est Goods in London



ERS addressed to the idendorsed Tenders for apparatus, Petrolia, Ont.," Thursday, 15th December, of a Hot Water Heating trolia, Ont., Public Buildcations can be seen and all necessary information artment and at the Clerk of lia, Ont., after Thursday,

are notified that tenders cred unless made on the ed, and signed with their

be accompanied by an use made payable to the liter to the liter of Public er cent, of the amount of il be forfeited if the party of a contract when called f he fail to complete the will be returned.

Will not be bound to achy tender.

By order,

By order, E. F. E. ROY, lie Works, | Secretary.

Catholic Record.

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

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, DECEMBER 17, 1892.

NO. 739.

WHY THE WORLD'S FAIR SHOULD BE OPENED ON SUNDAY.

Bishop J. L. Spalding, D. D. in The Arena for December, 1892. There ought not to be a difference of opinion among enlightened men as to whether it is right to keep the gates of the Columbian Exposition open to the public on Sundays. The Sabbath, as understood by the Founder of the Christian religion, is not an end, but a means; and the rules for its observance must find their justification in principles of reason and humanity. In affirming that the Sabbath is merely a means for the furtherance of human welfare, our Lord simply made a special application of the larger truth that law is not an end, but a means, for the realization of the perfect life, which consists in the love of God and man. So averse was He to the rabbin-ical view of the Sabbath that He did not hesitate to scandalize the Pharisees by ignoring their irrational Sabbatarian rules, and His followers soon ceased to observe the seventh day at Paul distinctly affirms that the Jewish Sabbath is not binding on Christians, and those who continue to observe it were at length condemned by the Council of Laodicea, in the 363. Henceforth Christians altogether neg-lected the Sabbath, and kept holy the first day of the week, the day on which the Lord rose from the dead. The Lord's Day was the symbol of victory, of joy, peace and gladness, on which thoughts or practices suggesive of gloom and mortification were wholly out of place. Ignatius Martyr, one of the earliest Christian writers, says: "Let every friend of Christ keep the Lord's Day as a festival—the resurrection day, the queen and chief of all days." It is, first of all, a day of worship and spiritual culture. The Christian worship is a hymn of triumph; the temple is filled with glory; the altar gleams and glitters; the aisles are flooded with music; the light is strained through windows as rich as the colors of the setting sun; and the preacher's voice thrills with words of life and immortality, with thoughts of love and heavenly bliss. Opportunity for the cultivation of the higher faculties is given, inasmuch as all men are bidden to rest on the Lord's Day from their usual labors.

essence of the observance of the Sunday consists in these two things: in worship and in rest from servile work. To ask men to remain all day long in church would be absurd. What, then, when they have worshipped for an hour or two, are they to do for the rest of the day? Shall we ask them to return home to sit in melancholy silence in darkened rooms? This would also be absurd. The Puritan Sabbath, which was but a revival of the rabbin-

ical Sabbath, against which our Lord protested, has passed away. It is neither possible nor desirable that it should be brought back. The whole tendency of Christian civilization is towards liberty, enlightenment, and delight in the play of the higher faculties. The efforts of the nobler and better sort of men are to substitute and admiration produced by the unintellectual and moral pleasures in the veiling of some work of art or literary place of animal indulgence. The gem which it has be highest man takes delight in the tune to light upon. highest man takes delight in the highest things. To find enjoyment in books rather than in the bottle, in looks latter character—with a time had we visited it together previous latter than in the bottle. works of art rather than in indecent exhibitions of mind and body, is to be in the way of true progress. None can live without some kind of pleasure, and the over burdened toilers of our commercial and manufacturing cities feel most intensely the need of diversion and recreation. Shall they, on the one day in the week on which the higher sort of pleasure is possible for them. be driven into the haunts of vice to seek a momentary forgetfulness of the bitterness of their lot? It is in the cities that our perplexing social problems must be solved. In them, in a little while, half of our population will be found. It is there that the contrast between the lot of the rich and that of the poor is most keenly felt: is there that irreligion, socialism and anarchy make most successful propaganda; it is there that the most alluring and most frequent appeals to the lower and animal instincts and passions are made. If we would save our brothers, from ruin and degradation, and save our country from the dangers which their depravation would involve, we must multiply the means of innocent and improving recreation; we must place within easy reach of the masses, parks, libraries, museums, collections of art, and whatever else may rouse the soul to an appreciation of what is good and true and beautiful. They are, many of them, already alienated from the Churches, and the most religious among them cannot pass the whole day in worship. If the members of Churches use all their influence to exclude the laboring masses on the only day in the week on which they are free, from innoccent and elevating recreation, they will do them a wrong; they will injure religion; they will retard the progress of civilization. It is not simply right to keep the gates of the Exhibition open on Sundays; it

recognize the growing tendency to desecrate the Lord's Day by making it a day of labor and dissipation. Let them unite to close the saloons and low places of amusement, to stop the running of freight trains and the working of factories on Sunday. As our Lord declared that man is more than the Sabbath, let those who believe in Him proclaim now that man is more than traffic and money, and that those who deprive laborers of their one day of rest in the week are the enemies of human welfare.
On the other hand, the true lovers of

God and man will not be frightened by the clamors of the narrow-minded, who would make the Sunday a raddinical Sabbath, for they understand that whatever elevates, ennobles and enlarges human life is good; that we serve God when we strive to make man like unto Him in knowledge, in freedom and in love. The opening of the gates of the World's Fair on Sunday will have no tendency to weaken the right and rational observance of the Lord's Day. On the contrary, the more the people come to appreciate the Sunday as a day of gladness and liberty, on which, while they renew and refresh their religious fervor, they also are permitted to nourish the mind. to exalt the imagination and to cheer the heart by the contemplation of the beauties of nature and the study of the works of genius, the more will they prize and defend this inestimable boon; and the more grateful will they be to Christ Jesus, whose divine wisdom and boundless sympathy have made for them an ever recurring day whereon they may rejoice and be strengthened and comforted.

CATHOLIC TRUTH SOCIETY, OTTAWA.

The following very able and interesting paper was read by Mr. F. B. Hayes, at the meeting of the Catholic Truth Society, Ottawa, held on the 6th instant:

Did you ever in your childhood days find what you considered to be a treasure? As, for instance, a lovely pond for skating; a grand hill for a slide; a pool swarming with shining trout? Was not your first and all but involuntary exclamation something like this: "Oh if Jack were here," or "I must run and tell my brother and my friends"; in short, you were dying to share the treasure with your little circle of bosom friends and compan-

The same generous instinct, only developed and enlarged, by the lapse of years, remains with us, I suppose, until the end; and nothing gives us The gem which it has been our good for-

is not only literary, but eminently Catholic: I mean the writings and lifework of Louis Veuillot.

of his works have ever been given to door. I stood and looked at her. the public in an English dress. Only those, therefore, who are conversant with French have ever read anything from the pen of this great champion of the Church.

I shall not presume to claim the capacity for giving you a perfect English rendering of any of Louis Vueillot's

When the small boy discovers his splendid trout-pool, no sooner has he caught one of the shining beauties than he bears it off in triumph to his friend or elder brother. The latter we may fancy-will say to him: "But is it a trout, after all? Show it to me. The youngster, while searching in all his pockets for the tiny fish, exclaims stoutly: "Oh its a trout, sure !- At least it was when I caught it; for I saw the little red spots, though perhaps they're gone now; but wait till you taste him, when he's cooked!" Let me hope, ladies and gentlemen, that you will find the flavor of my little fish

weet and savory.

Permit me, before I give you the short "Page from Louis Veuillot," to quote a few words with reference to his alents and noble character from the London magazine, The Month-a most competent witness you will admit:

"Death, which has been unusually busy of late with famous names in France, has at last broken, after long years of honorable strife and amid expressions of regret from all parts of Christendom, the sharpest weapon ever wielded by layman in the service of the Church, and stilled a great heart than which few nobler ever beat in the

cities of the United States; they will teach them that while the Sunday is a day of worship, it is also a day on which the whole people should be invited to cultivate and improve themselves. Let those who boast of what they call the American Sunday learn to see things as they are, and they will recognize the growing tendency to grow the selves of the States; they will recognize the growing tendency to grow the self-made and self-taught, laugh. But I suppose it would not be the same to-day. Perhaps you would the same to-day. Perhaps you would not say they are the same to-day. Perhaps you would not say they are the same to-day. Perhaps you would not laugh with the same heart. Trouble comes to us on every hand, sir, in this world. In the long run care takes root in us, his country, in this and, indeed, in any age. His was a talent none could recognize the growing tendency to gainsay. Few writers ever possessed us all over; and I fear, sir, you will and we remain sad, even when we have a very signed by the misfortunes of a genus which was grave or gay, eloquent in the highest degree, or bring wit and humor, tenderly pathetic, or witheringly scornful and pitlessly severe at pleasure. Sublimity is a very big word indeed, but we have the admission of a writer in the Times, whose fault is not excessive partiality, that when, his feelings stirred to their lowest depths by the misfortunes of France in the late war, 1870, Veuillot deplores the godlessness as the eause of the times and his very big word indeed, but we have the admission of a writer in the Times, whose fault is not excessive partiality, that when, his feelings stirred to their lowest depths by the misfortunes of France in the late war, 1870, Veuillot deplores the godlessness as the eause of the disasters of his country, his style of speech was gone, and his utterance. But it is not excessive partiality, that when country his style of speech was gone, and his utterance.

In do reason to be sad. It takes hold of a dothold within this room; and I have found that sorrow itself was but the messenger of mercy sent to impart in—trease of confidence, of love and of speece with her gloomy philosophization, and both together impressed me conditions all that sorrow itself was but the messenger of mercy sent to impart in—trease of confidence, of love and of speece.

BLUNDERING FORGERY.

Archbishop Eider so Characterizes a Recent "Encyclical."

Correspondence of the Catholic Times.

Cincinnati, December 8.

In certain circles in this city, and presumably in every city and hamlet throughout the country, there has recently been circulated a paper purporting to be an "Encyclical," duly still the sparkling eye and the eager winning smile I loved of old. But, a marks which might deceive those who are always willing to believe anything against the Church or those who have the conduct of its guidance. But it is not excessive partiality, that we fare the catholic Times.

So the disserse of the trease of confidence, or

I now come to the paper named on our programme:

A Page from Louis Veuillot.

THE FAMILY ROOM

"My heart beat with joyous anticipation as I reached the door of my friend, Henri—'s house, one day in June last. I was returning from abroad and had not seen him in fifteen years. We had spent the haleyon days of youth in closest friendship and communion. Many a walk, and ride, and read, and talk, and day dream had been shared between us. In short, we had been closest friends up to the days of early manhood. The last time we had sat at table together was at his wedding feast, and, on the following day, he managed to snatch an hour from the company of his dearly loved bride in order to walk a long distance bride in order to walk a long distance with me and see me off on my journey. When I left him he was the happiest of and full of bright hopes and anticipa-tions. He had no care but for the adornment of the cherished partner of had not, as I have said, seen each other now for fifteen years, and for the last five of the fifteen we had hardly ex-

I found he was still inhabiting the same house. I was aware that my friend had prospered, that he was living in peace and quietness, and that he was as fond of me as ever What pleased me still more was to know that the friend of my youth be-

changed a line.

short, a brother. His house was, as I have said, the day is of the latter character—with a time had we visited it together prev-the very important addition that it ious to that happy event, and taken counsel as to the fitting preparation of the new home for the reception of its sovereign lady. And now for my re We have all, no doubt, heard of him nd read of him from time to time in years. "What! is it you, sir?" said and read of him from time to time in the old servant, as she opened the you not remember me?" she said "What! Madelon!" cried I, in my turn, "have you been ill?" "Ah! she answered, "I have had every body's sickness: I am fifteen year older than I was fifteen years ago; have made my way from forty-five to sixty, and all the time on my feet. But, no matter, sir, I can make a good a dish of buck-wheat cakes as I did of old." That was her forte, and That was her forte, and many a time had we found occasion to laud her skill. I promised to do just ice to her favorite dish, and then en quired after my friend. sir," she replied, "and, like yourself he has forgotten to grow old. He will be delighted to see you. Every time I serve up one of your favorite dishes he is sure to speak of you. But you must come up, sir, he is with Madame of in the 'blue' room; you remember old days! You look a little more sedate, however, now." Madelon used to find something very funny about the Beside it is the portrait of my wife's expression nuptial chamber. She had some difficulty in pronouncing the mother. She died in this room.

These other portraits are now a words, and they had made her laugh

noon at least. In offering this unique opportunity for self-improvement to those who have no other free day than Sunday, the managers of the World's Fair will give good example to all the sunday at the Ecole of the world, so the whole of the world in the son that the sunday is the conspicuous and influential lay—which is the son that the son the plebeians, the son of a poor village cooper, starting in object to all the world in the conspicuous and influential lay—when the conspicuous and the conspicuous and influential lay—when the conspicuous and the conspicuou

deplores the godlessness as the eause of grown heavy and bent; his rapid flow the disasters of his country, his style of speech was gone, and his utterance rises to the *sublime*, and his grief is the now was slow and deliberate; time had grief of a modern Jeremiah bewailing the captivity of his people."

I now come to the paper named on our programme:

wrinkled his brow and stripped it nearly bare of his clustering crop of black curls; its peaceful calm had changed to gravity. The fire of

her if we had met elsewhere. In my memory she was a youthful fairy, draped in gauze and crowned with flowers, entering real life with a smile men, in the full enjoyment of his heart's longings, well settled in life upon her lips, by a verdant springtime beauty a heart that had payer been pathway; a heart that had never been chilled; eyes that had never seen sorrow; a mind that had never known care or alarm; ears familiar with none but his life, and his peaceful home, and for the laying-out of and planting of his loving, kindly words; and hands that had borne nought but flowers—all the grounds and his garden. His children, when God sent them, were to be reared with tenderest care, and I must be rea promise, he declared, to stand sponsor for one of them at the holy font. We had not as I have said, seen each other for she believed; happy, for she loved, and radiant because she was uncon-

After the lapse of fifteen years I found her a wife grown old under the weight of household cares, a daughter in mourning for her mother, a mother in mourning for her children. Her pale face was deeply furrowed with traces of tears and sorrow. Within a heart bowed down beneath the cross, lieved in and loved God, and that I was sure of finding in him a good Christian, a fervent Catholic, and, in to call her the Stella matutina; but now, thought I, she is the Mater Dolor-

> old features of the blue room, fell upon a picture of Our Lady of Sorrows, with he heart pierced with seven swords. Henri begged his wife to bring in

his children, in order to show them to

me. I had finished the blue chamber. I had finished my examination of "I find nothing of the old days in this room, but your own face and your good old heart," said I to my friend, so soon as we were alone. "We had so soon as we were alone.

from what it is to day. "Our minds," he said, "presided at the old decoration; little by little, i has given way to the taste and needs of the heart-to prayer and to fond memories. Neither you nor I had thought of the crucifix: but there it is. The spot where it stands was, you remember, occupied by Diana the huntress. She would hardly have given us the same consolation when the death lights were burning in the room. That picture of Mary at the foot of the Cross was my gift to my wife, and she substituted it for some poetical engraving. That drawing over the toilet table, which holds the place of Watteau's great Festival, represents the nuptial chamber, as you used to call my father's tomb in his village churchit. How jovial you were, sir, in those yard; there I put up my first building,

These other portraits are now all that you do in vindication of truth, justice remains to us of the dear ones who every time they had occurred to her, dur- reared us, and toiled and suffered for ing the past fifteen years, though she would have been hard set, I fancy, to well-being. That little angel flying blundering one. Whoever published tell the reason why.

"How strange it is, sir," said the God took to Himself—our dear little where and how he got it; or, at least, good creature, "that young people should always have such a stock of funny sayings and pleasant jokes!" She murmured "God! God! where is his own name. It professes to have As she said this she had to stop and take breath, half way up the stairs; she used to take two at a time, without a stop, when I last saw her. "What a filled with tears as he spoke, and, it is own name. It professes to have been sent out last Christmas to all the Bishops all over the world; and it would be no use if they did not make it known to the priests and to many of

pressing my hand in his, "this is what States, and 9,000 priests in the United

In certain circles in this city, and the world.

"I never world and hamlet the world." the conduct of its guidance. But it was such a palpable forgery that it did not even call for answer by anybody. Archbishop Elder by Rev. Howard Henderson, pastor of Park Avenue M E. Church, of Hartwell, O., it might never have been dignified with a de-

A MINISTER'S LETTER. The letter from the Rev. Mr. Henderson was received by the Archbishop on Thursday last, and a reply was se on Saturday. To day the Post, of this city, prints both letters, and they make such interesting reading matter that I send them to you in full. Mr. Hen-

nial.

derson says:
"A circular, purporting to be an encyclical letter of Pope Leo XIII., denouncing the United States as a heretical nation, and releasing all citizens of the Republic who hold the Roman Catholic faith from allegiance, after a certain ecclesiastical festival in 1893, and practically instituting a revolt and authorizing a massacre of Protestants, and instructing the Papal representatives to secretly disseminate the revolutionary decree, has been widely circulated. Probably every Protestant minister and teacher in the United States has received a copy, and at least one paper in Cincinnati has published the fraud.
"Assured that it was a vile for-

gery, and intended to produce bitter and revengeful feeling against our fellow-citizens of Roman Catholic faith, and by inquiry finding that it was credited as a bona fide encyclical of the Pope, and having heard Leo and Roman Catholics bitterly denounced, and having had the document placed in my hands by an officer of my Church, who desired my opinion, I determined to apprise Archbishop Elder of its cir-ulation and give him an opportunity to pronounce upon its contents, deter-mined, if he should declare it to be a forgery to be the agent of simple Christian justice in making the fact "Laddressed this eminent prelate

inclosing a printed copy at the same time, announcing my purpose. I have his answer. In fact, Leo XIII. Papal throne, and has, at various times and in divers manners, expressed his admiration for our country. Such an attempt to injure, by unblushing forgery, this great Church, and to inoculate the public mind with the views of bigotry, deserves the un-qualified rebuke of every fair-minded American and the utter repudiation of the Protestant Church of any com plicity, or sympathy with the ful fraud. It was a Pagan Roman who said: "I am a man, and nothing made it a very different style of museum that concerns a man do I deem a matter

of indifference to me." If Terrance, with only the dim lamp of reason to light his mind, could express so broad and generous a sentiment, what should be the spirit of those whose minds and hearts are illumined by the sun of righteoousness? No one will question, for a moment, the veracity of Arch bishop Elder, and his repudiation of the alleged encyclical is candid and com-THE ARCHBISHOP'S REPLY.

Upon receipt of a letter the Archbishop replied as follows:

St. Peter's Cathedral, Cincinnati, O., December 2, 1892. Rev. Howard Henderson, D. D., Hart-"REVEREND AND DEAR SIR : - Yours

of the 28th instant was received. thank you for your kind consideration. God Himself will reward you for what and Christian charity. That pretended 'Encyclical of Pope Leo XIII.' is a his own name. It professes to have been sent out last Christmas to all the

it known to the priests and to many of

pressing my hand in his, "this is what a bridal chamber comes to; after a few short years it is a mourning tablet, inscribed by the hand of death."

"But," added he, "thanks be to Christ our Lord; neither shame, nor aversion, nor despair have ever gained a foothold within this room; and I have found that sorrow itself was but the found that sorrow itself was but the found that sorrow sent to impart inmessenger of mercy sent to impart increase of confidence, of love and of peace.

Louis Veullor.

didelity—our little children laugh at such absurdities, and they wonder in a land of education there should be ignorance enough to make people believe them. Read any of the letters—true letters—of Pope Leo XIII. (and he has published many) and you will see how he does write. His great letter on the labor problem commanded the admiration of all the great thinkers, Catholia and no catholic and pro-Catholic and not Catholic, throughout

> "I never saw this forgery until you sent it to me, but others tell me it was circulated widely. We do not commonly concern ourselves about those things. They often kill themselves, or soon die out. But I thank you again for your concern in the defence of the truth. With all respect, your obedient servant, WILLIAM HENRY ELDER

Archbishop of Cincinnati.

A NEAT CHRISTMAS PRESENT.

Pictorial Lives of the Saints, with reflections for every day in the year. Compiled from "Butler's Lives" and other Approved Sources, to which are added Lives of the American Saints recently placed on the Calendar for the United States by special petition of The Third Plenary Council of Baltimore, and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmary Shea, LL. D. With a beautiful frontispiece of the Holy Family, and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by Our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops.

The above work we will send to any of our subscribers, and will also give them credit for a year's subscription on the CATHOLIC RECORD, on receipt of \$3.00. We will in all cases prepay carriage.

OUR NEW RULERS.

The personnel of the new Dominion Ministry is as follows:

First Minister, Minister of Justice and Attorney General of Canada — Sir John Thompson, Minister of Trade and Commerce—Hon, Mr. Bowell,
Postmaster-General—Sir A. P. Caron,
Secretary of State—Hon, Mr. Costigan,
Minister of Finance—Hon, Mr. Foster,
Minister of Marine and Fisheries—Hon,
Mr. Tupper.

Mr. Tupper.
Minister of Railways and Canals—Hon. Mr. Haggart.
Minister of Public Works—Hon. Mr. Oui-

Minister of Militia and Defence—Hon. Mr. Patterson.
Minister of the Interior—Hon. Mr. Daily.
Minister of Agriculture—Hon. Mr. Angers.
President of the Privy Council—Hon. Mr.

