## The 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, FEBRUARY 21, 1891.

Catholic Record

London, Sat., Feb. 21st, 1891.

advantage of the occasion to define the attitude of the Government in which I am First Minister towards the leading politi

cal issues of the day.

THE POLICY UNCHANGED. As in 1878, in 1882 and again in 1887, so in 1891 do questions relating to the occupy a foremost place in the public mind.

Our policy in respect thereto is to day what has been for the past thirteen years, and is directed by a firm determination to fother and develop a firm determination to foster and develop the varied resources of the Dominion by every means in our power consistent with Canada's position

The adoption of this policy would powerful nation.

CANADA IN 1878
When, in 1878, we were called upon to administer the affairs of the Dominion, Canada occupied a position in the eyes of the world very different from that which she enjoys to day. At that time a pro-found depression hung like a pall over the whole country, from the Atlantic ocean to the western limits of the province of Oatsrio, beyond which to mountains stretched a vast and almost unknown wilderness. Trade was depressed, manufactures languished, and exposed to rulnous competition, Canadians were fast sinking into the position of being mere hewers of wood and drawers of water for the great nation dwelling to the

south of us. We determined to change this unhappy state of things. We felt that Canada, with its agricultural resources, rich in its fisheries, timber and mineral wealth, was worthy of a nobler position than that of being a slaughter market for the United States. We said to the Americans: "We are perfectly willing to trade with you on equal terms. We are desirous of having a fair reciprocity treaty, but we will not consent to open our markets to you while yours remained closed to us." So

we inaugurated THE NATIONAL POLICY. THE NATIONAL POLICE.

You all know what followed. Almost, as if by magic, the whole face of the country underwent a charge. Stagnation and apathy and gloom — aye, and almost a charge to a charge to the country underwent a charge. want and misery, too — gave place to activity and enterprise and prosperity. The miners of Nova Scotla took courage the manufacturing industries in our great centres revived and multiplied; the farmer found a market for his produce, the artisan and laborer employment at good wages, and all Canada rejoiced under the quickening impulse of a new found life. The age of deficits was past, and an overflowing treasury gave to the Government the means of carrying forward those great works necessary to the realization of our purpose to make this country a homo to the realization of

BUILT THE C. P R.

To that end we undertook that stupen doue work, the Canadian Pacific railway, undeterred by the pessimistic views of our opponents; nay, in spite of their strenu ous and even malignant opposition, we enterprise pushed forward that great through the wilds north of lake Superior, across the western prairies, over the Rocky mountains, to the shore of the Pacific, with such inflexible resolution that in seven years after the assumption the present Administration the dream of our public men was as accomplished fact, and I myself ax perienced the proud satisfaction of looking back from the steps of my car upon the Rocky mountains fringing the eastern sky.

BUILDING UP THE COUNTRY. The Canadian Pacific railway now exand developing the country at a marand forming an imperial highway to the east, over which the trade of the Indies is destined to reach the markets of Europe. We have sub-sidized steamship lines on both oceans grants of subsidies, promoted the building of railways, now become an absolute covered as with a network; and we THE TAX GATHERER INEXCRABLE.
bave done all this with such prudence Under our present system a man may
and caution that our credit in the largely determine the amount of his con-

THE ELECTIONS.

LETTERS OF THE LEADERS.

We give place this week to the two pronouncements of the political chiefs, Sir John Macdonald and Mr. Laurier, so that our people may thereby be enabled to form an opinion of the relative merits of the questions before the country:

THE CONSERVATIVE PLATFORM. To the Electors of Canada:

General Mark Mass when we wook office in 1878.

Attitude of the Reform party? Vacilitate their is no duty, and so on all through there is no duty, and so on all through the list. If he is able to sfilor all maniers he pays a large sum into the coffers of the Government. If he is a man of moderate means and able to enjoy an occasional luxury, he pays accordingly. If he is a poor man his contributions to the treesury are reduced to a minimum. With direct textation, no matter what may be the pecuniary position of the tax payer—times may be hard; crops maybe have failed; sickness or other calamity may have failed on the family, still the inexorable tax collector comes and exacts his tribute. Does not tions now engaging public attention used to when we imported everything from having, in the opinion of the Ministry, abroad. We were to be the prey of rings reached that stage when it is desirable that an opportunity should be given to the people of expressing at the poils their views thereon, the Governor-General has been advised to terminate the existence of the present House of Commons and to the present House of Commons and the manufactures and the manufactures are to extent their prices. When there people of expressing at the poils their prices. When there people of expressing at the poils their prices. When there people of expressing at the poils their prices. When there people of expressing at the poils their prices. When there people of expressing at the poils their prices. When there people of expressing at the poils their prices. When there people of expressing at the poils their prices. When there people of expressing at the properties are provided in the present House of Commons and to the present House of Commons are provided in the present House of Commons and the present House of Commons are provided in the present House of Commons and the present House of Commons are provided in the present House of Commons are present House of the present House of Commons and to issue writs summoning a new Parliament. This advice His Excellency has seen fig to approve, and you, therefore, will be called upon within a short time to elect members to represent you in the great council bers to represent you in the great council of the artism. I shall be a candidate for the representation of my old constituency, the city of Kingston.

In soliciting at your hands a renewal of the confidence which I have enjoyed as a Minister of the Orown for thirty years, it is, I think, convenient that I should take advantage of the occasion to define the

Disappointed by the failure of all their predictions, and convinced that nothing is to be gained by further opposition on the old lines, the Reform party has taken a new departure and has announced its policy to be Unrestricted Reciprocity; that is (as defined by its author, Mr. Wiman, in the North American

ss an integral portion of the British involve, among other grave evils, dis Empire. To that end we have labored in crimination against the mother country. crimination against the mother country.
This fact is admitted by no less a
personage than Sir Richard Cartwright, the past, and we propose to continue in the work to which we have applied ourselves, of building up on this continent, under the flag of England, a great and contour 21, 1890, is reported to have said. "Same man whose opinions I said." Same man whose opinions I said: "Some men, whose opinions I respect, entertain objections to this (Unrestricted Reciprocity) proposition They argue, and argue with force, that into such an arrangement, to admit the goods of the United States on more tavorable terms than those of the mother country. Nor do I deny that that is an objection, and not a light one."

ANNEXATION ITS RESULT. It would, in my opinion, inevitably result in the annexation of this Dominion o the United States. The advocates of adoption that Unrestricted Reciprocity would be the first step in the direction of political union.

There is, however, one obvious conse quence of this scheme which nobody has the hardibood to dispute, and that is that Unrestricted Reciprocity would necessi-tate the imposition of direct taxation, amounting to not less than fourteen millions of dollars annually upon the people of this country. This is clearly set forth in a remarkable letter set forth in a remarkable letter addressed a few days ago by Mr. E. W. Thomson—a Radical and Free Trader to the Toronto Globe, on the staff of which paper he was lately an editorial writer, which, notwithstanding the Globe with characteristic unfairness, refused to publish, but which, nevertheless, reached he public through another source. Mr. Thomson points out with great clearness that the loss of oustoms revenue levied upon articles now entering this country from the United States, in the event of the adoption of the policy of Unrestricted Reciprocity, would amount to not less than seven millions of dollars annually. Moreover, this by no means represents the total loss to the revenue which the adoption of such a policy would entail.

If American manufactures now compete
favorably with British goods, despite an equal duty, what do you suppose would happen if the duty were removed from the American and retained or, as is very probable, increased on the British article Would not the inevitable result be displacement of the duty paying goods of the mother country by those of the

millions more. ITS FULL MEANING.
Electors of Canada, I appeal to you to consider well the full meaning of this proposition. You — I speak now more particularly to the people of this province of Ontario - are already taxed directly for school purposes, for township purposes, for county purposes, while to the Provincial Government there is ex-pressly given by the constitution the right to impose direct taxation. Tais latter evil you have so far escaped, but as the material resources of the Province diminish, as they are now diminish ing, the Local Government will be driven to supplement its revenue derived from fixed sources by a direct tax. And is not this enough, think you, without your being called on by a Dominion tax gath to Europe, China, Japan, Australia and the West Indies. We have spent milthe West Indies. We have spent millions on the extension and improvement of our canal system. We have, by liberal is what Unrestricted Reciprocity inpromoted the build volves. Dayou like the prospect? This w become an absolute is what we are opposing, and what we ask country is you to condemn by your votes,

United States? and this would mean an

has to pay a tax of \$1 50 for every bottle he buys. If he be a poor man, he con-

joy an occasional luxory, he pays accordingly. If he is a poor man his contributions to the treesury are reduced to a minimum. With direct taxation, no or other calamity may have fallen on the family, still the inexorable tax collector comes and exacts his tribute. Does not ours seem to be the more equitable plan?

and thrived, and to which the Govern-

ment I lead proposes to adhere.
STANDS BY BRITISH CONNECTION. I have pointed out to you a few of the material objections to this scheme of Unresticted Reciprocity, to which Mr. Laurier and Sir Richard Cartwright have committed the Liberal party, but they are not the only objections, nor in my opinion are they the most vital. For a century and a half this country has grown and flourished under the protecting ægis of the British crown. The gallant race who first bore to our shores the blessings of civilization passed, by an easy transition, from French to Eaglish rule, and now form one of the most law-shiding portions of the community. These pioneers were speedly recruited by the advent of a loyal band of British subjects, who gave tion they were not sincere. Had Parliamight build up new homes without ceasing to be British subjects, to you Canadians, I appeal, and I ask you what have you to gain by surrendering that which your fathers held most dear? Under the

BROAD FOLDS OF THE UNION JACK we enjoy the most ample liberty to govern ourselves as we please, and at the same time we participate in the advantages which flow from association with the mightlest empire the world has ever seen. Not only are we free to manage our domestic concerns, but, practically, we possess the privilege of making our own treaties with foreign countries, and in our relations with the outside world we enjoy the prestige inspired by a conscious ness of the fact that behind us towers the maintain of Erchard. majesty of Eagland.
THE QUESTION TO BE DETERMINED.

The great question which you will shortly be called upon to determine resolves itself into this, we shall endanger Unrestricted Reciprocity on this side of the line deny that it would have such an effect, though its friends in the United States urge as the chief reason for its the privilege of having our tatiff fixed at Washington, with a prospect of ultimately becoming a portion of the American Ucton ?

I commend these issues to your determination, and to the judgment of the whole people of Canada, with an unclouded confidence that you will proclaim to the world your resolve to show yourselves not un-worthy of the proud distinction you enjoy—of being numbered among the most dutful and loyal subjects of our beloved Queen. As for myself, my course is clear.

A BRITISH SUBJECT I WAS BORN—A BRIT.
ISH SUBJECT I WILL DIE. With my utmost, with my latest breath, will I oppose the "veiled treason" which attempts, by sordid means and mercenary allegiance. During my long public service of nearly half a century I have been true to my country and its terests, and I appeal with equal confidence to the men who have trusted me in the past, and to the young hope of the country, with whom rest its destinies for the future, to give me their united and strenuous aid in this my last effort for the unity of the Enpire and the pre-servation of our commercial and political

Your faithful servant, JOHN A MACDONALD. O.tawa, 7th February, 1891.

THE LIBERAL PLATFORM. To the Electors of Canada:

The Parliament elected in 1887, and shose full term was not to expire for a year, has been prematurely dissolved. The electors of Canada are hastily called to elect new representatives to the House of Commons. The questions before the people and upon which they have to proounce are of vital importance, and upon these questions Her Majesty's Opposition appeals with great confidence to the sober jadgment of the country.

QUESTION OF DISSOLUTION

To the issues which separate the Governtion is now added in respect to the manner in which Parliament has been displied. This premature dissolution deserves the

highest censure, It is to be noticed that Sir John Macdonald, in the manifesto just addressed by him to the electors of Canada, makes a strong appeal to the loyalty of the Canadian people, a totally uncalled for appeal; for in the present contest nothing is involved which in one way or another can

affect the exciting status of Canada.

But loyalty to the Crown of England would also, and in no less a degree, imply loyalty to those institutions which have received from England, and to which the people of this country have ever clung, as embodying the best principles of government. I submit to the

for they have thus placed the Crown in the most painful condition of having broken faith with the Commons and the people,

THE ELECTION LISTS

By the operations of the Franchise Act the Government have practically taken into their own hands the annual preparation of the lists which are to serve the election of members to the House of Commons, instead of using the lists prepared by the municipal authorities under provincial laws. It is eminently desirable that the lists should be prepared and revised at least every year, for the obvious reason that thousands of electors are every year coming to man bood's estate and to the rights of citizen.

Doring last session the Government ination of the lists, which under the law was to take place in the month of June last, should be dispensed with. The rea son given for this was that no genera election was to take pisce before the re vision of the lists in June of the present year. Upon the assurance thus given by the Ministers of the Crown, Parliament agreed to the proposition, and thus the usual revision did not take place. The consequence is that at this moment, when Parliament is dissolved, thousands of electors who by law are qualified to vote will be denied the exercise of their right

speedily recruited by the speedily recruited by the loyal band of British subjects, who gave up everything that men most prize, and were content to begin life anew in the wilderness, rather than forego allegiance wilderness, rather than forego allegiance to their sovereign. To the decendants of the multitude of the multitude of the multitude of the covernment, and would be represented in the place. proposition of the Government, and would have insisted that the revision take place as ususl.

NO SPECIAL REASON FOR DISSOLUTION. It is manifest that under such circum stances the power of dissolution shoul not have been advised except upon the most cogent, sudden, and imperative reason. I will not dispute that if some extraordinary event had suddenly taken place which required the immediate judgment of the people, a dissolution might have taken place even though the appeal lay to an imperfect electorate. But has any such event taken place? No, not even in the opinion of the advisers of the Crown, and I charge it upon these men, ever prone to faster upon their opponents the odium of dis loyalty, that they have compelled the Crown to an act which in the Motherland never would be tolerated.

I call the attention of the people of

was taking place with the view of con sulting the Canadian people upon the advisability of sending commissioners t Washington for the purpose of attempting to negotiate a treaty for the recip recel exchange of natural product between the two countries. Indeed, w have been informed that overtures in that respect had been made to the the manifesto of the Prime Minister.
In this manifesto Sir John Macdons

appeals to the people upon the merits of the National Policy and upon nothing else. Her Majesty's Opposition accept the contest on this ground. Sir John Macdonald asserts, and seems

seriously to assert, that the National Policy has made the country prospercus, that "the manufacturing industries in our great centres have revived and multiplied; that the farmer has found a market, and the artisan and laborer market, and the artisan and lacorer employment and good wages." I take issue with the Prime Minister upon such statements. I characterise them as false in every particular. This controversy without any argument I leave to the dispassionate judgment of the electoral body, fully expecting that every artisan, every farmer, who feels in his heart that the National Policy has done for him all that is here claimed, would naturally vote for the continuation of such a blessing; while, on the other hand, every astisan who has to work on half time and at reduced ges in those so called revived centres of industries; every farmer whose farm has been steadily decreasing in value for the last ten years, would naturally be expected to vote for reform. I aign the National Policy upon every claim made in its behalf. I arraign it on this especially, that it was, in the language of its authors, to stop the course of emigration and give employment and good wages to every child of Canada, and that it has been in this respect not only a failure but a fraud. It was stated in 1878, by Sir John Macdonald himself, that there were half a million of Canadians in the United balf a million of Canadians in the United States, and now, after eleven years of the National Policy, the number has been swelled from a half million to a full million at the lowest estimate.

St. Vincent of the Work of art, and we prize it most stiful work of art, and we prize it m

money markets of the world is higher to-day than it has ever been, and the rate of interest on our debt, which is the true measure of the public burdens, is less than it was when we tok office that is opay a tax of \$1.50 for every bottle. intolerable, and that a reform is absolutely required. The reform suggested is absolute reciprocal freedom of trade between Canada and the United States. The advantages of this policy we place upon this one consideration, that the producing power of the community is vastly in excess of its consuming power; that as a consequence new markets have to be found abroad, and that our geographical position makes the great neigh-boring nation of sixty-five million people of kindred origin our best market. Indeed the advantages of this policy are so various that they are not denied nor the treatment of the same contradicted. It is asserted that this policy would discriminate against Ecgland; secondly, would make direct taxation unavoidable; and, thirdly, that it is "veiled treason," The charge that unrestricted reciprocity

would involve discrimination against England cannot have much weight in the mouths of men whose policy was protection, whose object was to do away with the importation of Eeglish manufactured however, to meet this charge squarely and earnerly. It cannot be expected, it were folly the expect, that the interests of a colony will slways be identical with the square of the expect of the expect of a colony will slways be identical with the expect of a colony will slways be identical with the expect of the expect of a colony will slways be identical with the expect of the British iride to that extent. It is sawell, bowever, to meet this charge squarely and earnerly. It cannot be expected, it were folly the expect, that the interests of a colony will slways be identical with the interests of the Mother Land. The day must come when from no other cause than the development of matheal ble in a colony there must be a clashing of interests with the Mother Land, and in any such case, much as I would regret the necessity, I would stand by my native land. Moreover, the assertion that unrestricted reciprocity means discrimination egainst England involves the proposition that the Canadian tariff would have to be assimilated to the American tariff. I deny the proposition. Reciprocity can be obtained upon an assimilation of tariffs or upon the retention of its own tariff by each country. Reciprocity is a matter of agreement to be obtained only by mutual concessions between the two countries. Should the concession to their sense of honor or duty, either to them selves or the Mother Land, the people of Canada would not have reciprocity at such a price: but to reject the idea of canada would not have reciprocity at such a price: but to reject the idea of reciprocity in advance, before a treaty has been made, on account of consequences which can spring only from the existence of a treaty, is manifestly as illegical as it is unfair.

Then it is stated that unrestricted reciprocity would be followed by such a loss of revenue as to necessitate the imposition of direct tration. Again, this is a far off,

rocity would be followed by such a loss of revenue as to necessitate the imposition of direct taxation. Again, this is a far off, hazy consequence to be pitted against an immediate result. The loss of revenue

alliance, they would forthwith vote for political absorption in the American Republic. If this be not the true meaning implied in the charge, I leave it to every man's judgment that it is unintelligible upon any other ground

CONCLUDING WORDS.

The premature, uncalled for, unjusti-Imperial Government; yet, strange to say, of this not a word is to be found in liament will force an imperfect elector unjustifiable dissolution of Par ate to pronounce upon a question which the Government, if they believe they are in the right, would have deemed i to their advantage to see subjected to the ampliest and fullest discussion. also closes the door upon the investiga-tion of grave charges reflecting severely on the administration of one of the grea Departments of State, and as to which any Government careful of its honor or strong in the convictions of its innocence would have courted early and full enquiry in the high court of the nation. The Opposition look upon the trade question as one which in the present contest must take precedence of all others, and to the solution of the same on the basis above indi cated they are prepared to give unflinch ing devotion until a complete and final triumph is achieved, believing that no other reform can be effectually advocated and carried out so long as the economic condition of the people has not been placed upon the most satisfactory condi

On the other questions still remaining unsolved, the policy of the Opposition remains on the broad lines laid down in former years, and in the future, as in the past, it will strive to maintain the constitution in the spirit in which it was con ceived, to perfect it where perfectable ; to keep intact provincial autonomy, and in every manner to promote harmony, good will, and good fellowship between all races, all creeds, and all classes in the WILFRID LAURIER. Quebec, Feb. 12.

JOHN BOYLE O'REILLY -We have received from the Boylston Manufacturing Co. of Boston, a crayon portrait of the late John Boyle O'Reilly. It is a beau-

ished by them as long as as the English

KARNEY-DUNN. Dundas, February 10, 1891.
To the Ellitor of the CATHOLIC RECORD:

NO. 644

Os Monday, 9th February, at St Augustine's Church, Mr. T. J. Karney, of Wood stock, was united in the hory bonds of matri

OBITUARY.

Moses Connors, Chatham, N. B.

Obrada to the fact that in the manifesto of the Prime Minister not a word is uttered, not the slightest attempt is made, to justify the course advased by him to the Crown, thus plainly showing that his position in this regard is absolutely untenable.

The power of dissolution is one of those powers which under the constitution rightly belong to the Crown, but which should be exercised only for adequate cause. Its present exercise is a blow at the Parliamentary system of Government which no Prime Minister would have attempted in England, or which if attempted would certainly be resented by the people.

THE NATIONAL PELICY ARRAIGNED.

We had been led to suppose by the Ministerial press that the dissolution was taking place with the view of consulting the Canadian people upon the sulting taxation. Again, that a last als als als als als als also as the fact that in the manifest of the less of revenue means a decrease of texation to the extent of the close of revenue means a decrease of texation to the extent of that loss. The quilibrium between residence here last funday forenoon, shortly after looked, in the seventy nineth year of this age. He was a native of Wardel, but had fled at his residence here last sunday forenoon, shortly after looked, in the seventy nineth year of the sound of the stand of that loss. The quilibrium between the canadian test that loss. The quilibrium between the substant of that loss. The quilibrium between the canadian test also of the canadian that his regard is made, to be pasted on the Miramient fity-form of the Board of Alms House Connembers of the Board of Alms, but he was a native of Wardel, but had fled at his residence here last sunday forenoon, shortly after looked on the Miramient f County Warden. The funeral was one of the largest that use taken place in Chatham for a good while - Chatham Advance, Fcb 12.

Mrs. Dunu, Kinkora. Mrs. Dunu, Kirkora.

There died in this place one of the oldest and most respected citizens, in the person of Mrs. Dunu, on Monday, February 9, after a long and lingering liness. She has of late been failing in health, but latterly her condition gave promise to her family that but few more days of her friendship and society were in store for them. She was well and happlily prepared, receiving the rites of the holy Catholic Church at the hands of her pastor, Ray. Father O'Nett. Her pure Christian soul paused momentarily on her trembing line to impart a final farewell to her noiy Catonic Church at the hands of her pastor, Rev. Father O'Nell. Her pure Christian soul paused momentarily on her trembing lips to impart a final farewell to her family who, bent with sorrow, gazed on those loving eves that were so soon to be closed in death. How awfully solemn, how deeply touching, are the last moments of a beloved mother; the last frail bonds are snapped asunder, the last frail bonds are snapped asunder, the last fond kiss is imprinted on those stone-cold dips and her soul, unfettered by wordly ties, wasts is flight to the realms of bilss touchord, to base forevermore in the nochanging substitue of celestial biles. Sho was a cheerful giver, and her charity was of the taue kind—performed in the Catholic spirit, for the love of God—and her many kind deeds have doubtess gone before her and for which she will be rewarded in the kingdom of our blessed Saviour.

rowarded in the Ringdom of our blessed Saviour

The Inneral took place on Tuesday morning to St. Patrick's church, where solonin Requiem Mass was offered up for the regise of the soul of the decessed lady. After Mass the cortege proceeded to St. Patrick's cemetery, where the remains we inherred the cortege proceeded to St. Patrick's cemetery, where the remains we inherred the cally our hearticlet sympathy in this their hour of sorrow. A faithful and fond mother, a true friend and an exemplary Catholic lady has gone to her reward; and may one blessed Saviour grant her the privilege of origing His presence forever in the sternal home beyond the skies.

Recently the Hon, Mr. Cossigan, in response to an appeal, remitted a contition.

sponse to an appeal, remitted a contribu-tion of five guineas to the Scotlish Home Rule Association of Scotland, at Edinsame by last mail, and was, also, informed that a special vote of thanks to him had been passed for his subscription, with the been passed for his subcription, with the assurance that it was all the more valuable coming from an Irish gentleman of his eminence, since it showed an appreciation of the position the Association has taken up, namely, that the true solution of the Home Rule question is a grant of Home Rule all round.—Ottawa Chizen.

A concert and drawing for gold watch took plear recently in Nigara in sid of

took place recently in Niegara in aid of St. Vincent de Paul church, and nested \$367. The watch was won by ticket 1458, held by Rev. Jrz. Kiloul'e , of

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FOOK THIRD.

ALICE WALMSLEY.

