# PAGES MISSING

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VOLUME XVII.

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NO. 847.

# SIR JOHN THOMPSON.

board the Blenheim on the first day of the new year. From all parts of the Dominion distinguished persons gathered to do honor to all that was mortal of him who had been Canada's mortal of him who had been canada him who had been Canada's mortal of him who had been Canada's mortal of him who had been Canada's mortal of him who had been canada him who had been cana and other tokens of love for the deceased statesman surpassed in a marked degree anything of a similar nature which had ever taken place in Canada. The great dailies of the country contained in each issue for some days past lengthy accounts of the ceremon es attending the preparations for the funeral, as well as minute descriptions of St. Mary's Cathedral and its elaborate mourning preparations for the Mass of Requiem

#### DECORATIONS.

Many of the public buildings were draped in mourning. The Legislative Council Chamber, where the body was placed previous to its removal to the Cathedral, was very handsomely and appropriately decorated. Black cashmere draped the walls: purple and silver ornamented the windows. The effect of the black and purple was very striking.
The Post Office and Custom House,

the Intercolonial Railway Station, St. Mary's Glebe House, St. Mathews Church, the Academy of Music and various other buildings were draped in black. No pains were spared to render every mark of respect to the deceased.

#### ST. MARY'S CATHEDRAL,

For some days a great number of workmen and designers were busily employed in making the cathedral a worthy expression of national sorrow. And we must say that success full and complete has rewarded their painstaking efforts. The decorations were on an elaborate scale. Many of the correspondents of the various newspapers declared that they had never seen so much artistic beauty and taste displayed in the ornamentation of a

Everything was in perfect harmony, and what is especially commendable, the architecture of the church was no-

wise marred by the decorations. The exterior was draped and the beautiful granite facade presented a most striking contrast to the sombre hangings of black. The interior was a picture. Covered with black cashmere, fluted in some parts of the church and hanging in others in graceful festoons, it presented a spec-tacle that charmed the eye and satisfied the views of the most fastidious. The organ gallery came from the hands of the designers a very model of funereal draping. The front of the rails was covered with black cashmere and across it rose in silver lettering the device, "Requiescat in Pace." Purple trimming adorned the framework of the organ. The effect as we stood at the main entrance of the church was touching in its suggestive-ness of sorrow. It seemed indeed as if grief in all its dreary habiliments had taken up its abode within the precincts of the cathedral. But far away in the dim distance we could see the words on the archway over the main altar: "I am the Resurrection and the Life," and we knew that beyond the spheres we should see the man who was ever buoyed up by the hope of immortality and for whom we

mourned. We could see the pulpit, with its black draping and rail of gold, the Archbishop's throne, with its covering of purple and black and gold. In candescent lamps flashed on pillar and wall, on cross and emblem, bathing all in waves of light.

The funeral took place on the 3rd of January. The remains of Sir John were removed from the Legislative Council chamber at 6 o'clock by Undertaker Snow, Son & Co., and taken in a covered coffin sleigh to St. Mary's Cathedral, where it was met by Rev Murphy and Father Moriarity Rev. Dr. Murphy superintended the placing of the casket on the catafalque, which is placed just at the foot of the grand altar of the cathedral. Lady Thompson's family and the chief mourners arrived at the cathedral at 9:30 and were admitted through the side chapel. The party included Lady Thompson, her two sons and two daughters; Mr. John Pugh, Lady Thompson's uncle, and his daughter Mr. and Mrs. Jos. Chisholm, sister of Lady Thompson; Sister Lena of the Sisters of Charity, also sister of Lady Thompson; D. Pottinger, Superintendent of the Intercolonial, cousin of deceased. Sir John's mother being a sister to D. Pottinger's father; Fred. Carter and wife, relatives of Lady Thompson. The mourners occupied the first pews in the centre aisles to the left of the altar. In the head pews on the right were Lord and Lady Aber-deen, Governor and Lady Daly, Governor and Lady Dewdney, Governor Kirkpatrick from Ontario, and their Curran, Costigan, Ouimet, Dickey and recognized integrity of life and the Ferguson and Controllers Wood and conscientious fulfillment of onerous

The Funeral Obsequies – Sermon by the Most Rev. Archbishop of Halifax.

The remains of the late Premier of the Dominion arrived in Halifax on the Provincial Halifax on the Pr

greatest son. The preparations made gold pall over the coffin, the two pyra-for the funeral and the floral offerings mids of floral offerings from all over the world, made a picture that will be remembered for ever by the thousand ticketholders who were admitted to the cathedral. Exactly at 10:05 the priest of the Mass came upon the altar. was a beautiful procession. Six small acolytes in purple and black soutanes acolytes in purple and black soutanes came first, then followed two altar boys in red soutanes, twelve in black, fifty priests of the diocese, Bishop McDonald of Alexandria, Rishop McDonald of Prince Edward Island, Bishop Sweeny of Charlottetown, Bishop Howley of Newfoundland, Bishop Blois and Vicar-General Langois of Rimouski, Bishop Cameron of Antigonish, Archbishop Cameron of Antigonish, Archbishop Duhamel of Ottawa, Archbishop O'Brien of Halifax, all in their gorgeous purple vestments. The train of Arch-bishop O'Brien's handsome purple silk robe was held by four pages in white and red soutanes. The service was the impressive High Requiem Mass of the Catholic Church and was celebrated by Bishop Cameron of Antigon-

#### ARCHBISHOP O'BRIEN Archbishop O'Brien preached elo-

ish, a life-long friend of the Premier, assisted by the Bishops above named.

Archbishop O'Brien preached the ser-

quently an impressive sermon. "And I have walked before you from my youth unto this day. Here I am. Witness against me before the Lord and before His annointed whose ox have I taken? Or whose ass have I taken? Or whom have I defrauded? Whom have I oppressed? Or of whose hand have I taken a ransom to blind mine eyes therewith? And I will restore it you. And they said, Thou hast not defrauded us nor oppressed us; neither hast Thou taken aught of any man's haud." (I. Samuel, xii., 3 and

Before the remains of the honored dead are borne home to their last resting-place, it is meet some words should be spoken in this sacred edifice to tell of life and hope amidst the sadness and gloom that encompass around about.
It is no exaggeration to say that the great heart of Canada has been strangely moved during the past three weeks, its sympathies aroused as never our gracious Sovereign down to the lowliest citizen; from personal friends and political opponents an abundance of such tokens have been given. The representatives of our Queen and the civil power of our country are here to give all pomp and circumstance to his funeral. But man dies not with death, and in the midst of our mourning the solemn rites of religion, tinged through they be with a human sadness, yet have an undertone of consolation, of hope, aye, of The pleading tones o Dies Irae are not the wailings of despair; they are rather the expressions of confidence in an infinite mercy and, finally, before the remains are carried forth, the exultant words which contain a promise and an assurance of victory over the grave, are

intoned. He that believeth in me although he be dead, shall live, and every one that liveth and believeth in me shall not die for ever." (John, xi., 25 27.)

Our sorrow, then, is not as that of those who mourn without hope. For we know that our friends, though dead to the world, live before God and, al though their bodies may be left to moulder in the tomb, we ever hear the consoling words of our Saviour, spoken near the little town of Bethany: Thy brother shall rise again.

A NATION'S SORROW. Though there be hope in our sorrow the sorrow itself is profound and universal. For an individual loss the regret is sincere, though it be confined within a narrow circle. When a nation mourns we may be sure that the loss is a national one. Few indeed will deny that by the death of the Right Hon. Sir John Thompson our great mother, Canada, has suffered an almost irremediable loss. The reason of this is because of the qualities that were based and rooted in the character of the man as he appeared to the eyes of his fellow citizens in the discharge of the duties of Tupper and Hon. Ministers of the his high public station. In Cabinet, Messrs. Foster, Daly, Ives. him, as in Samuel of old, the people

which surrounds his actions the more unsparing the censure to which his conduct is subjected. What might have been hidden from the masses of the Jewish people in the days of Samuel is impossible of concealment from the mon. The music, supplied by a picked choir of one hundred voices, was exupon to answer to the challenge of the dead Premier to speak of him before the Lord and before His aunointed they would be obliged to answer: "Thou hast not wronged us, nor oppressed us, nor taken aught at any man's hands." Official integrity can have no higher credentials than this, nor need it desire a more infallible vindication. It is a matter for legitimate congratulation that in the public of a faculty or faculties which we call life of this Dominion we can point to a great? Many seem to imagine that career which has summed up and em-bodied all the best attributes of official purity and unbending uprightness; that whilst vast interests were in his keeping and many subtle influences at work to render him untrue to the com mon weal, still no duty was neglected. no obligation to the public shirked, and the hands which had wielded almost unlimited power were found free from wrong doing, from oppression and from taking a bribe at the

of great. Now, it is admitted on all sides that as a lawyer Sir John was hands of any man. A LIVING EXAMPLE. never found unable to meet the legal A life such as that of the late Preweeks, its sympathies aroused as never before, and a sorrow in its sense of loss pathetic by reason of the noble qualities of its object awakened. Nor has the mourning and regret been confined to our Dominion. From across the ocean an echo of the empire's wail has reached our shores. From far and near have come unmistakable evidences of regret. No outward mark of respect to the memory of the departed has been omitted, from our gracious Sovereign down to the lowliest citizen: from personal courses had been harmoniously blended. The concrete action of their in all cases of great moment. As a found on a great public man. We points which might unexpectedly blended. The concrete action of their well-regulated lives was calculated to exercise a greater influence over the exercise a greater influence over the noted for its method and impartiality, conduct of many than abstract prin His decisions were ever clear and satisciples, however explicitly inculcated factory. As a speaker on the floor of the House of Commons he may not have life of Sir John Thompson, on which had the tricks of voice and gesture it is well to ponder on this day of our which, in a ruder age, and even now grief, so that we may derive thereamong the less cultured, are supposed from the consolation of realizing that to constitute oratory. His speeches nevertheless were masterpieces of clear, logical reasoning, and attained though dead he speaketh, and though removed from the scene of his earthly activity the magic of his influences survives, and is productive of good to survives, and is productive of good to his fellow-men. Considered in a quality of sincerity, of appeal to the wordly point of view, no one will deny that his career was an unbounded higher nature of man, with a masterly higher nature of man, with a masterly that his career was an unbounded success. From the modest position of a humble citizen he rose rapidly from one height to another of public imade, whether at Washington or Paris one height to another of public importance, until finally he reached the ighest office in the gift of the nation. Again, none will deny that in each successive stage of his upward course he acquitted himself in a manner satisfactory to the public and gave a varied and continuous success, both at guarantee that to whatever further neights of national importance he might attain he could be found equal to their responsibilities. But mere outward success is no criterion, no measure of real greatness. This latter must be gauged rather by the manner of attainment than by the

attainment itself. HONORS WELL WON. to the lofty eminence in which he was were his intellectual gifts and endowwas not by the aid of the outward would never have enabled him to win accidents of wealth or of birth. Much and to retain the esteem and admiraess was it by an unworthy pandering tion of so many. It was the spiritual to the passions and prejudices of the element of his nature which developed people, or by the employment of cunn and expanded his intellectual attaining arts and devices by which a corments, gave consistency to his actions, rupt public man sometimes threads strength and vigor to his reasoning, way successfully to ambitioned and won the confidence of those with distinction. None of these lent him whom he had to deal. Material as is any aid in his upward course. A our age, and set though the hearts of faithful observance of the law of labor the multitudes may be on the good imposed by the Creator of the human things of life, still men can admire and race, and from which no one without appreciate a line of action which is disturbance of nature's order can moulded by a standard more noble than exempt himself, together with in- any to which they dream of aspiring. tellectual gifts of a high order strengthened and made perfect by a deep religious spirit, enabled him to hew a

The words of the book of wisdom, example and an inspiration of honesty
and patriotism, even though he might and these alone should be allowed into
the earth, think of the Lord in goodhave adorned for many years to come
the family.

Wallace. All the Judges of duties. In the words of my text he pathway through the difficulties of the Supreme Court of Nova Scotia might say: "I have walked before life on an ever upward plane. It is and visiting Justices occupied pews on the right, and the re- Behold here I am." He had held varous to me the results can be achieved.

On the right, and the re- Behold here I am." He had held varous to me the pathway through the difficulties of heart, "had sunk early and deeply man who could desire it is only half a christian and nothing of a Canadian. To the justice of his dealings with all men, both as a private citizen and as story of his mative Province: the man who could desire it is only half a christian and nothing of a Canadian. To the justice of his dealings with all men, both as a private citizen and as story of his mative Province: the man who could desire it is only half a christian and nothing of a Canadian. Behold here I am." He had held various trusts during his earthly career—in the City Council, in the Provincial Legislature, upon the bench and in the Department of Justice in the Dominion. It will not be saying too much to assert that he might make the challenge to public criticism contained in these words of my text: "Witness advantage of his opportunity; in the serious trusts during his earthly career—in the deating his earthly career—in the way he was lucky, but to a public official, we have already and public official, we have already alluded, and the public voice fully endorses it. The way he sought the Lord in goodness and simplicity of heart is known to his friends. He carefully solve that of his eternal Lord and Master. Well was it for him that, being made perfect in a short space, he fulfilled for a long time; for only his Christian to follow the dictates of conin these words of my text: "Witness advantage of his opportunity; in Christian to follow the dictates of conagainst me before the Lord and before other words, that he puts at good science, and to make his life an outin these words of my text: "Winess against me before the Lord and lord and the Lord and lord and the Lord and Lord things, causing him to see the emptiness of worldly honor and applause, and making him realize that a good public of to day. Yet were the people of this great Dominion to be called upon to answer to the challenge of the review. Can the word great be legiti-mately applied to Sir John Thompson he deemed profitable to the soul can be in any or all of the various parts which he so honorably fulfilled? Ungathered in an unmistakable manner from what was found on him after death. Amongst other things was a doubtedly some will answer no, either through a fear of being thought wanting in judicial acumen or perhaps from a miscoacception of the constituents of greatness. What elements go to compose that special manifestation small picture of his Saviour, a crucifix and a set of rosary beads. of a faculty or faculties which we call

greatness cannot exist in every-day dress. Unless it is presented to them

booted and spurred they fail to recog-

nize its face. As the vulgar confound bigness with greatness, so they make

this latter synonymous with pomposity of manner and aggressive self asser-

tion. The ability to meet emergencies and to attain legitimately the

special end in view without any ap-

the end, namely, the conviction of al

grouping of arguments, which will in

sure their immortality in the literature

or London, he impressed all with whom

he came in contact as a man of superior

abilities, and possessed of a miraculous

grasp of the intricacies of every ques

home and abroad, we are but express-

ing a legitimate conclusion and not the

exaggeration of funeral eulogy by

claiming for him in many things at

SPIRITUAL STRENGTH.

But there is another and a higher

aspect of the life of the late Premier which on this occasion is deserving of

ments of mind, of themselves they

serious consideration. Splendid

tion dsicussed. In view of all

least the appellation of great.

Be it borne in mind that he could not have foreseen his death at Windsor Castle, consequently even his most bit ter adversary cannot accuse him of posing for the occasion. Such tokens of pious practices, of the utility of which we shall not here treat, but in which he fully believed, were ever on his person. He had gone to Windsor Castle at the command of his earthly sovereign. Whilst bending his knee to her and swearing fidelity to her throne, with a heart filled with the spirit of true loyalty, he wore pressed to that same heart the image of his heavenly King, both as a reminder of the homage which he owed Him and as a consecration of the service of his speedy entrance of his soul into parent effort prove the possession of resources which merit the designation soul to the eternal King. He was to dine with his Queen and then remain for the night in her historic, Windsor found on a great public man. We

#### maintain that without them he would have been shorn of half his greatness. LIFE WORK.

This exceptionally brilliant and highly-honored career, measured by years, is a disappointment; judged by the work performed it may be said to embrace a lengthened span; for, according to the words of wisdom, 'Venerable old age is not that of long time, nor counted by the number of years, but the understanding of a man is gray hairs, and a spotless life is old (Wisdom, iv., 94.)

