to be the most important portions of the Ritual they have thought proper to adopt, while on points which have not come under the judgment it is made probable that they would be sustained also, if they were to come up now before the judges.

There is, however, one serious drawback to the triumph from the Ritualistic point of view. This arises from the fact that the Ritualists generally hold a higher ground respecting the nature of Church authority than do most of their Low Church brethren. They have held the theory that the State Courts have no authority to decide purely spiritual matters. Nevertheless it is found that the ritualizing clergy are which were passed during that reign bolder than they have been in the past, as they have now less fear of being subjected to trial and punishment for practices which they had good reason to fear would bring upon them the condemntion of the courts. They could not overlook the fact that in the past ritualizing clergymen were severely punished, sometimes with a long imweek in honor of Luther and his prisonment, for practices which they are now at liberty to adopt.

There are yet at least half a hundred practices used in various Churches through the kingdom which are distateful to Low Churchmen, but which the High Church clergy persist in edifice. This happened in 1522, with- using, though there has been no judicial declaration that they are the Nationalist camp at this evidence thesis to the door of the Wittenburg legitimate. It appears to some of the that the reign of the ascendancy party Church and burned the Pope's Bull ardent Ritualists an opportune moment is at an end, that the result is very to secure a judgment on these

Accordingly it has been seriously proposed to enter a number of suits now against ritualizing clergy with the purpose expressly in view that a entered Hungary and encamped under favorable judgment may be obtained

On the other hand, the Low Churchmen are quite as fertile in expedients to repress the Ritualists. The Low Churchmen have been hitherto the stoutest in maintaining the supreme authority of the State in Church matof Islamism. It was altogether owing ters, but since the Lambeth decision to the courage of the Catholic states they have weakened considerably on this point, as they are very indignant at the decision. The favorite remedy which is proposed by them to preven the rage for Ritualism from spreading is to have an Act of Parliament passed settling all the points in dispute in accordance with Low Church views. The advocates of this plan say that this is feasible; though it is supposed by many that it could not be done with the present Parliamant, as the issue was not before the people at the general election. It is therefore propose to make an issue of it at the next general election by demanding of all candidates a pledge that they will support such a measure. The most sanguine Low Churchmen imagine that Low Church sentiments so far predominate with the laity that such a scheme would be successful, especially as the Non-Conformists would be likely to favor it also with their votes.

> Altogether it appears to be clear that the Bishop of Liverpool was near the truth when he declared that in view of the intense dissatisfaction produced by the judicial decision, there would be a secession from the Church if it were now to be disestablished.

It may naturally be asked why this debate rages so warmly on a matter which seems to be so unimportant as the use of lights during the Communion service, the position taken by the minister while reading it, the color and shape of the vestments used, and similar things. The secret lies in this that the Ritualists have a doctrine which they think is symbolized by ceremonies which will increase the respect of the people for the Church service. They believe in the Real Presence of Christ in the Communion. not by Transubstantiation, but after the Lutheran manner, which is known as Consubstantiation. That is to say, they do not believe that the Eucharise Christ's body and blood; but that Christ's body and blood become present when the words of consecration are uttered, and that they are in or with the sacramental bread and wine in some inexplicable manner.

The present bitter dispute shows the uncertainty of the actual teaching of the Church of England on the most vital points of Christian doctrine. It that the Prayer Book and Articles of whole Liberal party. scurely, so that the largest possible number of Englishmen might be included in the Church, every one believing that it taught, or at least did not condemn, the doctrines which he himself believed.

THE NEW VICEROY.

Lord Houghton, the new Irish Vice roy appointed by Mr. Gladstone's Government, has made himself very popular with Irish Nationalists by a sharp rebuff which he has administered to the Council of the Dublin Chamber of Commerce. This Chamber does not at all represent the commercial classes of the city, as it is conducted after the manner of a club instead of being a representative body. It is composed almost entirely of Tories, and, to a great extent, of Orangemen, and its views are of course those of the hitherto deminant ascendancy faction. On the occasion of Lord Houghton's State entry into the Irish capital, it was their desire to present an address to the incoming Viceroy, who was requested to name the time when it would be convenient for him to receive it. The address contained an elaborate argument against Home Rule, which they thought to inflict upon His Lordship; but they were much surprised on being informed that it would not be received at all. Preceding Viceroys have always been very courteous to this self-constituted power in the city, and their surprise was great in proportion on receiving such an answer to their very modest request. So great is the rejoicing in likely to be a cordial reunion of the The extent of Luther's peacefulness points, as the judges seem to are now unhappily divided. two parties into which the Nationalists

THE LORD MAYOR'S BANQUET.

The inaugural banquet of the new Lord Mayor of London, Mr. Stuart Knill, is announced for the 9th inst. It is usual for the Prime Minister to assist at this celebration and even to foreshadow the policy of the Government, but Mr. Gladstone has declined the invitation to be present on this occasion. No one who is aware of Mr. Gladstone's liberality of sentiment will for a moment imagine that in thus absenting himself he is at all influenced by the bigotry of those who opposed Mr. Knill's election on account of his being a Catholic. The reason for his inability to attend is announced to be that his physician forbids his attendance at night public assemblies on account of the state of his health. and there is no doubt that this is the real cause of his absence. This is the more evident as by his curt reply to the representations of the fanatics against Mr. Knill, he most unceremoniously snubbed them.

A special despatch published by the

Mail states that Lord Rosebery, Sir William Vernon Harcourt, Mr. John Morley, and Sir William Trevelyan have also declined to attend the inaugural banquet. If this be the truth a painful impression will certainly be left that these gentlemen submitted to the pressure of the London fanatics against the new Lord Mayor. We cannot bring ourselves to believe that such is really the case till there be a confirmation of this despatch; the more especially as a later despatch gives Mr. Gladstone's reason for his own absence at greater length than before. In his apology Mr. Gladstone expressly congratulates Mr. Knill on his triumph in sustaining the principle of religious freedom. The "Grand Old Man" also explains that for seven years his physician has insisted upon his absenting himself from public banquets. It is not at all likely that his colleagues in the Government would make such a demonstration against the principle of religious freedom as the special despatch to the Mail appears to imply. As the banquet will take place about the time we go to press, it will soon be known whether or not Mr. Gladstone's colleagues will be present at it.

THE HOME RULE BILL.

The British Parliament is to assemble for despatch of business on December 13. In the meantime the ic bread and wine are changed into Home Rule Bill, which is to be the most important of the measures which will be brought before that body, is being carefully prepared. The committee of the Cabinet which is preparing it conrists of Mr. Gladstone, Earl Spencer, Sir George Trevelyan, Sir William Vernon Harcourt and Mr. John Morley It is expected that this committee will produce a Bill which will meet with their unanimous approval, and such is, in fact, true as stated by Lord being the case, there is little room for Macauley in his History of England, doubt that it will be acceptable to the

Irish Nationalist party also constitute a committee who are constantly consulted regarding the expected operation of the bill, and this is an earnest that it will be acceptable to the people of Ireland

Of this consultative committee the Hon. Edward Blake, M. P. for South Longford, is a member, as he is in a position to give useful information on the operation of the Confederation Act of Canada, a knowledge of which will be of great utility in determining the relations between the Imperial and the Local Irish Parliaments.

With this diversity of talent and statesmanlike ability which are thus working together in the preparation of the Home Rule Bill, surely a measure which will be, or at least ought to be, satisfactory to all the interests concerned will be produced; and there is not the least danger that the interests of the Protestants of Ulster, or of any other Province of Ireland, will be sacrificed. But it is not to be expected that the ascendancy which now exists to the detriment of the great majority of the people of Ireland will be preserved. The purpose of a Home Rule Bill is primarily to give peace and prosperity to the great majority of the people, and the interests of the majority are therefore the first to be regarded in the present instance. Still. represented by the enemies of Home

justment existed or exists under the principles of right and equity; and the make provision to this effect.

Lord Salisbury has recently in an article published in the affecting the Constitution of the Empire, and he declares his belief that if it be dealt with as Mr. Gladstone has proposed there will be "a continued struggle little short of civil war." Such threats do not deter Mr. Gladstone in the least from the preparation of his Bill, which will probably be one of the earliest measures brought before the House on of the Master. The attitude of the its re-assembling, and there is but Catholic hierarchy and priests in little doubt that it will become law regard to the Manitoba School queswith the least possible delay. The Cecils are known in history as

a dogged and obstinate race, and it was to be expected that Lord Salisbury would exhibit this characteristic quality sistance to Home Rule is undoubtedly a consequence of his unwillingness to yield even to the inevitable. But he will find that his followers will not be induced to adopt all his notions, and his present mood is no indication that the threatened armed resistance will

ever become a reality. The Ulster Orangemen did indeed make similar threats to those which Lord Salisbury is now engaged in uttering, but they have become much more mild and complaisant since the great Liberal victory at the polls. It is one of the lessons which Constitutional government has taught the people of the three kingdoms, that the majority must and will rule, and as the majority have passed their verdict on the question of justice to Ireland the minority will quietly accept the decision. The talk of armed resistance is but bluster, and it may even be expected that the House of Lords will also accept the verdict, notwithstanding the loud boasting that they would never yield on this point. Mr. Gladstone has given them plainly enough to understand that he has the means to enforce their acceptance of his policy, and they will yield rather than compel him to adopt a course which would be unpleasant to them.

EDITORIAL NOTES.

As THIS edition of the CATHOLIC RECORD will reach our readers the priests and people of Toronto Archdiocese are celebrating in a becoming manner the Silver Jubilee of their worthy and distinguished Archbishop. On the 10th of November, 1867, Rev. John Walsh was consecrated Bishop of London, and throughout that long Catholic life of Ontario. His works for Holy Church have been great and many. The brilliant talents with which he has been so abundantly endowed have been employed to the fullest to advance the interests of the Catholic they have given. faith and to instruct, admonish and edify the faithful committed to his care. May we not hope that God will give him length of days to continue the blessed work in which he has been so long engaged; and thousands of hearts in Toronto and elsewhere, on the occasion of the joyful celebration of Thursday next, will offer up a prayer to the Author of Life to grant his faith. ful flock the proud privilege of celebrating his Golden Jubilee-a fitting crown to a life of laber and of love in the service of God's Church.

The Ministerial Association Ottawa, at a meeting held a few days since, took into consideration the recent action of the Ontario Government conpelling ministers of the gospel to report to the registrar of vital statistics all births, deaths and marriages that come officially under their notice. Rev. Dr. Moore, we are told, said he had notified the local registrar that he would not make any such returns and would rather go to prison first. Several of theother members spoke in a similar strain. This action of the Ministerial Association would lead us to the concluit is not the intention that even the sion that they are law-abiding citizens equitable rights of the landlord shall so long only as the law is in accordance be overlooked, and though it has been with their moods. It is worthy of consideration, also, that this law has been Rule that the Irish demands involve enacted by members of their own theoinjustice to the landlords, there is no logical household. The rev. gentlefoundation for such a representation of men evidently did not consider the conthe case. A fair adjustment of the sequences of their action. If educated to their beloved pastor, Rev. Father rights of landlord and tenant is all men, holding a high place in the com- McMenamin, he having resolved to that Irishmen have ever demanded, munity, set legal enactments at defi- join the Jesuit order. During the but it cannot be said that such an ad- ance, may we not expect that such a time Father McMenamin has been in

proceeding will form a very bad preaws as they stand at present. It will, cedent for the people generally. If a however, properly fall within the prov-number of Catholic priests were to meet ince of the Irish Parliament to make in like manner and proclaim their defithis adjustment in accordance with the ance of the law, what would the Ottawa preachers and their people say about new Home Rule Bill will undoubtedly them? Undoubtedly they would speak with no uncertain sound. They would say that the old flag was in danger, the British constitution menaced, our National Review that the present dearly bought liberties tottering on Parliament is not authorized by the the edge of a precipice, and a foreign vote of the electorate to deal with so potentate had his hand on the momentous a question as this one, throat of our civil and religious freedom. This is a free country, gentlemen of the Ottawa Ministerial association; our people elect representatives who make the laws, and you should obey them. If they are found unjust or oppressive, seek redress at the ballot box, and do not assume a warlike pose so unbecom-

ing in those who claim to be servants

tion forms a very good model for your guidance. The Presbyterian French Evangelization schemes are becoming groof his house. His threat of armed re. tesque. The figures given in the last census, as bearing upon Presbyterian strength in Quebec, were very discouraging to the followers of John Knox; and most people would conclude that the expenditure of more money for the purpose of carrying on the calporteur industry in Quebec was a nonsensical as well as financially ruinous undertaking. It seems, however, that, with a perseverance worthy of a better cause, these misguided, we might truly say, fanatical, people, are still determined to keep up a show at least in the way of introducing granite-

faced heresy amongst the devout and

An incident took place at the last

meeting of the Ottawa Presbytery

which is very significant. From the

God-fearing habitants.

Ottawa Citizen we learn "that the congregation of St. Mark's Presbyterian Church in this city are unable to contribute the sum of \$100 towards the stipend of their clergyman, which is \$1,100. This has been handed over to a committee for investigation, some explanation being required of the fact that almost the whole expense of maintaining the church should require to be met from the grant for French evangelization. The incident is sufficient to give rise to a consideration of the whole subject of evangelization among the French-Canadians." It will not require very laborious work to ascertain where the trouble exists, for surely our Presbyterian brethren must have ere this been forced to the conclusion that nearly all of the very few habitants who leave the old Church to join Presbyterianism do so for the purpose of receiving a consideration therefor, either in money, merchandise or fat span of life it may be truly said that he livings. The change of faith is with has been a conspicuous figure in the them a strictly business transaction; and when the colporteur takes his departure and the supplies are cut off, the poor, wandering creatures invariably find their way back to mother Church, begging forgiveness for the scandal

> REV. W. T. HERRIDGE, of St. Andrew's church, Ottawa, has, in connection with this subject, placed on record sentiments which must burn very deeply the coarse susceptibilities of Professor McVicar and his followers. "No one," he said, "will ever know how much bitter feeling has been stirred up in this and other countries by the raving of misguided bigots whose whole religion is comprised in the brief creed 'Confound the Pope and down with the Papists." There is a demand for this description of merchandise, and as long as our Protestant friends encourage the hawkers of bigotry, plenty of them will be found engaged in the unlovely traffic.