BY JOHN BOYLE O'REILLY.

v. TWO HEADS AGAINST ONE

Sir Josous Hobb est in his Department Sir Josepa Hobb sat in his Department.
Office in Parliament Street, with every sign of perpicality and rage to his face and attitude. His contest of authority with the ucknown and mysterious man had fairly crushed him. In the face of the officials whom he had trained to regard. officials whom he had trained to regard his word as the utterance of P. war itself, never to be questioned nor disobeyed, he had been challenged, commanded, de graded. It was a bitter draught; and but if he had only taken the first sicken

ing mouthful?
He was interrupted in his morose re flections by the entrance of Mr Haggett, whose air was almost as dejected as his Haggett stood silently at the door, look

ing at the great man, somewhat as a spaniel might look at its master. The spare curtain of his lips was folded into leathery writkles round his capacious

"Haggett," said Sir Joshua, turning wearlily to the fire, "who the devil is this "He's a rich Australian-" began Hag-

gett, in a confidential voice.
"Ass!" said the Ohlef Director, without

looking at him.
Mr. Haggett, returning not even a glance of resentment, accepted the correc-tion, and remained stient.
"Haggett," said Sir Joshus, after a

pane during which he had stared into In two weeks, sir."

"In two weeks, sir."
"I want you to go to West Australia on that ship, Haggett"
"I, Sir Joshua? Leave London — I shall be ordained this year—I shall—" "Pshaw! I want you, man. No one else will do. You can attend to private

matters on your return. I shall person-ally a-sist you with my influence." "Well, Sir Joshua?" "No one else can do it Haggett."
"What is to be done, elf?" I want to know all that is to be known

in Western Australia about this Wyville"
"Do you suspect anything, sir?" asked Mr. Haggett.
"No; I have no reason either for eas-

picton or belief I know absolutely noth ing about the man, nor can I find any one " And yet that commission-"

"Yes—that was a disappointment. In one or two cases I have heard of the same high tuffience, given in the same secret

manner."

"Were the other holders mysterious, too?" a-ked Hoggett, reflectively, folding and unfolding me facial hangings.

"They were all cases in which philanthroulsts might meet with opposition from

officals; and this strange but unquestionable power was given as a kind of private I strikes down all the rules, and-"

"Yes, yes," interrupted Sr Joshus, striking the coal with the tongs; "but there it is It must be acknowledged without question" you no clew to the reason for

which this special authority was given to

same of his own money to carry out the change. Afterward, he was received by the French Emperor as an authority on the treatment of crime, and had much to do with their new transportation scheme A man with this record, accepted by the Prime Minister, was just the person to be specially commissioned by the Queen." "He is young to be so very wealthy,"

mused Haggett

'Yes; that is mysterious—no one knows the source of his wealth. This is your mission-find out all about him, and report to me by mail within six months."
"Then I am really to go to Australia?"

said H ggett, with a doletul aspect.
"Yes, Haggett; there's no other way. Inquiry into mysterious men's lives is always worth the trouble. You may learn nothing, but - it had better be

"Well, Sir Joshua, I want a favor from you in return What is it? You shall have it, if it

lie in my power"
"Sand that prisoner, Number Four, on the ship; but countermand the order for the Papiet nun.

Von want the nun to remain?" "Yes, sir; they ought to be separated. This Wyville takes a great interest in Number Four. It was he that sent the

Oertainly, Haggett; it shall be done. Stay, let me write the order now."

"Thank you, Str Joshua," said Haggett, rubbing his hands.

"There; take that to the governor of

Namber Four shall be seut Millbank with the first batch to the ship. The nun is to remain.

Mr. Haggett departed, and as he walked down Parliament Street, glancing fur-tively around to see that he was unobserved, he smiled to the uttermost reef.

### VI. FEMALE TRANSPORTS.

The morning arrived for the convict ship to sail, and the last chains of male prisoners were mustered in the prison ard of Millbank, ready to be marched to the train, for embarkation on the convict ship at Portland.

In one of the pentagonal yards stood the female prisoners, fifty in number Taey whispered covertly to each other, erjoying for the first time for years the words that were not orders, and the faces

What is your name ?" "How long have you served ?"

Wast nice hair you have.' Will they cut off our hair again in

Were you lagged before !" "That one there, with the red mark on her cheek, was sentenced to be hung."

of direct meaning, such as are always spoken when formality is absent, and curiosity is excited.

The male chains having been inspected by the governor, who was accompanied by Mr. Wyville, had marched to the rail-

way station.
Four great wagons or tumbrils rolled four great wagons or tulnotis rollies into the yard, to carry away the female convicts. Before they entered the wagons, the governor addressed the women telling them that their good conduct in prison had earned this change; that their life in the new country to which they were going would be one of opportunity; that their past was all behind them, and a fair field before them to work out honest and happy

Many of the prisoners sobbed bitterly as the kind governor spoke. Hope, indeed, was bright before them, but they were parting from all that they ever loved; they would never more see the face of father or mother, brother or sister; they would never more see an English field or an English flower. Their lives had been shattered and shameful; but the moment of parting from every association of youth was the more embittered, perhaps, by the thought of their unworth iness

When the governor had spoken, they

entered the tumbils, and the guards fell in. The old governor raised his hat. He

was deeply sff-stead at the scene, common though it must have been to him.

"Good-bye, and God bless you all in your new life!" he said.

The driver of the front tumbril looked round, to ere that all was ready before starti g his horses.
"Wait," said a tall man, who was

rapidly and esgerly scanning the faces of the women, as he pseed from wagon to wagon; "there's a mistake here" "What is the matter there?" shouted

the governor.

"There is one prisoner absent, sir,"
eatd the tail man, who was Mr Haggett;
"one prisoner absent who was ordered for this ship."
"What prisoner?" asked the governor.

"Number Four." "Start up your horses," shouted the governor; and the first tumbril lumbered

ut of the yard.

The governor was looking at Mr. Haggett, who stood beside the last waron, his face a study of rage and disappointment.

"That prisoner was specially ordered for this ship," he repeated. "Sir Joshua Hobb wrote the order with his own hand." 'He has countermanded it," said the "When ?" asked Haggertt.

"Two hours ago," said the governor. The prisoner will remain in Milibank." Mr. Haggert looked his baffled malevo lence at the governor who paid no heed to the glauce. Mr. Wyville stood close to the glance Mr Wyvillie stood close to him; but Haggert never met his eye during the scene. As he departed, how ever, in passing him he raised his eyes for an instant to Mr Wyville's face and said: "I am going to West Australia. I shall scon return."

Mr Wystile's face might have been of Mr Wyville's face might have been of marble, so absolutely unconscious did he seem of the presence or words of Haggett.

The tumbrils rolled from the yard with their strange freight, and Mr. Heggett strode from the prison. He stood on the poop of the transport as she salled from Portland that afternoon.

More than once that day did Haggett's words repeat the market with a threat in Mr.

words repeat themselves like a threat in Mr. W, ville's mind; and when all was silent in sleeping London that night, he arose from him?" asked Haggett.
"I have not thought of it; but I am not surprised Tole man, as you know, has reformed the Indian Penal System at the Andaman Islanda, expending immense his threless walk, and smiled; but it was

a sad smile.
"Poor children!" he murmured "what would become of them here? must instruct Tepairu, and — and then, he said, looking reverently upward through the night, "Thy will be done."

### VII. AFTER NINE YEARS.

So the state of A ice Wattasley was not indeed no change had resulted from it ex cept the increased hatred of the Chief Director for Mr Wyville, and the sleuthdog errand on which Haggett had sailed for Australia.

Alice did not know nor think of the causes that had kept her from transporta tion. One day she was quitely informed by the warder that the ship had sailed She hardly knew whether to be glad or sorry, for her own sake; but of late she had not been quite a one in the world. Her eyes filled with tears, and she clasped

her hands before her "You are sorry, Number Four," said the warder.

"She was so good — she made me so happy," answered Alice, with streaming

eyes. "Wao?" "Sister Cacilla."

"She has not gone," said the warder, smilling, see, she is coming here. Good day, Sister; somebody was crying for you."
The joy of Alice was unbounded, as she held the serge dress of Sister Cecilia, and looked in her kind and pleasant The change in Alice's character was more marked in this scene than in any circum stance since the gleam of the flower had caught her eve in the cell. The strong will seemed to have departed; the self reliance, born of wrong and anguish, had disappeared; she was a simple and impul

sive girl again.

Between the innocent happiness of her young life and the fresh tenderness now springing in her heart, these lay an awful guif of sorrow and despair. But she was gloom and saw the sunny field beyond. and, as she looked, the far shore drew nearer to her, and the dismal strait

between grew narrower.
"Alice," said Sister Cecilia, gravely, when the happy greeting was over, "it is now time that something were done for

The light faded from Alice's face, and after a long look, full of sadness, at the Sister, she bent her face into her hands, remaining silent.
"Would you not like to be free,

Alice ?" "I am happy here—I do not think of it

why do you ask me?' she said, wist fully.
"Because it is not right than an inno-"This is my second time."

"Because it is not right than an innofemale complaints it has no equal."

These were the words that might be cent person should remain here. Tell me Minard's Liniment cures Distemper.

heard in the ranks-short sentences, full | the whole sad story, child, and let me see what can be done

"O, Sieter Ceclifa, I cannot-I cannot!"

"O, Sister Cecilia, I cannot—I cannot!"
sobbed Alice. "O, do not ask me—do
not make me think of my sweet little
haby—I cannot think of it dead—indeed,
I cannot speak of that!"

"Alice," said the nun, "your baby is
with God, saved from the stains and
sorrows of life. This woman," and the
voice of Sister Cecilia grew almost severe,
"this terrible woman—I have heard that
has is a had and wretched woman, Aige this terrible woman — I have heard that she is a bad and wretched woman, A icedeserves nothing from you but justice God demands justice to ourselves as well

God demands justice to ourselves as well as to others."

"I cannot accuse her," answered Alice, in a low voice, gradually returning to its old firmness. "She has suffered more than I—G-d pardon her! And I know that she suffered first."

"Well, poor child," said the nun, deeply affected, "we must ask for pardon, then, for you."

Alice rose from her low seat, and stood before the window, looking upward, with her hands clasped before her—an attitudy grown familiar to her her of late

"My dead mother knows I am innocent of crime," she said slowly, as if speaking

of crime," she said slowly, as if speaking to her own heart; "no one else knows it, though some may believe it. I cannot be pardoned for a crime I have not committed. That were to accept the crime I shall not accuse her, though my own word should set me free. Do not ask me to speak of it any more, Sister Cecilia. I shall remain here—and I shall be happier

here."
Stater Cecilis dropped the subject, and
From that Sister Cecilis dropped the subject, and never returned to it again From that day she treated Alice Waimsley in another manner than of old. She spoke with her of all the crosses that came in her path, either to herself or others. By this means the latent sympathies of Alice were touched and exercised. She entered with interest into every story of the sorrow or suffering of the unfortunate, related to her by the kind little Sister.

In this communion, which, if not happy, was at least peaceful, the months grew

was at least peaceful, the months grew into years, and the years followed e-ch

other, until four summers more had pa-sed through Altes's cell

During those years she had developed her true nature, saddeued though it was by her surroundings. It seemed that her youth had been too thoughtless, too unstable, too happy, even to indicate her future. That bright girlhood was the rich, fallow ground. The five dark years of her agony and uncettef were the seasons of ploughing and harrowing the fertile soil and sowing the fruitful seed. The four years of succeeding peace were the springtime and the early summer of her full life, during which the strong shoots grew forward toward the harvest of ripe

womanhood.

Toward the end of these four years a word of change came to her cell—she was once more selected among the fifty female prisoners to be sent on the annual convic hip to Western Australia.

It was during the preparation for this voyage that Will Sheridan returned, a rich man, to find the shattered pieces of his love and happiness. It was during one of these quiet days within Alice's cell that he, without, had wandered through London, a heart-stricken man vainly seeking for interest in the picture galleries and churches It was during one of these peaceful nights within the cell that he, without, led by the magnet-ism of strong love, found himself beneath the gloomy walls of Millbank, round which he wandered through the night, and which he could not leave ustil he had pressed his feverish lips against the

had pressed his feverish lips against the icy stone of the prison
Oa the day when Will Sheridan at last stood before the door of Adde Walmsiey's cell, and read her beloved name on the card, she sat within, patiently sewing the cards cloth of her transport dress. When the door opened, and his yearning eight was blessed with that which it had longed for, she stood before him, caim, and white, and beautiful, with downcast eyes, according to her own modesty and the

prison discipline.

When he passed her door a few weeks later, and saw within the sweet-faced Sister Cecilia, and heard, after so many hort sentence, which sent him away very happy, she dreamt not that a loving heart had drunk up her words as a parched field drinks the refreshing rain.

So strong and so futile are the outreachings of the soul. They must be
mutual, or they are impotent and vain
Reciprocal, they draw together through
the density of a planet. Single, the one
reaches for the other weakly, as a shadow
touches the precipies hopelesis as dash touches the precipice, hopelessly as death.
That which we desire, we may feel; out that which we neither know nor think, might just as well be non existent.

THE PACE IS TOO FAST.

This is a question that from time to time is discussed in scientific journals, and when one sees the vast number of broken down, listiess and prematurely old men forced to admit that the race is deteriorat ing. The causes leading to this decline in manhood are various, and among them may be mentioned overwork. strain, loss of sleep, over indulgence of appetites, and excesses of various kinds, all leading to shattered nerves, loss of vital forces and premature decay, and To all thus suffering often to insanity. Dr. Wilitams' Pink Pills come as a boon They build up shattered nerves, enrich the blood, stimulate the brain, and rein-force the exhausted system. All who are suffering from any of the causes that break down and enfeeble the system should use these pills, and will find them a sure and speedy restorative. Dr. Williams' Pink Pills are sold by all deal ers, or will be sent, post paid, on receipt of price—50 cents a box—by addressing The Dr. Williams Medicine Co., Brockville, Oat.

A lady in Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I suffered from a complaint very prevalent with our sex I was unable to walk any distance, or stand on my feet for more than a few minutes at a time, without feeling exhausted; but now, I am thankful to say, I can walk two miles without feeling the least inconvenience. For female complaints it has no equal." I am Christ, which denies both the principle with and the fact contended for. Passing over this consideration, however, I suppose it can hardly be doubted that some such feeling as that of Bishop Seymour will be

CHRISTIAN UNION.

[The following able paper on this subject was sent to the Toronto press, but refused insertion :]

MR EDITOR :-After perusing everything in the journals coming in my way, on the subject of Christian union. I trust that, as an outside observer, I may be pardoned for express-ing a doubt whether the discussions on the ing a doubt whether the discussions on the question, by ministers of the Churches, nave impressed all readers with the conviction that it is the advancement of Divine truth, and not rather the material interests of the religious public, or, at least, the ministerial portion of it, which is really uppermost in the thoughts of some of those who are advocates of the movement. It is to be hoped, indeed, that I may be found to be in error in this conjecture, which to many may perhaps conjecture, which to many may perhaps seem somewhat ungracious But, aside from this, and looking to ultimate results, it must be confessed that I personally feel wholly unable to appreciate the view that differences of opinion as to the con-tents of the Revelation of G d to man, in respect to doctrines or observances, fur nish ressonable warrant for relegating any portion thereof to the region of the unknowable, to that of mere "theology," unknowable, to that of mere "theology," or to the category of non-essentials, or matters not of sufficient importance to be contended for specifically, as God's truth, by C urches ctaiming to teach in His name. Such a view, in my judgment, can only be entertained by those who have a confused notion of the conditions implied or required for the public promulgation of revelation in the sense of its mulgation of revelation in the sense of its author; who have mi-apprehended the method actually adopted by G d for conveying His message to mankind; and have, besides, overlooked the fact that (to adopt the modus loquendi of scienti-te) it is impossible to conceive Almighty Wisdom revealing an order of grace for the guidance and salvation of men, yet including in it doctrines which may be put aside as superfluous. Nor is it conceivable that such a revelation, addressed to the mind and conscience of man, in view of his supernatural end, should be unaccom-panted by some unfailing means of ascertaining what its contents and obligaascertaining want its contents and obliga-tions really are. Hence, it seems to me reasonable to expect, at the very least, on the part of those following "the Bible alone" theory that when distinguishing essentials from non essentials, so called, the necessity would be recognized of look ing outside of themselves for positive proofs of their contention, and so be able to point out independent and express authority for the distinction asserted. Certainly it can hardly be imagined that the thinking but sceptical portion of man kind in Coristian lands are likely to be greatly influenced in favor of Christianity by the hollow expedient of what Andover theologians have defined as "a least com mon muitiple;" for, though a compromise between Churches must necessarily mean a compromise for their adherents, it should not be forgotten that the question first in order for the Churches to consider is not what minimum of belief will suffice for mankind, taken singly or individually, and judged according to the varying circumstances, conditions and opportunities of each one in life. No: this is but a secondary question, so far as Churches are concerned. The prior question is, What minimum of belief will cover the whole Revelation of G.d. written and unwritten, concerned. objectively considered, as the message, which, as including "all things" com manded to be taught, the authorized teacher is expected and supposed to de liver, as the occasion demands? The dis

written and said in numerous quarters in regard to a basis for the desiderated union, I suppose it must have struck the majority of readers that ministers of the most pretentious of the Protestant Caurches have, for the most part, held aloof from discussion of the subject; or, if favoring at all any policy of concession, their forward movement has been with remarkably halting step Nevertheless, it is impossible for us to forget the fact, or facts, that among Anglicans of a certain school errors of faith have not, in times past, bacred repeated attempts to effect intercommunion with notoriously hereti cal or schismatical Eastern churches of ar Episcopal regime; such intercommunion, nowever, being evidently coveted, not so nowever, being evidently coveted, not so much as an advantage of real practical value to English churchmen, but because involving a recognition of Anglican ordinations; and tending, besides, to exhibit a more imposing front of Episcopal bodies, as "banded against Rome"—to use a late expression of Bishop Seymour, of Springfield, Illinois. So far well: though truly, indeed, it seems difficult to understand bow "huddling up a peace," and making light of their respective errors strengthen the logical position of any o them I fancy, at all events, it can hard in be pretended that "banding" together against Rome, by other Churches, can re move or improve their acknowledged at tribute of fallibility. It cannot surely b that, in Bishop Seymour's view, it is a mere sense show of mitred heads which is deemed so important; but, if so, I think the good Bishop would at least admit (forgive me the illustration if not wholly applicable) that no array of ciphers, linked together, can by possibility form a unit of value, however imposing the line of figures may appear Not that I would here be understood to underestimate the value of even a fragmentary Christianity so far as Christianity it is, by whomso ever conveyed or communicated : whether by private individuals, Caristian associations, or Sate establishments. But must claim to be permitted to maintain that a multiplicity of independent Churches of God is a misnomer, and the such so called Churches, contradicting each other, and assuming divine authorization as teachers, by Hin

is simply an impossible idea. Is it said

that these bodies do not contradict each

all the essentials of Christiautty? But

even so, there remains to be taken into account the one persisting institution of

inction is not only great, but of primary

Returning, however, to the previous sount, I remark that while much has been

mportance.

found, in a large measure, to infi ience and stimulate the aspirations of Christian unionists, apart from the suggested economical advantages. But as to the latter point, namely, considerations of mere economy, why, it may be asked, should they be deemed to be of paramount importance? Strange, indeed, it seems to me, to find professed ministers of the gospilurging the view that a limitation of Courcnes and pastors to a single denomi Cources and pastors to a single denomination in small towns and districts should satisfy the convictions and a pirations of a divided Christian people, by simply dim-missing, on the whole, the demands upon meshing, on the whole, at the same time their pockets, while at the same time making better provision for the local pestors. But the question arises, How satisfy the convictions of all by the pro-posed cheme? In answer to this enquiry sidering the accepted rule of fa th. c. other sidering the accepted rule of fa th. c. the Bible aione, interpreted by private judgment, or the private spirit, the most consistent and simple arrangement, by far, would clearly be to restrict pulpit utter ances to prayer and the reading of the Holy Scriptures, which course would, in some measure, practically demonstrate the reality of faith, in the assumed rule of faith, while, at the same time, saving the pastor much unfavorable criticism But faith, while, at the same time, saving the count to allow, on what he personally, no doubt, reverse as the very word and truth yet one can with difficulty imagine ministers of the Churches consenting to allow themselves to be so completely extinguished, their light no longer being permitted to shine before men. Hence the further suggestion of extending the preacher's liberty to expositions of the trafurther suggestion of extending the preacher's liberty to expositions of the traditional views of his particular sect, on the articles of the Nicene Creed. Even this, however, would by some, doubtless, be thought too tame and monotonous. So thought too tame and monotonous. So that it is within probability that the preacher might be allowed to impose his individual opinions freely, as to be liefs outside of the crees: on originel sin, for insance, on total de pravity, free with grace, extrinsic justification, unconditional election, re-probation, universal redemption, universal salvation, the real presence, sacra-mental absolution, sacerdotalism, and so on. For, although all of these topics may, I suppose, on unionist premises, be held to belong to the category of non essentials, their treatment by the preacher, at intervals, together with pen pictures of scrip tural characters and scriptural events, after the manner of that worthy and elo quent divine, Dr. Talmage, would help to quent divine, Dr. Talmage, would help to fill in the pastor's time, and perhaps edify his hearers as well, even though no man's conscience be assumed to be bound in any way pro or con by these or other supposed non necessary beliefs Sill, how all this would satisfy the large number of honest Christians, who have minds of their own, and repudiate the idea of being led like sheep by their ministers, is a problem which only time can solve. Certainly, as to the ministers themselves, the prospect would seem to be a particularly pleasant one, of a large field, wherein to wander at will, expatiating and expounding, untram meled by too many definitions or too ex-acting a construction of the Werd of God Setting aside, however, these considera-tions for the moment, I would ask whether

t is quite certain that the projects of unionist ministers really count for much with their respective communions? So have to say. Are the intelligent latty supposed meekly to adopt their suggestions in respect to matters bearing upon the essentials of faith? Have ministers a monopoly of the illuminating spirit?
However this may be, it seems to me unquestionable that the various sec arian Churches, as Churches, cannot by possibil ity count for anything, in respect to authority, outside of the limits prescribed by their associated members. For, I sub-mit, that he who considers the question in its relations, divesting his mind of the pre-judices of education, and reflecting upon the attributes of Him who is perfect Wis-dom and perfect Truth, must, as before intimated, reject the absurd supposition of His authorizing teachers, or associations of teachers, in conflict with each other, yet possessing no practicable untitive principle of reconciliation. Tals position, in spite Episcopal churches, may now, I think, be considered to be recognized by their own members, as well as by the members of the Churches generally. What these Churches, in their old confessions and formularies, propound for belief may now, it seems to be said to be virtually ignored, as me, be said to be virtually ignored, authoritative, by both parsons and peoplethose old paper bulwarks and buttresses of faith having naturally crumbled away, under the action of their own formative principle-so that after centuries of un availing effort to effect au agreement as to the contents of revelation, so far as recorded in the extant New Testament writings, we find that ministers of the several denominations, not yet prepared to admit the utter failure of the cardinal principle of the Reformation, are now re orting to the expedient before mentioned, of a "least common multiple," which, it acceptable to all concerned (and especi ally if limited to the ancient creeds, not one article of which expresses distinctive Protestant doctrine), should unquestion ably involve the consignment to the close of a very large percentage indeed of the sectarian teaching of the past three hundred years-a teaching which, on a present dred years—a teaching which, on a present valuation, at the highest estimate, as "non essential" would, I presume, no longer be considered in any way binding upon conscience, even though supposed to be the very word of G d itself ever, as connected with this question, reference be made to the Church of England, we find that, mindful of her enviable position among her sister churches, and bent on averting, for the time being, her inevitable destiny as a State establishment, she still, though essentially Protestant assumes on occasions a rather un Protest. int attitude : a fact partially exemplified by her deputed exponent, the present Arch bishop of Canterbury, who, at the sugges tion of the late Pan-Auglican synod, in forms other communions that the National Caurch continues to insist upon a faith "defined in the creeds, maintained by the Primitive Church, and affirmed by the undisputed accumental councils;" recognizing likewise, at the same time, "as standards of doctrine, the Prayer Book with its extechism, the ordinal and the thirty nine articles "—a remarkable state ment, indeed, from which it would appear to be left to the imagination to discover how far the "standards" referred to ex-press doctrines obligatory on belief. Yet

