

The Catholic Record.

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

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London, Sat., Jan. 31st, 1891.

EDITORIAL NOTES.

For the past few weeks our contemporary the *Mail* has been trailing its coat tail in the streets of Toronto defying the *Empire* and *Globe* to tread upon it. The scheme is to get up a little excitement as to extent of circulation. The *Empire* refuses to step upon the garment and the *Mail* man makes the assertion that the *Empire* man is a "whining coward."

It is to be regretted that one of our esteemed contemporaries would so far forget the little proprieties of newspaperdom as to term a brother publisher a "whining coward." This is unkind, ungentlemanly, unprofessional, and we are more than astonished that the *Mail* man, of all others, should descend to the slums of literature. Has Mr. Carke mislaid his temper? Has the newspaper published by a gentleman, for gentleman, lost its equilibrium and adopted the every-day language of the file-and-drum boys? "Evil communications," etc.

We once heard of a man who, when he was wanted in an argument on a public platform, took revenge by abusing his wife and family when he returned home at night. We would not be astonished if the *Mail* editor now becomes more fierce and more furious than ever in his abuse of the Jesuits.

The Methodists of Germany are not so enthusiastic for the admission of women to their General Legislative Conference as are those of America. While in America there is, as far as heard from, a majority of about 80,000 members in favor of women as delegates, when the vote was taken on the same question in the First Methodist Church of Berlin, the vote was forty four against and one in favor of the admission of female members to conference. The pastor of the church was the lone member, and when the vote was announced he exclaimed "O, my children, I am ashamed of you." It is the general belief in Germany that the movement for the selection of women as delegates is Atheistic or Anarchist in its origin and objects.

The Catholics of Germany have seized upon the occasion of Herr Windthorst's eightieth birthday, on the 17th inst., to show their appreciation of the services of their greatest man in the political world. But it is not by a personal gift to himself that the Catholic leader would allow his services to be acknowledged. It was therefore determined that a church should be erected in his parish as a lasting testimony to the grateful feelings of a Catholic people. A sufficient sum has been subscribed for this purpose, and the Memorial Church will be at once erected; but, in addition to this, addresses were showered upon him. Many dinners were given in his honor throughout Germany, but especially in Berlin, and Masses were celebrated for him in most of the churches. The laudations of Herr Windthorst are not confined to the Catholic press, but both the press and leaders of all parties in Germany concur in praising the patriotism, firmness and piety of the great Catholic leader.

A PETITION which was presented to the Board of Education in Chicago shows the love of fair-play which animates the crowd who in the United States are the most ardent opponents of Catholic education. The proposition of the petitioners was that extracts from the Bible be daily read in the Public schools. Of course the Bible which is desired should be introduced was that one which is called the "Authorized Version," which has its authorization simply in the fact that the splent King James I. approved of it. This is the version which is so full of errors that it was found necessary to revise it thoroughly, by coming nearer to the Duany version. The city School Board very properly refused to accede to the request of the petitioners, saying that "after hearing the arguments advanced in favor of Bible reading they had carefully considered the subject, and decided that for the general welfare of the schools the prayer of the petitioners ought not to be granted." On the one hand, it is pleasing to find that there is a growing desire among Protestants to introduce religious teaching into the schools, but it would be unjust to do this without giving to other creeds the liberty of having religious schools of their own. This would be simply to make the Public schools proselytizing establishments. But this is exactly what the Chicago petitioners want, just as the Equal Rights of

Ontario would abolish Catholic schools if they could, and then Protestantize the Public schools.

CONVINCED as we are that it is through the apathy of the Catholic people of France, that the Free thinkers of Paris and other cities are allowed to rule the country and persecute religion, we are pleased to record that Bishop Freppel, at a reception which he gave to the clergy of his diocese, Angers, on New Year's Day, made an address in which he said that "the campaign of irreligious Frenchmen against the Church, although now less glaringly conducted, is still continued. The form of the government, he said, had nothing to do with the matter. He was of the conviction that Catholics must organize, not as a party, but under the direction of the bishops and "wrest from Freemasons and Free thinkers the rights and liberty of which they have been deprived." It is owing to the determination of the comparatively small body of Catholics who have hitherto fearlessly upheld the rights of religion that the Government has been compelled to moderate the open persecution which was formerly carried on, and partly to reverse their hostile policy towards it, but the movement which Bishop Freppel proposes to inaugurate must result, ultimately, in a success as complete as took place in Belgium if persevered in. Bishop Freppel, who has so unflinchingly maintained in the Senate the rights of religion, is just the man who is sole to lead the movement of which he has given the outline.

ACCORDING to the Philadelphia Presbyterian, the Unitarian missions to India are meeting with woefully bad success. Of two missionaries sent by that body to the peninsula, one has returned to England, and the other has joined the Buddhists. In Japan, Rev. A. M. Kaapp, of the same Church, if we can call it a Church, is trying to work up an alliance with the Buddhists to battle against "orthodox" Protestantism, or rather against all Christianity. The Presbyterian is rejoiced at all the failures of this phase of Protestantism, but it is difficult to see why this should be the case, since the very Latitudinarian doctrines of Unitarianism are now so common among Presbyterians as to leave it more than probable that Presbyterianism will itself develop within a few years into Unitarianism, or some thing like it. Unitarianism, at all events, a child of Presbyterianism, it having originated from the abhorrence created in the minds of reasoning Presbyterians against the repulsive doctrines of John Calvin. These are the doctrines of which Bob Ingersoll chiefly makes unjust use in order to attack true Christianity, which repudiates them.

The statistics of the United States prove that the crime of murder is very greatly on the increase. During the year 1890 there were 4290 homicides, as against 3567 in 1889, 2814 in 1888, 2335 in 1887, and 1449 in 1886. It is thus seen that in four years the annual number of murders has almost trebled, yet there have been only 102 legal executions. There were, however, 126 lynchings during the year, and many of these were on account of murders which had been committed. But even if we add the lynchings to the legal executions, the number of those who suffered the extreme penalty on account of their crimes falls very far short of the number of these crimes committed. Of the legal executions 20 were in the Northern and 32 in the Southern States. Of the lynchings, 16 were in the Northern and 110 in the Southern States. Is it not true to say that this alarming state of affairs is largely the result of godless education? For ourselves, we cannot explain the facts in any other way.

CONSIDERABLE commotion has been caused in Presbyterian circles by the appearance of a work entitled "Belief in God," which has been published by Professor Schurman, of Andover Theological Seminary. The work consists of the lectures which have been delivered in the Seminary by the Professor during the past year on Theological subjects, and the New York *Observer* states that they are throughout saturated with Rationalism, being a complete surrender to the attacks made upon revealed religion by recent so-called scientific critics. The *Observer* says that such theological teaching, "considered as part of the furnishing of evangelical instruction, is enough to make the existence of a theological seminary ridiculous." The teachers of Andover Seminary are bound at regular intervals to promise by solemn vows to teach nothing contrary to the Westminster Confession of Faith, but, in spite of these promises, it would seem that there is no obstacle to their introducing the rising generation of Presbyterians clergy with the lesson of Rational-

ism. Professor Schurman was strongly recommended for a professional chair in Toronto University after the death of Professor Young, and the Presbyterian influence was greatly exerted in his favor. The "orthodox" Presbyterians are now exulting that he was not appointed to the vacant professorship. But in the meantime, what must we think of the orthodoxy of the young ministers who have been trained under such teachers.

THE Protestant paragon at Oka, in the Province of Quebec, took fire a few nights ago, and it was saved from destruction by the efforts of the Catholic people of the neighborhood. The Rev. Mr. Geoffroy, the Protestant missionary, says "nearly all the Roman Catholics of the place came and did valiant work to save the building. Some got their hands burnt, some got their hair singed, some were injured in other ways, but the fire was extinguished. About \$200 damage was done. Mr. Geoffroy's children lost all their clothing save what they were wearing, and much other clothing and bedding were also lost." It is in Oka that the dispute is going on regarding the proprietorship of the Sulphur Springs, and the ultra Protestant journals have been endeavoring to make it appear that the Fathers and the Catholic people of Oka are influenced solely by religious bigotry in maintaining their rights. The readiness of the Oka Catholics to assist Mr. Geoffroy when he was in a really distressed situation shows that bigotry is not the motive which influenced them in maintaining the proprietary rights of the seminary—rights which have been acknowledged by the Government to be equitable.

THE St. John's Branch of the Equal Rights of Toronto held a meeting on the 19th inst., at which it was resolved that: "This association is fully in sympathy with the principles of the Equal Rights party as enunciated by Mr. Geo. Campbell, who is at present championing our cause in East Durham, while at the same time we deeply regret that former professors of Equal Rights are now opposing Mr. Campbell, and this Branch of the association repudiates and disapproves of such conduct and desire to place on record their disgust for such men; and that this resolution be conveyed through the Toronto *Mail* and *Telegram* to Mr. Campbell.

We shall not call attention to the contempt of Lindley Murray manifested by the concocters of this resolution; but when it is considered that Mr. J. L. Hughes, the talent Equal Rights Public School Inspector of Toronto, has been canvassing East Durham in favor of Mr. Collins, the Conservative candidate and the opponent of the only Equal Rights elected to the Ontario Legislature, it will be seen where the St. John's Ward Equal Rights intend that their blow shall be felt. Mr. J. L. Hughes made himself particularly conspicuous by his advocacy of the Equal Rights party, as against both the Conservative and Reform parties, but especially against the Reformers. The present situation shows the complete collapse of the Equal Rights as a party; but it shows none the less clearly the inconsistency of such pretended patriots as Mr. J. L. Hughes.

It is announced that the British Government are seriously considering the advisability of appointing an ambassador to the Vatican. The Catholics interests of the British Empire are so varied in the different parts of the world where England exercises sovereignty, that it is found to be a great drawback to British interests that there is no representative of the Empire accredited to the Pope, and it is now almost certain that an ambassador will be appointed, negotiations on the subject having been almost completed with Cardinal Rampolla.

The Paris Municipal Council has been obliged to pay seven hundred francs for nurses who take the place of the Sisters of Charity in the city hospitals. The Sisters of Charity were only paid two hundred francs, and many deaths have been caused by the negligence of the new nurses, who are in most instances servants who could not get places elsewhere. There is no spirit of self-sacrifice or devotedness to the cause of suffering humanity in the new nurses. Dr. Dupres has called the attention of the council to the fact that the sick are poorly attended to under the new arrangement, and though he is himself an unbeliever, he desires, in the interests of humanity, the reinstatement of the Sisters, but the council has refused to accede to his demand.

The Russian Government has determined to suppress the Salvation Army, which has taken deep roots in various parts of the Empire, and especially in Finland. The Princess Sergius Gagarine wished to have the funeral of her husband carried out in accordance with the forms of the

Army, and refused to allow the Greek priest to officiate, thus giving great offence to the Czar, and the resolution has been taken to check the further attempts of the Salvationists to propagate their opinions.

There are eighteen States and Territories of which the founders and first settlers were Catholics. There are no fewer than five others of which the first settlers were Catholics—Ez.

The above statement is fully borne out by facts which are historical, and yet blots of the stamp of Bishop Cleveland Carew, of Buffalo, Dr. Miner, of Boston, and those associations, chiefly ministerial, which have been organized in New York and Massachusetts for the purpose of depriving Catholics of the rights of citizenship, and the impudence to assert that the Catholic religion is alien and anti American.

EMIL PASTIA has written to a German paper a letter in which he speaks in terms of high praise of the Catholic missions in Central Africa. The schools which have been established at Bigamayo, which have produced eminently good results, of which Emil has been an eye-witness, are especially the object of his praise. He writes:

"As regards missions, I refer only to such as, instead of teaching their pupils mechanical Bible reading and providing them with check trousers at the expense of plain souls in Europe, impart to them useful knowledge, instruct them in agriculture, teach them trades, and thus make each mission station a centre of civilization for humanitarians work. It is a pleasure to me here to refer to the Catholic mission at Bigamayo and its daughter institutions. Such establishments certainly deserve every kind of assistance from the State, and it should be made the duty of every settlement to support them as far as possible."

SIGNOR CRISTI has resolved to expel from Italy Mons. Maret, the editor of the Paris paper *Le Radical*, who is at present in Rome to recruit his health. The Government charge Mons. Maret with writing bitter articles for *Le Radical*, in which violent attacks are made upon Signor CristI and his policy. CristI tolerated with complacency the most violent attacks, and the most gross lampoons against the Pope, to show the extent of freedom enjoyed by the Holy Father, but he will not endure a whisper against his own government of usurpation.

DIOCESE OF HAMILTON.

The Christmas tree entertainment at Paris was a great success and reflects credit on Vicar General Keough and his flock. The amount realized was over \$100. The zealous pastor after a year and a half's residence has paid off \$2,000, the entire indebtedness on the beautiful church. The following are city items from the *Times* and *Spectator*:

AN ENJOYABLE ENTERTAINMENT GIVEN BY THE CHORUS OF ST. LAWRENCE CHURCH. The basement of St. Lawrence Church has been neatly fitted up and affords a most desirable place for the purpose of holding entertainments, etc. Last evening the first entertainment was held in the hall and, judging by the success which crowned it, financially and otherwise, the choir here, by the good will of the public, and the success of their concert is in a large measure assured. The hall was crowded by a large and appreciative audience. Among the clergy present were Rev. Fathers Crover, Coty, Halm, "Inchey and O'Sullivan, pastor of the church. The programme, which was successfully carried out, was as follows: "Huntman's Chorus," choir and orchestra; song, "Rock a Bye-Baby," Mr. W. Ryan; song, "The Song That Reached Heart," Miss L. Phoenix; recitation, "The Mare, Your Honor," Mr. J. B. Nelligan; duet, "Away to the Forest," Misses Phelan and Burns; selection of Irish airs, orchestra; song, "The Meeting of the Waters," choir and orchestra; baritone solo, Mr. J. McKenzie; song, "Norrine Morine," Miss Valentine; song, "The Irish Peasant Girl," Mr. D. Mulcahy; duet, Misses Garry and Gately; song, "Nellie, the Light of My Home," Mr. T. Murphy; song, "Annie Laurie," choir and orchestra.