In this true sense, then, although taken away in his prime, Sir John Thompson filled up by his good deeds and a spotless life more than the allotted three score and ten. Some will say, as some have said, that had ion politics he might have lived yet for many years. True, and the soldiers who lost their lives in defending their country might have lived to extreme old age had they remained in the quiet retirement of their homes, and buried made friends wherever he went, both their courage and their patriotism in some obscure potato patch. But we do not live for ourselves alone. have duties towards society, and those to whom the Creator has been lavish of His gifts have responsibilities for their right use corresponding to their measthis, and, though personally averse to the turmoil of public life, he sacrificed his feelings at the call of duty. Who There is an incredible amount of wick of his friends could wish it to have been

Who of them would purchase for him a few uneventful years of life at broadcast over the country seem to the cost of his achievements during have for their sole object to pervert the past nine years? It is needless to say, I am speaking in no partizan they are daily filled with misrepresensense when I ask who would wish to tations, and calumnies and falsehoods deprive Canadian public life of the against our holy religion, and with noble and uplifting influence of his example? To have had him the worst passions in the soul. Such hide his light beneath a literature should not be tolerated for bushel, and thus to take away a moment in any Catholic household, from the young men of the future an example and an inspiration of honesty

There is no dearth of good newspapers,

honors or successes, could then avail him. Men often wondered at the

Her gracious Majesty, with true womanly feeling and solicitude, for which all Canadians love and admire her the more, if that be possible, has testified in a most striking manner her sympathy, her admiration and her love. By her special command all the observances prescribed by his religion were carried out, and almost royal honors paid to his remains. marks of universal esteem, as well as words of friendly condolence, may help to assuage, if they can-not heal, the wounds of the heart. More than this, his griev-ing family will find consolation in reflecting on his well-spent life and simple Christian conversation. He has left to them an inheritance more precious than gold, a spotless reputa-tion, an untarnished name and the memory of noble qualities nobly em-ployed. Though soon to be borne from their sight, their hearts shall not be bereft of hope, for the God whom he loved and served will whisper in their souls:—"Thy husband, thy father, the speedy entrance of his soul into the eternal joys of heaven, let us not forget to pray for his family, that they may be comforted and sustained,

bishop Tache, who died during the past summer. He is the son of Phillippe Langevin, notary, and was born at St. Isidore, Laprairie county, nearly thirty-nine years ago. Father Langevin studied at the Montreal College where he passed with high honors. He was a classmate of Father Therrien of Mount St. Louis, and a warm friendship sprung up between them in their student days, which has continued up to the present. After completing his studies he remained at the Montreal College for two years, afterwards studying theology at the Grand Seminary. He next entered the novitiate of the Oblate Fathers at Lachine, where he made his vows. After a trip to France he returned to Montreal, and performed the duties of the priesthood at St. Peter's church, Montreal, when he was transferred to Ottawa as Superior of the Seminary. He was then sent to Manitoba as Superior of the missions in the North-West, in which capacity he has visited all parts of the country, and among Catholics and Protestants. Father Langevin is a doctor of theology, is of a most charitable disposition, and a fine speaker.

# The Poison of the Press.

The rage for sensations and suggest ive illustrations in the daily press is bad for the newspapers and the public. edness in certain newspapers and periodicals of the present day. Many of the journals the minds and the hearts of men, and everything that is calculated to stir up

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# ARMINE.

CHRISTIAN REID

CHAPTER XXI. The voices then turned to the con

sideration of things and people unknown to Armine; but she still sat motionless, as if petrified, on the side of the bed. A vista of terror seemed to open before her, and could any one have seen her in the darkened chamber she would have appeared to be gazing down it with dilated eyes. In truth, she was seeing many things the face that had looked into hers that day on the threshold of the church of Marigny, the old chateau standing above its terraces, and a vision of the violence that threatened both. For she felt instinctively that there was no security that her father's commands would be obeyed. Why should men who have renounced all allegiance to divine or human authority obey their self-constituted guides farther than it pleases them to do so? The law of directed violence of a few."

Who le Vicomte: In case you are elected there are those among your opponents who desire to put it out of your power to represent them. They will do so at the cost of your life, if necessary. The sanction of the leaders has been retused, but an attempt who have renounced all allegiance to divine or human authority obey their said that what you have to fear is the undirected violence of a few." day on the threshold of the church of pleases them to do so? The law of private judgment has been found to be pplicable to other things besides ever and whenever it is safe to do so. This knowledge-which seems curipresumptuous leaders of our time-is things from a more logical point of view, and is abundantly proved by experience.

Duchesne's command, therefore, did not reassure his daughter, though it his enemy—to one who might seize the filled her with infinite relief so far as opportunity to think the worst of him! he was concerned. She had been shocked by the degree of personal animosity which he seemed to feel toward M. de Marigny, and which was absolutely unintelligible to her; but now she recognized the temper of the generous foeman which she had missed efore. He might hate, he might oppose with all his fiery strength, but degree of hatred or opposition could lead him to things base and unworthy. With all her heart she thanked God for that knowledge.

But M. de Marigny! How could she go away and leave him in ignorance of the desires and (she felt sure) the intentions of his enemies? If she might send him a word of warning -a word which, though it needs must be vague, might put him on his they were to start so early in the guard! She half rose with the impulse to do this, then sank down again. No, it was impossible. For if such a word of warning came from her. that her father had a part in that against which she warned him? And could she throw a suspicion so dark and so unjust upon that father who had just interposed his authority to save the man he hated, who refused conent to a mode of warfare as cowardly as it was base?

What, then, was she to do? Had this thing come to her knowledge for Had she been roused so nothing? suddenly and strangely out of sleepas if some strong influence had bidden her wake and listen—only to tremble and fear and take no action? If she left this man to such a threatening fate, without the word of warning that might save him, how would she bear the after burden of self-reproach should he suffer harm? Yet was it possible for her to cast on her father an odium he could never disprove? Would she not be the most disloyal of daughters, would she not deserve all that he had said of her that day, if she could do so? She felt like one tossed on a sea of doubt, longing for light and direction. But where should she turn to seek these things? She lifted her hands above her head and clasped them as in agony; then, with them still so clasped, fell upon her knees Before she rose the voices in the ad-

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"My wife had a very troublesom

Ayer's Cherry Pectoral Received Highest Awards AT THE WORLD'S FAIR



the solemn night in which to decide on | great deep. her course of action. But as time from which she had risen, with her hands still clasped above her head, it

seemed as if the decision would never and he knew that it was a messenger which she was pleading made itself clear. She rose, turned up the dimlyburning lamp, and going to her trunk, packed for departure, opened it noiselessly and took out writing materials. Then she sat down and wrote hastily these few lines:

Even after writing this she hesitated again before enclosing it, and looked ligion. It has risen in the form of with an expression of piteous doubt at resolution to overthrow governments, a crucifix which she had set on the and it will most certainly assert itself table before her, writing the letter at in the form of insubordination where its foot. "He will know-I am sure he will know-from whom it comes she thought: "and if he should misously hidden from the self-willed and judge and think it is my father against whom I am warning himevident to all who look at paused and her head drooped forward on the paper. It seemed to her at that moment impossible to send the letter. She thought of her father sleeping tranquilly near by while she wrote to

> But as she thought this the face of the Vicomte rose before her-the noble ines, the kind, dark eyes -and she felt that she might safely trust the justice and generosity which looked from that face. "But if it were otherwise, if I knew that he would misjudge, have I the right to hold back a warn ing that may save his life?" she said o herself. And then her last hesita tion was over. She folded, addressed. placing it under her pillow, lay down

again. Not to sleep, however. She felt as if she could never sleep again, so trained and acute were all her senses And then it was necessary to decide morning. To go out herself at such an hour would be too extraordinary and would certainly excite her father's suspicion; yet she was determined not to entrust the letter to any one else. She thought of a dozen plans, only to discard each one; and when at last her that it was time to rise she had found no practical solution of the difficulty.

Her father was late for breakfast, and while she waited, conscious of the letter in her pocket more than of any thing else, and still feverishly debating with herself how she could mail it, he entered with a key on his out stretched palm. he said hastily, "I have " See !"

broken the key of my portmanteau and cannot lock it. It is most unfortunate. for I must hurry out and try to find another, though I doubt whether any shop is open at this hour. "O mon pere! let me go for you.

cried Armine eagerly, seeing in this her opportunity. "I have taken my her opportunity. "I have taken my breakfast, and while you take yours I can run to the shop of the watchmaker

time lost."
"But you cannot go alone?" said her father, hesitating, while she eager ly extended her hand.

"Of course not. I will take Marie -that was the housemaid-"and we can go and return while you drink oining room had ceased, the visitor your coffee.

He glanced at the pendule; there was indeed no time to lose. "Eh bien, go then," he said. "It will be best but do not delay if the shop is not Trembling with excitement and

hardly believing her good fortune, Armine left the room, called Marie, and ran down the street, followed by the astonished maid with her white cap strings fluttering. There were but few persons abroad, few windows open The narrow street lay all in cool shadow, only on one side the top of the all houses were touched with light. Armine turned a corner and saw the watchmaker's shop, from the windows of which a boy was deliberately taking down the shutters. But it was not on this that her eager attention was fixed, but on a tobacconist's shop two doors beyond. There was a letter-box which had been before her mental vision all night, and which she had vainly endeavored to find some excuse for reaching. Now the matter was taken out of her hand, the opportunity was made for her without need of excuse. She felt almost awed by such a fulfilment of her desire as she walked up to the narrow slit, drew the letter from her pocket, and dropped it in.

The morning at Marigny was radi ant with light and color, and sparkling with freshness, when the vicomte stepped out of the room where he had aken his solitary breakfast, and, lighting a cigar, walked slowly along he terrace, followed by two handsome

green alleys of the park stretched below full of shadows; the old garden, though much neglected, was like a picture with its flowers and fruit-trees fresh with dew and set between old stone walls : while, looking over this garden, there was from

had departed, and she had heard her blue, flashing, horizon-line of water father retire to his chamber. Then afar-and the fragrance of flowers was all was still, and she had the quiet of mingled with the salt breath of the

But the vicomte had not come out on went on, and she still knelt motionless, the terrace for the view, well as he half fallen forward upon the couch knew and loved it, but because he had seen from the window of the breakfastroom a figure advancing up the avenue, with the morning mail. He met the man at the head of the steps, received the bag from him, and, going to a shaded seat, established himself to onen it at his leisure, the dogs placing themselves attentively on each side of him as if expecting a share of the budget. It was a large and sufficiently varied

one. Numbers of newspapers, and letters of various sizes and shapes, tumbled out in a miscellaneous heap which M. de Marigny proceeded to glance over, opening some and throw-ing others carelessly aside for later inspection. Among the latter was a letter which, as it lay there in the warm, bright sunlight, told no tales of the midnight when it was written, or of the early morning when with trepidation and difficulty is had been posted in the quaint old street of the district town.

But after he had finished reading a letter from Paris the vicomte took up and opened this with its unknown superscription. The few lines of writng which it contained were all on one page, and he observed with a sense of surprise that there was no signature. hen his glance turned to the opening, M. le Vicomte," and he read the simple words which Armine had traced under the influence of such strong feeling.

As she had felt sure, he knew a once from whom they came. There was not even an instant's doubt in his He could see the pathetic eyes, mind. he could hear the pathetic voice, and, if he had doubted for a moment, the appeal that he "would do injustice to no one" would have convinced him who the writer was. Who, indeed. could it be but the Socialist's daughter, to whom he had shown a little court esy, and who thus put out her hand with a warning which might save his

But as he sat gazing at it, for how ong a time he did not know, it was not of the danger which it revealed nor of the probable consequences to himself that he thought, but of the nature which these few lines so clearly indicated. He had felt its charm, the strong spell of its sympathy, from the first moment that he met the wonderful eyes that seemed looking at him now from the page on which his were fastened: but he had hardly been pre pared for all that was revealed to him here. For he was himself possessed of

the finest form of sympathy, and with the sound of a clock chiming 4 told its intuition he felt all that Armine had passed through. Where a coarser nature would have misunderstood, he read with perfect accuracy every phase of feeling, even to the fear that had half deterred her - the fear lest her father should be misjudged through her act.

Presently he rose. Even yet he had not thought of himself at all. and hints of personal danger had come heeded them in the least, possessing a constitutional fearlessness which made it difficult for him to take account of such danger. Now, as he walked along the terrace, with a glad earth and the shining sea before his eyes, he was still thinking of the hand which had sent him the message rather than of the message itself; of the brave heart, the loval nature, and of the face that only yesterday had looked at him in the next street, so there will be no with a gaze as wistful and appealing as the last words of this brief letter.

# CHAPTER XXII.

"I wonder," said D'Antignac one morning, "how our poor little Armine

'I have thought of her often lately," said Helene, who was moving about the room putting things in order so quietly and defty that it was only by the results any one would have per ceived what she was about. "I should like to hear something of her."

"Gaston writes that her father is nost energetic in stimulating opposi tion to him," said D'Antignac; suppose we shall not hear from her till the election is over.'

"Why should we hear from her then?

"I did not mean that we should ex actly hear from her, but rather that we should see her, for Duchesne will no

doubt return to Paris."

"I suppose so," said Mlle. d'Antignac. "I hope it is not sinful," she added after a moment, during which she had taken down a small statuette from its bracket, dusted and replaced it, "but I cannot help thinking what a good thing it would be if M. Du-chesne should be blown up metaphori cally at least, by some of his revolu tionary schemes, and Armine could be

"It would be a desolate freedom, am afraid," said D'Antignac. "As far as I know, her father is her only relative, and she is certainly very much attached to him."

"But she could order her life as it pleased her then, and not be trans-ported from one part of Europe to another by every political wind."
"Order her life as it pleased her! repeated D'Antignac in a musing tone.

There are few of us who are able to do that, and fewer still who, if we had the power, would find it easy to do. To please ourselves is, perhaps, as difficult a task as could be set us in this world, and to know what is best for us simply impossible. therefore, is the path of God's providence. It is the ABC of religion that the terrace a glimpse of the sea-of the the graces which we receive and the died within me. It means that I shall to us you would nevertheless have

merits we may obtain in the state and circumstances of life to which it has he should plainly say, 'Do not go pleased Him to call us are greater than again.' He did not say it then, but we could obtain by leaving that path, even for one of apparently higher per-

fection. "Yes," said Helene, "I know that. and I was not wishing Armine to leave the path which is so rough, I am sure, to her feet: I was only wishing that she might be released from the necessity of following it. But, after all, such wishes are very foolish, a part of the littleness that besets us in our poor human horizon." Then, with a start,
"There is the door bell! I hope Cesco will not think of admitting any one. "It is too early for visitors," said

D'Antignac. But this proved to be a mistake, for a moment later Cesco opened the door and said: "Mile. Duchesne begs to know if she may come in."

cried Helene. "Yes, "Armine!" cried Helene. "Yes, certainly. My dear child," she went on eagerly, advancing to meet the girl who appeared in the door, "this is a

most unexpected pleasure. "Almost as unexpected to me as to von, dear Mile, d'Antignac," said Armine, kissing her in the pretty forign fashion on both cheeks. o glad to see you again! And M.

d'Antignac-how is he "He will tell you himself," said Helene, leading her forward. D'Antignac raised himself-the only exertion of which he was capable unaided - to a sitting posture, and held

out his hands, saying : ""On parle de soleil, et en voici les ayons!" We were just talking of you rayons! and wishing for news of you."
"Were you, indeed?" said Armine,

'How good of you to think of me! O M. d'Antignac, how I have longed for a word from you "You shall have as many now as you like," he answered, smiling. But the first must be to say that Brit

You are looking paler and thinner than when you went away."
"Am I? It is likely," she said. No. Brittany did me no good. wish I could have stayed in Paris. "We have wished so, too," said Helene kindly. 'When did you re-

tany has not done you much good.

turn? "Last night," she answered. might be sure that it was lately : this is the first place to which I have I longed to come earlier, but feared to disturb you. I felt, until I entered your door, as if I could hardly

be certain of seeing you. "But why?" asked Mlle. d'Antignac, smiling a little. "You surely did not think us likely to have vanshed in a fortnight?'

"Oh! no," the girl answered; "but I did not know that my father might not forbid my coming, and, though I should have disobeyed him in order to see you again, I was glad not to have

The brother and sister exchanged glance. Then the former said: "What has happened? Why should you fear that he would forbid your coming?

Because he has already done so by implication," she answered; "and although he left the matter there for the time being, I do not think it wil end there. Some change has come over him. He, who was so kind, so tolerant, has become - no. I will not remembers himself-but certainly very intolerent. As I have often told you, if he knew that I did not think with him he ignored the difference; but the time has come when he ignores it no longer. It angers him, and he seems to have conceived the resolution to make me believe all that he believes

and hope what he hopes.' 'And do you know why he has se suddenly conceived this resolution?

asked D'Antignac. She shook her head. "No," she an-"There is only one thing

which suggests an explanation, but that is incredible "The thing which seems incredible is often the thing which is true," said D'Antignac.