THE newspaper correspondents, when business is dull, invariably give us some startling intelligence in regard to the Pope's health. It pleases the cable men, does not hurt the Pope, and it helps to fill up, as it were. The Pall Mall Gazette recently announced that the Pope was very ill. Next day we were informed that "the representative of the Associated Press at Rome, determined to set at rest the rumers concerning the health of the Pope, called at the Vatican and obtained an audience with His Holiness. He found the Pope in excellent health.

THE people of the parish of Maidstone, this Diocese, have bidden adieu charge of Maidstone of the day has been h practical work for the of his flock; and it natural that the ke been on all hands departure. It is suff he has proved a most to the lamented and sa O'Connor. May ever portion in his new spi and may his life be is the hearty wish RECORD. THE Orangemen.

Britons, and True celebarted the annive powder Plot this yes Ta-ra-ra-boom de a one of them, we ve firmly believes that "Papists" endeavor blow the British Parl ish liberties into st can we wonder that year the anniversary hint that such was th the hardihood to fly tory to such a degr direct statement to th LAST Sunday, Can

Church, delivered tomahawk oration be For brilliancy of has been seldom down it meant "Fight for civil liberty. Guard it apple of your eye. you possibly can go Give the Papists al wise, in theory; but the allowance as si The rev. gentlema found the children of be educated, a state infrequently led to t perverted." And in 'as liberty of conscie privilege they claim so should they be ev the same right to differ from them. then, we must conclu be the champion o science, but he must dren to a Catholic sc

THE Canon did n his text, and in dering about from o all disjointed, crook The subject was Plot," but his hear with hard sayings Church. He foun Pope's claims to infa Church held sway Wycliffe let in the li Reformation threw Rome." The people that the priest did forgive sins, that the Mass was all wi Bible proved the fa tensions; all of whi consideration of a fold. The Canon spice of humor, ho position, for at th course he said that eties that had spru cent years, none did the Orange Ord pose, has reference in the north of Irel Catholic churches o

THE appeal of th bishop Tache to the and the Dominion treatment of the C Manitoba has been r by the Governme referred to a speci Cabinet. It is to b factory judgment w that the injustice w lics of the Province be averted by a pri decision. The or will meet these con will secure to the C and the North-West education which th ously to the passin Greenway School I

PRESIDENT HAR the United States to ask the British release of Dr. Ga other United State suffering terms of charges of having outrages. Sir W court is said to be lease; but as it is appearance of trut were convicted up is expected that th agree to take each Consideration, and

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practical work for the spiritual benefit of his flock; and it is therefore but natural that the keenest regret has been on all hands expressed at his departure. It is sufficient to say that he has proved a most worthy successor to the lamented and saintly Father John O'Connor. May every success be his portion in his new sphere of usefulness, and may his life be long and fruitful is the hearty wish of the CATHOLIC RECORD.

THE Orangemen, Orange Young Britons, and True Blues, of London celebarted the anniversary of the Gunpowder Plot this year in the usual 'Ta-ra-ra-boom de ay " fashion. Not one of them, we venture to say, but firmly believes that the Pope and the "Papists" endeavored at one time to blow the British Parliament and Brit-ish liberties into smithereens. Nor towards his maintenance in suitable can we wonder that such a conviction exists in their minds, for year after the hardihood to fly in the face of history to such a degree as to make a direct statement to that effect.

LAST Sunday, Canon Smith, of Christ Church, delivered the accustomed tomahawk oration before the brethren. For brilliancy of inconsistencies it has been seldom equalled. Boiled down it meant simply this: "Fight for civil and religious liberty. Guard it as you would the apple of your eye. Take all the liberty you possibly can get for yourselves. Give the Papists all they want, likewise, in theory : but in practice make the allowance as small as possible." The rev. gentleman said that "we found the children of Protestants placed in the charge of Roman Catholics, to be educated, a state of affairs that not infrequently led to the children being perverted." And in the same breath: 'asliberty of conscience was a right and privilege they claimed for themselves, so should they be ever ready to accord the same right to others who might differ from them." An Orangeman, then, we must conclude, is supposed to be the champion of liberty of conscience, but he must not send his children to a Catholic school to be educated

THE Canon did not remain fast to his text, and in fact went floundering about from one idea to another, all disjointed, crooked and malignant. The subject was the "Gunpowder with hard sayings about the Catholic Church. He found fault with the Pope's claims to infallibility, said "the Church held sway in the dark ages. Wycliffe let in the light, and the great Reformation threw off the yoke of that the priest did not have power to the body of Christ, and members of forgive sins, that the sacrifice of member." Wherefore we shall not live forgive sins, that the sacrifice of member. the Mass was all wrong, and that the independently of our head; nor he of the Mass was all wrong, and that the Bible proved the falsity of these precherging the bible proved the falsity of these precherging shared with him, as much cheerfully shared with him, as much cheerfully shared with him, as much tensions : all of which we submit to the consideration of a section of his own fold. The Canon is not without a spice of humor, however, in his composition, for at the close of his discourse he said that of the many societies that had sprung into life of recent years, none aimed higher than did the Orange Order. This, we suppose, has reference to their demeanor in the north of Ireland, when passing Catholic churches on the 12th of July.

THE appeal of the Most Rev. Archbishop Tache to the Governor General and the Dominion Cabinet for just treatment of the Catholic minority in Manitoba has been received respectfully by the Government, and has been referred to a special committee of the Cabinet. It is to be hoped that a satisfactory judgment will be reached, and that the injustice with which the Catholics of the Province are threatened will be averted by a prudent and equitable decision. The only decision which will meet these conditions is one which will secure to the Catholics of Manitoba and the North-West that full freedom of education which they enjoyed previously to the passing of the iniquitous Greenway School Laws.

PRESIDENT HARRISON has intructed the United States Minister in London all who are concerned for commerce to ask the British Government for the release of Dr. Gallagher, Curtin and other United States subjects who are suffering terms of imprisonment on charges of having committed dynamite outrages. Sir William Vernon Harcourt is said to be opposed to their release; but as it is asserted with some appearance of truth that the prisoners were convicted upon false evidence, it

charge of Maidstone parish, the order dence given at their respective trials. of the day has been hard, earnest and In the case of Dr. Gallagher the United States House of Representatives unanimously passed a resolution calling arrest and to endeavor to secure the release of the prisoner. The request of the President was made in accordance with this resolution.

### ARCHDIOCESE OF KINGSTON

JAMES VINCENT CLEARY. BY THE GRACE OF GOD

And Favor of the Apostolic See, ARCHBISHOP OF KINGSTON.

To the Very Rev. and Rev. Clergy of the Archdiocese: DEAR REV. FELLOW-LABOURERS:

It is a long time since we paid our dues to the Pope. Not that we have been forgetful of him, or heedless of dignity, and the efficiency of his agencies of world wide administration. We know him to be our Common year the anniversary pulpiteers darkly Father in Christ; and, as dutiful chilhint that such was the case. Few have dren, we could not think of neglecting him amidst the difficulties of his strait ened position. He is the Supreme Pastor of the fold, for care and directhe bishops and the priests and the whole flock of God; and accordingly the same divine law and the same precept of the Church that provide for the decent support of the local pastor in each parish and the Bishop in each Diocese, impose an obligation on every parish and every Diocese to aid in sustaining the universal pastor who feeds, rules and governs the children of salvation in ever corner of the globe. He is our King, reigning over all Christendom, not by virtue of the ballots of the people, nor by the will of Parliaments and States, but by direct appointment of the Eternal Son of God, who is the "King of Kings and the Lord of Lords;" and therefore we owe him tribute in testimony of our willing allegiance. He is the Custodian of all revealed truth, and the Infallible Preacher of the one faith, whereby the Church of all nations, tribes and tongues is preserved in unity of belief and worship, and our souls are secured against fatal error in pursuit of salvation; and accordingly to him, in a special manner, applies the rule promulgated by the Apostle St. Paul to Christians in every age: "So also the Lord ordained that they who preach the gospel shall live by the gospel. The meaning of which is, that we, the children of the Faith everywhere, are bound to sustain the Sovereign teacher of divine truth in respect and dignity corresponding to his august office, and in absolute freedom and independence of the powers of this world, whom it is his duty, from time to time, to instruct and admonish, reprove, entreat and rebuke in regard of their observance Plot." but his hearers were regaled or neglect of the law of God in their dealings with religion and society. In fine, he is our Spiritual Head, and we are members under him in the mystic body of Christ, of which it is written: "There are many members, in-deed; but one body: and the eye cannot say to the hand, I need not thy help: nor again, the head to the feet, Rome." The people were then assured I have no need of you. Now, you are

> All this we know and believe and hold to it as part of our very existence. Pope Leo's universal activity and in-defatigable zeal preclude the possibility of his being ignored or forgotten by the great mass of mankind, much less by his own faithful Catholic people. His voice is ceaselessly ringing in our ears, and the majesty of his presence is ever before our minds, as he de-livers his lessons of heaven-taught wisdom from the lofty throne of Peter enlightening, instructing, admonishing, not the Catholic world only, but the word also of manifold heresy and un-belief, in regard of the dreadful dangers besetting modern society and the best means of averting them. How luminously he unfolds the great mysteries of faith, by which alone the salvation of mankind is attained! With what power and authority he set forth the divinely appointed order of civil life, showing how the constitutions of States, whether monarchical or republican, can insure to themselve stability by exact conformity with the fundamental laws of truth and justice, and not otherwise. One day we hear him propounding the mutual relations established by eternal decree between rulers and subjects, and determining the boundaries of legitimate authority and rational allegiance. The next day he urgently recalls the attention of and industry, and are interested in the common weal, to certain well-defined and unalterable principles of reason and natural right, by whose observance alone the desperate strife, now raging in both hemispheres be tween capitalists and the sons of toil. the basis of religion and justice and fair

as needs be, for all that concerns the in-

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Christ's mystic body, which is the Catholic Church, the family of God.

Nor do those momentous questions of

resounds yet language of sweet and charming piety. Devotion of the Holy Rosary upon the Department of State to and the blessed fruits of meditation upon enquire into the circumstances of the the Life and Passion and Glory of Our Lord Jesus Christ, and the joys and sorrows of the Virgin Mother, inter mixed with the counting of the beads. Or again, when he re-organizes and approves anew the Confraternity of the Holy Family of Nazareth, amending its rules and forms of prayer for its greater efficiency and wider extension. Truely we have just reason to glory in the great Pontiff, Leo XIII His name is impressed on our hearts it is honey to our lips. The whole literary excellence, his historical research, his mastery of philosophy, theology and political science, his immense moral power and commanding influence over the minds of men. Catholics, admire him still more for his teachings and example of fervent piety. We are proud of him and we pray that his life and health may long be preserved to him for the glory of God and the good of the Church.

If therefore We have allowed a long time to elapse since Our last call upon but because of an economic arrange ment made some years ago between Us tion of both the sheep and the lambs, of the bishops and the priests and the whole Us to Pope Leo himself on occasion of a personal interview. It is this. Foreseeing the great number and variety of works that had to be done by Us, with the co-operation of Our priests and people, in the city of Kingston and throughout the Diocese generally, the execution of which would necessarily demand heavy pecuniary sacrifices and burdens of debt, involving payment of interest for a series of years, by means of weekly offerings of the faithful, We deemed it a duty to reduce as much as possible the number of annual collections taken in the churches. In refer ence to the Peter's pence, or tribute to the Pope, We agreed with Our clergy that, instead of a meagre collection taken every year, it would satisfactory to Our people, and nowis disadvantageous to the Holy Father, to hold the collection of Peter's pence every fourth year only, explaining to the faithful the purpose of this arrangement, and exhorting them earnestly to give at each quadriennial collection four times the amount they

distinct regard, and recently honored in a very special and signal manner by elevating it to the dignity of a Metropolitan Sec.