All the numbers on the programme were encoored and responded to with the exception of the choruses. When it is taken into consideration that those who took part in the concert, with a few exceptions, were appearing for the first time before a public audience it will be seen that one and all are deserving of great praise for the successful manner in which they acquitted themselves. All the choruses by the members of the choir were very evenly balanced. Mr. Nelligan's recitation was well received, and he was called upon to respond to an encore. He told a comical Scotch story, which caused much laughter. What proved to be a most enjoyable evening was brought to a close by the choir and orchestra rendering the song, "Annie Laurie." Miss Maggie Nelligan played all the accompaniments in an artistic manner. The proceeds of the entertainment are in aid of the choir of the church.

After the entertainment was over the members of the choir and a few of their friends, on invitation of Mr. T. Murphy, John street north, adjourned to his residence to spend a couple of hours in various amusements. During the evening refreshments were served and partaken of by the guests. The gathering dispersed shortly after 10 o'clock.

last evening was unusually elaborate and attractive in its details, and the cathedral choir was assisted by several soloists of the city. An immense congregation gathered to hear the music—a congregation which filled the aisles as well as the pews; and hundreds of persons stood throughout the long service. A portion of the usual devotional exercises was dispensed with, and almost the whole service was musical. The choir sang the Dumine Dixit, Cantateur and Laudate Dominum, from Let's Vespers; Lambillotte's Magnificat, the Tantum Ergo by the same composer, and the hymn Jesu Dulcis, by Schmidt. These were finely rendered by the cathedral choir, which since it has come under the direction of Mr. O'Brien, has been making rapid advancement in proficiency, and is now one of the best choirs in the city. The soloists were Miss Schumacher, Mrs. F. Mackelcan, Mrs. J. F. Egan, Mr. Egan and Mr. Thomas. Miss Schumacher sang the exquisite Ave Maria by Gounod, arranged from Bach. Mrs. Mackelcan's solo was Lux's Salve Maria, which breathes a deep spirit of devotion. Mrs. Egan sustained the soprano solo in the Magnificat. Mr. Egan sang the Veni Sanctus by Neukomn, and Mr. Thomas the O Salutaris.

An orchestra of eight players, led by George Fox, supplemented the organ accompaniments, and during the offertory played the Benedictus, from Mozart's Twelfth Mass. The closing voluntary, magnificently played by Mr. O'Brien, was the introduction and march from Lobengrin.

Bishop Dowling honored the occasion by his presence. At the close His Lordship addressed a few words to the vast audience from the episcopal throne. He welcomed to the church the numerous visitors "separated from the Catholic Church." To these, he said, much that they had seen and heard in the service must have been mysterious and meaningless. Yet every part of the service had a deep, a solemn, a beautiful meaning—the grand idea of the altar had their significance. The music which had been heard was not only devoted to the same holy end, but were all scriptural, and had been seen by St. John in his vision on the isle of Patmos. The idea which some Protestants have that Catholics worship saints and images is a sad error. When they bow before the altar they reverence their Saviour, Who, they believe, is sacramentally present there. Catholic worship is not Jesus Christ. In conclusion he gave the congregation his blessing.

The collection, which was taken up by the young ladies of the choir and will be devoted to the choir fund, amounted to \$127.10.

OUR CATHOLIC INSTITUTIONS.

From the Times.

Hamilton is noted for many things, especially its magnificent schools, and lately the Catholics have been making rapid strides in school building, and have now six large well equipped buildings, besides the schools at the St. Joseph Orphanage and Loretto Academy. The new St. Mary's school is just about finished and will be formally opened next Monday by Bishop Dowling and the Separate School Board. Three Christian Brothers have lately arrived from Toronto to take charge of the fourth, fifth and sixth forms of the boys' classes. Besides the ordinary school work, which, apart from the religious training, is about the same as the High School or Collegiate work, the Brothers will teach shorthand, typewriting, drawing and all practical subjects required for either a first-class mechanical or commercial course. The Brothers have long courses, thoroughly understand their business, and Brother Basil, who teaches the fourth, or lowest form here, graduated some years ago at the Ottawa Normal School with Mr. Yorrell, who gave good satisfaction last year as head teacher in the Model School. A special school-room has been fitted up in the building known as the palace, on Sheaffe street, for the boys in the sixth form. The School Board has also thoroughly overhauled the building interiorly, and made it as comfortable as possible for a residence for the Christian Brothers. Although many of the Brothers have taken long classical courses at the colleges in different countries, they are not allowed by their rule to teach classics. In Hamilton the Catholics have no classical school, properly so called, and the result is that if a young man wants to prepare for a profession or university course he is compelled to leave home and go to college. Many parents cannot afford this expense and to enable the boys to get at least two or three years' start in the classical course the Bishop has made arrangements with a priest from the old country to come here in February and open a classical class. The Reverend gentleman has been doing this kind of work very successfully for ten years. His class will also be in the old palace. Of course they teach the same classical authors that are used in the Public schools and universities, and any young man who has a good English education, although he may not attend the other classes in the school, can take advantage of this class. Among other improvements during the year and a half since the translation of the Bishop from Peterborough see the Bishop's residence, St. Joseph's Hospital, mortuary chapel, and vault at Rock Bay, St. Lawrence Church, St. Mary's Presbytery, the new schools, a large lot in the west end for a new church, and other smaller improvements too numerous to mention. In the diocese six new churches or chapels and nine new schools have been built, many of which are formed for the first time as Separate schools, thanks to the religious persecution during

the last local political campaign. In many places, especially among the Germans, they kept the Public schools under the Public School Inspector until their religion was attacked, and when the attack came they quietly and firmly resisted it by forming Separate schools. By the way, speaking of schools, the Bishop offered the School Board the old police and grounds for school purposes—or, they preferred another site, he would give them cash \$6,000, the price offered by the Gas Company for the old lot. The Board preferred the old lot to the \$6,000 and built the new school thereon. He supplies a priest, pays his board and salary to act as local superintendent and he paid the clerk of works for overseeing the building of the new school all last summer. It is true the Board offered to recompense him for some of the expense, but he declined to receive any, as the Board was under heavy expenses building, and to give the Board his day, it does not object to clerical influence of that kind very much.

SEPARATE SCHOOL BOARD.

From the Spectator.

Gentlemen whose duty it is to attend to the education interests of the city do not seem to have the same trouble in organizing for the year's work that afflicts gentlemen who are elected to manage the municipal business of the city. The Board of Education met the other evening and got through all the work of organization without a shadow of ill-feeling, and last night the Catholic Separate School Board met for organization and had all its work done in an hour without a word having been spoken in anger or even a sinister motive having been insinuated by any member against another member. At neither of the initial meetings of these educational boards was there a word breathed about "slates," no hint of caucus meetings held in the dark, no protests, no unseemly exhibitions of selfishness or jealousy. With dove-like wings peace o'er those meetings brooded, and no discordant note was heard amid the harmony. It would be a good idea to utilize the Public and Separate school boards into model schools for the practical teaching of courtesy, courtesies and dispatch in the prosecution of public business, and send the naughty aldermen there as pupils.

NEW ST. MARY'S SCHOOL.

In May last it was decided to erect a new St. Mary's school, and work was immediately commenced at the corner of Mulberry and Park streets. The formal opening by Bishop Dowling is fixed for Monday, January 27. The new structure is one of the largest Separate school buildings in Canada and the most elaborately finished in the city. The building approaches the Romanesque in design and is built of brick with freestone trimmings. It is two stories in height, with a high basement, and finished with a handsome tower, four stories, rising to a height of ninety feet. The roof is of slate, and pointed, terminating with a finial and fluted iron gilt cross. The main building is also roofed with slate. The main entrance is through the tower on Mulberry street. There is also a rear entrance for boys on Sheaffe street. Passing in the vestibule entrance is made into a spacious hall, with main staircase leading to first floor. The ground floor is divided into four large class rooms, with fourteen foot ceilings and handsomely finished in hardwood and white pine. The vestibule is separated from the main hall by a handsome moulded arch in plaster, supported by enriched corbels. The second floor contains spacious halls and four class rooms, similar to those on the ground floor. A rich screen separates the main hall from the tower, forming a private room for the superintendent. All the class rooms are furnished with slate blackboards and closets for books and stationery. The room are supplied with desks of the latest and most improved design. The rooms are remarkably well lighted. The entire building is heated and ventilated with the Smead-Dow system and is also supplied with the latest improved closets, the latter being situated in the basement. The basement also contains the furnace and playroom for the pupils in inclement weather. Adjoining the building, both in front and rear, are large play grounds for the boys and girls. The entire cost of the building, will be about \$14,000, including the furnishing. The building was designed by Mr. E. Olochey who also supervised the work of construction.

ST. LAWRENCE PARISH.

An altar society has been organized by Father O'Sullivan, and fine new sets of vestments, together with cope and elegant remembrance, have been purchased and paid for. Last Sunday evening after Vespere they were all solemnly blessed by the Bishop, who afterwards preached on the occasion of the Way of the Cross. After the sermon fourteen members of the congregation volunteered to pay \$10 each towards a set of Stations of the Cross and about forty pairs were rented. It is the intention of the ladies also to procure a beautiful altar painting of the Crucifixion. The other altar of Our Lady, presented by Mr. McQuillan, is elegantly intrusted.

The old Cathedral of Killara, which was originally dedicated to St. Brigid, is to be restored. It stands on a site where a church was erected during the time of St. Patrick.

MOONDYNE.

BOOK SECOND. THE SANDALWOOD TRADE. BY JOHN BOYLE O'REILLY.

X.—CONTINUED. "You speak in paradox now, sir," said Lord Somers, interested in spite of himself.

"I take aristocracy as the effluence of the social and political evil," said Mr. Wyville, now deeply moved by his theme.

"Ah, pardon me; I consider these things from another standpoint. Charity among the rich simply means the propriety of the poor being miserable."

"Surely, Mr. Wyville," interrupted Hamerton, "you do not believe in the American absurdity that men are born equal?"

"I do not think the Americans mean that in your sense," answered Wyville. "I do believe that every generation of men should have a fair start, and let the best lives win."

"But it never can be done," said Lord Somers. "It has never been tried, I think, except by fanatics or philanthropic charity-mongers, who have done more harm than good."

"How would you begin the improvement, Mr. Hamerton?" asked Mr. Wyville. "I would begin by the abolition of the property of the poor; and the poor had better remain poor for another cycle than be raised by charity, and so pauperized and degraded."

"I should prefer the ship," said Sheridan. "I am thinking of the ship, said Sheridan. Then, thinking he had rudely refused, he added: "I desire very keenly to have this experience."

"You shall have your wish, sir," said the Secretary, "and I envy you the companionship of your voyage."

"I have thought," he said, looking at Lord Somers, "that I also should like to return to Australia on that ship."

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thousands of years learning to steal, and crime, and lie; at least give them one thousand to unlearn."

"Not so, my Lord," answered Wyville; and as he spoke his face was lighted with an exaltation of spirit that made it marvellously beautiful and powerful; "no man who sees truth, however distant, can conscientiously go on as if it were not there."

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"You shall have your wish, sir," said the Secretary, "and I envy you the companionship of your voyage."

knowledge of deceit and habitual falsehood that the glimpse had brought her. It was her first grief and sorrow, and she hid it in her soul for months before she dared look upon it again.

But a single grief, even though a heavy one, could not crush the light out of so joyous and faithful a heart. She still possessed the woman's angelic gifts of hope and faith. She had, too, the woman's blessing, the quality of mercy. She forgave—trusting that her forgiveness would bring a change. She prayed, and waited, and hoped—in secret confidence with her own heart. Another influence would be added to hers ere long. When she gave his child to his arms, and joined its supplication to hers, she believed, nay, she knew, that her happiness would be returned to her.

But before that day came, she was left alone. Her husband, from the hour she had given herself into his power, had followed one careless, selfish, and cynical course. She would not, could not, believe that this was his natural life, but only a temporary mood.

When first he spoke of going to sea again, on a long voyage, she was pleased, and thought gladly of the change for her, who had never seen the great world. When he coldly said that she was to remain, she became alarmed—she could not be left alone—she implored, she prayed to go with him.

Then came the sneer, the brutal refusal, the master's command, the indelible insult of expressed weariness and dislike. She held her peace.

When the day came, he would have left her, for years of absence, without a kiss; but the poor soul, hungering and waiting for a loving word or look, unable to believe her great affection powerless to win a return, could not bear this biting memory. She lunged to him, sobbing her full heart out in his breast; she kissed him and prayed for him, with her hands on his shoulders, and her streaming eyes on his; she blamed herself, and told him she would be happy till he returned,—the thought of her coming joy would bless her life, and bless and preserve him on the sea. With such words, she let him go.

Firmly and faithfully the loving heart kept its last promise. Months passed, and her lonely home grew very dear to her. Her young heart refused to remember the pain of the past, and would recall day after day, untrusting, the few poor pleasures of her wedded life. She would not allow herself to think how much even these pleasures were due to others than her husband—to her mother and her old friends.