She did not answer for a moment. Then she said: "I scarcely believe you will think so when you hear what this is; but it is easily told."

Nevertheless she paused again, and the blood rose in her clear, pale cheeks, though her glance did not waver or turn from him as she went

"One day my father told me that he

wanted me to go with him to Marigny
—that is, to the village—and, though I tried to avoid it, I had no good excuse for refusing. So we went, and what I feared came about. I met the vicomte, and he spoke to me. I am sure that only his kindness made him do so, and he simply said a few cour-teous words; but my father saw us together and was very angry. I never saw him so angry before, and for the first time in my life he spoke to me as if he suspected me of something wrong. He asked where I had met wrong. He asked where I had no M. de Marigny, and I told him. Then he said he understood why I had no sympathy with him; that he would olerate no acquaintance with M. de Marigny, and that I should go no more where I was likely to meet him. This terrified me, but I hoped that he spoke in haste and would forget it, especially when I told him I had met M. de Marigny only twice in all the time that I have been coming here. But from that day he is changed. He has said nothing more of the meeting with the vicomte; but he dwells bitterly on what he never seemed to think of before-my want of sympathy with his objects in life—; and only last night he told me again that he intended to D'Antignac answered. withdraw me entirely from influences that have been so pernicious.' I knew what that meant, and my heart

come here no more. I trembled lest know that he will, or else he will send me from Paris. He has spoken of that In any case I see nothing but separa-

tion from you."
Her eyes filled with tears; her voice trembled and broke down. The bitter ness of the separation seemed already pressing upon her. Mile. d'Antignac rose impulsively, and, going over placed her arm around her. "My poor Armine," she said, "life is in deed hard for you! But be patient let us hope your father's anger will

pass, and that he will prove more reasonable than to do what you fear. "It is not merely anger," said Armine. "If it were it would pass; indeed, it would be already passed He does not seem angry now; he seems only to feel a deep sense of injury that I am so alienated from him in sympathy, and to fancy that I am a piece of wax to be moulded by what

ever influence is nearest me. Meanwhile D'Antignac, lying back on his pillows, said nothing; but his grave, dark eyes, which were fastened on the girl, were as full of tenderness as of penetrating thoughtfulness.
There was infinite comfort in this gaze, Armine felt when she met it, as she looked at him and went on

" Now you see why I said that the only apparent reason for the change in my father is one which seems incredible. It dates apparently from the day when he saw me speak to M. de Marigny; and although that might have angered him-as I felt that it would - it is impossible to conceive that it could change his whole conduct toward me, that it could make of importance what never appeared to be worth a thought to him before.

"You remember what I said a few minutes ago," D'Antignac answered What seems to us incredible is often the thing which is true. I fear there can be no doubt that your father's change of feeling and conduct dees spring from that occurence, simple and trivial as it looks.

"But it is impossible! I cannot believe it!" said the girl. "My father is a man of sense. He must have realized, when he came to think, that the meeting was nothing-a mere accident. And what is M. de Marigny to him but a political opponent?"

D'Antignac did not reply, "M. de Marigny is much more to him than a political opponent," but after a pause he said: "We cannot possibly tell all the motives that may influence you father. He may have been gradually rousing to a sense of the differences that divide you, and the final realization probably came when he saw you in friendly intercourse with a man against whom he was just then peculiarly embittered, as most men are against their political opponents when that thing most fatal to charity, a heated contest, is going on. You are certainly aware that it requires very

little flame to kindle a large fire. There was silence again for a noment. Armine sat with her eyes growing momentarily more sorrowful resently, with a deep sigh, she said 'I dreaded to go to Marigny! I fel instinctively that harm would come of it. But I did not dream of anything so bad as this - the prospect of being separated from you

"I am sorry from the bottom of my heart that you ever met Gaston de Marigny here," said Helene, who was still standing beside her, with one hand resting on her shoulder.

"I am sorry, too," said D'Antignac; "but regret is quite unavailing, and in a certain sense unnecessary, since we had nothing whatever to do with oringing either him or Armine her on the occasions when they met. It was a natural accident, rising from

our acquaintance with both."
"Oh!" said Armine quickly, "do not think that I blame any one. was only a natural accident, but how could you think-what I could never have believed—that my father would object to such a meeting? I should not have imagined that M. de Marigu was more to him than a name : and i any one had suggested that he would not wish me to meet him on account of his politics, I would have said: 'You do my father injustice. He is an en thusiast, but not a fanatic. Because he wishes to abolish the order to which a man belongs he would not refuse to meet that man in social life.' But it seems I was wrong," she added, her voice falling from the proud tone which it had involuntarily taken, as she uttered the last words.

"No, my dear Armine," said D'An tignac, "you were not wrong. Your father, no doubt, would have felt in that way of any other man than the Vicomte de Marigny. But there are reasons—reasons which go beyond the present generation—for his disliking the vicomte personally; and this dislike was naturally intensified by the political contest. As for his injured sense of your lack of sympathy-well, it is hard for a man to find contradic tion and want of belief in those near est to him, especially those (like wife and daughter) who, he thinks, should instinctively look up to and receive their ideas from him. Remember that always with regard to the differences of opinion between you, and say little It is quite true that the law, 'Honor thy father,' rests on no authority com manding his respect, but it commands yours, and must be obeyed."
"I do not think," said Armine,

"that my father himself would say that I have ever failed to obey it. "I am sure that you have not,

must not begin to do so. You said a little while ago that even if he had forbidden you in distinct terms to come

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himself would say ailed to obey it." nat you have not, vered. "But you do so. You said a that even if he had distinct terms to come nevertheless have

y involved in your coming here."
Yes," said the girl impetuously, "there was. For have I not learned here that there is such a thing as duty; that it is not a mere term, signifying nothing, which every man may use to suit himself? And where should I go to learn what is that duty, if I did not come here? You are my conscience, M. d'Antignac. Surely you must know that.

"If I am," said D'Antignac in a voice of gravity, but also of exceeding | iled from this room, which has been gentleness, "there is the more reason that I should speak plainly, and that I should say then it is well that, at any cost of pain to either of us, our asso ciation should be broken off, for a time at least. It is well that you should learn, in a spiritual sense, to stand alone; and that, for such guidance as we all need, you should go to one better fitted than I to give it. I have been to you all that it is necessary or fitting that I should be. It is not fitting that I should direct your conscience, or that you should find in me a substitute for the aids of that religion which you hesitate to embrace, and regard to which I am bound to remind you that God's commands are not to be set aside for any fear of man. 'I am come not to send peace upon but a sword,' said our Lord; and that sword has pierced many

hearts before yours."
As he spoke — his tones growing gentler yet more impressive with every word - the girl gazed at him like one who hangs upon the lips of an oracle, with the whole being absorbed in the act of listening. When he ceased there was a silence which seemed long, until she said in a

One's own heart does not matter. But to pierce another's-that is hard. you think that is not included in the saying?" asked D'Antignac. 'To a sensitive soul the pain which it costs to inflict pain is greater than any that can be inflicted. But therein lies the cross. And the hearts which are pierced—how do we know what waters may not flow from them Yet even if they remain closed to the end let us beware how we put the love, any more than the fear, man between us and the command of God.'

Armine bent her face into her hands. "It seems to me that you are hard upon me-very hard, M. d'Antignac," she said. "You tell me that I must obey my father and come to you no Yet you also tell me that I must do that which will be in his eyes the worst offence which I could commit, which will make him regard me as a

traitor and an enemy."
"Have I seemed hard to you, my poor Armine?" D'Antignac asked with the same infinite gentleness, "Well, it is simply this: I have spoken to you as to one who is strong enough to do what is right. I grant you that courage is needed; but what then? Souls as tender, frames as weak as yours have possessed it. And when you called me your conscience you put a responsibility upon me.
After that I could not be silent."

"Do you think that I wish you to be silent?" Armine asked. "Oh! no I am glad that you have spoken, though what you put before me is very hard, and I may not have the courage

do you ever think that you may be frustrating God's intentions towards you in some manner which concerns against religion; by your courage in confessing, for his bitterness in deny-ing; to atone by prayers for blas nies, and by good works for evil deeds. At least we know that such reparation is possible."

"Is it?" said the girl. A sudden light came into her face. It was evident that D'Antignac had touched a chord which responded like an electric flash. "If I thought that," she went on in a low tone—"if I believed it possible that I could ever make reparation

"It is entirely possible that you such a point I speak with diffidence.

priest?" he asked, regarding her searchingly; for up to this time she had always shrunk from such a decis-

ive step. "Yes, if you think that I should that I ought," she answered like one in superior merit keeps it so long at the them, and in the power of grace. In despair.

despair.

"I am sure that you should, and I think that you ought; that the time has come when you must act," he replied. "I will give you a note to a priest whom I know well, who is at once ardent and wise; who will know what is best for you, yet who will not press you. He is for the present front.

How to Cure Headache.— Some people suffer untold misery day after day with Headache. There is rest neither day nor night until the nerves are all unstrung. The values is generally a disorder stomach, and a cure can be effected by using Parmelee's Vegetable Pills containing Mandrake and vegetable Pills containing Mandrake and press you. He is for the present

That was not right. Only attached to Notze Dame des Victoires, when a duty to God conflicts with the command of a parent may the last be set at naught. Now, there was no Helene, will you hand me my writing. Helene, will you hand me my writing desk?"

"O M. d'Antignac, pray do not write now!" cried Armine Helene could move. "You must be tired, for I have made you talk so much! I will come back for the note. It will give me the happiness of think-

ing that I may come back!"

"But if your father forbids you to come?" asked D'Antignac.

"Then I can send Madelon. But I do not feel it possible that I can be exmy haven of peace, my refuge of

safety, for so long!"
"Nevertheless," said D'Antignac risk of any accident in its reaching you. It need not be long; a few lines will be enough—merely to intro-duce you. I will write another letter explaining your circumstances. Helene, my desk." Helene was ready with the desk—a

very light and convenient affair, which could be easily placed before him—and he wrote a few lines, which he enclosed, addressed and gave to Armine. he lay back on his pillows with an air of weariness, while Helene quickly removed the desk and brought him a dose of medicine.

Armine waited until he had taken this, and then said in a low voice: "I

Yet it was pathetic to see the struggle she had to nerve herself to the point of departure even after she rose to her feet. She looked around, and her eyes filled with tears that threatened to overflow. But controlling herself with a strong effort, she went to the side of the coach and said

"Adieu, M. d'Antignac! Thank you a thousand times for all your kindyou a thousand times for all your kind-ness. I will come back—when I can."
"We shall look and pray for thy coming, ma seur," said D'Antignac tenderly, as he took the hand she offered in both his own. "God grant that it may be soon; but, whether soon or late, may He go with thee and strengthen and bless thee for ever !"

A minute later, when Armine with tears bade farewell to Mile. d'Antignac in the ante chamber, her last words

were:
"I feel like one thrust out of Paradise!

TO BE CONTINUED.

A FEW HINTS TO YOUNG MEN. Nearly every young man, unless he resolves to be a priest, intends some day or other to get married. That is the natural order of things. Since such is the state of things it behooves every young man with such intentions to consider the few hints here suggested for perusal.

The first thing to be well understood

is that marriage don't work miracles.

It leaves you just where you were be-

fore, with this exception-that "you are not yourself at all," but have be come somebody else's and that means an extra burden. Therefore you must be prepared for this new encumbrance. It is true the wife you take is pre supposed to be a helpmate, but it does not always follow that she will be : so I say you must be prepared. Prepared and strength it demands. Will you for what? To pay rent, to pay butch-despise me if I prove not to have er's, baker's and dressmaker's bills, them?"

"No, I shall not despise you, but I shall think that you make a great mistake," D'Antignac answered. "You will weigh in a balance obeying God or paining your father; and to avoid the effect this will have property. the effect this will have upon you. the last you will neglect the first. But There are lots of extra expenses you can shut down upon, and lay aside the small sums, all for this good purpose. you in some manner which concerns "The boys will think me small and say not only yourself but others? In the I'm no good any more." So some of not only yourself but others? In the great economy of grace we cannot tell how one soul may act upon another, or what it is intended to supply. You are not living may be intended to make reparation by your faith for your father's war by your faith for your father's war against religion; by your courage in the father's war how of the what's the odds? You are not living for the what it is intended to supply. You how over generous with you when you are getting married and need all against religion; by your courage in the father's war how of the could agree among themselves, lest the condition. The tary, for the what's the odds? You are not living for the unity of the faith. They are still instance, the people are organizing authorities of the Church of England appear to be afraid to act, even if they could agree among themselves, lest the condition. The tary, for the unity of the faith. They are still instance, the people are organizing authorities of the Church of England appear to be afraid to act, even if they could agree among themselves, lest the condition. The condition is the condition. The condition is the condition. The tary, for the unity of the faith. They are still instance, the people are organizing authorities of the Church of England appear to be afraid to act, even if they could agree among themselves, lest the condition. The condition is the condition. The condition is the condition. The they will; but what's the odds? You are setting marked and need all against this condition. The condition is the condition is the result largely of the Catholic condition. the few dollars you can scrape to-gether. They'll be with you at the grand spread; but when the bills are be met, "where are they at?" So I say begin at once to save. Then use the common sense God has given you. and keep your eyes wide open that you may select a good wife. "Love is blind," 'tis true, "but marriage opens the eyes." Still love need not be stone blind; a squint in one of the eyes or a trifle short-sightedness may be pardoned, but total blindness in

for the things of which you speak — I this matter is unparconable. Think it would cost me little effort to whom you have reason to believe will whom you have reason to believe will a good wife—a real help "It is entirely possible that you should make it, and it may be the special work which God demands of you," D'Antignac replied. "But on or two at a ball, but it's all cold com-

suffering humanity. Nothing but

BACK TO THE OLD FAITH.

Cardinal Vaughan on the Prospects of

The following letter was written las month by Cardinal Vaughan, of West minister, to the Cardinal-Archbishop of Toledo in Spain. It is of particular interest at this time when there is so much talk concerning the reunion of Christendom. In his letter the Eng lish Cardinal is very hopeful for the conversion of England:
"Most Eminent and Most Rev

Cardinal Archbishop of Toledo, -The letter of brief notes which I sent to your Eminence last month, in order to put your Eminence on your guard against an address which might have "Nevertheless," said DANUgua.

"Nevertheless," said DANUgua.

Catholics, instead of from Protestants, if your father does forbid you to rehas found its way into the papers; and most unfortunately the fourth and most unfortunately the fourth said most unfortunately the fourth and most unfortunately the fourth an paragraph of that letter has been mistranslated, so as to make me say that the intention of Lord Halifax was astutely to deceive the Bishops of I never intended to say this, Spain. nor did I say it. But I pointed out that people might be misled into thinking that the address was from a Catholic origin, who were not acquainted with the singularly subtle and peculiar arguments and theories which these High Church Anglicans have adopted in order to persuade them-selves that they are not Protestants,

but genuine Catholics.
"I think it only right and just to Lord Halifax that it should be publicly said in Spain, as I have said it in England, that I believe him to be incapable of wilfully attempting to deceive anyone. He is at the head of a party that is working its way to the Catholic Church, if only it act consistently and faithfully follow grace. The fact is that the position of religious parties in the Protestant Church of England is exceedingly strange and peculiar.

A wonderful movement of Divine grace has been going on among the English people for many years. This movement is not unmixed with much that is erroneous, illogical and audacious. But it has been out of this move ment that the greatest conversions to the Catholic Church have taken placefor instance, of Cardinals Manning and Newman, and thousands of others.