we should not perhaps complain in the case of a Church notoriously ambiguous in her formularies. Only think, however, of a string of non-essen-tisls, in a series of doctrinal articles being adopted, not simply by a mere school of thrologians, but by the Church herself, as a Caurch, and of sub scription thereto being required from her scription thereto being required from her ministers! But, perhapa, it may be dealrable, on this point, to refer to the late respected and Rev. John Carry, whose views are doubtless endoused by a large proportion of his conferes: "Articles of faith," he says, "are the essentials of the gospel, what all Christians have ever thought necessary to salvation. They are few in number, and are contained in those brief summaries which have descended to us from the first ages of Christianty. us from the first ages of Christianity—the Apostles and the Nicene Creeds "So far, this seems explicit enough; and to it I may add the observation of the Key. Heber Newton, of New York, in a sermon preached on the first of November last, namely, that he felt the time was near at hand when all Courches could "unite on the Apoetles Creed;" which, truly indeed, for an Episcopalian minister, must be admitted to be an extremely liberal discount to allow, on what he personally, no "Apostolic ministry" of Bishops, priests and deacons, in respect to which the worthy Bishop is uncompromising. But, per contra, as to these opinious it is interper contra, as to these opinious it is inter-ceding to find another Archbishop of the Anglican Church, the late D. Whately, of D blin, expressing himself in a somewhat different manner. "Never," he said, "should we appeal to creeds, liturgies, or catechisms, for the proof of any docurine, or the refutation of any error;" and if these things or other articles, he said, are applied to control private judgment "the ground principle of Protestantism—the only one that could possibly justify the Reformation—is abandoned, and our ref rmers must stand condemned as schis-

matical hereties." (Essays, 3:d series, Romanism p 221) Some further remark, however, appears be appropriate, touching the statement of the Archbishop of Canterbury above referred to, and the views of those high Auglicans, who, when contending for the sufficiency of the creeds (as against the Satholic position), constantly seem to assume that those symbols comprehend everything bed to be essential by the primitive Courch; in other words, that they are not simply deficitive as to the articles contained in them, but a so exhaustive in respect to obligatory faith— an assumption which, I submit, is not merely untenable in point of fact, but is supremely absurd even as an hypothesis. In making this assertion I think that I am sufficiently vindicated by some of the llustrations given in a previous paragraph, when referring to doctrines not mentioned in the creeds. But the absurd-ity of the supposition of exhaustive creeds ity of the supposition of exhaustive creeds will perhaps be more clearly perceived, as regards the primitive Church, by calling to mind the constant action of early councils, in respect to here-ies and herestarchs of the first ages. More particularly, and in general, it will suffice to ask ourselves whether, because God is simply called Almighty Creator, in the creeds. We are not likewise bound to creeds, we are not likewise bound to believe Him to be eternal truth, infinitive wisdom, infinitely just and merciful as well, according to the scriptures? Furthermore may be suggested the enquiry, Why is the Bible itself, or, at least, the New Testament, not mentioned in the ancient symbols? W find therein the Church, but not the scriptures, the former being the justicular according former being the institution created and appointed by Ohrist Himself to teach all things concerning the faith to mankind "unto the end of the world." It seems pertinent, therefore, to observe in reference authorized, much less appointed to construet by every min for himself (a perfectly baseless and imaginary notion), yet I think it must be admitted that if there is any one thing which before all others an ecquiring mind, unclouded by the traditions of sect, would expect to find recognized in a fourth century formula of belief, as the ground and first requisite for Christian faith generally, on the non-Catholic hypothesis, it is undoubtedly the inspiration of the Scriptures of the New Testament—a doctrine or fact which, lying in the order of the purely supernatural, cannot possibly be cognizable by mere natural reason. Nor is it involved in the mere historical credibility of the Scriptures themselves. This remark I empha-ize, because of the common practice of arguing as if the New Tes ament were the original source of Christian doctrine; whereas, both logicalty and chronologically considered, it is, in matter of fact, secondary, evidently never designed to be a complete code of dectrine, contractwise, containing only incidental writings composed for special occasions, and addressed for the most part to those who had already been instructed in the faith So that it is true to say that the loctrines contained in the Now Testament, whether explicitly stated or only casually referred to, had their origin in the depositum long previously committed to the keeping of the living Charch, and hence interpretable by it. Why then was not the inepiration, or at least the Divine authority of the New Testament writings, in general, or in particular, or in part, at any rate, mentioned or referred to in the creeds? Why not justification by faith only? I need not here equire whether it is or is not a believe that the contract of the co philosophic absurdity to hold that faith, which is not a faculty, but a product or which is not a faculty, but a product or attitude of the soul, under grace, can be described as an instrument, "apprehending," "applying" or "apprepriating," etc, according to reformed theology; but, I may sak, if faith be assumed to be revealed as "the alone instrument of justification," why should its belief be less

es ential than baptism as an metrument

for the remission of sine? Way, again,

if revealed, is not the suffixiency of "be-lief on the Lord Jesus Onrist," irrespec-

tively of other beliefs, recognized in the creeds? These, if I mistake not, are

especially prominent doctrines, with a large portion of the Protestant world—

sively s ing Ol Itself to ward ( may l Creato Ont

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with many persons, indeed, literally the whole gospel. Why not, moreover, in the early symbols reference of some kind to sanctifying grace, or repentance, or prayer? Why not something or other to be believed about the Eucharist—specially since we are told by St. Paul that the unsuper of the companies of the com worthy communicant is "guilty of the body and blood of Christ?" But I need not press further enquiry on such points, it being evident enough that though the ancient creeds may, with no impropriety, be called compendiums of all Caristian doctrine, this can only be truly said in-semuch as to "believe in the Lord Jesus Ohist," the Incarnate Word, implies be lief in all that He did, or taught, or com marded to be taught; so that one vers manded to be taught; so that one very good reason for a missions in the creeds is found in the fact that they were never in tended to comprehend in detail all articles demanding belief, when duly proposed as part of the revealed word; the ordinary, official and every day teaching of the Church not being included or required in symbols, designed, in the main, as initial tory or preliminary to the Christian faith in general, or to protect some prominent in general, or to protect some prominent doctrines from insurgent errors. The Nicene Creed, it may here be worth while noting, may be said to consist of some twenty six declarations, of which one expresses belief in God as the Creator, (c. belief demonstrable to research one expresses belief in God as the Creator, (a belief demonstrable to reason, independently of revelation). Ten declarations relate to the Holy Trinity. Five others are facts of history. Five refer to the remote future, i.e., the second advent, etc. Then we have the "incarnation" of the Word "for our salvation." Next, that the Holy Ghost snoke by the "Propendently of revelation). Ten declarations relate to the Holy Trinity. Five others are facts of history. Five refer to the remote future, i.e., the second advent, etc. Then we have the "incarnation" of the Word "for our salvation." Next, that the Holy Ghost spake by the "Prophets" (which some may think much less essential than that He spake by the writers of the New Testsment). Filowing this, we have the "Virgin Mary," the "one Catholic Church," and "Baptism." Of all these articles two only, the Catholic Church and Baptism, seem to have any of course, known; but why do you have Church and Baptism, seem to have any immediate practical bearing on the sub jective Christian life. As to the Church, it is evident that it is not the invisible but visible Church which is meant, as ex pressed in the anathema following the creed of A D 325, quoted by Sociales (b. 1, c. 8, Hist. Eccles) as part of the creed itself, namely, "the Holy Catholic and Apostolic Church anathematizs those who say there was a time when the Son of Gad was not, etc." It is further more, clear that 'One, Holy, Catholic and Apostolic Church (Oreed A, D. 381) negatives the notion of a multiplicity of Churches, since reason informs us that only that which is one can be Catholic: the divinely established teaching office, more over, necessarily involving the principle of organic and indivisible oneness—in other words, a persisting unity or personality, so to say, of the Church of Christ. Of previous articles, passing over those which refer to God as a Trinity in Unity. I may observe that the Incarnation of God the Son, "ex Maria Virgine," is a fact in re spect to which (though the Archbishop of Canterbury would call it 'definitive') is as yet, failed to realize the full significance. Incarnate "for our salvation" is, so far, explicit, though scarcely a defini-tion of the manner in which salvation is effected, i e, whether by atonement simply, apart from any conditions or considerations in the individual subject, or otherwise.

From all the above, then, I conclude, firstly, that there is no ground whatever for assuming agreement with the Primi-tive Church, simply by reason of agree ment with the terms of the Nicene Creed which creed, it is well known, did not but the action of the Primitive Church in cutting off as heretics those who, while nominally accepting all its articles, diverged from the faith on points rot explicitly contained in it. Aualogous divergencies, there is no disputing, de in fact obtain to day, among non-Cath olics, as regards the Creator, the One Catholic Church, the Communion of Saints and other articles of the Apostles and Nicene Creeds. In the second place it seems to me reasonable to conclude that although to distinguish authoritatively essential from non-essential doctrines is a plain violation of the accepted rule of fatth, it is equally true to say that the principle of non-essentials, in the sectarian cases, is, in part at least, a virtual betrays. although to distinguish authoritatively of the word and gospel of God; and, as such, is suggetive of the enquiry whether, in this connection, the text does not apply with a humorous smile, "is that any which says that to offend in one point ! be guilty of all? It would of course be too much to look for consistency in an illogical system, but when it is remem bered that the Christian mysteries and dottrines are in dislectic relation, I con-fess it is to me inexplicable to find it seriously assumed that churches or minleters can be loyal to what they believe to be the word of God in contending for a few isolated propositions and chosen phrases, divorced from the body of faith, or feith in its synthesis; the remaining message of God, though nominally accepted, in a general way, being by consent abandoned to debate and denial as obligatory on the faith of Chistians in any defined or special sense.

But, after all, considerations not exclusively addressed to the heart, but to reason also, can scarcely be expected to have much weight with theorists whose phil ceophy is in all probability largely at fault, who plainly manifest a tendency to lose sight of the objectivity of truth; accept ing Christianity often imes (if such preention is intelligible) simply as a life, but not as a doctrine;" or, resolving faith itself into mere shifting opinion, subjective sentiment, a "feeling" of religion, or in-ward emotion, of which, coupled with a sense of dependence, even the heathen may be thought capable, under Provi dence, when recognizing their place in nature, as creatures of an Almighty Creator. OBSERVER Ontario, January, 1891.

### Stanley Books

Stanley books are now as common as coughs and colde. To get rid of the latter use Haysard's lectoral Balsam, the best Canadian cough curs for children or adults. Canadian cough curs for children or adults.

It cures by its soething, healing and expectorant properities, every form of throat and lung trouble, pulmonary complaints, etc.

The ardience.

"Your Gaurch is opposed to natural freedom," said be, "she is un-Coristian in her doctrines. She admits the truth of darkens gray hair.

managed to secure a seat directly oppomanaged to secure a seat directly opposite a modest-looking man who wore a necktle. The modest-looking man, it seems, was very humorous; for no sooner had the gentleman taken his seat than he asked in a very loud voice. "If he had heard the news!" "No, sir," said the gentleman. "What is it, has anything happened?" "Yes sir," said the other, and it is really frightful. The bottom has fallenged to the cather of the cathe and it is really frightful. The obtain has failen out of purg-story and all the Catholics have dropped into hell." "I am very sorry, indeed," said the Catholic, "I pity the poor Protestants underneath; they must have been grounded to powder.

of course, known; but why do you have such costly pictures, or why do your clergy use such costly vestments of gold and eliver?" "Do you forget," said the Catholic, "that the older the house the more grand and precious are its treasures and furniture? But my dear sir, would and furniture? But my dear sir, would you be good enough to tell me where your Church was before the Reformation."
"I answer you in your own style sgain," said the minister, "where was your face before it was washed?" "If I had made that remark," said the other, "it would have some meaning; but, coming from you, it is fifteen hundred years behind the times; for when the Catholic Church, after her work of converting the nations of her work of converting the nations of Europe, found that a few sores had been collecting on her face, she took a little of the medicine that Christ had left to ber and portfied her countenance of all dis-Your friend Dean Swift has told the truth somewhat plainer, by remarking that when the Pope cleaned his garden, he threw the weeds over the fence Per haps your reverence can understand the meaning."

all attention. The conductor even left the platform to listen to the debate, and it was noticed that two old ladies who had come to their getting off place preferred a lorg ride in order to follow the drift of the controversy. So far the Catholic had the first question. The minister thought it was now his time; and he led off with what he considered a puzzler. "Why what he considered a puzzler. "Wny don't you eat meat on Friday," said he; don't you eat meat on Friday," said he;
"it is as good on that as on other days;
you must be a fool to thick it is not."
"Well," said the other, "I have no objection whatever to meat. I like it on Friday as well as on Thursday; and I tell you what it is if I had the making of my own religion, too, as you had, I would have put meat in it for every day in the week."
The andlence was delighted with the The audience was delighted with the quickness of the answer; but the minister quickness of the answer; but the minister put in a very nice question on the same subject which, for a second, seemed to puzzle his opponent. "Your answer," said he, "may satisfy yourself and those who think as you do; but you contradict your principles by your actions. You drink milk on Friday; the milk comes from the cow, and may you not as well eat the meat as drink the milk, as they are both of the same substance?" "Were you ever a baby?" naked the Catholic.
"That needs no answer," said the other.
"And you drank your mother's milk as said he. "We'l, then," said the Catholic, with a humorous smile, "is that any reason why you'd eat her?"

The passengers by this time had become

The laugh that followed this remark could be heard half a equare off, and though many in the car did not sym-pathics with the Catholic's principles, his numor and argument Were so capital that he became a general favorite.

he became a general favorite.

"You superstitious Paptist!" said the now pretty angry minister, "you have no mind of your own. You are led by the nose by your Church, and you believe in things which have never been."

"Well," said the Catholic, "I could say a great deal of that year thing about yourself. There of that very thing about yourself. is this d fference, however, I am led by the Church which Christ founded and I beileve what she teaches; but you are led by every apostate, priest or monk, she has kicked out of her fold for their pride and dischedience. And as to believe in things I have never seen I am not quite equal to you, for you believe you have brains and commonsense, though nelther you nor any body else have ever seen them." "But," said the minister, "you believe in absurdi-tiee; you believe in the Sacrifice of the Mass. You believe the priest can forgive your size. You believe that the saints can hear you. You believe the devil is a person. Why, sir, this is nousense. All these, in the estimation of sensible men, are foolish : they are exploded : show me the devil and I'll give you fity dollars."
Don't get so excited, my dear friend,"
said the Catholic, "what you call nonsouse I believe on the word of God and on
the word of the Church. I believe them to be truths revealed by God. And as to Thousands of testimonials voluntarily given tell of the great cures effected by Rasal Balm. There is no case of catarrh that it will not cure. Do not delay. Try it now. creed, and, take my word for it, you'll see him for nothing.

The minister was by this time pretty

well satisfied with the argument. He had more than he wanted, but thought he

I want you to tell this audience plainly, do you believe there is no salvation outside of the Catholic Church?" "Yes," said the other, "I believe it. There is but one God, consequently there is but one pure religion. That religion was present and inspectors appointed by the A gentleman in whose word I have the greatest confidence entertained me a few evenings ago with an account of a "controversy" that took piace in his presence lately in one of the city cars. Many of the points made are excellent, but I have many doubts as to their originality; how ever, if they afford the readers either amusement or instruction I shall feel sufficiently paid for noting them.

As I was running home from my office lately a gentleman whom I afterwards knew to be an Irish Catholic, came into the rather crowded car where I was and the rather crowded car where I was and the nature further and show the people here how uncharitable you and your Caurch

> satisfaction. joined in by all the passengers. The min-ister got off by the platform. As he did so a gentleman pear him remarked that invincible ignorance was a mighty mean way to be saved by and he'd venture to bet that the modest looking man with the white necktie would have felt better if the bottom had fallen out of purgatory. -Philadelphia Herald.

ARCHBISHOP IRELAND PROTESTS AGAINST THE COLOR LINE.

Archbishop Ireland was a prominent figure at the observance of the twenty. seventh anniversary of the emancipation proclamation, by the Afro American Leggue in St. Paul Minn. There were Protestant ministers and Catholic price's in attendance; and a creditable represen tation of prominent Catholic isymen; among them, Hon. William Louis Kelly and Mr. F. L. McGhee.

Mr. McGhee delivered the opening sddress. He discussed the race problem

and stated that the enlightenment of the colored people had begun in the West, and would spread throughout the land He made a happy reference to the stand taken by Archbishop Ireland, the Rev. S G. Smith, and Ignatius Donnelly, as leaders in encouraging the colored people

to greater progress and privileges.

J. H. Hickman read the emancipation proclamation in a clear and distinct voice Archbishop John Ireland, who was warmly welcomed, made a short but eloment address.

He began by alluding to the occasion as one to be proud of, as it was the twentyseventh anniversary of the day when the chains of elavery fell from over three millions of slaves. He regretted that history had to record that slavery had ever existed in this country, as he thought it was a sad commentary on the plan and principles of the government of the United States, the whole theory of which was opposed to enclaving man by his own kind. Said he:

kind. Said he:

"Slavery was not introduced by the Republic It was brought to the colony of Virginia by the English, in 1620"

The trouble was in that the virus had been incominated into the body politic by a foreign theory. The Arcubishop alluded to the statement having been made that slavery, in the abstract, was but a life contract for labor, and assarted just as true as it is old. No one in his but a life contract for labor, and asserted that in the concrete it was founded on a principle of ownership of the body and soul of the slave. The highest gift of man was the privilege to know and to act; but slavery took away the freedom of the will. Emancipation began with Christ, and the slavery of the blacks was against the theory of the Christian religion. The emancipation of the blacks did not stop at freeing the body, but it is being ex-tended to-day in a social way. He re-ferred to the ostracism from hotels and continued :

"Slavery was a wrong, and we should do all in our power to cause it to be for-gotten, because it was a disgraca. Color is the mercet accident The color of the face is made up of various shadings in the races of men. Why select one color and place a bar upon i: ? It is baseless pre judice. Some whites were inferior in ntellect to some blacks, and he advocated intelligence and social graces as the basis

of equality.

"Give them their opportunity, and if they are inferior, the white people will profit by it; if they are superior, give them place. It is simply impossible to build up a wall of separation in tots country between the whites and the blacks say admit the clacks on the same principle that you admit the white brother marriage be a question of taste. The law is not right when it absolutely prohibits the intermarriage of the races I would the intermarriage of the races I would make them equal socially. I would say let all people in America be equal socially and politically.

Other speakers were the Rays, D. B. Brown and S. G. Smith.

"Four years ago," writes Col. David Wylie, Brockville, Ont., May, 1888, "I had a severe attack of rheumatism, and could not stand on my feet. The pain was excruciating. I was b..stered and purged in true orthodox style, but all to no purpose. I was advised to try St. Jacobs On; which I did. I had my ankies well rubbed and then wrapped with flannel saturated with the remedy. In the morning I could walk without In the morning I could walk without

Editorial Evidence Gentlemen. — Your Hagyard's Yellow Oil is worth its weight in gold for both in-ternal and external use. During the late La Grippe epidemic we found it a most

excellent preventive, and for sprsined limbs, etc., there is nothing to equal it.

WM. PEMBERTON, Editor Delhi Reporter. There is danger in impure blood. There is safety in taking Hood's Sarsaparilla, the great blood purifier. 100 dowes one dollar. DR. Low's Sulphur Soap is a delightfut shampoo. It cleanses the scalp and

THE INDIAN SCANDALS.

Boston Republic. Government have been rooting the poor red skins of their food and clothing, Morgan and Dorchester, and their motley train of pealm-singing, proselytizing zealots, have been engaged in the work of undermining the Casholic missionaries and teachers for purely sectarian advan-tage. And in this they have been aided and sbetted by the Government.

A correspondent, writing from Wash-inton displaces, arms of the methods

ington, discloses some of the methods matter further and show the people here how uncharitable you and your Caurch are; I want no eva-live answer to my question. Do you believe that I will go to hell when I die? "Oh, my dear sir," said the Catholic, "no, there is nothing further from my thoughts; I never imagined such a thing." "Well," said the minister, "what peculiar thing is it, or what qualification do I possess that will exempt me from the fate of others?" "Invincible ignorance," said the Catholic, jumping from his seat, and getting off the car, his smiting countenance beaming with satisfaction.

employed by Morgan and his friends to cripple the Catholic priests and lay workers in the rich and promising fields of Indian civilization and evangelization. "Of the \$1,000,000 or so," he says, "that the Indian office has had to expend annually for the education of Indian civilization do I noise has had to expend annually for the education of Indian civilization and evangelization.

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"Of the \$1,000,000 or so," he says, "that the Indian office has had to expend annually for the education of Indian civilization. employed by Morgan and his friends to atisfaction.

The clapping of hands, the hearty the present Indian commissioners. But with Commissioner Morgan it seems to be different No withstanding that Con grass made a larger appropriation f r the current year than for any previous year on account of education, Commis-sioner Morgan, instead of increasing the angual allowance to this Catholic mis sion, has materially decreased it."

As a matter of tact, if it bad not been for the generosity of some private in dividuals the Indian schools conducted by the Catholics, and for which provision had been made by Congress, would have been starved out of existence This is precisely what Morgan desired The Catholic Indian bureau protested against his action, and the protest re mained unacted upon for six months Meanwhile Mr. Anthony Drexel of Phil adelphia and some other pullanthropist-advanced \$40,000 to provide for pressing needs, and to tide over the difficultie

schools and missions The correspondent quotes also from a letter addressed to Margan by Rev. J A. Stephan, director of the bureau of Catholic Indian missions at Washington in which the charge is specifically made that not only did the commissioner with hold the money appropriated for the support of the schools and for the com fort and sustenance of the children, but displayed the most marked favoritism and religious bigotry in dealing with the different religious bodies engaged missionary and educational work Father Stephan's arrangement of the bigot at the head of the bureau was manly, vigorous and dignified It left the man against whom it was aimed with no escape from the full responsibility which must rest upon the Government whom

he represents. It is fortunate that a full investigation of the Indian troubles bad been ordered, and it is to be hoped that the light will be let in on the dark spots of the ad-ministrative policy which are responsible for the crimes and cruelties, the loss of life and property and the national dis

just as true as it is old. No one in his or her right senses courts death; all wish to prolong life to the utmost limit, and yet, in spite of this universal desire to live the alloted three score years and ten-and even longer-thousands upon thousands of people through carelessness and neglect, are bastening the time when they must stand face to face with the grim resper, and make the plunge alone into "the dark valley of the shadow of death." No disease on this continent claims so many victims as con sumption, and reliable statistics prove that fully two-thirds of the deaths occur ing from consumption had their origin in catarrh Nothing but negligence caused this last disease to develop into consump tion, and the person who neglects to promp ly and persistently treat estarrh until all traces are eradicated, is simply hastening the coming of death Even should catarri not develop into consumption, it never theless shortens life, as every breath the patient inhales passes over poisonous secretions and thus affects the whole sys tem. For the care of catarrh no remedy ever discovered equa's Nasal Balm, which is recognized from the Atlantic to the Pacific as the only certain cure for this disease. It removes he secretions from the nostrile, stops the poisonous droppings nto the throat and lurge, and makes the user feel that a new lease of life has given him. This great extarrh remedy is on sale with all dealers, or will be sent on given him. receipt of price - 50 cts for small and

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we eat, or we drink.

nothing clusively than the power of Hood's Sarsaparilla over all diseases of the blood. This medicine, when fairly third deep agreement respect to provide the property of the problem. tried, does expel every trace of scrofula or salt rheum, removes the taint which causes catarrh, neutralizes

the acidity and cures rheumatism, drives out the germs of malaria, blood poisoning, etc. It also vitalizes and enriches the blood, thus overcoming that tired feeling, and building up the whole system feeling, and building up the whole system Thousands testify to the superiority of Hood's Sarsaparilla as a blood purifier. Full infor-mation and statements of cures sent free.

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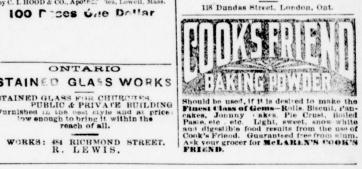
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DIOCESE OF HAMILT

ST. MARY'S OXPHAN FEST

Spectator, Jun. 19th.
The thirty-eighth annual fe aid of St. Mary's orghen asy held in the Grand Opera Hous day afternoon and evening, successful are these enterithat the mere aunouncement i ent to suggest to the reader's asked because a excellent over

Spectator, Jan. 10th.

### Che Catholic Record.

Published weekly at 484 and 486 Richmon street, London, Ontario. Price of Subscription-\$2 00 per annum.