But all her sorrow died, and her doubt and fear fled away on the day when she took to her yearning breast the sweet baby that was hers and his. God's eye seemed to fall of love that day. The dream of her young life was the budding of a flower. Her heart was full of peace and thankfulness for her exalting joy.

Suddenly, a shadow fell upon her—some one had entered the room. She looked up, and met a terrible face—a woman's face, glaring at her and at her child. She could not scream—she was paralyzed with terror. The face was crowded with passion—every dreadful thought seemed to possess a voice of wrath and hatred.

Alice had no power to defend herself; but she folded her baby closer to her breast, and looked straight at the dreadful face.

"You think you are his wife?" cried the woman, with a laugh of hideous derision. "You think he loves you? You lie! You lie! He is mine, mine! He never was yours! He is mine, mine! And he lied to you!"

More was said by the woman—much more; but it all resolved itself into this in Alice's confused memory. Papers the stranger produced, and held before Alice's eyes. She read the written words—they were transferred to her brain in letters of fire. Never and never came the dread of a woman, and more threatening than the insults she heaped upon Alice's face. She laid her hand on the baby's shoulder, and crushed it, cursing it.

Still Alice could not scream. Her heart gave irregular throbs—her brain was beginning to reel. Nearer, still nearer, the hateful face—the words struck her like a sword. "You lie! You lie! He is mine, mine! He never was yours! He is mine, mine! And he lied to you!"

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gally" when charged with killing her own child. Her mother, broken with years and with this affliction, tottered from the rails of the dock, against which she had leant, and sank heart broken on the floor of the court. She was carried to the open air by weeping strangers—carried past Alice, who never looked upon her dear face again.

Still she stood silent, tearless, but conscious of every act and relation. Anghal had changed her in one day from a girl into a strong, self-reliant woman. To her own soul she said: "My life is in ruin—nothing can now increase the burden. If I speak, another will stand here—another who has been wronged as I have been. She was wretched before she became guilty. Let me undergo—let me never see the face of one whose name, to remind me of the past. Between freedom and memory, and imprisonment and forgetfulness—I choose the latter."

These thoughts never became words in Alice's mind; but this was the mental process which resulted in her silence in the dock. The trial was short—she was found guilty. Then came the solitude and silence of the great prison.

Four white walls, a stone floor, a black iron door, a heavily barred window, through which she looked up at the moon and stars at night—and, enclosed within these walls, a young and beautiful girl, a tender heart that never throbbed with a lawless desire, a conscience so sensitive she could not bear the thought of sin, she had commuted with her.

She had not this prisoner find peace in solitude, and golden sermons in the waves of pain? She had been one day and night in Millbank. The severe matron or warder of the pentagon opened her cell door in the morning, and handed her two books, a Bible and prayer-book.

The window of the cell, outside the bars, was open. Without a word to the warder, the prisoner threw the books out of the open window.

"They are not true; I shall pray no more," she said, not fiercely, but firmly, as they fell into the yard within the pentagon.

She was reported to the authorities. They sent the Bible reader to pray with her, in the cell, according to the rule laid down for the convict prisons; but she remained silent. They punished her—for the dreadful word "murder" was printed on her door card; they shut her up in a dark cell for days and weeks, till her eyes dimmed and body shrank under the meagre food. Her mother, a few weeks before, she was a simple, God-fearing country-girl. Neither prayer nor punishment could bring her into relenting, but only deepened the earnestness of her daily answer: "I shall pray no more."

Her case was brought before the Chief Director, Sir Joshua Hobbs. This disciplinarian visited her dark cell, and, with sacred awe, he read the prayer-book. A brilliant lamp on the embowed table. She sat on a low seat in the centre of the dark cell, her face bowed into her hands, perhaps to shut out the painfully sudden glare.

"She won't pray, eh?" said the great reformer, looking at the slight figure that did not move. "Well see." He evidently took a special interest in this case. He remained a few weeks before, from her cell, and dragged or pushed by two strong female warders till she stood in an arched passage beneath the prison. Her clothing was rudely torn from her shoulders to the waist; her wrists were strapped to staples in the wall; and, before her weakened and benumbed brain could realize the unexpressed outrage, the lash had swept her delicate flesh into livid stripes.

Then, for one weak moment, her womanhood conquered, and she shrieked, as if in supplication, the name of Him she had so bitterly refused to worship.

But the scream of her affliction was not a prayer—it was the awful utterance of a passing agony, the cry of a wrecked and tortured soul, an imprecation born of agonizing agony as only utterable in a career. May God pity and blot out the sin!

They carried her senseless body to the hospital, where unconsciousness befriended her for many weeks. A brain-fever racked her; she lived the terrors of the past every hour; a weaker body would have died; but the strain; but her time had not yet come.

The fever left her at last, —her consciousness returned; the austere, philanthropic women and backed preachers labored by her bedside in rigid charity and solemn prayer, during which her eyes remained closed and her lips motionless.

As her strength returned, she moved about the ward, feeling a pleasant surprise when she could do a kindness to another inmate weaker than herself. She would warm the drinks, smooth the pillows, or carefully give the medicines as prescribed, but for her unfortunate sisters. And all this she performed patiently. She never smiled, and no one but her own heart knew that her labor for others gave her comfort.

When her health was restored she had become valuable to the physicians and warders. She was asked to remain in the hospital rather than to go back and work in the cells.

She chose the hospital, and entered at once on her regular duties as a nurse.

Why did she choose the busy hospital, instead of the solitary cell? Because she was still a woman. Trust a God has been taken from her; but she remained useful, or, rather, her life had assumed an exalted selfishness, possible only to highly organized natures. Though God was dead, she could not believe that good was dead, for she still felt sympathy for her fellow sufferers. God had made the world, but had forgotten it, and the spirit of evil had taken His place.

"They say you don't believe in religion?" said a dying woman to her one day; "then maybe you don't believe that God has punished me like this for my evil ways?"

Alice Walmesley looked at the unfortunate—then searched her own heart before answering. Her affliction was her own;

Ask Your Friends Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. One has been cured of indigestion and dyspepsia, another finds it indispensable for sick headache, others report remarkable cures of scrofula, salt rheum, etc. Truly, the best advertising which Hood's Sarsaparilla receives is the hearty endorsement of its army of friends.

God had deserted her—had He also deserted this poor wretch? "God has not punished you," she answered; "you have brought on your own punishment."

"Then God will give me my child in the other world!" cried the woman with pitiful earnestness; "O, say He will, and I shall die happy!"

Alice did not answer; but the iron of the question pierced her soul. These lived beneath all the burden of her suffering a love that thrilled her day and night, a yearning that never slept, a memory and pity of unpeakable tenderness for her dead child. It was grief in love and love in grief. She had tried to reason it away, but in vain. God, who had tortured her, or allowed her torture, had seized her babe for ransom. While she was wretched before Him, He held a hostage for her silence.

How should she answer this dying woman's question? She walked from the ward straight to the matron's office, and asked to be sent to the cells—the could work no more in the hospital.

Exhortation, argument, threats, had no effect on her determination. Her resolution troubled every one in the hospital, for her services were highly prized. But she had settled the question. The mind may delay in solving a problem, but the soul's solution is instantaneous and unalterable. She was sent to the cell.

TO BE CONTINUED.

The Fire Bells Ring out an alarm and it is heeded. This is to notify you that base substitution is practiced when the great sure-pop corn is asked for. Putnam's Patent Corn Extractor never fails to take corn off. It makes no noise spots and gives no pain. Be sure and get "Putnam's."

IS LIFE WORTH LIVING? The greatest frequency with which pale, yellow and enfeebled girls are met now a days is cause for genuine alarm. The young girls of the present generation are not the healthy, robust, rosy ladies their mothers and grandmothers were before them. Their complexion is pale and sad, and they are the victims of heart palpitation, ringing noises in the head, cold hands and feet, often fainting spells, racking headaches, backaches, shortness of breath, and other distressing symptoms. All these betoken chlorosis or anemia—or in other words a watery or impoverished condition of the blood, which is thus unable to perform its normal functions, and unless speedily enriched with those natural remedies which give richness to the blood corpuscles, organic disease and an early grave is the inevitable result. Is not this prospect sufficient to cause the gravest alarm? Mothers are your daughters suffering from any of the symptoms indicated above, or from any of the irregularities incident to a critical period in their lives? If they are, as you value their lives do not delay in procuring a remedy that will save them. Delays in such cases are not only dangerous, but positively criminal. Dr. Williams' Pink Pills for Pale People is a remedy compounded especially to meet such cases. These pills are not a patent medicine, but a remedy prepared with the greatest care from the formula of an experienced physician, who has used it for years in his daily practice with unrivaled success. These pills are especially rich in those constituents which stimulate the blood and give it that rich color necessary to preserve health and life. They are in all cases a never failing blood-builder and nerve tonic, acting upon the system in a natural manner and restoring health and strength to all who suffer from a watery or impoverished condition of the blood or from any of these weaknesses peculiar to females. Dr. Williams' Pink Pills are sold by all dealers, or will be sent post paid on receipt of prices (50 cents a box) by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

A church is soon to be erected in Pen-targulbene in memory of the Jesuit martyrs, Fathers Breief and Lallemand, who preached among the Huron Indians and were put to death by the Iroquois in 1640.

The Cathedral of Salt Lake City, which is to be begun early in the spring, will be a very handsome structure, the cost of which will be about \$75,000. It will be 105 feet in length and 92 in width.

Medical Hints. The quickest, surest and best remedy for rheumatism, neuralgia, lumbago, sore throat, soreness and lameness, is Haggard's Yellow Oil. It quickly cures sprains, bruises, burns, frostbites, chilblains, etc. For croup, colds, quinsy, etc., take 10 to 30 drops on sugar, and apply the oil externally also, when immediate relief will result.

Do not delay in getting relief for the little folks. Mother Graves' Worm Expeller is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near as hand?

Keep off the chaps. Wet wintry weather causes chapped hands, sore throat, croup, colds, pain in the chest, swellings, etc., for which a certain cure exists in Haggard's Yellow Oil, the best pain expeller for internal or external use. Keep it on hand in case of emergencies. Every bottle is a little giant in curative power.

Milburn's Beef, Iron and Wine is prepared from fresh beef, soluble iron, and pure sherry wine, combined with choice aromatics.

Coming Events. Coming consumption is forestalled by a hacking cough, night sweats, pain in the chest, etc. Arrest its progress at once by taking Haggard's Peppermint Balsam, which never fails to cure coughs, colds, bronchitis, hoarseness, etc., and even in confirmed consumption affords great relief.

There is no Better remedy for worms of any kind in children or adults than Dr. Low's Worm Syrup.

Barlock Pills cure sick headache by regulating the stomach, liver and bowels. Minard's Lintiment is the best.

MONEY can be earned at our NEW line of work, rapidly and honorably, by those of either sex, young or old, and in their own localities, wherever they live. Any one can do the work. Easy to learn. We furnish everything. We start you. No risk. You can devote your spare moments, or all your time to the work. Write to us for our new and improved success to every worker. Business is coming from \$10 to \$20 per week upwards, and more after a little experience. We can furnish you the complete and correct work. No expense to explain here. Full information FREE. TRUE & CO., AUGUSTA, MAINE.

REV. DAVID SCOLLARD ORDAINED AT ENNISMORE BY BISHOP O'CONNOR.

AN IMPRESSIVE CEREMONY AT ST. MARTIN'S CHURCH—DESCRIPTION OF THE ORDINATION RITES—REV. FATHER SCOLLARD'S ORDINATION—HIS FIRST BLESSING—PRESENTATION TO HIS LORDSHIP—AN ADMIRABLE SERMON BY REV. FATHER RILEY.

Sunday was a memorable day in the history of the parish of Ennismore. It saw the ordination to the priesthood of the Catholic Church of a young man who had been born and bred in the parish, had grown up, and received his early education and religious training amongst the people, and was known to them for his piety, zeal and manly qualities. Rev. David Scollard—for such he now is—is a son of Mr. John Scollard, of Ennismore. After leaving the local school, and resolving to take holy orders, he went to St. Michael's College, where he learned his classics, and thence to the Grand Seminary, Montreal, to complete his theological course. He has but recently finished his studies, and on Sunday he was received into the Catholic Church as one of her priests.

St. Martin's church, inside and out, brightened with wreaths and arches of evergreens, was crowded with the good people of Ennismore, and some from neighboring parishes, who felt proud and pleased that one of their number was to receive such a high and holy office. The occasion was one of special importance on account of the presence of the beloved Bishop of the diocese, who, in person, ordained Rev. Father Scollard, and thus cemented the bonds of love and respect between himself and his parishioners.

Shortly after half past 10 o'clock the sacred procession left the manse and entered the church, the acolytes preceding, followed by the priests and the Bishop. His Lordship Bishop O'Connor ordained the priest, and was assisted by Rev. Father Laurent, V. G. Lindsay, archdeacon; Rev. Father D. O'Connell, parish priest, dean; Rev. Father Rialty, E.M.S. parish dean; Rev. Father Roddy, St. Peter's cathedral, master of ceremonies; and Rev. Father Kelly, of Douro (a former pastor of St. Martin's), who preached the sermon.