At the present moment the move-

ment has spread very widely, so that multitudes of the most educated and zealous Anglican clergy and laity are teaching nearly the whole cycle of Catholic doctrines, so that there remains nothing but the keystone — the office and place of Peter — to complete the arch. They have persuaded them-selves that their clergy are really sacrificing priests, and that they are one in continuity with the ancient Catholic Church of England as founded by St Augustine. From this strange and almost incomprehensible persuasion they draw the conclusion that they are the Catholic Church in England, that we are schismatics and intruders, and some of them go so far as to dare to communicate in Catholic churches on countries, as though they were really priests and members of the Catholic Church. They desire to be recognized as Catholics, and they feel insulted i we call them Protestants. We cannot recognize them as Catholics because

they are not in union with the See of Peter. "Your Eminence will naturally say that they cannot be far from the Catholic Church. They are not far, and yet and infidelity which are so prevalent, in political education; and, most they hold nearly all the doctrines of important of all, the real popu Church, because they do not see that all their virtues and good works are, as St. Augustine says, void, outside against this condition. In Italy, for eyes of those of whom I speak should be opened and they should see that there is nothing for them but submis-

"Two great obstacles exist against their union with the Catholic Church: one that they believe it is ill-will on our side which prevents our recognizing the validity of their orders, while the facts are really the other way, for we should be only too glad to recognize them as valid in the same way as we recognize the orders of Russians, Greeks, Nestorians, and other schismatic Eastern bodies. I should be glad for obvious reasons to recognize Anglican orders, but the historical and theological difficulties which present them fort they'll bring for a life-time. Don't selves appear insuperable. The second forget that, young man. Think a little over what is here written; don't rebels agains obedience to religious "Ah! I shall never find one better able," she said with a little cry. "But if I must leave you—if you bid me not come back to you—I will go to whomever you wish."

Ittle over what is here written; don't rebels agains obedience to religious authority. This innate rebellious spirit, which more or less exists in all men, has been largely sustained and increased by the origin and spirit of the pride of human nature, which rebels agains obedience to religious authority. This innate rebellious spirit, which more or less exists in all men, has been largely sustained and increased by the origin and spirit of the pride of human nature, which rebels agains obedience to religious authority. This innate rebellious spirit, which more or less exists in all men, has been largely sustained and increased by the origin and spirit of the pride of human nature, which rebels agains obedience to religious authority. This innate rebellious spirit, which more or less exists in all men, has been largely sustained and increased by the origin and spirit of the pride of human nature, which rebels agains obedience to religious authority. The calendar.

beautiful ever, " sings the poet, in do not yet understand that Catholics words which might well apply to Ayer's are those who follow the teaching of a Sarsaparilla—the most efficient and Master constituted by Divine author-scientific blood-purifier ever offered to ity. I have great confidence, however, in the sincerity of many among

constant and widespread prayer-to bring about the unspeakable grace of conversion and submission to the Unity of the Church. No one in a Catholic country like Spain can understand what sacrifices are required, and what courage is needed, for Protestants to

enter the true fold of Christ. "I feel that my appeal to Your Eminence for prayers will be instinctively responded to in the land of St. Toresa, and of the Ven. Mariana de Escobar. St. Teresa's zeal against Protestantism is well known. Your Ven. Mariana de Escobar, in one of he visions in 1618, records that our Lord Him, and she exclaimed, 'The conver sion of England, O Lord,' and that our Lord subsequently said to her 'England had not then the due dispositions for such a grace, but that it would convert itself to the Lord in a future time, not signifying when.
"If we consider the growth of

rationalism and indifferentism, and the ignorant prejudices and extraor-dinary suspicions still entertained by many of my countrymen against the Holy See, we should say that England is still far from possessing the disposi tions which were wanting to her in the beginning of the 17th century. But if, on the other hand, we contem plate the marvellous change that has ecently taken place within the Established Church, the profession in all parts of the country of Catholic doc trines and practices that were formerly denounced and derided, if you examine even that wonderful address sent to your Eminence by Lord Halifax in the name of a multitude of adherents, so respectful, so full of Catholic senti-ments, that I thought it necessary to warn you that it did not spring from a Catholic source, if all this and much more of the same kind is taken into consideration, there is surely strong ground for hope that the necessary dispositions for the great grace we

pray for are rapidly ripening.
"Under all these circumstances, as representing the interests of the Church of England, I turn to Your Eminence and to Catholic Spain for prayers. Your numerous contemplatves and your other holy souls, live entirely for the promotion of the Divine glory, will again, I hope, become intercessors for England before the throne of God's mercy. We pray, indeed, in England for this end, but it is to be feared that our miseries, our sins and bad example, too often scandalize our brethren and alienate them

from the unity of the Church.
"We discuss and argue, and controvert, but perhaps sometimes not too wisely. Our main hope must be in the power and influence of prayer, for the conversion of souls is the work of Divine grace. And, therefore, I do not hesitate most earnestly to implore the prayers of Catholic Spain for this England of ours - this England in which there is so much that is noble, and generous, and good, among people that have been, without any fault of theirs, born and nurtured in ignorance the continent, and even attempt to say Mass at our altars in Catholic Church. Unite with us."

Masonic Governmnt.9

It has long puzzled the American mind to understand how certain coun tries in Europe, known to be over whelmingly Catholic in population, against what they term the "clerica propaganda;" but the movement has received its first impulse, and sion to the Holy See, to the Centre of Unity. This is the one great grace Unity. This is the one great grace Masonic opposition, however, and the Masonic opposition, however, and the Masonic opposition, however, and the Masonic opposition of the Catholic body, it enthusiasm of the Catholic body, it may be inferred that Signor Crispi's recent liberal declarations may pre lude a new era of prosperity to the Church; and that Rome may enjoy what it has not enjoyed since the com ing of the Piedmontese-a representa tive government. - Ave Maria.

Religion.

Religion makes life easier and brighter than it otherwise would be. Because religion takes the pain out of labor, the sting out of trials, the bitter ness out of adversity, for it teacher that these are sent by God for the sanctification of His elect and if they be endured with resignation to His will, they will be turned into the jewels of a crown of eternal life. Re ligion, too, makes the world brighter, because it puts hope into death and light into the grave, by giving prom ise of an immortality beyond the tomb where the wicked cease from troubling and the weary are at rest.

ever, in the sincerity of many among them, and in the power of grace. In the midst of these strange and wonderful circumstances, I take advantage of the necessity which has arisen for writing to your Eminence, to implore your prayers and those of Catholic Spain in behalf of England. Mere human efforts, controversy, and discussion, are not sufficient. We need, Manard's Liniment for sale everyyour prayers and those of Catholic Spain in behalf of England. Mere human efforts, controversy, and discussion, are not sufficient. We need, above all things, prayer—fervent and shows a light of the stands and shows a light of the stands are every where.

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CARDINAL RAMPOLLA'S

Letter to the Author of "Anglican Orders"

From the Voce della Verita is taken the following important letter, ad-dressed by His Eminence Cardinal Rampolla, Secretary of State, to the Rev. Portal, Professor at the Great Seminary of Cahors, the author of a recent publication upon "Anglican Orders ":

Rev. Sir,-Very courteous was you thought of offering me a copy of the work upon "Anglican Orders" which has just seen the light under the name of Ferdinand Dalbus.

I am glad to say that, in spite of the many occupations of my office, I have read with much interest this book, of which so much has been said. I must add that I found great pleasure in seeing a question so delicate treated with serene impartiality of judgment, and in a spirit solely intent upon making the truth shine forth in charity

Without entering upon the matter in question, I cannot but approve of the conclusions arrived at by the author which are in entire conformity with the sentiments recently expressed by the Holy Father in his Apostolic Letter directed to the Princes and Peoples of the Universe. Dalbus believes that the movement begun at Oxford, and which is still developing in the Anglican communion, among men of elevated mind, well instructed in the knowledge of Christian antiquities and loyal seekers after the truth, will in the end dispel old prejudices and after putting shadows to flight lead back to the visible unity of the Church of Jesus Christ the daughter of Rome, the noble British race which Gregory the Great by baptism initiated into civil and political life. Thus would the English people become completely worthy of the high destinies which Providence reserves for them.

There can be no doubt as to the affectionate reception, which nation would receive from her ancient mother in case of so happy a return, for nothing can equal the ardor with which the Sovereign Pontiff, who today governs the Church of God, desires the re-establishment of peace and unity in the great Christian family, and the reunion as it were in our body of all the forces of Christianity in order to resist the torrent of impiety and corruption which to day upon all sides is spreading abroad. Certainly His Holiness would spare neither fatigue nor solicitude or efforts to smooth the way to such an event.

"A nation so clear-sighted," as Bossuet said, "will not long remain in blindness. The respect which she has for the Fathers, her curious and continuous researches into antiquity will lead her back to the doctrine of the early ages; nor can I believe that she will persist in hatred for the Chair of Peter from which she received Christianity."

May God grant that these words of an illustrious man may prove to have been prophetical.

In the meantime, receive, Rev. Sir, my thanks for your acceptable gift, together with assurances of the esteem with which I am, etc.,

M. CARD. RAMPOLLA.

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London, Saturday, Jan'y. 12, 1895.

SIR JOHN THOMPSON.

The Cathedral of St. Mary's with its funereal drapings was a silent witness to the affection and reverence of Canadians for their dead statesman. Near the altar, where often he had bowed the knee in adoration, was his body. We could not but think as we looked upon it that he was enjoying the reward for which he had labored. And to think that a Halifax boy had

won his way to the foremost place in his country, had died in Windsor Castle, and had brought back to it the old Latin tongue and surplice and priest He had been summoned, they say when honors were thick upon him, but we like to think that his eyes were dimmed with unceasing watchfulness o'er his country, and his hands were tired from well doing when God called him home Hediedinharness, at his post. He died doing his duty, and no nobler epitaph may be carved on man's monument He died "an honest man, God's noblest work." With his hands clean and his soul pure he went to stand his trial at the bar of eternal justice. Mistakes he may have made, but he never repeated them. Conscience was his guide, and not self-interest. Personalities and denunciations were never employed in any cause which he espoused. His lever was always the intellect, and its fulcrum was what he considered truth. He trod the highway of honor and rectitude. He left the byways of cunning and subterfuge to the schemer, but his feet were ever on the mainroad. Enemies he had, but he fought them with lawful weapons, and openly. Friends he had also and many, and they alone knew the warm, sympathetic nature, its simplicity and trustfulness, its tendererness and strength.

No man can say that we are not the gainers by his noble example. We can prize as a priceless heritage his words and deeds, his unswerving allegiance to duty, his courage in the hour of trial, his love for that silent and unflagging toil that fashions the character, gives it solidity and ability to grasp the opportunity when it comes His whole life is an exemplification of

Heaven is not reached by a single bound, But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its sum nit round by round

And so he was laid before the altar Mary's, before which he had promised to be a true Catholic. Wel and faithfully he kept the promise : his faith was dearer to him than broad acter, and led him to the high mountain of holiness, where with calmness and sure judgment he could estimate it was well, for the altar was the source whence he drew light and strength. Men marvelled at his luminous ex position of a question under debate, but few cared to know the cause.

But enough; he will live in our history who, despite difficulties of all kinds, gained the highest dignity that his countrymen could bestow upon him. and who was ever a good friend, a who have still faith in human nature and who believe that God gives us beacon lights to guide us on our up-

ward way. "Sorrow's crown of sorrow is re-

sympathy and regret.

POPE LEO XIII. AND THE OR-IENTAL CHURCH.

The long-expected Apostolic letter of Pope Leo XIII. on the protection and preservation of the discipline of the Eastern Churches has at length appeared. Its purpose is, as we already indicated in the CATHOLIC RECORD, to give the fullest guarantees that it is the desire of the Holy See to preserve the Oriental Catholic rites in their integrity, to educate an Oriental elergy, and to prevent any attempts on the part of the clergy of the Latin rite to induce Orientals to renounce their own rites for the sake of adopting that of the Western portion of the Church.

The Holy Father points out that the Sovereign Pontiffs, and pre-eminently Pope Pius IX., guarded most carefully the particular customs and methods of worship of the Eastern Church.

Much has been done already toward his end in the foundation of Oriental colleges for the Armenians, Bulgarians, Melchites of Jerusalem, Syrians and Greeks, and the Holy Father tells us that he is at the present time engaged in founding a new one at Athens, and in effecting the restora tion of the Athanasian college of the breeks to its original purpose.

It was not for mere purpose of prov ng the truth and antiquity of Catholic doctrines that the Oriental rites were preserved and fostered by successive Popes, but to keep those liturgies intact which have been handed down from the primitive, and even from the Apostolic ages. Nevertheless the Apostolic letter reminds us that these liturgies, agreeing as they do with the Latin one in use in the West, most admirably illustrate the catholicity of God's Church, whereas there is one faith amid all the diversity of language and ceremonies employed in the different rites in use.

It is reasonable to hope that this most paternal document will pave the way for the return of the one hundred and wenty million of Eastern Schismatics to the one fold. This result is the earnest hope and desire of the Holy Father.

The Encyclical appears in full in this issue of the CATHOLIC RECORD.

HOIST BY HIS OWN PETARD.

An A. P. A. preacher in Detroit has found out to his cost that Apaism may sometimes prove to be a boomerang. The organization he upheld is sworn to keep Catholics out of employment. but Rev. A. T. Wolff has suddenly found himself out of employment as a Presbyterian minister because of his Catholics. The trouble began in October last when many of the congregation of Calvary church became dissatisfied with Rev. Mr. Wolff's constant abuse of "Popery" and "Papists". He was not to be thus turned from his course, lands or fame. It broadened his mind, and being supported and encouraged opposition to him grew in strength.

human events at their true value. And Presbyterian congregation would take so firm a stand in favor of tolerance, but though we have not and cannot have any special ill-feeling against Mr. Wolff personally, we feel ourselves under obligation to say that it is highly creditable to the Presbyterians of and the story of the young Canadian Detroit, or at least to those attending Calvary church, that they would not endure their pastor's intolerance any longer.

The matter culminated on Sunday good father, a good Christian, will be the 30th ult., when Mr. Wolff found it told at many a fireside and will cause necessary to offer his resignation in many a prayer to come from hearts order that the feeling of the congregation should be tested. A vote was taken with this object in view, it being understood that the acceptance of the resignation would mean a condemnation of Mr. Wolff's intolerance, wheremembering happier things." We upon the resignation was accepted by thought of the days when in all the 122 against 110. Thus it was shown strength of his intellect and manhood that while Apaism in conjunction he stood a prince among his fellows, with bigotry of every form could musand of what he might have done had ter a strong vote, the majority are not the sun of his life gone down be- most decidedly in favor of toleration. hind the hills : and yet we could not The result of the vote is the more reposition he adorned, but for the gift is always the case on such occasions, had ceased their pealing-the gift of who would not approve of Mr. Wolff's the feet of the desolate wife and chill him out of his pastoral charge. The just as horrible as we have heard has authority in

their anguished hearts. We pray that cating a strong contempt for Apaism than in the case so recently reported. dence that the Government knows its which also meet there, are about to the mantle of the father may fall upon among the respectable Protestants. There is only one way to deal the children; that they may ever be of Detroit. We give credit to the effectually with such Turkish misrule. the faithful imitators of the unimpeach- stalwart Presbyterians of that city for that is to end the Turkish power over able integrity that has caused such the stand they have taken in favor of Christian provinces, once for all. sincere and spontaneous tributes of religious toleration. This is all the In a recent article by John J. Shea more gratifying as Detroit has for sev in the Catholic World it is said : eral years past been regarded as the headquarters and centre of Apaism. It makes it clear that Apaism has is the demand of nature and humanity. neither the power nor the influence The day has gone by, if it ever ex that it has claimed. On the other isted, when civilized people could look hand, it is pleasant to honest people to know that bigotry recoils upon those who cultivate it, rather than striking the favorite punishment for the Greek those against whom it is aimed.

take effect without its approval, but army who have seen their dead comthe decision appears to have been rades mutilated and their bodies im unanimous that it should be accepted, paled as late as the last war. as it was agreed that where the major- power stained with such abominations ity of the congregation were so decidedly averse to the minister he could do no further good. There was scarcely even a discussion over the European powers, it ought to be for matter.

On New Year's day Mr. Wolff made his farewell sermon to the congrega dangerous beast in its den." tion, taking for his subject "An Unhappy New Year. " He said but little about the cause of the dispute except He declared that he had been blameless them also. in the matter, all of which information was dubiously received.

It is said to be his intention now to the Margaret L. Sheppard role more congenial than preaching to a congregation which will not endure fanaticism and bigotry.

SUFFERING ARMENIA.