We conclude this Letter by the following extract from Our Pastoral on this same subject, addressed to you in

with the Italian Kingdom, he would have no need of our alms: since the law of Papal Guarantees, as it is captiously termed, provides a goodly annual stipend for his expenses, personal and administrative out of the Royal Exchequer. But God forbid the day should ever come when the representative of Christ's Justice and Holiness before men should defile His sacred hands by touching the unholy bribe. yould be not unlike the act of Judas : for it would be an Apostolic consecration of sacrilege—a virtual acknowledgment of the justice of Italian policicians in their lawless invasion of the Holy City, their dethronement of Christ's Vicar from His seat of independent government, and their spolia-tion of the Patrimony of St. Peter, which belongs to the Holy See by an infinitely firmer and more sacred title than any living monarch can produce for his royalty or nobleman for his estate. If the Italian plunderers be guilty of sacrilegious iniquity before heaven and earth, and lie under the excommunication of the Church, because they have taken forcible possession of sacred edifices and convents and ecclesiastical domains, and seized upon the property of hospitals and orphanages, shall any man say, that the sworn protector of the Church's rights, and divinely authorized Guardian of her laws, may with guiltless conscience accept for himself a share of the booty? Not at all. He would thereby condemn the Church for in-flicting her anathemas upon criminals in high places, and would sacrifice for ever the rights she claims unflinchingly through him; his act would be a participation in the wholesale robbery of churches and cloisters, of hospitals and homes for the aged and infirm and the destitute poor of Christ, and would be a burning scandal in the sight of believers and unbelievers; may be brought to a peaceful issue, and the good order of society reassured on robbers would be a shameful degradation of the highest and holiest office upon the earth; a precedent, moreover, would thus be established for

merical life throughout the world; ingly in our ears, when he ad- and the Pontiff, thus degraded, would dresses us, Catholics alone, in the only be regarded as the servile agent only be regarded as the servile agent of a Government that would willingly pay him the stipend of iniquity so long as he connived at their projects, and would cast him off, as a burden upon would cast him off, as a pureen upon the State, the moment he should dare to oppose their will. Therefore it is to oppose their will. Therefore it is ceive the literary art of his polished sentences, the plain proposition, the day of mightest conflict between the principles of Eternal Truth and the policy of the "gates of hell," sover-eignly disdains the proffered bribe, in imitation of the Patriarch Abraham scornfully rejecting the bounty of the King of Sodom: "I lift up my hand to the Lord God, the Most High, the world attests its admiration of his possessor of heaven and earth, that from the very woof-thread unto the shoelatchet, I will not take of any his things that are thine, lest thou say, ing 'I have enriched Abraham,'-(Gen.

14ch. 22v."
We, dear Rev. Fathers, and our we, dear Rev. Fatners, and out people with us, profoundly bow to the grand principle of Divine Justice and sacred Honor so steadfastly upheld by Our Holy Father ; we will sustain him in his continued assertion of it to the end, and add our acclamations to those of the admiring universe of men; we Our people to pay dutiful tribute to shall not allow him to be less emerent in his administration of Catholic affairs, that we lost sight of him and his needs; or less honorably maintained in the dignity of his office, through deficiency dignity of his office, through deficiency of duty on our part ; and, because He throws himself upon the bounty of such a timely and trusty champion. his spiritual children, with confidence in their loyalty, making no impera-tive order (which he is perfectly entitled to make) but leaving us to our own generosity, we shall prove ourselves not unworthy of his goodness on the present occasion.

Grace to you, and peace from God, Our Father, and from the Lord Jesus

Given at Kingston, under Our hand and seal, on the Feast of All Saints, in the year of Our Lord, one thousand eight hundred and ninety-two.

+ James Vincent Cleary, Archbishop of Kingston. Given by order of the Archbishop. JAMES VINCENT NEVILLE, pro Secretary.

For the edification and encourage ment of the laity, we subjoin the list of the amounts of Peter's pence severally subscribed by the clergy of the Archdiocese at a Theological Confer-

ence held in the Palace last Wednes collection four times the amount they would think fit to give from year to year, were an annual collection demanded of them. This method seems to have given universal satisfaction; and a comparison of the amount of Peter's pence contributed under this new system with that derived from annual collections made heretofore, as recorded in our archives, shows the result to be largely in favor of Our Holy Father's exchequer.

We rely on you, dear Rev. Fathers, to bring this subject home to the mind of your congregations, so that they may know exactly the measure of their duty towards the great Pontiff, Pope Leo XIII., and be moved to act towards him in a filial and generous spirit, proportioned to his necessities and his claims upon this Archdiocese of Kingston, which he has always treated with distinct regard, and recently honored in a very special and signal manner. day: Michael O'Rourke, Carleton Plat Thomas P. O'Connor, Burgess. John S. Quinn, Brewer's Mills. John J. Kelly, Yonge. Charles Kileen, Sharbot Lake Thomas Kelly, Secretary. John MacCarthy, Asst. Madoc. Thomas Carey, Palace. James Collins, Asst. Brockville. Alexander Carson, Asst. Prescott.
Thomas Murtagh, Palace
John P. Kehoe, Palace
James V. Neville, Palace

John O'Brien, Asst. Belleville, ..... Total.....\$1,440 00

EDWARD BLAKE IN BOSTON.

Boston Pilot. The speech of Hon. Edward Blake at Tremont Temple, Boston, last week, was a revelation to an American audience unacquainted with the qualities of the great Canadian statesman. old familiar story of the Home Rule struggle was retold in a way to interest even those most familiar with

Speaking to an audience mainly of Irish-Americans who have little reason to love the English Government, he won the admiration of every listener, without uttering a word which might not have been uttered in the House of Commons. The infinite tact and prudence with which he treated the deplorable breach in the Nationalist ranks two years ago, neither abating a jot of praise for the great work achieved by Mr. Parnell, nor withholding a syllable of condemnation for that leader's errors. won the instant applause of all, not less of those who cheered the mention of Parnell's name than of those to whom it recalled only a bitter memory. Fenians, as well as young Home Rulers, applauded the advocate of prudence, atience and confidence in the great English party which has undertaken to correct the evil work of centuries with a sincerity which is patent to the

whole world.

Mr. Blake's oratory is neither Irish nor English, nor yet such as we are wont to hear from the public rostrum in America. He is not an impassioned speaker; nor is he one whose rounded periods betray the carefully memorized effort. As a matter of fact he does not prepare his speeches in full, but makes use only of the briefest notes and sug-gestions. The quickness with which he interjected impromptu replies to any demonstration from the audience, showed his facility and felicity of expression. Those qualities were even is expected that the Government will agree to take each case under special consideration, and to review the evi-

His accession is peculiarly important because he has had no part in the unfortunate broils which have dis tracted the country during two years past. He is with the majority, for the

On Sunday, the 30th Oct., the ceremony of dedicating a handsome bell procured from Mencely and Co., Troy, N. Y., to be placed in the tower of the Church of the Sacred Heart of Jesus and Mary, Barrie, was performed by the Yery Rev. Father McCann, V. G., Toronto, in the unavoidable absence of His Grace Archbishop Walsh. Owing to the indefatigable zeal of the Very Rev. Dean Bergin, assisted by the members of the League of the Sacred Heart, the long felt want has been accomplished. After the blessing of the bell High Mass was celebrated by the Very Rev. Dean Bergin. The musical talent of the choir was no less wanting on this as on other occasions, under the able and efficient leadership of Professor T. F. O'Mara.

Father McCann then preached a very elo-

o'Mara.
Father McCann then preached a very eloquent and impressive sermon to a large congregation, among whom were to be seen many of our separated brethren. The following address, which was to have been read to His Grace, was forwarded to Toronto:
To the Most Reverend John Walsh, D. D., Archbishop of Toronto:

MAY IT PLEASE YOUR GRACE,—The mem-

Archoishop of Toronto:

MAY 1T PLEASE YOUE GRACE.—The members of the Church of the Sacred Hearts of Jesus and Mary, Barrie, desire to express to Your Grace their sincere appreciation of your kindness in this official visit to the deanery of your diocese, and to extend to you a cordial welcome.

Your notes, and the presence of Your Grace to deficate the handsome bell we are about to deficate the handsome bell we are about to place in the tower of this church, thus to re nitid us, when rung, of our duties to our God and Saviour.

be honored with the presence of Your Grace to be honored with the presence of Your Grace to be honored with the presence of Your Grace to be honored with the presence of Your Grace to deletate the handsome bell we are about to place in the lower of this church, thus to re and the presence of your drates to our God and Savison rung, of our duties to our God and Savison rung, of our duties to our God and Savison rung, of our duties to our God and Savison rung, of our duties to our God and Savison rung, of our duties to our God and Savison rung, of our duties to our God and Savison rung, of our duties to our God and Savison rung, of our duties to our God and Savison rung, of our duties to our God and Savison rung, of our duties of this course reach duties of your exalted office.

The limits of an address will not permit us to syour episcopacy, and it is the fervent prayer of this course reach duties of your exalted office.

The limits of an address will not permit us to express which it has pleased Almighty God to place you over. The fruits of your administrations are manifest by the numerous churches, convents and seats of learning which have been recied by your zeal during your incumbency and under your patronage.

The savison rung of our patronage of the savison and savison such pleasure to announce to the savison of the chart of the savison rung of the savison ru consecrating our joys. As the lute of the shepherd boy of Israel calmed the wild waves of passion that at times swayed the troubled soul of King Saul, so the blessed music of our Catholic bell soothes many an anxious mind, pours the sweet balm of heavenly consolation into sorrowing hearts, and fills many a weary soul with the peace and sunshine of a brighter sphere. How sweet and holy the thought suggested by the Angelus bell, bringing to our mind the angel messenger speeding from the courts of heaven to earth, and saluting the Virgin Mary; the Incarnation of the Son of God and the story of His sacred life amongst men!

From great cathedral tower, from the modest belfrey of the village church, from the convent school and hospital the blessed notes of the angelical salutation float out on the breeze of heaven, three times each day—at early morn, as the sun gilds the eastern sky; a second time when he has reached his meridian splendor; and, again, as at eventide he sinks to rest amidst a halo of glory; the Angelus bell is the signal for prayer. The bell is a preacher, speaking from a lofty pulpit, making its voice heard above the din

without preparation, yet with a fluency and finish rarely heard.

But it is not the eloquence of the man that so much interests and captivates his hearers as the simple earnest. But it is not the eloquence of the man that so much interests and captivates his hearers as the simple earnest. Becalled or read in cold type, we persective the literary art of his polished sentences, the plain proposition, the clear demonstration, the logical appeal to our convictions; but in listening we are only aware of a just case plainly and simply stated by an honest man. Abraham Lincoln might have presented a client's case in the same homely, effective way to a Western jury.

Clear-headed, shrewd, sensible, unassuming, eloquent, absolutely honest—Edward Blake is an invaluable addition to the ranks of the Home Rule party. His accession is peculiarly in-

### "THE CATHOLIC CHURCH IN ONTARIO."

LETTER OF HIS GRACE ARCHBISHOP WALSH,

past. He is with the majority, for the all-sufficient reason that majorities do and should rule in a free country. He has no bitter words for the minority, nor aught but generosity for any one. He goes to Ireland, in a word, as the representative of American feeling. As such he will be received by every true friend of Irish liberty. We wish him Godspeed, knowing how feeble are any other words to convey the gratitude which all Irish hearts feel towards such a timely and trusty champion.

Special to the Catholic Record.

ARCHDIOCESE OF TORONTO.

On Sunday, the 30th Oct., the ceremony of dedicating a handsome bell procured from Meneely and Co., Troy, N. Y., to be placed in the tower of the Church of the Sacred Heart of Jesus and Mary, Barrie, was performed by the Very Rev. Father McCann, V. G., Toronto, in the unavoidable absence of His Grace Archishop Walsh. Owing to the indefatigable zeal of the Very Rev. Deam Bergin assisted by the wemplers of the light of the majority of the Catholic people who were endeavoring to make for themselves homes amid the haltefeld forests of the country, It also tells the catholic people who were endeavoring to make for themselves homes amid the haltefeld forests of the country, It also tells the catholic people who were endeavoring to make for themselves homes amid the haltefeld forests of the country, It also tells the catholic people who were endeavoring to make for themselves homes amid the haltefeld forests of the country, It also tells the catholic people who were endeavoring to make for themselves homes amid the haltefeld forests of the country, It also tells the catholic people who were endeavoring to make for themselves homes amid the haltefeld forests of the country, It also tells the catholic people who were endeavoring to make for themselves homes amid the haltefeld forests of the country, It also tells the catholic people who were endeavoring to make for themselves homes amid the haltefeld forests of the country, It also tells the catholic people who were catholic home

We most earnestly recommend it to patronage of the Catholics of this Archdiocese, and we trust it will be found in every Catholic family within its bounds.

Mr. George T. Dixon is sole agent for the sale of the work.

\*\*Archdishon of Towarts.

Archbishop of Toronto.
Toronto, October 21, 1892.

Toronto, October 21, 1892.

PUBLISHER'S NOTICE.

The volume which His Grace Archbishop Walsh so earnestly recommends to the patronage of the Catholic people of the Archdiocese, commemorates the twenty-fifth anniversary of his Episcopal consecration, as well as the Golden Jubilee of the establishment of the Diocese of Toronto.

In publishing the volume care has been taken to make it in point of workmanship in keeping with its literary excellence and crudition.

It is printed on a demi-quarte page of

keeping with its literary excellence and erudition.

It is printed on a demi-quarte page of superior calendered toned paper, from type specially imported, and will contain full-page portraits of the Most Rev. John Walsh, Archbishop of Toronto, and several of the other Bishops and clergy, together with finely executed lithographs of many of the churches and educational institutions of the archdiocese of Toronto and elsewhere.

The volume, to which His Grace Archbishop Walsh has prefixed a graceful introduction, has been written by a committee of Catholic gentlemen, with Rev. J. R. Teefy, B. A., C. S. B., Superior of St. Michael's College, as editor, and has been dedicated to the Most Rev. John Walsh, Archbishop of Toronto, as a memorial of his many years of distinguished service in the Church.

The book is handsomely bound in the following styles: Eaglish cloth, \$4.00; half morocco, \$5.00; Full morocco, souvenir editon, \$6.00.

Orders received by post will have prompt attention. Geo. T. Dixon, 40 Lombard St.

### Fagged Out!!



HAT tired, worn - out feeling, of which so many women complain after a day's washing, is done away with by those who



Try the ensy, clean and economical way-the \* Sunlight way of washing, and you will not be disappointed.

SUNLIGHT SOAP baving no equal for Purity, you may use it with comfort and delight for every household purpose.