REV. GEORGE R. NORTHGRAVES. REV. WILLIAM FLANNERY,

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Approve by the Archbishop of Toronto and the Bishop to London, and recommended by ins Archbishops of St. Bonizae of the Archbishops of St. Bonizae Oltswa, Kingston, and the Bishops of Harling and Peterborough, and leading Catholic Clergymen through the the Demision.

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

Arreare must be paid in full before, the paper can be stopped.

Persons writing for a change of address should hyaris bly send us the name of their former post office.

### Catholic Record.

London, Sat., Feb. 21st, 1891.

LENTEN REGULATIONS.

[OFFICIAL]
The following are the Lenten regulations for the Diocese of London:

1st. All days of Lent, Sundays excepted, are fast days
2od. By a special indult from the Holy
See, A. D. 1884 meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of fisch and fish at the

same time is not allowed in Lent. The following persons are exempted from abstinence, v'z: Calldren under seven years; and from fasting: persons under twenty-one; and from either or

seven years; and from fasting: persons under twenty-one; and from either or both, these who, on account of ill-health, advanced sge, hard labor, or some other legitimate cause, cannot observe the law.

Laid may be used in preparing fasting food during the season of Lant, except on Good Friday, as also on all days of abstingness thoughout the ways by these whom ence thoughout the year by those who can-no easily procure butter.

" WORK OR BREAD."

We have been accustomed to flatter ourselves that the workingmen of this Province are in much better circumstances than those of other countries where but poor wages are paid for labor, and many are even without employment or the means of support ; but last week the confidence with which we congratulated ourselves was rudely shaken by the sight of a large number of the unemployed who gathered about the Toronto City Hall, clamoring for " bread

There are in all the most important cities charitable institutions which have done and are doing good work in the way of relieving distress, but there is a limit to private generosity, and at the present time these institutions are all very heavily taxed by the amount of distress which they are obliged to relieve, and it is expected that during the winter months that distress will be greatly increased.

It is certainly not creditable to the Province that there should exist such an amount of deep distress in our midst, as we are assured is the case, many of the unemployed having a sad story to tell of the hardships which their families are obliged to endure owing to want of the necessaries of life.

Cardinal Manning recently told the Mayor and Municipal Council of London that it is the undeniable duty of the are able to work, and bread for those who cannot work, and this is certainly the correct basis of charity on which Christian society should rest.

The City Council of Toronto has already many difficulties to meet, yet where there is certainly much which might be done to benefit the city, there ought to be no hesitation to furnish employment to those who are suffering so intensely.

The question of furnishing work to the unemployed is one which has of recent years attracted much attention, and though it has not yet been solved practically, there are very few now who will venture to deny that it is the first duty of the Government of the day to take efficacious measures to relieve a general distress, and the people are convinced that such is their obligation. Those who ere suffering will not be content unless some provision be made; for their relief, and, unless this be done, it is to be feared that violence will be the result, as has been elsewhere so frequently the case.

In an article which recently appeared in the Twentieth Century, a Catholic review published at Marseilles, His Eminence Cardinal Manning takes strong ground that the next century will see those social laws established on which the Caristian society of mankind reposes. He believes that radical changes will be wrought in the relations of capital and labor whereby the rights of the laboring classes to enjoy the results of their work will be recognized to a much greater extent than has hitherto been the case, and that these changes will result in the amelioration of the condition of workingmen. But in the meantime the pressing needs of the people should

not be overlooked. His Eminence save:

"We have been strangled by an ex-

world of labor. Politicians and political economists of the modern school have had their day. The twentieth century will be for the people and for the laws of the Christian commonwealth."

Man is a social being, and society is society should have at least the necessaries of life. Distress is visible in other cities basides Toronto : and it is to be hoped the municipal authorities there and elsewhere will rise to the importance of the occasion by furnishing work to those who need it. There ought to be public spirit enough also among the wealthy citizens to aid the authorities in relieving the distress which is evidently much more widespread than the public generally have been aware of.

We are pleased to notice that some private efforts are being made by benevolent people to relieve the most pressing wants of the sufferers, but unless some public action be taken, the efforts of a few individuals will be inadequate to meet the emergency.

WHO IS SIGNOR CRISPI?

Now that Signor Crispi is no longer in position to insult the Pope, to draft young priests and divisity students into the army, or to make war upon nuns, people are asking, Wao is Crispi? What are his antecedents? And by what means did he arrive at power, so that he could dictate terms to the king of Italy, exchange courtesies with PrinceBismarck, and strike terror into the hearts of the noble and wealthy Catholics of Italy ? When first heard of he was known to the police of Scotla d Yard in London as an impecunious Italian lawyer out of employment, who consorted with Mazzini and other revolutionists of the dagger persuasion in batching plots against the life of Napoleon III. Previous to his arrival in London he had acquired celebrity by heading insurrections at Palermo against the established authorities, and at Turin, in Piedmont, against Victor Enmanuel, where he was arrested and bear the barden of his and his lufidel sentenced to a long term of imprisonment. It was here he met Rosslie Montmasson, the niece of the gaoler's wife, who was in prison in the capacity of that a career of crime and villainy has an assistant to the laundress. It appears that abrupt ending in disgrace and well mer-Crispi was emitten with her good looks; Ited punishment. The old pagans had a and his poetic style of dress, his long hair, striking face and the wretchedness of his condition won upon the poor girl's heart. Os his release from prison he was banished from Sardinia, and sought refuge under the British flag in Malta. Thither Rosalie followed him, and shared in all his poverty and misfortunes, working very hard sometimes to procure him food Taey were duly married by a Jesuit Father, Crispi's political friends supplying

to purchase. But his mind could not be at rest unless he was plotting mischief. He had already become a member of the Carbonari, and held a high rank in the Masonic order : but his hopes of future success and aggrandisement lay in the possibility of dethron. ing the King of Naples and driving the Pope out of Rome. He was an intimate authorities to supply work for those who ranks as a volunteer when this famous while projecting new laws to hamper the revolution'st marched against Naples.

Tae Maltese authorities were soon tired

him with the ring, which he was unable

of the complaints made against Crispi by the Italian kings, on account of his writings and inflummatory pamphlets which he com posed and which were printed by revolutionary committees and spread over the country. Banished from Malta, Calapi made his way to London, England where Mazzini awaited him. The latter, at that time, was manufacturing dynamite bombs intended for the destruction of Napoleon III. and his dynasty. It is in the memory of all who lived at that time how narrowly Napoleon and Empress Eugenie escaped with their lives on the evening of Jan 14. 1858. As the Emperor and Empress were approaching the Grand Opera, three bombs were thrown under their carriage and exploded, killing and maim ing a large number of persons, though the intended victims escaped. Orsini, who had just arrived from England, was arrested in the act of casting the missiles of death, and, with three fellow conspirators, was tried and sentenced to death by the guillotine. Rosalie, the conspirator's wife, played an important role in all three parts. She was employed as a faithful messenger to convey news and taining fish and poultry that she pre- with their tenents, who pay cheerfully tended to dispose of by sale on the and enjoy with their families both commarket. The conspirators were her only petency and independence. purchasers, however. As soon as they

wealthier circles, and, as a true friend of began to tire of the faithful wife who so often had risked her all for his sake. Resalte wept bitterly when told she had bound to see that all the members of to leave her home and make way for a more gifted and more highly accomplished lady who could mix in society and be no discredit to the parvenu statesman. She might have resisted and given trouble, but she was too much devoted to the unprincipled wretch; and after a bard struggle and many tears she finally consented to leave her husband "rather than be a bar to the advancement of the man she loved.' Crispi became successively Vice President and President of the Chamber, Minleter of the Interior, and finally Premier, and to a great extent dictator of all Italy. As an example of Crispi's audacity and want of principle it is related that when first be was appointed Minister, Queen Margaret gave a dinner to the members of the Cablact and their wives Crispi was indignant that his lately found wife was not included in the invitations. and went straight to the palace to learn the reason. The queen could not be seen,

> tone "Tell Her M jesty that if by this evening Madam Orispi is not invited like the will be proclaimed in Italy within twenty.

but her secretary was profuse in evasive

excuses and sought to dodge the issue.

Finally Crispi got into a towering rage

and, standing up, said in, a menacing

four hours." A few hours later a special messenger arrived at the Minister's domicile with an invitation for Madam Crispi. If King Humbert had royal pluck or manhood in him, Crispl should have been in the lockup before he had time to reach home and tell his unlawful wife how he could make royalty tremble.

However it may be all the better be was not honored with cheap martyrdom. The people can see now to what ruin he was leading the country. They have been oppressed with excessive taxation to confrere's extravagance and debancheries. They have kicked their idol down and out into private life, and must recognize very true and appropriate saying :

"The mills of the gods grind slow but sure."

The Marquis Di Rudini, the new Premier, belongs to the Radical school which for the present obtains in Italy, and, no doubt, must subscribe to the revolutionist constitution of keeping the Vicar of Christ an alien and a prisoner in his own city. It is reassuring, however, to know that the Marquis is no parvenu taken from the slums of social. ism, or lifted into position by the dagger or dynamite process. His programme, as cabled last week, includes a reduction of expenses in every department: a revision of the custom duties, so as to protect home industries; reformation of the bank law, and total abstention from

interference in Church matters. Even this much will be heartily welfriend of Garibaldi, and fought in the come. Crispi was never happy except dency. educational or the charitable institutions of Italy. Radial promises to leave the Church free and unshackled, or, in other words, to cease the work of persecution. so odlously and tyrannically pursued by

his unamiable predecessor. It is very evident the infidel press is losing its hold on the Italian public. The Revolution has reached its highest limit; the waters of the deluge are sub siding, and soon will all things right themselves when King Humbert will retire to Florence or Turin, and Rome will once again resound with the acclama. tion, "Viva Leone, Papa, 'el Re."

DILLON AND O'BRIEN.

There is a wide-spread feeling of disgust at the uncalled for barbarous treatment meted out to these two intreped patriots by the callous and unrelenting Balfour of Coercion fame. Taeir crime is devoted. ness to the cause of humanity, hatred of wrong and unselfish opposition to landlord tyranny and greed. Several times has the undaunted O'Brien been punished with solitary confinement and the plank bed for doing what the British Govern ment has since found it equitable and necessary to do. Laws have been passed be the bearer of communications bat to legalize what he was imprisoned for tween the assassins in London and their openly advocating. Moved by his sufferadepts and dupes on the continent. It ings and his influence with the people, is easid that she disguised herself as a hundreds of landlords have lowered their woman of the humblest class, and rents without an appeal to law, and are entered Paris with an open basket con- now living on the most friendly terms

Tae reptile press, that branded Dillon reached their lodgings they opened the and O'Brien with cowardice for having fish and found letters from Crispi and left Ireland to avoid imprisonment, Mazzini directing further operations. must now change its tone of comment

waiting for them, they chose rather to liberty and of revolutionist morality, he give themselves up to the tender mercies of Balfour's gaolers, and undergo the unjust and heavy judgment passed on them at the iniquitous and

one-sided trials in Tipperary. Although neither Mr. O'Brien nor John Dillon has declared his intention publicly, it is presumable they will both side with the Bishops and pricets of Ireland against the continuance of Parnell's lesdership. Mr. Dillon is a personal - aye, even to our own knowledge, a bosom—friend of Dr. they are expressing their regret McCormack, Bishop of Galway, who has that this will be the inevitable lately pronounced himself so unreservedly against even the appearance of Mr. Parnell in the city of Galway; and Mr. O'Brien, so far, has been the most intimate friend of Archbishop Croke, of Cashel.

But whatever friendship may have to do in this momentous difficulty, our knowledge of the purity and the manliness of both characters leads us to the assurance that both John Dillon and Wm. O'Brien will be on the side of public honor and Catholic morality.

RATIONALISTIC THEOLOGI-ANS.

Of the tendency of Presbyterianism towards pure Rationalism we have had recently many incontrovertible evidences, both on this and the other side of the Atlantic. It is not very surprising, therefore, to find that the faculty of the Union Theological Seminary of New York have appointed the Rev. Dr. Charles A. Briggs as the "Elward Robinson Professor of Biblical Theology," an office to which he has been recently installed.

Dr. Briggs, to whom is thus confided the Biblical teaching of the rising generation of Presbyterian ministers in one of the most important seminaries of that denomination on this continent, is the author of a recent work on Messianic Prophecy, in which it is boldly main tained that Christ is not foretold in the Old Testament at all.

If this view be correct, of course the whole Caristian Courch of more than eighteen centuries has been in error in believing that the prophecies of Jacob, Isaias, Aggeus, Daniel, Malachi and the other writers of the Old Testament have their fulfillment in Christ. St. Paul was in error in interpreting these predictions as if they had the Messias in view; the Jewish High priests who informed Herod that in accordance with the words of Micheas, the Christ should be born in Bethlehem, were mistaken. It must even be said that Christ Himself was in error in saying of the Old Testament Scriptures: "The same are they that give testimony of Me."

It is easy to foretell what will be the result of placing Professors like Mr. Briggs in the Professorial chairs of theology in the seminaries. Though the Presbyterians have hitherto been resolute upholders of the truth and inspiration of Holy Scripture, the rising gener ation of Presbyterian ministers will be of a most decidedly Rationalistic ten-

ceremonies of Dr. Briggs still more remarkable is the ease with which the professor in his inauguration address sets aside as of no importance the solemn asseveration which he had just made as part of the inauguration ceremony, that he believed "the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice, that the Westminster Confession contains the system of Church government and the doctrine taught in the Holy Scripture, and that he would not teach or inculcate anything subversive of said doctrine, or of the principles of said form of govern. ment as long as he should continue to be a professor in the Seminary."

His address, which was delivered immediately after this solemn declaration, is thus summarized as to its chief points by the Christian Intelligencer: " He makes the Bible, the Church, and reason sources of divine authority, and they must be co-ordinate and equal, as he gives Rationalists a place in the company of the faithful. He applies to the great body of Christians the term of oblequy invented by open foes of the gospel in the last generation, 'Bibliolatry.' He finds errors in the Bible. though Paul said of the Old Testament that it is inspired by God, and it is not God's way to inspire errors. He'depreciates the force of miracles as demonstrative of the truth of Caristianity.'

This is just the course followed by such enemies of Christianity as Paine, Voltaire, and Ingersoll. "He affirms a state of second probation after this life, whereby all men shall be at last sanctified and saved." This, of course, does away with

It is to be expected that where private judgment is made the supreme arbiter people of Sarnia must remember After the annexation of Naples and the and praise their pluck and voluntary in matters of faith, every vagary of the an incident in the life of Sherman which

greater and nobler than any individual. This doctrine is founded on the law of nature and Christianity, though it is denounced as socialism by shallow and rash people, as well as by the capitalists and the rich. The future will bring into the light of reason the social state of the whole constitutional Opposition. He now began to move in the higher and political state of the world of labor. Politicians and political He now began to move in the higher and gathered in immense sums of money list as Mr. Briggs should be made the teacher of Biblical Theology in so important an institution as the New York Theological Seminary.

It is evident that Presbyterianism inasmuch as it consists of a system of positive Christian teaching, is moving very rapidly on the down grade into active Infidelity. The young ministers who will begin where Dr. Briggs ends will drift still further down with the current of infidelity than he has dared to go. Tae Protestant press are perfectly aware of this, and result of the present movement. The New York Independent and Observer are especially downcast as regards the prospects, and they attempt in vain to stem the current, which they acknowledge to be too strong for them.

The Independent maintains the truth and inepiration of the Bible, but it acknowledges that the present tendency towards Ritionallem is too strong to be dipped by Riv. R. S. Macarthur, a Baptist successfully resisted. Protestantism naturally tends to unbe-

lief in all Christianity, and the wonder is that the explosion which has been so long threatening dld not come long before

DEATH OF GENERAL SHER-

The greatest General, and by far the most distinguished of all the great cap. tains who, with Grant, Sheridan and Lee, figured in the late American war, was William Tecumseh Sherman, late Commander-in-chief of the army of the United States. His daring exploits, magnificent generalship and successful career as commander of an army under canvas ia the tented field are well known to all those who lived in the days when the confederate legions the South and the federal army corps of the North were engaged in deadly conflict, and when the existence of the United States as a great Republic trembled in the balance. The name of General Sherman will be forever associated with those of Washington, Grant and Sheridan as a father and saviour of American independence. In more than one decisive battle, when the union soldiers were exhausted and dispirited, and when division after division had yielded before the advancing batallions of the already triumphant and well-nigh victorious foe, the arrival of Sherman on the battlefield, mounted on his spirited charger, and shouting to his men to "follow on," changed the tide of conflict and won the day for the Unions. At Vicksburg, more than any other General of Division. he contributed to the success and triumph of General Grant, in reducing that almost impregnable fortress. During the battle of Mission Ridge his division bore for a time the whole brunt of the enemies' attack and finally drave them back in confusion. By forced marches he relieved Gan. Burn side, who lav besleged by Longstreet in Knoxville, Tenn., and received the thanks of Congress for his services in the Chata. nooga campaigns. After defeating Gen. Johnson at Dalton, and Gon. Hood at Atlanta, in two important engagements. he marched with ninety-nine thonsand men through Goorgia to the ocean, a distance of over three hundred miles, cut away from his base of supplies and from all communication with Washington, but subsisting on the enemy. Finally he reached Savannah, on the sea coast, to which he laid seige, and after desperate fight. ing captured it by assault. Communi cations were thus opened with the fleet, when General Sherman sent the following message to President Lincoln : "I beg to present you as a Christmas gift the city of Savannah, with 150 heavy guns, plenty of ammunition and 25,000 bales of cotton." Thus was the back of the Rabellion completely broken, and the war virtually at an end.

General Sherman succumbed to a vio lent attack of erysipelas at the age of seventy-one, and died on last Saturday at his home in New York city. His wife, who was a fervent Catholic, was a sister of General Eving-Shermen's faithful companion in arms. She died a few years ago a saintly death, leaving several noble sons and daughters, all practically pious Catholics. One son, Thomas Ewing, some ten years ago, joined the ranks of the Jesuits. He is now a distinguished member of the Order

Very Rev. Dr. Kilroy, of this dlocese, was not long in the ministry when he was detailed to act as chaplain in the American army. He was a particular personal friend of the great general and accompanied him in his march through Georgia. Father Kilroy was present at several engagements, and assisted the wounded and the doctrine of everlasting punishment, dying in their death struggles, while the contest raged the fiercest. The aggerated individualism, and the next century will show that human society is two Cicilies with the Duchies of Parma submission to law, however unjust or human intellect will be solemuly as. Will not be told in the American papers.

In 1868, when Dr. Kilroy was pastor of Sarnia, General Sherman paid an official visit to Port Haron, Mich. A'ter having completed the work assigned him as general superintendent, he crossed the St. Clair River, with his suite, and renewed acquaintance with Dr. Kilroy, who entertained him right royally, and conducted him and his officers to the convent, where they were greeted with en address and an exquisite entertainment in music and song.

EDITORIAL NOTES.

THE question of a union between the Methodists of Wales and the English Presbyterians is being auxiously discussed. The Welsh Methodists are in reality more akin to the Presbyterians than to the Wesleyans of England, as they are Calvinistic in their views, whereas the Wesleyans are Arminian.

It was recently stated that Miss Casack. who was formely known as the " Nan of Kenmare," was about to become the superior of a Methodist convent of deaconesses. It appears that recently she has changed her plans, as she has been minister, and she has joined the Baptist

THE Old Catholic churches in Baden have at last been restored to the Catholic Church, to which they originally belonged. The only remaining Old Catholic parishes of Futzen, Kappel, and Guetenbach have been dissolved, the majority of the people having finally returned to the Church with the exception of sixty, who have become Lutherans in the last named

THE Dake of Norfolk recently made a statement at a public meeting in Birmingham that twenty years ago there were under a bundred different forms of relig. ion in England, but that they have now increased to two hundred and fifty. The United States censes shows that there are between 140 and 150 different sects in the United States, besides local organizations. From such facts as these it is not very easy to draw the inference that Protestautism is likely soon to become one great organization.

THE election to fill the vacancy for Northampton, caused by the death of Mr. Bradlaugh, resulted in the return of Mr. Manfield, the Gladstonian candidate, by a majority more than four times greater than that which Mr. Bradlaugh obtained. The result has been received by the Liberals with great rejoicing, and the Tories are dejected to a corresponding degree, as it proves that the imbroglio in Ireland has not stayed the progress of the Home Rule cause among the English electors.

THE German Government has taken another step towards the utter repeal of the unjust May laws, which had for object the destruction of the Catholic religion. It has been determined to restore to the Bishops £ 800,000 of the Church funds which had been seques. trated. Last year the Government proposed to pay the interest on the amount, but the offer was refused by the Catholic Centre party, who insisted upon full justice being done. The capital sum is now to be restored in

THE marriage of a widow of the Pokarna Brahmin caste, which recently took place in the Bombay Presidency, marks a new era in the history of India. The custom of child marriages has been one of the most barbarous customs of the country. In the present case the girl was married at eight, and became a widow at ten; and if the usual custom had been followed, she would be debarred from the right of marrying again. She is now twenty years of age, and her husband, who is an extensive contractor, made a gift of 500 rupses to the bride as a dowry, equal to \$3 546 38 Tae marriage was celebrated under the auspices of an association which has for its object the aboliion of the custom of child marriages, and this is the first time that such a marriage has taken place in the Brahmin

CARDINAL LAVIGERIE has addressed a circular letter to the priests of his diocese of Algiers, in which he advocates the formation of a Catholic party in France based upon a recognition of the established form of Republican Government. He declares that the French priesthood will be more powerful in defending the interests of religion, if they cut themselves loose from all monarchical and imperial associations which would now separate them from the majority of the people of the country. By presenting a united front against the enemies of religion, while recognizing the present form or Government, he is convinced that they will be more powerful to establish Catho. lic influence than by setting themselves in opposition to Republicanism, which may now be regarded as the form of Gov. ment which France has definitely ac-

packed house, an excellent pr and everything that goes to occasion of that sort a success fr point of view. The festival of no exception to its predecess both the afternoon matinee and performance the place was from roof to orchestra rails, ar ing accomodation was at a prenature and the matthes.

At the matthes in the after house was crowded. The progrespecially selected to interest the and as such it was a marked succ Driscoll was thrice encored, a managed to work in a strain managed to work in a strain Rooney without fatal result Herald's selections also pleased people mightly. The children schools also assisted in entertain gnests, and their sweet your sounded well in the big auditori entertainment concluded with a

entertainment concluded with a dramatic performance of Carlet drama, The Rose of Külarney, Messre. T. Cosgrave, A. Mans Wien, T. Roach, J. Cammings mody. J. Schnier, P. Hagerty, Wand F. Stephens took part. chorus—The Stars That Above us a The children.
Comic song—Laughing Old Farr J. F. Driscoll.

W. Carroll, J. Wall Murn Chorus The children. Comic song—It's Another Color No. J. F. Driscoll. Reading—The Children at the We Miss Mary Herald. The children.

EVENING PERFORMANCE Bishop Dowling occupied a evening performance with Ald acting mayor. George M. Barton Moneghau, United States on another box were Fathers O Sullivan, Haley, O'Reiliy and Retween the naver of the programmer. Between the parts of the progrechildren of the asylum appeared stage according to the custom prevalled for years, and a little lan address. The children about one hundred, and a more vigorous and happy-looking lot sters could scarcely be picked houses of the city. They cor credit to the good sisters and unimpeachable testimony to the manner in which the instituti maner in which the institute ducted. The annual address livered by a very small boy evidently been well trained is and he acquitted himself in a v able manuer. The address humor and pathos and the little justice to the clever composi ddress la as follows :

My Lord, Rev. Fathers, L.
Gentlemen—Are you not tired ittle orphans here upon this pla
after year, and of hearing us repe
ever again the same sad story?
friends, it would be no wonder it
righ forty years, you would be a
but we don't believe you are, an
has said so it must be some p
Toronto and not one of our own
Hamilton benefactors. Why, the
little lady over there looking sog
that I am sure if she could only e
step on this plattice of the could only e
step on the plattice of the could only e
step on the fulness of her heartex
no, dear little orphans, we are
seeing you here, and we hope as
is a board in the Grand to stan
will come to the festival. Why,
dear children, the festival would
val at all." Yes, and I see anoth
there laughing, and another yon
gentlemen, too, are laughing,
look as if they were tired of us?
does not. Oh, how sorry we show
were tired of seeing us here;
what would happen. Then the S
say: "Oh, no, dear children, you
the festival—the people don't
you." Then there would be not
about the whole year long—no
sung, no speeches to be made, an
on sleigh-ride for us little boys,
bright spot in the life of us poor I
would be blotted out. So please
factors, do not get tired of us. '
Yer your own little orphans, y
yer year on the control of us.