The "unspeakable Turk" is tremitself before him in consequence of the onward course was at first checked by outrages committed in Armenia by a defeat at the battle of Plevna, but his soldiers, and from what is known of the matter in accordance with instructions from Constantinople. He seems to have taken it for granted that she must proceed no further. It was the Christian powers of Europe are too then agreed that an autonomy should jealous of each other to allow his buffer Empire to be partitioned, and so he imagined he could, with impunity, do as he pleased. He is likely, however, to find himself mistaken in his calculations this time, for England, France and Russia are just now showing themselves in earnest to have a remedy applied which will prevent the recurrence of such enormities as have so

powers mentioned has probably been begun by this time, as by the latest reports the commissioners were already close to the scene where the atrocities were perpetrated, and as the general facts at least have been corroborated. there can be no other result than a report that the outrages were most horrible, even if it be true that they were somewhat exaggerated.

So alarmed is the Turkish Govern ment by the action taken, that there intense bigotry and hatred towards have been many Council meetings held to consider what should be done to minimize the humiliation of the Gov ernment, and at the last meeting it was resolved to introduce some reforms in the Armenian administration, the main features of the plan adopted being that the Armenian Provinces are strengthened and beautified his char- by a faction to continue in it, he did to be united into one Province, over so in so offensive a manner that the which there shall be a Governor, who shall be nominated by the Sultan for a It was scarcely to be expected that a five years tenure of office. The first Governor will be a Mussulman, but afterwards the nominees are to be Christians, but not Armenians. The police will be under command of a General of Division who will be nominated by the Sultan, and the taxes levied will be expended within the Province, except a fixed annual tribute which will go to the Constantinopolitan treasury. Departments of Public works and Education for Armenia will also be instituted.

> These reforms might somewhat ameliorate the condition of the people if they were honestly carried out, though they appear to fall far short of rule for Christian people." what is requisite to secure good government in that misgoverned Em-

additional news that there has been a declared that there should be one gennew outbreak of Moslem fanaticism eral shout of execration against these against the Armenian Christians, and deeds of wickedness from outraged that in the Province of Sivas a num. humanity if the accounts which have help envying him, not indeed for the markable as there is no doubt that, as and many others severely wounded. be found to be true, for they are a dis-The details of this new atrocity are grace to Mahomet, a disgrace to civilwhich came to him ere Christmas bells there would be a certain proportion, wanting, but as it is well known that ization and to mankind. He conthese unfortunate Christians are con- tinued: course, but whose opposition would not stantly subjected to such outbreaks, we "Don't let me be told that one We lay our tribute of sympathy at go to the length of wishing to turn may expect to hear soon of something nation has no authority over another. The inst as horrible as we have heard

"A multitude of reasons compel our sympathies for the people of Armenia, but the immediate and irresistible one on with sang froid upon the flaying alive of Christian victims by their Mahommedan oppressors. rebel officers after the massacres of The Presbytery was obliged to con-sider the resignation, as it would not living who remember it. And there The as these must be regarded as outside the pale of civilization, and if it be proved guilty once more, after its demn undertakings to the combined ever removed from the control of Christian races, and rigidly confined in its own barbarian limits like a

With the sentiments here expressed we fully agree, and every Christian, every individual with a spark of to thank those who had supported him. human benevolence, will agree with

Bulgaria, under the domination of the Turk, a few decades ago, was in a most sorrowful condition, and the take to the lecture field. He may find massacres perpetrated there roused all Europe to indignation. Petty jealousies alone prevented a general move ment then to blot the Turk from the map of Europe, but in the face of all opposition, Russia has the honor of having undertaken the task, and she would have succeeded were it not for bling at the prospect which presents Lord Beaconsfield's interference. Her she soon recovered and marched victoriously to the very gates of Constantinople, when England declared be granted to that and to the other Balkan pashaliks. All the principalities then given partial independence have proved themselves capable of taking their place among civilized nations, but Bulgaria, more than any, has risen to the rank of a powerful and progressive principality.

It will be the same with Armenia i the opportunity be afforded the people, requently shocked the civilized world, and we hope that the powers will not The enquiry instituted by the three let the matter drop till freedom for that country be assured, not through the measures of reform proposed by the Father. Turkish Government, but through actual independence.

> Armenia is a historic country above all others. It is within its bounds that most probably, almost certainly, Adam and Eve were created, and lived in the garden of Eden. On one of its of our Lord in the memorial bread and mountains the ark rested when Noah was delivered from the waters of the great deluge, and from thence the world was peopled for the second time. The Armenian race is still one of the dence that many doctrines of the nost intellectual and enterprising of Eastern races, and with good laws and self-rule it will become a leading race in spreading civilization through the heart of Asia.

The Porte has excuses to offer for the atrocities which its soldiers committed in that unhappy country. The Armenians are said to have been in rebellion against its rule, and all the Turks did was to suppress the rebellion. If it be true that the Armenians were in rebellion they were fully justified in endeavoring to shake off the ignominious yoke which oppresses them; but if their rebellion had been totally unjustifiable the atrocities were still more so. But it will probably be discovered that the excuses of the Turk are as baseless as they were in the case of Bulgaria when similar excuses were brought forward, but were found to have no foundation in fact.

The only watchword in which lies safety for the Armenians is "Christian

It is gratifying to observe that Mr. Gladstone, being waited upon by a deputation of Armenians on his birth At this very moment, when news day, gave no uncertain sound as to reaches us that the Turk proposes to the duty of the British and other concede measures of reform, we have the Governments on the occasion. He

dren. Bitter is their sorrow, but a decisive vote against him may there already, with the exception that the and justice. He had been silent,

duty. If the allegations made should prove true it is time that the execraion of humanity should force itself upon the ears of the Sultan of Turkey and make him sensible of the madness

of such a course as is being pursued. Most of the Tory journals ridicule Mr. Gladstone's utterance. The St. James Gazette calls him a Grand Old Mischief-Maker, and the Pall Mall Gazette asks, "Should he be Muzzled?" The Times takes a more sensible view of the matter and acknowledges that "He has the whole British public opinion behind him, and that if the Porte defies European opinion, Mr. Gladstone's appeal may be capable of producing all, perhaps more then all, the effect he contemplates as merely contingent.

THE PROGRESS OF RITUAL-ISM.

The Dissenters and Low Church adherents in Norwich, England, have been greatly disconcerted and annoyed at the fact that in St. Clement's Anglican church, a service for the dead was recently celebrated under the name of the Holy Eucharist offering, on behalf of the souls of the faithful departed. The London Christian World describes the service as follows:

A large audience assembled, consisting of ladies for the most part, while of the men present one-third were clergymen. Most of those present made obeisance before the altar, and some made the sign of the cross. Every sentence of the service, includ ing the Scripture, was intoned, Rev. H. A. Wansbrough, of New Walsingham, officiating. The preacher was Rev. E. G. Wood, B. D., Vicar of St. Clement's, Cambridge, who vigorously declared that souls in purgatory might be relieved of a portion of their suffer ing, and their movement toward Para dise might be expedited by the prayers of the faithful here on earth.

We are told also that the celebrant read the service with his back to the congregation; also that he was attended by two acolytes, and that the reading of the service was so accompanied with ecclesiastical mannerism as to make it doubtful in the body of the Church whether the vulgar or Latin tongue was used.

This was the first occasion in Norwich since the Reformation when a Eucharistic service was offered in the established Church of England for the ouls of the faithful departed.

In his sermon, the preacher called the Lord's supper "the adorable sacrifice," and proclaimed his belief in the real presence of Christ therein, offered up as a sacrifice to His heavenly

Concerning the Holy Eucharist, this is the belief of the Catholic Church in every respect; but the celebration of the Holy sacrifice belongs only to true priests; and without proper sacerdotal ordination, there is no actual presence wine. The service celebrated at Norwich was therefore not a real sacrifice, as the celebrant is not a real priest. The celebration, however, is an evi-Catholic Church are being admitted now, which were rejected at the Reformation as superstitious and antiscriptural. This fact leads to the hope that the day is not far distant when England will return to the true fold in communion with and submission to the Supreme Pontiff of the Universal Church. The Christian World entertains very serious alarm lest that this will be the result, and it admits that the progress of Ritualism is such that the feared consummation is among the probabilities.

PUTTING IT INTO PRACTICE.

The Weekly Tribune is the title of a paper published at Toronto Junction, and the publisher appears to be a person of considerable worth, having had to undergo a boycott at the hands of the P. P. A. and similar organizations. The Junction, it seems, is infested with a number of oath bound cliques which have become a veritable curse to the inhabitant who is imbued with the lofty motive of minding his own business, and who adopts the principle of 'live and let live" in his dealings with his fellow men. No such nonsense, it appears, will be tolerated by the P. P. A., True Blues, Sons of Ireland, Sons of Jacob, Sons of Temperance, etc., who have settled down to business in the Toronto suburb. As to the "Sons of Ireland," we regret to notice that such a cognomen has been adopted by the persons who compose it. If they really are "Sons of Ireland," they reflect very little credit upon the Emerald Isle. An Irishman's motto is "Fair Play." The objects of this combination are very different. It appears that the Emeralds leased a room in the Thompson Block, and all, was not a Protestant of the Madill type.

nation's mourning may be a balm to fore reasonably be regarded as indi- number of sufferers this time is smaller hitherto, because he had full confi- or nearly all, of the societies named leave the building in consequence. This will no doubt, in one sense, be somewhat disagreeable to the owner, but he will be able to console himself with the reflection that his premises will have a better reputation for the change. The men who compose these conclaves should emigrate and become subjects of the Sultan of Turkey or the Emperor of China. The Tribune contains the appended reference to the occurrence :

I hear that some of the other lodges

that patronize the Thompson block have been trying to organize a boycom with a view to having the Emerald As sociation (a Roman Catholic institution turned out of that building. It is said on pretty good authority that no less than four of the lodges have passed re solutions to that effect and have positive evidence that a P. P. A. member introduced the question in a fifth lodge but was promptly and very properly sat upon, thanks to the good sense and fairness of the brethren. It seems al. most incredible that in this last decade of the nineteenth century and in supposedly intelligent section of a British country bigotry and intole ance should make such headway. Emerald Association is a law abiding benevolent institution designed and operating on the same principle as the nited Workmen, Foresters and other similar worthy organizations, only difference being that accidents of birth have made the Emeralds that meet in the Thompson building have a different religious faith from the other society men who meet in the same place. The hones man who joins one of these societies must do so under the impression that to belong to it is a benefit, and if he denies his Roman Catholic fellow-citi zen the privilege which he himself enjoys he violates the Golden Rule and is unfaithful to the doctrine of the un iversal brotherhood of man. The duty of the hour is for right-minded people of all creeds, all parties and all nation alities to join together for the stifling of such strife-engendering movements as the one in question

The Emeralds have nothing to fear from this boycott. A lodge, like a newspaper, will do better when at tembts are made to persecute it. Tribune never had anything better happen it than the boycott started several months ago by the P. P. A. faction and persisted in ever since Like nearly all P. P. A. movements their boycott is most insidious. In the case of this journal they struck through lodges through the Town Council and in all kinds of ways that seemed to the stupid boycotters likely to injure this business. Some of them have made themselves liable to be sent to jail and evidence is so conclusive that there would be no trouble in securing a conviction, but the business is not hurt for the simple reason that the attempted boycott has secured increased patronage from the fair minded section of the public which is happily of more use to than the illiterate hosts that take their cue from the P. P. A.

MR. MADILL IS UNHAPPY.

The Rev. J. C. Madill, President of the Ontario P. P. A., is endeavoring to push himself and his defunct cause into spasmodic life by lecturing or preaching on Rome in Politics in various parts of the Province. Judging from the reports of his latest literances on this theme, it would be different for Rome, even if she tried, to figure more contemptibly in the political arena than does Mr. Madill himself.

The Kirkton correspondent of the Stratford Beacon gives a synopsis of the lecture, omitting, however, the lecturer's sacrilegious references to Holy Scripture, which made the whole thing profane, but, which would, without them, have been simply ludicrous and absurd.

As a matter of course, he gave no proof, further than his own word, that Rome has meddled in Canadian politics at all. As a specimen of the style in which the P. P. A. or Amorean leader meddles, we have the following allusion to Sir John Thompson even before the distinguished statesman was committed to the tomb :

"The man I've been after for some time, is now cold and stiff in death. Several have told me he was as good a Protestant as I am. searched his body after death they found a picture of the Saviour and other articles upon his person. I consider a man who wears one of these things not as good a Protestant as I am. Roman Catholics say that by wearing one of these things around the neck you won't get a sudden death. It proved a failure in this case.

These words were uttered in gloating over the death of the late Premier, at the very moment when the whole Dominion was plunged in grief at the loss it endured through the untimely death of one of the most able and honest political leaders.

Mr. Madill's statements are too gross and senile to deserve serious criticism. We do not need the proof of that meddling politican that Sir John Thompson

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Il, of the societies named, meet there, are about to building in consequence o doubt, in one sense, be disagreeable to the owner. be able to console himself effection that his premises better reputation for the The men who compose these hould emigrate and become the Sultan of Turkey or the China. The Tribune con. appended reference to the

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He was never that, for even when he was really a Protestant, he was no fanatic. He was a Protestant, we presume, in the conviction that Protestantism is the true religion in which he would be best able to save his own soul, but as far as we know he never, like Mr. Madill, desired to persecute others for their conscientious convictions. We are not surprised when the Beacon's correspondent tells us that some were amused and others disgusted at this bar-room style of religious controversy, which the "Madillites thought was glorious." As to the wearing of "the picture of

the Saviour" which Mr. Madill gives as a proof that Sir John was not a Protestant when he died, we have only to say that as Sir. John was a sincere Catholic at the time, Mr. Madill's proof is a piece of impertinence. Yet we may remark that we have known Protestants, even Protestant ministers, who gloried in reverencing the picture of the Saviour. Protestants generally probably do not do this, but if Protestantism is the religion of toleration which its advocates assert it to be, it will not bear with the spirit of intolerance exhibited in Mr. Madill's escapade. At all events, all these matters have nothing to do with "Rome in Politics," which was ostensibly Mr. Madill's subject. They concern only Sir John Thompson's religious convictions, with which politics have nothing to do.

In reference to Mr. Madill's statement that Roman Catholics believe that the wearing of such a picture is a certain preventative of sudden death. we have only to say that the Catholic Church teaches nothing of the kind. It devolves on Mr. Madill to bring forward some decree of the Church to justify his assertion or he must be branded as a slanderer.

The speaker said, further on:

"I consider I am doing God's service as well when riding the white horse on the 12th of July as when I am preaching in the pulpit."

We may safely say he is right in this, for if all his pulpit utterances are of the same style as the Kirkton lecture or sermon, there is very little service of God either in his words or actions.

Perhaps we may be accused of endeavoring to misrepresent Mr. Madill by suggesting that his so-called lecture was a sermon; but his frequent quotations from Holy Scripture show that it was simply a specimen of what he considers to be a discourse on religion, and it may be taken therefore as a fair sample of what we would be likely to hear from him when in the pulpit. A sermon it is, therefore, though a sacrilegious one.

We quote the following samples of nonsense not for the purpose of refutation, but merely to show what amount of humbug some ministers can cram into their sermons :

"Rome wants Queen Victoria to rule under her; but we won't stand it. It won't pay.

"The B. N. A. Act has never been changed by Protestants. It has been changed eight times by Rome."

The lecturer or preacher next ran foul of Mr. Marter, the new leader of the Ontario Opposition, in the follow ing style :

"Mr. Marter's last speech was made to tack the sail for Dominion politics, and to catch the Roman Catholic vote in Ontario. He cannot be elected in Toronto again."

As Mr. Marter was one of the four successful candidates for the representation of Toronto in the Legislature, and as he received the P. P. A. votes of his division, under threat that the members of that society who would dare oppose him as one of the P. P. A. candidates, would be expelled, we can imagine how bitterly disappointed Mr. Madill is on learning that one of his pets has declared independence of his control.

It was Mr. Madill's boast that he had under his thumb 27 members out of the 94 in the Legislature. Mr. Marter's defection alone reduces the number to 26, at most; but when it is remembered that Mr. Marter is king of the compact Conservative array, his defection means that the P. P. A. contingent of two members from the lone county of Lambton, will be left to fight their battle alone. Mr. Madill's sermon is an admission that P. P. Aism is dead in Ontario, and that even those Conservatives who marched under the banner of that association to ignominious defeat are ashamed of their connection with it and now intend to cast it aside as they would the carcass of a dead ani-

EDITORIAL NOTES.