00000 NGRKS: PT. SUNLIGHT LEVER BROS., LIMITED

### Farms for Sale Cheap.

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

County Bruce. Frame house, barn, etc. \$600. South-east half Lot 20, Con. 1, Township of Mosa, County Middlesex. No buildings. \$800. Apply by letter to P. O. DRAWER 541, LONDON.

VETERINARY SURGEON. Graduate of Ontario Veterinary College. Office and residence, 388 Adelaide street, 224 door south of Lilley's Corners, London Edit. Calls promptly attended to.

CONTINUED FROM THIRD PAGE. smallest lie. We do not believe that sticks, or stones, or dead men's bones, hear our prayers or can help us. No Catholic would attempt to attribute

divine powers to such. We do not make a God of the Blessed Virgin Mary; we do not place her in God's stead; we do not worship her as God; we believe her to be one of God's creatures, and therefore can never be His equal in any way; we honor her as one highly favored, the Saviour's mother, -our mother by adoption. Do we dishonor the Saviour by honoring His mother? Would this be natural? Will the Saviour be jealous? In hon-oring her, do we not honor Him?

Who is there who begrudges the love we give the Saviour's mother because she was His mother? We believe that priests cannot forgive sins as they choose; that there is no power on earth that can forgive sin unless the sinner is very sorry from his heart, that he has committed sin and promises to abstain from sin in the future. We believe that Catholics are not forbidden to read the Bible or keep it. Popes, Bishops and priests are continually encouraging and urging us to read the Bible. We know the Church has guarded it for centuries, when she might easily have destroyed it if she wanted to keep it from the laity. Catholic Testaments and Bibles are to be found in nearly every house. Testaments can be had from 15 cents up, while Bibles can be purchased at our bookstores for 75 cents.

The Church does not ask its children to believe that the priests are gods. At the last spring's ordination, Cardinal Gibbons warned the class he or dained that "putting on the cassock does not put off the humanity." An arrogant priest is one who is not fol-lowing his Master Who was the servant of the servants. I consider an arrogant, haughty priest, or one who gratifies himself in every whim, the worst sort of a Catholic, and classify him as one of the greatest obstacles to the right appreciation of the Church in this country. We do not believe that the doctrines of the Church are changed or can change. We do not believe in death-bed repentances. We do not believe that our ceremonial is but an outward show. We do not believe every old woman's story about miracles, though the age of miracles has not passed away, and God can make use of whatever instrument He desires for the manifestation of His power now as heretofore. To prove to you that what I have said is not my own notion, but the doctrine of the Church, let me read to you from a little con troversial work that has been in cir culation in this country forty years o more and can be had at any book store, called "The Papist, Miser presented and Truly Represented. After endeavors to illustrate how we are misrepresented, the author sums up his arguments in a number of statements or propositions, which any Catholic can feel justified in making as a true statement of the case, as well as the author. I will read you a few of them :

\* Cursed is he that commits idolatry, that prays to images, or relics, or worships them for God. \* \* Cursed is every goddess worshipper, that be-lieves the Virgin Mary to be any more than a creature; that worships her, or puts his trust in her more than in God; that believes her above her Son, or that she can in any thing command Him. \* \* Cursed is he that believes saints in heaven to be his redeemers, that prays to them as such, or that gives God's honor to them, or to any creature whatsoever. Cursed is he that believes that priests can forgive sins whether the sinner repenteth or not; or that there is any ower on earth that can forgive sins. without a hearty repentance and serious purpose of amendment. \* \* Cursed is he who believes there is authority in the Church, Pope, Councils or priests, which can give leave to \* \* Cursed is he that

believes that, independent of the merits and passion of Christ, he can merit salvation by his own good works or make condign satisfaction for the guilt of his sins, or the pains eternal due to them. \* \* Cursed is he that due to them. Cursed is he that contemns the word of God, or hides it from the people with designs to keep them from the knowledge of their duty and to preserve them in ignorance and Cursed is he that omits any of the ten commandments, or keeps the people from the knowledge of any one of them, to the end that they may not have occasion of discovering the truth. \* Cursed is he that believes that the Pope can give to any, upon any account whatsoever, dispensation to lie or swea \* Cursed is he that encour ages sin, or teaches men to defer the amendment of their lives, on presumption of a death-bed repentance.

Cursed is he who places religion in nothing but a pompous show, consisting only in ceremonies; and which teaches not the people to serve God in spirit and truth. \* \* Cursed is he who loves or promotes cruelty, that teaches the people to be bloody-minded, and to iside the meekness of Jesus Christ. Cursed is he who teaches it lawful to do any wicked thing, though it be for the interest and good of the mother Church; or that any evil action may be done, that good may come of it. \* \* Cursed are we if amongst all those wicked principles and damnable doctrines commonly laid at our door, any one of them be the faith of our Church; and cursed all those hellish practices, as they that so venemently urge them against us.

\* \* Cursed are we if, in answering and saying amento any of these curses,

Inch red blood.

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

Minard's Liniment cures Garget in Cows.

we use any equivocations or mental reservations; or do not assent to them in the common and obvious sense of the words. And can the Papist then says the author, thus seriously, and without the check of conscience, say amen to all these curses? Yes, they can, and are ready to do it, whenever, and as often as it shall be required of them. WHAT MORE CAN BE ASKED?

That these statements are frank and forcible you must admit. That they are honestly made, I can assure you, without a doubt. But, after all, why all this talk? In this country the uestion for us to-day is to live together as peaceably as we can. To live and let live. Catholics ask nothing more than fair play. In order to give them this, divert your mind from orejudice. Is there any reason for not loing this? Does the Church, by her laws, force men to be bad citizens? Look about you and see! Are not her children loyal citizens? Are there not among them a respectable proportion of representative men? Is she not a leader in education? Who accom plishes more for the poor and unfor-tunate? Now, if the Church gives the country loyal, charitable and learned subjects, what more can non-Catholics Realize, then, my non-Catholic friends, that Catholics are as good as you are. Extend to them the hand of fellowship, and admit that we are entitled to equal rights. Do this in a practical, as well as you advocate it,

in a theoretical way.

All the Church has ever asked was an equal footing. Give us fair play, then leave us to ourselves and we must be on the road to prosperity and happiness. If we ever live to see the day when religious beliefs will be no bar to anything within the reach of an honest, worthy citizen, then prejudice will have run its course. At its funeral we will rejoice, and then, as fellow-citizens of this grand country, our country, can we say with the psalmist, "O, how good and pleasant is it for brethren to dwell together in unity."—(Condensed from an address by Dean O'Brien, at Kalamazoo, Mich., 1890.)

How Wise that Church has been. In his diary, the Hon. Francis Adams

made this sentry:
"1857, March 5, Thursday.—Mrs.
Metcalf is buried to-day from the Roman Catholic church in Franklin street (Boston). There was a very large attendance of judges, lawyers and friends of her family. The deep, uniform bass of the Requiem is still in my ears. Centuries speak through it. How wise that Church has been, and how firm, to maintain its liturgy, its chants, its universal language, against

### all the assaults of time and place!" This Concerns You.

Subscribers are requested to examine the dates on their wrappers and if in arrears remit the amount to this office without further delay. The large expense connected with the publica The large tion of a first-class journal necessitates our making close collections. agents are unable to reach thousands of our subscribers. Besides, it is a useless expense to send a collector after after every little account. This could be saved if each subscriber would forward the small amount due direct to this office.

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

A Neglected Cold in the Head A Neglected Cold in the Head leads to catarrh, perhaps consumption and death. Why neglect with such a safe, speedy remedy as Nasal Balm at hand? D. Derbyshire, president of the Ontario Creamery Association, says:—Nasal Balm beats the world for catarrh and cold in the head. In my own case it effected relief from the first application. All dealers or by mail, post paid, at 50c. small and \$1 large size bottle. Address G. T. Fulford & Co., Brockville Ont.

bottle. Address of the state of the control of the upon having these brands. He Quit the Doctor.

He Quit the Doctor.

GENTLEMEN,—I was troubled with dyspepsia for about four years and tried several remedies but found them of little use. I noticed an advertisement of Burdock Blood Bitters, so I quit the doctor and started to use B, B, B., and soon found that there was nothing to equal it. It took just three bottles to effect a perfect cure in my case, and I can highly recommend this excellent remedy to all.

BERT, J. REID, Wingham, Ont.

Mr. H. R. McKinnen, resinter, Mount

BERT. J. REID, Wingham, Ont.
Mr. H. B. McKinnon, painter, Mount
Albert, says: "Last summer my system got
impregnated with the lead and turpentine
used in painting; my body was covered with
scarlet spots as large as a 25 cent piece, and
I was in such a state that I could scarcely
walk. I got a bottle of Northrop & Lyman's
Vegetable Discovery, and at once commenced
taking it in large doses, and before one half
the bottle was used there was not a spot to be
seen, and I never felt better in my life."
COUGHS, COLDS, ASTHMA, HOARSE

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

s iccessful Throat and Lung Specific.

Fever and Ague and Bilious Derangements are positively cured by the use of Parmelee's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

Mother Graves' Worm Exterminator is

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.

Healthy and A Delletous Beverage Memer Chocolate. Learn to make a real ct of Chocolate, by addressing C. Alfred Chou-ou, Montreal, and get free samples with dire tons.

THE WILD CHERRY combined with Milburn's Cod Liver Oil Emulsion makes it delicious in taste and perfect in curative

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

Catholic Columbian.

To one who studied the New Testament with care, with loving care and tenderness, it is curious to find that while portions of the previous book are literally believed, others again, of equal importance, if any inequality can be found, are ignored and forgotten.

The enforcement of some precept has caused centuries of war, and their so-called propagandism has decimated the human race. It is a strange con tradiction in poor human nature that made the Prince of Peace, grand teacher of good will to men on earth, the occasion of the cruelest persecutions and abuse the world ever knew. And because Christ said that His coming would cause dissentions we must not conclude, as many do, that He sanctioned them. It was not until after His doctrines became respectable that they changed their character. It was when Christianity passed from the keeping of the poor to the control of the rich that men began to render unto Christ that which pertained to Cæsar. Missionaries went forth with the Bible in one hand and the sword in the other, to enforce glory to God in the highest and peace on earth to

There are two phantoms-one fair and tempting, the other gaunt, ghastly and murderous — that follow close upon true religion, and are mistaken by the multitude for that which they only shadow and obscure. The one is fanaticism and the other is injustice, mailed in the armor of law and order. They are the deadly enemies Christ denounced but did not destroy. Long years after His sacrifice the one took up, repaired and embroidered His severed garment; the other seized His cross and, sword in hand, sought to enforce, through violence, His precepts of peace and forgiveness.

This is mostly the Christianity of

to-day, in organized religions. Now the conviction that is so intolerant that it will not bear opposition, is a doubt. No man threatens you with death for disputing as a fact that the sun shines or does not shine. But when one has a painful doubt lurking at the base of his belief, he grows furi ous at your encouragement of it.

Thus it is that the Christianity which should be as open and broad and generous as the day, is gathered in parcels and hid in so-called churches, as if they were forts bristing with deadly arms against those who doubt as the sectarian himself doubts.

Fanaticism is a grave evil, but it is mild because less insidious than Cæsarism, which flings out the garb of Christ as the banner of law and order that are unjust. Christianized Cæsarism is the attempt to render unto one person both that which is Christ's and that which is Casar's. It attempts to harmonize the gratifications of the one with the self-denial of the other. It gilds the cross and makes it ornamental. It drapes the robe of our Saviour over the purple and fine linen. It organizes charity, formalizes faith and gives the sanction of the highest respectability to the humble Nazarine and His rude apostles. It calls in science and builds belief on geology, and stretches far into the heavens on astronomy. It purposes reaching heaven by easy stages, on a macadamized road that is comfortable and respectable.

Of the two fanaticism is the lesser vil. Better the violent conflict, the stake, the torture and great fights, than thus to live with slow decay that ante-dates the death. Ah! when Christ so bitterly denounced and loomed the rich man, He realized the danger of riches. They eat into and destroy both true religion and its cruel specter, fananticism. guant. An eloquent essayist tells us that the routes to shrines, so long as they remain shrines, can be traced by bones of the pilgrims who perished while seeking the holy When these shrines change places. to marts of trade the roads grow safe. for men care more for their goods than

for their lives or their religion. To accomplish this union of Christ and Cæsar, to make fanaticism possible, it was necessary to ignore certain parts of the New Testament, while earnestly insisting upon a literal obedience to others.

Among the miracles wrought by Christ, one frequently dwelt upon in the Testament is the casting out of devils; and yet how few give the strange fact a second thought and pause over an event such as this to ask, What can it mean?

"And they came over unto the other side of the sea, into the country of the Gaderenes,
"2. And when He was come out of the
ship, immediately there met Him out of the
tombs a man with an unclean spirit
"3. Who had his dwelling among the
tombs, and no man could bind him, no, not

tomos, and no man could blue him, no, now with chains:

"4. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man

broken in pieces; neither could any man tame him.

"5. And always, night and day, he was in the mountains and in the tombs, crying and cutting himself with stones,

"6. But when he saw Jesus afar off, he ran and worshiped Him.

"7. And cried with a loud voice and said, What have I to do with Thee, Jesus, Thou Son of the Most High God? I adjure Thee by God that Thou torment me not.

by God that Thou torment me not.
"8. (For He said unto him, Come out of the man, thou unclean spirit.)
"9. But He asked him, What is thy name?
And he answered, saying, My name is
Legion; for we are not many."