Ives.
Without portfolio — Hon. Mr. Smith and
Hon. Mr. Carling.
Solicitor-General of Canada — Mr. J. J.
Curran, Q. C.
Controller of Customs—Mr. Wallace,
Controller of Inland Revenue—Mr. J. F.
Wood.

Controller of Halan.

Wood.

Hon. Mr. Bowell is appointed leader of the
Senate and will take the seat vacated by Hon.
Mr. Alexander.

Hon. Mr. Angers will take the seat in the
Senate for the district of Lavalliere.

Hon. Mr. Chapleau is appointed Lieutenant Governor of Quebec.

NEW BOOKS.

The following works have been issued from the publishing house of Messrs. Benziger Bros., 26 and 38 Barelay street, New York; "Spiritual Crumbs for Hungry Little Souls," by M. E. Richardson, 16mo, cloth, 40 cents.

"Little Compliments of the Season," by E. C. Donneily. 16mo, cloth, 50 cents; formerly

81.00.
"How They Worked their Way," and other tales, by Maurice Francis Egan, LL. D. 12mo, cloth, gilt, with a frontispiece, \$1.00.
"Harry Dee; or, Making it Out," By Francis J. Finn, S. J. With a frontispiece.

From the publishing house of Fr. Pustet we have received the "Hand-book of the Contraternity of the Holy Family, established by Apostolic Letters of Pope Lee XIII. dated June 14, 1892."

And from the Catholic Publication Society Co., New York, "The Catholic Family Annual for 1893." Price, 25 cents.

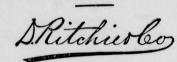
The Belgian Government is doing good work in encouraging the missions in the free State of Congo, and religion is making rapid strides among the natives. The King, Leopold IL, has aided in the founding of a Trappist monastery near the capital of the Congo State, and with the approval and at the request of the Father, Pope Leo XIII., a number of Trappists from Westmalle, near Antwerp, will be ready shortly to go to the field whither their heroic zeal calls them. There are now in Belgium six Congo native boys and seven girls receiving a Christian education, with the object of aiding in the mission work when they will be sufficiently advanced

× OldChum (CUT PLUG.) OLD CHUM

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

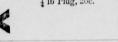
(PLUG.)

Oldest Cut Tobacco manufacturers in Canada.



MONTREAL.

Cut Plug, 10c. 1 lb Plug, 10c. 1 lb Plug, 20c.



-THE-

RECOGNISED STANDARD BRANDS

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

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Largest and Highest Grade Cigar Manufac

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ANTIBILIOUS PILLS.

A sovereign remedy for Bilious Aflec-tions: Torpidity of the liver, Excess of bile and other indispositions arising from it: Constipation, Loss of appetite Headache, Etc. Dr. D. Marsolais, a renowned physi-

cian of many years' practice, writes as follows:
I have been using DR. NEY'S ANTIBILIOUS
DILLS for several years past and I am quite satis-

d with their use.

I cannot do otherwise than praise the composition less pills which you have made known to meataining no mercury, they can be taken withous per in many causes where mercurial pills would be the mercurial pills which would be the mercurial pills which we will be the mercurial pills which will be the mercurial pills which we will be the mercurial pills which will be the mercurial pills which will be the mercurial pills which we will be the mercurial pills which will be the mercurial

langer in hand, be quite dangerous.

Not only do I make considerable use of these pills my practice, but I have used them using time in my practice.

in my practice, but I have used them trany to for myself with the most gravitying testifics. It is therefore a pleasure for me to recomm DE. DEV'S ANTIHUSUS PILLAR to those who requi-MILD, EFFECTIVE AND HARMLESS purgati Lavaltrie May 1st 1887. Dr. D. MARSOLAIS

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GRAPES AND THORNS.

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

CHAPTER VI.-CONTINUED.

Elizabeth stood on the lawn, and in sight, she still gazed at the green wall that had closed up behind it. Perhaps she was thinking what a fine thing it must be to drive in a pretty carriage, and have gauzy dresses trailing away behind one like clouds; or may be she was recallecting what they had said to her, and how that delicate, airy lady had kissed her on the cheek, and laughed with tears in

While she gazed, deeply occupied with whatever dream or thought she was entertaining, the alders parted again, and a man appeared, hesitating whether to come forward, yet looking at her as if he wished to speak. Elizabeth did not much like his looks, but she advanced a step to see what he wanted. No harm had ever come to her there, and she had no thought of fear. Besides, she would have considered herself perfectly well able to put this person to flight; for his slim, little figure and mean face were by no means calculated to inspire either fear or respect.

Encouraged by her advance, the man came forward to meet her.
"My grandfather will soon be home,

if you want him," she said directly holding aloof.

The stranger did not want to see him; he merely wished to ask some questions about the place which she ould answer.

They were very trivial questions, but she answered them, keeping her eyes fixed intently on him. He wanted to know what they raised there; if it was very cold in winter; if it was very hot in summer; if they had many visitors there; if she was much acquainted in Crichton; if she had a piano; if she could play; if she knew any good music-teacher. And perhaps she had see Mr. Schoninger?

No, she had not seen him.
"Oh! perhaps you have met him without knowing," the man said with animation, in spite of an assumed carelessness. "Seems to me I saw him come here this summer. Don't you re-member a man whose buggy broke down beyond there, and he came here

for a rope?"

The girl's eyes brightened. "Oh! is that a music-teacher?" she asked. "His voice sounds like it, or like what a music teacher's ought to be. Yes, I remember him. He got on to the wrong road driving up to Crichton, turned off here instead of going straight on, and something broke. I gave him a rope, and he went away.

Let me see; there was somebody else here at the same time, wasn't there?" he asked, with an air of trying o recollect. "Wasn't there a woman here getting things for the new con-

The disagreeable eagerness in her questioner's eyes chilled the girl; but there seemed no reason why she should not answer so insignificent a question She did so reluctantly. "Yes, Mrs.

Macon was here. "And her carriage was standing at the door?" he added, nodding.
"Seems to me you're very much in

terested in our visitors," said Elizabeth abruptly, drawing herself up a little. The man laughed. "Why, yes, in these two. But I won't ask you much more. Only tell me one thing. Did you see this Mr. Schoninger come up to he door, and go away from it?

"I saw him come up, I didn't sec him go away," she said. The truth was that Miss Elizabeth had admired this stranger exceedingly, but had not wished him to suspect it So instead of frankly looking after him as he went out, she had turned away with an air of immense indifference then rushed to the window to look whe she thought him at a safe distance.

"Then you didn't see him when passed by the phaeton that stood at the step?" pursued the questioner. She shook her head, and pursed her

lip out impatiently. "He had a shawl over his arm when he came. Did you notice whether he had it when you saw him going

away?" was the next question. "I don't know anything about it, she said shortly; but recollected ever in speaking that she had said to her

self as she watched the strange gentle-man going, "How does he hold his shawl so that I can't see it?" Now, one more question, and have done," the stranger said. weak, shuffling manner had quite dis

appeared, and he was keen and busi ness-like. "Was there anybody else about the house who saw this man? "Yes; grandfather was in the garden ; but he didn't come near him.

"What part of the garden? sight of the door?" "I won't tell you another word!" she exclaimed, turning away. "And I think you'à better go.

When she glanced back again, the man had disappeared. She felt uneasy and regretful. Something was going on which she did not understand, and it eemed to her that she had done harm in answering those questions.

"I wish I had gone into the house when I saw the prying creature," she said to herself; "or I wish I had held said to herself; "or I wish I had held my tongue. He's got what he came for, I can see that."

He had got what he came for, or very nearly. "Shall I waylay the old man, and question him?" he thought : and concluded not to. If he knows anything, he will tell it at the proper time.'

The green boughs brushed him with their tender leaves, as if they would have brushed away some cobwebs from his sight, and opened his eyes to the peace and charity of the woods; but he was too much absorbed in one ignoble pursuit to be accessible to gentler in-fluences. What he sought was not to What he sought was not to uphold the law; what he felt was not that charity to the many which sometimes looked after the carriage as long as it makes severity to the few a necessity was in sight; and when it was no longer His object was money, and charity lay dead in his heart with a coin over each

> eye That evening Miss Ferrier and Lawrence Gerald talked over their matrimonial affairs quite freely, and in the most business-like manner in the world. They discussed the ceremony, the guests, the breakfast, and the toilette, and Annette displayed her

lace dress.
"It is frightfully costly," she owned "but I had a purpose in making it so. I shall never wear it but once, and some day or other it will go to trim a priest's surplace. You see, I ordered the pattern to that end, as nearly as I could get it, and not have it for me. There was no time for that. ferns are neutral; but the wheat is perfect, you see, and that vine is quite like a grape-vine. I shall wear a tulle veil.

She threw the cloud of misty lace over her head. "Why, Annette, it makes you look

lovely!" Lawrence exclaimed.

"I am glad you think so," she re sponded dryly, and took it off again Lawrence was seated on a taboure n Annette's own sitting-room, which no one else was allowed to enter dur ng these last days of her maiden life It had been newly furnished after her own improved taste, and the luxury

and elegance of everything pleased him. He was still more pleased to see her so well in harmony with it. He was beginning to find her interesting, especially as he found her indifferent and a little commanding toward him. "And now, Lawrence," she said, folding carefully the beautiful Alencon flounce, "you have some little pre

paration to make. You know you must be reconciled to the Church." "I have nothing against the Church, he said coolly.

"The Church has something against you, and it is a serious matter," she urged, refusing to smile. "You haven't been to confession for-how nany years? Not a few, certainly. No priest will marry us till you go. 'I suppose a minister wouldn't do?' remarked the young man, with the greatest hardihood, seeming mildly

doubtful about the question. "Now, Lawrence, don't talk non-sense," Annette begged. "When one is going to be married, one feels a

little sober. "That's a fact!" he assented, with

rather ungallant emphasis. She colored faintly. Her gentle earnestness might have touched one less careless. "It is beginning a new life, she said : "and if it were not well be

gun, I'm afraid we should not be happy.' The young man straightened himself up, and gave his moustache an

energetic twist with both hands - a way he had when impatient.
"Well, anything but a lecture,
Ninon," he exclaimed. "I'll think the matter over, and see if I can rake up

any transgressions. I dare say there are plenty.

"You will speak to F. Chevreuse about it?" she asked eagerly. He nodded.

"And now sing me something," he "I haven't heard you sing for said. an age. Is there anything new?"

She seated herself at the exquisite little piano, well pleased to be asked. Here was one way in which she could delight him, for he grew more and more fond of her singing. Annette's was a graceful figure at the piano, and she had the gift of looking pretty while singing. Her delicate pressive face reflected every light and shade in the songs she sang, and the music flowed from her lips with as little effort as a song from a bird.

"Here is 'The Sea's Answer," she

said. Lawrence settled himself into a highbacked chair. "Well, let us hear what the sea answered. Only it might more intelligible if one first knew what the question was, and who the questioner, and why he didn't ask omebody else. There! go on. Annette sang :

"O Sea!" she said. "I trust you;
The land has slipped away;
Myself and all my fortunes
I give to you to day.
Break off the foamy cable
That holds me to the shore;
For my path is to the eastward,
I can return no more.
But ever while it streiches—
That pale and shining thread—
It pulls upon my heart strings
Till I wish that I were dead."

Then the sea it sent it ripples
As fast as they could run,
And they caught the bubbles of the wake,
And broke them one by one;
And they tossed the froth in bunches
Away to left and right,
Till of all that foamy cable
But a fragment lay in sight.
And on the circling waters
No clue was left to trace
Where the land beyond invisibly
Held its abiding place.

"But, oh!" she cried, "it follows—
That zhostly, wavering line—
Like the floating of a garment
Drenched in the chilly brine.
It clings unto the rudder
Like a drowning, snowy hand;
And while it clings, my exiled heart
Strains backward to the land."
Then the sea rolled in its billows,
It rolled them to and fro;
And the floating robe sank out of sight,
And the drowning hand let go.

And the drowning hand let go.

"O sea!" she said, "I trust you!
Now tell me, true and wold,
If the new life I am seeking
Will be brighter than the old.
I am stiffling for an orbit
Of a wider-sweeping ring;
And there's laughter in me somewhere,
And I have songs to sing.
But life has held me like a vise
That never, never slips;
And when my songs pressed upward
It smote me on the lips.

"And, Sea," she sighed, "I'm weary
Of failure and of strife;
And I fain would resi for ever,
If this is all of life.
Thy billows rock like mother's arms
Where babes are hushed to rest;
And the sleepers thou dost take in charge
Are safe within thy breast.
Then, if the way be weary,
I have not strength to go;
And the Yacking beam. Ocean.

Then the sea rose high, and shook her, As she called upon its name,
Till the life within her wavered,
And went out like a flame.
And stranger voices read the Word,
And sang the parting hymn,
As they dropped her o'er the ship's side
Into the waters dim.
And the rocking ocean drew her down
Its silent ones among,
With all her laughters prisoned,
And all her songs unsung."

There was silence for a little while when the song ended; then Lawrence exclaimed, with irritation, "What sets people out to write such things? whole world wants to be cheered and amused, and yet some writers seem to take delight in making everything as gloomy as they are. Why, can't gloomy as they are. Why, can't people keep their blues to themselves?" The singer shrugged her shoulders,

"You mistake, I think. fancy that melancholy writing proves a gay writer. Don't you know that school compositions are nearly always didactic and doleful? When I was fifteen years old, and as gay as a lark, I used to write jeremiads at school, and make myself and all the girls cry. I enjoyed it. When a subject is too sore, you don't touch it, and silence proves

more than speech. Lawrence kept the promise he had made, though he put its fulfilment off as long as possible. The morning beore his wedding day he was at early Mass, and, when Mass was over, went nto F. Chevreuse's confessional. would seem that he had not succeeded in "raking up "many transgressions, for ten minutes sufficed for the first confession he had made in fifteen years. But when he came out, his face was very pale, and he lingered in the church long after every one else had left. Glancing in from the sacristy. after his thanksgiving, F. Chevreus

saw him prostrate before the altar, with his lips pressed to the dusty step where many an humble communicant had knelt, and heard him repeat lowly, Enter not into judgment with thy servant; for no one living shall be

justified in thy sight."

The priest looked at him a moment with fatherly love and satisfaction,

hen softly withdrew. The spiritual affairs of her future husband attended to, toilet, decoration ceremony, reception, all planned and arranged by one brain and one pair of hands, Annette had still to school and persuade her mother to a proper be havior. She the daughter, had con quered Crichton. They no longer laughed at nor criticised her, and were in a fair way to go to the opposite ex treme, and regard her as an authority on all subjects. For the Crichtonians had the merit of believing that good can come out of Nazareth, and could become enthusiastic over what they conceived to be an original genius victoriously asserting its independence of a low origin and of discouraging circumstances.

But the mother was, and ever would be to them, a subject of quenchless mirth. Her sayings and doings, and the mortification she inflicted on her daughter, were an endless source of

amusement to them. "Now, do keep quiet this once, mamma, "Annette begged pathetically.
"You know I shall not be able to hover

For once the mother was disposed to yield entire obedience. She had begun to assume that mournful face which, according to Thackeray, all women seem to think appropriate at a wedding; and there was far more danger of her being inarticulate and sobbing than of her showing either

pugilism or loquacity.
"I'm sure I sha't feel much like saying anything to anybody when I so my only daughter getting married before my eyes," she said reproach-

fully. "Suppose you saw your only daughter growing into an old maid before your eyes, mamma," said Annette, laughing, and patting her mother on the shoulder. "Would you like that

any better?"
"Well," Mrs. Ferrier sighed, suppose you may as well be married, now you've had the fuss of getting ready. All I care about is your happiness, though you may not believe it. I'm no scholar, and I know people laugh at me; but that doesn't prevent my having feelings. You deserve to be happy, Annette, for you have been a good child to me, and you were never ashamed of me, though you have tried hard to make melike other folks. I couldn't be anything but what I am : and when I have tried. I've only made a greater fool of myself than I was be-But for all that, I'm sorry I've been such a burden to you, and I'm grateful to you for standing by me. This was Mrs. Ferrier's first confes sion of any sense of her own short-comings, or of her daughter's trials on

her account, and it touched Annette to the heart. The outside world, that she had striven to please and win, faded away and grew distant. Here was one whom she could depend on, the only one on earth whom she could always be sure of. Whatever she might be, her mother could not be estranged from her, and could not have an interest en-

tirely detached from hers.
"Don't talk of being grateful to me, mamma," she said tremulously. "I be lieve, after all, you were nearer right than I was; and I have far more reason to be ashamed of myself than of you. I have been straining every nerve to be ashamed as they entered the church, lead to be cured by taking Hood's Sarsaparilla, setting the constitutional remedy.

and to reach ends that were nothing suitable to the occasion. But this is when reached. It isn't worth the trouble. Still, it is easier to go on better than the giraffe. Why hadn't than to turn back, and we may as well we thought to charge ten cents a take a little pains to keep what we have taken much pains to get. I'm sorry I undertook this miserable business of a show-wedding. It disgusts me. A quiet marriage would have the control of the control been far better. But since it is undertaken, I want it to be a success of its an act of contrition, or you will com

"Oh! as to that," Mrs. Ferrier said, "I like the wedding. I don't like to caught the see people get married behind the door, as if they were ashamed of themselves. You don't marry every day, and it may as well be something un-

They were conversing more gently and confidentially than they had for a long time; and the mother appeared to greater advantage than ever before, more dignified, more quiet. Annette pushed a footstool to the sofa, and, sit-

ting on it, leaned on her mother's lap.
"Still, I do not like a showy mar-riage," she said. "It may do for two young things who have parents and riends on both sides to take all the care while they dream away the time, and have nothing to do or think of but imagine a beautiful future. For serious, thoughtful people, I think the les parade and staring and hurly-burly there is, the better. But then, that quiet way throws the two very much alone together, and obliges them to talk the matter over; and Lawrence and I would find it a bore. We are neither of us very sentimental.

She spoke gently enough, but there was a faint touch of bitterness in her voice that the mother's ear detected.
"I don't know why he shouldn't like to talk the matter over with you," she began, kindling to anger; but Annette stopped her.

"Now, mamma, there must be an end put to all this," she said firmly. "And since there is no other way, let me tell you the true story of my en-gagement. You seem to think that Lawrence was very anxious to get me, and that he has made a good bargain, and ought to be grateful. Well, perhaps a part of the last is true; but the first is not. I've got to humiliate my-self to tell you; but you will never cease to reproach him unless I do." A burning blush suffused her face, and she shrank as if with a physical pain.
"Lawrence knew perfectly well that I liked him before he ever paid the slightest attention to me; and when he began to follow me ever so little, I enouraged him in a manner that must have been almost coaxing. He knew that I was to be had for the asking. Of course, I wasn't aware of this, mamma. Girls do such things, like simpletons, and think nobody understands them; and perhaps they do not understand themselves. I am sure that Lawrence was certain of me before I had the least idea what my own feelings were. I knew I liked him, but I never thought how. I was too romantic to come down to realities. Of course, he had a contempt for me—he couldn't help it—though I didn't deserve it; for while he thought, I suppose, that I was trying to win him for my husband, I was only worshipping him as superior and beyond all other men. If girls could only know how plainly they show their feelings, or rather, if they would only restrain and deny their feelings a little, they would save themselves much contempt that they deserve, and much that they do parfect clearness, and apple deserves. is half true, too. I didn't mean to, but I did it for all that. Now, of course, it is different, and he really wants to marry me. He is more anxious than I am, indeed. But the less said about the whole matter the better. When I think of it, I could

throw myself into the fire."
." Well, well, dear, don't think about it, then," the mother urged soothingly startled by the passion in Annette's face. "It doesn't make much differ ence who begins, so long as both are willing. And now, don't torment yourself any more, child. always breaking your heart because you have done something that isn't quite up to your own notions. And I tell you, Annette, I wouldn't exchange ou for twenty Honora Pembrokes.

Annette leaned on her mother's bosom, and resigned herself with a the sound even of your footsteps. celing of sweet rest and comfort to be etted and caressed, without criticising either grammar or logic. How mean and harsh all such criticisms seemed to her when brought to check and chill a

loving heart! "Mamma," she whispered, after a while, "I almost wish that we were back in the little cabin again. I can just faintly remember your rocking me to sleep there, and it seems to me that I was happier then than ever

"Yes," Mrs. Ferrier sighed, "we were happier then than we are now; but we shouldn't be happy to go back to it. I should feel as if I were crawling head-foremost into a hole in the ground. We didn't know how happy we were then, and we don't know how happy we are now, I suppose. So let's make the best of it all.

The wedding proved to be, as the bride had desired, a success of its kind. The day was perfect, no mishap occurred, and everybody whom the family had not invited invited themselves as spectators. Policemen were needed to keep the way clear to the church door when the bridal party arrived, and the heavens seemed to rain flowers on them wherever they went. Seeing Mr. Gerald bend his handome head, and whisper smilingly to the

"Lawrence, we are in the presence of mit a sacrilege.

And then the music of the organ caught them up, and the rest was like

"How touching it is to see a young girl give herself away with such perfect confidence," remarked Mr. Sales, who was much impressed by the splendor of the bride.

"Give herself away!" growled Dr. orson in return. "She is throwing Porson in return. herself away.' TO BE CONTINUED

A PROTESTANT SAVANT'S EU-LOGY OF ST. THOMAS AQUINAS.