THE BEGINNING OF THE CEREMONY. The ordination of a priest is one of the most solemn and impressive ceremonies of the Catholic Church. The ceremony was conducted in Latin, but printed English forms were distributed amongst the congregation, so that they could follow the observances closely throughout. Bishop O'Connor celebrated Mass clothed in full pontificals—mitre, alb, cincture, crozier, tonsure, dalmatic, maniple, stole and chasuble. These are emblematic of the sacred nature of his office, and the Divine commission, he conferred upon the suppliant for ordination. Having previously received tonsure, the four minor orders—porter, lector, exorcist and acolyte—also the sacred orders of sub-deaconship and deaconship, and after being duly examined concerning his conduct and morals, his knowledge of the Sacred Scriptures, theology, etc., the candidate was arraigned in the vestments of a deacon. The Bishop proceeded with the Mass, as far as Tract, when, having taken his seat, the ordination commenced.

He who was to be promoted to the order of priesthood was then presented, holding on his left arm a folded chasuble, in his right hand a taper, and in his left a purification for blessing his hands in the presence of the congregation. The Bishop proceeded with the Mass, as far as Tract, when, having taken his seat, the ordination commenced.

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After a moment's unaltered pause the Bishop proceeded to address the candidate upon the dignity and holiness of the office he was about to assume. Then the candidate prostrated himself before the Bishop and the Litany of the Saints was chanted, during which the Bishop, standing with crozier and mitre, blessed the prostrate candidate thrice. After the conclusion of the Litany the imposition of hands was performed by the Bishop and the clergy in stoles, followed by an invocation for Divine assistance and grace for the candidate for holy orders and the consecration of the candidate. The candidate prostrated himself before the Bishop and the Litany of the Saints was chanted, during which the Bishop, standing with crozier and mitre, blessed the prostrate candidate thrice. 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tant. The Presbyterian says the "Germans are wise." The best proof of their wisdom is to be found in their return to common sense by repealing the absurd laws which were placed upon the statute books during a period of temporary insanity.

LORD SALISBURY'S LATEST APPEAL TO BIGOTRY.

Lord Salisbury, speaking the other day at Cambridge University, said that in his opinion the cause of Home Rule is not on the point of victory, but that it is not dead yet. In regard to Mr. Parnell's character he said he hesitated to speak there, as he is a distinguished alumnus of the University, but the Irish members who condemned him cannot be considered as champions of morality, since it took them ten days to decide that they would not associate with him after the revelations in the O'Shea divorce case.

He maintained that the proceedings of the Home Rulers in London and Kilkenny, and the willingness of the Irish people to condone immoral conduct, prove that Irishmen are incapable of conducting an independent Parliament. This is certainly a most sweeping inference to draw from the fact that there are dissenters in Ireland. While we are obliged to acknowledge that some of the proceedings which took place during the Kilkenny contest were indefensible and disgraceful, it is no reason for the perpetuation of an oppressive rule that during a bitter election contest there have been disorders which we must all deplore; other countries, including England itself have frequently witnessed disorders which have been fully as disgraceful as the worst that happened during the Kilkenny contest; yet no one has ever drawn the inference therefrom that England or the United States, or Canada, where such scenes are not infrequent, is not fit for self-government. The disorders at Kilkenny have been palmed in the darkest colors for the express purpose of making it appear that there is no respect for the principles of morality in Ireland; but simultaneously with these assertions we have from the Protestant Bishop of Salisbury a recently drawn picture of English social life so black that Lord Salisbury might very well spare himself from the task of painting Ireland in colors so very dark. The Bishop of Salisbury complains that throughout the rural districts of England parity of marriage laws is unknown. This is certainly not the case in Ireland, and the very quarrel which is now raging among the Home Rulers on account of Mr. Parnell's conduct is an evidence which cannot be gainsaid of the respect which the sacredness of the marriage tie is regarded in Ireland, since it is the violation of that tie which has caused such an outpour of indignation against Mr. Parnell.

The official returns of the Registrar General, which have been laid recently before the public, show that the number of illegitimate births in Ireland, in those counties which rank as the worst in this respect is four per cent. of the total, while in the southern counties of Scotland the number shown in these returns reaches twelve per cent., some counties being as high as fourteen and fifteen per cent., while in Wigtownshire seventeen per cent. of the births are set down as illegitimate. It is therefore out of place for either English or Scotch statesmen to reproach Ireland with a want of due regard for the sacredness of the marriage tie.

The English Premier also stated that the unlimited power of the priesthood as exhibited in the victory gained over Mr. Parnell in Kilkenny is a threat against the Protestants of Ireland, and an evidence that they would be crushed under the power of the Catholic majority if Home Rule were granted. The dishonesty of such a statement is evident from the fact that the Catholic people of Ireland put their whole trust in a Protestant leader and confided in him as long as his character was believed to be irreproachable. The scandal which has resulted from the sad exposure which has broken up the Home Rule party for the present does not arise from any fault of theirs.

When it is remembered that in all England there are only five Catholic members of Parliament, whereas the most Catholic constituencies of Ireland have elected ten Protestant Home Rulers to represent them, it will be seen that religious bigotry has no place in the minds of the Irish Catholic people, and that Lord Salisbury's insinuations against them on this score are without foundation. There is no proof that the priests of Kilkenny used any unlawful influence in the late election, and whatever influence they did use was not exerted against Mr. Parnell's candidature because Mr. Parnell is a Protestant, but because in the interests of morality they do not deem it advisable to have a Catholic people follow him as a leader any longer in view of the public disgrace which has unfortunately attached itself to his name.

We deeply deplore the circumstances which have brought about the present unsettled condition of the Home Rule party, but we cannot allow the misrepresentations of Lord Salisbury to pass unchallenged, whereas it is evident to every one that the situation arises, not from Catholic intolerance towards Protestants, but rather from an excess of confidence which the Catholics of Ireland have always been disposed to place in Protestants who have shown any disposition to assist Ireland in obtaining redress of the grievances under which the country is laboring.

Lord Salisbury may well say that the cause of Home Rule is not dead yet. It is possible, and even probable, that the present disorganized state of the Irish Nationalist party may postpone the day of victory, but the justice of Ireland's demands do not depend on the character of any single Nationalist leader. The cause must still go forward on its merits until victory perch upon its standards, and though success may be delayed by such untoward events as have occurred, the check will be only temporary.

This effort of Lord Salisbury to raise a religious cry against the granting of Home Rule is most unjust, yet it unfortunately meets with encouragement from the recent action of the Irish Presbyterian clergy. The committee of the General Assembly have recently issued an address to the Presbyterians and other Nonconformists of England and Scotland, in which, professing to speak in the name of nearly half a million of Irish Presbyterians, they appeal to Nonconformists not to agree to grant Home Rule, lest the Protestant minority should be subjected to the mercy of the Catholic majority in Ireland. Home Rule is not a religious measure, but a measure by which it is proposed to put an end to the tyranny of the landlords over their tenants; and Protestant tenants would receive as much benefit from it as would the Catholics. But the General Assembly recognizes that as Catholics constitute a large majority of the population, more Catholics would be benefited by it than Protestants, and they are willing that the tyranny should be perpetuated for this reason. Lord Salisbury might see from this that it is among the Ulster Presbyterian clergy, and not among the Catholic priesthood, that the real bigots are to be found.

THE ANCIENT BRITISH CHURCH.

Rev. A. J. Newell, M. A., Oxford, author of "A Popular History of the Ancient British Church," has been contributing a series of interesting articles to the Dawn of Day, a parish magazine printed in London, England, and circulated in this country chiefly among the Ritualistic Anglicans of Toronto, Montreal and other cities. In the Christmas number appears an article from Mr. Newell with the caption of "The Continuity of the Church." The Oxonian labors hard to make innocent people believe that "the Church of England to-day is the Church which was founded nearly thirteen hundred years ago by St. Augustine." For this purpose he relates the story of Pope Gregory seeing some English boys offered for sale in the slave market of Rome, and, on being told that they were Angles, said: "they should rather be called Angles." The Pope afterwards "sent out Augustine and his monks to convert our Pagan forefathers," says Mr. Newell, "who worshipped Thor and Woden, and other gods, whose names are contained in our names of the days of the week." To Pope Gregory, then, and to St. Augustine are the English, under God, indebted for their knowledge of Christianity and for the happy period of Catholic piety, monastic hospitality and cheerful Christian feast days, which earned for that country the title of "Merry England." It lasted from the time of St. Augustine until the revolt and the scandals of Henry VIII—about one thousand years. During all that time the English people practised but one mode of worship, that which they had learned from the teachings of their first Apostle. But his teachings were essentially Catholic and Roman. St. Augustine could preach no other gospel than that which he was commissioned to teach. He knew no other doctrine than what he had learned from Pope Gregory or from the masters who taught in Rome. It is most absurd, then, for Mr. Newell to tell his readers that neither Augustine nor the monks who accompanied him were Roman Catholics. "But I may be told," says Mr. Newell "that these monks were doubtless Roman Catholics." I answer, "No, none of them were. There were monks and missionaries before Romanism existed." This is a bold saying, and who dare deny it? But Mr. Newell should enlighten the public on the origin of the monks who existed and converted nations before Christian Rome was heard of. At a very early date St. Paul, writing to the Romans, praised them for their piety, and declared that their faith was known all over the world. If any monks existed before that time the world ought to have some light thrown on the subject by the learned Oxonian. The Ritualists of our time would like very much to shake off the imputation that Rome was in any way connected with the early history of Christianity in England, yet whatever is known of such history is inseparably mixed up in the history of Popes and monks and early missionaries from Rome. So early as the year 150 A. D. Lucius, king of Great Britain, sent letters to Pope Eleutherius imploring His Holiness to send missionaries, learned and holy men, to preach the gospel and inculcate lessons of Christian morality to his British subjects. Again, as Mr. Newell admits, three Catholic Bishops went from England, at the call of Pope Sylvester, to attend the Council of Arles, held in France so early as the year A. D. 315. About the year 450 Great Britain was invaded by Angles, Jutes and Saxons, who crossed over from North Germany and made war upon the peaceful Britons. These, after a series of battles, were driven across the borders, and took refuge in the mountains and fastnesses of Wales and Scotland. The name of the country was changed. It ceased to be Great Britain. The Angles, who were Pagans, gave their name to the land which they conquered. Paganism, under the gods Thor and Woden, held sway in England for fully one hundred and fifty years. King Ethelbert, of Kent, had for consort a Christian princess, the daughter of the King of France. Probably her letters to Rome, as much as the sight of the English boys in the slave market, decided Pope Gregory in sending out St. Augustine to preach the gospel to the worshippers of Thor and Woden.

Mr. Newell, of Oxford erudition and historic fame, undertakes to prove that Augustine and his monks were not Roman Catholics by stating that the "Ancient British Church would not keep Easter at the same time as the Christians did at Rome." But we fail to see how such obstinacy on the part of the ancient Britons had anything to do with St. Augustine's orthodoxy. The ancient Britons were away off in the fastnesses of the Welsh mountains, holding to their ancient traditions. Augustine was at Kent, in the south of England, observing every feast and fast as observed in Rome. It would be just as absurd and silly an argument to maintain that the

Canadians were not loyal citizens because the Australians kept the Queen's birthday on the 24th of June. St. Augustine had no intercourse with the ancient Britons, except when he went into their country on one occasion to hold council with their Bishops, and to beg of them to help him in his efforts to evangelize the Saxons of Northumbria, which, through prejudice of their conquerors, they refused to do. But to maintain that St. Augustine and his missionaries, or monks, were not Roman Catholics, because the ancient Britons held the feast of Easter on a week day, is the acme of imposition and absurdity. Equally incomprehensible is Mr. Newell when he maintains that Pope Gregory himself was not "a Roman Catholic in the modern sense of that term, because modern Romanism did not then exist." If, by some miracle, modern Romanism could have existed in his time—thirteen hundred years ago—it is likely enough he would have been Roman Catholic all the same.

Mr. Newell ought to know that there is nothing modern in the teachings of the Catholic Church. She teaches now what she taught in the days of Pope Gregory. Nor can she teach anything in this nineteenth century in opposition to or in contradiction of anything taught by the Popes of the sixth century. Her doctrines never vary. They are the same everywhere, at all times, believed by all her children *quod unum, quod ab omnibus, quod ubique*.

Another reason adduced by Mr. Newell for believing that Pope Gregory was not a Roman Catholic is the fact that "Gregory assumed the title of Universal Bishop." It is true that Pope Gregory assumed the patriarch of Constantinople for assuming that title, as he would have condemned him for calling himself "Pope" or for setting himself up as Sovereign Pontiff. Leo X. might just as well be accused of not being a Roman Catholic because he condemned Henry VIII for assuming the title of Vicar of Christ. In this sense Mr. Newell could argue that Pope Leo X. was not a Roman Catholic because he assumed the title of "Vicar of Christ."

"The English Reformation," says the Oxonian scholar, "was merely the culminating point in a long struggle. No one, then, had any idea of making a new Church. It was the old Church of England. As had been well said, a man is the same man after he has washed his face as he was before."

Dr. Williams, Methodist minister of Montreal, answered this sophism cleverly on a late occasion. When writing to the Star, of the Ritualists, he said: "At the time of the Reformation you cut off the head of the Roman Catholic Church in England (the Pope). You cut out the heart by uprooting the doctrines of the Mass, of purgatory, of penance, etc. You chopped off the legs and arms by banishing bishops and hanging priests; and all this you pleasantly called washing a man's face! To cut off a man's head, tear out his heart, chop off his legs and arms is only washing his face! Well, rather!"

Mr. E. J. Newell's "Plain Talks on Church Topics" may satisfy the minds of innocent children or very pious women of the Ritualistic Order of Anglicanism, but they cannot stand the test of common-sense argument or the plain explication of historic truth.