We are aware that some Doctors of Divinity and Doctors of Medicine have after consultation, told the Christian world that this being possessed of

devils meant that the afflicted were

THE CASTING OUT OF DEVILS. His meaning, Christ does not teach this. He tells us, not once but frequently, that it is demonianism. Now either Christ knew that the poor creatures were insane, and yet was willing to pander to the superstitution of the day, or He was ignor-ant of the wonderful fact that some of the professors of the science of medicine have since claimed to develop.

We may close our precious book and

experience confirms: that lving outside of the little circle of our material gives to prayer-that cry for help to the unseen holy to save us from the control of the unseen evil. How much have we done in life that, looking back upon, we wonder at-follies that seem to have been without motive No less of sin. Who upon any other ground can account for the boy murderer of New England, whose horrible butcheries of children fill one with horror and amazement? of our vitality that reaches its lowes ebb between midnight and dawn, when the dying release their hold of are upon the border line between this life and the life to come, and from mysterious influences we can only feel what strange promptings are given

Are not the dead about us; and if demons may possess the bodies of men, may not the good angels lend a holy influence to the better promptings of the soul? Christ has so taught. prayers were addressed to His Heavenly Father as a child's petition is to the loving heart of a tender parent. The world is full today of strange manifestations that startle the multitude and confound the learned. thought to have exhausted in our knowledge the laws of nature and explored to their farthest mystery all there was to comprehend. The result is faith in ourselves, but no faith in Christ or Christ's teachings. We have built to ourselves a religion on science, and sent our astronomical God far from us, into the depths of never-ending space. All less than this is, it is said, superstition, ignorance and false The dead materialism of the nood. day rejects all else than that which touches the senses. To the educated of our time the earth rolls, cold and godless, through eternal space. Christ is dead and forgotten, and beyond the brief troubles of our little life there is naught. This frightful condition does not yet touch the poor nor the Church, but when it does, God in His mercy will send the sheeted dead to walk our streets, to waken us from an unbelie that is worse than annihilation.

### A BAREFACED FRAUD.

The following, clipped from the columns of the Toronto Globe, Oct. 29th, is of sufficient importance to newspaper readers to warrant its reproduction in these columns:

others in many parts of Canada. I have read so much of the great success of Dr. Williams Plnk Pills for Pale People that I determined to give them a trial for nervous troubles. I accordingly went to a drug store to procure a supply. On asking the druggist for the pills he took down a glass jar and proceeded to take out the quantity. "But," said I, "Dr. Williams Pink Pills are not sold in bulk, and that cannot be them." "O, yes, it is," said the dealer; "we always get them in bulk, and seil them that way. I had read the cautton of the control of the contro

Toronto, Oct. 27.

A Crippled man is helplehs; frost-bites cripple and St. Jacobs Oil cures frost-bites promptly and permanently. A fact without dispute. Ionthly Prizes for Boys and Girls.

Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, 3h; 2nd, 3c; 3rd, 3t; 4th, \$1; 5th to 14th, a Handsome Book; and a ipretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later than 29th of each month, and marked "Competition," also give full name, address, age, and number of wrappers. Winners names will be published in The Toronto Stati on first Saturday in each month.

No other Sarsaparilla has the merit to

No other Sarsaparilla has the merit to secure the confidence of entire communities and hold it year after year, like Hood's Sarsaparilla. insane. Clearly as words can express | Minard's Liniment cures Diphtheria.

No, Christ teaches us all that later

life and sometimes penetrating it, is a world of life other than our own, that more or less influences our earthly existence. And what significance this are told that there is a flow in the tide life and pass away. It is between those hours we waken to turn and toss upon a couch that seems to be surrounded by a strange, weird atmos-phere, through which we look upon our own follies and sins as they never appear at other times. How close we

reproduction in these columns:

To the Editor of the Globs:

SIB.—I am sure you will agree with me when
I say that something ought to be done to stop
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do) which is going on in certain directions in
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my experience in this city is the experience of
others in many parts of Canada. I have read
so much of the great success of Dr. Williams'
Pink Pills for Pale People that I determined to
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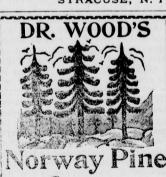
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NOVEMBER 12

FIVE-MINUTE

ought to be plain eno able a thing mixed m Even if the fa of the Catholic party dren is what it show certainly hardly to be will be great and con to them on account of the Protestant father is all the more love kinder he or she ma unity of the Church an ary means of salvatio In fact, it can ha how any one having the Catholic religion o

testant or infidel, unl

fluence of a hope the other the conversion of will be effected. This sionally prove not t There are cases, no of Protestant, who wo otherwise have turned the question at all, do olic by means of ma best chance to obtain is before the marriag that is the time to try it is the duty of ev thinks of marrying Church to do the h power to bring the not only in name bu true faith. I say in tunately, many a ne has no strong convict in any way, will be y self a Catholic, and tized, in order to r which may be made. that the conversion is a sincere and gen merely got up for the heard of a case in wh party, when his relig the priest as an obje riage, which would cheerfully replied: it would be any con quite ready to Such converts are n mon, though it is n let their state of plainly. They will instructions given priest, making no bout anything wh they may get three possible; and when the that is about the las

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what to do to be rec the last ; he will pr and he may succe more hope for his fi way than for the I does not make him during life; and m of a mixed marriag some, perhaps, eve gree, with nominal Protestants. If, th marriage even wit to see that he or duties required of not contracted vici the idea that a c munion must be m the marriage, and attend to all that this confession an be in some cases n what some Protests go through with necessity. No, dethe priest, but do the behavior of th marriage is not Christian, both wi quentation of the others of which indeed the only ju that it will be s care, then, before

amendment of life sary. A word to sufficient. The Te Published on behalare as reliable and as as if they came from trusted neighbor. trusted neighbor. simple facts in rega saparilla has done,

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Constipation, and Constipation, and digestive organs an Hood's Pills. Uneq A HAPPY HINT keeping a good thand for this reason recommending thorany form, blind, ble Betton's Pile Sal remedy in the wor short a vast deal of ence. Send 50 ct Brown Drug Co., your druggist to or Doubly SIRS.—I had a.

SIRS,—I had a cured by two bottle Balsam. I cannot MRS. W. C. H. DEAR SIRS,—I Hagyard's Pector remedy for cough used.

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### FIVE-MINUTE SERMONS.

Twenty-third Sunday after Pentecost,

MIXED MARRIAGES.

From the simplest lessons of experience, my dear brethren, I think it ought to be plain enough how miserable a thing mixed marriage is likely to be. Even if the faith and practice of the Catholic party and of the chil-dren is what it should be—which is certainly hardly to be expected—there will be great and continual suffering to them on account of the separation of the Protestant father or mother-who is all the more loved the better and kinder he or she may be-from the unity of the Church and from the ordin-

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ary means of salvation.
In fact, it can hardly be imagined how any one having a lively faith in the Catholic religion can marry a Protestant or infidel, unless under the influence of a hope that some time or other the conversion of the other party will be effected. This hope does occasionally prove not to be a vain one. There are cases, no doubt, in which a Protestant, who would not probably otherwise have turned his thoughts to the question at all, does become a Catholic by means of marriage. But the best chance to obtain such a conversion is before the marriage is entered on ; that is the time to try to secure it; and it is the duty of every Catholic who thinks of marrying one outside the Church to do the best in his or her power to bring the other party over, not only in name but in fact, to the true faith. I say in fact, for, unfortunately, many a non-Catholic, who has no strong conviction about religion in any way, will be willing to call him-self a Catholic, and even to be baptized, in order to remove objections which may be made. Take care, then, that the conversion which is professed is a sincere and genuine one, and not merely got up for the occasion. I have heard of a case in which the Protestant party, when his religion was urged by the priest as an objection to the mark they riage, which would make trouble, most cheerfully replied: "Well, Father, if it would be any convenience to you, I am quite ready to be a Catholic."

Such converts are not so very uncommon, though it is not often that they let their state of mind be seen so plainly. They will sit through several instructions given to them by the priest, making no question or remark about anything which he says, that they may get through as soon as possible; and when they do get through, that is about the last of their catholic "Well, we'll see," said Tante Modeste, oracularly; "but I'm not satisfied about that monogram. It was J. C., as sure as I live, and not C. J."

"I'll tell you what we'll do, mama," said Paichoux, after some deliberate said Paichoux, after some deliberate said Paichoux, after some deliberate. the priest as an objection to the mar-

ance to any Catholic duties.

If, then, a conversion, and a real and true conversion, cannot be obtained before marriage, there is certainly much fear that it never will be accomplished afterward. Be warned, then, in time; do not indulge false hopes in this regard; do not marry in haste and repent at leisure.

And about this matter of conversion I will say a few words, with reference not to Protestants, but to careless and negligent Catholics. A Catholic who is negligent of his duties has, it is true, if he keeps his faith, a resource which the Protestant has not; he knows what to do to be reconciled with God at the last; he will probably try to do it, and he may succeed. There is then more hope for his final salvation in this way than for the Protestant ; but that does not make him a better companion during life; and many of the miseries of a mixed marriage are met with, and duties required of Catholics, and has not contracted vicious and dangerous munion must be made at the time of the marriage, and that the priest will attend to all that is necessary. For this confession and Communion may be in some cases not so very good and fervent; they may be something like what some Protestants, as I have said, go through with for convenience or necessity. No, do not leave it all to the priest, but do your own part. If the behavior of the other party before marriage is not such as becomes a Christian, both with regard to the frequentation of the sacraments and also in the matter of temperance and in others of which you are the best and indeed the only judge, it is not likely that it will be so afterward. Take care, then, before taking a step which you cannot retrace. You, not the you cannot retrace. You, not the priest, are the one to secure now the

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sary. A word to the wise should be sufficient.

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Doubly Commended.

Sirs.—I had a very bad cold and was

wised.

Miss F. Stephenson, Oakland, Ont. bitterness would stir within her, and Mam'selle Diane, they are noblesse, thinking she had cause to complain, and Mam'selle Diane, they are noblesse,

### LADY JANE.

CHAPTER XII.—CONTINUED.

"'There're too fine for my daughter,' I answered, as I turned them over and examined them carefully. They were the handsomest things !—and on every piece was a pretty little embroidered monogram, C. J.; mind you, the same as the letters on the child's clothes. Then I asked her right out, for it's no use mineing matters with such a woman, where in the world she got such lovely linen.
"'They belonged to my niece,' she

said, with a hypocritical sigh, 'and I'd like to sell them; they're no good to the child; before she's grown up they 'll be spoiled with damp and mildew; I'd rather have the money to educate

her.'
''But the monogram; it's a pity
they're marked J. C.' I repeated the
letters over to see what she would say,

and as I live she was ready for me.
"' 'No, madame; it's C. J.—Claire Jozain; her name was Claire, you're looking at it wrong, and really it don't matter much how the letters are placed, for they're always misleading, you never know which comes first; and, dear Madame Paichoux,'—she deared me, and that made me still more susme, and that made me still more suspicious,—'don't you see that the C. might easily be mistaken for G?—and no one will notice the J, it looks so much like a part of the vine around it. The make them a bargain if you'll take

fine for my girl; par exemple! as if tering roses that bloomed securely be-l'd let Marie wear stolen clothes, per-yond the reach of pilfering fingers;

haps."
"Hush, hush, Modeste!" exclaimed Paichoux; "you might get in the courts for that."

"Or get her there, which would be more to the purpose. I'd like to know when and where that niece died, and who was with her; besides, the child says such strange things, now and then, that they set one to thinking. To-day when I was taking her home, she began to talk about the ranch, and her papa and mama. Sometimes I think they've stolen her."
"Oh, Modeste! The woman is n't as

said Paichoux, after some deliberate thought, he was slow, but he was sure, "we'll keep a watch on the little one, and if anything happens, I'll stand by her. You tell sister Madelon to let me know if anything happens, and I'll see her through all right."

"Then I believe she's safe," said Tante Modesta proudly, "for every one knows that when Paichoux says a thing, he means it."

If Madame Jozain had only known how unfavorable were the comments of her supposed friends, she would not have felt as comfortable as she did. Although she was riding on the top-most wave of prosperity, as far as her business was concerned, she was not, as I said before, entirely happy unless she had the good opinion of every one, and for some reason, probably the result of a guilty conscience, she fancied that people looking askance at her; for, in spite of her polite advances, she had some, perhaps, even in a greater degree, with nominal Catholics than with Protestants. If, then, you contemplate marriage even with a Catholic, be sure to see that he or she attends to the duties required of Catholics and her see that he or she attends to the duties required of Catholics and her see that he or she attends to the duties required of Catholics and her see that he or she attends to the duties required of Catholics and her see that he or she attends to the duties required of Catholics and her see that he or she attends to the duties required of Catholics and her see that he or she attends to the duties required of Catholics and her see that he or she attends to the duties required of Catholics and her see that he or she attends to the duties required of Catholics and her see that he or she attends to the duties required of Catholics and her see that he or she attends to the duties required of Catholics and her seems to see that he room she would stop instantly.

Therefore, little Gex was very much surprised one day, when he went out to on the banquette, to see his small favor on the banquette, to see his small favor in both the room she would stop instantly.

Therefore, little Gex was very much surprised one day, when he went out to on the banquette, to see his small favor in the room she would stop instantly.

Therefore, little Gex was very much surprised one day, when he went out to on the banquette, to see his small favor in the room she would stop instantly.

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Therefore, little Gex was very much surprised one day, when he went out the room she would stop instantly.