The death has just been chronicled of Rudolph von Ihering, in Germany, at the ripe age of seventy-four, professor of jurisprudence at the University of Gottingen, a man widely known for his profound learning, and no less estimated for his upright character. He stood in the oremost rank in his domain of science, and enjoyed an almost universal reputation. He has left no equal in his profound knowledge of Roman Law, and the greatest of his works, "Spirit of the Roman Law," has not only seen many German editions, but it has been translated in several languages. had the happy gift, not only of writ-ing for his compeers, but also of attracting a wider circle of readers, by a popular style of treating questions of political economy, of public adminis-tration, etc. Thus his essay, "The Struggle for Right," may almost be said to have made the tour of the world. Equally well known is his "Jurisprud-ence of every day life;" and in the econd edition of this work he passes a eulogy on the Doctor Angelicus, which, as coming from one of the first Protestant scholars of the day, is most edifying to Catholics, and must give those outside the Church occasion to reflect. Professor Ihering says: have made to this second edition an appendix, which is mostly due to a discussion I had about this work with W Hohoff (a well-known Catholic pries and writer), who has assisted me with many valuable references of Catholic ethic literature. He has proved to me by citations from the works of Thomas Aquinas, that this great man had already completed and accurately mastered the practical and social, as well as the nistorical momentum of ethics. Hohoff blames me, and I must confess to a ertain ignorance on my part ; but this blame must attach with far greater weight to those modern philosophers and Protestant theologians who have neglected to profit by the grand ideas of this writer. How was it possible that such truths, once uttered, could be allowed to fall into oblivion by Pro testant science? From what vagaries it might have saved itself! On my part, I must say that perhaps I would not have written this book had I been acquainted with the works of Thomas Aquinas, for the fundamental ideas which I had at heart have already been about and set people to rights when they quiz you. You will have to take care of yourself. Don't trust anybody, and don't quarrel with anybody."

They must be such success will show itself by the fact of Protestant science availing itself of the works of Catholic writers : and he who neglects the information he may gain from an adversary only damages Liverpool Catholic Times. damages himself. -

Your Influence

The Angelus. That is a subtle something over which you cannot always have control. You may guard the words you are to speak, or you may speak words different from those you at first intended, or you may leave them un spoken. But not so with the silent influence that goes out from you that may proceed from the expression of your countenance, from a simple look.

a nod of the head, a motion of the hand,

Consciously or unconsciously, you

are all the time speaking in this silent but powerful manner. And the speech you thus make, which we call influence, may effect others for their best welfare or their ruin. He who steps into a saloon or indulges daily in moderate use of the drinks, who uses profane words or other impure speech, whose conduct of life is on a lower moral plane, whether he wishes to do so or not, influences others to do the things he does. That man moving in respectable society and a practical Christian who visits a drinking place, by his conduct invites others to do so. to them in unspoken words, but words they know how to interpret. "There is no danger here." The young lady who indulges in the fashionable vanities of the world, says to her companions, in words alike unspoken, "There is no harm in these things; no hurt can come from them to the religious

well being of the soul." These things being true, it is of the highest importance for one's own good, as well as for the good of others, that our influence be always pure and good, healthful and uplifting. And to be it must be guarded as the best interests of our life are guarded.

please people who care nothing for me, making some very lover-like speech Keep Minard's Liniment in the House

takes the observer bathat religious creed. of lending a greater owns to its sect, Pr years ago, celebrated it could command the Martin Luther ; it wo ous conclusion to re-Protestantism itself da date of Luther's birt cannot correctly be so contemporary with t being commemorated this week, the nailin theses on the door of of that town; since t held twelve years sub erally assigned as th ligion; and it was fr that the sect took its three hundred and s have elapsed since L 31, 1517, nailed his of the Wittenberg restoration of that dition it was then in led to the celebration Fifty odd miles o southwest from Ber Wittenburg, a town

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THE PROTEST. Martin Luther's Mem Week at Wit

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dustries of the place decay of late years. Wittenberg posses Augustinian monast "reformer" was for but this edifice pass hands shortly afterw the residence of Lutl Bora. To-day it b Luther's Museum, th tion of the original n preserved; and nea STANDS A LUTHE The Schlösskirche, which the pseudo-re bombastic theses, wa suffered severely years' war, was subs and has now been same state it had w his warfare again Church by nailing its portals. The firs Church was the direct own teachings, and he, after having be Werms because of h duct there, was jun companions in the March of the followi this absence of his f number of his fanati into the local church altars and statuary

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the pulpit of which many of Luther's fi philippics against t the fourteenth cent gone such changes it another edifice r whereon Luther bu and other writings, is designated by a Bull in question v Leo, June 15, 1520 three legates, one subsequently prove est adversary. nailed on the door o or Castle Church, a commemorated by at Wittenberg this well known, the lenge-for the fou ism was then a mo can friar, Tetzel, the doctrine of Ind by the Catholic C Archbishop of M selected Friar To North Germany gence which Leo Pontiff, had grant ditions, of course,

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THE PROTESTANT POPE.

Martin Luther's Memory Honored this Week at Wittenberg.

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IOMAS

Protestantism possess so small a past that it can hardly be blamed for making the most of its anniversaries, especing the most of its anniversaries, especially when any of these, like the event celebrated at Wittenberg this week, takes the observer back to the birth of that religious creed. With the view of lending a greater antiquity than it comes to its sect. Protestantism, pine was classic set forth by Tetzel in the owns to its sect, Protestantism, nine years ago, celebrated with all the pomp it could command the four hundredth anniversary of the birth of its founder Martin Luther; it would be an erroneous conclusion to reach through, that Protestantism itself dates from 1483, the date of Luther's birth; and its origin cannot correctly be said to have been contemporary with the event that is being commemorated over in Saxony this week, the nailing of Luther of his theses on the door of the Schlosskirche of that town; since the Diet of Spires, held twelve years subsequently, is generally assigned as the dawn of that religion; and it was from that gathering that the sect took its name. However, three hundred and seventy-five years have elapsed since Luther, on October 31, 1517, nailed his theses on the door of the Wittenberg church, and the restoration of that edifice to the condition it was then in is the event which led to the celebration of the present

Fifty odd miles of a railway ride outhwest from Berlin lands you at Wittenburg, a town of some fourteen thousand inhabitants, who follow the usual trades of German workingmen, though some of the more profitable industries of the place have fallen into decay of late years. In Luther's time Wittenberg possessed a spacious Augustinian monastery, of which the "reformer" was for a time an inmate; but this edifice passed out of Catholic hands shortly afterwards, and became the residence of Luther and Katharine Bora. To-day it bears the name of Luther's Museum, though only a por-To-day it bears the name of tion of the original monastery has been preserved; and near by

STANDS A LUTHERAN SEMINARY. The Schlösskirche, on the doors of God." which the pseudo-reformer tacked his bombastic theses, was built in 1490; it thoug suffered severely during the seven years' war, was subsequently repaired, and has now been put in much the same state it had when Luther began his warfare against the Catholic Church by nailing his propositions on its portals. The first spoliation of the Church was the direct result of Luther's own teachings, and took place while he, after having been ordered out of Werms because of his scandalous conduct there, was junketing with boon companions in the Castle Wartburg, where he stayed from May, 1521, to March of the following year. During this absence of his from Wittenberg a number of his fanatical followers broke into the local churches, demolished the altars and statuary, and committed other vandalisms of such outrageous character that Luther himself wrote a letter in condemnation of their conduct. The manner of life which the "reformer" led while his followers were sacking the church which modern Protestantism has restored anew, may be judged from his own declaration that "I have done more harm to the Papacy while sleeping or drinking Wittenberg beer with Philip and Amsdorf than all the princes and emperors together." The parish church, from the pulpit of which were pronounced many of Luther's fiercest and coarsest philippics against the Pope, dates from the fourteenth century, but has undergone such changes as practically make and other writings, at the Elster gate, is designated by an oak tree. The Bull in question was issued by Pope Leo, June 15, 1520, and its transmission to Germany was entrusted to three legates, one of whom, Dr. Eck, subsequently proved Luther's staunchest adversary

THE THESES WHICH LUTHER nailed on the door of the Schlosskirche, or Castle Church, and which event was commemorated by the ceremonies held at Wittenberg this week, were, as is well known, the Augustinian's challenge-for the founder of Protestantism was then a monk—to the Dominican friar, Tetzel, to dispute with him the doctrine of Indulgences as taught by the Catholic Ckurch. The Prince Archbishop of Mainz, Albert, had selected Friar Tetzel to preach in North Germany the Plenary Indulgence which Leo X., the Sovereign Pontiff, had granted, under due conditions, of course, to the entire Catholic world, and the proceeds of these sermons were to be applied to the building of St. Peter's at Rome. Luther was envious of the fame which Tetzel, who was very eloquent, won by his discourses, attended by immense audiences; and his envy un questionably had much to do with the course which he subsequently followed. It is the universal Protestant claim that, in these theses, Luther pro-nounced against the Catholic doctrine the portals of the Wittenberg church not himself understand the subject, and he confesses as much in his own reference to the theses in question: "Upon my salvation I knew no more

all going to show that the "re- SUFFERING WITHOUT FAITH, ing will undergo a transformation; all former," when he began his attacks upon the Catholic Church, was striking at random and blindly led by pride, rather than governed by reason or

was clearly set forth by Tetzel, in the following words, the very year that Luther issued his famous challenge: "Indulgences do not forgive sin, but were committed alone prompt Luther's challenge; nor does it seem that at the outset he aimed at creating a schism in the Church. "No cause," he wrote in 1519, two years after the event commemorated this week at Witenberg, 'is so great, or could become so great, that one should separate himself from the Romish Church." The facts in the case are that Luther was prompted by that sense of rivalry which divided the religious orders of his day, being an Augustinian, to oppose the Dominican, Tetzel, of whose popularity he was jealous. His original aim was simply to win for himself something of the popularity which the Dominican preacher enjoyed, and when he succeeded in doing that by the publication of his theses, he lost his head, as many a man had done before him, and allowed himself to be carried away by the applause that surrounded him, until he forgot his priestly vows and committed such excesses as to draw from Erasmus, his own disciple, the following forcible de-claration: "It must be evident to the

most feeble intellect that one who

raised so great a storm in the world.

who always found pleasure in using

language either indecent or caustic,

could not have been called of God.

His arrogance, to which no parallel

can be found, was scarcely distinguish-

able from madness, and his buffoonery

was such that it could not be supposed

IT MAY BE ASKED, though, why such a character as Luther is shown to have been in his own writings and by the admissions of his associates could have obtained the great influence he exerted in his day, and why the religion which he in vented should have been accepted by so many people. The answer to both queries may be found in the fact that Lutheranism, to call the "reformer's" religion by his own name, appealed to the passions and did away with many of the mortifications and acts of selfdenial which Catholicity requires from its followers. Luther virtually absolved his believers from all restraints, and by his own life encouraged them to indulge their inclinations, no matter in what direction these led them. The miserable condition in which the poorer classes found themselves, in consequence of the tyranny and exac-tions of the feudal lords, also helped the spread of Lutheranism, whose founder began by preaching the wildest sort of communism, but, when he saw the baneful effects of his doctrines, took the opposite tack and endeavored to inculcate slavish submission to authority, even going so far as to say on one occasion that "the abolition of slavery would be directly against the The late Cardinal Hargenrother, is writing in one of his works on this question, mentions a number of the Lutheran doctrines, among others the mistaken manner in which of the Catholic representatives rother, is writing in one of his works gone such changes as practically make it another edifice now; and the spot whereon Luther burned the Papal Bull of justification by faith alone; of the Star writings at the Elster gate. enslavement of the human will; of the assurance of salvation; of invalidity of conventual vows; of the harmful ness of celibacy and good works; and.

> and cities, who, after the expulsion of Catholic priests, FORCED THE PEOPLE

> more than all, the violence of princes

to hear the 'new gospel,' so that in many places the people were torn away from the old Church by brutal force; and with insidious fraud Catholic rites were for a long time pre-served, and the old forms of religion kept intact, so that the blinded people might not be aware of any essential change in their faith."

Modern Protestantism retains very little semblance to the doctrines which Luther preached after his apostacy and renunciation of his Catholic vows and faith: and were the "refermer," in whose honor those important ceremonies were held at Wittenberg this week, to return to earth he would be at a loss to recognize any traces of his teachings in the sects that united to honor his memory. It is a singular fact that, here in this country, the church that calls itself Lutheran has been lately allied with the Catholic Church in op posing Protestantism in the efforts which that denomination made to deprive Catholic children of religious instruction. The defeat of the Bennett Bill in Wisconsin, and the impending of Indulgence; yet the seventy-first of the propositions which he tacked on both of which pieces of legislation was enacted by the fanatical demands of declared that "whosoever speaks Protestantism, are the results, not only against the truth of Papal Indul of Catholic, but also of Lutheran, oppogences, let him be anathema." The sition to any invasion of parental truth of the matter is that Luther did rights in the education of children; so sition to any invasion of parental that at least on one issue there is to day agreement between the Church teachings of the Church; may kneel works, when he says, speaking with against which Luther rebelled and the one that bears his name, and a wide a dying Christ; may rest beneath the difference of opinion between the latter tearful gaze of Mary, Mother of Sor-

Without Christian faith, suffering. No doubt there were abuses committed by certain Catholic preachers at haust his supply of comparisons withhaust his supply of comparisons without being able to give more than an imperfect idea of the anguish endured by the man who suffers violently, and who has not faith to support him. We may say, for instance, that life, under such conditions, is an arid and burning desert, across which man plods wearily, without a shade wherein to only the temporal punisement due to sin, and this only when the sin has been sincerely repented of and confessed." Neither did the abuses that tempestuous sea, upon which the mariner, tossed about in his fragile shell, momentarily expects a horrible death as the acme of cruel fears and

> ful reality. Could we tear aside the veil that screens so many unfortunate lives, which nothing soothes or consoles, we should soon understand that the state of those who suffer without faith is far sadder and more deso-late than can be pictured by any effort with soil. How foolish to live for this of the fancy. How many firesides are short life only! How vain to value the sole witness of the terrible and the things that perish! What madheartrending struggles undergone by thousands of souls who refused to submit to God and to adore His sacred ness to neglect to prepare for a journey from whence there is no returning?
>
> FEW ARE PREPARED. mit to God and to adore His sacred will! How many roofs have for years and years stifled the despairing cries in a day that he expecteth not." (Luke 12). All men and women are dolence to the whispers of faith! How surprised by death. They are stricken many forms pass us daily, fair and down in the midst of their worldly beauteous to the eye, that are yet only plans. Sudden deaths of the healthy the outer walls of gloomy dungeons, that echo the groans and lamentations of souls stricken by suffering and misfortune, and unwilling to seek solace in Christian resignation and Christian

hope!
Thousands of these unfortunates, possible in one doing the work of almost crazed by sorrow, and unaided by the lights and consolations of faith, sigh for death, and invite its advent with their whole heart. When it comes not at their call, or delays too long in coming, they do not hesitate to commit suicide; or if they restrain themselves from that criminal folly, it is for reasons that in no way affect their horror of life. Death itself does not suffice for some of them: they long for complete annihilation as a fate preferable to a state of continued existence, for they dread the possibility that the sufferings of this life may not end with death, but be continued in-definitely thereafter. In a word, suffering, which even with all the helps of faith the Christian endures with

difficulty, becomes for the unbeliever a veritable hell upon earth. It will be said, perhaps, that the sufferer should by the use of his reason rise above the painful necessities of life, and so predominate over pain. This process of rendering suffering acceptable is more speculative than practical. Let the trial be made, and the experimenter will discover that, in very truth.

"There was never yet philosopher That could endure the toothache patiently."

Violent and continuous suffering is, for the man whom faith does not illumine nor grace sustain, a mystery Nor will the remedy prove more

effectual if he seeks to console himself with the thought that his suffering is decreed by some blind and fatal power. We may repeat to ourselves a thousand times that it is our fate to suffer, that we must endure the torment, that it is to our advantage to accept it in silence. -all in vain. Our suffering will be none the less intense; it will none the less crucify our soul and body; we shall experience none the less acutely that privation of happiness which tor tures us like a raging thirst. Face to face with so inexorable a divinity, a power that, from no understood motive condemns us to suffer, we will rebel, and add to our pain by cursing its inflicter. This fatalist system, as im potent as it is unreasonable, will only aggravate instead of soothing our

A modern writer has well said that far from God-that is, without faith, the soul, life, the whole universe, becomes naught but an immense void. Once we quit the hand of the Infinite, we wander through spaces whose silence terrifies. We ask ourselves why we are and what is the mystery that our existence hides. We ask especially the meaning of sorrow, the eager fire which seems to emerge from nothing ness and glide through our veins as promptly as life itself. Faith alone can deliver us from our cruel disquietude and all its terrible consequences-and alas! how many there are who have not faith!

Surely it were a worthy deed to pray for the countless number of wretched human beings who suffer without faith, and so suffer doubly and hopelessly. Through our prayers they may be brought to lend a docile ear to the before a crucifix and there contemplate than did those who came to inquire of me." Again and again can contributions be found in Luther's writings,

and some of the Protestant sects that be comforted and their wills made subscited and again can contributions be found in Luther's writings,

Then will their minds and hearts be comforted and their wills made subscite suffer from worms. Low's Worm missive. They need but say, "I be writings, and that claim "the missive. They need but say, "I be writings, and their suffer founder. Byrap is very highly recommended as a subscite from worms. Low's Worm writings, and their suffer founder. Byrap is very highly recommended as a subscite from worms. Low's Worm with their wills made subscite from worms. Low's Worm writings, and that claim "the missive. They need but say, "I be writings, and their suffer founder."

Byrap is very highly recommended as a subscite from worms. Low's Worm writings, and their suffer founder.

the afflictions of life will henceforth become supportable; and, far from which seizes man, tortures him, and will not be shaken off, easily becomes an overwhelming evil, admitting no of unspeakable happiness to come.—

WHY NOT PREPARE?

BY PHILLIP O'NEILL. The careful always prepare, even The careful always prepare, even for the most trivial worldly occasions.

Whether it be a wedding, a teast or a they would not expose them to Protes Whether it be a wedding, a feast or a journey, the sound of preparation is heard. This is the work of prudence. repose, without a fountain or spring at which to slake his thirst, without even prepare for the life that is to last forever, one would think. Ah, my friends, along the highways of to-day I see you reaching out for things that perish: I see your vain and uncertain struggle for houses and lands, and wealth and social station, and fine apparel and personal comfort, and incessant anguish; or term it a dark frivolous accomplishments. And your and freezing night, in which the traveller tires himelf out in seeking a path, from which he wanders more and Good friends, within the space of a few path, from which he wanders more and more, with no hope of arriving at his journey's end, with the certainty rather of miserably perishing.

All these similitudes, far from being exaggerated, are far below the fright content of the commencement. You will be removed where the things of this removed where the things of this property from world shall have faded forever from world shall have faded forever from your remembrance. In a little while not one of you will be left, and your

"The Lord will come to His servant and strong occur every day, but we shut our minds against the thoughts they suggest. It is a kind of mental blindness that we take no account of the shortness of life, the uncertainty of health and the suddenness of death. Not a single one of my readers has any fears of death, nor will they harbor any, until they offer in a death-bed repentance the dregs of a mis spent

When the death-bed comes we are disgusted at the worthlessness of all that we valued so much — beauty, pleasure, wealth, society, rank, station. We are shocked at our consummate folly in prizing such idols of clay. Bah! Then comes that feeling of intense desolation creeping upon us as we think of our helplessness. late! To look back is regret; to look forward—despair. The proudest man, the haughtiest woman at that moment for a few years of life would con-sent to be a slave and to eat the crumbs of bitterness and poverty. Then comes the appalling sense of our loneliness as the soul passes from all it knew to seek the unknown. Its virtues and vices alone follow it to the judg-ment seat — the virtues so few, the vices innumerable. God grant that w shall never experience the despair of Not for millions would such a moment we trust to a death-bed repentance for such an occasion. We know that the immortal soul is not for this life, but for a higher life. We know that this life is but a preparation for the next.

Then why not prepare? Why live for this world if we must go to another so

John Tauler, a mystic of ages gone, had the power to turn the minds of his hearers inward, so that they became almost petrified, as it were, in the contemplation of their startling condition revealed to them for the first time. If ing power of John Tauler, before tomorrow night ten thousand people would have asked "What shall we do?"-Catholic Mirror.

A Touching Friendship.

Perhaps one of the most touching instances of apparently ill-sorted friendships is that of the well-known lioness, which died at an advanced age in the Dublin Zoelogical Gardens in 1876. So feeble had she become that she was unable to repel the rats, which found their way to her quarters, and continually annoyed her by biting her feet. It was finally resolved to intro-duce a good ratting terrier into her cage, and this was done with a result thus graphically described: "The dog was naturally received with an angry growl; but as soon as the lioness saw how her companion treated his first rat she began to understand what the terrier was for, and immediately her behavior towards him was changed. She now coaxed him to her side, folded her paws around him, and each night the little terrier slept at the breast of the lioness, enfolded with her paws, watching that his natural enemies did not disturb the rest of his mistress.'

"Satisfactory Results." So says Dr. Cuelett, an old and honored practitioner, in Belleville, Ontario, who writes: "For Wasting Diseases and Scrofula I have used Scott's Emulsion with the most satisfactory results."

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BYRON HOLT, Princeton, Ont.