The poor own little orphans, y
yer year on the control of us.

Yer your own little orphans, y would be blotted out. So please actors, do not get tired of us. Y are your own little orphans, we remain the control of the sand we know they never tire of they say we are God's own child. He loves us very much, and the loves us very much, and the loves who are kind to us. dear benefactors, oh! please do of us, and we will always pray the bissoy, un and that at the greatestival in heaven you will all he bishop, priests and people. An anyone here who thinks the legent on better without us, please sisters know, for they would su at home.

After the applause which boyish oratory had subsided

ship Bishop Dowling arose as a short speech. He said: " my sgreeable duty to night to for your presence here, exhibit does, your interest in the welf from whom G d has taken th protectors. You see befo long ago I had occasion to redicese to the exclusion of because it was the youngest, writing in the newspapers, Bishop loves the baby.' We remark in the plural toing The Bishop loves the babies.'
I love them because they are children. The care of the neg fatherless has always been the characteristic of Christianity, no provision made for God's children even in the most ps ancient Greece and Rome, when Christianity dawned or that the Church took children to its bosom to nurture and and bring them up in the fear tion of the Lord. We know we bestow upon the orphan God; we believe it abould to the state that these helple should be trained and educa sides we think it is benefit respects. It is sad to think become of these little childre not been taken care of by us. God, there are men and won deprived themselves of the become the foster- mother ians of these little ones, as how much you d ffer from t ion you cannot fail to honor

### DIOCESE OF HAMILTON. ST. MARY'S OKPHAN FESTIVAL.

Spectator, Jan. 10th. The thirty-eighth annual festival in aid of St. Mary's orphan asylum was held in the Grand Opera House yester-day afternoon and evening, and so cessful are these entertainments that the mere aunouncement is suffici-ent to suggest to the reader's mind a packed house, an excellent programme and everything that goes to make an occasion of that sort a success from every point of view. The festival of 1891 was no exception to its predecessors. At both the afternoon matinee and evening performance the place was crowded from roof to orchestra rails, and stand ing accomodation was at a premium.

THE MATINEE. At the natinee in the afternoon the house was crowded. The programme was specially selected to interest the children, and as such it was a marked success. Mr. Dricoll was thrice encored, and even managed to work in a strain of Annie managed to work in a strain of Annie Rooney without fatal results. Miss Herald's selections also pleased the little people mightily. The children of the schools also assisted in entertaining their guests, and their sweet young voices sounded well in the big auditorium. The entertainment concluded with an amateur dramatic performance of Carleton's Idea drama, The Rose of Killarney, in which Messra. T. Cosgrave, A. Mansfield, W. Win, T. Rosch, J. Cummings, F. Dermody, J. Schnier, P. Hegerty, W. McBride and F. Stephens took part. The pro-

Chorus—The Stars That Above us are Shining
The children.
Comic song—Laughing Old Farmer McGee J. F. Driscoll.

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The children.

EVENING PERFORMANCE Bishop Dowling occupied a box at the evening performence with Ald. Blatcher, acting mayor. George M. Barton and Col. Monsghan, United States consul. In another box were Fathers Hinchey, O Shilligan Haley, O'Reilig and Maddigan. O Sullivan, Haley, O'Rellly and Maddigan Between the parts of the programme the children of the asylum appeared upon the stage according to the custom that has prevalled for years, and a little boy recited an address. The children numbered about one hundred, and a more rosy faced, vigorous and happy-looking lot of young sters could scarcely be picked out of the houses of the city. They certainly did credit to the good sisters and formed an unimpeachable testimony to the excellent manner in which the institution is con-The annual address was de livered by a very small boy who had evidently been well trained in his part, and he acquitted himself in a very creditable manuer. The address combined humor and pathos and the little fellow did justice to the clever composition. The ddress is as follows :

justice to the clever composition. The address is as follows:

My Lord, Rey. Fathers, Ladies and Gentlemen—Are you not tired of seeing us little orphans here upon this platform year after year, and or hearing us repeat over and over again the same sad story? Well, dear friends, it would be no wonder if, after well nigh forty years, you would be a little tired; but we don't believe you are, and if anyone has said so it must be some person from Toronto and not one of our own dear kind Hamilton benefactors. Why, there's a sweet little lady over there looking sogood-natured that I am sure if she could only conveniently step on this platform she would come and kiss every one of us—boys and girls and all—and in the fulness of her heart-exclaim: "Oh, no, dear little orphans, we are not tired of seeing you here, and we hope as long as there is a board in the Grand to stand upon you will come to the festival. Why, without you, dear children, the festival would be no festival at all." Yes, and I see another lady over there laughing, and another yonder, and the gentlemen, too, are laughing. Does that look as if they were tired of us? Of course it does not. Oh, how sorry we should be if you were tired of seeing us here! Just think what would happen. Then the Sisters would say: "Oh, no, dear children, you cannot go to the festival—the people don't want to see you." Then there would be nothing to talk about the whole year long—no songs to be sung, no speeches to be made, and, above all, no sleigh-ride for us little boys. And so one bright spot in the life of us poor little orphans would be blotted out. So please, dear benefactors, do not get tired of us. You know we are your own little orphans, who have no rriends but yourselves and the dear Sisters; and we know they never tire of us, because they say we are God's own children and that He love us very much, and that He also loves those who are kind to us. So please, dear benefactors, do hydre and that He also loves those who are kind to us. So please, dear benefactors, only

After the applause which greated the boyleh oratory had subsided, his Lord ship Bishop Dowling arose and delivered a short speech. He said: "It becomes a short speech. He said: "It becomes my agreeable duty to night to thack you for your presence here, exhibiting, as it does, your interest in the welfare of those from whom G d has taken their natural protectore. You see before me my family, and I am proud of them. Not long ago I had occasion to remark that it was said I favored one church in my diccese to the exclusion of the others because it was the youngest, and a wag writing in the newspapers, said: 'The Bishop loves the baby.' We may put the remark in the plural to night and say, 'The Bishop loves the bables.' (Laughter.) I love them because they are God's children. The care of the needy and the fatherless has always been the particular characteristic of Christianity, for we found no provision made for God's unfortunate children even in the most palmy days of ancient Greece and Rome. It was only when Christianity dawned on this world that the Church took children such as these to its bosom to nurture and clothe them and bring them up in the fear and admoni tion of the Lord. We know that the care we bestow upon the orphan is plessing to God; we believe it should be prefitable to the state that these helpless little ones sides we think it is beneficial in other respects. It is sad to think what would become of these little children if they had not been taken care of by us. But, thank God, there are men and women who have deprived themselves of the comforts and enjoyments of home and society in order ome the foster- mothers and guard ians of these little ones, and no matter how much you d ffer from them in relig-ion you cannot fast to honor them for it.

(Applause.) I regret that the mayor is nuable to be with us to night on account of illness, but he has a representative here in the person of my friend, Ald. Blatcher, who spent some time with mo in Paris and also in Peterbore, and if he keeps on following me the Lord knows what will become of him. (Laughter) Col Monghan is also here, and will address a few words to you."

Ald. Blaicher regretted the absence of Mayor McLellan, but expressed his own pleasure at being present, and compilmented the Sisters highly on the excellent sppearance of the children and on the erjoyable character of the entertainment. Col. Monaghan said that even if the Church had done nothing more for human

ity than to care for these little people it deserved the admiration of mankind. The charge and responsibility connected with the raising and education of so many little ones was one that must be heavily felt by the elsters of St. Marys, but it was evident that the work could not have fallen into nobler or more willing bands. In conclusion he addressed a few words to the children, reminding them that all the world was a stage, and that in the near future they would issue forth into that world wide prescenium to begin life, and he was sure they would do credit to their

Daring the speeches the antics of the smaller youngsters afforded much amuse ment as they tumbled about on the floor, and est down gravely to survey the audience through small, wondering eyes. Occasionally a little toddlier, more adventurous than the rest, would stagger towards the footlights, but Henry Arland and John Ronen stood in the wings ready to rush ont and quard against accidents.

The concert programme was one of the best ever given at a St. Mary's festival, and that is high praise indeed. The number of encores showed that the audience was well pleased with the selections and the manner in which they were given. The programme:

Overture—Amourer......Lortzing
Thirteenth battalion band. Solo-Killarney... F Warrington. 

It was a well arranged programme

full of variety, and the numbers were of a kind most likely to please. Mrs. Mackelean chose two old favorites, and sang them in a manner that brought into play all the resources of her grand The lady was twice encored Mr. Warrington is an established favorite here and his numbers seldom fail to please. The warm encores he received testified that his success was as great as ever. In the concerted numbers he as ever. In the concerted numbers he sang with Mr. Egan, and Miss Schumacher and James A. McPnerson, his resonant, well-trained voice was also heard to good advantage. The trio, Z tti Z tti, by Miss Schumacher, Mr. Warrington and Mr. McPherson was a bright, niquant bit from the Barbar of bright, piquant bit from the Barbar o bright, piquant bit from the Barbar of Seville, and sung with a brilliancy and vivacity that caught the approval of the audience at once, and it had to be repeated. Miss Clarke, of Toronto, the mezzo-soprano, had a light voice of limited range, hardly suited to such a large auditorium. Her selections were well chosen and her execution free from well chosen and her execution free from mannerisms. Mr. Driscoll, of Toronto, was not on the programme, but be sarg a comic song, "The Laughing Magee," It was a very laughable song, and when he was encored he responded with a Mr. Driscoll is evidently a very clever young gentlemen, but like many another promising colt he suffered from the injustice of being out classed. Miss Mary Herald looked quite ethereal in a pretty white gown, well suited to the part of Geneva, which she recited with tine effect. Her second number was a couple of musical readings in which her sister played the accompaniments. These were given in charming style, and the thoroughly delighted audience in-sisted on an encore. It comes natural to Miss Schumacher to sing a laughing song, and the difficult selection chosen served to show the resources of her excellent voice, besides affording an opportunity for the merry smiles of that gracious young lady to bubble over into laughter. Mr. Egan is an institution of the festival, and he is always received warmly. He sarg the Death of Nelson, accompanied by the Thirteenth band, and it was a grand number. The accompaniment, specially arranged by Mr. Robinson, was superbly played and Mr. Egan's big voice was well suited to the solo. The two pieces played by the Thirteenth band were heard for the first time and were a revelation even to enthustastic admirers of that organization.

Much new material is in the band this
year and Mr. Robinson has been actively engaged in bringing the organization up to a very high standard of efficiency, and he has succeeded. The smoothness of tone and the admirable steadiness of the

the singers and dld well. LENT.
The rules for lent, being the same as last year, were read on Sunday week. On Ash Wednesday morning the Bishop officiated at the Cathedral and distributed the blessed ashes to a large congregation. He afterwards visited several of the schools, accompanied by Father Coty, local superintendant. Lenten sermons are preached every Sunday evening in all the city churches and are well attended, as are also the devotions of the Rosary, Banadiction and Stations of the Cross of Wednesday and Filday evenings. The Bishop conducted the stations on Friday evening at the cathedral.

players were remarked on all sides. Mr. O'Brien played the accompaniments for

ARCHBISHOP O'BRIEN

DISCUSSES THE RELATION OF THE CLERGY TO POLITICS. To the Editor of the Mail:

Sin-Correct ideas on any subject are always desirable. It would appear from recent correspondence in the public press that views not strictly accurate, nay considerably confused and distorted on the relation of the Catholic Church and its ministers to the public life of their country, are held and upheld by certain members of that Church This arises, I feel quite sure, not from any feeling of incipient rebellion towards the Caurch, or disrespect to her clergy, but from a fatal facility of generalizing from particular facts; and also from unfamiliarity with the laws that govern the application of disciplinary regula tions. It only emphasizes the wisdom of the old adage: "The shoemaker should not go beyond his last."

Whilst the dogmatic laws of the Courch know no change in time, or place, or binding force, but are ever and everywhere the same; her disciplinary rules and regulations are as diverse in many things as the circumstances of time and place, manners and customs and other accidentals of her surround ings. However it must be well borne in mind that she, and she only, can make these rules, or lay down regulations for the guidance of her clergy. Whilst she fully and freely recognizes the right Whilst of the civil power in its own sphere, she repudiates all claim of Casar to prescribe rules of conduct for her clergy in their official capacity. How much more likely is she to reject that claim when made, not by Casar, but by amateur politicians of any party, that hope thereby to gain some wretched party end?

Again, rules made by herself for the guidance, or even restriction in things otherwise lawful, of her clergy in some or many localities, cannot be extended to other places by anyone except herself. Suppose the Pope should grant an indult to all the faithful outside the city of Halifax to est most every day during judge it well to forbid her ciergy, in some diocese, or province, to interfere in the political contests of that place, this pronibition binds no clergyman outside that ecclesiastical territory ; and to seek to terrorize them by its quotation, or to muzzle them by its invocation, is as futile as it would be to assert that the inhabi tants of St. John are bound to observe

our present sanitary regulations.

Not from rules, then, laid down even by the Supreme Pontiff for certain localities, much low from the ities, much less from those enacted by a diocesan, or national synod, are we to look for laws to guide the public action of a bishop elsewhere.

There is no disciplinary canon of the

Incre is no disciplinary canon of the Church, no pronouncement by the Sovereign Pontiff, no law, rule, or regulation either counselling or commanding in general Bishops to take no part in politics; and we are perfectly sure none such will ever be enacted. The reason is not far to seek. Taking politics in its is not far to seek. Taking politics in its is not far to seek. Taking politics in its proper sense, not in the degraded one of party expediency, the Church is emin ently political. She has to teach individuals and nations, kings and subjects, and to proncunce on the morality of public as well as private actions. Sae is primarily concerned with man's attack. primarily concerned with man's eternal good; but in this world of ours the tem poral is often so closely allied with the eternal that in safeguarding the latter she must help to regulate the forcer.
This is very clearly laid down by Pius IX. in his condemnation of modern errors in the "Syllabus," issued in 1864. The 27th of the condemned propositions is very near, daugerously near, some senti-ments that from time to time are ex pressed in our newspapers. It is this "The sacred ministers of the Church and the Roman Pontiff should be entirely excluded from all care and dominion of temporal things." That is condemned; hence its converse is true, viz, that the ministers of the Church are not to be excluded from the care and dominion of temporal things. It is difficult to have patience in treating this subject. Is it to be tolerated that the Caurch the nursing mother of modern king doms, the framer in chief part of Magne Charta, the one who vindicated the liberty of the subject against powerful tyrants, and shaped the legislation of civilized Europe, should now be told to stand aside, and leave a free hand and a clear field to scheming partisans to wreck, for their own selfish ends, the noole work which she initiated at the cost of persecution and suffering, and over which she kept loving and jealous guard during long centuries? The pre-lates of the Church, forsooth, must not have a voice in the public affairs of their country! Had it not been for them where under heaven would there be politics to be discussed, or a country worth working for? And although th Church, after having trained nations in habits of civic polity, and fitted them for self-government, withdrew to a large extent from the conduct of public sffairs, let no one imagine that she efface herself, or that she will allow the spirit of modern infidelity to efface her

in the public life of a country.

Again, is the clergyman the one of all others who should be indifferent to the general welfare? Should be be so immersed in prayer and contemplation as to exclude all thought of, and care for, the well-being of his flock? Is he to take no interest in laws to promote social purity, to safeguard the young, to protect laborers against the rapacity of capitalists, uplift the masses, and to insure respect for the female operatives in factories? Are the railroad facilities of the country questions of no account for Is he to be indifferent on the point whether his country shall or shall not be properly represented in parlia ment? In no affair that makes for the

that its promoters had that result in view, viz, to destory our fair Canadian nationality, and to make of this country the battening ground of carpet beggers and traitors, anould not he advise, ex-

But to put it very mildly, is he as likely to do this as the merchant, or lawver, or employer? I trow not. Should he, employer? I trow not. Should he, however, abuse his position, and step beyond legitimate bounds, it is only neces sary to lay his conduct before the proper tribunal, and condign punishment will follow Whilst maintaining all these rights for

the ministers of the Church, we are quite free to admit that when it is merely a question between the ins and the outs, when it is probable that one party will promote the best interests of the country as well as the other, it is highly advisable for the clergy to stand aloof from the strife; in fact in such a case it would be little short of a duty to do so; for they should always be above the suspicion of party bias. It is, however, one thing to freely act in this non partison spirit, but quite another to admit that we have no right to take part in promoting the wel-fare of our country. It would be a sad dey for the world were it pos-sible for the Church to cease to inter est herself in politics. Then, indeed, would both religion and politics soffer. But there is no fear of such a Halifax to eat mest every day during Lent, not all the bishops of America, aided even by the lawyers and portidians thereof, could extend that induit to Halifax. It looks strange, perhaps, for great is the acumen of the modern pollidician; yet, in the eyes of the Church, he is in comparison with her only a babe and a suckling fa wisdom. Who will say that the is not right in this estimate? From this it follows that should the Church the such that should the Church the world has been in the hands of politicians and political economists. A pretty mess they have made of things, and the church is the same of politicians and political economists. A pretty mess they have made of things, and the church is the constitution of politicians and political economists. A pretty mess they have made of things, and the church broke the power of the course in the the home life polluted by divorce; the poor ground down by the tyranny of money; and the spectre of an avenging money; and the spectre of an avenging money; and the spectre of an avenging socialism terrifying governments. But the Church is girding up her loins once more for battle. She is neither dead nor dying. As of yore she will league with, and will lead the masses to victory over combines, and trusts, and grinding monopolies, and lift them, as formerly, to a higher plane of civilization and comfort. This new regeneration will be well under way before the end of this century. t C. O'BRIEN.

IRISH LEADERSHIP.

THE MCCARTHYITES DETERMINED-MESSRS O'BRIEN AND DILLON TAKEN TO TASK

— MR PARNELL WILL NOT RECEDE— ALL HOPES OF RECONCILIATION ABAN DONED-MR PARNELL HAS REVELA-TIONS TO MAKE-INCENSED OVER THE PRIMATE'S LETTER - MR. O BRIEN S

London, Feb. 11. - The McCarthvite members seen in the lobby of the House of Commons to day say Mr. Parnell's refusal to come to amicable terms will stiffen their attitude and increase their resolve to resist his claims. It is not cer-tain that all the points will be settled at

to morrow's meeting.
In an interview to day, Mr. Parnell declared he would not recede from his position, which he said was consistent He would not submit, he said, to the dictation of Mr. Gladstone and the priests.

He believed the general election would not be held for two years yet.

Mr. Wm. O'Brien has issued a long statement on the Irish situation. He says: "In an otherwise difficult position, the delegates to America had the advantthe delegates to America had the advant-age that they were free from the heat of pertisanship, and could offer themselves as mediators. The experience of the past five weeks, gathered from personal interviews, letters, and newspapers of all sides completely confirms the conviction that only a hearty re-union can save the Irish cause. It is my duty to solemnly declare that no difficulty has existed which a little more sacrifice of persons' feelings on both sides might not have surmounted." Mr.
O'Brien explains that the idea of public truce was abandoned because both sides declared it was impossible and no useful purpose would follow the publishing of the details of the negotiations. Therefore it had been de cided to regard the negotiations as con-fidential. Mr. O'Brien thinks, however that none of the parties concerned will seriously question that upon the main points contended for on both sides a

common good is he out of place. He is of personal feeling or punctilio for the

questions is quite enough : they give high minded efforts of several of the questions is quite enough: they give their own answer to any thoughtful man. The interest of his country, and the proud fond love of his country, find a place in the heart, and engage the attention of the true pries. Were he a traiter to his country and to its social interests, he would be unfit to minister at God's altar. Hence, should a candidate for parliament advocate, say unrestructed reciprocity, and should a prejete conscientiously believe it to be the first step towards annexation, and should he have good reacon to believe that its premoters had that result in who, naturally, could not see as far as he, it would be said the clargeman will use or all sections have carried the day. Mr. Dilion and myself can no longer stand between them and their ordue it fluence. It is not the said "The irreconcination of all sections have carried the day. Mr. Dilion and myself can no longer stand between them and their ordue it fluence. deplorable work. We should have been more sensitive to the obloquy we incur by refusing to participate in such a con-flict had we ever shrunk from a conflict with Ireland's enemies. We can do nothing more till we have recovered freedom of action by getting through with the sentence standing against us. On the expiration of that term I shall be happy to submit myself to the judgment of my constituents, and if I cannot otherwise assist I can enable them to commit their interests to other hands Mr. O Brien expresses the hope that the inevitable conflict forced upon the coun try may be conducted without personal oitterness and degrading personalities, so that when the unhappy passions of the hour have exhausted themselves all may again co operate in the nation's

Mr. Dillon in a shorter statement admits he had been largely influenced to mediate by the action of Mr. Parnell's most prominent opponents. Mr Parnell, he says, had been assailed with shocking personal vindictiveness and brutality, in utter disregard of what was due him in return for his splendid services. Tois personal element had, in many minds, hopelessly obscured the great public issues, and driven thousands in Ireland and America into Mr. Parnell's camp who otherwise would have opposed his continued leadership.

Mr. Dillon continues: "I have resented unceasingly the whole of Mr. Parnell's proceedings. I was utterly unable to accept his leadership after the famous manifesto, yet had I been free from the sentence of imprisonment I should have found it difficult if not impossible to throw myself heartly into a struggle conducted in a method utterly abhorrent to me. The Havre conference found myeelf in perfect accord with Mr. O'Brien of the facts submitted to me—that no alter native but the arrangement he suggested would free our cause from disaster. I therefore felt it to be my duty cor dially and loyally to support him in the difficult task he had under him taken. Events have fully borne out Mr. O'Brien's views, and proven that the arrangement he contemplated was perfectly possible, but from the beginning of the negotiations powerful influences were working on both sides against peace, and we are now compelled, sorrowfully, to aunounce failure. Those who either from ignorance or malice encered at and misconstrued our efforts will before long realize the full extent of their responsibility. For my own part, I cannot even now abandon the hope that the good sense of the Irish people will assert itself, and insist upon an end to the insane conflict

that can result only in her humiliation

and rain."

Mr. Parnell has written to Mr. O'Brien as tollows:—"The last information Mr. Gill conveyed to me on our negotiations being of a final character, I conclude that nothing is left to be done on my part but to bring our endeavors to a clove. regret that it has not been rendered possible for me to consider nationa interests so safeguarded that I could feel that there would be no danger to the cause in my now surrendering the responsibility which has been placed upon me, and which I have accepted from all hands of our own nation and race. I have been ready to act up to the letter and spirit of our understand. the letter and spirit of our understanding to the last moment, and I regret that no course is left but to withdraw from the negotiations. The seal of confidence which covers what has passed between us prevents inviting a public judgment, but if it is ever removed I am confident that it will be held that I have done are withing in my power causihave done everything in my power consistent with national interests to promote peace and reunion. Do not fear that the cause is lost. Although these negotiations have failed they have not been entirely unsuccessful in advancing it. On this at least you may congraculate yourself. The country has recovered considerably from its palaful distraction and panic, and the controversy is raised to a plan where on, unless it sinks again, it can be conducted without national humiliation and

discredit.' MEETING OF THE ANTI-PARNELLITES-

that one of the parties concerned will seriously question that upon the main points contended for on both sides a substantial agreement was established.