Therefore, little Gex was very much surprised one day, when he went out the room she would stop instantly. most fashionable chairs, and pulled down everything for them to examine, habits. Do not delude yourself with and unfolded, untied, and unpacked, the idea that a confession and Comonly to have the trouble of putting them all away again. It was true they bought a good deal at times, and she had got rid of many of "those things" in a quiet way, and at fair prices; but still the neighbors kept her at a distribution. tance; they were polite enough, but they were not cordial, and it was cordiality, warmth, admiration, flattery,

for which she hungered. It was true she had a great deal to be proud of, for Raste was growing handsomer and more of a gentleman every day. He was the best looking fellow in the quarter, and he dressed so well,—like his father, he was large and showy, — and wore the whitest linen, the gayest necktie, and the finest jewelry, among which was the beautiful watch of the dead woman. This watch he was fond of showing to his friends, and pointing out the monogram, C. J., in diamonds; for, like his mother, he found it easy to transpose the letters to suit himself.

All this went a long way with Raste's intimates, and made him very popular among a certain class of young men who lived by their wits and yet kept up a show of respectability.

And then, beside her satisfaction in Raste, there was the little Lady Jane, to whom every door in the neighborhood was open. She was the most beautiful and the most stylish child that ever was seen in Good Children street, and she attracted more attention than all the other people put together. She never went out but what she heard something flattering about she little darling, and she knew that a great many people came to the shop just to get a glimpse of her.

great many people came to the snop ust to get a glimpse of her.

All this satisfied her ambition, but her vanity. She knew that Lady lane cared more for Pepsie, Madelon, or even little Gex, than she did for her.

Mr. Gex, I wish I could get inside that gate some way. I wish I could see who it is that sings."

"Why, my leetle lady, it's Mam'selle Diane?"

"Who is Mam'selle Diane?" not her vanity. She knew that Lady Jane cared more for Pepsie, Madelon, or even little Gex, than she did for her. The child was always dutiful, but never

she would accuse the child of ingrati-

tude.
"She is a little ingrate, a little viper, that stings me after I have warmed her. And to think of what I've done for her, and the worry and anxiety I've suffered! After all, I'm poorly paid, and get but little for all poorly paid, and get but little for all vith."

"I like the spine in the back "suggested to the spine in the spine in the back "suggested to the spine in the spine i my studying and planning. She's a little upstart, a little aristocrat, who will trample on me some day. Well, will trample on me some day. Well, it's what one gets in this world for doing a good deed. If I'd turned her and her mother out to die on the street, I'd been thought more of than I am now, and perhaps I'd been as well off."

> CHAPTER XIII. ONE OF THE NOBILITY.

On the next block, above little Gex's fruit stall, was a small cottage set close to the sidewalk, with two narrow win dows covered with batten shutters that

were visible. A pink crape-myrtle shed its transparent petals on the sidewalk below. A white oleander and a Cape jasmine made the air fragrant, while a "Gold of Only" row. while a "Gold of Ophir" rose, entwined with a beautiful "Reine Henriette,"

tinued her walk to the green fence, and stood looking wistfully at the clusvainly wishing that some of them would fall at her feet, or that the gate might accidently open, so that she

could get a peep within.

And Lady Jane was not more curious than most of the older residents of Good Children street. For many years it had been the desire of the neighborhood to see what was going on behind that impenetrable green fence. Those who were lucky enough to get a glimpse, when the gate was opened for a moment to take the nickel of milk, or loaf of bread, saw a beautiful little gar den, carefully tended and filled with exquisite flowers; but Lady Jane was never fortunate enough to be present on one of those rare occasions, as they always happened very early, and when her little yellow head was resting on its pillow; but sometimes, while she lingered on the sidewalk, near the gate, or under the tightly closed shutters, she would hear the melodious song of a bird, or the tinkling, liquid sound of an ancient piano, thin and clear as a trickling rivulet, and with it she would hear sometimes a high, sweet, tremulous voice singing an aria from some old-fashioned opera. Lady Jane did'nt know that it was an old-fashioned opera, but she thought it very odd and beautiful, all the same; and she loved to linger and listen to the correct but feeble rendering of certain passages that touched her deeply: for the child had an inborn love of music

voices ever heard.

Pepsie used to close her eyes in silent ecstacy when Lady Jane sang the few simple airs and lullables she had learned from her mother, and when her tender little voice warbled

and one of the most exquisite little

"Sleep, baby, sleep. The white moon is the shepherdess, The little stars the sheep,"

Pepsie would cover her face, and cry Pepsie would cover her face, and ety silently. No one ever heard her sing but Pepsie. She was very shy about it, and if even Tite Seuris came into f milk."

(Clert el Company)

in her arms, his long legs almost touching the sidewalk, so carelessly was he held, while his enraptured little mistress was standing with her serious eyes fixed steadily on the window, her face pale and illumined with a sort of spiritual light, her lips parted, and a ripple of the purest, sweetest, most liquid melody issuing from between them that Gex had ever heard, even in those old days when he used to haunt

the French Opera.

He softly drew near to listen; she was keeping perfect time with the tink-ling piano and the faded voice of the ling piano and the laded voice of the singer within, who with many a quaver and break was singing a beautiful old French song; and the bird-like voice of the child went up and down, in and out through the difficult passages with wonderful passion and precision.

Gex slipped away silently, and stole almost guiltily into his little den. He had discovered one of the child's secret pleasures, as well as one of her rare gifts, and he felt that he had no right

to possess such wonderful knowledge. "Ma foi!" he thought, wiping away a fugitive tear, for the music had awakened slumbering memories, "some one ought to know of that voice. I wish Mam'selle d'Hautreve was n't so unapproachable; I'd speak to her, and perhaps she'd teach the child."

Presently Lady Jane entered, carry ing Tony languidly; she said good-morning as politely as usual, and smiled her charming smile, but she seemed preoccupied, and unusually serious. With a tired sigh she dropped Tony on the floor, and climbed up to her chair, where she sat for some time in deep thought. At length she said in an intensely earnest voice: "Oh, Mr. Gex, I wish I could get inside that

"Mam'selle Diane is the daughter of Madame d'Hautreve vhat live all alone affectionate. Sometimes a feeling of bitterness would stir within her, and.

of the nobility. Vell, you don't know vhat is that. Attendez, I vill try to

make you understand."
"Is it rich?" asked Lady Jane,

vith."
"Like the spine in the back," sug

gested Lady Jane eagerly. "Pepsie says you're born with that."
"No, it's not that," and Gex smiled a grim, puzzled smile, and pushing his spectacles on the top of his head, he wiped his forehead thoughtfully. "You have heard of the king, my leetle lady,

now have n't you."

"Oh, yes, yes," returned Lady Jane brightly. "They wear crowns and sit on thrones, and Pepsie says there is a king of the carnival, King Rex."

"Yes, that's it," said Gex, rubbing his basks with satisfaction. "and the

his hands with satisfaction, "and the king is vay high up over everybody, no one remembered to have ever seen open. On one side was a high green king. Vell, the noblesse is something fence, in which was a small door, and like the king, my leetle lady, only not above this fence some flowering trees so high up. Vell, Mam'selle's grandso high up. Vell, Mam'selle's grand-pere vas a noble. One of the French

"I think I do," returned Lady Jane doubtfully. "Does she sit on a throne

and wear a crown?"
"Oh, no, no, they are poor, vairy
poor," said Gex humbly, "and then,
my leetle lady must know that the comte is naiver so high up as the king, and then they have lost all their money and are poor, vairy poor. Once, long ago, they vas rich, oh, vairy rich, and they had one big, grand house, and the carriage, and the fine horses, and many, many servant; now there's only them two vhat lives all alone in the leetle house. The grandpere, and the pere, all are dead long ago, and Madame d'Hautreve and Mam'selle Diane only are left to live in the leetle house, shut up behind that high fence, alone, alvay alone. And, my lettle lady, no one remembers them, I don't believe, for it is ten year I've been right in this Rue des Bons Enfants. and I naiver have seen no one entain that gate, and no one comes out of it vairy often. Mam'selle Daine must clean her banquetle in the dark of the night, for I've naiver seen her do it. I've vatched, but I have seen her, naiver. Sometime, when it is vairy early, Mam'selle Diane comes to my leetle shop for one dime of orange for Madam d'Hautreve, she is vairy and so poor. Ah, but she is one of the noblesse, the genuine French noblesse, and Mam'selle Diane is so polite vhen she come to my leetle shop.

"If I should go there early, very early, "asked Lady Jane with increasing interest, "and wait there all day, don't you think I might see her come

out? "You might, my leetle lady, and you might not. About once in the month, Mam'selle Diane comes out all in the black dress and veil, and one little black basket on her arm, and she goes up toward Rue Royal. Vhen she goes out the basket it is heavy, vhen she comes back it is light."

"What does she carry in it, Mr. Gex?" asked Lady Jane, her eyes large and her voice awe-stricken over the mysterious contents of the basket.

"Ah, I know not, my leetle lady.

It is one mystery," returned Gex solemnly. "Mam'selle Diane is so proud and so shut up that no one can't find out anything. Poor lady, and vhen does she do her market, and vhat do they eat, for all I evair see her buy is one nickel of bread, and one nickel

ng to eat."
'That may be so, my leetle lady,"
That may be so, my leetle lady," replied Gex with smiling approval, naiver thought of it, but it may be so —it may be so. Perhaps the noblessed don't have the big appetite, and don't want so much to eat as the common

people. "Oh, I nearly forgot, Mr. Gex, Pepsie wants a nickel of cabbage," and Lady Jane suddenly returned to earth and earthly things, did her errand, took her lagniappe and went away.

TO BE CONTINUED.

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complished by this excellent medicine.

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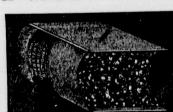
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### C. M. B. A.

Resolutions of Condolence.

To the Editor of the Catholic Record:

Hall of Branch 124, Lucan, Oct. 28, 1892.

DEAR STR AND BROTHER — At a regular meeting held on the above date, the following resolution was moved by Brother Wm. Toohey, seconded by Brother Daniel Collison and adouted:

seconded by Brother Daniel Collison and adorted:
Whereas it was the will of Almighty God to
remove from our midst, by death, our worthy
and much esteemed Marshal, Brother Stephen
K. Patton, be it therefore
Resolved while bowing in humble submission
to the decree of an all wise and omnipotent God,
who decrees all things for the best, the menbers of this branch, with heartifelt sorrow, deplore the loss of an able and energetic member,
and convey to his wife and family our unfeigned sympathies in their sad bereavement
for the loss of a kind and loving husband and
affectionate father, and pray the Almighty may
grant them His heavenly graces to enable them
to bear their crosses with resignation to His
holy will.

to bear their crosses with the poly will.

He solved that a copy of these resolutions be presented to the widow of our deceased Brother and a copy be recorded on the minutes of this meeting and also sent to the CATHOLIC RECORD for publication.

WM. TOOHEY, Rec. Sec.

for publication. WM. TOOMEY, Rec. Sec.

At the last regular meeting of Branch 28, the following resolution was unanimously adopted:
Moved by Brother Smith, seconded by Brother Smith, seconded by Brother Smith, seconded by Brother, that whereas the members of this branch having learned with deep regret of the loss sustained by our esteemed Brother, James McCurley, in the death of his brother, the it. Resolved that the members of this branch tender to Brother James McCurley their sincere sympathy and sorrow in his sad affliction.

Resolved that this resolution be spread upon the minutes of this branch and a copy sent to Brother McCurley and official organ for publication.

Thos. SMITH, Sec. Br. 28.

WEDDING-BELLS.

THOMSON-ECKARDT.

OBITUARY.

Hugh McMillan, Tuckersmith.

to St. Columba's Church, Irishtown, where solemn Requiem Mass was offered up for the repose of his soul by Rev. Dean Murphy, and the large attendance at his funeral bore ample testimony to the high respect in which he was held in the community he had lived in so long. May his soul rest in peace!

Columbian Celebration at the Separate School.

E. B. A.

P. CROTTY, President
J. JUDGE, Vice President.
P. KEENAN, Fin. Secretary.
W. LANE, Grand Sec. Treas.

At the special meeting of this branch held this evening. October 2x, the following motion of condolence was moved by Brother P. J. Venny, and carried unanimously:

That whereas Almighty God in His infinite wisdom having been pleased to call to Himself, by the hand of death, our Brother and charter member, W. J. McHenry; and in view of the heavy loss thereby sustained by his wife and family and those nearest and dearest to them, we mourn for him who was in every respect worthy of our respect. Be it

Resolved that we sincerely condole with the family of the deceased, in this their hour of affliction and sorrow, and commend them for consolation to Him whose chastisements are meant in mercy. Be it further

Besolved that we she truther

Besolved that these resolutions be spread upon the minutes of this branch, and that copies of them be sent to the local papers, to the official journals of the C. M. B. A. and to the wife and family of the deceased; also that the charter of this branch be draped in mourning for the period of thirty days, in sad remembrance of him.

Fraternally yours.

J. T. Nooxan, Sec.

while and family of the deceased; also had the while and family of the deceased; also that the charter of this branch be draped in mourning for the period of thirty days, in sad remediate the charter of this branch be draped in mourning for the period of thirty days, in sad remediated. The content of condicioner was adopted; and on the first Sept. 1839. While several though the state of the same year, settled on lot. The seconded by Brother in the same the seconded by Brother in the same the seconded by Brother in the same than the same than the seconded by Brother and the suppose that the same than the same than the same than the seconded by Brother John Rogers, seconded by Brother John Healey, that.

At the last results meeting of Branch 51, Barrie, the following resolution of condicioners which seems to Brother and Marshal, George Branch 52, Barrie, the following resolution of condicioners which seems to Brother John Rogers, seconded by Bro duced in the soul by the worthy reception of this sacrament.