The Church of England originated with St. Augustine and his monks, who were not Roman Catholics, because the Britons who lived in Wales kept Easter Sunday on a week day! This Church of England had its face washed by the Reformation (in rivers of blood) and was "simply cleansed," says Mr. Newell, "of Romish corruptions. It remained the same after the Reformation that it was in the days of Augustine." This cannot be true, since, in the days of Augustine, both he and his monks offered up the Holy Sacrifice of the Mass; they practised celibacy, rose at midnight to pray, abstained from wine and flesh meat, partook of one meal every day, recited in common the Roman office or breviary and prayed for the dead. Doing away with all these is what Mr. Newell means by "cleansing it from the corruptions of Rome." Substituting for all these: marriage of the priesthood, the divorce court, eating meat on Friday, no confession of sins, no Holy Sacrifice of the Mass, no Church authority, believing what you like, acting as your whims or passions lead you, wearing a long face on Sunday, wrongly called the Sabbath—constitutes the Church of England as by law established.

An astonishing occurrence is said to have taken place in Hong Kong. The English Church Bishop, we are told, "has taken to using tea in the sacrament instead of wine. He says as wine was the native liquor of Palestine, so tea is of China; and if Christ had chanced to live in China He would have used tea. Therefore, tea is the sacramental drink in Hong Kong." There is no limit to the vagaries which may be initiated as a result of the pernicious doctrine of private interpretation. If tea may be used in the place of wine, why not coffee, lemonade, ginger beer, etc.

A FEW WORDS ON CHURCH GOVERNMENT.

In the discussions which have been recently going on between a number of Anglicans and others, both clerical and lay, regarding the validity of ordinations to the ministry as practiced by the various Protestant denominations, it is interesting to notice the diversity of opinion which is found as to what constitutes valid ordination, or whether such ordination is necessary at all.

The Church of England has always maintained in practice, at least, the necessity of ordination by a Bishop, and hence while Catholic priests who join the Church of England do not need to be ordained anew, if they desire to be admitted as clergymen, the ministers of the various sects cannot be so admitted, unless they submit to receive Episcopal ordination.

Bishop Pearson, in his "Vindication" and other works, Bishop Beveridge, and others who are regarded as standard expositors of the Anglican Creed, maintain uniformly the necessity of Episcopal ordination, though it is known that many of the early Church of England Bishops and clergy did not regard Prelacy or Episcopacy as the essential form of Church government; and their light estimation of the value of Episcopal orders has found frequent expression among them.

Among the Presbyterians, however, so great was the horror for Prelacy that it was commonly spoken of as "a rag of Popery." The decree of the Scottish General Assembly in 1645 establishing the Presbyterian plan further declares that "manifold mischief to the Kirk" had arisen "from a corrupt form of government in the Kirk of England."

The form of Church government which was at that time adopted and which is still in use, prescribed a form of ordination "by imposition of hands, prayer and fasting," and that no one should "take upon him the office of a minister of the Word without a lawful calling;" and only the presbytery was permitted to ordain.

Nevertheless it was astutely considered that the ministers at that very time were for the most part without any ordination, and a clause was inserted stating that "in extraordinary cases, something extraordinary may be done until a settled order may be had, yet keeping as near as possibly may be to the rule."

The occasion, as it then existed, was next pronounced to be such an extraordinary occasion "for the present supply of ministers;" and so, by a permanent act, while acknowledging that they had no ministry with the ordination required in the New Testament they constituted themselves a clergy with all the powers granted by Christ to his apostles.

Can we wonder, after this, that the Presbyterians proclaim that Apostolic succession is not needed for the ministry? It is not likely that the Westminster divines, who were so fully aware that they had no Apostolic succession, even in semblance, that they have made the fact historical by their own act, should insist upon the necessity of such succession. It does not surprise us, then, that their successors to-day should be ready to acknowledge the ministers of some other Churches as true ministers of religion, without caring where for the manner in which they were ordained, and received their "call from God," which the Assembly itself in adopting the form of Church government declared to be of divine appointment.

Let us next enquire whether it be true, as the Presbyterians assert, that, in the beginning of the existence of the Church, there was no Episcopal order superior to the priesthood. In accordance with this notion it has become a common thing with Presbyterian writers to maintain that their ministers have all the authority of Bishops, whether of the Anglican or even of the Catholic Church. Thus in the recent discussion concerning the invitation extended to a Presbyterian minister to preach in the Anglican Church of Woodstock, a Presbyterian paper, the Reviewer, of Toronto, maintains that a Bishop, meaning here a Presbyterian minister, confirmed Dr. McMillen when the latter was baptized, as is always the case on the occasion of Presbyterian baptism being administered.

In the New Testament, three terms are commonly used to express the ministerial office: Bishops, priests, (or anciently) and deacons. In the Greek New Testament these are named respectively, *episcopoi, presbyteroi, diakonoi*. Concerning the deacons, there is no dispute here, as the Presbyterians agree that the word does not express the office of a pastor. But they maintain that the words bishop and priest, (or, as they translate, elder,) signify the same thing.

THE HARTLEPOOL VICTORY.

The Liberals of Hartlepool achieved a magnificent victory last week by the election of Mr. Furness, Gladstonian, over Mr. Gray, Unionist. The vote stood: Furness, 4,603; Gray, 4,305. Mr. Richardson, the Unionist member, whose death caused the vacancy, was elected in 1886 by a majority of 912 over Mr. Hawkes, Home Ruler. The Gladstonians are full of enthusiasm over the result, which there was every reason to fear would have been otherwise owing to the dissensions in the Irish National camp. Mr. Gladstone said in reply to a congratulatory telegram from a friend at Hartlepool:

"The election is, from the time and circumstances, by far the most important since 1886. The limits of a telegram must see that the simple figures of the poll reduce to dust and ashes the declarations of Lord Salisbury, Sir Henry James, Mr. Goschen and the Duke of Westminster upon what they call recent events."

The result is cheering especially because it is a proof that the middle in Ireland will not divert the English electorate from going forward in the path of according justice to that country. It is England's answer to Lord Salisbury's self-congratulatory address made the day before at Cambridge.

The result was a real surprise to the Liberals equally with the Tories. Sir William Gray, the Unionist candidate, was a man of very great influence in the constituency, while on the other hand the Home Rule cause was undoubtedly weakened by the events which have occurred recently. All this inspired confidence in the Tories, and brought corresponding depression to the Liberals. That the latter gained so decisive a victory under the circumstances is really marvellous, and their hopes have been raised in a corresponding degree. Lord Salisbury's majority is still dwindling towards zero in spite of adverse circumstances.

The latest utterance of the Liberals still show a strong determination to work for Ireland. Sir Wm. Vernon Harcourt said recently: "If the Irish people and the Irish members of Parliament continue to maintain towards the English Liberals the attitude of friendly co-operation, consultation, mutual good-will and honorable confidence which existed before Mr. Parnell fell, there is no reason why they should not, with entire respect for each other's independence, work together as heretofore for the same objects and with a spirit of equal assurance of ultimate success. If our position towards us remains the same our position towards them is unchanged. Then, confident as ever that the future of Home Rule is secure, nothing will happen."

Mr. Asquith's assurances are just as explicit, and should the Irish party continue to work with the Liberals there is still a fair prospect that a Liberal Government will be in power after the next general election, and that the granting of Home Rule for Ireland will be one of its first measures.

and the word used (tonos) signifies that which is the very which the Presbytery the ordination of word is applied by "the brother who gospel through whom was ordained companion of our travels (19.) This brother learn from Acts 13 told that by im ordination, Saul separated for the From St. James presbyteroi are to the sick, to anoint be the instrument shall be forgiven, fore, perform ministrations of the priests of But is there a superior to the p 30, the office of "his bishopric," well as in the C of the Bible, the comprised sects found it necessary Presbyterians, for stituting "a ficti text and putting cally out of sight in the margin. ever, episcopos, th derivation this n by Christian uss overseership whic his diocese, ov people.

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These texts Presbyterians (presbyteroi) as same persons, that the term successor to the It is therefore cl the Apostolic of It is altogether assertion is ma were also so call three distinct dep 1, the Apostles, to their office; deacons. It is n onstrate that the were applied w that early period that the offices v were certainly early time also suffered martyrdom the death of St employs them presbytery, mo closely to the harp." (Ephes are constantly u the later Fathers and not as a ne but as a usage by the whole Ch fore, that the pr government is a form of govern exists in the C terians pretend.

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and the word used for ordination, (cheirotonia) signifies that hands were imposed, which is the very form of ordination which the Presbyterian Kirk requires for the ordination of ministers.

From St. James v. 17, we learn that the presbyteries are to be sent for to pray over the sick, to anoint them with oil, and to be the instrument whereby their sins shall be forgiven.

But is there an order in the ministry superior to the priesthood? In Acts i, 20, the office of an Apostle is termed "his bishopric" in the Protestant as well as in the Catholic English version of the Bible, though the Revisers, who compiled the Revised Version, found it necessary, in order to please the Presbyterians, to make it indefinite by substituting "office" for "bishopric" in the text and putting "oversheership" practically out of sight of the ordinary readers, in the margin.

The Greek word is, however, episcopos, the office of episcopos. By derivation this means overseership, but by Christian usage it means that special overseership which a bishop exercises in his diocese, over priests as well as people.

In St. Peter ii, 25, Christ is called the Shepherd and Bishop of our souls, and in 1 Tim. iii, 1, St. Paul describes Timothy the nature of the episcopal office and the virtues required in its occupant. He gives a somewhat similar advice to Titus in 1, 5, 7, so that Titus, who was Bishop of Crete, as Timothy was of Ephesus, may be thoroughly aware of his duties. In Acts xx, 28, the presbyters of Ephesus and Miletus are told: "Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed you bishops to rule the Church of God which He hath purchased with His own blood."

These texts are interpreted by the Presbyterians to mean that priests, (presbyters) and Bishops mean the same persons. But it is to be remarked that the term is only used where a successor to the Apostles is concerned. It is therefore clear that the successors to the Apostolic office were called Bishops. It is altogether hypothetical when the assertion is made that the presbyters were also so called. At all events the three distinct degrees were well defined: 1, the Apostles, and those who succeeded to their office; 2, the Presbyters; 3, the deacons. It is not necessary here to demonstrate that the terms Bishop and priest were applied with perfect distinction at that early period. It is enough to show that the offices were distinct. The terms were certainly used distinctively at an early time also, for St. Ignatius, who suffered martyrdom only nine years after the death of St. John the Evangelist, so employs them: "For your famous presbyter, worthy of God, is knit as closely to the Bishop as strings to the harp." (Epistle to the Ephesians.) They are constantly used in the same sense by the later Fathers and writers of the Church, and not as a new application of the terms, but as a usage which is well understood by the whole Church. It follows, therefore, that the presbyterial form of Church government is an innovation, and not the form of government by Bishops as it exists in the Catholic Church, as Presbyterians pretend.

THE BYE-ELECTIONS.

The four bye-elections which took place on Friday, the 23rd inst., resulted in favor of the Government in North and South Norfolk. In North Perth, Mr. Magwood, the Conservative candidate, was elected in the place of Dr. Ahrens, and in East Durham the lone Equal Rights man, Mr. Campbell, was re-elected with an increased majority. The following statement shows the majorities in 1890 and 1891.

Table with 2 columns: Name and Majority. Rows include N. Norfolk-Carpenter, S. Norfolk-Charlton, N. Perth-Magwood, E. Durham-Campbell, N. Norfolk-Freeman, N. Norfolk-Charlton, N. Perth-Ahrens, E. Durham-Campbell.

We regret the defeat of Dr. Ahrens, but in political contests occasional reverses as well as victories are to be expected. In East Durham, James L. Hughes was busily engaged in stamping the county for the Conservative candidate, Mr. Collins, notwithstanding that the Inspector was one of the loudest-voiced of those who maintained that the Equal Rights party is necessary on account of both political parties having been traitorous to Protestantism. He was assisted by his brother Sam, of the Victoria Ward, a bad English notoriety. But the train were not able to carry that hitherto Conservative Constituency for their candidate. They

must be in bad odor there. On the question of hatred to Catholic education, there was little choice between the two candidates. Mr. Collins is, as he was at last election, a supporter of the whole Meredith platform. That of the pretended Equal Rights is made after the same model. But as there used to be a Whalley and a Newdegate in the British Parliament who regularly made themselves ridiculous by their no-Popey frenzy, it will be refreshing to the members of the Ontario Legislature to have a buffeton of the same order who will amuse them with like antics. At all events Mr. Meredith will not have a Mr. French from Durham to put forward offensive motions at his beck, and this is in itself a gain.

IRISH MATTERS.

THE GOVERNMENT FOR IRELAND. The Government has sent 250 tons of potatoes to the suffering poor of Kildare.

THE IRISH RELIEF FUND. The subscriptions to the Balfour Zeland fund for the relief of distressed people have reached £36,000.

THE NEW NATIONALIST ORGANIZATION. The Irish Catholic says the formation of the new national organization which is to replace the discredited National League is nearly concluded.

MR. MCCARTHY'S NOTICE. In the House of Commons Alfred Webb, member for West Waterford, gave notice that Justin McCarthy would, a month hence, call attention to the administration of the Crimes Act and would move a resolution in connection with this Act.

DISTRESS IN CONNEMARA. There is widespread distress in the district of Connemara. Men, women and children are upon the verge of starvation. In fact, unless the poor people obtain relief shortly, deaths from starvation are sure to result.