MILBURN'S COD LIVER OIL EMULSION with Wild Cherry and Hypophosphites builds up and strengthens the entire system.

"The Saints."

The very idea of a saint is wholly lost to the non-Catholic mind. Kate Field once wrote that Catholics made saints of persons who on principle never took a bath nor changed their clothes; and Tennyson, in his poem on St. Simeon of the Pillar, makes the man of God a feeble-minded clown. Catho lies resident in Protestant countries have misunderstood, and partly for tant ridicule by frequent mention of them, and left the writing of their lives to pious persons who forgot the saints were human beings, and made them out altogether angelic. Catholic art has rooted the angeli idea in our minds, as one can see by hasty examination of our popular er gravings and statuary. tween Protestant prejudice and Catholic blundering, we have all been de prived of a rational acquaintance with the saints. A saint, as Catholics anderstand him, is a more or less exact copy of Jesus Christ Himself, as far as man can imitate that divine Model. The life of every true Christian is modelled on the life of Christ. When you meet with a spotless soul, laboring in sweetness, meekness and patience, to know pletely and unselfishly every day whose meat and drink is to do the will of Heaven, you have met a saint. He may be a common saint, without any call to enlighten the Church, to illumine its history, honor its altars, console its children in all ages; his vocation may only be to let a small and humble circle feel and see what the perfect love of God is; his lot may be obscurity; nevertheless he is a saint, and of his kind there are thousands in the Church at this moment. From these common saints God selects the historic souls who are to stir the world with their genius, as did St. Thomas; convert nations, as did St. Francis Xavier; make wonderful history like Pope Hildebrand, and draw the tears of Christian and unbeliever alike by such a tragedy as St. Agnes'. Between the historic saint and the common saint there is not the slightest difference, except in the gifts that God has given them and the duties He re quires of them .- John Talbot Smith in November Rosary.

Ireland Revisited.

(Respectfully inscribed to P. O'Neil, Esq.) Respectfully macribed to F. O. Nel., God bless your Irish heart, Pat! Long may its spirit rule, And genius ne'er depart, Pat; Your village school. In fifteen years I've seen enough, The simple, the refined, the rough, (And shall again,) To know that you are of the stuff Makes real men!

God bless your Irish heart, Pat!
'Tis many a weary day
Since from you I did start, Pat,
Upon my way
To spin it out—life's web and woof—
To put my "learnin'" to the proof,
As you'd enjoin;
Nor ever hold myself aloof
From old Mooncoin!

God bless your Irish heart, Pat!
Sure, after those long years,
What wonder they shoul! start, Pat,
The sudden tears?
For other "masters" I have seen,
Through many another "school" have been,
Beyond the foam;
But love of mine they could'nt wean
From you and home!

God bless your Irish heart, Pat!
Its sorry I am to go,
The best of friends must part, Pat;
And sad 'its ony friend, and pray
I may be yet the man you say;
Not yours the fault,
If, in the effort, night or day,
I should cry " halt!"

God bless your Irish heart, Pat!
Long may its spirit rule,
And getius ne'er depart, Pat,
Your village school,
Your 'boys' are all the world around,
To each a man's share! Il be bound,
Where'er they be.
That Mother Eire may yet be crowned
Queen of the sea!
—William Dollard.

FATHER KOENIGS

SPREADS ITS GOOD NAME. 5

SPREADS ITS GOOD NAME. 8

St. Edwards College, Austin, Tex.,
April 22, 1892.

I can have no doubts as to the virtue of Pastor
Koenig's Nerve Tonic, for I have recommended
its use where persons are afflicted with diseases
of the nervous system and in every case the
result was such that my own confidence in this
medicine was confirmed and its good name
spread in the respective locality.

KEV. P. J. HURTH.

N. Amners, O. Robuary 28, 1891.

For over 2 years I had exceptic fits several
times a month. Since I used Pastor Koenig's
Nerve Tonic I have not had an attack. The
medicine is very good. AUGUSTA DEAVES.

(Per Rev. J. Robern).

Rev. Father B. Goosens, of Maple Valley,
Mich., knows of a case of St. Vitus' dance which
was circle by two bottles of Pastor Koenig's
Nerve Tonic.

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Mrs. William Lohn of Freeport, III., began to fail rapidly, lest all appetite and got into a serious condition from Dyspepsia She could not eat vegatoast distressed her. Had to give up housework. In a week after taking

TANK!

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tions of those physicians who have used it in their practice. PILEKONE IS A POSITIVE CURE when other treatments fail to relieve. Testimonials furnished. Price 41. For sale by druggists, or by mail on receipt of price. W. T. STRONG. Manufacturing Chemist, 184 Dundas street, London, Ont.

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

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

London, Saturday, Dec. 17, 1892.

This week we will mail to each subscriber who is in arrear a statement of his account. When squaring up their financial business for the year we hope our kind friends will not forget to remit the amount of their indebted ness to the CATHOLIC RECORD.

LITURGIES.

At the opening of the Presbyterian Assembly's College of Belfast, which took place on the 1st of November. 1892, an inaugural address was read by Rev. Professor Archibald Robinson, D. D., on the question, "Shall we use a Liturgy."

This address, which is published in some of the Canadian Presbyterain organs as vindicating the Presbyter ian notion of how liturgies are to be regarded, is a curiosity in its way. The professor acknowledges that there is a good deal of dissatisfaction "existing with the exclusive use of free prayer in the Presbyterian Church worship;" but he maintains that it is the Scriptural system established by our Saviour and the Apostles, and therefore "there should be no dissatisfaction with it," as a system, though "with the manner in which the systen is administered there may be cause for dissatisfaction."

The cause for dissatisfaction here alluded to under cover of a euphemism is, of course, the absurdity of many of the extemporaneous prayers which are offered up in the public services where a free form of prayer is customary, according to the whim of the officiat ing minister. An example of this occurred in the case of the divine who before a certain municipal election informed the Almighty that the Scotchmen of his town were for the most part a God-fearing lot, for whom he asked prosperity in their affairs, temporal as well as spiritual, and that the stray sheep, John McP--- and Sandy should be brought back from their evil ways; "but," he added, "the Irish are a headstrong people, addicted to the errors of Rome. Drive them from the country, or overwhelm them as Pharaoh and his host were overwhelmed in the waters of the Red Sea."

our brother Presbyterian, John McT., should be elected to the Mayoralty, lest the Irish candidate should attain that important office, to the spiritual detriment of the people."

The Rev. Mr. Robinson maintains that the free prayer system alone ought commanded by Christ and His Apostles. He says:

"Well, if neither the Saviour nor His inspired Apostles used a form of prayer, nor indicated that a form of prayer was at any future time to be used, but on the contrary used and counselled the use by the Church free extemporaneous prayer as we have shown, is it not a serious reflection on the wisdom and fore-thought of Christ and His Apostles to means requisite for the right obedience to His commands and the right edification of His Church? Besides, their ex ample is itself a command; so that were ministers to exercise the liberty here claimed they would disobey the command of Christ in order to obey it, and they would overstep their divine commission in order to fulfil it."

On the character of the Rev. Dr's English we shall not dwell here, but we the present day have their origin in there is an absence of parental control must say it is almost needless to tell our readers that the author of the inaugural address herein falls into the usual error of sectaries, which is that all the instructions which Christ gave to His Apostles for the government and regulation of the discipline of His apostle's time. Church are recorded in Holy Scripture in detail. There is no foundation whatsoever for such a theory. If this had been the case, we would expect that But this was not done; and nowhere of Christian faith or of Church govern- priest of the Church.

ment and practice. On the contrary, the manner in which the various books of the New Testament were written makes it impossible that such should have been their purpose; for they were composed at various times independently of each other, and for a with the exception of one reference by St. Peter to the epistle of "most dear brother Paul," (2 Peter, iii, 16,) one to his own first epistle and one by St. Paul to one of his own epistles, we could not know from any book of the New Testament that the other books had been written at all.

Under these circumstances it is clear that the New Testament was by no means intended to be the sole authority of Christian faith or practice.

We have besides abundance Scriptural evidence that this is the case; but we can mention here only a few passages. We have first the testimony of St. Paul in Thess. ii, 14-"Therefore brethren stand fast and hold the traditions which you have learned, whether by word, or by our epistle." From this we learn that Apostolic tradition delivered by word of mouth is of equal authority with the word of God delivered to us through the writings of the Apostles.

Secondly, we find in Acts xv, that the Apostolic body assembled with the ancients to consider a dispute which arose concerning circumcision, and it was decided that the burden of this rite should not be imposed upon Christians. In making this decision the assembled pastors of the Church declared that "it hath seemed good to the Holy Ghost and to us." By the same authority of the Holy Ghost they decree "that you abstain from things sacrificed to idols and from blood and from things strangled."

Here is a clear exercise of authority by the Church, which could not have been attempted if Christ had not given the Church authority to make laws obligatory on all Christians, independently of the authority of the Bible itself.

We have also the authority of St. John for the statement that "there are also many other things which Jesus did which if they were written every one, the world itself, I think, would not be able to contain the books that should be written." (St. Jno. xx., 30, 31, xxi, 25.) Can we doubt that during the forty days while He remained with His Apostles after His Ascension He gave them full directions how the Church should be governed? Yet we are informed of but few of His savings during that period; but one of these sayings was His telling them that He gave to them the authority He had received from the Father: "As the Father hath sent me, I also send you. (St. Jno., xx, 21.)

On the question of a liturgy, w must therefore look to what has been done by the Church; and though Mr. To cap the climax he asked that Robinson has the temerity to "We decline to admit that the Catholic Church throughout the world is liturgic," this assertion to too absurd to be treated seriously. Yet as there are always some who will credit a bold assertion made by a man of undoubted learning who professes to state his honto be maintained, and that it is in fact est convictions, we shall here mention a few well known facts which completely refute what this statement im-

There is evidence that St. Clement, whose name is in the Book of Life," added some parts to the Roman liturgy but at all events St. Justin Martyr, who wrote in A. D. 140, describes minutely the liturgy which was in use in his day in Christian Churches. The intimate that they did not know the liturgies are also spoken of and described by Origen, Clement of Alexandria, and later Fathers and councils of the Church without number.

We do not by any means pretend that extemporaneous prayers were never used by the early Christians, but it is absolutely certain that many of the liturgies used in the Church at the liturgies used in the Church from the very earliest age. Indeed there can scarcely be a doubt that the vision of the Apostle St. John, described in Apoc. i, 10, 20, is a vision of the liturgical office as it was celebrated in that

Christ Himself would have written Father's delegate, now on a visit to the all, but to the State; and they were Neither party can triumph, neither these details, or at least that He would United States. It is to be hoped that educated under this system. The pres- has gained a victory. Let all hope for have instructed His Apostles to do so. this is the case, and as Dr. McGlynn is ent age is not likely to fall completely the best; it was time these wearisome do the Apostles and others who wrote attacks upon religion, it may reason- ists seem to be still infatuated with it the New Testament inform us that the ably be expected that the result will be to a certain extent; and to this fact we tion Conference, held in London, Eng-Scripture contains all the details either his restoration to good standing as a must attribute the apparent earnestness land, are to the same effect. Dr.

A MORGANATIC MARRIAGE.

A despatch from Munich announces very much as a matter of course that Duke Ernest Ludwig, of Bavaria, contracted on the 23rd of November "a morganatic marriage " with the object of his affections, the Fraulein Antonio special purpose in each case. Thus, Barth. Aduke must not marry a lady absolutely without a title, so a title was created for the intended morganatic wife and she was married under the title "Freifian von Bartof." Fraulein Barth was an actress of remarkable beauty who gained the affections of the Duke-Prince at sight, but though Prince Regent Luitpold and the family of the Duke endeavored by every means possible to prevent the marriage, the determination of the Duke was so persistent that the family objections to it were at last withdrawn, and a mor ganatic marriage was decided upon.

These morganatic marriages are of frequent occurrence in Germany between Princes and women of inferior rank, it being stipulated that the wife and the children shall not be entitled to the rank and possessions of the husband. To make some atonement for this denial of the usual privileges conferred by marriage, a dowry is settled upon the wife. It is also understood that the Prince so marrying may afterwards contract a second marriage with a lady of high degree who shall be entitled to all the privileges which are usually conferred upon a wife.

As a matter of course such a practice is allowed only under a Lutheran regime. It was positively allowed by Luther and his colleagues in establishing the Reformation in Germany that the Landgrave of Hesse should marry a second wife while his first wife was living, and a doctrinal decree was actually drawn up and signed by these first leaders of German Protestantism in which they attempted to show the lawfulness of such a course. On this the practice of the Protestant Princes of Germany is based, so accommodate ing was Luther to those in authority whom he desired to attach to his cause

The contrast between these Reformers of religion and the Popes who pre ferred to incur the enmity of Henry VIII. and Napoleon I. rather than to countenance a violation of the laws of God, is well worthy of being carefully considered by those who regard the along contended. Protestant Reformation as the work of Almighty God.

THE MINISTERIAL ASSOCI. ATION ON RELIGIOUS EDU-CATION.

The proceedings of the Ministerial Association at a meeting held last week in Toronto throw some light upon the motives which have influenced the Protestant clergymen who compose that association in their incessant attacks upon the Catholic school system in Ontario and through out the Dominion.

On the question of "Juvenile Criminality," a paper was read by Rev. E. Starr, in which it was stated that there are in Toronto over three thousand neglected children, and that during the past year 587 children under the age of 15 years, and 785 between 15 and 20 years, a total of 1372, had been brought before the Police Magistrate. It was stated also that the Chief of Police had said that "a good dose of the birch or strap would do light. more than a dozen confinements in the cells or prison towards reforming bad children.

The cure proposed by Mr. Starr was that neglected children should be placed under State control, and that a Government department should be instituted for that purpose.

While we fully admit that the Gov-

ernment is under the moral obligation to provide remedies for this and other similar evils which threaten society, we must carefully avoid falling into the extreme of being too much governed. The obligations of parents in the natural law come before the obligations of the Government, and where owing either to the death of both parents, or to the fact that though living they neglect their children, we believe that the most effectual means of supplying what is lacking is to place the children in a position which will resemble as nearly as possible the Christian family under parental con-It is stated that the case of Dr. Mc- trol. It was the radical error of Sparta | coln's case, said recently of the decision Glynn, of New York, is to be re-opened of old that the children were not re- of the Privy Council: "I am thankand decided by Mgr. Satolli, the Holy garded as belonging to the parents at ful for it though it contains nothing. said to have expressed sorrow for his into the same error; but some theor- strifes should cease." with which some people advocate a Wright, one of the speakers, said that

purely secular system of education, without regard to the religious convictions of Christian parents.

It is evident that the State in a mixed community like Canada cannot assume the entire control of education without infringing on parental rights and duties; and what is true where there are parents who satisfactorily perform their duties, is also true, though perhaps not to quite so full an extent, where parents are dead, or, if living, are neglectful of their obligations to their children. In a word, any State institution such as that suggested by Rev. Mr. Starr would be most imperfect and unsatisfactory if there were not ample provision made for the religious and moral training of its inmates in accordance with the faith of their parents. Indeed it would seem that it is the lack of sufficient religious instruction that is even now chiefly to be blamed for the magnitude of the evil complained of.

This was recognized by several of the clergymen who spoke after the reading of the Rev. Mr. Starr's paper. The Rev. G. M. Milligan was one who spoke to this effect. He said "He was in favor of religious teach ing in the schools. There is not enough of the moral element in the school system. Visitors to the school found children singing little ditties about mill-streams and the like. There is no training given to them in great hymns."

The Rev. D. J. Macdonnell took similar view, and stated that he wished 'to have theology taught in every college and university throughout the

We are pleased to find that thes reverend gentlemen have at last found out what Catholics were all along aware of, that a purely secular education will not suffice to bring up children in the way they should go. It may make them smart in worldly matters, but it will not, as rule, make them good citizens and really useful members of society. It will simply make them able to overreach their neighbors in business. We need to rear an honest as well as a learned generation, and this can be done only by means of a religious educalion, for which Catholics have all If the Rev. Mr. Milligan had visited

some of our Catholic schools he would have found that the moral and religious training of the children therein is no confined to the teaching of ditties about mill-streams or boys in "jackets gray" who have robbed a bird's nest. We cannot refrain from calling to mind here the fact that the rev. gentlemen who were so earnest in favor of religious education at this meeting of the Ministerial Association were in the past among the most strenuous opponents of Catholic education. They both figured largely at the meetings of the Equal Righters, one of the principal objects of which association was the abolition of Catholic education. Surely this justifies the suspicion that their present zeal in the cause of religion in the schools is very one-sided but if they are really sincere in their devotion to the correct principles they now proclaim, we gladly congratulate them on having received this new

THE TENDENCY TO HIGH CHURCHISM.

While we hear so much of the agita tion which is taking place in the ranks of the Anglicans regarding High and Low Church, and while the Low Churchmen are protesting so loudly against High Church practices, it is interesting to note that many of the best informed among the Anglican prelates and clergy, even among those who are themselves decidedly of Low Church sentiments, acknowledge what we have many times pointed out, that there is no decisive teaching in Anglicanism on the subjects which are in dispute. Thus the High Churchmen may reasonably claim that whether or not their doctrines are actually taught in the Anglican formularies, they are, at least, not condemned, and they may lawfully continue to teach them.

Thus Dr. Perrowne, the Anglican Bishop of Worcester, speaking of the much talked of Bishop of Lin-

The reports of the Church Associa-

"men holding diametrically opposite opinions might honestly subscribe to the Anglican formulas."

All this is nothing new. It is a very ommon boast that there is room in the faithful? Church for the greatest diversity of religious belief. Why then should the Low Churchman, like Rev. Mr. Noble of Quebec, Rev. Chas. Stirling of New Malden, and others of their sentiments, be so indignant because the High Churchmen find a foothold in it?

Of course the reason for this is clear but they cannot endure anything like mind. a return to the ancient Christian and Catholic belief which has been handed down for nearly nineteen centuries. But the tendency of the age is towards the Catholic Church, when it is not to Spalatin and Jerome Baumgartner towards infidelity, in spite of all outbreaks of fanaticism, and High-Churchism is just a symptom of this tendency towards the old faith.

U. S. PAROCHIAL SCHOOLS.

A good deal has been said recently in the press of the United States regard. ing the supposed failure of the parochial schools to reach the Catholic children of the country. It has been stated on the authority of the Catholic Directories that only about 700,000 Catholic children are in attendance at the parochial schools, while the total number of Catholic children must be about three times that number, thus leaving two-thirds of the children who are not receiving Catholic education at article in the last American Quarterly children of the United States is 5,375, 000. This is a fair basis of compari son, and as it is known that the Catholic Directories cannot procure complete statistics from every diocese, the numparochial schools must reach about 800,000, which is a very satisfactory showing when the ratio of Catholics and Protestants to the entire population is taken into consideration. There are not sufficient reliable statistics on which to base an exact calculation, but we fully believe that when we take into consideration that many of the Catholic children are in localities where, owing to the small number of Catholic residents, there cannot be parochial schools established, we are of opinion that the parochial schools are doing all that could be reasonably expected, and that they reach the Catholic population as fully as existing circumstances permit.

LUTHER'S MOTIVES.

A correspondent calls our attention to a letter on Luther which appeared in the New York Herald and was republished in a recent issue of the Montreal Star.

The letter is a commentary on certain words of a sermon delivered by the their motive of action in each case is Rev. Rector of St. Francis Xavier's largely hostility to Catholics, and that Church, New York City. The words are as follows:

"No: let us place Luther at his proper valuation. After all it was his eagerness for marriage that was the main source of his desire to find fault with the doctrines of the Church, from his obligations to which he wished to be freed.

The writer of the letter in question protests against this language as "an attempt," not justified by the facts, "to excite the partisan prejudices of ignorance, unworthy of a great party or cause.'

He declares that Luther had no thought of marriage when he began the Reformation in 1517, as his marriage with Catharine de Bore did not take place till 1525, eight years subsequently.

The critic acknowledges later on that Luther's final separation from the Church did not take place until 1520 when "he took the almost certainly Bull of excommunication."

It is a fact that during the three intervening years he was engaged in negotiating for his return to the Catholic fold. Very likely his negotiations were conducted hypocritically, nevertheless they took place, and whatever his real intentions might have been, it was to his interest to conceal them, if of the Jesuits to Germany will be withhe were then thinking of violating his drawn, and that the consequence will priestly vow of celibacy. But it is a fact that very soon after 1520 he manifested his desire to break these vows.

Wittenburg his infamous sermon on will neither urge nor oppose the repeal marriage which would have forced any of the law; and by this neutrality the parents with a sense of decency in Catholic party will secure sufficient them to take their daughters out of the outside support to carry the measure. Church. It was in that sermon that he Only a year ago the Chancellor vigorsaid not a single person at the age of ously opposed the repeal, and prevented

twenty years can preserve chastity. Will the critic of the Herald have the temerity to say that Luther excepted himself from the category of the un-

But the sermon itself is too gross and indecent that we should make any extracts from it. Suffice it to say that it was evidently preached to prepare the way for his own marriage, which he then had in view, and which he had intended already for some time. Within two years after this sermon appeared They are tolerant of every shade of Luther's book against celibacy, which opinion, down to Latitudinarianism, is another evidence of the bent of his

It is true that Luther did not actually marry until 1525, but he manifested his desire to do so long before this date. He admitted this in letters in 1524. His reason for delay was his fear that he would be derided by the public who were ridiculing those monks who had already taken wives to themselves after adopting Luther's principles.