THE United States authorities are not disposed to give loose rein to Anarchists in future. The lesson taught in Chicago in 1886 has convinced them.

that Anarchists must be restrained as duty and wild beasts, and so Mowbray the English Anarchist, whom the British police allowed to escape the country to America, has been arrested in Philadelphia, and is held in prison for trial unless he furnish \$1200 bail. The charge against him is inciting to riot and using threatening and inflammatery language in the presence of a large number of persons whom he endeavored to incite to deeds of violence and bloodshed. Over a dozen detectives and special officers testified to his inflammatory harangues, and he endeavored, without success, to show that his language was not so violent as represented. As nobody would give bail, he was committed to prison. This resolute treatment is the only cure for the disease under which the patient is laboring.

WE FIND in European papers the announcement that the Holy Father Pope Leo XIII. has elevated Father Johann Schlever of Constance, Germany, to the dignity of Domestic Prelate, with the title of Monsignore, Father Schleyer is the inventor of Volapuk, which has been so successful in bringing to the attention of the learned the ease with which a universal international language can be learned for the purpose of intercommunication between all nations. The Holy Father has thus marked his appreciation of Father Schleyer's piety, learning and he had just entered. Death, falling labors. The Monsignore edits and publishes at Constance the Central Volapuk Gazette. The honor conferred upon the distinguished priest is well merited.

CONSIDERING that Nicholas II., the young Czar of Russia, has shown that he is disposed to turn over a new leaf in the treatment of the Poles, the Holy Father must have had a great and new feeling of pleasure in receiving to an audience Prince Lobanoff, the Czar's representative, on the 30th uit. Cardinal Rampolla, the Pontifical Secretary of State, returned the visit, and in the name of the Pope conferred on the Prince the Grand Cross of the Order of Christ, set in brilliants.

Some of the Protestant religious papers have criticised the Presbyterian Union Theological Seminary for inviting Father Doyle of the Paulist fathers to deliver a lecture to the students. The New York Churchman was especially bitter in its comments on the event, but that journal has been sharply dealt with by Bishop Potter, the Episcopalian Bishop of not believe that the mission of the Paulist Fathers is to seduce and beguile Protestants, nor that the Paulist Fathers wear the Tammany collar." He continues, "that they would convert a Protestant, if they could, I do not doubt ; but then I presume Protestants would gladly do as much for them." He says he dissents from the Roman Catholic Church on many points, but it is not necessary to impute unworthy motives to Catholics, merely because they are Catholics. He believes that Father Doyle was quite capable of giving homiletic in struction, and that his intentions in giving such instruction in his lecture were quite as honest as those of his critics.

By a decree of the Emperor Nicholas II. granting amnesty to prisoners banished to Siberia for petty offences, twenty-three thousand fugitives who constitute the Russian colony in San Francisco have been delivered from liability to punishment if they return to their homes. There was great rejoicing in the settlement when the amnesty proclamation was made known. Many of the fugitives have amassed wealth in America, as merchants, speculators, money-brokers, etc., and it is not expected that these will return to Russia, but many others will do so, as the ties of affection which bind them to their native land are strong. It is said that there is not a single person in the San Francisco settlement who would dare to return to Russia, were it not for the amnesty

# Home Rule Prospects.

The London Daily News, the organ of the Rosebery Ministry, has an important editorial this week on the prospects of Home Rule. "Ireland," says this doubtless politically inspired writer, "must occupy an land." important place in the coming session.

Ireland has hitherto got nothing from
the Parliament of 1892. The Liberal

expediency point the Many men tered House of Commons the first time two and a half years ago coldly convinced by dry argument of the necessity for Irish Home Rule, have been turned by experience into Home Rulers of a type at once practical and enthusiastic. The idea that Home Rule means the dismemberment of the empire has been abandoned to speakers and writers who have neither responsibility nor selfrespect. The only questions left are How is it to be done and who is to do it? The Irish Home Rule Bill is in a stage which Parliamentary reform had reached after the rejection of Lord Russell's Reform Bill in 1866."

# A GREAT AND GOOD MAN.

Canada's Late Premier was a Devoted

Bowmanville, Ont., December 26. In the awfully sudden death of the Right Hon. Sir John Thompson recently at Windsor Castle, Canada loses her distinguished Premier, her greatest statesman and jurist, and the Catholic Church loses one of her staunchest adherents and most illustrous sons The honorable gentleman had crossed the Atlantic some weeks ago to transact some important State business with the imperial Government and to be sworn in as a member of the English Privy Council. It was on the completion of this dignified State ceremonial that the grim shadow of death fell with appalling suddenness upon the highly onored Canadian statesman while he sat at table in the midst of the Queen's State advisers into whose exalted ranks with such stunning swiftness even upon an ordinary mortal, is lamentable and full of warning to unthinking minkind. When it suddenly snuffs out the life of the foremost man in a nation its calamitous effects strike with double force into the hearts and minds of the whole people. Her Majesty paid the highest tributes of honor to the remains of her trusted colonial Premier. and displayed sincere and touching sorrow over his bier, placing thereon wreaths of precious flowers with her own hands. Following her example the government and court officials showed profound respect and veneration to the memory of the deceased great Canadian. Beginning with the overeign, multitudes of sympathetic messages of condolence were sent to Lady Thompson at Ottawa, as well as to the Canadian Government and

A further proof of England's desire to do deserved honor to the mortal remains of the dead statesman is seen in the fact that the Government has commissioned a great warship to convey the corpse to Halifax, where the final interment will take place.

WIDESPREAD SORROW. The deep sorrow for the sudden death of Sir John Thompson is not confined to the British Empire alone. Many loving and sympathetic messages came from Washington, where the famous deceased was personally known in Gov-New York. He says: "I do ernment circles, and where his commanding abilities and moral worth had been fully recognized by the great State authorities at the national cap-Parisian statesmen, too, sent their expressive messages of sorrow at the untimely end of one who so re cently sat on the Judicial Court bench at the great international Behring Sea arbitration, whereat his eminent, legal and judicial abilities shone with such force even among the great legal luminaries of many nations.

It will be especially interesting to know that the late Right Hon. Sir John Thompson, who was born about fifty years ago, was in early life an the Methodist form of religion, but as his great mind and lear understanding developed into a full knowledge of the complex prob lems of life, he gradually began to realize that even the greatest concerns of time were infinitely inferior to the interests of eternity; under that moving and irresistible conviction it be ame his bounden duty to seek out an infallible guide in the all-important uestion of the true faith. Once convinced that this could only be obtained n the Catholic Church, he did not hesitate a moment to enter her fold, des pite the frowns of friends, the discouragements and threats of loss of worldly prospects and estrangement from valued associations and connec-

tions. This characteristic firmness of purpose and purity of conscience has marked his whole career in life in so deep and marked degree that even hi pitterest political, religious and social opponents could not in their heart of hearts gainsay the purity and honesty of the motives that prompted all his public and private actions.

A PRACTICAL CATHOLIC. As one who had emerged out of the darkness of religious gloom into the light of the true faith, Sir John Thompproclamation. Most of the fugitives son was an humble, obedient and sincerely devoted son of the Catholic Church. Before undertaking his last ourney to England, and, as it has lamentably happened, his last through life, he and his two children humbly partook of the Bread of Life at their parish church in Ottawa. And to show how much he depended upon God's help in life's inexorable and unceasing battle he was not ashamed to wear on his person the "livery of

In that royal palace in Britain when his dead body was being stripped in preparation for the shroud that would accompany him to the grave, a crucifix, a Chicago in 1886 has convinced them policy of Mr. Gladstone, but, indeed, were found upon his person. This

truly indexed the sincere, pious and humbly devout Christian, who in spite of exalted rank and power knew that men are but feeble and helpless creatures, who are incapable of doing a single act of merit or goodness with out heaven's assistance. The death of out heaven's assistance. an old man, or of a young man of feeble constitution, excites no surprise. Neither of these causes foreboded death in Sir John Thompson's case. He was stricken in the very prime of intellec tual and physical strength. It is said he weighed two hundred and twenty five pounds, and he certainly looked the very embodiment of robust health and vigor. The sudden closing of such a career and under such tragic cir cumstances is what gives point and intensity to the feeling of universal sorrow that permeates the Dominion from end to end, irrespective of creed or class.

The young Dominion felt that it had need of the firm, guilding hand of such a man, and all creeds and nation alities had implicit confidence in his statecraft, sterling integrity and unflinching honesty. One of the strik-ing features of his remarkable personality was the tenacity of purpo impelled him to make a thorough study of whatever business he undertook hence his clear grasp and mastery of constitutional and parliamentary ques tions. He first distinguished himself at an early age in the legislative councils of his native province, and at a later date on the Su preme bench, from which he wa called by the late Sir John Macdonald to become Minister of Justice in the Federal administration. On the Seath of the old chieftain, Sir John Thompson was offered the Premier ship. Swayed, however, by his innate modesty, he declined the distinction and suggested to the Governor General the name of Sir John Abbet fo the exalted position. the latter the united voice of the Con servative party called upon Sir John Thompson to fill the vacant From the day he assumed his leadership his remarkable abilities and fore sight carried him successfully through

all State difficulties. In concluding this brief sketch of Canada's late most distinguished son must not omit to mention the kind ness shown to the bereaved widow and family by Lord and Lady Aberdeen, who went from Montreal expressly to bring what comfort they could to the house of affliction at Ottawa. It was not merely a formal call of condolence but a sincere visit to assuage grief of

the most appalling kind.
The Archbishop of Ottawa and other Bishops and clergy offered what consolation they could in the hour of extreme need. Nor will Lady Thomp son's material comforts be neglected by a grateful nation. - Wm. Ellison in Philadelphia Catholic Times.

## DIOCESE OF HAMILTON.

SOLEMN REQUIEM MASS. From the Speciator of the 3rd instant we learn that an immense congregation of citizens, in which all creeds and denominations were represented, filled the spacious interior of St. Mary's cathedral that morning when a Pontifical Requiem Mass was celebrated for the repose of the soul of the late Premier of the Dominion, Sir John Thompson. The altar and nave of the cathedral were draped with crape, and a bier, lighted with six wax tapers, stood in front of the altar rails.

The Mass was celebrated by Bishop Dowling, assisted by Mgr. McEvay; Chancellor Craven and Father Lynch (Caledonia) were deacons of honor; Father Brady and Father O'Reilly, deacons of the Mass; Father Coty, master of ceremonies; Father Lehman, conductor of choir. Father Hinchey and Father Mahony were also present. In the absence of D. J. O'Brien, who is in New York Joseph Cherrier presided at the organ. The grand and solemn music of the Gregorian Requiem Mass was sung by the united choirs of the Catholic churches, the solos being taken by J. F. Ezan, H. N From the Spectator of the 3rd instant w

York Joseph Cherrier presided at the organ. The grand and solemn music of the Gregorian Requiem Mass was sung by the united to choirs of the Catholic churches, the solos being taken by J. F. Egan, H. N. Thomas, T. Williams, H. Filgiano and L. Welligan. The service was most impressive and was listened to with the greatest reverence and attentice. A large number of Protestants were present and occupied seats in the center of the cathedral near the altar. In the course of the service His Lordship came forward to the altar rails and delivered a short address. He said: "It is not custom-ary in the Catholic church to preach funeral sermons. As Catholics we are taught to pray for the souls of the faithful departed according to the text.— It is a holy and wholesome thought to pray for the dead that they may be released from their sins.' We be lieve that God found faults even in the angels. Even the just man falls seven times in the day. Therefore when the soul leaves the body we are never sure absolutely that that soul is pure enough to enter the beatific vision of God. Hence it is we pray that through the mercy of the Saviour the souls of the faithful departed may find rest. As citizens we are also instructed to pay respect to public officers for conscience taske and the love of our fellowmen. The distinguished man who has been called away from our midst is deserving of every honor, and we are here today as citizens to do honor to his memory. Many lessons may be learned from his life, the most appropriate of his convictions, and was neither ashamed of his convictions, and was neither ashamed for a fraid to avow them, and to strictly perform his religious duties. The Sunday before he left Ottawa he went to confession, and at the altar received the Blessed Sacrament. That was his Viaticum. 'He that eats of this bread, says Jesus Christ, 'shall live forever.' Even in death, among the added unto you.' May God grant us the grace to know and love and serve Him here so that when death comes we may be prepared to enter into o

to the character and career of the late Sir John Thompson were marked by good taste and exquisite tact, as well as by the eloquence which always characterizes His Lordships public utterances. Many Protestants were present at the solemn service, and it is safe to say that not one of them but was deeply and favorably impressed by the Bishop's words."

RELIGIOUS RECEPTION.

The stillness of St. Joseph's convent was broken on the morning of the 2nd by an interested throng of spectators who came to witness the solemn ceremony of religious

broken on the morning of the 2nd by an interested throng of spectators who came to witness the solemn ceremony of religious profession and reception. Besides the invited guests were many others who, having heard of the event, eagerly sought admittance to the spacious chapel, which was soon crowded. Mass was celebrated by Right Rev. Mgr. McEvay, and with him in the sanctuary were: Rev. Chancelin Craven, Rev. Father Brennan, O. S. B. of St. Michael's College, Toronto: Rev. Enther Brennan, O. S. B. of St. Michael's College, Toronto: Rev. Father Brennan, O. S. B. of St. Michael's College, Toronto: Rev. Father Brennan, O. S. B. of St. Michael's College, Toronto: Rev. Father Burke, of Oakville, and Rev. Father Burke, of Oakville, and Rev. Father Burke, of Oakville, and Rev. Father Lynch, of Caledonia, On the arrival of His Lordship Bishop Dowling immediately after Mass, the ceremony took place. The five young ladies who received the religious habit advanced, bolding lighted tapers, to the altar, and were addressed by the Bishop on the state of life they were appropriately the proposed by the Bishop on the state of life they were appropriately the ceremony which followed His Lordship and the ceremony which followed His Lordship was stated by Mgr. McRvay and Rev. Father Hispy. The choir rendered appropriate musically. The choir rendered appropriate musically the five form of Green of the National Sister Anna Marie: Miss Frack, Cayuga, Sister M. Athanasia; Miss Brick, Cayuga, Sister M. Athanasia;

Isidore, Elfrida, Marguerite, Basilia and Dolores. The relatives and friends of the Sisters re-paired to the spacious dining hall of the con-vent to partake of the hospitality of the com-

THE P. P. A. AND THE TAXES.

A year ago the P. P. A. assessor, for time in the history of Hamilton, assess A year ago the P. P. A. AND THE TANES.

Itime in the history of Hamilton, assessed to St. Mary's Orphan Asylum audition, assessed to St. Mary's Orphan Asylum audition thall, and increased the assessment on the rectory. This year Mgr. McGelared from the Court of Revision to the Judge from the Court of Revision to the Monsignor, in court our to sufficient the P. P. A. assessor on the court of the trial.

courtously thanked the P. P. A. assessor on the result of the trial.

CHRISTMAS CELEBRATIONS.

At 10:30 Pontifical High Mass was celebrated by His Lordship Bishop Dowling at the Cathedral, assisted by Rev. Mgr. McEvay, with Rev. Fathers Lehman and Mahoney as deacon and sub-deacon. Haydn's First Mass was sung, with the solo parts taken by Misses B. Marks, M. Griffin M. Bastien and A. O'Brien Messrs. B. McPherson, W. B. Whipple, R. Harseman, J. F. Egan, P. Marks and H. N. Thomas, "Pastores" from Lambilotte, and Novello's "Adeste Fideles" were effectively rendered. His Lordship delivered a short sermon on "Christ the Prince of Peace," explaining the threefold peace proclaimed by His birth: peace with Go1, peace with our neighbors and peace with ourselves. Mgr. McEvay having read in Latin and in English the Apostolic letters, the Bishop gave in the name of the Holy Father, the Apostolic Benediction and Plenary Indulgence on the usual conditions, and afterwards remarked that it was very gratifying for him to learn that over a thousand bad received on this Christmas morning in St. Mary's Cathedral.

At St. Patrick's.

AT ST. PATRICK'S.

The first Mass was at 7; then 7:39, 8:37 and 10:30. High Mass was celebrated by the Rev. Chancellor Craven, Mozart's Seventh Mass was sung, with the assistance of an efficient orchestra. The "Ave Maria" (P. Mascagul) on the celebrated Intermezzo, was very effectively sunc by Miss T. Sturt, with reclestra, harp and organ accompaniment. The lestra, harp and organ accompaniment. The strakes and preached and gave the Apostolic Benediction. In the afternoon His Lordship sendiction. In the afternoon His Lordship stied the orphan asylum, the hospital and Lordship to the companied by Father and Lordship wisted the Academy. Accompanied by Father at the visited the House of Refuge on Christmas E. Al St. Lawrence church at 6 o'clock the first Mass was celebrated; and then every half suruntil 8 o'clock, the children's Mass. High Mass was at 9:39, celebrated by Rev. Father Brady. Rev. Father Coty preached a sermon on the Babe.