THE M. CATHARTS DETERMINED. At a meeting of the M. Catharts committee Timothy Healy stated that Justin McCarthy and Thos. Sexton had gone to Boulogne to meet John Dillon and William O'Brien. Their object was to effect a settlement of the trouble existing in the Irish Parliamentary party on the basis of Mr. Parnell retiring from the leadership. No other condition would be agreed upon.

THE BRITISH PARLIAMENT. A letter from Lord Salisbury is published in which he asserts that there is no ground for believing an early dissolution of Parliament probable.

It is stated that Mr. Henry Smith, the Government leader in the House of Commons, has already promised Mr. Morley an opportunity to present a motion to criticize the Irish Executive and will decline to grant Mr. Parnell a day for the discussion of his motion respecting the administration of the Crimes Act.

MR. PARNELL'S CONDITIONS. The Paris Sicel announces that Wm. O'Brien has received from Arnold Morley, the Liberal whip, Home Rule guarantees on the part of Mr. Gladstone and his colleagues. These guarantees, according to the Sicel, are sufficient to meet Mr. Parnell's conditions, upon which he consents to retire.

ARCHBISHOP WALSH. Archbishop Walsh has written a letter to the Freeman's Journal in reply to certain statements made by that paper. The Archbishop says it is not a question whether English opinion or Irish opinion is to decide the question of leadership, but the question is whether Mr. Parnell is morally fit to lead Catholics. The Journal retorts that Mr. Parnell's business with Ireland is only political.

THEY MUST DISCUSS. The Irish Catholic is impatient and demands full disclosures as to what took place at the Boulogne and Paris conferences. It credits Messrs. Dillon and O'Brien with the noblest of motives, saying that it knows they accepted no settlement, no have they acknowledged Mr. Parnell's leadership. But, that newspaper adds it is necessary that they should make a prompt declaration as to what took place.

MR. MCCARTHY HOPEFUL. Justin McCarthy and Thomas Sexton, who went to Boulogne-sur-Mer to confer with Messrs. O'Brien and Dillon, have returned. Mr. McCarthy said the conference passed off smoothly, and he had great hopes of a speedy and amicable settlement of the existing troubles in the Irish party.

THE PARLIAMENTARY SITUATION. The London correspondent of the Toronto Globe writes: The opening sessions of the British Parliament revealed the Liberal majority aggressive, hopeful and even enthusiastic, while the Tory Unionist majority was sullenly apologetic and downcast. To watch the two sides nobody would have supposed that two months ago the smash-up of Parnellism had apparently wiped Home Rule off the political stage.

On the contrary, there seemed more Home Rule than ever, all eyes for the fight and all sure of victory. They promptly started the debate on the monopoly abuses which provoked the great Scotch railway strike, the chief speech being made by Mr. Channing, the young American-born descendant of the Unitarian preacher, who has a big future before him in Parliament. His proposition for legislative intervention against excessive hours was supported by all the Liberals and enough Tories to reduce the Ministerial majority to seventeen. But even more important is the fact that the Government, led on by papers written solely for the classes, has taken an ultra-aristocratic position on the whole labor subject, and thus arrayed the entire trades union element of the country against it. I take it that this was what really won the magnificent Liberal victory at Hartlepool on Wednesday, and which makes the Liberal party actually stronger than it was six months ago. The Irish split, which threatened to be so disastrous, has turned out to be a genuine benefactor in that it has put Irish matters into the background, and brought forward the question of monopolies versus man-

kind, where the issue is not clouded by personalities or race prejudices, and the result is a foregone conclusion.

This sudden kaleidoscopic change which nobody foresaw a week ago, yet which is manifest to every body to-day, has in a twinkling destroyed the interest in the Irish quarrel. Mr. Parnell can make Sunday tours in Ireland as much as he pleases. Nobody hereafter will mind the Home Rule will continue to be a principle to which the whole Liberal party is committed, and the party led by Mr. McCarthy will be recognized as the custodians and expounders of that principle. They in turn will co-operate with the Liberals in the House on English matters and at the elections. Mr. Parnell's following can only harm themselves in the House or out by refusing similar co-operation.

So clear has this all at once become that only the faintest show of curiosity is now exhibited as to the progress of negotiations at Boulogne. No paper deems it longer worth while watching the Irish visitors there or trying to find out what they are doing. The whole affair has been turned over to Ireland as her own concern, and there Mr. Parnell is steadily losing support among all save street roughs and local politicians and publicans who depend upon these heelsers.

ARCHDIOCESE OF TORONTO.

To the Catholic Record, London:

On W. Wednesday, the 15th inst., a number of gentlemen called on the Rev. Father Bergin to present him with an address on behalf of the parish, on the eve of his departure for Barrie. The Father Bergin had been parish priest of Newmarket for four years and a half, during which time he labored most earnestly and faithfully in attending to the spiritual wants of his flock. In fact it may be said of him that his first and last thought was the welfare of the souls entrusted to his care. A man of rare ability and eloquence—a finished scholar—he will be sadly missed by those who have listened Sunday after Sunday to his able and eloquent sermons. While we grieve over our loss we are pleased to know that his great talent and energy have been recognized by your promotion to the Deanery of Barrie. The Catholics of Barrie are to be congratulated on obtaining such a noble priest. Truly Newmarket's loss is Barrie's gain.

The following is the address which was read by Mr. P. J. O'Halley on behalf of the parishioners:

To the Very Rev. Wm. Bergin, Dean of Barrie.

REV. AND DEAR SIR—It is with feelings of deep regret that we learn you are about to leave us. Remembering that you have spent so much of your life in our spiritual and temporal welfare, the sudden notice given of your departure from our midst could not fail to fill us with sorrow.

Though you are now about to leave, you will not be forgotten. The many sacrifices you have made in the interest of Catholicity and Catholic education are prominent as a memorial in the heart of every true and loyal Catholic. During the four years you have been with us, you have been a devoted and energetic pastor, and in endeavoring to lead to their heavenly destiny the souls entrusted to your charge.

While we grieve that you are about to leave us in obedience to your spiritual chief, we yet rejoice that you have been appointed to a higher sphere and that you will devote all your splendid energy and talent to the service of our Holy Father, the Pope.

As Dean of Barrie, we wish you every success, and trust the people of that parish will justly appreciate your endeavors in their behalf. May the Almighty God care and prosper you in your new field of labor and grant you health and strength to exercise your holy ministry.

Signed on behalf of the parishioners of Newmarket: James Keenan, P. J. O'Halley, J. J. McAleer, Luke Gibbons, Luke Doyle, Thomas Coyle, Patrick Sturkie, George Blackburn and William Martin.

PERSONAL.

Last week we had the pleasure of receiving a call from J. M. Keely, Esq., travelling agent for the Sixty Line Steamship Co., New York. Mr. Keely is a man of thorough business methods and possesses all in a rare degree an intelligence and activity that will ensure success to any business with which he becomes identified. He is a brother of the respected parish priest of Mount Carmel, London diocese, Rev. Father Keely.

We are pleased to note that Mr. John Dromgole, jr., of this city, who is studying law in the office of Messrs. Meredith & Meredith, passed a very creditable second intermediate examination at Toronto last week. Mr. Dromgole is a talented young man and has been a diligent student. We have no doubt a brilliant future awaits him in the legal profession.

A deputation from St. Peter's Mission Church, in connection with St. Mary's, waited upon Rev. Father Danis recently at the residence of Vice-Consul Honore and presented him with an inkstand, gold chain and address, on the occasion of his leaving to take charge of parish work in Brock. The recipient thanked the deputation in felicitous terms and the conference proved a very pleasant one.—Globe.

A scandal was discovered in St. James's Church, Philadelphia, who was pretending to be a devout worshipper. He was caught by the priest in the act of robbing the poor boxes. He was handed over to the police, and one hundred and fifty skeleton keys were found on him, some of them being of most ingenious construction. He had also a safe opener and jimmy about his person. He gave his name as William Edwards.

The Catholics of Washington Territory are fully alive to the importance of progressing with the times. A new church is to be erected at Olympia at a cost of \$25,000, the sum of \$5,500 having been already paid for a site. A Catholic academy and a hospital have already been established, and these are among the prominent institutions of the city.

The Pope has sent a long letter to Emperor William, thanking him in affectionate terms for his assistance in ending the Kulturkampf. The Pope said: "Religious sentiment affords the only means of solving the existing terrible social problems. Our mutual conviction of this fact is a bond between us, although divided by faith."

The Holy Father has spent on the poor this Christmas 12,000 francs.

PASSION PLAY ACTORS. PEASANTS WHOSE WONDERFUL ACTING HAS CAUGHT THE WORLD TO MARVEL.

Mr. Sessions has kindly supplemented his article on the Passion Play by this account of its chief actors: At 7 o'clock in the morning the church is closed and the theatre is opened, which has, for some time been besieged by thousands of people anxious to secure the best seats. The multitude streams through the open doors, and in a few minutes the whole space is filled. The great variety of costumes, the various types of faces, according to the different nationalities represented, forms an animated picture. You will hear English, French, German, Italian, and now and then the languages of more distant nations. Indeed it is a motley assembly; high and low, rich and poor are promiscuously mixed. After looking about us at the people in the auditorium, we take a look at the stage; in the middle is a deep proscenium with a Grecian pediment on which in fresco Christ is seen blessing a group of women and children. On this delightful Sunday morning the sun beat down on the open stage, and we wondered if the actors could endure the eight or nine hours of such hot sunshine. The women, without covering for their heads, go through it all amid sunshine, rain or storm without flinching. When we had looked about the auditorium my wife called my attention to the picturesque beauty of the hills on either side, covered with verdure and evergreens, which added greatly to the beauty of the scene; all was in harmony with the tableaux and scenery about the stage.

Our attention was soon attracted by the firing off of the canon at 8 o'clock, and the chorus came in from the colonnade from either side, ten men and fourteen young women with golden crowns on their heads and dressed in rich flowing robes of different colors, all arranged artistically like the colors of the rainbow. The music seems cultured and harmonious, but we did not notice during the whole performance a single voice of great power, but the effect was thrilling, and prepared us by the deep feeling with which they rendered the sacred words for what was to come. We felt as though we were in the presence of real actors who knew and felt the responsibility which was upon them. For it must never be forgotten that this drama is religious, not only in its subject, but in its aim. All the costumes are of the richest material, otherwise they would soon fade and become filthy, exposed as they are to the rain and hot sunshine.

It is impossible to give in this short article an account of how the different prominent actors impressed me. I can only take the three most effective parts, Christ, John, and Mary, the Mother of Christ. Their acting, to my mind, was nearly perfect. Sometime it seemed, if possible, too realistic. The actor has but one part to play, performance after performance. This fact seems to determine the choice when selecting those who are to play the part assigned them. Joseph, Mary, the Christ of 1870-71, 1880 and 1890, is a great actor; in all my observation (which is somewhat limited) I have never seen his equal. I think all judges agree with me that his acting is of wonderful, and as one says, "the wide world cannot show his equal." You must remember that he is only a "carrier of images," without education, but he has made the study of Christ and His character a life-long work. Actors, ministers, Bishops and the common people from all over Europe, and even from America, have heard of his wonderful delineation of Christ, and deeply so. We were called on him at his house, and found him a plain peasant, with a kind, benevolent face, which seemed to indicate that he had studied and acted the Christ so long that he looked sad and depressed. He received us with an inquiring expression, and asked us at once what he could do for us. Our call haunted us all through the play; when he was filling the role of John on the stage it seemed almost impossible to realize that he was only a common peasant. Mary has been offered, it is said, immense sums to play in the great cities of Europe, but she steadfastly refuses to be drawn away from her native village, but stays here, and persons from the entire civilized world go on a pilgrimage to Ober-Ammergau to see his "Christ." In 1880 he only received forty performances, including numerous rehearsals, \$250. He lost his whole year's work, as his time was all occupied with the performances. The villagers say: "He acts for his native community; it is his village which he makes rich and famous." Just try the experiment, "of offering him \$200,000 on condition that you shall take him to New York, San Francisco and other large cities in America. He would refuse." That, to my mind, is the strange feature in the case. The performance of 1880 undermined his health and left him at death's door, for it often rained in torrents when he stood before Pilate in his light vestment in "Ecco Homo" scene, or when in the same garments he was hanging for the space of twenty minutes on the cross. He suffered terribly this year from neuralgia, etc., and they say "he never acted more finely than in those hours of agony." "Yes," they say, "this all sounds very strange in these latter days when the "Kulturkampf" joins so excitedly in the race for wealth as the merchant or inventor. Malesolar demands for one of his small pictures scarcely less than Edison, the electrician, asks for a new patent. Emile Zola expects a fortune for a new novel, and Leccoq the same amount for a short opera. But the genuine Ober-Ammergau actor is a relic of medievalism.

The image carved is certainly a most wonderful man. I should like to tell you of his fine form, his voice, a finely pitched tenor, strong yet mellow. His most marked acting to me was at the parting from Bohany, the Last Supper, the washing of the feet, the Agony on the Mount of Olives. His posture is always one of classical beauty and grace. Says one: "Living, dying or dead, Mary's Christ is always a wonderful masterpiece of acting. There does not seem to be the faintest trace of the professional actor about him. Mary is no creature of the stage, but a peasant, exalted above his surroundings. Some allowance must be made for the

above, coming, as it does, from one of his warmest friends; but the villagers all speak of him in tones of reverence and respect.