The rev. preacher who spoke of Luther's motives was therefore quite correct. His desire for marriage may not have been his only motive for inaugurating the Reformation, but it was one of his motives, all of which may be included under the general expression of "a desire to be released from the duties he owed to God."

EDITORIAL NOTES.

THE Catholic Times is the title of a new journal just issued in Philschool. Dr. Geo. Dering Wolff has an adelphia by that brilliant Catholic writer, Rev. L. A. Lambert. At the Review in which he combats this very first bound it has entered the estimate. He shows that the total front rank. The selected and editorial primary school attendance of all the matter, the typographical appearance and the general make up of the paper are creditable to the editor and to the printer. Such journals as the Catholic Times will prove an effectual

weapon in defence of the Church. ber of Catholic children actually at Long may the new paper live and prosper, and long life to the noble and scholarly editor, is the sincere wish of his confrere of the CATHOLIC RECORD.

PROF. GOLDWIN SMITH receives once in a while from the press pretty severe handling, because of his many sidedness, as it were. Perhaps the most caustic bit of irony we have yet seen regarding the professor comes from the Montreal Star. A few days ago it said: "It is, in spite of all explanations, very difficult to understand why Mr. Goldwin Smith is so anxious that England shall keep Ireland, where he has neven chosen to live; and yet cares nothing to have her keep Canada, where he voluntarily makes his home.

DR. E. E. Scott, a Toledo bigot, and a member of the School Board, was recently convicted before that body of endeavoring, by a villainous conspiracy, to have the Catholic teachers in the Public schools dismissed. The result was that he was unanimously voted out of the Board, and his seat declared vacant. We hope this incident will serve as a warning to others of the same frame of mind as Dr. Scott. We have a goodly number of such liars and darklantern conspirators in Ontario.

THE anti-Catholic policy pursued among the United States Indians by General Morgan, who is also a parson, seems very likely to result in bringing the United States into another Indian war, unless satisfaction be given to the ill-treated aboriginies. General Morgan, in pursuing his anti-Catholic purpose, does not hesitate to take the Indian children from their parents by force to remove them from Catholic schools and place them in proselytizing schools at great distances from their homes. He seems to imagine that Indians have no care for their children, but the Navajos are so indignant at the treatment accorded to them that they are now actually threatening an insurrection. They have hitherto been rapidly advancing in civilization. fatal step of burning the fatal Papal It is to be hoped that President Cleveland will restore order and peace; but the only way in which it would seem that this can be done is by removing Morgan and his colleague, Dr. Dorchester.

It is now stated that the opposition of Chancellor Von Caprivi to the return be the repeal of the last remaining penal clause which was enacted against Catholics under the arbitrary Bismarck-In 1522 he preached in the church of ian rule. The Government, it is said, change of attitude comes to secure the Catholic pa in getting the Army Bil Reichstag. The Germa erally, outside of the said to be indifferent i except for the storm; which is entertained fanatical party agains But these cannot move people to adopt their ext An incident is mer Courrier de St. Hyacint to teach a lesson of pr

who are fond of litigation St. Jude, whose property the parish of St. Ours, the taxes claimed by the municipality. He was amount, 411 cents, and in his favor. The ac taken in the Superior case, and the costs we The corporation of St. from this judgment, a ful in having it rever then reached between \$1,500, and the farm It is the usual result o even trivial disputes litigants ruinous expen cases of disputed finanwhich take place bet could be fairly settled what would be eaten u process of the law could the contending partie divided between them to be fewer law suits.

DIOCESE OF H His Lordship Bishop to Carlsrhue, Co About half a century

stillness was unbroken sa dians in search of game, predacious wolf, the drug

predactions with the draw pecker on some aged more the shrill chatter of t as he gamboled among gathered in his winter's change! The wilderness transformed into the treel nd luxuriant gardens, ild animals roamed unc find stately residences, of stables with well filled gr the energy, thrift and in erman people who mad The village of Carlsru pleasant eminence, comview of the surrounding sessing splendid sanitary it has been made the hom and business men who wing lives free from the to of towns and cities. On ing lives free from the to fowns and cities. On position in the village, be one of the highest the Catholic church Xavier, whose spire, emblem of man's redemy ward, as if to raise our things of earth to the cel joys in the Beatific V temple within whose be may find peace and con with the Author of Life, and where she may be and where she may be Bread of Life. This r was erected by the Rev saerts, the first priest of in the style of mediar windows being of cost chased in Germany a chased in Germany a great expen country at great expen church is classed and churches in the dio Rassaerts administered of his people here for had a special love for tired of teaching the example the way to her gathered in the riper numbered with the dea in peace! His success Dean Laussie who at in peace! His success Dean Laussie, who, at removed to Hamilton, asked to fill the vaca fact, the last two ap intended to be perma meet the wants of the nent appointment cou done about the 1st of Father M. Halm wa autumn it was found n certain improvements church, chapel and p which, under the able pastor, are now almost other improvements cating underneath the cl of putting in a heating been purchased and ing of storm windows injured stained ones, the priest's residence necessary for the combeing of pastor and of these are the heavy

> Catholic heart than of doing homage to the Church, so there are history of each parishold relief, having to bold relief, having to Bishop of the diocese, expression of their lo-chief pastor and the Vicar of Christ on e Saturday, the 2nd occasion presented in of this parish, it be the celebration of the church. On Frida number of young a gayly decorated, to, well-filled huggies and gayly decorated, tog well-filled buggies an to Neustadt to meet Dowling, who had a invitation of the past celebration. After the train a procession of His Lordship's car mounted men, and where, after having following address o following address of Mr. A. P. McArthur

of these are the beaut memorial chapel, which

completion.
As there is nothing

To His Lordship To Bishop of Hami MAY IT PLEASE with feelings of since Your Lordship to hearty welcome to or ious occasion. Our to Your Lordship fo presence to day, est the inclemency of the the pressing duties in the administrati extensive diocese a proaching visit to which weighty con

iant Catholic pert. At the s entered the i and editorial al appearance p of the paper s as the Catho. the Church.

receives once s pretty severe is many sidedhaps the most have yet seen comes from the w days ago it of all explanaanderstand why so anxious that eland, where he live; and yet er keep Canada,

a Toledo bigot, e School Board, ed before that by a villainous e the Catholic olic schools diswas that he was at of the Board, ed vacant. We will serve as a f the same frame tt. We have a h liars and darkn Ontario.

tates Indians by is also a parson, esult in bringing o another Indian on be given to the s. General Moranti-Catholic purtate to take the their parents by em from Catholic em in proselytizit distances from ms to imagine that ire for their chiljos are so indigt accorded to them tually threatening hey have hitherto

that the opposition aprivi to the return rmany will be withe consequence will he last remaining was enacted against arbitrary Bismarckernment, it is said, or oppose the repeal carry the measure. ne Chancellor vigorpeal, and prevented

angels do not, as evidenced in the confessional.

On Sunday His Lordship again preached from the gospel of the day. He said that St. John Baptist was extraordinary in birth, in his life and in his death—in his birth, as it had been foretold by an angel and a sign given, his parents being both advanced in years; in his life, he being the forerunner of Christ, preparing the way for the preaching of His gospel; and in his death as having been brought about through the desire of Herodias to be revenged on him for having accused both the king and herself for leading wicked and adulterous lives. He exhorted Catholics to be most guarded against bad company, and earnestly desired parents to be watchful over their children and not permit them to frequent dances, especially those given in hotels and public places. After Mass he again gave the Episcopal Benediction.

On Monday morning His Lordship was accompanied to Neustadt by a number of the congregation and several of the clergy of this district and took the 12 o'clock train for Hamilton, leaving this portion of his flock to wend their way homeward, happy in the thought that His Lordship's visit was a mark of respect and esteem for our pastor and of fatherly solicitude for ourselves not soon to be forgotten.

Carlsruhe, Ont., Dec. 10, 1892. control, haped and patter's residence, and which, under the able direction of our zeadors patter, are now almost complete, so executating understands the church for the purpose of patting in a beating apparatus, which has been purchased and put in place, the place of putting in a beating apparatus, which has been purchased and put in place, the place of the pattern of the confort and general work of the confort and general work of the present of the pattern of the present and proble. A will be conforted and proble of the present and proble of the present and proble of the present and proble. A will be conforted and proble of the present and proble of the proble of the present and proble of the proble of the present and proble of the proble of the present and proble of the present and the representative of the Vicar of Christ on earth. On Friday and Startingk, the good people of the parish, it being in connection with the celebration of the patron of the presentative of the Vicar of Christ on earth. On Friday afternous a lurace of the presentative of the Vicar of Christ on earth. On Friday and problem of the patron of the presentative of the Vicar of Christ on earth. On Friday and problem of the presentative of the Vicar of Christ on earth. On Friday afternous a lurace of the presentative of the Vicar of Christ on earth. On Friday and problem of the presentative of the Vicar of Christ on earth. On Friday afternous a lurace of the presentative of the Vicar of Christ on earth. On Friday afternous a lurace of the presentative of the which patron a lurace of the presentative of the presentative of the presen of these are the beautiful decorations of the memorial chapel, which has long waited for completion.

As there is nothing more pleasing to the Catholic heart than offering its respects and doing homage to the chief pastors of the Church, so there are certain occasions in the history of each parish which stand forth in bold relief, having for its central figure the Bishop of the diocese, to whom his flock give expression of their loyal attachment to their chief pastor and the representative of the Vicar of Christ on earth. On Friday and Saturday, the 2nd and 3rd inst., such an occasion presented itself to the good people of this parish, it being in connection with the celebration of the patron saint of the church. On Friday afternoon a large number of young men, mounted on horses gayly decorated, together with numerous well-filled buggies and carriages, proceeded to Neustadt to meet His Lorlship Bishop Dowling, who had graciously accepted the invitation of the pastor to be present at the celebration. After the arrival of the 3o clock train a procession was formed, headed by His Lordship's carriage, escorted by the mounted men, and proceeded to Carlsruhe, where, after having entered the church, the following address of welcome was read by Mr. A. P. McArthur, in behalf of the trustees and congregation:

which take place between neighbors comits be finitely actived to the control and the control a

it from being carried, but his present change of attitude comes from a desire to secure the Catholic party's support in getting the Carried of the St. Fruits', Naziri and to be indifferent in the middless of the proper standard party and the standard p

members of St. Joseph's community in Toronto Monday morning bis body was borne to
the parish church, Downeyville, where at 10:30 a
solemn Requiem Mass was sung by his
maker. Requiem Mass was sung by his
maker. Requiem Mass was sung by his
Mary's cathedral, Hamilton. Rev. Father Colnolly accid as deacon of the Mass, Rev. Father
Collins, subdeacon, and Rev. Father Rudkivs,
chancellor and rector of St. Peter's cathedral,
Peterborough, as master of ceremonies. In
the sanctuary were very Rev. Father Laurent,
V. z. Linisay; and the Rev. J. H. Cotv. St.
Mary's cathedral, Hamilton. Miss Minnie
Corkery, nices of the deceased, presided at the
organ. After the absolution Rev. Father can
bed to pay a last tribute of respect to the
memory of the deceased. R. I. P.
James O'Callaghan, London South,

James O'Callaghan, London South,
The Angel of Death again visited the home of
Mrs. Ellen O'Callaghan, Kensall avenue, South
London, and took therefrom her youngest son
—James—in the twenty-fourth year of his age.
He had been ailing for a long time with consumution, and in spite of every care and attention favished upon him by his devoted mother,
Death claimed him on Wednesday, 7th inst.
He bore his long illness with exemplary patience and a resignation to the holy will of God
which was a source of edification to his many
friends. The funeral took place on Saturday,
the 1th hist, to St Peter's cathedral, where
Requiem Mass was sung by Rev. Father
Noonan, who was indefatigable in his attention
to the deceased during his long illness. To
Mrs. O'Callaghan and the other relatives we
offer our sincere sympathy, and pray the dear
Jesus to take the soul of the deceased up to his
heavenly Home, there to join his sister in singing the Christmas Anthem. R. I. P.

Mrs. Jas. S. Webster, Ottawa. James O'Callaghan, London South,

meaveny thouse. Authem. R. I. P.

Mrs. Jas. S. Webster. Ottawa.

We regret to learn of the death of Mrs.
James S. Webster of East Ottawa. The sad
event occurred on the 29th ult. The fineral
took place on 7th inst., from St. Joseph's
Church, thence to Notre Dame cemetery,
followed by a large number of friends and
relatives. Deceased was forty-eight years
old. She was daughter of the late John and
Susan Hughes. To her husband and relatives we extend our heartfelt sympathy.
Requiescat in page.

Every step in our path towards evil is a

Every step in our path towards evil is a tumbling block to our return to good. In youth one has tears without grief; in old age grief without tears.—Abbe Roux.

CATHOLIC PRESS.

N. Y. Catholic Review. When a person is seriously ill, don't wait until his agony has commenced before summoning the priest to give him Extreme Unction. It is good for the health of the body as well as for the life of the soul. It may bring the life of the soul. It may bring about his recovery. On the other hand, don't call the priest to give the last sacraments when there is not the slightest danger of death. Some thoughtless persons bring the clergy-man out of his bed at midnight in the worst of weather to the bedside of invalids who have been ill for weeks and who will survive for months. This is not so bad as rushing for him when too late, but it is bad enough to stop. How easy it is to criticize the priest's management of the parish, but how

actions and to find fault with the hard it is to get the growlers to bear their share of the burdens of the congregation! The people who pay their pew rents promptly are not among the grumblers. The people who con-tribute according to their means to every special collection, are not among the fault-finders. The people who be-long to the church societies, who teach in the Sunday-school, who take part in the fairs and entertainments, and on every possible occasion assist their pastor, are not among the mutterers. The people who willingly send their children to a Catholic school are not among the discontented. The people who take into their homes a sound Catho'ic paper, are not apt to make ill-natured complaints. As a rule, the surly critics in a parish are the "hickory" Catholics, and the further they are from grace the more fault they have to find. The best way for them to start a reformation in the congregation is to reform themselves. Catholic Columbian.

In the time of Christ the smart ones, the educated individuals, the Pharisees and Scribes, the doctors of the law, were all too much enlightened to listen were all too much enlightened to issent to or heed the teachings of the Car-penter's Son, and when the Founder of Christianity would send missionaries into the known world, He gathered them together from among the poor and illiterate. He, Himself, gave as a sign to St. John the Baptist that He was the Messiah, the fact of the poor having the gospel preached to them. .Even admitting, for sake of argument, that Catholic countries show a greater that Catholic countries show a greater percentage of illiteracy—which, however, cannot be proven—we will say that the teaching of worldly science was not the primary object of Christ's mission "Seek ve first the Kingdomof" (Seek ve first the Kingdomof) (Seek ve first the Kingdomof) mission. "Seek ye first the Kingdom of God and His justice, and all these things will be added to you." But Catholic countries were the nurseries of learning until infidelity and Protestantism destroyed Christian education.

Boston Republic. We would respectfully call the attention of those good people who are trying to save our institutions from the incursions of "Rome" to a case that happened in North Carolina. In Alleghency county of that state lived Ham Waters and Harrison Blankenship. These men and their families were friends. They were all good, pious Protestants. They were not foreigners or "Papists." The Pope did not instruct them how to act, to vote or to do any other thing. Moreover, they were the product of our "glorious free Public schools." With all these advantages in their favor, one might reasonably suppose that they would grow up into exemplary citizens. But they did not. They grew up to be very undesirable people. One of the disedifying proceedings of which they women were also in the scheme, and Mrs. Waters gave Mrs. Blankenship three calico dresses "to boot. Divorces were obtained readily, and the two men were married to the two women, the charge having been effected. Divorce is one of the institutions of this country which is cultivated by our Protestant brethren. It is growing to be more and more popular, and as it does the anchor chain of the family and of society grows weaker. Ranters will howl against the Catholic Church and the Pope, and denounce both in the most virulent terms, but they will close their eyes to the real danger which threatens the morals and the stability of this country as a nation of families and homes. In the Catho-lic Church alone is to be found security for the institution of marriage and for the domestic virtues.

CHARITABLE BAZAAR. To be Held in Stayner 3rd, 4th and 5th

January, 1893.

Rev. Father Moyna, the zealous pastor of Stayner, takes this opportunity of notifying the many persons to whom he has addressed Books of his Bazar Tickets that he expects them to make their returns without further delay. He has gone to considerable trouble in keeping lists of the names and addresses of all parties to whom tickets have been sent, as well as those who have either sent him money or returned his tickets. He is accordingly in a position to charge up all unreturned tickets to those parties from whom he has not heard. Kindly therefore send him the money or returned the tickets on or before 1st January, 1893. 739-3

1892, "The Cream of the Havana

"La Cadena" and "La Flora" brands of cigars are undoubtedly superior in quality and considerably lower in price than any brand imported. Prejudiced smokers will not admit this to be the case. The connoisseur knows it. S. Davis & Sons, Montreal.

A Business Education Pays.

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

Bazaar in St. Mary's.

The bazaar in aid of the new Catholic church in St. Mary's will be held in the town hall on Dec. 20th, 21st and 22nd. The pastor, Rev. P. Brennan, takes this opportunity of thanking all those who so kindly purchased the tickets mailed to them, many purchased the tickets unified to them, many of whom are entire strangers, and assures them that they will share in all the spiritual favors conferred on the benefactors of the church. He also wishes to ask those still holding tickets to make returns before the 19th inst.

Winning numbers will be published in the CATHOLIC RECORD.

We have some Catholic Home Almanacs on hand of the year 1888. Any of our subscribers who may wish one may remit 10 cents and we will mail a copy. For 35 cents we will mail a copy of almanac of 1888 and a copy of that for 1833.

In this city, on the 5th instant, the wife of Mr. R. M. Burns of a daughter.

WE AIM TO IMPROVE AND NOT DETERIORATE.

Our New Brand, the

Cable Extra

will be found to be exceptionally fine, and we respectfully suggest that smokers give this brand a trial, when our statement will be fully verified as to quality.

S. DAVIS & SONS.

Grand Trunk Railway Co. XMAS & NEW YEAR'S HOLIDAYS.

Return tickets will be issued between all tations of this Company, Detroit, Port Inron and East

At Single First-Class Fare On December 24th, 25th and 25th, valld for return until December 27th; and on Decem-ber 31st and January 1st and 2nd, valid for return until January 3rd, 1893.

First-Class Fare and One-Third

NOTICE IS HEREBY GIVEN

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

LATCHIFORD & MURPHY.

Ottawa October 20th, 1892.

735-9. Solicitors for Applicants.
Ottawa, October 20th, 1892. 735-9.

GROCERS.

265 Dundas St., near Wollington.

NEW TEAN—Ceylons, Congous, Japans,
Young Hysons, Gunpowder and English
Breakfast.

NEW COFFEES-Chase & Sanbourne and New CURRANTS, Raisins and Figs. SUGARS of all grades.

were guilty was a trading of wives.
They swapped spouses just as they would have swapped horses. The

NEVER SCOTHING, CLEANSING, Instant Relief, Permanent Cure, Failure Impossible. FULFORD & CO.,
Brockville, Ont.

Mase's Liquid

STRONG-HANDY-DURABLE GLUE POT Mends everything that Gine will Mend-ALWAYS READY Don't Forget "CHASE'S." WITHOUT Sold by all Druggists, Stationers and Hardware dealers, or sample by mail for HEATING. 10 cents. GILMOUR & CO., MONTSEAL.

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Altar Wine a Specialty.

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

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Send 25 cts, and get a copy of lenzigers' Home Almanac for 1893. THOS, COFFEY, London, Ont. Also to be had from our travelling agents.

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Catholic Columbian Of all offenses, through all ages and all climes, the one that meets with the swiftest and cruelest punishment was that selected by the Scribes and Pharisees to tempt our Saviour. This is one connecting link between humanity and Nay, it is all brutal. not where the man ends and the beast begins, for with that wrath once aroused, the creature made in God's likeness is all brute. It is fierce as hell and cruel as the grave. The sav-age man is a tiger, the civilized man It is as unreasoning as fate, cowardly as mean; so shameful as to be without shame; and all men and all women will approve-nay, applaud, as if the wrath were divine and the vengeance heroic.

How grandly Christ accepted the position of judge suddenly from wicked motives, thrust upon Him, and clearly He measured the offense, and looking from the victim to the offenders, rendered His judgment. How touchingly beautiful His pardon: "And Jesus said unto her, Neither do I condemn thee." It was for man to accuse and for man to condemn. Our God, the Lord Jesus Christ, had no accusation and no condemnation.

There are some stars so remote in the depths of space from our earth, say astronomers, that their light has not yet reached us. In like manner, there are some truths taught by Jesus that seem as if slow to get to us. Traveling slowly but surely through the experience of the ages, they will reach humanity after humanity has been prepared for their reception. Nearer, O Christ! to Thee, that we may shorten the space that shuts out Thy truths!

As the qualities debased in prostitution are the most beautiful given us the degradation is the deepest. Upon those qualities rest ali the swee romance of youth, all the ennobling qualities of manhood, all that is tender and sweet in family ties. The home could not exist without them. On them is found the holiest love the heart may know, in the love of a motherin the strongest affection of which we are capable, that of the parent for the To have these dimmed, tarnished or destroyed is to take the beautiful from life and leave us only sin

Christ wrote upon the ground, as

though he heard them not.