### Rev. Father McMenamin's Departure

Rev. Father McMenamin's Departure from Maldstone.

On Sunday last Rev. D. P. McMenamin, parish priest of Maidstone parish, preached his farewell sermon, on the eve of his departure to become a member of the Society of Jesus. It having been generally known that the Rev. Father was about to sever his connection with the parish, a very large congregation gathered on the occasion to hear his parting words and bid him God-speed. While the Rev. Father was preaching signs of emotion were visible on the majority of those present in the church. The parting was indeed a painful one, for during his incumbency of the parish the good priest had endeared himself to both young and old by his kind and fatherly disposition and his zeal and earnestness in performance of his sacred duties. At the close of the Mass he was presented with two addresses—one from the congregation, and one from the St. Mary's Temperance Society. The latter also presented him with a well filled purse. To both addresses he responded in the most feeling manner, thanking them most heartily for their many acts of kindness towards him, and stating that as long as he lived he would treasure in his heart the most fond recollections of his Dastorate amongst the faithful Catholic people of the parish of Maidstone. The following are the addresses presented on the occasion:

To the Rev. D. P. McMenamin, Parish Priest of St. Mary's Deark Father—The congregation of St. Mary's Deark Father—The congregation of St. Mary's parish deeply recret to learn of

To the Rev. D. P. McMenamin, Parish Priest of St. Mary's Church, Maidstone:

REV. AND DEAR FATHER—The congregation of St. Mary's Church, Maidstone:

REV. AND DEAR FATHER—The congregation of St. Mary's parish deeply regret to learn of your intended departure from our midst. During your charge over us we have learned to love and esteem you as a most devoted priest and servant of the Lord.

We believe much good has been accomplished in the parish owing to your labors. Your fatherly advice and eloquent sermons will not soon be forgotten.

We can never repay you for the zeal you have manifested in our spiritual welfare, showing us by word and example how to lead Christian lives so as to attain the end for which we were created. We would, indeed, be glad to have you continue your good work in this parish, but your determination to join the order of the Jesuits will, we trust, by the blessing of God, in the near future open out to you a more extensive field for your labors in the vineyard of our Lord and Master.

And now, dear Father, with the hope that you will soon visit your loving children of St. Mary's, we pray Almighty God to grant you every grace and blessing to enable your to ful fil the duties of the divine office to which He has called you.

fil the duties of the divine office to which He has called you.
Signed on behalf of the congregation.
John Halford, Jeremiah Collins, Abraham Halford, William Cole, Charles Cavanagh, Frank McCloskey, Edward Mooney, James Barrett, Frank Cabill and Michael McCarthy.
St. Mary's Parish, Madistone,
November 6, 1892.
REV. AND DEAR FATHER—But two short years ago we anxiously awaited your coming to take charge of our parish. For two short years.

VERY REV. FATHER GAUTHIER,

we have enjoyed the benefits of your zealous labors in our behalf, and to-day, in heartielt sorrow, we meet to bid you farewell.

During your short sojourn amongst us you have achieved a victory complete in every particular, leaving our hearts and minds improved, and, as far as iay in human power, perfected our morals. The general care of the parish was yours but your particular care was for the young and erring men.

That we appreciate your noble work in our behalf, our future conduct will prove. While our hearts beat we will love and revere you. While memory lasts we will retain the essence of the beautiful lessons you have taught us in word and example, and earnestly strive to obey and imitate. The beautiful change wrought in the character of the young men of the parish speaks volumes for the indience you have gained over our hearts. The noble work accomplished by our temperance society, during its short life, must be a source of much gratineation to you, as it is beneficial to us, and we earnestly trust that the future conduct of its members, which, no doubt, you will zealously watch, will give you many a happy hour in your weary labors in the new field in which you are to perform your work of love.

Dear Father, ere we part, on behalf of the members of St. Mary's Temperance Society of Maidstone, we wish to make you this small gift: despise it not for its insignificance, but rather consider the wealth of love and gratitude that prompts its giving.

The path of sorrow, and that path alone, Leads to the land where sorrow is unknown.

Our sorrow is deep that we must part. But the Master's call must be obeyed. The Master's work must be performed, and we humbly pray that the God who has inspired you for your noble calling will long spare you to perform the beautiful life's work to which you have devoted yourself.

beautiful file's work to when yourself.
Signed on behalf of the members of St. Mary's Temperence Society:
Jas. J. McCarthy, President; Jno. McAuliffe. Secretary; Nace Halford, Treasurer; Robert Halford, Vice President; Steve Conroy, John Costigan, James Quinlan and John J. Sullivan.

ing obedience to your ecclesiastical Superior; none of these features has been passed unnoticed by your boys of St. Francis Xavier school.

And now, dear Vicar, on this happy day, we wish to renew to you our promise of faithful obedience, which we have tendered to you on every occasion of your patronal feast since you came amongst us; and while we cannot assist you in the more important affairs of our parish; while we do not possess temporal means by which we can assist you in advancing parochial improvements; and while we cannot help to bear the responsibilities which are ever so great in a large and extensive mission such as Brockville; yet we, your boys, feel that we can, at least, do that which, in time, with the blessing of God, will blossom and bear fruit—we feel that we can by our assiduous attention to our studies, coupled with the earnest desire of becoming good, pious, practical Catholics, fit ourselves for the positions which we may be required to assume in the future.

Nor can we allow this occasion to pass without expressing our gratitude to you for all the comforts and benefits which are afforded to us in this our magnificent Parochial school, next to our church, where reposes in the tabernacle our 'Saviour and our king, is treasured in our souls—our school, where He diffuses His blessings to us through the channels of a solid Catholic education, the only education which fits a man for both this life and the next—an education which, while it trains to a very high degree of excellence the body and the mind does not leave the heart and the soul neglected; yes, we cannot forget to thank you for all this, and we hope by our payers to aid you in the completion of this great work which has been so happily and successfully begun.

As a token, then, of our love and gratitude, we offer you this little testimonial, which be pleased to accept; and in conclusion, we beg your blessing, dear Father, so that we may have the courage and, strength to carry out the resolutions which we have made.

Signed on behalf Nebraska State Journal, Oct. 39.
Wednesday morning the wedding of Miss Charlotte Eckardt, daughter of Mr. and Mrs. Hewlett Eckardt, of Lincoln Heights, and Mr. Charles Thomson, of Chicago, took place at 10 o'clock, in the presence of a number of invited friends, at St. Theresa's pro-cathedral. The bride came into the church on the arm of her father and was met at the altar by the groom. The bride was prettily attired in a cream silk, high corsage, en train, a long tulle veil falling to the bottom of her train, and the white roses she carried completed the daintiness of the effect. Miss Hattle Eckardt, sister of the bride, acted as bridesmald. She wore a lavender dress and carried pink roses. Mr. Rae, cousin of the groom, was the best man. Mr. and Mrs. Thomson left on the afternoon train for Chicago, where they will be at home to friends after November 14 at 255 Sheffield avenue. Miss Eckardt has been teaching in the Lincoln schools for four years and is deservedly popular among patrons and teachers. Mr. and Mrs. Eckardt resided in Petrolia.

The Very Rev. Vicar, in accepting the gift, thanked the boys heartily and complimented them on the excellent progress which they had made in their studies during the past year, and on the privilege of having such an effic-ient staff of teachers. Rev. Father Collins, C. C., who was also present, made a pleasing and racy address in which he contrasted the system of education of the present day with that of twenty years ago. Several members of the congregation were also present, and all were delighed with the man-ner in which the the whole affair was

ducted. Yours etc., J. T. Noonan, Prin. Sep. School.

### CATHOLIC ORDER OF FORESTERS.

Ed. London Record:

SIR.—By virtue of an Act passed at the last session of the Ontario Legislature, any Society doing an Insurance or Sick Benefit Business amongst its members is required to be registered at the Insurance Department as a Friendly Society. If all the requirements of the Act can be complied with, a certificate of Registration (to be renewed annually) is granted. Failing to secure this, the Society is debarred, under heavy penalties, from continuing business after 30th December next.

Iu compliance with the Act, the Catholic Order of Foresters, through their Chief Agent, early made applications for Registration, and being able to meet the requirements of the Act in every particular, Registration has been granted, and the following Certificate issued by the Registrar of Friendly Societies:—

DEPARTMENT OF INSURANCE—NO. 32.

Columbian Celebration at the Separate School.

On Friday an interesting celebration in honor of Columbus was held in the Picton Separate school. The school was beautifully decorated, and the eager, happy faces of the pupils told that they were more than willing to add their meed to the glad refrain of praise and gratitude surging through the world and to exert themselves to the ulmost to do homage to the memory of that grand Christian hero, Christopher Columbus.

The following is the programme:
Hymn, "Ave Maria," by Masters Henry Turley, Cle rv Sullivan, Francis McManus and Patrick McCarthy. Chorus by the nupils.
Recitation in concert, "The Voyage of Columbus," by Masters CL ary Sullivan, Francis McManus, John Turley, Jeremiah Heffernan and Patrick McCarthy.
The "Fairy Dance," by Misses Helena and Margaret Harrington, Helen Sullivan, Clara Goodwin, Mary Heffernan, Jessie Ryan, Esther Moffatt, Francis Slaven, Annie Gorman and Gertrude Lambe.
Gymnastic exercises by the pupils.
Recitation by Miss Clare Goodwin.
Hymn, "Ata Maris Stella." (One of the hymns sung every evening during the voyage of Columbus.)
Recitation by Miss Frances Slaven.
Reading, "Judze Jocks and the Cats," by Master Cleary Sullivan, Archie Sullivan, Francis McManus, Jeremiah Heffernan and Augustus Goodwin.
Hymn, "Fading, Still Fading," by the pupils.
Recitation, in concert, "The Bird, the Harblinger of Joy to Columbus," by Misses Helen Sullivan, Helena Harrington, Mary McCarron and Esther Moffatt.
Chorus, "Lauda'e Dominum," in gratitude to God for the successful termina'ion of the voyage of Columbus—by the pupils.—Picton Times, Oct. 28, 1852.

DEPARTMENT OF INSURANCE - NO. 32. ONTARIO, CERTIFICATE OF REGISTRY AS FRIENDLY

ONTARIO.

CERTIFICATE OF REGISTRY AS FRIENDLY SOCIETY.

Whereas, by the Application of the "Catholic Order of Foresters" made pursuant to the Insurance Corporations Act 1892, it has been made to appear to the undersigned, the Registrar of Friendly Societies for the Province of Ontario, that the said applicant is entitled to registry as a Friendly Society, now therefore.

This is to certify that the said Friendly Society is accordingly registered for the transaction of Insurance against Sickness and Death in the Province of Ontario, for the term beginning on the 19th day of October, 1892, and ending on the thirtieth day of Jane, 1893, subject to the provisions of the aforesaid Act.

Entered on Friendly Society Register, No. 32, Folio 4. J. HOWARD HUNTER.
Registrar of Friendly Society, either as regards benefits offered or soundness and cheapness of Insurance. The combination of Sick and Death Benefits makes it peculiarly acceptable to all Catholics. Courts of the Order are being organized in Canada every week, and applications for membership in existing Courts are coming in rapidy.

With a Society such as this in our midst, possessing all the best features of outside organizations, with none of their defects, no Catholic can find excuse for joining societies outside the Church—societies which too often sap the foundation of his religion, and cause a consequent weakening of his faith.

Information regarding the establishment of Courts in unraproported. At the last regular meeting of O'Connell Branch, No. 2, of Toronto, it was moved and seconded that we, the members of this society, having witnessed the hand of death in the striking down of our esteemed Brother John Rosseter, be it

Resolved that we tender to his afflicted widow and family our deep sympathy in this hour of their sad affliction, and pray that the Almighty God may give them strength to submit to His divine will, and bear their loss with Christian fortitude and resignation.

Signed on behalf of the branch,

P. CROTTY, President

faith.

Information regarding the establishment of Courts in unrepresented territory, or of the working of the Order at large, will be cheerfully given by myself at any time, or can be obtained from officers of local Courts. It will be to your interest and the interest of your family to organize a Court in your district; make an effort so to do.

PH. DE GRUCHY,

Chief Agent Catholic Foresters,

Toronto.

PRACTICAL EDUCATION, Montreal True Witness.

Brockville, Nov. 4, 1892.

Ed. Catholic Record, London:

DEAR SIR:—St. Francis Xavier school, Brockville, was the scene of a happy occurrence on Nov. 4. It being the patronal feast of Very Rev. Vicar-General Gauthier, the boys of St. Francis Xavier school to great the patronal feast of Very Rev. Vicar-General Gauthier, the boys of St. Francis Xavier school took advantage of the occasion to present their well-beloved pastor with a beautiful toilet set, accompanied by an illuminated address, of which the following is a copy:

VERY REV. FRIEND AND FATHER:—We come to you today with our boyish hearts full of joy, because it is the feast of your illustive, suffer us, dear Father, to tender to you these sentiments which are ever uppermost in our minds—our earnest and lively appreciation of your works as a pastor among us, coulded without affection for you as a friend.

We have ever noticed in you those traits of character which were possessed in so ever ceasing and generous care for our sufficient poor, and, lastly, the careful and willing obedience to your congregation, the wise duponed and which was addressed to the exactiful and zealous care for file members of your congregation, the spiritual and temporal concerns of us your childments have been ever easing and generous care for our suffering poor, and, lastly, the careful and willing obedience to your ecclesiastical Superior; none of these features has been passed unnoticed by your boys of St. Francis Xavier school.