"I cannot too strongly express," continues Mr. O'Brien, "with what feelings we found a settlement so vital shipwrecked at the last moment by mere contests of words and phrases—contests which with a little more magnaminty and less suspicion on both sides might easily have been arranged, and which to my mind offer a shockingly inadequate a txcuse for committing the country to a struggle involving consequences as appalling. We are hampered at every stemp—not merely by the malignant tittle tattle and giddy mischief making of a section of the English press, but by the more zerious impediments placed in our way by responsible persons, who, under the influence of some extraordinary in lattice of the expressible persons, who, under the influence of the expressible persons, who, under the influence of some extraordinary in lattice more zerious impediments placed in our way by responsible persons, who, under the influence of some extraordinary in lattice of the expressible persons, who, under the influence of some extraordinary in lattice of the feature of the magnature and the lattice and giddy mischief making of a section of the English press, but by the marking and to be a lattice of the expression of the expressi O'BRIEN AND DILLON UNDER ARREST.

not a man of commerce, it is true; has be restoration of the priceless blessing of the therefore no interest in its legitimate promotion? To ask these and similar be says, "is especially due to the loyal, to serve out their terms of imprisonment,"

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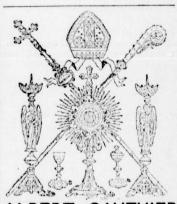
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### CHURCH ORNAMENTS

CHASUBLES, ALTAR WINE, Manufacturer of Statues, Stations of the Cross, Paintings, Decorations, Banners, Flags, Badges, Etc., Etc. 1677 NOTRE DAME ST.



NOTICE. Weights and Measures.

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London, Jnn. 17, '91.

The Archbishop of Canterbury claims to be the spiritual head of the Church of England. If this be so, he is the only ecclesiastical personage in the world who has received a divine commission not to the contract. The recognite two such conflicting teach. To reconcile two such cor flicting teach. To reconcile two such on Resing positions may be outside the power of any logicism; but then logic has no part in Augitesu reasoning. It is the peculiarity of the religion known as Augiteanism that It maintains two autagonistic dogmata: The one, that a Christian Church ought to teach; the other, that it cannot possibly do so. For three centuries this contradic do as. For three centuries and the state of doctrine. And now, it toes last days, the R tanilits have gone so far as to teach boldly that this contradiction is the only true Catholicty. To be a true Catholic, say the Ritualists, we must obey the Church; but the Church died about the fourth or fifth century; therefore it le not possible that we should oney the Church; what follows but that we must obey our own idea of the Church—that is, our own conception of what the Church would teach if it did teach; and thus we at once obey the Causch and obey ourselves, which is the happiest possible solu-tion of the Anglican difficulty.

The Archbishop of Canterbury has re The Archbishop of Canterbury has re-cently issued a pastoral. It is a sort of archiepiscopal benediction of contradic tories. He tells his clergy—when allud-ing to his own "judgment" in regard to the Bithop of Liacoln's ultra Ritualian— that he advises them "not to make any changes in their conduct of Divineservice unless they are assured of the practical unanimity of their people in desiring such change;" that even if they have, ordinar lly, such Ritualistic services as imply a belief in the Catholic doctrine of Holy Mass, still, they must sometimes, "especially on the first Sanday of the month," have a Low Church form of service "which shall meet in all ways the desire of their parishioners" who happen to lock on Holy Mass as an abomination; and that "the true pastor will delight to be one with his people," in adopting all ceremon-les and all teachings which shall meet their immediate views on Christan doctrine The Real Presence and No Presence, Priesthood and No Priesthood, Divine Faith and purely natural opinionism mas be held to be of equal value, of equal truth; so that on no account most the true pastor" presume to tesch anybody anything; his duty is to be taught author

tatively by his congregation.

Such is the Divine commission not to teach. If we were to throw the ideas of the Archbishop into plain English - Into language watch should have the merit of painful candor—they might perhaps be clearly expressed in the following words: "You are aware, my reverend brethren, that I am set over you by Her Majesty from whom alone I receive authority and jurisdiction - expressly to confirm my teaching to your wishes, and to make things as comfortable as I can. The things as comfortable as I can. The Church of England is an institution which was designed by Queen Elizabeth for the happy combination of all opposites — for he generous comprehension of all heresies and it is my proud lot to encourage you to expanding a latitudinarianism which shall exclude no one who is called Chris tian from your communion. Therefore let those who believe in the adorable sacri fice of the Mass, and those who call that beinef gross idolatry, be equally dear to you, equally treasured as true believers. At the same time do not mix your different creeds. Keep them distinct for the sake of appearances and of peace. If the maintry of your parishloness are Ritgal ansjority of your parishioners are Ritual ists, say Mass for them three Sundays out of four; and on the fourth Sunday teach of four; and on the fourth Sunday teach them that Mass is a superstition—so as to quiet the sensitive conscience of Low Church people. On the other hand, if the majority of your congregation are Low Church people, have a Low Church people, have a Low Church people, have a Low Church service three Sundays out of four; and on the fourth Sunday light your candles on the fall of the light sensitive conscience of Low 28 schools, with a Catholic population of Churches, 198 schools, with a Catholic population of Churches, 198 schools, with a Catholic population of act accordingly. "I might call your attention to many instances throughout history of persons noted for their heroism and patriotism, who have shed lustre upon the training they alter wave very incense herd vote. the altar, wave your incense, bend your knee, 'mix the chalice,' so as to imply that on that Sunday you are a Roman Catnolle.
You will find this an agreeable change and recreation. You will be relieved from a dull sameness or uniformity. Happy are the people, b'essed are the congregation who have a pastor so wise and so large hearted that he can change his belief quite as frequently as his white cravat and can perform feats in spiritual acro batism which, compared with the circus memories of our childhood, suggest an agility and a mobility which are preter "No man who was born with a sense

of humor could, intellectually, live and die as a Protestant," was a saying, if I remember rightly, of the great Bossuet, when he was commenting on his own book on "Variations" But Protestant-ism was a totally distinct thing from Canterburyism. The good old fashioned Protestant stuck doggedly to his opinions, and anathematized both Roman Catholic and High Churchmen. He had the consistency of private judgement. For my part, I have always had a respect for the true Protestant, who, believing in his traditions that the Catholic Church is desperately wicked, sincerely lives up to his "Bible Standard of Christian Morals." The new Ritualists may also plead this apology, that, though they are not precisely Catholics and not precisely Protestants, they at least wish to believe in a certain nerve touic and blood builder, their whole creed. But what shall we say of this latest development—which we may call Canterburgism — which sificus that the same thing is true and is not true; that there is no dogma of which the true; that there is no dogma of which the same thing to the true and is not true; that there is no dogma of which the same thing to the true; that there is no dogma of which the same that the true is no dogma of which the same things to the blood and transform pale, sallow or greenish complexions to the pick and glow of perfect health. There pills are unfailing cure for nervous debility, palpitation of the heart, loss of appetite, headache and all the irregularities of the haman mind, which is simply an empor-ium for the four winds of docurnal harricage? Our old friend E telid-for whom we had always a warm esteem, even when The Dr. Williams Medicine Co., Brockas school boys he used to tease us-might positively start out of his grave when he is told that postulates and axioms are of no more value than are accidents or His favorite form of ridicule which is absurd," would be changed (in regard to Canterburylam) into some such Cows.

THE NEW SECT OF THE CANTERBURYITES.

THE HEAD OF THE CHURCH OF ENGLAND TELLS HIS CLERGY HOW TO RIDE HIGH AND LOW CHURCH HORSES.

Buffalo Union and Times.

London, Jan. 17, '91.

The Archbishop of Canterbury craims to be the spiritual head of the Church of England. If this be so, he is the only set in the statistical precupage in the world who

about in healthy exercise.

It would be out of place to take a grave estimate of "a form of faith" which any estimate of "a form of faith" which any jury would kindly regard as "temporary ineanity." If we were to be grave, we should have to ask of the Archbishop, "Do you really mean that your clergy are to adore the Biessed Sacrament when the congregation is personal the Bessel Presence, but that they are to deny both the Divine Presence and the Divine both the Divine Presence and the Divine Sacrifice when the congregation happens to be infidel or sceptical?" Yes, this is the plain English of the last Pastoral Canterburyism is the last phase of Protes tant scrobstism. I is entirely new; it has never before been even suggested, still less taught. Fo Dr. Benson belongs the honor of having discovered a new religion—and not only discovered it but authorized it which is at once the supreme negation of the first principles of mental consistency, as well as of the first principles of Chris-There are more than a quarter of a mil

lion of priests in the Catholic Church Imagine one of them assenting to the reasonableness of the hypothesis that heresy consisted in not humoring heretics, in not encouraging everybody in the private whims of his own doctrine. Yet this is the dogma of the Canterbaryites.

And more than this—amez ng superlative of the wildest vagaries of anti-Catholic ism !- It is now a duty for Angilcan clergymen to teach that consistency in religious belief is a violation of the primary axioms of Christian charity; and that he alone is the true Christian who, like the vane on the top of a steeple, wobbles about all round the compass in a few hours. Have we now got to the extremest limit of Anglican decilery; is there any possible evolution" that can be still unreached?
That branch of the civil service called the Courch of England," as Lord Houghton unceremoniously described it, has fur-nished the world with examples of "the absurd" such as Euclid would have thought simply impossible. We know, of course, that when people are brought of course, that when people are brought up in a certain system they do not realize that any outsider can see clearly. Yet now that His Grace of Centerbury has climaxed all "absurdities," we may well hope that the end must be near. As a Protestant newspaper observed last week, "Paitteness anitability, graceful concess. "Politeness, amiability, graceful conces-sion are hardly a backbone for orthodox Most of the Anglican High Courch organs seems to think so, too.
One of them—which is notorlous for its
claim of being "Catholic," and has gone
so far as to utterly repudiate all Protestantiam—says plainly, "This wou't do; it antiam—says plainly. "This won't uo, antiam—says plainly. "This won't uo, is shuffling." Faithfully yours,
Oxoniensis

THE CATHOLIC CHURCH IN SCOT-

A CHAPIER OF PROGRESS. The history of the Catholic Courch in Scotland for the past year forms a bright chapter of progress. In the archdiocese of Glasgow the faithful have increased in numbers during 1890 by 10,000 and in the discose of Dunkeld by 4000. A chapel has been built in the discose of Argyll, two in Dankeld, and three in Galloway. The following figures show the position of the Church in the archpriests, 68 churches, etc. 38 schools, with priests, 65 courenes, etc., 38 \*choois, with a Catholic population of 52 000; Aberdeen, 53 priests, 54 churches, etc., 21 \*chools, with a Catholic population of 11,749; Asgyll. 27 priests, 38 churches, echools, with a Catholic population of 1866 there has been an increase of 149 in the number of priests, 137 in the number of chapels, and 210 in the number of schools. The progress has been remarkable. Of all the parishes throughout the country St. Patrick's, Glasgow, with 589, country St. Patrick's, Glasgow, with 589, heads the list of baptisms during the past year. Five other Glasgow parishes follow—viz., St. Mary's, 529; St. Francis's, 496; St. Mungo's, 476; St. Joseph's, 446; and St. Johu's, 430 St. Mary's, Dandee, with 421, comes next. Excluding Aberdeen, the total bautisms amount to 14,757—an increase of 597. —an increase of 297. The total marriages were 2,465, and confirmations 6416. This is a little below last year's average, but it is possibly owing to the absence of full seture.

A FEW FACTS.

The latter half of the 19th century will pass into history as one into which is crowded more inventions and discoveries for the benefit of mankind than in all the rank than those in medicine, calculated to relieve "the ills that flesh is helr to," restore vitality, and prolong life. Ladles everywhere will rejoice at the discovery of Dr. Williams' Pink Pills, undoubtedly some sort of definite doctrine, and not to supply the elements necessary to enrich trust whoily to their own opinions for the blood and transform pale, sallow or opposite is not dogmatic; or that credo female system that entail so much misery and nego are equally holy attitudes of the should give them a trial. For sale by all deal, or will be sent, post paid, on receipt ville, Oat. Beware of imitations.

> WORMS GAUSE SERIOUS SMEETER. Low's Worm Syrup destroys and expels all kinds of worms quickly and surely. Minard's Lintment cures Garget in

THE DUTY OF PARENTS.

CARDINAL GIBBONS' PRACTICAL AD-VICE TO HEADS OF FAMILIES.

Cardinal Gibbons preached a notable and very practical sermen at High Mass at the Cathedrs', Baltimore, on a recent Sunday on the duty of parents. The church was crowded, many non Catholics and strangers occupying seats. The text was from the Gospel according to S:
Matthew, ii, 13 18, concerning the angelic warning, the flight into Egopt and the massacre of the innocents. The Cardinal and in part is dical sald in part :

"Four characters are presented in the Gospel for this day—those of Herod, the cruel murderer of little children; Rachel, cruel murderer of little children; Rachel, weeping for her children, and Joseph and Mary, with the young Child Jesus, fleeing into Egypt. Herod is not dead, for his prototype is found in every parent who is negligent of the religious education of the children, and in those who are pharisalcal in character. While Herod of old slew the children's bodies, and became the instrument of God to save their souls, such now, too often, destroy their chil such now, too often, destroy their chil dreu's souls by neglect. Parents of en are careless and neglectful, and briog up their children without fatth. withou Christian example and experience, without Christian principles and discipline, without morals, and without inculcating would save them from eternal destruction. Such are the fruits of modera beresies, and it is not to be wondered that there are so many Rachels in our day mourning for their children, and refusing to be comforted as they lament the epirit nal death of their offspring. Such chil-aren, raised to live without God in the world, are described by the apostle where were many walk without God in the world, whose enemy seeks their death, whose god is their appetite, and whose unbridled passions lead them to destruc tion. How many modern Rucheis, or mothers, there are who indirectly countye at their own colldren's downfall when they encourage them to inculge in ex cases! The responsibility of parents in only second to that of the clergy. fathers and mothers, are appointed guard-ians of the home. You are called there I feel it to be my duty to admontsh you, especially mothers, in regard to the important duty that devolves on you to edu cate your children at home, "No one has a greater

than I of our schools as a means of relig ious education; no one has a greater sense than I have of the noble character of those who in our schools devote their lives to educating the Catholic children; yet, I say the best of all education must be given in the home, and the first, the best and most successful and influential of all our teachers is our mother. What would we do without our mothers? There at ou mother's knee our education begins. To little coild is like wax, and is influenced by the earliest impressions far more than i generally realized, for they are capable of perceiving and receiving truth, though their minds may not yet have reached the period capable of analyzing the subject For various reasons, the mother is re quired to be the instructor of her child. Nature ordains it to be so—unless we suppose modern dangers and nursery inven-tions prevent it. God ordains the mother to be the first to give the child special lessons. Again, usually, other things being equal, that child is the most robust and vigorous physically which is nourished by the mother; so, also, the child is spiritu ally and morally most vigorous who receives the first religious instruction from its mother. The child's success depends much on the confidence and love it bears to its teacher. She loves her mother, believes and trusts her mother, more than she does even the Pope; she is her child's guide, her philosopher, her friend and her eacher; the mother's word becomes her first law. Again, the mother and children live in the same house and in the same apartments, and this gives her an opporanity to study every characteristic and to

who have shed lustre upon the training they received in the family circle at the long since turned to ashes; and it is not which to admire most, the great works of art or the sanctuary which perpetuates them; but far superior to the work of the

models for that temple above, which is not made with hands. "Remember, mothers, to you is con fided the most tender portion of the Lord's vineyard. If you discharge your duties well, then the labor of God's ministers becomes easy and pleasant, but if you fail to do so it becomes irksome and bard I do not mean that you merely must teach your children the catechism; but by example and precept you should bring them up in the knowledge and fear of God. Let the atmosphere of the bome be Christian, let the home be the sanctuary of gentleness and love; of temperance and sobriety : let it he free from helsterous Words; let it be the sanctuary of con jugal and perental effection. Carry the e words home with you to day. I do not wish to impose heavy obligations upon you, but if the father and mother would their family together and have a short family praper at night—I do not ask it in the morning—then with God's blessing rest on you, for He has promised that where two or three are gathered together in His name there He will be in the midst of them. I implore you to consider what I say in the name of the Church; I ask it in the name of your country ; I ask it in the name of your country; I ask it in the name of your own salvation, that you give a sound education to your children at home, inculcating Christian principles. The apostles says if one neglects his own household let him be considered an infidel. Bring them up correctly, and then will your children glory in you; rejoice in being called your children and raise up day by day and call you blessed."

The majority of deaths from consumption in this country had their origin in neglected cold in the head and catarrh, either of which can be speedily cured by the use of Nasal Balm. Give it a trial

PALE, WEAR WOMEN need a tonic, strength giving, flesh building medicine like Milburn's Beef, Iron and Wine.

PRIEST AND CITIZEN.

Rev. J. S. Vaughen, in Irish Ecclesiastical

When we have proclaimed a priest's right to take part in politics, officially, and as a minister of the Gaspel, so often as his interference be needed for the defence of Catholic faith or morals, we have not expansted his rights. He has rights irrespective of his ecclesiastical position. He was a citizen before he was a priest, and a member of the Commonwealth before he became a member of the Reclesia docens; and he es civil rights and privileges just as truly as any other man. Nor does the imposition of hands diminish or destroy one jot or tittle of such rights. any more than the wearing of a cassock blunts his natural affections or extinguisbes his love of home and country.
St. Paul himself asserted his rights as a civilian, and boasted that he was "a citizen of no mean city." (Acts xxi. 32) He appealed to Casar (xxv., 11), and as a Reman he claimed the privilege of dying by the sword rather than by cruefixion or strangulation. So, too, we priests are free to make similar claims. officious and impertinent interference of those who seem to think that to be-come an ecclesiastic is to abdicate all civil rights and privileges, and who argue as though we were incap able of naving any personal views, opin-ions, or interests, but such as are purely supernatural. What! have Sacred Orders destroyed our manhood? Have they crushed out of us all interest in the wel fare of home and fatherland? Are such the fruits of the sacrament? God forbid! While others are exerting themselves to promote the interests of their native country; while laymen strive and struggle and bised, are we slon- of all men to stand aside and rest indifferent and unconcerned, and shut ourselves up in our shells, as the unconscious limpet, so soon as the and the tempest sweep around? work of a priest see exclusively religious that he must have no thought of the tem-poral well-belog of his fick? If a measure of relief is propesed; if an effort is being made to reduce the hours of hard labor to eight per dien; or to do away with the sweating system; or to give Est E d tailors equitable wages; is he to give no advice, to make no representation, to utter no word, because, forsooth, it does not immediately concern the service of the slar? Surely the heart of a priest should be large enough to embrace both spiritual and temporal sphere:!

BRAVE AND HONEST WORDS FROM A LAWYER IN A SAN FRANCISCO

Doring a trial in San Francisco, that of the Bryan O'Connor will contest, one of the counsel for the contestants in the case made an uncalled-for attack upon the Catholic priesthood, which drew from Mr

"Against the attacks which have been made upon it here, the Catholic priesthood, tracing its existence from the day of its foundation in unbroken succession through nineteen centuries, counts in its path more than one instance of obloquy and detraction. From the early days of Christianity, when, standing in the Roman amphitheatre, it calmly faced death at the hands of Rome's imperial masters, until now, it has confronted more than one persecution. The martyred few have fallen and been searficed, but in all ages and in all citimes the institution itself has ever been found triumphant over its ene mies. It has lived and still lives to per-form, unmoved and unchanged, its high appointed task, and, in spite of degracitor appointed task, and, in spite of detraction and persecution in ages yet to come, it will continue, by its teachings, by its example, by unceasing aspiration to pure and elevated thought, to exert over unan kind the beneficent in fluence of its religious. ion. The days are gone by, if they ever existed, when the name of Catholic priest could be used as a brand to kindle aversion or distrust in the breast of Protestant

listeners. hands of their blessed mothers. If we enter St. Peter's at Rome, we know not to fao it again into flame. Purity of life, self aborgation, devotion to the cause of humanity, command the admiration and compel the respect of all men, Protestant masters in that cathedral is the work of the mothers, who are molding living models for that temple above, which is or denomination. When a monument shall be erected to commemorate the heroism of the Catholic priest eaving friends, family and home, went into voluntary extie among the victims of leprosy and contagion upon the fated shore of the island of Molokal, and there, in the cause of humanity, calmly faced the doom of his self-appointed and sub lime martyrdom - It shall be erected by ant England, and shall bear upon its bas the name of Albert Edward besd of Eogland's Church and heir apparent to the throne "

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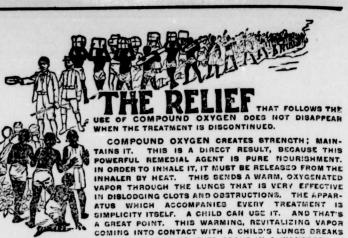
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"Follow, thou spirit pear "
My spirit sprang up—
My life has been righ

FEBRUAR

The Dreum o

BY PEGGY Written for the

My life has been like.

How long and how loo
Thro' the black of nir
Thro' earth, thro' a
were gene—
Thro' moo light and
him on.
Till we balted at la
plain
And incusands of p
again, And incusands of pagein.
Men of all natures a "Come! tome!" the sout pented 'W "Cone! one!" it trembted to sper They are ushing one as ?"
The beautiful angel! then "Follow them, bis mile
Was stern and them place
Was bright with the free

Then, in a moment, I and "ome!" in my aloud
Once more the voice "Follow! thou Spi At a merble white t And the thousands p And the thousands p
so wast
High aloft, so that
came.
A velied fluor stood
Beneath hurs a rot
swor:
"Behold ye the ma
Lord."
"Who mocked at the
legend ran:
"Who mocked as the
ne man!

"Who mocked at the who mocked at the been! The veil was thrown seen! The veil was thrown seen! The veil was I to be been! The veil was I! to be been to be

Oh signer, return! N Live for our Lord, a DR KRLL

From the Journa In a sermon del n a sermon del attore Nashville, Dr Kelly, the g elected Governor o "It is a fact t poor in Roman much greater tha Protestant church Cathelic churches the wor-hipper fro alters, grand paint windows speak of glory. In the Prothe money is spe and carpeted floore fort of the worsh

portunity for the ard renk, which a You are right, I Chuich is, always no distinction bets millimaire; natth of God The fol were not chosed aristocrats of the will the gold co authority of terre Chase envance int purpose of eaving standard should g the faithful. Oc cratic Catholics, their devotion, there kneeling berches pews, but it is or

and paetors shot People do no Courch because it should they reek the drawing room and its addramer.

His honor. Cat
be present at th

More, to hear the
line of the legit Apostles, and to ings of Him who

redemption. THE RESU Little troubles

that causes the

and vexation. considered little t selves, soon magn ducing disastrons ferer locks upon that needs no tree pass away. There is not a ca-that did not have cold in the hes trouble rurs the renders the bre of the senses of deafness, distre stant hawking an many cases end death No case toms indicated, h has the greater th therefore, that no should be neglecthat to do so is o perhaps death. aggravated case give instant reli cure, thus preve with the success
this is simply bec
facturers claim f
remedy a bottle

### The Dreum of the Mocker. BY PEGGY WEBLING.

Written for the CATHOLIC RECORD. I stept; methought that an angel spoke, My body lay still but not softit swoke; The at ket's voice was everywere, It thundered and rolled at d died into air; It rolled and thundered that fearfully wild. Then teembled and sank to the tones of a

tt tren bied and sank till it breathed in my

ear Follow, theu spirit! The judgement is My spirit sprang up—"Oh Lord! I rejoice.
My life has been righteous." I followed the My life has been righteed as. To however the voice.
How long and how long, how far, is r sway, Thro' the bleck of night, the portals of day; Thro' earth, thro' air, till the sunbeams throe g.ne—
Thro' moo light and starlight, I followed him on.
Till we halted at last a d we stood on a plain
And incusands of people were round me again.

Mon again, Montages and nations were there, "Come! (time!" they were shouting; my "Come!" one!" they were shouting; I trailed to speak,
They are ushing one way, "What is it they was a shouting one way, "What is it they They are ushing one way, "What is it they see ?"
The beautiful angel looked down for a while, Then "Follow them, Spirit!" he said: and bis mile stern and then pitying: all the wild Was bright with the smile on that exquisite Then, in a moment, I stood in the crowd, And "ome!" in my madness was shouling

aloud
Once more the voice was heard in my ear,
"Follow! thou Spirit, the Jaugement is At a merble white threshold we halted at thousands passed in—that hall was By west High aloft, so that all could see it who A velies figure stood on a pillar of fiame.
Beneath hung a scroll entwined round a "Behold ye the man who mocked at the Lord" "Who mocked at the L rd"—so the dread legend ran:
"Who mocked at the Lord." On! cursed be

Why shouls I remble? I righteous have the vell was thrown off; the figure was seen!