Peter's Jubilee Mass was sung. The

Babe.
Peter's Jubilee Mass was sung. The "Gloria," "Credo," "Sanctus," and 'Agnus Dei," were from Mercadanti. The sclos were sung by the Misses Yorrell, McGrath and Gagnier.

der. At St. Joseph's church the first Mass was at School, the second at 8:30 and 10. Mozart's 8 o clock: the second at 8:30 and 10. Mozart's Twelfth Mass was sung. A full orchestra was in attendance. The solos were rendered by Misses M. Marks, R. Williams, M. Filgiano and Mr. Dwyer.

His Grace the Archbishop of Kingston and His Grace the Archbishop of Kingston and His Grace the Archbishop of Toronto were the guests of His Lordship the Bishop of Hamilton on Wednesday, the 2nd inst. The Christmas tree in connection with St. Lawrence church has been a great success. It is expected that about \$1,000 will be real

# CHRISTMAS DAY

In St. Mary's.

In St. Mary's.

Christmas was celebrated with unusual splendor in St. Mary's. Masses were celebrated at 80'clock, 9 o'clock and 11 o'clock by the pastor, Rev. P. J. Brennan, who delivered eloquent sermons appropriate to the occasion at the first and last Masses. The sanctuary of the elogant new church was beautifully decorated with flowers, over which numerous tapers shed a soft light. The choir, under the capable leadership of the organist, Miss Kate McKeough, rendered Leonard's Mass in B flat in a brilliant and pleasing manner. The chief solos were taken by Misses Hughes and Clark and Messrs. McKeough, Fleming and Barns. One of the new and interesting features of the occasion was the singing at early Mass of the Christian anthems, "Hark the Herald Angels Sing" and "Adeste Fideles" by the children of the Separate school, who had been trained for the occasion by Miss K. McKeough.

# In Goderich.

The usual services were held at St. Peter's on Christmas day. At the 7 o'clock Mass the children's choir, under the leadership of Miss MacCormac, the former organist, was highly appreciated, and showed a thorough and careful training. The duet, "Ave Marie Stella," by Miss MacCormac, assisted by her sister, was beautifully rendered, as was her solo, "Adore and be Still," which showed, in a particular manner, that lady's musical ability. Peter's Mass was rendered by the choir at 10 o'clock, and in the evening the various solos were creditably rendered by the chair at 10 octobers, the evening the various solos were credigiven by the members. — Goderich Dec. 28.

# In Port Colborne and Welland.

In Port Colborne and Welland.

The grand feast of Christmas was celebrated here with becoming solemnity. The interior of the churches were most beautifully decorated for the occasion. The crib in both places, illuminated with variegated lights and the three altars in both churches most artistically decorated with natural flowers and emblazoned with numerous and varied colored lights, was a beautiful sight. At midnight High Mass was celebrated in Port Colborne by the pastor, Rev. Father McEntee, in the presence of a large congregation. The celebration of Low Mass took place at 530; High Mass in Welland at 10 a. m., and grand musical Vespers in the evening at Port

7:30; High Mass in Welland at 10 a. m., and grand musical Vespers in the evening at Port Colborne.

The choir in Port Colborne, having had frequent rehersals, rendered Leonard's Mass in B flat for the first time in this church, in excellent style. The Welland choir sang Peter's Mass most creditably. Madame Rose D'Erina and Professor Von Tom, whose fame as musicians and vocalists has penetrated every city, town and village throughout the the world, gave the congregation a most agreeable surprise by rendering several choice selections from masterpieces in an artistic style at midnight Mass, at High Mass in Welland and grand musical Vespers at Port Colborne.

#### FROM BARRIE.

Rev. Dean Egan has every reason to be grateful and no doubt is much consoled at the satisfactory termination of the Devotion of the Forty Hours which was commenced here on the 17th ult. It is needless to say our here on the 17th ult. It is needless to say our good pastor exerted his utmost endeavors to make this what might be called a success, and his generous spirit was readily caught by his parishioners, as was shown by the many silent adorers during the day, the attendance at the different public exercises, but particularly by the number-over nine hundred—who approached the Holy Table.

The Devotion was opened and closed by a solemn High Mass. Dear Exercises.

dred—who approached the Holy Table.

The Devetion was opened and closed by a solemn High Mass. Dean Egan was celebrant, with Father Gearin deacon and Father Dufly sub-deacon. Fathers Gibra, Moyna and Kiernan also assisted. On the eve of the 18th ult. Fath w Moyna held the attention of his hearers while he delivered an impressive sermon on the Blessed Eucharist.

Nothing could be more artistically arranged than the altar—with its numerous colored lights, wax tapers and natural flowers—which was aglow from morning till night.

#### CHRISTMAS DAY.

CHRISTMAS DAY.

The Masses on Christmas morning were at 8, 8:30 and 10:30, at which there were many communicants. At each Mass the Dean wished his congregation the choicest graces and blessings of the season, and as usual the people of Barrie contributed generously in Christmas offering to their pastor. Now a word about the chidren's choir, under the direction of the Sisters of St. Joseph. How the merry voices of over a half hundred rang out in melodious strains "Adeste Fidelas," "Pastores," "Holy Night," The "Angel Heralds" and "There Were Shepherds," It is surprising and at the same time enchanting to hear the children take the different parts in these pieces. It is not only on Christmas but every Sunday they treat us to choice selections. The little organist and the four violin pupils acquitted themselves well.

If St. Cecilia's choir is such a prodigy

and the four violin pupils acquitted them-selves well.

If St. Cecilia's choir is such a prodigy what may we not expect from St. Mary's, which is under the leadership of Prof. O'Mara. Too much can't be said in their tayor and willingness to assist in any under-taking.

taking.
Again congratulating the Dean on the flourishing condition of the parish and wishing him a long and joyful stay with us, I am A PARISHIONER.

#### CORN WALL.

The walls of the new St. Columba's church, the corner-stone of which was laid last spring, is now built to within three feet of the required height. Work will be resumed next spring as soon as the weather permits, and it is expected to be opened for worship next September.

September.
From the plans and the present appearance From the plans and the present appearance of the work, it promises to be one of the finest Catholic churches in the province, excepting, of course, the cathedrals. The style is Roman: the material is of a very superior kind of blue stone, and the work appears to be of the most solid and substantial kind. Considerable trouble and expense was incurred in the foundation, it being necessary to drive piles from 28 to 38 feet before the stone work began. An hydraulic machine was brought from Philadelphia for that purpose.

The dimensions of the church are as fol The dimensions of the church are as follows: width of nave, inside, 60 feet; transept, 80 feet; length, 180 feet; spire, 180 feet from the ground. There is also a vestry, 34x40, which can be used as a morning chapel. The walls are about three and a half feet thick. The contract for the building proper is \$47,500, but nodoubt it will cost about \$55,000 to mish, with heating apparatus, pews, altar, etc. When this church is completed Cornwall will have two fine churches that would be a credit to any city, the other being the church for the use of the French speaking people in the east, built a few years ago, of which Rev. P. De Saunhae is pastor. Rev. George Corbett is the respected pastor of \$5. Columba's church. To his zeal and energy which Rev. P. De Saunhae is pastor. Rev. George Corbett is the respected pastor of St. Golumba's church. To his zeal and energy is due in a great measure, the erection of this beautiful edifice. The architect of the church is Mr. E. Tangney, of Quebec, and the contractors Boileaux Bros., of Montreal. A very successful Christmas tree, under the auspices of the Children of Mary, was held at the Town Hall on Thursday, 27th ult., for the benefit of the new church. Notwithstanding the heavy snow storm, a very large number attended. Besides the 300,000 presents distributed, there was a very pleasing entertainment, given by the young ladies and gentleman of the congregation. The net receipts will be about \$400.

Dec. 28, 1894.

#### WHAT TO DO WITH CANCELLED POSTAGE STAMPS.

POSTAGE STAMPS.

Many persons are at a loss to understand the importance of saving cancelled postage-stamps, or how these unconsidered trifles can contribute to the support of foreign missions. The Association of Mary Immaculate is one of the most important branches of the Society for the Propagation of Faith. This glorious apostolate is mainly supported by the revenue accruing from old stamps, so many of which are allowed to go to waste. It is emphatically a work in which every little helps, and to the support of which all, even the poorest, can contribute. This society has already established many asylums for homeless children and abandoned women by means of such offerings.

Those who can not collect cancelled stamps in sufficiently large numbers to send direct to the headquarters of the Association, may forward them to Brother Valerian, C. S. C. Notre Dame, Ind. This religious devotes his free time to the work, and has already sent upward of 2,070,000 old stamps to the Rev. Director of the Association of Mary Immaculate, in Paris. Their value is not inconsiderable. It all who have it in their power to make collections of old stamps were to send them to Brother Valerian, his yearly contribution to the fund of the Association would be immeasurably increased. The cost of mailing is only one cent for every two ounces, provided the wrapper is not sealed.

# Prosecuting Them.

The Appelate Court of Indiana has rendered a decision which is of great importance to Catholics in general Some months ago one William P.

Bidwell, editor of the American Eagle, an A: P. A. sheet in Fort Wayne, made a number of malignant charges against the management of the Sisters Orphan Asylum of the diocese of Fort Wayne. Although the libel referred o the Sisters in charge of the asylum, Bishop Rademacher of Fort Wayne brought an action in his own name on the ground that having the general management of the institution, and all those in the immediate charge of it being appointed by him, he was neces sarily implicated in the libel. The de fendant, Bidwell, demurred to the complaint on the ground that the Bishop was not involved in the case, but was overruled by the Circuit Court. The matter was carried to the Appelate Court which has sustained the of the lower court. It is held that the charge is defamatory and libelous and that the good name of the Catholic institutions of Fort Wayne is involved, and as the Bishop had them under his control, the accusation was aimed at him. The case will now be tried in the Circuit Court.



# APOSTOLIC LETTER

#### RE-UNION OF THE EASTERN CHURCHES

Their Protection and Discipline. Leo, Bishop, Servant of the Servants of

The dignity of the Eastern Churches, shown forth by ancient and distin-guished monuments, isin great venera tion and glory through the whole Eastern world. For the origin of man's redemption, according to the most merciful plan of God, having taken place among them, they have quickly hastened on to such increase as to attain the praise of apostleship and martyrdom, of doctrine and holiness, in the first degree, and have brought forth the earliest joys of most useful fruit. And from them the amplest and most beneficial power has flowed widely and wonderfully to other peoples, while the most blessed Peter, Prince of the Apoetles, striking down the multiform depravity of error and of vice, brought under heavenly guidance, the light of God's truth, the good tidings of peace, and the "liberty with which Christ was the mistress of nations.

has made us free," into that city which Roman Church, the head of all Churches, has from Apostolic memory been accustomed to show the greatest honor and charity to the rejoice in their faithful obedience. And she, through varied and bitter trials, has never ceased to provide for and benefit them, to lift them from their perils, to bind them to her when they were friendly, to recall them when they fell away. Nor was it the last office of her vigilance to guard perpetually and defend in their en tirety those particular customs and methods of worship of each Eastern people, which, in accordance with her authority and wisdom, she declared lawful; in proof whereof are the pre-eminently Pius IX., of happy mem ery-either themselves by their own decrees, or by the Sacred Council for the spreading of the Christian name, considered to be most prudent.

We, also, moved and led on by not less zeal, at the very beginning of Our Pontificate turned Our eyes in love on the Christian nations of the East Indeed we hastened to show Our anxiety for the alleviation of their necessities and, since then We have seized other opportunities of showing them Our hearty good will. But assuredly nothing was, nor is, more in accord ance with antiquity and piety than se See the warmth and fruitfulness of the faith, that they may mount to the ex cellence and praiseworthiness of their ancestors, by the renewal of their

We have already been able to give certain help to these Churches. have founded a college in this city itself for the education of the Armen ian and Maronite clergy, and also Phil iippopolis and Adrianople for the Bul garians; We have decreed to found, at Athens, a college to be called the the Melchite clergy. engaged in increasing the number of Syrians among the students of the Urbanian College, and in restoring the Athanasian College of the Greeks to its original purpose. This Gregory XIII., a munificent benefactor, wisely longed for. Most distinguished men have there been trained. Many other things also of a similar nature We no most vehemently wish to attempt and to effect, since God inspiring us, We have adopted a plan, long thought on. of calling by special letter princes and peoples to the happiness of unity in

Now, among the Christian nations so lamentably torn from us we hasten to call, to exhort, to beseech, the Orientals first of all, with the greatest Apostolic and Paternal charity. It has happened to us, fortunately, to daily more and more foster the hope we entertained. and it is certain that so salutary a work has special claims upon us so that we may thoroughly fulfill the expectations men may form of the fore sight of the Apostolic See, as well by removing all cause of ill feeling or suspicion, as by applying the best remedies for reconciliation. We think the fittest course to take is to apply Our mind and Our care to safeguard the discipline peculiar to the Oriental Churches, as We have ever done.

Indeed, we have always worked on this plan in the clerical institutes founded for Eastern people, and We shall follow the same plan in those t be founded, viz, that the students should worship in, and observe with the greatest veneration, their own rites, and should learn and practice them. Indeed, there is more importance than may be thought in the preservation of Eastern rites. For that august antiquity, by which the various classes of those rites are ennobled, is a distinguished ornament to the whole Church, and a proof of the divine unity of the Catholic faith

the Roman Church from the very beginning. Nor perhaps is there any-thing more admirable to illustrate the of Catholicity in God's Church mitted to his parish priest.
the singular evidence which is

No. III.—The Latin sodalities of than the singular evidence which is shown it by the different ceremonial forms and the noble tongues of antiquity, made more noble by the use of them by the Apostles and the fathers; as if almost in imitation of what occurred to Christ, the divine author of the Church, at His birth, when the wise men from different quarters of the East came "to adore Him" (Matt. ii., 1, 2). And here it is in point to remark that the sacred rites, although in themselves not instituted to prove the truth of the Catholic doctrines, do nevertheless show them forth in a lively manner, and splendidly portray

Wherefore the true Church of Christ, as she greatly desires to preserve inviolate those things which, as being divine, are unchangeable; so, in using their forms, she has sometimes allowed or conceded novelty where it would be in accord with due veneration to antiquity. In this way there appears the power of her vitality, which grows not old, and she shines forth more magnificently as Christ's spouse, whom the wisdom of the Holy Fathers saw shadowed forth in the words of David :

The Queen stood on thy right hand, in gilded clothing, surrounded with in golden borders, clothed round with varieties "(P. xliv., 9, 14)

Therefore, since this diversity of Oriental liturgy, proved by facts, besides its other worth, is turned into so much honor and use to the Church. surely it is no less a part of our duty that care should be taken lest damage through imprudence should arise from those ministers of the Gospel whom the charity of Christ leads out of the West to those Eastern nations. Valid, indeed, remain those things which on this matter Benedict XIV Our illus trious predecessor, wisely and with forethought, decreed by the constitution Demandatam in the form of a letter given on the 24th day of Dec. 1743, to the Antiochene Patriarch of the Melchite Greeks and to all the Bishops of that Rite, subject to the great Patriarch. But as a long space of time has elapsed, and conditions of things in those places have been changed, and the Latin missionaries and institutes have been multiplied there, it has come to pass that the peculiar care of the Apostolic See is re quired; and that this will be opportune We Ourselves in these latter years have learnt by many signs, and We are confirmed in this by the most just desires of Our Venerable Brethren. Patriarchs in the East, whose commu nications have come to Us, time and again. But in order that the fullness of the whole of this matter might be more openly displayed, and more fitting methods of dealing with it might be secured We decided to sum mon the said Patriarchs lately to Our City, to enter into discussion with Along with several of Our beloved sons. Cardinals of the Holy Roman Church, we held frequent de liberations Now having fully pondered upon all those things which we mutually proposed and discussed, we determined to unfold and amplify such

Eastern Hierarchy, should be gov erned. Therefore it seemed good to Us in the Lord, relying as We do on the authority of the Apostles, to prescribe and sanction the following regulations declaring by these presents Our wish and resolve that the said Benedictine decrees, which were originally given concerning the Melchite Greeks, shall regard all the faithful universally of

every Oriental rite.