And now, dear Vicar, on this happy day, we wish to renew to you our promise of faithful in delication and the province of the communication is indication; it was stemporal means by which we can assist you in the more important affairs of our parish; while we do not possess temporal means by which we can assist you in the more important affairs of our parish; while we do not possess temporal means by which we can assist you in the more important affairs of our parish; while we do not possess temporal means by which we can assist you in the more import

the kindness of its possessor, we are allowed to reproduce:

J. M. J.

Mount St. Louis Institute,

Montreal, Oct. 18, 1892.

My BELOVED BROTHER—The object of the present is of a business nature. You will remember from you visit to our college, last year, that ou at Actual Business Department comprises several lines of goods, each having its own collection of specimens, which represent the heards of the purchasing student a certain quants of the purchasing student a certain quants of the purchasing student a certain quants of the purchasing student a prices. Also, each line of Business has its own articular style of Book-keeping.

This year we intend to enlarge the Department by some addition times of Business, as Hardware. Leather. Furs. umber. Railways and Real Estate. This last mentioned being your line of business, I know of no one better your line of business, I know of no one better youlfield to give me information or ald me than you, my good brother.

You will kindly request your book-keeper or one of his assistants to send me a few blank policles of each of the thirteen different insurance companies which you represent.

You may also send me blanks of any other papers you use in the insurance business. Ask your book keeper to fill out one of each of the different forms before sending them. I would ask you to send me specimens of the books ruled up which you use in the insurance business. One or two entries made in each would amply suffice.

As you are a Notary Public please send me blanks and written copies of the different forms used in your office. I will be thankful for any other information or specimens of forms you may forward me.

BOUTHER MAURICE.

P. S.—Your excellent boys are giving good satisfaction in their studies. B.M.—

There is something that savors of the practical! Just imagine the business of adalities

P. S.—Your excellent boys are glving good satisfaction in their studies. B. M.—

There is something that savors of the practical! Just imagine the business qualities of the man who dashed off that communication. Yet he was sub-director of an institution wherein the young men of our time are seeking that commercial training that will enable them to enter on the battle of life fully equipped for the struggle. Again, he is but one member of that teaching order—but one sample of those trained trainers of youth, but an example, and by no means an exceptional example, of the thoroughly efficient men who walk, in all humility, the highest plane of usefulness and of virtue. Not alone from the religious standpoint do we look upon the Christian Brothers as pre-eminently qualified to prepare our youth for the up-hill tug during life; but, what is equally important, in a certain sense, from the thoroughly practical, business standpoint they and their institutions challenge our admiration. Take, for example, the Mount St. Lonis College, from which that letter emanated; it is the intention of the faculty to carry out these ideas and numberless other equally practical ones, suggested by different members of the order, and most certainly nothing could be more encouraging for those who have confided their children to the care of their establishments.

But what we consider the most important

cortain sense, from the thoroughly practical, business standpoint they and their institutions challenge our admiration. Take, for example, the Mount St. Louis College, from which that letter emanated; it is the intention of the faculty to carry out these ideas and numberless other equally practical ones, suggested by different members of the order, and most certainly nothing could be more encouraging for those who have confided, their children to the care of their establishments.

But what we consider the most important of all, as an outcome of the sad event which brought these facts to our notice, is the direct refutation which they furnish, against all the would-be educationalists, those journals that never cease harping upon a string that is completely out of accord in the great instrument of truth. They are constantly attempting to prove that, because of the secluded life led by members of a religious order, therefore they are not capable of imparting a practical business education to the irregoing letter must startle all who place confidence in these pessimists of the school question. We shall have occasion, later on, to point out how in every branch, architecture, engineering and other like technical departments, these teachers can turn out pupils able to confound the generality of professional men, who claim to have both the practice, and the theory. As a rule both are rarely found in the same individual nowadays. The student has the thory, but not the practice, and he more or less forgets the theory, unless he be of the exceptional few who continue to study after receiving a diploma. Now we are prepared to affirm that with very little encouragement and with a few requisities—such as taking a stand on the same level as the other higher eductional extended to the confound the practice, and he more or less forgets the theory and practice. More of this in the near future.

OBSEQUIES.

### OBSEQUIES.

THE LAST RITES OVER BRO. MAURICE.

Montreal True Witness.

On last Monday morning, the 24th Oct. in the splendid chapel of the Mount Saint Louis College, there was an immense gathering to attend the Requiem Mass over the remains of Brother Maurice, the assistant-director of that Institution. Brother Flamian, the Visitor, was surrounded by his assistants and numerous body of pupils, while members of the order, from all the other houses in the city, were present. There were several priests and a large number of citizens around the catafalque. The funeral oration was pronounced by the Rev. Father Martin Callaghan, and was a touching tribute to the memory of the deceased, as well as a hopeful promise, from the Catholic point of view, in the reward of the good and faithful servant. The altar and sanctuary were heavily draped, and each one seemed to wear a solemn mourning around the heart. The simple and humble coffin was but the friar's gown and exterior, during life, carried into the tomb and on to the confines of the next world.

After Mass the lengthy procession wound its way towards the "city of the dead," and there found the path leading to that particular and very eloquet polo to ground where

he was laid not far from the first veterans that "sleep the sleep of the just" in that quiet and unostentatious tomb-yard. Then the holy and imposing eeremony was performed, that is the last adieu of the Church to all her faithful children. To quote the words of Thomas Davis, a poet whose works the dead Brother passionately admired:

"The priest alone standing They knelt all around Hundreds and hundreds Like rocks on the ground."

Kneeling and motionless, 'Ashes to ashes;'
Hollow the clay on the coffin-lid dashes;

Kneeling and motionless. 'Ashes to ashes; He died as becometh the faithful and just, Placing in God his reliance and trust."

Placing in God his reliance and trust."

As Brother Maurice was a particular friend of our own we paid a visit of condolence to his Superior, and learned there many things that were consoling. To give an idea of the high esteem in which the deceased was held, and the deep respect that is felt for all who are so heroic as to give up the world for the cause of God—yes, to give up the world for the sake of that world's salvation—we find that over one hundred letters of condolence and sympathy have been received at the college, from all sides, throughout Canada and the United States—from bishops, prelates, pupils, parents, lawyers, doctors, merchants, and people in every walk. Some thirty odd telegrams poured in, and the universality of these expressions gives strong evidence of the esteem in which the deceased, in particular, was held, and the admiration for the order, in general, that reigns abroad. R. I. P.

BY THE REV. A. B. O'NEILL, C. S. C. With the plaintive toues of a mourner's moan Sigh the winds of bleak November. And each ashen cloud is the trailing shroud of some loved one we remember: Thro' the mist of years, thro' a veil of tears, We recall friends tender-hearted, And renew the woe felt long ago For the loss of our dear departed.

For the loss of our dear departed.

Though no sterile grief gives them best relief.

Though no tears from their pains can deliver
Those friends of yore on that further shore
Of Death's darkly-coursing river.
Rich treasures we may as their ransom pay,
While life's sunlight still streams o'er us.—
Tell Our Lady's Beads for the urgent needs
Of the loved ones gone before us.

—Ave Maria,

### FOR SALE.

A general stock of dry goods situated in one of the best business stands in London, Ontario. There has been a large and profitable business done here for the past three years. The stock is all fresh, and principally staple, all foreign goods imported direct by the subscriber. The stock consists, principally, of dress goods, cloths, tweeds, hosiery, gloves, corsets, blankets, flannel and staples. No old or shop worn goods. There is nothing of the bankrupt stock about it.

There is a splendid opening for doing a paying and safe business. The business has been strictly cash. For further information, apply to the owner, James Shea, 42 King Street East, Hamilton. Satisfactory reason for selling.

Mave You Astuma?

Dr. R. Schiffmann, St. Paul, Minn., will mail a trial package of Schiffman's Asthma Cure to any sufferer who sends his address and names this paper. Never fails to give instant relief in worst cases, insures comfortable sleep and cures where others fail.

### MARKET REPORTS.

London, Nov. 10.—There was a large market to-day, and the square was full of vehicles and the contiguous streets. There was no change in the grain situation. Wheat remained easy, at \$1.05 to \$1.07 per cental. Oats were, firm, at \$6 to \$1.07 per cental. Wheat remained easy, at \$1.05 to \$1.07 per cental. Oats were, firm, at \$6 to \$1.07 per cental. Small supplies of barley were sold, at \$0 to \$9^{12} per cental. The meat market had a large supply, and beef was especially plentiful and easy, at \$4 to \$5 per cwt. by the carcass. Lamb had no change from \$\frac{1}{2}\$ to \$5 expected by \$1.07\$ per cwt. A few carcasses of veal sold at \$6 a pound. The poultry supply was ample, and there was a keen demand for turkeys, ducks and \$6 a pound. The poultry supply was ample, and there was a keen demand for turkeys, ducks and \$6 to \$6 a pair. Fowls, \$5 to \$6.0 a pair. Butter was firm, at \$20 a pound by the basket, and \$20 a bound. Geese sold at \$6 to \$6.0 a pair. Butter was firm, at \$20 a pound. There was no change in ergs, from 18 to 200 a dozen. Apples were in good supply, at \$60 to \$6 a bag and \$1.50 to \$2 a barrel. Potatoes were firm, at \$6 to \$6.0 a pair. Hay was firmer, at \$7.50 to \$8.50 per ton.

Ottawa, Nov. 10.—Pail butter sold stiff at 200 a pound and rolls were wort 200 Perk sold and rolls were wort 200 Perk sold and rolls were worth 200 Perk sold and rolls were worth 200 Perk sold at pound and rolls were worth 200 Perk sold and rolls

BUFFALO.

BUFFALO.

East Buffalo, N. Y., Nov. 10.—Cattle—Only 2 cars on hand sale; no trade.

SHEEP AND LAMIS—There was a decidedly improved tone to the grade here and sales generally averaged full strong with yesterday to re to 15c better on the best lots of native sheep and lamibs and about 1'c better for Canada. Good 78 to 80 pound lambs sold at \$5,70, good Canadas, of \$2 pounds, \$2,75, and the best \$5,80, and good to extra sheep, \$4,60 to \$5; cull and common stock selling at full strong yesterday's values, and the yards being generally well cleaned up at the close of the morning's market for all that had arrived in time to sell.

Hods—Run light; active, strong and generally 5c to 10c better than yesterday. Only ten cars were on sale early and six cars more came in about noon. York and order buyers took the bulk of the early arrivals, paying \$5,70 to \$5,55 for fed weights Yorkers and good quality light weights pigs selling at \$5,30 for good ones and \$5,40 for best, with some good light weight Yorkers in the lots; roughs also stronger, bringing \$5,25 to \$5,50, and \$4 to \$4,25 for stags.

houses in the city, were present. There were several priests and a large number of citizens around the catafalque. The funeral oration was pronounced by the Rev. Father Martin Callaghan, and was a touching tribute to the memory of the deceased, as well as a hopeful promise, from the Catholic point of view, in the reward of the good and faithful servant. The altar and sanctuary were heavily draped, and each one seemed to wear a solemn mourning around the heart. The simple and humble coffin was but the friar's gown and exterior, during life, carried into the tomb and on to the confines of the next world.

After Mass the lengthy procession wound its way towards the 'city of the dead,' and there found the path leading to that particular and very eloquent plot of ground where, side by side, sleep one hundred and four members of the Christian Brothers' order. To there Brother Maurice was carried, and

mand for heavy hogs. but half-fat and store are not wanted. SHEEF AND LAMBS—Sheep are dull. There is a poor demand, at from €5.75 to €1.25 per head, according to weight and condition. Lambs are easier, at £2.75 to £5.59 each.

C. C. RICHARDS & Co.

My son George has suffered with neuralgia
round the heart since 1892, but by the application of MINARD'S LINIMENT in 1881
t completely disappeared and has not troubled
him since.

Linwood, Ont.

### Consumption

is oftentimes absolutely cured in its earliest stages by the use of that wonderful

### Food Medicine, Scott's **Emulsion**

which is now in high repute the world over.

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

### TEACHERS WANTED.

WANTED FOR THE R. C. SEPARATE school of the village of Amprior, two assistant lady teachers, and what knowledge of French, if any. Applications received until the 7th November, 1892. A. CHAINE, Sec. 732-3w

POR SEPARATE SCHOOL NO. 2, Hullett, teacher holding 3rd class certificate, Duties to commence Jan. 1st, 1993. Section small, salary 825. Address Thomas Cansert, Sec.-Treas, Clinton, P. O., Ont. 733-2 WANTED A TEACHER, HOLDING A second class professional certificate, to teach Catholic Separate School No. 6, Stephen, Duries to commence Jan. 6, 1893. Must be an organist; and will be required to take charge of the organ and lead the choir. Testimonials required. Apply, stating splary, to PATRICK J. BREEN, Sec., Mount Carmel P.O., Ont. 733-tf TEACHER WANTED MALE OR FEMALE. Wellesley. Must teach English. Address John Keesnetter, Bamberg, P. O., Ont. 733-

FEMALE, FOR THE SECOND OR INTER-I mediate department, in the R. C. Separate School, Almonte, for 1893. State salary and certificate. Applications received to the 10th December. JOHN O'REILLY, Sec. 731-4

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



The above is a picture of our greatest African explorer, and in it can be traced the forms of two wild animals. Any one can readily see the face of the explorer, but it is difficult to distinction the two animals.

CINES will select the explorer, but it is difficult to distinction the two animals.

CINES will select the explorer, but it is difficult to distinction the two animals.

CINES will select the explorer but it is difficult to distinction to the select the explorer of the explorer

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of St. Thomas:

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Replying said : twepty-two y this diocese : together an twenty-two of the kingo prepriate to