He left the passions to still themselves, the tumult to subside, and when He lifted His God-like eyes and gazed upon them, the decision went in advance of speech—yea, it had been decreed by the law of Moses that the woman taken in adultery should be stoned to death. This was the fate of the victim, but what of the offenders? Christ spoke through the law to the law-breakers, from the crime to the criminals:

"He that is without sin among you, let him cast the first stone.

That was His finding, that His judgment, and as it went to record, there is stands the law to-day. But how little heeded! The God-like presence of our Saviour awed the brutal crowd, "And they who heard it, being convicted by their own conscience, went out one by one, beginning with the eldest, even unto the last." But Christ being gone, they returned with stones in hands - yes, stones in their pockets and stones in baskets—and for nearly nineteen hundred years they have been stoning to death the weak creatures they have degraded.

Prestitution is the sale of one's self for the gratification of the purchaser, and Christ held equally and some times mostly the purchaser respon-sible. They who have made this loathsome subject a study tell us that the one great cause is poverty There are other causes, of course, but they are as nothing to the one found in destitution. The pangs of hunger the lack of shelter, the absence of enough clothing to shield the frai body, these break down and destro the sweet modesty of youth, the only instincts of maternity and all the pure attributes that fitted woman to be th mother of God and the salvation of humanity. In the fierce competition for the necessities of life the hungry generations tread the weaker down and then, devils as we are, we punish them for falling.

Talk of torture-Great God! Let one go about our streets at night, or into those dens of pollution, and note what frail, delicate humanity can be made to suffer and still live.

The average duration of life is that of the penitentiary and formerly that of the slaves on Southern plantations. Five years of life equal to a century suffering. Look upon the poor, painted creature on the street, and try to realize that she is the same human ity that makes your mother, your sister or your child. Once she was as pure and as precious as they. Her wretched finery does not keep out the cold : intoxication inflames without satisfying her hunger. She is sick without sympathy; her heart hungers for a home it cannot find. The world to her is a world of beasts. She is outlawed. You cannot swindle a rogue without being forced to restitution you cannot beat a swindler without being punished; but a fallen woman may be robbed, beaten-yea, murdered with impunity. She cannot appeal for protection and gain even a "It will not do," cry the Pharisees of to-day, "to recognize their existence by giving them aid, sympbthy or protection. Let us pretend that the evil does not exist." And so we shut our eyes and ears to this horrible sin, although it grows upon us as

and, crowded out of obscure haunts, it invades public places and taints the atmosphere of all our thoroughfares. As the duration of life is, as we have said, an average of five years, we can see the multitude of helpless creatures this moloch consumes. divest ourselves of the responsibility. We cannot turn our backs on those

Christ lived and died for. Stuff the cotton of your comfortable creed in your ears, close your saintly you sit in velvet cushioned eyes as pews, and hear only the poundings upon the marble pulpit, for outside upon the corners, close upon your daily walks, the Christ whose mercy you ask is being crucified. We shudder at the burning of a hotel where twelve people are hurried into eternity; the wreck with horror of a railroad train fills us We send missionaries to distant heathens, while all about us, night and day, with thousands on thousands, degradation and death, in horrid torture, work, unrelieved and unmolested.

We want the gospel of love and loving forgiveness for the victim; stern, unrelenting justice for the wrong doer. We must cease to be cruel. One virtue with us makes a man; the loss of one ruins a woman. Give a man courage, and he is acceptable; suspect even a woman's chastity, and she is lost forever. Follow Christ. Avoid the sin, Remember that but seek the sinner. His beautiful days on earth, brief as they were He passed among the poor, oppressed and erring. Mary Magdalene, after her conversion, walked with Him and ministered to His wants. Are you purer than Christ, that you should shrink from the poor, wretched Magdalenes of to-day?

How common it is for us to count obstacles as impossibilities, and saving to our mean, cowardly natures, there is a lion in the path, turn from our duty. While the law punishes the victims, society seeks to ignore their existence. Even so-called Christians have no pity for the fallen. Only the Catholic Church repeats: "Neither do I condemn thee!" It opens its Homes of the Good Shepherd to the sheep that have been lost to virtue, and are will ing to come back. It restores to them the hope of grace. It gives them back the will to do right. It renews their self-respect. It offers them pardon if they will be contrite. It teaches them trades by which they may go forth once more into the world and earn ar honest living. It puts its own pure virgins as the friends, the guide companions of the repentant Magda-lene, and after lifting her up from her degradation, it says to her: "Go and sin no more!

But outside of its refuges, the world still stands with stones eager to put her to death. DONN PIATT.

St. Raphael.

We have each of us our guardian angel, whom we love and invoke; but we ever think of St. Raphael, the guardian angel of all humanity, the prince of guardian spirit? He says of himself in the Book of Tobias: "I am Raphael, one of the seven holy angels which go in and out before the glory

He is especially the protector of the young, the pilgrim and the traveller. In his watchful care of the young Tobias we see his benignity and loving condescension towards those whom he protects.

When he had fulfilled his mission and was about to leave Tobias he said o him: "When I was with you, I was there by the will of God; bless ye Him and sing praises to Him. When you did'st pray with tears, and did'st bury the dead, and did'st leave thy dinner, and hide the dead by day in thy house and bury them by night, I offered thy prayers to the Lord.

was St. Raphael who the shepherds and announced to them the glad tidings of great joy. In the picture his countenance

epresented as full of benignity. is in the dress of a pilgrim, with sandals on his feet and a staff in his hand.

How Faith is Lost.

The modern unbeliever, as a rule ays a noted prelate, degrades reason and denies its capabilities; there is therefore, no basis of faith in his soul Those who have inherited the faith lose it in proportion to the misuse they make of their reason. It is the old story of "esteeming themselves wise they become fools." They would not read Catholic books, nor listen to instructions, they were above all that Not having been grounded in the firs principles of true philosophy they un lertook to discuss its knotty questions they read the glib but superficial writings in current literature, in which style appears to make up for absence of ideas and connection of thought, and imbued with its fallacies and neglect ing their religious duties they fell under the tempter's way. abused and in part denied their reason faith was sapped and soon destroyed This is the genesis and abridged history of the fall from faith of some young men of our day.

A fact which even political econimists are A fact which even political econimists are apt to forget is that a manufacturer's rate of profit is not the essential element to success; the aggregate profit at the end of the year is of far greater importance, and this in most cases is greater out of a low rate of profit than out of a high rate, because of the increased business, which the lower price gives rise to. It was on this principle that Messrs, Tuckett & Son acted in introducing their now famous "Myrtle Navy" tobacco, and to this principle they have ever since adhered. This is one of the reason why people of Canada are smoking the best tobacco which can be produced, at a cheaper price than any other people can buy a similar article.

Holloway's Corn Cure is the medicine to

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

END OF A HERESY.

The announcement by the cable that the Nesterians have at last agreed to give up their heresy and embrace Catholicism carries us back to the most ancient times-to the earliest days of the Church, in fact, and cannot but be regarded by thoughtful minds as an impressive circumstance; for the Nestor ian heresy arose in the fifth century, and created in its day the greatest excitement in the Church and was most bitterly fought over.

The fundamental doctrine of the Nestorians, as it was taught by Nestorius, the Bishop of Constantinople, from 428 to 431, was that in Christ there were two persons, the divine and the human, although they had only one outward appearance, and that the Blessed Virgin was the Mother of Christ, but not the Mother of God. This illogical and preposterous teach ing was soon accepted by many and became widespread. The heresy was condemned by the third general council held at Ephesus in 431, and Nestorius was deposed from his Bishopric and banished. He never recanted, however, but maintained his position to the time of his death, which, it is said, was caused by a fall.

The Nestorians of our time comprise but a small community in Asia Minor, vet until now they have held resolutely to their ancient doctrine. At various times efforts have been made by missionaries of Protestant denominations to win them over to their sects, and in 1866 the Nestorians held a serious correspondence with Archbishop Tait, o the English Church, on the subject. He and his successor made the most energetic efforts to absorb them, but without avail, as it is announced that they have finally decided to embrace Catholicity and join the Chaldeans.

The Nestorians and Chaldeans belong to the same race. The Patriarch Mar Shimoun is the head of the Nestorian Church. His Grace Mgr. Elia is the spiritual chief of the Catholic Challeans, who spoke the same language as the Nestorians. For a long time past an active correspondence had been going on between the two Patriarchs, Mar Shimoun, residing at Djoulemerg, and Mgr. Elia, at Mossul. The ques-tion was fully discussed in these letters of the union of the two communities, which have almost the same religious rites, and, as said before, are of the same race and speak the same lang-

The result of this exchange o opinions has been to establish a basis o understanding for the union, which is to be effected under the following conditions: Mar Shimoun, the Nestorian Patriarch, and his flock embrace Catholicity; the prelate will continue for the remainder of his life to exercise his spiritual authority over the jurisdiction of Mgr. Elia. Upon his death no other Nestorian Patriach will be nominated, the religious affairs of the community being administered by a Vicar appointed by Mgr. Elia or his success The Vicar will be helped in his task by a council composed of notabilities of the Nestorian community, and he will be directly responsible to Mgr. Elia and his successors. The agree ment has been accepted by the two Patriarchs and the respective communities. The two prelates were t have an interview on the 27th ult. at Bessika, a village situated between Mossul and Djoulamerg, in order to fix upon the final conditions of the re-

Thus this ancient heresy, which once disturbed the whole Christian world and was the cause of the most intens bitterness of feeling, and even violence. dies out at the close of the nineteenth century, and the true Church triumphs. And such has been the story of all such revolts; they either perish of themelves, or, in the end, the descendant of those who began them return to the truth.

It is a remarkable fact, invariably observed, that those who separate from the Catholic Church soon fall into con flict among themselves. This was the case with the Nestorians almost im mediately after the heresy originated, and has been the history of every other rebellion against the authority of the Vicar of Christ.

Although but a comparatively short time has elapsed since the withdrawal of Luther from the Catholic Church, Protestantism has become split up into sects innumerable, and every day some new one develops. In the Catholic Church alone is there strength and ohesion, and she alone goes on in her unchanging way. What she is now she was in the days of Nestorius, teaching the same doctrines and holding to the same inflexible principles. When heretics withdraw she grieves at their loss, but there can be no compromise with what is false.

The sects and denominations now in the world are almost countless, but the Catholic Church, as the true and only Church of God, will outlive them all. From internal weakness they must in-evitably perish. It is only a question of time, and the period, as in the case of the Nestorians, may be a long one, but the result is inevitable. - Baltimore Mirror.

Job's Endurance

A man may bear up patiently for hours under trials of physical endurance, but when prolonged to years, we cry out. But why should we suffer thus? There is a sure and prompt cure. Bethany, Mo., U. S. A., Aug. 4th, 1888. "I suffered for years with neuralgia, but was finally cured by the use of St. Jacob's Oil." T. B. SHERER.

Prepare for Cholera. CLEANLINESS, care and courage are the resources of civilization against cholera. Keep the body scrupulously clean. Eat hot food. Take Burdock Blood Bitters to maintain regular digestion and ensure pure blood which is the very best safeguard against cholera or any other epidemic.

poverty extends her gaunt presence, class.

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PERE DIDON.

The Great French Pulpit Orator Who Has Written the Best Life of Jesus Christ.

of an apostle. Some twelve years ago Pere Didor

had been selected by the superiors of his order and by the late Gulbert, then Archbishop of Paris, to fill with Pere Monsabre the pulpit of Notre Dame, around which still lingered the echoes of Lacordaire's incomparable eloquence. Even Amer-cans may still remember, after the downfall of the MacMahon government, the triumph at the general elections of the anti-Christian radi cals represented by Gambetta, Paul Bert, and Jules Ferry. Then was brought forward by M. Naquet a Jew, that law on divorce, which has struck so fatal a blow at the existence of the Christian family in France. Pere Didon than gave the Parisians a first taste of his oratorical power, by com bating the projected divorce law in a series of discourses delivered in the Church of St. Philippe du Roule. His success was phenomenal.

Instead, however, of pursuing a

exceptional auspices, the young preacher disappeared all or a sudden from the scene of his triumph. Bury ing himself in various houses of his of the Life which he has just given to anti-Christian scientific criticism, defense of the Gospel truth.

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



IT RESTS Most women know an about the misery of washday. To many it means Backache, Sore Hands, Hard Rubbing over a BACK steaming tub, and long hours. This falls to the

lot of those who use poor, cheap, and injurious soaps.



This Soap does away with Hard Rubbing, Tired Backs, Hot Steam, and Sore Hands. It brings comfort to millions of homes, and will do so to yours if you will

Remember the Name

WORKS: PT. SUNLIGHT LEVER PROS., LIMITED NEAR BURKENHEAD

Ever since the appearence, twenty-six years ago, of Renan's Life of Christ, no book has moved more powerfully every class of the reading public in continental Europe than Pere Didon's Jesus Christ. The rapid and enormous sales of the work told merely of the deep and universal interest felt in it by the Parisians and by all France. The judgments of all the great organs of public opinion, no belief or their avowed professions of infidelity and agnosticism, were unanimous in the declaring this new Life of Christ to be a production of transcendent merit, the fruit of rare genius, of long laborious research, of rdent conviction joined with the zeal

career which has opened under such order in Corsica and the interior of France, Pepe Didon gave himself up, heart and mind, to the preparation the world. He spent two years in Germany, mastering the language of that country, studying Christian apologetics and all the systems of the various places where Strauss had written his two Lives of Christ, where Baur, Soury, Rischl, Haeckel, Virchow, had elaborated their theories; and where Neander, Beyschlag, Keim, and Bernhardt Weiss had written their journeys to Palestine, during which he visited and revisited every locality mentioned in the Gospels, enabled Pere Didon to cast the scene of his future narrative amid the very nature and the very skies which had beheld Christ growing from infancy to manhood, teaching, preaching, working miracles, His resurrection, and ascension int

upon having these brands.

The Medicine for Liver and Kidney Complaint.—Mr. Victor Anger, Ottawa, writes:
"I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmelees Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

About Annexation.

When dyspensia invades your system and

When dyspepsia invades your system and bad blood occupies a stronghold in your body the way out of trouble is to annex a bottle of Burdock Blood Bitters, the best remedy for dyspepsia and bad blood, and the only one

Burdock Blood Bitters, the nest remedy for dyspepsia and bad blood, and the only one that cures to stay cured.

Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Eclectric Oil for a lameness which troubled me for three years, and found it the best article I ever used. It has been a great blessing to me."



Rich in the lung-healing virtues of the Pine combined with the scothing and expectorant properties of other pectoral herbs and barks.

Hoarseness, Asthma, Bronchitis, Sore Throat Croup and all THROAT, BRONCHIAL and LUNG DISEASES, Obstanate coughs which resist other remedies yield promptly to this pleasant piny syrup. PRICE 25C. AND EOC. PER BOTTLE.



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IN A DAY

LAWRINGE, KANS., U.S.A., Aug. 9, 1888. George Patterson fell from a second-story window, striking a fence. I found him using ST. JACOBS OIL. He used it freely all over his bruises. I saw him next morning at work. All the blue spots rapidly disappeared, leaving neither pain, scar nor swelling. C. K. NEUMANN, M. D.

ALL RIGHT! ST. JACOBS OIL DID IT." · 经企业基础的证据,但是各种保持中心,这种是自然特别的基础。

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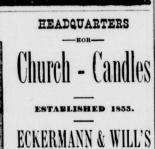


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A PRIMER FOR CO-VERTS. By Rev. J.
T. Durward.

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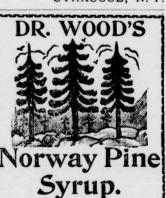
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DECEMBER 17, 189

FIVE-MINUTE SER Fourth Sunday in Ad

FRUITS OF PENANC Bring forth therefore fruit we

St. John the Baptist in thes dear brethren, teaches us, a those who came to him, the if it be true and genuine, forth its proper fruit. Eve ance, if it be sincere, every if it be really good, must by a good life. If any co not so followed, it must ne lusion ; though it should ha companied by torrents of ter sins exposed as perfectly a self knows them.

And, moreover, the t brings forth the good fruit tinue to bear it; it should a few days or weeks give that it is what it should be have Him who planted it of fruit on it and find none. Yet how often do we find

come to confession with v seem to be the best dispos soon back just where the fore! How discouraging priest to find the fruits of which seemed to be so priest to find the fruits of which seemed to be so priests. duced down almost to no many who seemed to profi spend long hours, to we strength, instructing, exhabsolving, and to have so from his labor for God an What is the reason of al

of what began so well? O partly that the tree pla grace of God in the sacran ance was not tended after life was not supplied to it, have been, by the frequer confession and reception of munion. But there was further back than that ; something at the start, wh was the reason that the were not regularly receives this difficulty? It was a thorough earnestness; standing of the greatness that was undertaken, and termination to sacrifice e order to accomplish it.

It is a great undertakin commits one's self to it reconcile himself with Go ful life. The task is not a amine his conscience, to plainly and without conc to feel heartily sorry for a great part of it, but by There is a great deal left to leave them for good; pany with them for ever. ot such an easy matter. has lived so that his wh has been in sin, in drun debauchery, in filthy con bad actions and bad thou perhaps seem almost like life itself to part from them tent sinner has not all at an angel; his whole nat warped and twisted out of and, though the guilt o like a limb out of joint, suffer before it can get se

A man must make u when he comes to serve G ing the devil, that he has road to travel; if he do Labor a not persevere. self-denial and mortificat face these manfully. Hi his happiness, as well as have got to come from understands this he will niness and that strength he first found it-in co Communion. But if he d thinks that he will go ris out any more trouble-h and habits will claim th he will soon be back in l

Yes, we must cut right root of sin if we wish to b fruits of penance, and 1 our minds to suffer the cutting will bring. Oc must be avoided, app denied, contempt and ri faced; we must pray, we we must resist even to b put our former life t Christ may live in us Paul tells us: "If we Him, we shall live also we suffer, we shall al

Him." There is no other Let us not shrink from this conflict; that would est mistake of all. But stand it, that when the it surely will, it may r prepared.

Catarrh in the

Catarrh in the Is undonbtedly a disease of such only a reliable blood properfect cure. Hood's Sarst blood-purifier, and it has a severe cases of catarrh. tite and builds up the whole the such as the Hood's Pills especially up ing it from torpidity to i cure constipation and assis Mrs. Harry Pearson, I For about three months I fainting spells and dizzines ing worse, and would attactimes a day. At last my ha bottle of Northrop & L Discovery, from which I able benefit. I then proceed before it was used my a pletely gone, and I have no it since."

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FIVE-MINUTE SERMONS.

Fourth Sunday in Advent.

FRUITS OF PENANCE.

Bring forth therefore fruit worthy of pen-St. John the Baptistin these words, my dear brethren, teaches us, as he taught those who came to him, that penance, if it be true and genuine, must bring forth its proper fruit. Every repentance, if it be sincere, every contession, if it be really good, must be followed by a good life. If any confession is not so followed, it must needs be a delusion; though it should have been actually by torrents of tears, and the Christmas gifts can make a child content of the content of th sins exposed as perfectly as God Himself knows them.

And, moreover, the tree which brings forth the good fruit should continue to bear it; it should not only for a few days or weeks give this proof that it is what it should be, and then have Him who planted it come to seek fruit on it and find none.

Yet how often do we find sinners who come to confession with what would seem to be the best dispositions very seem to be the best dispositions very seem to be fore! How discouraging it is to the priest to find the fruits of a mission which seemed to be so promising reduced down almost to nothing for so many who seemed to profit by it; to spend long hours, to wear away his spend long hours, to wear away his strength, instructing, exhorting, and absolving, and to have so little return from his labor for God and for souls! What is the reason of all this failure

of what began so well? Of course it is partly that the tree planted by the grace of God in the sacrament of pan-ance was not tended afterwards. Its life was not supplied to it, as it should have been, by the frequent renewal of confession and reception of holy Communion. But there was a difficulty further back than that; a want of something at the start, which, indeed. was the reason that the sacrament were not regularly received. What was this difficulty? It was a want of a thorough earnestness; of an understanding of the greatness of the work that was undertaken, and of a real determination to sacrifice everything in

order to accomplish it.

It is a great undertaking which one law is a great undertaking which one among her treasures. commits one's self to in coming to reconcile himself with God after a sinful life. The task is not merely to ex amine his conscience, to tell his sins plainly and without concealment, and to feel heartily sorry for them; that is a great part of it, but by no means all. There is a great deal left, and that is to leave them for good; to quit company with them for ever. And this is not such an easy matter, When one has lived so that his whole pleasure has been in sin, in drunkenness and debauchery, in filthy conversation, in bad actions and bad thoughts, it will perhaps seem almost like giving up life itself to part from them. The penitent sinner has not all at onee become an angel; his whole nature has been warped and twisted out of place by sin, and, though the guilt of the sin has gone, the effects are there; his soul, like a limb out of joint, has much to suffer before it can get set right again.

A man must make up his mind, when he comes to serve God after serving the devil, that he has got an uphill road to travel; if he does not, he will not persevere. Labor and suffering, self-denial and mortification, he has to face these manfully. His consolation, his happiness, as well as his strength, have got to come from God, If one understands this he will seek that hapniness and that strength again where he first found it-in confession and Communion. But if he does not-if he thinks that he will go right now without any more trouble-his old nature and habits will claim their dues, and he will soon be back in his sins again.