For a moment I stood, then looked with a Behold ye the man! . . . Oh Heaventwas I!
Lowerted my face, and fell on m; knee,
Bu: swift as a thought they recognized me,
swift as a throught they pointed, I knew.
And spurned me and oursed me and mocked

I dared not to plead; but there rose on the From my soul that was lost a cr, of despair.
"The' I have sinned, the worst of my race,
The I have sinned, too much for Try grace
My soul of reprintary I offer to thee.
Then slove canat show mercy; have mercy Long I prayed, till at last the pillar of flame Leapt higher and higher, and covered my

The angel appeared; I heardhis sweet voice:
"No orayer is unanswered. Oh sinner, re-Oh signer, return! No prayer is in vain Live for our Lord, and meet me sgain!"

### DR KRLLEY IS RIGHT

From the Journal of the New South. In a sermon delivered at Watkins In atitute Nachville, on last Sunday, Rev. Dr Kelly, the gentleman who waen't elected Governor of Tennessee, said:

elected Governor of Tennessee, said:

"It is a fact that the proportion of poor in Roman Catholic churches is much greater than those who come to Protestant churches. In the Roman Catholic churches everything appeals to the worthipper from above. Magnificent alters, grand paintings and sculptures and windows speak of God and His majestic glory. In the Protestant church most of the money is spent on cushioned seats and competed floors, for the personal com-fort of the worshipper. This gives op portunity for the distinctions of wealth and rank, which are no fatal to the later. ard renk, which are so fatal to the inter-

You are right, Dr. Kelley; the Catholic Church is, always has been, and always will be the Church of the poor. There is no distinction between the beggar and the millt naire ; naither is there in the sight The followers of our Saviour were not chosed from the blue blooded were not chosed to in the businesses of the Roman nobility, nor will the gold coin stamped with the authority of terrestrial governments purchase entrance into the kingdom of God. standard should govern the admission of the faithful. Occasionally some aristo cratic Catholics, whose wealth exceeds their devotion. ape the custom of our Protestent friends by padding their kneeling berches and cushioning their pewe, but it is only of rare occurrence, and paetors should discountenance the

People do not attend the Catholic Courch because it is fashionable ; neither should they seek therein the comforts of the drawing room; it is the house of God, and its adornments should be wholly in His honor. Catholics attend shurch to be present at the Holy Samifice of the es, to hear the word of God from the lips of the legitimate successors of the Apostles, and to comply with the teach ligs of Him who came on earth for man's redemption.

### THE RESULT OF NEGLECT.

Little troubles are proverbially the ones that causes the most worry, annoyance and vexation. But what are sometimes considered little troubles, if left to them-selves, soon magnify into grave evils, pro-ducing disastrous results. This is especfally true of cold in the head. The suf ferer looks upon it as a trifling annoyance that needs no treatment and will speedly This is a grave mistake There is not a case of catarrh in existence that did not have its origin in neglected cold in the head, and the longer the rurs the more serious the results Cold in the head, developing into catarrh, renders the breath foul, causes a loss of the senses of taste and smell, partial deafness, distressing headaches, con stant hawking and spitting, and in many, many cases ends in consumption a d death No case may have all the symp toms indicated, but the more the sufferer has the greater the danger. It is obvious therefore, that no case of cold in the head should be neglected for an instant, and that to do so is courting further diseaseperhaps death. Nasal Balm, in the most aggravated case of cold in the head, will give instant relief, and speedily effects a cure, thus preventing the developing of with the success that Nasal Balm has, and this is simply because it does all its manu facturers claim for it A-a precautionary remedy a bottle of Nasal Balm should be kept in every horse. Sold by all dealers.

It is a sure cure for burns, wounds, and foute the Church and her laws.

Remember the fable of the crawfish who rebuked his young for walking inner is used by Physic-

HOW TO RAISE CHILDREN.

A PAULIST FATHER'S SERMON ON THE DUTIES OF CATHOLIC PARENTS.

At the close of a four weeks mission last week at the Paulist church in New York City, Father Brady closed it with

the following interesting sermon on "The Duties of Perents:" The rev. prescher took for his text the passage from St Paul's epistle to Timothy:

"It any man bath not a care of his own and especially those of his own house hold, be hath denied the faith and is worse than an infidel "

This strong and terrible declaration of the Apostle, said the preacher, ought to cause all parents to pause and examine their lives and their consciences. There is no obligation more sacred than that of parents to provide and care for their children. It is a natural and divine law. As a natural law we see it illustrated in the birds of the air, the fishes of the sea, even the plants of the earth, all through the realm of animated nature, wherever there is sentient life, there is the procreant care for the young manifested. Parents are, therefore, doubly bound by the law of nature and the law of God to

FIRST FOR THE PHYSICAL WANTS. Parents are bound to provide proper food and clothing to the extent of their means, not to stint, nor yet to pamper. There may be some misers who grudge their children enough to eat as there are rich people who feed their children beef tea three times a day and literally kill them with kindness.

Reason and religion will guide right-mine ed parents to do what is good for their children in regard to their physical

Their spiritual life, however, has needs paramount to those of the physical, as the soul lives longer than the body. Here comes the chief duty, the moral training. We are met at all sides with the remark that it is hard

TO RAISE CHILDREN IN THIS COUNTRY

If we admit that some of the conditions here are different, yet as a rule children have similar dispositions everywhere, and the tendencies of their natures are to be moulded by family life. The training must begin at an early age Don't let the weeds get a start or the seed will be choked. Teach them to say their prayers at home, to a tend Mass and Sunday school, teach them right practice from the earliest ages, and it will become a second nature to them. In after life, even if they lapse for a time, the i. fluence of this early training asserts itself to their rescue, As our Lord has said. " B essed is the man who has borne the yoke of the Lord from his youth

THE GIVING TO EACH CHILD OF A TRADE should be recognized. Too many depend on belog selesmen, clerks, etc; the notion that it is not gentlemanly to have to soil the hands to work is wretched The mar ket for unskilled labor is over-run; there are too many starting out to try to live by their wits. A mechanical education is essential; give the child a definite means of making a living, and in many cases it will prove a good heritage, as good as a fortune It is no disgrace to be a black-amith or a bricklayer, a carpenter, a type eetter. Our Saviour was a carpenter; St.

Paul was a tent maker.

Beside what must be taught are the many things that must be untaught. St. Paul says, "Parents brieg up your children in the discipline and correction of the Lord" Pull out the weeds as well as plant the ends. Event plant the seeds Fret

BE RATIONAL, BE CONSISTENT, BE DETER MINED. Do not flame out in extravagant threats; do not curse or apply epithets to the child.

Do not correct your child in anger. Do not leave an element of auger in the make up of any resolution; do not let a particle of resentment or displeasure enter late any metive on which messares respecting your children may be based. Extract all of that and if the duty be clear, do it purpose of saving souls, and its Divine however unpleasant Keep your word word and will carry it out. Your pro

mises of rewards or punishments should be rational and should be strictly kept

Do not qualt before the duty of judicious correction. The case of the High Priest Elt is a warning; what misfortunes and punishment he brought upon not alone his own family but upon all Israel by fail ure to punish his sons. Keep your chil

dren from EVIL ASSOCIATIONS. It is the experience of priests that seven eights of the errors and sine we deplore are caused by evil associates. Be on guard against these evil agents. They are, unfortunately, everywhere—in the school, on the street, in the home; a big brother corrupts the younger. God's graces and parental vigilance must be reifed on to shield the young from this dauger. Do not expose them to tempta tions; give the young-ters a little pocket money and they won't be tempted to steal it from you or any one else.

MAKE YOUR HOME HAPPY, cheerful and a tractive as a nome ought to be, and thus take away the temptation to go into other places Banish bad reading from your children; have attractive and wholesome reading for your family. It need not be "all prayer book;" don't give cause for complaint about its being too heavy. There are within reach of Catholics papers, books and magazines combining a clean Oathoric and moral tone with literary vivacity and dramatic attractiveness to compare favorably with the sensational and meretricious reading to which there is such a lamentable tendency in our day. But after all we come to the general principle that

GOOD BEAMPLE IS THE GREATEST TEACHER Everything else is secondary to the obligation upon parents in this regard. Parents are looked up to; children are imitative; the children of Adam, as the effects of original sin, have an innate impulse to imitate the evil. What a horrible thing it is for a parent to lay a trap for a child by doing evil in his sight. What parents do, the children think it cannot be very wrong for them to do How can children be taught to be sober if the father is a drunkard? How can they be honest if he is dishonest ! How

crooked. "Let us see you walk, father," they said. The old fellow walked more cookedly than they, and his admonitions

ended in laughter and mockery.

In conclusion the cloquent preacher appealed to the patriotic as well as parental and religious feelings of parents to do their full duty to their children, in order that their virtues and talents, under the sanctifying influence of their holy faith, might contribute to the ctifzenship of this Republic an element that would be at once an honor to the Church and to the great Republic which was their proud heritage. The sermon dealt throughout with practical problems, and held the attention of all closely to the end. Its effects were certainly helpful and wholesome, and many a father went away with a brighter mind and a happier heart to face the important duties falling to his share, under the laws of God and nature

IS THE CHURCH INTOLERANT

HER PROGRESS DUE TO PRAYER, ARGUMEN CAND PERSUASION. One of the charges made against the Courch is that she is intolerant. There are two species of intolerance: one con-elsts in persecuting with fire and sword those who are in error, and the other is to combat by prayer and argument heretical doctrines

That some Catholics have resorted to persecution in the past ages may be admitted, but at the same time it cannot be said that the Church ever authorized the destruction of heretics by the mailed hand of power. But the Catholic Church has ever been intolerant in the sense of never giving countenance and tacit approval to erroneous ophious. Being the pillar and ground of truth, she can never tolerate error, and it is her divine commission to use the sword of the Spirit to overcome form and spectes of docurinal falsehood. If the Church ceased to raise her voice in condemnation of the wrong she would be re creant to her trust, and would cease to be the orrcle of God on earth. Our Lord has promised His Church to be always with her, to the end of the world, to teach her all truth. Hence, the Church can never make a truce with the powers of darkness and must continue her warfare until the last vestige of error shall have faded away from the face of the earth. From the foundation of the Church to

the present day it has been her lot to contend with every religious vagary invented by the profite mind of man, and her weapons have been those of prayer, argument and persuasion. By means of the rosary St Dominic converted the the resary St Dominic converted the Abigenses Through his extreme gentle ness and holy life, St. Francis de Sale the instrumentality of her thousands of priests, learned men, authors and editors, and by the good example given by so many of her saigtly children, the Church is attracting to her pale multitudes who were born I heresy, or allowed them

selves to fall into error
That the Catholic Caurch is making wonderful progress, and that the number of her adherents is multiplying continu-ally, cannot be gainsaid, even by her bitterest fees. But this very fact of the Church's attracting so many persons of every rank or condition in life denotes that she cannot be the intolerant monster that her enemies would have her to be It is obvious that man of glant intellects such as Newman, Faber, Manuing, and Brownson never would have entered the brownson never would nave embred the onle if the Church had employed the fires of persecution instead of argument to affect their conversion.

To win souls to the true faith, the

intellect must be convinced and the will must be moved. Neither can be accom-plished by persecution. As the Church is successful in converting many souls, it must needs follow, that she does not resort to persecution, but to the very opposite instrumentalities. to effect her divine purposes.—Catholic Advance,

### TRUST GOD.

God whatever you find troublesome, and believe finnly that He who watches over all His creatures will take a loving care of out, of your life and of all your affairs
Drive from your imagination whatever
amoya you; thick n more of that which
will happen to-morrow, for the same
eternal Father who has care of you to day eternal Father who has care of you to day will watch over you to-morrow and always. If He sends you trials or afflictions He will give you an invincible courage to bear them. Grasp firmly the hand of His Providence, and He will ever lovingly bear you up. Where you caunot walk He will carry you. It is the privilege of His children to claim His protection to times of trial and danger. What would you sear since you belong to a. 3-d should you rear since you belong to a 3 d who has assured you that, to those who love Him, everything turns eventually to their greater happiness?—St. Frances de

### Dark and Sluggish.

Dark and sluggish de-cribes the condition of bad blood. Healthy blood is ruddy and bright. To cure bad blood and

Mr. Henry Graham, Wingham, writes friend was suffering with Indigestion, Biliousness and Headache. I recommended the Vegetable Discovery to her and she tried it, and the result was that it did her so much goed that I had to leave the balance of the bottle with her." Kuights of Labor.

their members against fluancial difficuties, etc., Hagyard's Yellow Oir protects all who use it from the effects of cold and exposure, such as rheumatism, neuralgis, lumbago, sore throat and all inflammatory pain Nothing compares with it as a handy pain cure for man and beast.

N. M. M. M. D. T. Separation of the protect of the protec The Knights of Labor aim to protec

pain Nothing compares than and beast.

N. McRar, Wyebridge, writes: —"I have soid larke quantities of Dr. Thomas' Echecretic Oil; it is used for colds, soie throat, coup, &c., and in fact for any affection of the throat it works like magic. It is a sure oure for burns, wounds, and bruises."

The liver acts as a filter to remove impurities from the blood. To keep it in perfect working order use B. B., the great liver regulator.

I used two bottles of Burdock Blood B. tters for liver complaint, and can clearly say I am a well women to day.

Mas. C. P. Wiley,

Upper Otnabog, N. B.

FATHER MATHEW'S MINOR

PLEASANT ACCOUNT OF SOME OF THE TEMPERANCE APOSILE'S CHARACTERISTICS.
Frank J. Mathew's life of Father

Mathew tells many plessant things about the famous temperance apostle. This account of some of his minor traits is particularly interesting :
"He had no wish for the world's

praise, but had a weakness for the praise of children and of nuos, and liked being present at convent school feasts and hearing bigh flown and long worded addresses read to him by the pipiog voices of small children. He treasured these addresses, and his relations still have a great collection of them (written in flurishing penmanship, and full of the pomp and circumstance of convent rhetoric), yellow with age, now that the convent, be hinted that the nuns looked needlessly grave and sanctified; the abbess at once ordered increased gaiety and for some time the poor nuns were to be seen going about their daily work replacing their usual bright quietness by forced hilarity, and emiling from ear

"He judged his temperance bands by his other worldly standard, and they were musical to him when to most they were horrible. He loved to hear his were norrible. He loved to hear his bandemen, each working zealously at his instrument, with an entire disregard of harmony; or to watch some burly blacksmith furiously pummelling the big drum 1t was not their music, but their zeal, that delighted him Much in the same way, when on winter nights we hear the Salvation Army tramping past in the wind and rain, we can feel respect for the enthusiasm that fathers the murderous discord — provided the band is at a distance. There is a legend of certain wonks who every night sang the Magnificat' with much zeal but little melody, as, unluckily, living in the Fens, they were hoarser than frogs. Once a musical stranger sang the hymn for them, and they listened in delighted silence : but that night an angel appeared to the about and blamed him because the 'Magnificat' had not been sungthe stranger's singing was only mouth worship, while the monks' uncough hymn of praise came from their hearts,

Father Mathew usually had some pets to culiven the loneliness of the friary, that abode of lofty-minded bachelorhood, undisturbed of any 'tem pestuous petticoat.' He owned a suca truculent brute named 'Sober,' a grim puritan, most faithful to his master most ferocious to everyone else Sube was executed by the minions of the last for nearly killing a harmless stranger to playfulness. The favored pet was a sparrow named Peter. Once upon a time sparrows were common pets, and were surely perferable to demoniac cockatoos. Lovers of seventeenth cen tury verse will remember Cartwright quaint lines, 'Lesbis on her Sparrow

"Tell me not of joys; there's none, it with my little sparrow's gine his, ust as you would sign and woo, he would chirp and fatter me, he would hang the wing awhile, Till at length ne saw me smile Lord! how sullen he would be!"

"Peter was free of the house, and fluttered about at will; his favorite perch was on the priest's shoulder He suited his master's love of old One day while he was dozing on a chiar. friar, strange to the ways of the house sat on him

"The only pause Father Mathew allowed himself was an hour or so in the evening, seated cosily by the fireside. with Peter on his shoulder and a dog on his knee, while one of his nephews or some young friend read aloud to him He was companionable, and hked to have some one to dine stranger seeing him seated by the fire side would have seen in him only a onatty, easy going, old-fashioned clergy-man, not troubled by any tendency to ascetism of enthusiasm

### SUFFERING AS A DISCIPLINE.

Suffering is the most perfect discipline f character. We all shrink from it as we of character. We all shrink from it as we shun the scourge and plague, but it is only through affliction that we can ever hop to attain to stability and symmetry of of machood and womanhood Disappointment and sorrow develop certain traits within us which, if they remained dormant, would leave our lives imperfect and incomplete. We can acquire fitttude only by surmounting fears; and endurance we can gain only by suffering unmitigated pain. S rrows educate mind and heart; they elevate, they purify the baser passions. We receive our best instructions in conflicts with the world; not in those frays in which we are victorious, but in the encounters that often witness our defeat. We need the stern raddy and open ces, and to secure good blood witness our defeat. We need the stern and its benefits in the safest, surest and be t way use Burdock Bood Bitters, inward struggle, that cales out the best strongly recommended by all who use it that is in us. Human nature is weak as the best blood purifier.

that is in us. Human nature is weak enough as it is, but were it not for the trials and temptations which it must meet and resist we would soon degenerate "I was in North Dakota last May, and I took a bettle of Northrop & Lyman's Vegetable Discovery with me, as I did not feel safe without it. While there a lady strong. Adversity is a teacher which no strong. Adversity is a teacher which no one should despi-e.

Don't Feel Well, And yet you are not sick enough to consult a doctor, or you refrain from so doing for fear you will alarm yourself and friends—we will tell you just what you need. It is Hood's Sarsaparitis, which will lift you

Upper Otnabog, N. B.



chester" is within reach!

Dr. Sage's treatment of Catarrh in the Head is far superior to the ordinary, and when directions are reasontable with the cannot care.

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pear with the use of Dr. Sage's Catarrh Remedy. Its mild, soothing, cleansing and healing properties effect a perfect and permanent cure, no matter feet and permanent cure.

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where everything else has falled. Thousands of such cases can be pointed out. That's the reason its makers back their faith in it with money. They offer \$500 reward for a case of Catarrh which they cannot

ably well followed, results in a permaDoesn't common sense lead you to

take such a medicine?

The worst forms of Catarrh disap
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if you have discomfort and suffering. take Dr. Pierce's Pleasant Pellets, or Anti-Bilious Granules. They're made

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Dominion C. M. B. A. Directory.

Deminion C. M. B. A. Directory.

Bro T. J. Finn, of Montreal, has in course of preparation a Complete Directory of the Catholic Mutual Benefit Association in the Dominion of Cay ada. It will contain the names of slithe members and such other information as will be of interest. It will form a very valuable and interesting volume, and, it is hored, will be the means of still further extending the membership as well as bringing those who are already enrolled into closer relations of business and friendly intercourse. Ten thousand copies will be published for free distribution. The eight of the published for free distribution. The eight of the savettishing medium. The rates of advertising are: For full page, \$12; half page, \$7; quarter page, \$5. Those of our members who are engaged in business will do this sin excellent advertising medium. Address the publisher, T. J. Finn, Gazette office, Montreel.

### C. M. B. A. Official.

To the Members of the Catholic Mutual Bene fit Association in Canada:

MY DEAR PROPHERS—From the beginning of the New Year I waited for the issue of the new Constitution and By-Laws of our Association, that I might do two things at the same time—wish yeu all a very happy New Year and introduce to your notice the new Year and introduce to your notice the new the whole, which, with these remaining unchanged, we are to be governed for the next two years.

shanged, we are to be governed for the next two years.

It was not until the 2nd inst I received a copy—just in the beginning of an manusally busy week for me; but, to day, I reach the long looked-for opportunity.

This will explain the cause of my long slience—n silence I have regretted very much, the more particularly as I know many have been, for a long time, expecting to hear from me.

Late though it is however, I desire to present my fraternal regards to you, one and all. Brothers, with best and sincerest wisness that in our noble association, In your bustness, and in your families, you may have the largest measure of prosperity and happiness.

the largest measure of prosperity and happines.
While it is of the utmost importance that the officers of every Eranch—elected as they are to conduct its affairs, especially its meetings, established the end of the elected as they are to conduct its affairs, especially its meetings, distinctionally, especially its meetings, distinctionally, especially in the electron of the elect

Borrowing the words of the Supreme President in his proclamation respecting the

Borrowing the words of the Supreme Prestedent in his proclamation respecting the new Constitution and By-Laws, I would say: "Embracing the present opportunity, I ask the earnest co-operation of overy officer and member of the Association and counsel all to obey the laws."

I would now call your attention to some of the most important changes made by the new Constitution, omitting, for the present, those which are the subject of correspondence between the Supreme Council and the Grand Council of Canada. It will be well to put these new rales into effect immediately. The first refers to the outless of certain Branch officers. The Fluancial decretary, before entering on the duties of his effice, and give a bond, with at least two approved surcities in such an amount as the Branch may determine.

shall give a bond, with at least two approved sarcties, in such an amount as the Branch may determine.

A similar rule applies to the Branch Treas are; and, besides, he shall deposit, in the name of the Branch, in such bank or safe deposit company as the Branch may direct, all moneys received by him from the Financial Secretary.

The next refers to the appointment of Medical Examiners. I need not dwell on the importance of exercising the greatest care in selecting these officers. On their care full and minute examination of the applicant depends, as our supervising Medical Examiner says in his last report, the protection of "the Association from the admission of unsound risks." Medical Examiner says in his last report, the protection of the supervising Medical Examiner before they can be offer any Branch.

In this connection I may call your attention to the following: the applicant who presents himself telores Medical Examiner, who result for the examination, pay one dollar and fifty cents to Medical Examiner, who shall covered fifty cents to the Supervising Medical Examiner when the medical certificates are forwarded for supervision. This places on the Medical Examiner, and not the Branch, the responsibility of collecting his own and the Supervisor's fees, and forward first the supervision of the latter.

Beades these constitutional changes, which, as I have said, should go into effect at ouch, there are a few other points on

dividual members by the Marshal's timely interference.

I have now, Prothers, put before you the chief points which. I think, claim our attention just now. There are other matters on which I am sure you are anxious to hear from the Executive B and of the Canada Grand Council—matters relating to certain action of the Grand Council at its last meeting in Montreat. I may say that on these matters you will also near from me seor. A joint meeting of the Supreme Board of Trustees will be held in Toronto on the 25th. The result of that meeting will be made known to you soon after.

Brothers, "Progress" is still our watchword

Yours fraternally.

John A. MacCabe,
Grand President.

Office of Grand President, Ottawa, 12th February, 1891.

### A Deserved Compliment. Montreal Gazette.

Montreal Gazette.

The following kindly reference to Mr. T. J. Finn from the Detroit C. M. B. A. Weckly, an organ of the Catholic Mutual B-nent Association, will be read with pleasure by that gentleman's many friends in this city and elsewhere, and by none with more satisfaction than by his colleagues of the Bacette.

and elsewhere, and by none with more satisfaction than by his colleagues of the Gazette:

We are indebted to a friend in Montreal for a copy of the well-known Gazette of which Brother T. J. Fina is forceman, for the generous presentation made him by his branch on the 25th. Several Brothers nave favored us with accounts of this nothers nave stovered us with accounts of this nothers nave event. We rejuice that Branch 26, and the friends of Brother T. J. Fina, have done him trus monor; it matters not that Brother Fina do ourselve entertain different views of M. B. A. matters, we have never ceased to regard Brother Fina with the same esteem that we learned to have for him when we installed him as first Presticutor, owe much to Brother Fina for the constant and Judicious G. M. B. A. work he has done in that city, where he is so well known and so widely respected. It is a flating acknowledgment of services that no money can compensate for, and the addiess and purse is a very substantial testimony of Brother Fina's C. M. B. A. qualities. His position in the C. M. B. A. has been a brilliant one, and the duties hands admissed upon him have been failled with a conscientiousness that is now recognized by all woo have had the great pleasars of contributing to this very expressive testimonial of esteem.

Supreme Constitution.
ABTICLE VIII.—CHANCELLORS-I.—Supreme or Grand Chancellors may always have a seat and voice but no vote in this Council, unless they are at the time holding an elective office in this Council,

or Representative hereto.

The foregoing was a pirt of the constitu-tional regulations of the Catholic Mutual Benefit Association at the time of the late Supreme Council Convention.