The young woman who takes the part of Mary the Mother of Christ, is a daughter of Mayr and plays it this year for the first time. One says of her: "I wish you could see the little angel. She is not classical beauty, but there is something so devout and sweet about her eyes and mouth. The scenes in which she appears are, without exception, scenes of sorrow and gloom—the Parting from Bohany, the Meeting on the way to Calvary, the last words of Jesus to His Mother, and finally the Descent from the Cross. Though we may regard as a fundamental trait in the character of Mary, devout trust in God, the events of the Passion call our attention more particularly to the grief and distress of the mother for the suffering and death of her beloved Son. This young woman—a peasant—interprets in a simple and touching manner these natural emotions. There is certainly an air of reality about everything, which professional actors could not produce. They selected this young girl from among all the candidates because her character and appearance most closely resembled the lines of the Virgin Mary. She seems to have created a great sensation among all the tens of thousands of visitors, owing to the natural and wearably natural in which she portrayed the Mother of Jesus.

The part of St. John was given this year to a young man of the village whom every one was anxious to see. We saw him passing on the street frequently; a rather handsome, feminine-looking boy, with a gentle and kind expression. He was so popular as a delineator of the character of St. John, and such a great success, that everybody wanted to see him. Perhaps his most beautiful acting was when he leaned on Christ's breast at the Last Supper, and gazed so lovingly at Him. Many shed tears during that act, but one young lady said, "When St. John came it interested me most of all, I wonder what he is like in private life." His manner was calm and noble, and his face fine and Christ-like. When you see these actors in the street and at their homes much of the fascination and enthusiasm vanishes, showing that they are true actors.

I should like to give you an account of Judas, Caiaphas, and various other prominent actors, but that you may get some idea of the persons and actors I give you only the three who most impressed me. There can be but little doubt that when the Play was originally performed it was on a different and much smaller scale than at present. It is probable that it was only witnessed by the inhabitants of the village, some few of whom constituted the performing troupe and the remainder forming the audience. In the course of time, however, the fame of the performance spread, and people from neighboring villages came to witness it. Its reputation gradually increased until it attracted the attention of those living farther away, and subsequently of Norwegians and Swedes. Not much was known of it until 1870 when a description of it was published in England, and each succeeding performance has attracted increasing numbers of visitors.

In 1870 it was postponed to 1871 on account of the German Franco war. In 1880 crowds flocked to witness it from all parts of the world. I was fortunate in being able to see it. Notwithstanding this notoriety, the performance has lost none of its original sacredness in the eyes of the performers or neighboring villagers. Every where you see sacred pictures hanging around, in the little church and on the walls of their sleeping apartments and sitting rooms; these pictures are ornamented with scenes carved, the products of their own skill, and often represent the most affecting scenes detailed in the Old and New Testaments.

In our walks in the vicinity we saw shrines at every turn of the road, containing either the Virgin Mary and infant Jesus or a cross bearing the figure of the bleeding Saviour. So that, having seen the original paintings at Ober-Ammergau, we were not surprised to find that in a description of it it was published in England, and each succeeding performance has attracted increasing numbers of visitors.

The whole representation is arranged and supervised by the priests with the greatest reverence, and the tableaux are the representations of the great and all teachers, being borrowed from such masters as Leonardo da Vinci, Raphael or Rubens. Some of the principal scenes are reproduced from the old masters. The Last Supper, after Leonardo da Vinci; Christ Bearing the Cross, after Paul Veronese; The Descent from the Cross, after Rubens; The Embarkment, after Raphael. We look upon pictures of these master hands with admiration; we do not think them profane. Why should we look differently upon living pictures represented at Ober-Ammergau? Both are the work of man.

The task of selecting the persons who are to perform the different parts is entrusted to forty-five householders in the village, who perform their work by attending a church service and imploring God's blessing upon their choice. The chief parts invariably fall to the lot of the most celebrated wood carvers, which seems to indicate that they are the most artistic, refined and talented individuals in the community.

FRANCIS C. SESSIONS.

ARCHITECTURE.—We desire to draw attention to the advertisement in this week's issue of a new firm of architects, Messrs. Post & Holmes, whose offices will be seen, are in both Toronto and Albany. Mr. Post, before going into business for himself, studied for five years with the best firm of architects in Toronto—Langley & Burke. Mr. Holmes studied in one of the largest offices in Manchester, England. Church work is this gentleman's special study, although well acquainted with all other branches of his profession. We do not think these gentle men will be eminently successful, as they possess every qualification calculated to give the best satisfaction to those who may entrust them with their business.

The Catholics will hold an international Scientific Congress in Paris, in April next, under the presidency of Cardinal Richard.

Dr. Prices Cream Baking Powder. A Pure Cream of Tartar Powder. Superior to every other known. Used in Millions of Homes—40 Years the Standard.

Delicious Cake and Pastry, Light Flaky Biscuit, Griddle Cakes, Palatable and Wholesome. No other baking powder does such work.

BROCKVILLE. BROCKVILLE COLLEGE. THE work in Book-keeping is practical and thorough, the instruction in Penmanship excellent. N. E. BELTZ, Principal.

DONALD KENNEDY Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot. Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find an ebb of happiness from the first bottle. Perhaps its a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

IRISH SOX, hand-knit by Donegal peasantry; pure Wool, very warm, durable and comfortable. Twelve pairs sent post free for Five Dollars. Men's long knickerbocker Hose, Scotch made, sent post free for \$7 Dollars, according to quality. Post Office Orders payable to—R. E. McHUGH (Limited) Belfast, Ireland.



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From St. Peter to Leo XIII. No Catholic home should be without this magnificent picture of the Holy Fathers, copied from the original paintings at the Vatican, and as it is an exhibition in the Bishop's Palace, Jesuit College, Seminary of Montreal, will be sent by any address either by express C. O. or by mail upon receipt of one dollar. E. WISCHER, Sole Agent, 101 St. Peter Street, Montreal.

THE LONDON MUTUAL FIRE INSURANCE COMPANY OF CANADA. London, Ont., 13th January, 1891. The annual general meeting of the members of this company will be held at their offices, 170 Richmond Street, City of London, on Wednesday, 4th February, 1891, at the hour of 2 o'clock P. M. A statement of the affairs of the company will be submitted, and directors elected in the place of those retiring, but who are eligible for re-election, by order. D. C. MACDONALD, Manager.

THE LONDON MUTUAL Fire Insurance Co. I BEG TO GIVE NOTICE, OWING TO reports being circulated to the contrary, that there never has been the slightest business connection between this Company and the City Mutual Fire Insurance Company, nor do the latter owe me one dollar, so that their suspension does not affect in any way. The business of this Company, in which they have for over thirty years done the largest in Canada, being confined to fire and dwelling house risks, while the "CITY MUTUAL" did business of a general character. D. C. MACDONALD, Manager.

TEACHER WANTED. CATHOLIC FEMALE TEACHER, holding third class Model School certificate, for School Section No. 7, North Crosby. Please state salary and give testimonials, etc. Duties to commence Monday, March 2. J. F. RYAN, Sec.-Treas. Westport, 640-47.

Advent.
 Lift up your heads, ye adamant gates:
 Ye ancient bars, ye doors of brass give way!
 Before your portals, let a Conqueror wait,
 A King is on his way.
 Who is this King of glory? Who is He
 With vestiture of the wine of Eden's vine?
 Who is He whose name is light of fear and mystery?
 Set on His girded side?
 This is the Lord of Hosts. With His right
 hand He brought salvation to His Israel.
 He took the fastness of the hostile land.
 He fought alone and well.
 He looked, but there was none to help.
 He brought salvation to His Israel.
 He took the fastness of the hostile land.
 He fought alone and well.
 Therefore with blood-red wine His garments
 flow.
 Therefore with many crowns His brow
 doth flame.
 Therefore upon His cincture a starry glow
 burns the Transcendent Name.
 Hall, King of glory! Towards Thy distant
 goal
 Our hymns shall blend with peans
 heavenly sweet;
 Our voices shall roll upward through the
 night,
 And gather to Thy feet.
 Hall, Christ, Thou First-Begotten from the
 Dead!
 Might and Dominion unto Thee belong;
 Immortal stories shall crown Thy head,
 And everlasting song.

A STRONG ARGUMENT.
 REV. WALTER ELLIOTT, C. S. P. GIVES
 REASONS FOR HIS CATHOLICITY.

**CONTRADICTION AND DIVERSE REASONS
 WHY MEN HAVE JOINED THE CATHOLIC
 CHURCH—ALL ROADS LEAD TO ROME—
 WHAT THE VITAL ESSENCE OF CATHOLICITY
 IS—DISTINCTIVE CHARACTERISTICS
 OF THE CATHOLIC CHURCH.**
 I am a Catholic because the Church is the divinely appointed means to attain to the union of my soul with God—a union imperatively demanded by my reason as well as by the express will of my Creator.
 Men join the Catholic Church from the most diverse and sometimes seemingly contradictory reasons: One class is drawn to her by her beauty, attracted by the sweetness of her music and the eloquence of her ritual; some, like Orerbeck, paint themselves into her spiritual temple, like Pagan. St. Peter's, at Rome, has made many converts. Multitudes are made Catholics by studying history, some by scientific study of nature; multitudes again, by the plain words of scripture. Not a few are attracted by charity. "Why do you want to be baptized?" inquired a chaplain in a Catholic hospital of a dying tramp who had asked for baptism. "Because I want to die in the same religion as that woman with the big white bonnet that's been nursing me." I once met a sailor who though he could not read or write, had begged himself into the Church, and had been a fervent convert for several years. "What made you a Catholic?" I asked him. "Oh, asiling all about the world," was the answer—a sailor's way of acquiring the idea of the universal. I once received a hard-headed old Yankee into the Church who after reading the Boston Post. Some come in to do penance, driven by the sense of guilt into refuge, like La Trappe. I know men who have joined the Church from consciousness of innocence, revolting from the Protestant doctrine of total depravity; the innocence of childhood is happy in the Catholic Church.

One reason not a few philosophers become Catholics, like Brownson and Ward. Father Hecker once told me that the study of the social problems started him from religious scepticism toward the Catholic faith. Frederick Lucas affirmed that he became a Catholic because he was a logical Quaker. Donoso Cortes, Bishop of the abolition of slavery reads like a very radical document.
 In fact all roads lead to Rome, if one travels through the world in search of light, or joy, or brotherhood, and all roads lead away from Rome if travelled for isolation or contention. The centrifugal force of intellectual and moral humanity is Catholic, and the centrifugal force is Protestant, as the names imply.
 But how are all these moods and moods made one in the Catholic Church? How can each of these say "I am a Catholic," and all mean the same thing? Because all subscribe to the sentence with which I began. The vital essence of Catholicity is the elevation of the rational creature to union with God, through the mediation of the Son of God. This takes place by the power of the Holy Spirit, who superadds to the relation man received from his Maker in the act of creation another relation—one that makes him a participator in the divine nature and which transforms him from a creature into a child of God. This is the essence of Catholicity in its relation to man; this is Catholicity at its last analysis. It is the longing for the divine in a degree more than nature can satisfy which urges forward all the different spirits I spoke of at the outset. It is this essential religious element which makes them all one when in the Church. All are reaching out for that something more of life which nature craves and which it cannot give. This tendency of man toward God is the universality, the Catholicity of religion, which clothes itself in song, in architecture, in painting; which formulates the philosopher's arguments and organizes the philanthropist's sympathy. Those who long for restraint find it divine in Catholic discipline. Those who crave for more liberty, on entering the Church may say with the psalmist, "I have run in the way of Thy commandments when Thou didst enlarge my heart." Some are weary of the world, and the Church is their refuge because it is the bosom of their Father. Some would use the world more safely and more fully for the divine love, and they find in the Church a safeguard and well-ordered liberty. "You cannot have God for your father unless you have the Church for your mother," was a saying in the early Church.
 Is there any other way of explaining

Catholicity except that it is a divine answer to the restless yearning for divine fruition? How otherwise explain a unity so imperative and yet so elastic, a universality so wide and at the same time so centralized, a conservatism so stable and yet so pliant, a liberty so radical and yet so safe? It would be an error to characterize this great religion otherwise than by its essential principle—the gift of the divine lifehood to humanity; the elevation of the human to the divine through the mediatorship of God the Son and the indwelling of God the Holy Ghost. Catholicity may be adequately defined as the progress of man under a stimulant altogether divinely assisted by an external polity equally divine, towards a happiness far beyond nature's wildest dream, breaking through the outer wall of nature into the supernatural life of God and participating in the divine attributes. Catholicity gives the life of man a power of growth into union with God. The essential power in Catholicity is the attraction of God upon man, drawing his soul into a state of being so far above the natural that even his intensest longings but vaguely indicate its dignity. This is the divine harmony of the musical convert, the divine beauty of the architect, the artist and the ritualist; the divine idea of authority and of order in the soul of the conservative convert; the divine first and final cause of the philosopher and scientist; the divine freedom of the radical; the divine natural traits of the convert are the Creator's prolegomena of the Mediator's work.