Yes, we must cut right down to the root of sin if we wish to bring forth the fruits of penance, and must make up our minds to suffer the pain that this cutting will bring. Occasions of sin must be avoided, appetites must be denied, contempt and ridicule must be faced; we must pray, we must struggle, we must resist even to blood; we must put our former life to death, that Christ may live in us. For, as St Paul tells us: "If we be dead with Him, we shall live also with Him; if we suffer, we shall also reign with

Him." There is no other way. Let us not shrink from this pain and this conflict; that would be the greatest mistake of all. But let us understand it, that when the trial comes, as it surely will, it may not find us unprepared.

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

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Mrs. Harry Pearson, Hawtrey, writes:
For about three months I was troubled with
fainting spells and dizziness which was growing worse, and would attack me three or four
times a day. At last my husband purchased
a bottle of Northrop & Lyman's Vegetable
Discovery, from which I derived considerable benefit. I then procured another, and
before it was used my affliction was completely gone, and I have not had an attack of
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LADY JANE.

CHAPTER XVIII.

LADY JANE'S CHRISTMAS PRESENTS. Christmas came and went; and whatever hopes, desires, or regrets filled the loving little heart of Lady Jane, the child kept them to herself, and was outwardly as bright and cheerful as on other days, although Pepsie, who watched her closely, thought that reason to complain.

The first thing on which her eyes fell when she awoke was her stockings, the slender legs very much swollen and bulged, hanging in Madame's chimney-corner, waiting to be relieved of their undue expansion. Even Raste - the extravagant and impecunious Raste—had remembered her; for a very dressy doll, with a French-gilt bangle encircling its waist (the bangle being intended not for the doll, but for Lady Jane), bore a card on which was inscribed in bold characters, "M. Adraste Jozain," and underneath the name, "A mery Crismus." Adraste was very proud of his English, and as Lady Jane was more grateful than critical it passed muster. Then there was a basket of fruit from Gex, and beside the basket nestled a little yellow duckling which came from Mam'selle Diane, as Lady Jane knew without looking at the tiny old fashioned card attached to it. And, after she had been made happy at home, she still had another pleasure in store, for Pepsie, wishing to witness the pleasure of her little friend, had the Paichoux pres-ents, with her own and Madelon's. beautifully arranged on her table, and carefully covered, until the important moment of unveiling. Every Paich-oux had remembered Lady Jane, and a finer array of picture books, dolls and toys was never spread before a happier child; but the presents which pleased her most were a small music box from Madelon, a tiny silver thimble from Pepsie, and Mam'selle Diane's little These she kept always

"The day I like best," said Pepsie after Lady Jane had exhausted all the adjectives expressive of admiration, "is the jour de l'an, New Year's, as you call it. Then Tante Modeste and the children come and bring bonbons and fireworks, and the street is lighted from one end to the other, and the sky is full of rockets and Roman candles and there is so much noise, and every one is merry—because the New Year

At that moment, Tite Souris entered with an expressive grin on her ebony face, and an air of great mystery:

"Here you, chil'runs, I done got yer Crismus; doan' say nufin 'bout it, 'cause 't ain't nufin' much. I ain't got no money ter buy dolls an' sech; so I jes bought yer boaf a 'stage plank.' I

Jes obught yer boat a stage plank. I'l lowed yer might lak a 'stage plank.'' Unfolding a large yellow paper, she laid a huge sheet of coarse black ginger-bread on the table among Lady

Jane's treasures.
"Thank you, Tite," said Lady Jane, eyeing the strange object askance.
"What is it?" "Oh Lor,' Miss Lady, ain't ye neber

Seed a stage plank? It's ter eat.

It's good,—ain't it, Miss Peps?''

'I don't know, Time: I never ate one," replied Pepsie, smiling broadly,
'but I dare say it's good. It's kind of you to think of us, and we'll try it by

and by.' "Dear me!" said Pepsie, after Tite, who was grinning with satisfaction, had left the room. "What shall we do

with it? We can't eat it."
"Perhaps Tony will," exclaimed
Lady Jane, eagerly. "He will eat
almost anything. He ate all Tante
Pauline's shrimps, the other day, and
he swallowed two live toads in Mam'selle Diana's garden. Oh he's got a selle Diane's garden. Oh, he's got a dreadful appetite. Tante Pauline says she can't afford to feed him." And she looked anxiously at her greedy pet.
"Well, we'll try him," said Pepsie,

Lady Jane clapped her hands de-lightedly. "Oh, isn't Tony nice to eat it? But we must n't let Tite know, because she'd be sorry that we did n't like it. We'll keep it and give it all to Tony ;" and in this way Tite's "stage

" was disposed of. If Christmas was a merry day to Lady Jane, New Year's was certainly a happy one. The Paichoux children came, as Pepsie said they would, loaded room, loaded, as it was, with all sorts of good things. Tante Modeste went home to dine with her husband, but the children remained until the milk-cart

came for them when it was quite dark. After they were all gone, and quiet was restored to the tiny dwelling, Lady Jane remarked to Pepsie that she thought New Year's was better than

Christmas. "But just wait," said Pepsie, smiling mysterious, "just wait until Carnival. Christmas and New Year's are lovely; but Mardigras—oh, Mardi-gras! there's nothing like it in the world!"

Lady Jane wondered very much what "Mardi-gras" was, but tried to wait notionals with the world start of the martingly with the world start of the world

ness & Consumption if taken in time.

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

wait patiently until that wonderful day should arrive. The time did not gas slowly to her, surrounded as she pass slowly to her, wait patiently until that wonderful

sew, and Mam'selle Diane was drilling her in scales — although at times Madame d'Hautreve grumbled and quavered about the noise, and declared that the child was too young; for, stretch them all she could, her tiny fingers would not reach an octave.

And then there were the dancing ssons, which were always a pleasure, and a constant source of amusement in which Pepsie and Tite Souris shared; Pepsie as an enraptured spectator, and Tite Souris by personating Mr. Gex in Lady Jane's frequent rehearsals; and even Tony had caught the spirit of Terpsichore, and under Lady Jane's constant instruction had learned to take steps, to mince and hop and pirouette, if not as correctly, as least as gracefully as the ancient Professor

Tite Souris had happened to pass Gex's little shop one day while Lady Jane was taking her lesson, and from that moment the humorous darkey could never speak of the little dancingmaster without loud explosions of laughter. "Oh Lor', Miss Peps, I wish you jes' done seed littl' Mars Gex, a-stanin' up wid he toes turn out so he look lak he o'ny got one foot, an' he ap'on roll up un'er he arms, an' he hands jes' so,"—here Tite caught the sides of her scant skirt, displaying two enormous feet and a pair of thin black legs—"a steppin', an' a hoppin' an' a-whirlin' an' a-smilin' wid he eyes shet, jes' as if he done got religion, an' was so happy he doan' know what'er do. An' Miss Lady, wid'er head on one side, lak a morkin' bird, a holdin' out 'er littl' skirt, an' a steppin', an' a-prancin', for all de worl' jes' lak Mars Gex, an' a-puttin' 'er han' on 'er Mars Gex, an' a puttin' 'er han' on 'er bre's', an' a bowin' so 'er yaller har all-a-mos' tech der flo'. Lor', Lor, I done mos' die a larfin'. Such cuttin's up yer nebber did see! It's might' funny, Miss Peps, 'all dis yer dancin' an' acaperin', but I'se scared 'bout Miss Lady wid all dem goin's on. I'm feared der gobleuns 'll ketch 'er sum time, w'en 'ers a-stepping' an' a-hoptime, w'en 'ers a-stepping' an' a-hoppin', an' tote 'er off ter dat dar old wicked devil, wat 's watchin' fer triflin' chil'ren lak dat, 'cause Deacon Jone say, der devil 'll git all pussuns wat dance, shore, shore."

"Nonsense, Tite, go away!" cried Pepsie, laughing till the tears came at her handmaid's droll pantomime. "If what you say is true, where do you think you 'll go to? Have n't you been acting Mr. Gex for Miss Lady, over and over, when she's been repeating her dancing-lesson to me? Have n't you been standing right up on that floor, holding out your skirt, and dancing back and forth, and whirling, and prancing, as much like Mr. Gex as you possibly could? Have n't you now, Tite? And I'm sure the 'gobble-uns would take an ugly black thing like you before they would a little angel

"But I war jes' a-funnin', Miss Peps.' Dat ole devil know I war jes' a-funnin'; an' he ain't gwine ter tote me off wen I ain't done no harm; 't ain't lak I war in earnest, yer know, Miss Peps.' And with this nice distribution. Miss Peps.'" And with this nice dis-tinction Tite comforted herself and went on her way rejoicing.

About this time Madame Jozain was

seized with a sudden spasm of piety and took to going to church again. However, she kept at a discreet distance from Father Ducros, who, at the time of the death of the young widow, had asked her some rather searching questions, and several times when he met her afterwards remarked that she seemed to have given up church going.
She was very glad, therefore, when about this time she heard that he had been sent to Cuba on a mission, which Madame hoped would detain him there always. On Sunday it occured to her always. On Sunday it occured to her whole congregation.

The Best Blood Purifier.

Thomas White, P. M., River Joseph, Que, writes :—"Having used Dr. William's Pink wites :—"Having used Dr. William's Pink is an extensive supplying the property of the propert that she ought to take Lady Jane to church with her, and not allow her to grow up like a heathen; and, besides, the child dressed in her best had such an air of distinction that she would add greatly to the elegant appearance Madame desired to make.

Pepsie had a knack of dressing Lady Jane as Madame never could; so the little girl was sent across the street to be made beautiful, with flowing glossy hair and dainty raiment. And when Madame, dressed in one of the young "Well, we'll try him," said repsie, breaking off a piece of the 'stage plank' and throwing it to Tony. The bird gobbled it down promptly, and then looked for more.

Lady Jane clapped her hands delimped slowly up the broad aisle of the cathedral, she felt perfectly satisfied with herself and her surroundings.

with herself and her surroundings.

Lady Jane had never been in a church before, and the immense interior, the grand, solemn notes of the organ, and the heavenly music of the choir made a deep and lasting impres sion upon her, and opened up to her new vistas of life through which her pure little soul longed to stray.

with bonbons and fireworks, and all day the neighborhood was lively with their fun—and such a dinner as they brought with them! Lady Jane thought there never could be anything as pretty as the table in Madelon's little and listen to the music, and afterwards to tell Pepsie of all she had seen and enjoyed, and to repeat, as far as it was possible with her small, sweet voice, the heavenly strains of the anthems she had heard.

TO BE CONTINUED.

Monthly Prizes for Boys and Girls.
The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 15, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$\frac{1}{2}\$! \text{c}\$! \text{c}\$! \text{c}\$! \text{d}\$! \text{d}

IT IS HARD TO BE SAVED.

Our Saviour said with a sigh, "Many are called, but few are chosen." We are called, but who can say we are of the chosen? None know this but God alone. It will not be known whether we are acceptable or not until the last sigh escapes and the last tributary tear has rolled down from the faded eyes

These are our Saviour's own words.
Is there one of all my readers who will turn white with anxiety and dread at this announcement of the Lord? Not one. All feel a sort of confidence, not in their own worthiness, but in God's mercy, that they will be of the few that are saved. What do the words of our Lord imply? They simply mean that it is hard to be

Our Saviour said also-"I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment." My friends, these are startling words If these words were engrossed upon the sky in large letters men would never tire of reading them. Would that I could say that these were idle words! Why don't the people stop and think? Pause and see where you stand! Have you repented of the countless sins you have committed since you were nine years old? This life is merely a season of probation, given to us to prepare for eternity, whence we shall be removed in a certain number of days. Then why not prepare? How few prepare! I am startled to think that the greatest number of my acquaintances who died within the year were not prepared. At the moment of death the mind is struck perish?

It is a startling thought to know that we must change to a spiritual exist-ence at an early day by the pro-cess of death? Who thinks of death? Not one. Who prepares? I know not. Hundreds of old persons here have never thought of preparation. warning

time your heart beats there is a moment gone from your estate forever Time relentlessly stalks on, away away; death takes the same measured step nearer, nearer-you don't get nervous; but if you only knew that the flowers would be growing on your grave in a few months hence, you would turn white. I am shocked at the sudden taking off of my friends, but still more shocked when I know that they are unprepared. They did did not expect to die in 1892. If one had told this to them they would have turned pale, they would have cried out in an agony of fear. If they had been warned two years ago they would have nary repentance and a marvellous earnestness and devotion. Good friends, this moment that you read this tion, so earnest, so zealous, so devout, so remarkable, that it will be an ex-

The Best Blood Purifier.
Thomas White, P. M., River Joseph, Que,, writes:—"Having used Dr. William's Pink Pills, I find that they are undoubtedly the best blood parifier and reconstructor of a weakened and debilitated constitution that can be found." Beware of substitutes and imitations. From dealers or by mail, post paid, at 50c, a box or six boxes for \$2.50. Dr. Williams' Med. Co. Brockville, Ont.

Four Doses Cure a Cough.

Four Doses Cure a Cough. Four Doses Cure a Cough.

FENTLEMEN,—My little boy was troubled with a very bad cough, and a lady friend advised me to try Hagyard's Pectoral Balsam. I got it at once and can truly say I did not give more than three or four doses until his cough was gone. I have never been without it since, as I find it the best for troublesome coughs.

ngns. J. B. Rudly, Glen Williams, Ont. MRS. J. B. RUDLY, Glen Williams, Onf.

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In one minute the Cuticura AntiFain Plaster relieves rheumatic, sciatic, tip, kidney, chest, and muscular
pains and weaknesses. Price, 35c.

upon the cold cheek. Alas! poor soul, what a flutter of anxiety will be yours at the last moment. Strange that all this anxiety about the soul's hereafter is put off to worry the parting moment. "Many are called but few are chosen."

with the absolute worthlessness of the possessions we struggled so hard to secure. Oh, my friends, how few are striving to secure salvation, although it be the real purpose of our creation Why set the heart on things that

Even their white hair brings no

Friend, do you know that every become saints, because of an extraordiis an important occasion; either you will put off preparation as usual, or you will commence a course of devo

GENTLEMEN,—My little girl, aged 3, had a large swelling on her neck. I used Hagyard's Yellow Oil on it and it disappeared in a short time. It also cured a felon I was troubled with.

MRS. C. E. WENDOVEL, Manda, Man.

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Branch No. 4, London, on the 2nd and 4th Thursday of every at eight o'clock, at their hall, Albion Richmond Street, J. Forrestall ym. Corcoran, Recording Secretary

C. M. B. A.

We give place this week to a resolu-tion of Branch 177, Newcastle, N. B., which serves to show that the members have fully grasped the situation and have given their decision in a manner denoting the possession of intelligence and common sense. In a few words we may say that the situation is pre-The Supreme Council and the Canada Grand Council, after the most mature deliberation, came to an almost unanimous decision (only three members in each body voting nay) to adopt a certain line of procedure. Thereupon a few disaffected and irreconcilable agitators in Montreal set to work, after the manner of a bull in a china shop, to smash everything because they could not rule the Current history in Ireland gives us a very good illustration of what mischief an unreasoning few may be the authors. Mr. Redmond and his party, representing only a fraction of the population of the country, have become possessed of the idea that all Ireland is wrong and that they are right. Similarly half a dozen men in Montreal seem to hold to the notion that they are possessed of more wisdom than the other thirty thousand members of the C. M. B. A. Blessed is the society that possesses no chronic dis-turbers, and we earnestly hope the few misguided and unreasoning brothers in Montreal will ere long accept with good grace the decision of the majority, or bid the association adieu. Brother who cannot endure an adverse vote at the ballot box do not possess the requirements which go to make up a good C. M. B. A. man.

The Situation.

The following very correct summar of the present standing of C. M. B. A. in Canada, and of the circumstances that led to the financial separation from the United States branch, appeared in the Montreal Gazette a few days ago:
The publication of the letters of

Archbishops Walsh and Fabre on the divisions in the Catholic Mutual Benefit Association is causing some talk among members of the order. The story of the trouble goes back a good For a number of years there een among the Canadiam has been among the branches, and particularly in Ontario, a desire to sever, at least financial. connection with the order in the United This was largely due to the fact that the death rate among members in the United States ran higher than in Canada, so that Canadian branches were paying more in dues and assessments than they stood to receive in benefits for their members, This feeling found vent in the conventions of the order in Canada, but it was not till the late change in the Ontario law came into operation that the majority was affected by it. Ontario's legis-lation was intended to secure the members of such benefit societies, as far as possible, from loss in connection with the control and investment of their funds. It restricted their powers of investment and imposed upon them other conditions which made it advisable that the supreme control of the finance should lie in Canada.

THE MOVEMENT FOR SEPARATION. At the Grand Council convention at Hamilton last summer an almost unanimous vote was passed in favor of asking from the Supreme Council a separate beneficiary jurisdiction for Canada, and at the meeting of the Supreme Council in Montreal this request was granted, only three members voting against the proposal.

Before this decision was come to the question had been very fully discussed in all its phases. A committee consist-ing of O. K. Fraser, Grand President of Canada; G. E. Rioux, D. M., Sher-brooke; R. J. Dowdall, D. J. O'Connor, Judge P. A. Landry, M. F. Hackett, M. L. A.; R. F. Latchford, T. P. Coffee and S. R. Brown, Grand Secre tary, had prepared a case for the Grand Council of Canada for submission to the special committee of the Supreme Council appointed to deal with the After considering it, the committee made a report to the Supreme Council in session, which recognized the justice and force of the Canadian request; declared the facts connected with the registration under the Ontario Act of the Grand Counci of Canada and the withdrawal by the Supreme Council of its own application for registration, admitting that under the conditions created by the Act and the registration of the Grand Council, it was not practicable for the Supreme Council to continue the management of the beneficiary fund in Ontario through its agents, and that by virtue of the above cited law and registration the Grand Council of Canada must in this country be considered the central governing or controlling body.

CONDITIONS OF SEPARATION. It was, therefore, resolved by the Supreme Council that on and after December 31, 1892, separate beneficiary should be granted to the Grand Council in Canada, "together with the reserve fund accumulated by and now in the possession of the said Grand Council, to be managed, collected and disbursed by said Grand Council, in accordance with the laws, rules and regulations of said Supreme Council, except where the same be inconsistent or in conflict with the existing laws of

the Province of Ontario."

Provision was also made for the issue of new certificates by the Grand Council of Canada, and, in case of a change in the law permitting the Supreme Council to manage the reserve and benefi iary fund in Ontario, that

the Grand Council of Canada should return and pay over to the Supreme Council all reserve fund and beneficiary fund in its possession and control.

These terms and conditions were ac-

cepted by the Canadian committee, and teps have been taken to carry out the changes they necessitated.

WHERE THE DIVISION AROSE. While outwardly the Supreme Coun cil and all parties concerned agreed to the understanding thus arrived at there were certain disaffected elements, encouraged, it is even hinted, by mem bers of the Supreme Council, who, while acquiescing in, did not approve of the measure of independence ac-corded to the Canadian branches. These took advantage of a clause in the report of the special committee which declared that the granting of prayer of the Canadian petition for separate beneficiary should be upon ndition that whenever it was deemed advisible by any of the provinces of Canada to establish a Grand Council within such province that the Grand Council of Canada will relinquish such province from the jurisdiction of its charter and equitably adjust and divide the reserve fund and other accumulations and properity in its hands.

constitution authorizes the creation of

new Grand Council if ten branches

having five hundred members petition

therefor. Combining these two sections the leading members of Branch 84 of Montreal have started a movement for the organization in Quebec and the Maritime provinces of a Grand Council separate from that of Canada The carrying out of this idea would, of course, leave the Ontario members isolated both from the United States and Canada. The suggestion has brought out a spirited circular from Grand President O. K. Fraser. He shows that there are in the provinces of Quebec, New Brunswick, Nova Scotia and Prince Edward Island, the territory sought to be controlled by the proposed Grand Council of Quebec and the Eastern provinces, fifty-four branches and 3,500 members. He very forcibly asks if this large body is to be controlled by a minority of ten branches and five hundred members, pointing out that this is what the demands of the seceders practically amount to, as it would be an unworkable and unprecedented state of affairs to have two Grand Councils exercising jurisdiction in the same territory. If

Quebec alone is put under separate jurisdiction thirty six branches and ,500 members will be affected by one fifth of the total membership. Fraser, in his opposition to the seces sion, is supported by all the members of the Canadian committee who arranged the agreement with the Supreme Council.

Care for the interests of the members of his flock led Archbishop Walsh to write the letter in which he urges members of the C. M. B. A. for the sake of the great interests involved; for the sake of the numerous families and future widows and orphans whose wel fare and happiness are at stake; for the honor and self-respect of the members themselves, and the vast influence they can wield, as a numerous, powerful and far extended association; for the good of the Catholic body, to unite and make a strong and effective organization for the Dominion. words Archbishop Fabre seconds, as, he says, he is convinced the secret of all strength and prosperity for the society lies in union, and that an association destined for so much good amongst the

people cannot confer mutual benefits without having perfect harmony. The number maintain connection with the United States Supreme body is not believed to be large, the majority of the member throughout the province, and the whole of those in the Maritime prov inces, being united in favor of stand ing by the Grand Council of Canada It is doubted if the seceders will be able to get the five hundred names their plan requires. Their efforts so far have not brought more than three hundred to their way of thinking

An Important and Timely Resolution

An Important and Timely Resolution.