Notwithstanding this, we find that the

Suprem Chancellor, who did not hold an elective office, and was not a representative to said convention, was allowed to vote; and when his right to vote was questioned by Brother O'Meara, one of the members of the Committee on Laws, supreme President Mulnolland ruled that the Supreme Canacellor occupying the chair in the convention had a right to vote, but the Supreme Canacellor occupying the larguage of the opposers of Home to a vote! The constitution says he had not a right to vote, but the Supreme Presidents to vote, but the Supreme Canacellor occupying the larguage of the opposers of Home to a vote! The constitution says he had not a right to vote, but the Supreme Canacellor occupying the larguage of the opposers of Home to a vote! The constitution says he had not a right to vote, but the Supreme to a vote! The constitution says he had not a right to vote, but the Supreme President says he has; and the members of the convention, strange to say, trampled on the constitution to uphold the President's decision! and then adopted an amendment giving all Suoreme Chancellors a vote in the Supreme Council. How can the Supreme Council expect branches to comply with the constitutional regulations when the Supreme ficiary Section might just as well be out of the street of the supreme ficiary Section might just as well be out of the supreme ficiary Section might just as well be out of the supreme ficiary Section might just as well be out of the supreme ficiary Section might just as well be out of the supreme ficiary Section might just as well be out of the supreme ficiary Section might just as well be out of the supreme ficiary Section might just as well be out of the supreme ficiary Section might just as well be out of the supreme ficiary Section might just as well be out of the supreme ficiary Section might just as well be out of the supreme ficiary Section might just as well be supreme for the supreme ficiary Section might just as well be supreme for the supreme ficiary Section might just as well be supreme for the supreme ficiary Section might just as well be supremed for the supreme for t expect branches to comply with the constitutional regulations when the Supreme

constitution in such a manner?
We do not at all object to the Supreme Chancellor in the chair being allowed a vote, but what we contend is that, when the constitution said he had not a vote, no ruling of the Supreme President could give him a vote. The Supreme President has not power "to make or amend any law of the C. M. B. A."

What an easy way to manufacture votes.

The time may come when the votes of the Supreme Chancellers alone will outnum ber the votes of the Representatives of the Grand Councils, and a state of things exist at the Supreme Council convention by which irresponsible men could have the controlling power. Of course there is no harm at al. in this, so long as there are no Supreme Chancellors in Canada Our United States brothers can be trusted; they vote on every question for the good of the whole organization, or at least for the good of New York, and when the Grand Council of Canada asks or patitions for what the Representatives of the branches in Canada by an unanimous vote consider for their benefit, and for what the consti tution gives them a right to petition, those good U. S. brothers tell them, "On, we know what is for your good, better than you do yourselves; better than your Grand Spiritual Adviser, your clergy, your Grand Council officers, and your Branch Representatives, and if the consti-tution heretofore allowed you the right t) polition for something that, if granted, would materially lessen the cost of C M B. A. insurance to the members in Canada and proportionately increase that of New York State, we must legally or illegally eliminate that part of our constitution; legally, if we can, but if we cannot do it legally we will eliminate it any now!

Separate Beneficiary Jurisdiction.

At the late Supreme Council convention the sections relating to Separate Beneficiary were by a majority vote eliminated from the constitution. We are satisfied that the manner in which this was done was illegal and unconstitutional; and in this we are supported by the hightest legal authority. In fact, we do not believe that the members of the Supreme Committee on Laws themselves consider this action of the Sapreme Convention constitutional.

Section 1, Ardele 17, of Sapreme Const'. section 1, 47-169 1, of Sipreme Consti-tution, says: "No new law or smeal ment shall be passed by said Council except by unanimous vote, unless the same has been duly considered by Grand Council and Branches under its jurisdic-

The Separate Beneficiary sections wer in every constitution of the C M B A. since its formation; yet we are told that "those who started the association, those who framed its first constitution, were opposed to the principle of Separa's Beneficiary and never intended it to come into effect!" What ridiculous nonsense. Those who make such statements might jut as well tell us that the framers of our C. M. B. A. constitution and the reviser of said constitution up till October, 1890, were either children or fools. If those gentlemen were opposed to the principle of Separate Beneficiary, could they not very easily have left it out of the consti-tution, there being no one then to oppose

them? We are also told that the "Aucient Order of United Workmen," and other similar Associations, have been injured in the United States by allowing "Sep arate Beneficiary:" and figures are quoted to show that in "New York State the assessments in the 'A. O. U. W., 'are same societies in Canada have been greatly benefited in many ways by being financially separate from the United financially separate from the United States. The assessments of the "A, O U, W," are not one half as high per annum in Canada as in New York State. No stronger argument could be advanced

jurisdiction in accordance with constitu-tional provisions; and at the late conven-tion of the Grand Council of Canada the representatives of six thousand C. M. B. A. members were, we may say, unaut-mously in favor of a Separate Beneficiary for Canada. Our representatives to the Supreme Convention duly presented our petition, and were met by an answer in

petition, and were met by an answer in purport as follows:

"We have such a fraternal feeling for our Canadian brothers that we will not only not grant your petition but we will relieve you of the trouble of ever again petitioning for such a thing; besides, we have a petition here from one of your branches in Canada, containing about thirty for resumbers, against our grantless.

ficiary Section might just as well be out of Council officers themselves violate the the Constitution, as the Sapreme Council would never grant this to Canada so long as the United States were the gainers and even if said sections were not legally struck out at the last Suprema Convention, the Supreme Council could at next convention legally eliminate them; so that Canada must either submit to it, or, folowing the example of 'the sinkers of the tes in Boston harbor,' declare its indepen

dence."
This is exactly the state of affairs Canada must either submit to being con-tinually "snabbad" by the United States majority vote, or strike out for itself with Total Separation."

Reserve Fund.

It is a truism that "no man is hon ester than he should be;" therefore the Supreme and Grand Presidents of the C. M. B. A. come under this general rule. The Supreme Recorder, Supreme Treasurer, Supreme Trustees, Grand Secretaries, Grand Treasuers and Grand Trustees, are obliged by the constitu tion to give bonds, although some of those officers—Grand Trustees, for in-stance—seldom or never handle any of the association's money.

Ry some means the Reserve Fund

Article has been changed, so that instead of one of the trustees who is under bouds, having possession of the Reserve Fund prior to depositing it in bank, said fund is, by section 5 of Reserve Fund Article, new constitution, placed in the hands of Supreme and Grand Presidents, who are not under bonds. The Treasurer of the council is, per order, to result to the President of the council the Reserve Find money by drafts payable to the order of the Board of Trustees of the council. The President on receipt of said draft "shall endorse the council the approximation of the reserved preserve the endorsement of the same and procure the endorsement of the trustees" Then what? The constitution says, he shall deposit it, etc. He may do so, or he may not; "we trust to his honesty." Then why not trust to the honesty of those other officers (equally as honest so far as we know) and not exact

honest so far as we know) and not exect bonds from them? Porhaps the chairman of the committee that compiled the new constitution, and who, we are toformed, is Grand President of New York Grand Council, can explain why so important a matter was overlooked.

Our contemporary, the C. M. B. A. Weekly, returned to the subject of separate Benenciary last week, and claimed that, out of respect to the wish of Grand President Mac Cabe, it has heretofore refrained from discussing the points of difference between the Supreme Council and the Grand Council of Canada. If we mistake not, the Weekly has for a long time persistently opposed the principle of Separate Beneficiary; in fact, almost every issue of that journal contains some reference to the subject, combating the principle from every point of view and saying unkind things of Canadian Brothers who hold the opinion that each Grand Council should pay its own beneficiary assessments. This being the case, our friend cannot, it seems to us, make good the claim that he has observed silence at the request of the Grand President, I is indeed. Its tuton, says: "No new law or smead most supervisor's fees, and forward ment shail be passed by said Council ment shail be passed by said Council ment shail be passed by said Council or the supervisor's fees, and forward to use, there are a few other points on which, as I have said, should go into fisct at ones, there are a few other points on which I wish to offer some advice. The "opening caremonies" of the Ritual should never be omitted. Our meetings are not the purpose of cultivating fraternal displayed to the purpose of cultivating fraternal displayed for the purpose of cultivating fratern should cease publishing statistics, for the more deeply he delves into figures the more

surely will he wreck his side of the case.

We feel constrained to refer to another matter dealt with in last week's issue of th Weekly. Our contemporary says:

"Considered as the governing body of a great Catholic Mutual Benefit Association there should not be any such political questions raised as Americans or Canadians; the representatives of the several councils are supposed to meet apon equal terms; the interest of each are like to advance the mutual interests of each from a Catholic standpoint, ehould there be any local legislation in the states, provinces or countries that require special ruies or concessions not inconsistent with the general laws of the C. M. B. A. they should be made and conceded and every arrangement possible entered into and fathfully kept for the good of the whole, that there may be no cause for complaint anywhere against the administration of the laws of the C. M. B. A. We believe the Supreme Council has from its very first organization sought to do unis, and no fair minded or upprejadiced investigator of the transactions of the Supreme Council of the C. M. B. A. can find any circumstances governing the supreme connection of the transactions of the Supreme Council of the C. M. B. A. can find any circumstances governing the supreme connection."

It will be seen from the above that the "Considered as the governing body of great Catholic Mutual Benefit Associatio

much higher than they would be if there | claim is made that the Supreme Council has had been no Separate Beneficiary juris. always seted in the most friendly and imdiction allowed." This is true; but the same societies in Canada have been eral Grand Councils. Our friend seems to have a liking for the discussion of points have a liking for the direction of purchase that would lead, if we may use the term, to a breach of the peace. We might nere ask, How comes it that a Canadian has never yet. been given the Supreme Presidency? The honor travels about regularly between New No stronger rightment count of advanced in favor of Separate Beneficiary for the C. M. B. A. in Canada.

The fact is, bad Canada received more

The fact is, bad Canada received more time. It may be claimed that the Canadians The fact is, and Canada received more money for beneficiaries of deceased members than it sent to the United States, or had New York State paid more than it grounds not acceptable. For the sake of received for beneficiaries, the Separate Baueficlary sections would reservable the work of the decease of the point tout, while doing so, we will ask the question, thou comes it that, from the inception of the argentization up to the time of the hold-Baseholary ecctions would reservable in white doing so, we will ask the question. It is personally some time ago, and regarded the position of the Society as secure and enforcement of the position of the Society as secure

Canadians held offices that would qualify them for the Presidency? Who, we may ask, is to blame for this? Surely not the Canadians! Having in ten years given them but two elective offices, our American friends certainly did not have an extensive Canadian representation from which to select a presiding officer. The honor may come to Canada some time; but of one thing we are positively cartain, that if a Canadian be elected he must first qualify himself by being out of touch with the Grand Council of

A Parting Testimonial.

At the last meeting of Branch 4. London, the following compilmentary resolution was moved by Brother Coffey, seconded by Brother M. O'Meara, and quantimously adopted:

by Brother M. O'Meara, and unanimously adopted:

London, February 12, 189'.

To Brother S. G. Wright:

The members of Branch 4 C. M. B. A., of the city of London, Ontario, having heard with regret that it is the 1n-ention of our esteemed Brother. Mr. S. G. Wright, to leave the city, we, his fellow members of our esteemed Brother. Mr. S. G. Wright, to leave the city, we, his fellow members and seld branch, desire to put on record an expression of the great easeem in which we have ever held Brother Wright. He is one of tur oldest members, and one, too, whom we had always reason to esteem for his many noble qualities. It is with feelings of regret we have heard of, his contemplated departure from our city, and we sincerely hope that wherever his lot may be east he will meet with that success which his talents and good qualities so richly merit.

P. F. BOYLE W. CORCONAN,
President.

Brother Sevigny Honored by Branch

Montreal February 15, 1891.

To the Editor of the Catholic Record:

DEAR SIR - By publishing the enclosed you will greatly oblige your friends of Brasen St. C. M. B. A.. Montreal, and likewise give Brother W. J. Seviny's certain prominence to which he is justly entitled.

Respectfully yours.

M. J. EGANLAN.

Respectfally yours.

M J. ECANIAN.

The members of Branch 84 C. M. B. A. Montreal assembled at their hall on Sunday last, February I. 1891, by special request of the President. Brother Jas. O'Fartell, for the President. Brother Jas. O'Fartell, for the purpose of adding another liek to the chain of happy even's by which they are bound to furfit the cuttles of religion, patriotism and brotherhood. The occasion of the meeting was the presentation of a beautifully monsted marble clock and the accompanying address to their worthy Recording Secretary, Brother W. J. Seyigny, on the eve of his marriage:

W. J. Sevigney. Eag. Recording Secretary, Brother W. J. Seyigny, on the eve of his marriage:

W. J. Sevigney. Eag. Recording Secretary, Brother W. J. Seyigny, on the even the second to have a series of their worthy Recording Secretary, Brother W. J. Seyigny, on the even that the second second to do the second to the seco W. J. Sevigney. Esq. Recording Secretary.

Branch et, C. M. B. A., Montreat:

Dear Sig and Brother—It is with true
rectiments of frater, at affection that we, as
representatives of Branch 84, walt upon you
to-day in order to give you a trifling test
mony of the high asteem and respect which
we entertain towards you for the earnest
and upright manner in which you have
always infilled the duties of your once.

It becomes an agreeable task for us to
testify that you have always been second to
none in carcestly working to advance the
best interest of the branch of which you are
so distinguished a member, and in promoting the welfare of the association in general.

Therefore we cannot allow the occasion of
your appreaening marriage to pass by without expressing our heartfelt wisnes for your
future nappliess, and for happiness of the
esteemable ledy who gives proof of her good
sens in bracking herself and her kindsel
by accepting he hand of a truly Estholic
young mea.

We hope that Almighty God may shower
His chotest biessings on the fond union
acout to take place.

In conclusion we beg you to sceep! this
chock as a slight token of our gratitume

May the hand on the dual plate ever ro
mind you that as Brothers united by the
fond the of Catholic affection, time is given
us only to do good even under difficuities,
that we shall receive our true reward only
when time is no more, in that beautiful
heven of rest on the shortes of eternity.
Once more wishing you sincerely every
blessing, and desiring you to convey to the
lady who is to link her lot with yours the
well-wisness of her future bashand's devoted
friends, we subscribe ourselves, dear sir and
Brother, on behalf of the branch,

Fraternally yours.

New Branch.

Guard, PM Goulette
Trustees, for one year, M P Kelly, T
Dufresnejand A Gadbois; for two years, A
Girard and E Finn.
J. F. R. C. PHELAN,
District Deputy.

THE DOMINION SAVINGS AND INVESTMENT SOCIETY.

THE ANNUAL MEETING OF STOCK-

HOLDERS.

HOLDERS.

The Eighteenth Annual Meeting of the Stockholders of the Dominion Savings and Investment Society was held at their office on Tuesday, the 10th day of February, 1891, at 11 o'c.ock a.m.

There were present, Robt. Reid, Esq., President, in the chair, and Messrs. W. J. McIntosh, James A. Biair, Col. Lewis, J. H. Flock, Q. C., T. H. Purdom, Rev. James Gordon, James A. Kennedy, W. M. Spencer, W. J. McAurtry, Toronto; Rev. J. H. Starr, Toronto; John Leys, Q. C., Toronto; P. Birt wistle, Rev. W. Laird, Rev. W. A. Young, Goderich; Samuel Wright, Richard Thompson, C. R. Somerville, John Ferguson, C. H. Elliott. Dr. Bettridge, Strathroy; E. J. Parke, Q. C., Jno. Sinclair, M. D., St. Marys, and others.

some the content of t

regretting the resignation of the Manager, Mr. F. B. Leys, and wishing him and his family every prosperity in the future. He had known the Manager for many years, and their friendship was strong.

J. H. Flock, Q. C., moved, seconded by John Leys, Q. C., that the thanks of this meeting be tendered the President and Directors for their services during the year-Carried.

The following directors were elected:—Messrr, Robert Reid, C. H. Elliott, T. H. Purdom, Rey, J. H. Starr, W. J. McMurtry, John Leys, jr., Wm. Betridge, M. B., Hugh Moore, Geo. Boyd, John Ferguson, Col. R. Lewis and James A. Kennedy.

At a subsequent meeting of the Directors Mr. Robert Reid was elicted President, Mr. C. H. Elliott, Vice-President, and Mr. T. H. Purdom, Inspecting Director.

REPORT FOR THE YEAR ENDING 31ST. DE-

Purdom, Inspecting Director.

REPORT FOR THE YEAR ENDING 31ST. DECEMBER, 1890.

The Directors beg to submit the Eighteenth
Annual Report of the affairs of the Society,
together with the accounts relating thereto.

The net profits of the Society during the
year amount to \$53,153.22. Two half-yearly
dividends at the rate of six per cent, per
annum have been paid. The sum of ten
thousand dollars has been carried to the reserve fund, leaving at the credit of the contingent account the sum of \$40,076.11, and
which the Directors think should be maintained as sufficient to meet all possible
losses.

tained as sufficient to meet all possible losses.

In estimating the carnings of the Society, no interest has been added for properties on hand, but instead thereof the rents or other income have been taken.

The large increase in sterling debentures is the result of the satisfactory completion of the nesotiations referred to at the last annual meeting, whereby the Society issued its debentures in substitution for the debentures of the Ontario Investment, and took as security therefor an assignment of association then remaining unredeemed, and took as security therefor an assignment of the assets of the Association. The Directors regard this as a very satisfactory transaction. The security obtained is sufficient, and the profits sure. In addition to the direct profit, the Directors anticipate great benefit in future, as the amount thus issued is large, \$560,811.

So, and the terms very advantageous.

The general business of the year other departments has also been satisfactory, and the business of former years maintained. The average rate obtained for loans has been 61 per cent.

The Directors have observed the strictest.

Outario.

The Directors congratulate the share holders on the improved condition and prospects of the Society, as the result of the policy of the past few years, and they believe that a continuance of the sampolicy would be attended with still greate advantages. believe that
policy would be attended with some
advantages.
All the Directors retire, and are eligible for
re-election. Respectfully submitted,
ROBERT REID,
President.

London, Ont., January 31, 1891. FINANCIAL STATEMENT FOR YEAR ENDING 31st DECEMBER, 1899.

Profit and Loss. To Two Permanent Stock Dividends

June 39th.....\$

December 31st.....

"Two Accumulating Stock Dividends—June 30th, \$108.88; De-ember 31st, \$112.15. Interest paid Depositors. General Expense. 5,002 40

"General Expense...
"Commissions...
"Sterling Debenture Coupons...
"Do. Interest accrued but not due...
"Currency Debenture Coupons—June and December, \$1801.5:
each Income Tax
"Rent paid...
"due but not paid...
"Petty Ledger Expenses...
"Surplus carried to Contingent Fund... 7,222 19 \$138,481 63

.\$138,481.62

\$2,543,481 00

Assets and Liabilities Liabilities to the Public-

By Interest Earned.

To Savings Bank Depositors \$ 546,727 49
"Sterling Debentures 906,660 99
"Interest accrued but not due 5,002 40
"Currency Debentures 72,061 an 5,062 40 72,061 00 crued but not due. 5,902 40
"Currency Debentures Coupons due Jan. 1st, 1891 1801 53
"Currency Debentures Coupons due not called for 25,550 00
Dec. 31st. Dividend 27,556 00 Dec. 31st ... 27,856 00 ulating Stock and Divi-3,851 62 10,000 00 Contingent Fund— \$ 10,000 to T. Amount at Credit. \$ 40,076 11 Other Liabilities— To National Bank of Seotland 25 86 Then thus, but not paid. 225 00

\$2,543,481 06 

F. B. LEYS. Manager. I hereby certify that I have made a monthly audit of the books of the Dominion SAVINGS AND INVESTMENT SOCIETY (in con-junction with the late Mr. Thomas Millar,



Lumbago, Backache, Headache, Toothache. Sore Throat.

Frost Bites, Sprains, Bruises, Burns, Etc.

Sold by Druggists and Dealers everywhere. Fifty Cents a bottle. Directions in THE CHARLES A. VOGELER CO., Ballimore, Md. Canadian Depot: Toronto, Ont.

until his death near the close of the year.)
that I have checked all postings and compared all payments with vouchers, and the
statment of "Profit and Loss" for the year
ending December 31st, 1899, and "Assets and
Liabilities" on that dute, hereto annexed,
are correct and in accordance with the books
C. R. SOMERVILLE, Auditor.

By request of the Board of Directors, I have examined the foregoing statement and compared it with the accounts in the General Ledger of the Society and with the list of securities, and find it to be in accordance therewith.

ALFRED A. BOOKER, Auditor.

### GREAT BANKRUPT SALE

F DRY GOODS, MANTLES, JACKETS, TWEEDS AND MANTLE CLOTHS.

Having purchased the best portion of the wholesale bankrupt stock of McKenzie and Hamilton, Colborne St., Toronto, at 47½cts. on the dollar, we will offer the same for sale at our store, 136 Dundas St., London. The sale began on Wednesday morning, 14th just. The store was descrimorning, 14th inst. The store was closed on Monday and Tuesday, the 12th and 13th, to mark and arrange said Bankrupt Stock. Remember the stock was bought at wholesale quotations, therefore we are in

a position to sell goods at less than half the wholesale prices. The London Bar-gain Store, 136 Dundas street, opposite the Market Lane.

C. C. RICHARD'S & Co.

GENTS, -I certify that MINARD'S LIN. IMENT cured my daughter of a severe and what appeared to be a fatal attack of diphtheria after all other remedies had failed, and recommend it to all who may be afflicted with that terrible disease.

JOHN D. BOUTILIER. French Village, Jany , 1883.



I took Cold. I took Sick,

I take My Meals, I take My Rest, and I am vigorous exough to take anything I can Lay my hands on getting fat too, for Scott's Emulsion of Pure Cod Liver Oil and hypophosphites of Lime and Soda Not only Cured my Incipated Consumption but built

FLESH ON MY BONES AT THE RATE OF A POUND A DAY. TAKE IT JUST AS EASILY AS I DO MILK. Scott's Emulsion is put up only in Salmon color wrappers. Sold by all Druggists at 50c. and \$1.00.

SCOTT & BOWNE, Belleville. SERVANT WANTED. WANTED, A GOOD GENERAL SER-VANT. Apply at CATHOLIC RECORD

COMMERCIAL HOFEL, 54 and 56 Jarvis Street, Toronto, 7 This hotel has been reflied and furnished throughout. Home comforts. Terms \$1.00 per day. M. DONNELLY Prop.

THE DOMINION Savings and Investment Society LONDON, ONT.

LONDON, ONT.

To Farmers, Mechanics and others wighing to borrow money upon the Security of Real Estate:

Having a large amount of money on hand we have decided, "for a short period," to make ioans at a very low rate according to the security offered, principal payable at the end of term, with privilegs to borrow to pay back a portion of the principal, with any instalment of interest, if he so desires. Persons wishing to borrow money will consuit their own interests by applying personally or by letter to F. B. LEYS, Manager.

Office — Opposite City Hall, Richmond Street, London, Ontario.

0-BROCKVILLE-BUSINESS COLLEGE "THE work in Book-keeping is practical T and toorough, the instruction in Penmanship excellent."—N. E. BRITTON. Moose Creek. "After three and a haif months in Shorthand I wrote 175 words per mioute, new matter."—ETHEL HEMPSON, signal is, Brockville. "152 words per minute was my speed three months from time of entering."—F. J. Counell. Carleton Place. Write for circular. Address FRED J. BLANGHARD. Principal.



OFFICIAL PUBLICATIONS. The Statutes and some of the publications of the Government of Canada are for sale at the Government Stationary (floe. Also separate Acts. Revised Statutes. Price for 2 vol. \$5 and for supplementary volume, \$2.50. Price list sent on application.

B. CHAMBERLIN.
Cosen's Printer and Controller of Stationary

Queen's Printer and Controller of Stationery Department of Public Printing and Stationery ery, Ottawa.

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Opposite Revere House, London,
Has always in stock a large assortment of
every style of Carriages and Sieighs. This
is one of the largest establishments of the
kind in the Dominion. None but first-clear
work turned out. Prices always moderate.

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London, Sa EDITO

THE Supreme an extraordinar A Catholic girl testant Bible, the School Com echool. Her p her conscience of the Bible, an Committee. brought suit a damages, and th "The claim

its own conscie law. It is a cl a general law with a particul as claimed, un State. It is the shall bow to the ority, or of one. vene, obstruct State, then I In Wiscons properly decid Protestant Bib denomination.

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