Nor is it different if one is a Catholic from infancy. He finds in one or other of these religious modes of being in the Church the aspect of supernatural life which best satisfies his natural temperament with a security and perfection elsewhere impossible.
 There is a void in every human soul which all creatures united would be unable to fill. God alone can fill it, for He is our beginning and our end. The position of God fills up this void and makes us happy; the privation of God leaves in us this void and is the cause of our wretchedness. The interior and exterior means of attaining to this possession of God, established by Jesus Christ, is the Catholic Church: it is the only means God has established for union with Himself, and it embraces all means which could possibly be successful. "Thou hast made us for Thyself," exclaims St. Augustine, "and our hearts are restless until they find repose in Thee." The method of attaining that repose in God is called the Catholic Church, because it is the sum of every appliance of nature and grace calculated to effect the purpose. There is no form of beauty, no accent of trait, no melody of voice imparted to man from on high which Catholicity has not the organic possession of by divine right, in order to effectuate the mediatorship of the Son of God upon the individual.
 So much of Catholicity as an influence. As a society Catholicity is the organism employed by God to exert this influence to the divine union. For this end the Church is the custodian of revealed truth, whether extant in the inspired writings or in the additional form of sound words handed down from the beginning. She is both the custodian and the interpreter of the communications of God to man which have been given the form of human speech. As a teaching body the Church is the organic perpetuation of the apostolic band of missionaries, having a divine power of teaching the truth as once revealed, and of dispensing supernatural aids to holy living. As a society the distinctive characteristic of Catholicity is the universal doctrine of the faith of Christ and the supreme magistracy of His moral discipline. The divine virtues of faith in Christ's revelation, hope in His mercy and love for His incarnate divinity are the bright light of the members of the Catholic Church.

Of these virtues the native one by excellence is love, and in a normal condition of things it will shine above all other qualities as the complex trait of Catholicity. In one age the necessities of the times drive men into seclusion, and in another bring out obedience as a protest against rebellion. The necessities of yet another age induce the practice of an extreme poverty, both public and private. But when all is said in favor of every virtue there ever remain these three—faith, hope and charity, and
 THE GREATEST OF THESE IS CHARITY.
 The Catholic doctrine is that charity is the seal and substance of all union with God; so that in true obedience there is more of love than conformity, in voluntary poverty more of love than detachment from riches and honors, in prayerful seclusion more of love of God than man than dread of the elements of the world. Catholic authority, if its efforts are unitive, must be inspired by love; if corrective, it must bruise and heal alternately. Catholic liberty is freedom to do good for the love of God and man. The life of every organism is love, and this is true supremely and absolutely of organic Christianity—Catholicity.
 The elevating influence so often mentioned is neither a mere force nor an idea; it is a Person. It is Christ. It is the introduction of a new life, His life, into humanity; not super imposed upon man, or imputed to man, but infused into him by the power of the Holy Ghost. "I live, no not I, but Christ liveth in me." Christ has introduced a new species into humanity, known as the people of God—Christians; and His means of doing this is the Catholic Church. This new life is, in its consciousness, a new interior experience carrying the soul to highest flight of reason and transcending its powers. Yet reason and nature are fully assimilated to it, and it becomes and is in the highest degree personal. But this touch of the Deity is organic as it is personal, for it is the love of kinship and is the undivided inheritance of all the children of God. "We know that we have passed from death to life because we love the brethren," says St. John.
 Thus it is not Christians who make the Church, but Christians are made by Christ through the instrumentality of the Church. Many of my readers would not thank me if I took them over the long list of scripture texts going to prove this as a fact in the original formation of Christ-

dom. "Lo! I am with you always, even unto the consummation of the world," is a promise expounded and explained by our Saviour's numerous acts and teachings, all tending to the establishment of His religion as an organic force. Without organization there is no vital force. When God became man he assumed
 A POSITION OF ADVANTAGE
 which would be forfeited if His divine gift did not continue to exhibit forever a human as well as a divine aspect. "I am the light of the world," He said, the light, that is to say, not simply of men's souls or thoughts, but of the actual and living world of men. "I am the way, the truth and the life." Indeed any powerful religion must live in a high degree of external activity. Christ's life, human and divine as it was by the incarnation, must continue so in the very fullest sense of the term. Life, to operate on men effectually, must be organic, incorporate life.

Hence, Christ founded His Church as a divine body of organized men, whose first officers, invested them with prerogatives, established external forms of intercommunion and laid down rules of discipline, instituted an external order of worship and a series of sacred forms or sacraments, which are His chosen external means for conveying the divine life to our souls. The Church of Christ is the perpetuation of the incarnation of the Son of God and the universal distribution of its benefits. As men are constituted with bodily organs acting as the instruments of a spiritual soul, the perpetuation and distribution of Christ's gifts are made efficacious by an external organism of men and things informed as a body with the spirit of Christ. The Church embraces all nature, interprets its every voice and unites all with divine harmony, offering to God an integral worship not unworthy of the mediator of a regenerate race and universe. The German mystic, Henry Suso, was once asked what his thoughts were when he sang "Lift up Your Heart," in the preface of the Mass. "My heart," he answered, "is stirred and set on fire with the contemplation of my entire being, my whole soul, my body, my forces and my powers; and round about me are gathered all the creatures with which the all-powerful God has peopled the heavens, the earth and the elements; the angels of heaven, the hosts of the forests, the fishes of the waters, the plants of the earth, the sands of the sea, the atoms floating in the sunshine, the flakes of snow, the drops of rain and the pearls of dew. I think how all creatures, even to the most remote extremities of the world, obey God and contribute what they can to

THAT MYSTERIOUS HARMONY
 which without ceasing goes up to praise and bless the Creator. I then fancy my self in the midst of this concert as a choir master; I devote all my faculties to best time; with the most energetic movements of my heart I invite them, I excite them to sing most joyously with me *Suscipite Vocem!* ("Lift up Your Hearts.") "We have lifted them to the Lord; let us give thanks a thousand times to the Lord our God."
 The voice of nature is the voice of divine praise. In unregenerate nature it is inarticulate, but in regenerate nature, as interpreted by the Catholic Church in her sacramental system, it is plainer than any lesson of life or death. In baptism God moves over the face of the water, whose melody greets Him and thanks Him for restored innocence. In confession the voice of man accuses himself with the divine sorrow of Christ, and the voice of man absoves with the divine authority of the same Christ, and in each case it is the harmony of the voices of the dying Saviour and the penitent thief on Calvary.
 In communion the devout soul sings a wedding canticle of the supper of the Lamb.
 The denial of the sacramental system is not simply the contradiction of revealed truth, not simply the abjuration of unbroken Christian tradition and the denial of incontrovertible historic evidence; it is the abandonment and denial of the cases of nature for the communication of divine life. It is more even than this; it is the affirmation that nature is so depraved that even under the spell of divine love it is dumb and futile.
 The action of grace upon nature is not that of the amputation of a gangrened limb, but the inoculation of a healing lymph. The whole order of nature and all creatures in the world have been made to receive the action of divine grace and to assist in expelling from our hearts whatever is contrary to God. The sacramental system, with its accompanying ceremonial rites, is the consecration of nature to its legitimate end—the union of man with God in supernatural life. "I have come that I may have life, and may have it more abundantly."

To sum up. The human soul is by nature admirably adapted to
 THE DIVINE UNION,
 after which for soul and body it ceaselessly longs. "Every creature . . . groaneth, waiting for the adoption of the sons of God, the redemption of our body."
 This master passion of the human heart was gratified by Jesus Christ, organic union with whom is in what the apostle calls His body, the Catholic Church. This reason to secure supremacy over appetite, enlightens it with clear knowledge of its eternal destiny and bestows a power of loving both God and man altogether superhuman. That our humanity since Christ's time has been far more than equal to itself in a moral point of view is undeniable, an elevation which the experience of individuals and the history of nations associates inseparably with Catholicity.
 The typical Catholic is therefore a man with a deep longing for God. Whoever does not crave more intimate union with God has little use for Catholicity, or, being already in it, Catholicity has little use for him. He is foreign to its spirit.
 The typical Catholic is one who has accepted the Universal Church as the custodian of Christ's revelation to men; he has assimilated that revelation till it is actually his own, and has become as personal to him as if made for himself alone; he advocates it by word and exemplifies it by deed, firstly according to the guidance of the Holy Spirit which dwells within him, and secondly, according to the suggestions of Providence, made to him.
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known by his environment of age and country. The Catholic of our day will be distinguished by fidelity to conscience, and he will know his conscience to be enlightened by the readiness with which its admonitions are adjusted to the behests of lawful authority in the external order and to the inspirations of grace within.
 I have given the reason why I am a Catholic, not as a man formed by study of the past, or by a particular method of spiritual training, nor as an adherent of a particular devotional school in the Church, nor as a member of a religious community. I have spoken simply as a Catholic, belonging to a religion in the highest possible sense rational, and which unites us to God in soul and body; and as a man of today looking always to the dictates of conscience for guidance and adhering to Christ, who is of yesterday, to day and the same forever—Rev. Walter Elliott, C. S. P., in the New York Press.

CATHOLICITY EXEMPLIFIED

THREE MARONITE—LATIN, SYRIAN AND MARONITE—AT ST. PETER'S, IN BARCLAY STREET.
 St. Peter's Church in Barclay street Tuesday morning was the scene of three unusual ceremonies. Mass was celebrated according to three rites—the Latin, the Syro Greek, and the Maronite. The day was the feast of the Epiphany. At 9 o'clock in St. Peter's, Mass which is according to the Latin rite, was celebrated. An hour later a Syrian priest officiated at the Mass for his countrymen, and at 11 o'clock the service of the Maronite rite took place.
 After the first Mass, about three hundred dervish-like and curiously-attired men and women were led up the steps and took seats in the front pews. They seated themselves according to their sex, the men occupying the pews nearest the altar.
 Father Peter, the Maronite priest, began the celebration of Mass just after Father Abraham, the Syrian, left the altar. He is not so dark visaged as the Syrian priest, and he wears a beard and moustache. Mass was celebrated by him in Syrian, the Gospel was read to the people in Arabic, which is the language of the Maronites.
 For the past year Syrians have been worshipping every Sunday in the basement of St. Peter's church. These Syrian Christians are subject to the Pope, and, of course, hold the Catholic faith, but they keep the ancient Syrian rites. The Maronites also acknowledge the Pope. Three months ago Father Peter came to this city from Mount Lebanon to establish a congregation of Maronites. He is making arrangements to open the church in Barclay street.

FAMILY RE-UNION.

Richmond Hill Liberal, Jan. 15.
 The report of Mr. and Mrs. Lynet's Golden Wedding, which appeared in our last issue, told but half the story. As we went to press the evening of the dinner, we only gave an account of the early part of the ceremony, with the address presented to the esteemed couple by the children. We do not now intend to repeat ourselves, but the event of the day—the crowning act of the Golden Wedding—took place in the evening, when the family dinner was given. The following reproduced and showed their appreciation of the genial hospitality of Mr. and Mrs. Lynet: Mr. Martin Lynet, George, Mr. and Mrs. David, and children; Mr. and Mrs. Nicholas Lynet and Miss Louise Lynet, Montreal; Mr. James Lynet, Ottawa; Rev. John E. Lynet, P. P., Midland; Mr. and Mrs. Jacob Lynet and family; Mr. and Mrs. Joseph Lynet, Toronto; Mr. and Mrs. J. Coleman, Miss M. A. Coleman, Misses Maggie and Nellie Lynet, Toronto; Mr. and Mrs. Thomas Cosgrove, Lansing; Mr. and Mrs. Francis Cosgrove, Mrs. McElroy and son, Mr. M. Coleman, Richmond Hill; Miss Anna Dilworth, Maple; Miss Nellie Daily, Midland.
 After doing ample justice to the good things provided and satisfying to the full the inner man, the golden wedding cake, which had been distributed around the board, was cut. This cake, which was made by the bride, was a magnificent affair, and in every way appropriate, but in this case, the bride, who was fifty years of married life, there was something more—real open-hearted eloquence.
 Mr. Jacob Eyer was moved to the chair and ably did he fill the position. We might here make the remark, judging from the speeches heard that this country of ours suffers real loss in not sending a large representative to the Empire State, and to parliament! From the opening remarks of the worthy chairman, down to the last word, the dinner was a most successful and gratifying occasion to the honored couple of the day. If others were silver-haired in giving attention to their guests, best thoughts, Mr. Lynet, with his children and grand-children around him, was equal to the occasion, and spoke in golden strains. As he drew upon the events of the fifty years, and pointed to the honored wife standing by him in this golden triumph, he said, "We have gold, but more precious yet to me, and which is golden fruit of the respect and honored lives of my children."
 The timely and kindly words of this patriarch, spoken from hearts that never knew envy or hate, brought tears to the eyes of all. After the time had passed and enjoyable time was spent—young and old all children again. And all were proud to point to a table loaded with rich and costly presents of themselves and friends.

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 When death was hourly expected from Consumption, all remedies having failed and Dr. James was experimenting to ascertain if any mode of preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps or pay express. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in a few hours. Address: Radstock & Co., 112½ Race street, Philadelphia, Pa., naming the paper.

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There are a number of varieties of corns. Holloway's Corn Cure will remove any of them. Call on your druggist and get a bottle at once.
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 [SCENE IN EDITOR'S SANCTUM.]

Editor Subscriber—"I suppose you are ready to substantiate any statement your paper makes?"
 Editor—"Oh, yes, we have the commentators 'prove' everything that is 'set up.'"
 Sub.—Well, then, can you prove that Dr. Sage's Catarrh Remedy will cure Catarrh in the Head—you advertise it to do so?"
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 SYMPTOMS OF CATARRH.—Headache, obstruction of nose, discharges falling into throat, sometimes profuse, watery and acid, at others, thick, tenacious, mucous, purulent, bloody and purid; eyes weak, ringing in ears, deafness, difficulty of clearing throat, expectation of offensive matter; breath offensive, small and taste impaired, and general debility. Only a few of these symptoms likely to be present at once. Thousands of cases result in Consumption and end in the grave.



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