At the regular meeting of the C. M. B. A., Branch No. 177, Newcastle, N. B., the following preambles and resolutions were proposed and unanimously adopted;

Whereas, at the Hamilton Convention the assembled delegates, with very few exceptions, expressed themselves in favor of a separate charter for the Dominion of Canada;

And whereas, the said charter was in the usual course of events, and after long but amicable discussion granted by the representatives of the Supreme Council of the C. M. B. A., assembled at Montreal,

And whereas, this Association is Catholic, that is to say universal—all-embracing in spirit and in fact; be it therefore

Resolved that the St. Mary's Branch, No. 177, of the C. M. B. A., Newcastle N. B., in regular meeting assembled, do cordially endorse the action of the Grand President in the premises, and sympathize with him in his efforts to maintain intact the Grand Council of the Dominion of Canada, as it at present exists; and be it further

Resolved that this branch regard the action of certain agitators to the contrary as mischievous, fraught with injury to the Association at large, delusive in its aims, retarding, as it must, the progressive march of the Association. And be it further

Resolved that the aforesaid preambles and resolutions be forwarded for publication to the C. M. B. A. Oglicial Journal, the CATHOLIC RECORD and the True Witness.

JOHN MORRISSY, Pres.

W.M. P. HARRIMAN, Sec.

Resolutions of Condolence.

Hall of Branch 133, Nov. 39, 1892.
Whereas it is with deep regret we have to record the first death occurring in our Branch, namely, our esteemed Bro, Joseph Stanton.
Whereas the officers and members of Branch No. 133, St. John, N. B., greatly deplore the loss of our respected Brother, who, by his unassuming manner and genial disposition, endeared him to us all.

charter of the branch be draped for three months. JAS. DONOHUE, Sec.

months.

Jas. Doxonte, Sec.

Cameron Hall, cor. Queen and Cameron Sts.

Toronto, Dec. 10, 1892.

At the regular meeting of Branch 49, held on 9th inst., it was moved by Recording Secretary Vale, seconded by Bro. Stafford, and carried unanimously.

Resolved that the members of this Branch desire to express their sincere sympathy with our esteemed Brother, Chancellor Lehane, District Deputy for Toronto and the county of York, in the bereavement that has befallen him through the death of his beloved father, who passed away on 2nd inst. at the ripe age of eighty-five years, having obtained by the grace of God a most happy death, for which he was well prepared, and his life-long wish that he might be consoled in his dying moments by the presence of all his children gratified. Be it further Resolved that a copy of this be forwarded to the Branch, and sent to the official organs of the C. M. B. A. for insertion. W. M. VALE, Sec.

At the last regular meeting of Branch 49 the following resolution of condolence was moved by Bro. C. J. Herbert, seconded by Financial Secretary Kirwin, and carried unanimously. That we have learned with deep regret of the affliction that has befallen our esteemed Brother, Thomas Lambrick, through the loss of his eldest daughter, and desire to excend to Bro. Thomas Lambrick our deep sympathy with himself and family in their hour of trial, and pray that food may give them strength to bear the blow that He has seen fit in His infulier. Resolved that a copy of this be forwarded to Brother Lambrick, spread on the granns of the Branch and sent to the official succession. W. M. VALE, Rec. Sec.

At a regular meeting of Branch 124, Biddulph, held in their hall on the 9th inst., the following resolution of condolence was moved by Edward McLaughlin, seconded by Wm. Toohey, and unanimously adopted:
Whereas it was the will of Almighty God to call to His eternal reward, on the 7th inst., a brother of a worthy and much respected member of this branch, of whom there is none more energetic for the welfare and progress of the association than Brother Daniel Collison; be it therefore

association than Brother Damiel Collison; Detriberefore
Resolved that the members of this branch tender to Brother Collison their heartfelt sympathies and condole with him in the loss of a loving brother, and we fervently pray that the Almightly God may have mercy on the soul of the late departed Timothy Collison.
Resolved that a copy of those resolutions be presented to Brother Collison, and a copy recorded on the minutes of this meeting and one sent to the CATHOLIC RECORD for publication.

WM. TOOLEY, Secretary.

Election of Officers.

Pres. August Heymon, first vice pres. John A Heymon, second vice-pres. Franz Waley, rec. sec. John Bierschbach, asst. sec. William Stroh, fin. sec. Thomas Nihiel, asst. fin. sec. George Herringer, treas. John Ginter, marshal Joseph Ammlinger, gnard Anton Bouman, trus. Edward Vahm, Joseph Hinchberger, Frank Hurt, Nickel Abwakoski and Paul Kloski.

Fox Creek, N. B.
Spiritual Adviser, Rev. Father Legere
President, Doctic T LeBlance
First Vice-President, Calixte J LeBlanc
Second Vice-President, Hector D LeBlance
Recording Secretary, Alb. Bourque
Treasurer, Alphe B LeBlance
Rec. and Cor. Secretary, Albain Bourque
Asst. and Rec. Sec., Hector R Gaudet
Marshal, Patrick D. LeBlanc
Guard, Edmond D Legere
Trustees. Theophile C LeBlanc, Maurice D
LeBlanc, Gregoire A LeBlanc, Maurice E LeBlance, Edmonde A Leblanc.
Branch 63, St. Mary's. Fox Creek, N. B.

Branch 63, St. Mary's. Spiritual adv. Rev. P. J. Brennan, chan. P. McFadden, pres. James Kennedy, first Vicepres. M. J. Devine, second vicepres. W. Haney, rec. sec. James Relihan, asst. rec. sec. James Moir, fin. sec. P. McFadden, treas. James Relihan, mar. P. Dunn, guard Francis Markey, trus. for 1893 4 Henry Carr and Patrick Dunn.

Branch 123, Dunnville.

Spir. adv. Rev. J E Crinion, chan, M J
Cleary, pres. Rev. J E Crinion (acc.), first vice
pres. Jeremiah Barry, second vice pres. Danie
Barry, treas. James Barvlle, asst. rec. sec.
Joseph Egan, mar.
William Barry, guard James Sullivan, trus.
for one year, James Barry and M J Clessy; for
two years, Joseph Egan, David Barry suid Jas.
Sullivan.

Branch 20, Maidstane. Branch 123, Dunnville.

Branch 20. Maidstone. Branch 20, Maidstone.

Spiritual adv. Rev. C. E. McGee, chan. Wm, Cole, pres. Alexander McCarthy, first vice pres. Fhomas O'Brien, second vice pres. Francis McCloskey, rec. sec. James F. Kane, asst. rec. sec. Ir F. Kane, fin. sec. Thomas Kenny, treas. Ed. Mooney, mar. Joseph Delisle, guard Maxim Major, trus. Thomas Kenny, Thomas O'Brien, Francis McCloskey, Joseph Delisle and T. F. Kane.

Branch 49, Toyanto.

Branch 49, Toronto. Branch 49, Toronto.

Spiritual adv. Most Rev. Monsignor Rooney, V. G., chan. Wm. Moran, pres. B. J. Cronin, first vice pres. R. J. Byron, second vice-pres. R. J. Byron, second vice-pres. J. Doyle, rec. sec. W. M. Vale (17 Carr St.), asst. sec. M. J. McGinnis, fin. sec. Percy Kirwan, mar. John Walsh, guard M. Nick, trus R. J. Byron, M. Clancy, Geo, Clark. John Dermody and James Mulhall.

John Dermody and James Mulhall.

Branch Tr. Lindsay.

Pres. T. J. Brady, Vice-Pres. H. H. Harry,
Second Vice-Pres. C. Podger, Treas. J. R.
Shannon, Rec. Sec. M. W. Kennedy, Asst Rec.
Sec. R. P. Spratt, Fin. Sec. J. O'Reilly, Mar.
T. J. Overend, Guard J. McIntyre, Trustees P.
J. Hurley, J. Flurey, T. J. Overend.

SUBSTITUTION.

SUBSTITUTION.

It is universally conceded that when a manufactured article has been a standard and staple for many years amongst the trade, the profit thereon through competition simmers down to almost a cash discount, of which there are comparatively few who can avail themselves; therefore other brands than those that are standard and staple are substituted in their stead, upon which there is considerable margin. Competition has increased to such an enormous extent amongst wholesalers and retailers that a great many of them consider it necessary and advisable to substitute other brands that seemingly produce large profits. Some are of the oninion that by so doing they benefit thereby. Others prefer to handle standard and staple lines, upon which, although the profit is small, the turnover is much greater; and in the avagragate, profit larger; not taking into consideration the fact that it is much easier and less expensive, and more satisfactory, to sell staple lines than those that are unknown. The consumer, unfortunately, does not understand that when he enquires for a certain class of goods and is informed that they "have none in stock," or "are just out," or "we don't handle them" (which are remarks frequently made by dealers), that their object is to push articles that pay a larger profit. To the thinking public it is obvious that the consumer is a loser thereby, and that in order that he should get the best value obtainable for his money, he should insist upon having standard and staple lines. It is a well known and indisputable fase. It is a well known and indisputable fase that the celebrated brands of cigars "La Cadena," "La Flora" (manufactured from the cream of the Havana crops, "El Padre," "Madre E Hijo," "Cable Extra" (our new line), "Kickers," and "Mungos" are standard and staple goods; and are manufactured under conditions which for the production of a first class article in every respect are unexcelled. Therefore it belicoves them for their own sake to insist upon having these brands; thereby in

A WALDEMAR SENSATION,

C. P. R. Man Relates his Wonderful Escape —Helpless with Rheumatism and Sciatica— Relief Comes after Doctors hat Failed—He Story Corroborated by Reliable Witnesses.

Relief Comes after Doctors had Failed—the Story Corroborated by Reliable Witnesses. In the Story Corroborated by Reliable Witnesses. In the Witnesses of the Story Corroborated by Reliable Witnesses. It has been for years the trustworthy section foreman of the C. P. R. In the division in which he resides, and the exemplary life he always led has given him a respectable status in the community. He is a gentleman who is thoroughly reliable, and when "Tom" Moss tells you any thing you can depend upon it everythine. This by way of prelude to an interesting story the Star has to tell. For some time past a great deal of novel and envertaining Il erature has appeared in the columns of the press throughout the country, giving the particulars of cures in various parts of the country. Those who have read these narratives must have put them down either as clever and daring romances, or come to the conclusion that truth is indeed stranger than fiction. The Star must confess that it did not pay much attention to the reported cures until about a month ago, when it was told that a cure quite as notable as many of those published had been wrought within a few miles of Grand Valley. The fact is that great cures, or accidents, or tragedies, when they occur hundreds of miles away—no matter how exetting or how thrilling—do not usually arouse more than a passing interest where the actors or the central figures are entirely unsknown. But let something occur in one's own neighborhood analogous to that reported from a distance, and with what different feelings is the news received. We had read of cures wrought in Trenton, London, Hamilton and other places, through the use of Dr. Williams' famous Pink Pills for Pale People. But we were not acquainted with the parties restored to health; we were in the enjoyment of good health ourselves, and the memory of great things done in other sections passed from our mind. When we were told, however, that we were not acquainted with the paties restored to health; we were in the enjoyment of good he Grand Valley Star.

roubled with rhemmatism, but scalaries of a most painful type, and had also been afflicted with broschitts which he had come to regard as chronic.

What you have heard is quite true, "said Mr. Moss in reply to our query," I have used saids. For years I had been a sufferer, from the maximum and bronchitis and had come to look upon both as chronic. Last spring in uncertainty to the property of the

The Mar interviewed the druggists of Grand Valley, and had the same answer from all—Pink Pills are the best selling and most popular remedy in their stores, and the sales are constantly increasing. Mr. Erskine, of Dr. Hopkins' drug store, and Mr. Stuckey, of Mr. Reith's establishment, told the Mar Yells. If the remedy is as popular in other parts as it is in and around Grand Valley great indeed must be the good accomplished by this famous cure. Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but a scientific preparation. They contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor atax, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions and the tired feeling resulting from nervous prostration; all diseases depending upon variated humors in the blood, such as scrofula, chronic crysipelas, etc. They build up the blood and restore the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising

from mental worry, overwork, or excesses of whitever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark on the wrapper, at 50 cts. a box or six boxes for \$2.00. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, from either address. The prica at which these pills are sold make a course of treatment commaratively inexpensive as compared with other remedies or medical treatment.

MARKET REPORTS.

London, Dec. 15.—Grain deliveries were a minted, and wheat was inclinee to be easy, at 31.56 to 31.19 per cental, or 35 to 56 cents per bushel. Oats had a lower tendency, and 87 to 80 cents per cental were the ruling prices. Peas ruled from 95 cents to 81.65 per cental. Barley was in short supply, at 80 to 95 cents per cental. There was a specially large supply of beef offered, and a very good article, also. Prices ranged from 81 to 8.53 per cent. Lamb had a fair sale, at 75 to 8 cents a pound, whole sale. Pork dropped to 85.59 to 85.75 per cent. There was a fair supply of poultry. Turkeys were in good demand, at 3, 19 and 11 cents a pound, and from 75 cents to 82 a piece. Geese sold at from 65 to 85 cents a piece, or about 7 a pound. Ducks were scarce at 69 to 99 cents a pair. Fowls were plentful, at 40 to 80 cents a pair. Fowls were plentful, at 20 cents a pound by the basket, and 32 to 23 cents by the singed pound. Large roll and crock sold at 18 to 20 cents. Fresh eggs were scarce, at 25 cents were scarce, at 81 a bag. A large supply of apples were offered at 81.59 to 82.59 per bbl. Hay was in fair supply, at 37 to 88 a ton.

Toronto, Dec. 15.—WHEAT—No. 2, spring, 60c. to 62c; white, 63c to 65c; red winter, 62c fic; goose, 55 to 55c; No. 1, hard, 81c to 82c; No. 2, 57c; No. 3, extra, 39 to 40c; No. 5, 68c; No. 2, 57c; No. 3, extra, 39 to 40c; No. 5, 60c; No. 2, 50c; No. 3, extra, 30 to 40c; No. 3, 6xtra, 30 to 40c; No. 3, 6xtra, 30 to 40c; No. 2, 50c; No. 3, extra, 30 to 40c; No. 3, 6xtra, 30 London, Dec. 15. — Grain deliveries were mited, and wheat was inclined to be easy, a

\$2.95; straight roller, \$2.95 to \$3.00.

Ottawa, Dec. 15.—Pork was bought as soon at treach d the market and the price was muc advanced. Light pork sold as high as \$7 a cwt the highest figure offered for weeks. The pric of beef was also a little higher, andisales range at \$3.55 and \$5.59 per cwt. for fores and him respectively. Lamb sold at 7 and se a poundesse were worth from \$9 to \$70c each, and tu keys \$6c to \$1. Potatoes still had a good sale; \$9c a bag. Eggs were worth \$23 and \$5c dozen. Tub butter sold at 19 and \$2c crolls, 29 pail butter, 21 and 22c, and prints 25c a pounding rath, oats were worth \$9 and \$2c crolls, 20 pail butter, 21 and 25c, and pens \$61 to 70c a bushe The hay market was very small, and sale we slow, from \$1 to \$9 a ton. Straw sold from \$41 \$85.59 a ton.

which alone are very desirable and valuable. It has been learned that the first order to the printer is for fifty thousand copies of the Star Almanac It must be a good thing, or no such evidence of faith would be manifested A leading banker in Montreal said The Star Almanac will be a great thing of the kind-it will be a stand ard authority—it will be wanted in England, and all over Canada, and will certainly be preserved in private libraries.

APISO'S CURE FOR DURES WHERE ALL ELSE FAILS. Best Cough Syrup. Thastes Good. Use Cough Syrup. That is a cook of the cought of the cook of the cook

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The Mutual principle is the only one by which participating members of a life company can secure a full equivalent for their money

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C. C. RICHARDS & Co.
I have used your MINARD'S LINIMENT successfully in a serious case of croup in my family. I consider it a remedy no house should be without.

J. F. CUNNINGHAM. That string on my finger means "Bring ome a bottle of MINARD'S LINIMENT."

NO!NO! You need n't go to Florida, but take SCOTIT'S

Of Pure Norwegian Cod Liver Oil and Hypophosphites.

It will STRENGTHEN WEAK LUNGS, STOP THE COUGH. AND CHECK all WASTING DISEASES. A remarkable flesh producer and it is almost as Palatable as Milk. Be sure to get the genuine put up in salmon-colored wrappers. Prepared only by Scott & Bowne, Belleville

TEACHERS WANTED.

WANTED, FOR THE THIRD DEPARTWANTED, FOR THE THIRD DEPARTment of the Brockville R. C. Separate
School a teacher holding a second or third cluss
certificate. Applications, stating qualifications,
salary and experience in teaching, accompanied by testimonials, will be received up to
Dec. 22, 1892. Address Very Rev. VicarGENERAL GAUTHIER, Brockville, Ont. 739-4 FOR R. C. S. S. NO. 11, HALDIMAND, female teacher, third class. For 1893, Ap-ply, stating salary, to JAMES CAREY, Grafton, Ont. 739-1

FOR SEPARATE SCHOOL, PROTON, T Male or female. Holding second or that class certificate. Apply, stating salary, and sending testimonials, to Rev. P. J. Cassin, Dundalk, Out.

TEACHER WANTED, FOR 1893, CATHO-lie male teacher, holding second or third class certificate, for School Section No 6, Mara, County Ontario, Apply, stating salary, to Colin Smith, Sec. Treas., Rathburn, Ont.

WANTED, A TEACHER, MALE OR female, holding a second or third class certificate, for Catholic Separate School No. 3 A., Malden. Must teach French and English. State salary. Address D. Meloche. Secretary, Amherstburg, Ont. 738-4 TEACHER WANTED, FOR SEPARATE
School No. 7, Ellice, for 1893, Salary, \$2:0
per annum. The section is small. Address
HERRY FOLEY. Sec.-Freas., or Rev. John
O'NEILL, Kinkora. 738.2

WANTED, MALE OR FEMALE TEACHER, holding second class professional certificate, for Westport Separate School. State salary, age and experience. Address, JAMES HAZELTON, Sec. Treasurer, Westport, Ont. 737.3

WANTED FOR SEPARATE SCHOOL, Corunna, for 1893, male or female teacher holding second or third class certificate. Ap-ply, stating salary and experience in teaching, to Rev. J. G. Mugan, Corunna, Ont. 738-4

TEACHER WANTED, CATHOLIC, MALE or female, holding second or durind class certificate, for S. S. No. 7, Rochester, Essex Co. Duties to commence on January, 2010. State salary and experience, giving testimolials. Address James Byrne, Byrnedale, P. O. Ont.

WANTED.

WANTED—LADIES AND YOUNG MEN to take work at their own homes; constant employment and we pay good prices; experience not necessary; no canvassung. Address for particulars Standard Manufacturing Co., Lock Box 107, South Framingham, Mass. Enclose stamp. Mention paper.

The Recognized Standard of Modern

Piano Manufacture. ALTIMORE, NEW YORK, 22 & 24 E. Baltimore St. 148 Fifth Ave. WASHINGTON, 817 Pennsylvania Ave.

CAUTION.

EACH PLUG OF THE

IN BRONZE LETTERS. NONE OTHER GENUINE.



SEALED TENDERS addressed to the undersigned, and endorsed "Penders for Hot Water Heating Apparatus, Petrolia, Oat," will be received until Thursday, 15th December, for the construction of a Hot Water Heating Apparatus at the Petrolia, Ont., Public Building.

Apparatus at the Petrolia, Ont., Public Building.

Plans and specifications can be seen and form of tender and all necessary information obtained at this Department and at the Clerk of Works Office, Petrolia, Ont., after Thursday, 1st December.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted blank cheque made payable to the order of the Honorable the Minister of Public Work, equal to ten per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department will be to be bound to accept the lowest or any tender.

By order.

By order, E. F. E. ROY, Department of Public Works, Se retary VOLUME XIV

Che Catholic London, Saturday, De

ALL who are interested

of Catholic journalism

with painful anxiety the Freeman's Journal, of columns are filled wit letters as unseemly as dignified. Surely it ha the line of march trac one whose memory is en love and admiration o readers of American hi McMasters. Once it w rank, battling with di in the cause of Ca to-day, it turns the conflict, to c attention upon ill-time Its aim is, perchance, principle, but it shou greater and more sac respect for authority. purpose and a spirit should characterize th He should be ever n duties of his noble m him to promote the faith, and to carry the religion into Catholic give no space to cle for that comes not w mate sphere of a Cat his columns to be sull no matter from whom the veneration that (their ecclesiastical su

EMILE ZOLA, the has been touched by h He admired the un simple faith of the thronged to visit shrine. The sordid soulless life that he depict in his widely from him, and he say beauty and the pu life. May the ever God intercede for hi ers may not see his in the Pantheon.

THE signs of th which our separa pressed into service lic Church. The warped by prejud perception of the of any religion. has an innate de from feeding on master musician touching an ill And so, with hop we notice with I more or less edifyi of ministerial Sun and then, howev equipped with armament, that been shattered b

cians.

THE much v

Catholics are po is adduced to pro licity. This is strange in the are forever boas and more spirit And if worldly saccessful purs power are argur the truth of Pr is not the relig Divine Redeemer did He impress t necessity of striv the world. His opposed to suc declared that we mammon. He i longings of His them forth to co in sin and luxt save His protect save His teaching save that of out port to human able poverty.

> WE might proudly called world," is a c great streams ism. Statistics onstrate that fo a palace his ho from birth to erty's shabbie ideas of life