regulations of the Benedictine Consti-tution as might be profitable to the

altered circumstances of those peoples. In securing this, We took this prin-

ciple from the said Constitution, namely, that the Latin priests should

be sent by the Apostolic See into those

granted to them they should act in

prejudice of the jurisdiction of the said

Patriarchs and Bishops, and decrease

the number of their subjects (Const

Demandatam," N. 13). From which

it is clear by what laws the duties of

these Latin priests, relative to the

No. 1. - Every Latin missionary, whether secular or regular, who, by counsel or help shall win over any Oriental to the Latin rite, besides suspensio a divinis, which he will incur ipso facto, and the other penalities inflicted by the said Constitution "Demandatam," shall be deprived of and excluded from his office; and in order that this regulation shall stand clear and firm, We order that a copy of it shall be declared and published

among the Latin Churches. No. II. - Where a priest of their own rite is wanting, to whom the Oriental Patriarch may give the spiritual administration of his people, there the parish priest of another rite may undertake charge of them, using the same species as they, fermented or unfermented, for consecration; and let him be preferred who uses them ac cording to the Oriental rite. Let the faithful have the power to communicate in either rice, not merely in those places where there is no church or priest of their own rite, as was decreed on the 18th day of August, in the year 1893 by the Sacred Council for the Propagation of the Christian Name, but even where on account of disfance from their church they cannot reach it For, thence, in truth, while their own except with great difficulty: and of Apostolic origin shows more clearly in this the Ordinaries are to be judges.

own, is not therefore to be considered good, will more largely abound; with to have changed his rite; but in all that wished for result that the doctrine own, is not therefore to be considered other matters he must continue sub-

religious who labor for the education of youth in the East, if they have in any college a rather large number of then, indeed, if the ranks of the clergy of youth in the East, if they have in any college a rather large number of students of the Oriental rite, must, after consultation with the Patriarch, have in their institution, for the use of the students, a priest of their own rite to say Mass, to give Communion, to teach catechism in their mother tongue, and to explain their rites; or at least on Sundays and holidays of obligation they must summon such a priest for these duties. Wherefore We decree that whatever privileges, even specially mentioned, the said sodalities may enjoy, in accordance with which students of the Oriental rite, as long as they stay in their colleges, may foll the Latin rite, are all abolished. But let presidents, with religious equity, see to the observance of the ritual ab stinences : likewise let care be taken for the students who live outside; these must be sent, or taken, to their own churches or religious edifices, unless in seems fitting that they should be admitted to the sacred offices along with the students of the same rite, who live

No. IV. - The same regulations must be carried out, as far as can be, in sodalities of religious women who are employed in the education of girls in convents and schools, and if, owing to times and circumstances, any change should seem befitting, it must not made before the consent of the Patriarch and the permission of the Apos tolic See has been obtained.
No. V.—New colleges for the educa

tion of youth, or houses of religious of either sex, according to the Latin rite, must not be opened in the future unti the consent of the Apostolic See has been asked and obtained.

No. VI. - Priests, whether Latins or Orientals, must not, whether in their own churches or in those of another rite, absolve any one in cases which are reserved to their own ordinaries unless faculties are conceded by the said ordinaries. On this point every privilege, even specially mentioned, We absolutely revoke

No. VII. - Orientals who, even with the Bishop's permission, may have adopted the Latin rite, may be allowed, with the consent of the Apostolic See o return to their former rite

No. VIII .- A woman of the Latin Oriental rite, as also a woman of an Oriental rite who has married a man of the Latin rite, may on entering, or during, married life, go over to the rite of her husband; but on the dissolution of her marriage she shall be free to resume her own rite.

No. IX.—Any Oriental dwelling

outside the Patriarchal territory shall be under the rule of the Latin clergy. but shall remain ascribed to his own rite; still so that in spite of lapse of time, or any other cause whatever, he falls under the jurisdiction of the Patriarch as soon as he returns into his territory.
No. X.—It shall be unlawful for any

religious order or institute of either sex of the Latin rite to receive any Oriental among its community who has not first exhibited testimonial letters from his own ordinary.

XL - If any community o family or person, now separated from the Church, shall return to Catholic unity, a condition having been laid down as necessary that the Latin rite regions for this intention only, that should be embraced, such must remain to the Seminary of St. Anne, which has been begun at Jerusalem to educate the Patriarchs and Bishops; carefully they must be free when they choose to guarding lest in the use of faculties owever, if no such condition shall have been laid down, but the said ommunity, family or person are therefore ministered to by Latin clergy because there are no Oriental priests, they must return to their own rite as soon as there shall be a supply of Oriental clergy.

No. XII. - Matrimonial and ecclesias tical questions, whatever they be, con erning which appeal is made to the Apostolic See, must on no account be submitted for decision to the Apostolic delegates, unless the Holy See clearly orders it, but they must be altogethe laid before the Sacred Council for the Propagation of the Christian Name

No. XIII. - We give jurisdiction to those of the faithful also who live with in the territories of the Turkish Empire

Over and above these particular precautions and regulations ex jure, we are particularly anxious, as We ouched upon before, that, in the more favorable spots in the East, seminaries. colleges and institutions of all kinds should be founded for the especial purpose of instructing the native youth in their ancestral rite for their own ad vantage. We have concluded zeal to enter upon this design, in which we can scarcely say how great hope there is of advantage religion and to help it on the utmost of our power, hoping, too, for assistance from the Catholics at large. The advantage of native priests, who will labor under mor favorable circumstances and whose ministrations will be more willingly received and bear more fruit than if were foreigners, has been forth more at length by Us in the Enyear on founding clerical colleges in the East Indies. So, assuredly, having once arranged for the religious educa tion of their youth, honor will accrue to the Orientals in their Theological and Biblical studies: there will increase a knowledge of the ancient Apostolic origin shows more clearly in this the Ordinaries are to be judges. It tongues, equally with a greater ability the principal Churches of the East, there appears simultaneously and the who has communicated, even for a land literature in which their Fathers of the communicated that the work of the communicated that the ordinaries are to be judges. It tongues, equally with a greater ability in the modern; the wealth of doctrine appears simultaneously and the who has communicated, even for a land literature in which their Fathers of the communicated that the ordinaries are to be judges. It tongues, equally with a greater ability in the modern; the wealth of doctrine land literature in which their Fathers of the communicated that the ordinaries are to be judges. It tongues, equally with a greater ability in the modern; the wealth of doctrine land literature in which their Fathers of the communicated that the ordinaries are to be judges. It tongues, equally with a greater ability in the modern; the wealth of doctrine land literature in which their Fathers or the communicated that the ordinaries are to be judges. It tongues, equally with a greater ability in the modern; the wealth of doctrine land literature in which their Fathers or the communicated that the ordinaries are to be judges. It tongues, equally with a greater ability in the modern; the wealth of doctrine land literature in which their Fathers or the communicated that the communicated the communicated that t tongues, equally with a greater ability

shines forth their closest unity with long time according to a rite not his and writers are so rich, to the common of the Catholic priesthood rising forth, and the praise of unsullied example shining bright, their separated breth-

> shall associate mind, zeal and acts with a truly fraternal charity, surely with the favor and under the leading of God, that most happy day in the "unity of faith and of the knowledge of the Son of God," in fullness and perfection, "the whole body, compacted and fitly joined together by whatever joint supplieth, according to the operation in the measure of every part, maketh increase of the body. unto the edifying of itself in charity (Eph. iv., 13, 16). For that Church alone can boast to be the true Church of Christ in which most perfectly unite

one body and one spirit " (Eph. iv., These things, one and all, which have been decreed by Us, will doubt-less be received by Our Venerable right to speak thus, since the Protes-Brethren, the Catholic Patriarchs, Archbishops and Bishops of every Oriental rite, not only in accordance with that love in which they excel toward the Apostolic See and toward Us, but also in accordance with their solicitude for their churches; and they will sedulously strive that the observ-ance of them shall be fully secured from those concerned. But the fullness of the fruits which we may augur and justifiably expect therefrom, will especially arise through the energy of those who represent Our Person in the

Christian East. We wish especially to impress upon the Apostolic Delegates that they should revere, with fitting honor, the traditions of those people handed down to them from their forefathers; that they should anxiously respect the authority of the Patriarchs, with that becoming reverence which they show now; and in the interchange of offices with them they should fulfill the counsel of the Apostle, "in honor pre-venting one another" (Rom. xii., 10). Let them display to Bishops, clergy and people a spirit of zeal and good bearing in themselves exactly the same spirit which was borne by John the Apostle when he gave the "to the Seven Churches Apocalypse which are in Asia," under 'be salutation "Grace be unto you, and peace, from Him who is, and who was, and who is to come" (Apoc. i., 4). In every action let them show themselves as men who really are considered worthy messengers and conciliators of holy unity between the Oriental Churches and that of Rome, which is the centre of unity and charity. Let imilar sentiments and similar actions, t Our exhortation and command, dis inguish the Latin priests, who, in hose same regions, perform labors for the eternal salvation of souls.

whom if they labor religiously, in obedience to the Roman Pontiff, then,

indeed, will God give ample increase. Therefore, whatsoever things in these letters We decree, declare and command. We wish and order to be in violably kept by all concerned; and upon no cause, however, privileged, upon no pretense, upon no presump-tion, must they be branded, called into controversy or infringed. But they shall have their full and entire effects without regard to Apostolic Constitutions, issued, whether in general or provincial councils, or to statutes, cus oms or prescriptions, confirmed by Apostolic or other decisions. All which, equally as if they were word begged pardon of the for word set down in this letter, in so return embraced him. far as they affect aught aforementioned We particularly and ex pressly derogate and will to be derogated : all things to the contrary notwithstanding. And We will that to copies of this letter printed and sub scribed under the hand of a notary and fortified with the seal of one constituted in ecclesiastical dignity, the same faith should be given as would be given to this identical letter, were it

Given at Rome, at St. Peter's in the year of Our Lord's Incarnation, 1894, on the 30th of November, the seven teenth year of Our Pontificate.

†A. ČARD. BIANCHI, Pro-Datarius †C. CARD. DE RUGGIERO.

# Pastor and People.

The pastor of a parish is like the father of a family—bound to take care of the souls committed to him, under obligation to set them a good example and entitled to respect and obedience f the congregation act toward him like children to a parent, his office becomes his consolation as well as his cross and crown; but if they do not love him, do not mind him, do not copy him, do not reverence him, do not c operate with him in all his plans for he parish, his pastorate becomes burden too hard almost for mortal man to bear. The priest needs the sympathy and the support of his people With their good will he can accom plish wonders, without it he can get through his duties somehow, it may be, but not with joy.

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you are sick, it is the medicine for you to
take.

That Pale Face.

That Pale Face.

### THE ROSARY OF A JESUIT.

It was on the 10th of March, 1615, when a religious of the Society of Jesus ascended the scaffold in Glasgow. John Ogilbi was his name and his great crime consisted in saying that spiritual power belonged to the Pope and not to the king, who at the tim was James I. When he was being led to the scaffold, a Protestant minister came up to him, and protesting great affection and concern, spoke thus 'My dear Ogilbi, I feel sorry for you and extremely regret your obstinate resolution to endure such a disgraceful death." Father Ogilbi feigning fear

of the gallows, answered : "What can I do? I am powerless to prevent it. They declared me guilty of high treason, and therefore I must

"High treason! Nothing of the kind," replied the Protestant.
"Swear off pour papism, and you will kind. at once be pardoned, furthermore you will be overwhelmed with favors. You are joking !

"No; I am in earnest, and have a

tant Archbishop sent me to offer you his daughter in marriage, and for dowry a rich prebend, if you decide to pass into our ranks." With these words they arrived at the scaffold.

The Protestant insisted that the Jesuit should consent to live. Father Ogilbi replied that he was willing to

lo so, if his honor would not be con taminated. "I told you already," answered the minister, minister, "that you will be loaded will favors and honors."

"Well then," answered Father Ogilbi "repeat your promise before the crowd."
"With the greatest pleasure."

"Hear me," shouted Father Ogilbi, turning toward the people; "listen to the proposition made to me." And the Protestant minister spoke in a loud

"I promise to Mr. Ogilbi life and the daughter of the Archbishop in mar riage with a dowry of a rich prebend, provided he be willing to pass over into our ranks." "Are you inclined," asked Father

voice.

Ogilbi of the crowd, "to bear witness, if it is necessary, to this proposition that you heard just now? "Yes," roared the crowd, and Father

Ogilbi made ready to descend from the scaffold. The Catholics who were present and witnessed the scene endured indescrib-

able agony at the thought of the great scandal which such an apostacy wou d create in the whole Church. "In this case then," continued Father Ogilbi, "I will not be prose

cuted for high treason. " No," roared the crowd.

"My crime is therefore solely and alone my religion?"

"So it is, only your religion." Father Ogilbi's eyes sparkled with delight, a bright smile p'a sed upon his After a momentary silence he said: "Very well, that is more than I asked for. I am sentenced to death only on account of my religion. For my religion I would die a hundred lives is I had them. I have only one -take it: my religion you shall never

tear away from me.' The Catholics on hearing these words rejoiced exultingly; whilst the Protestants were frantic with rage. They were caught in their own meshes. Orders was given to the exe cutioner to complete his task. The begged pardon of the martyr who in

Before his hands were tied Father Ogilbi loosened his rosary and flung i into the crowd. It happened to fall upon the breast of a young Calvinist who was at the time travelling through Scotland. Baron John Eckersdorff afterwards Governor of Treves, and ar intimate friend of Archduke Leopold brother of Ferdinand III.

Years passed by, the Governor of Treves, already a decrepid old man, emarked: "When the rosary Father Ogilbi struck my breast and the eager Catholics snatched it before could take hold of it, I certainly had no mind to change my religion but those beads struck my heart and from that moment my interior peace was gone, my conscience was troubled and frequently I asked myself: 'Why did those beads strike me and no other person?' That thought haunted me many years and left me no rest until I became a Catholic. I ascribe my conversion to this blessed rosary which to day I would buy at any price and which once in my possession I would not part with for anything on earth. - Mensageiro-From the Portu-

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mise is n you

for three is uther add. Would be well able to be able t

of a candle, he found that he had

wrapped them in a couple of letters.

listlessness. But their persual, com-menced so carelessly, soon contracted

the muscles of Cardan's face, and pro-

duced in it a singular expression

bandit inured to every crime, and who

a few words. Madame de Mellan, who

had been eighteen months a widow.

had quitted New York, where she had

lost her husband, and returned to Europe after twenty years' absence.

The desire of again seeing her native country was not the sole motive of her

journey. M. de Mellan, who was born

in Brittany, was indebted for his large

Kerbriant, a gentleman who had been

ruined by the revolution, and had not

received any indemnification. M. de

Kerbriant had an only son, named

Albert; this young man, having no inheritance to reckon on among an

impoverished family, had at an early age been devoted to the naval profes-

sion; but, unfortunately, he had not

that robust health which a seafaring

life demands. M. de Mellan, mean-while, on his death-bed, made a will in

which the marriage of his daughter with the son of his benefactor was

arranged in so generous a manner as

amply to acquit his debt of gratitude. The widow, Madame de Mellan, sub-

mitted blindly to the last wishes of her

husband. She opened a correspond

ence with Albert de Kerbriant, and

found in the young man a very nat

ural desire to fulfil the testamentary

requisitions of Anna's father. It was

then agreed that the two families

should repair to Toulon in the month

of July, by which period Albert de

Kerbraint would return from Pondi-

cherry in a king's ship, when the

marriage of the young officer and Anna was to be celebrated without de-

and it bore the Nantz postmark.

most infernal combinations.

first place, he did not immediately

abandon his poor attire; for fear that

he should appear too much meta-morphosed, and be thereby comprom-

ised in the eyes of the innkeeper

purchasing and wearing his new toilet in detail. Then he removed

to an inn of somewhat more pretension,

taking care not only to disguise the color of his hair and his skin, but even

to alter his figure, step and voice

Secure, then, of defeating the vigil

ance of the police, he commenced a search for a companion worthy of him.

in one of those dens of brandy and tobacco which great cities, as if

them, conceal in their most loathsome

Layater and Gall were mere chil

dren in comparsion with the escaped

galley-slave of Toulon. He seemed

endowed with a sixth sense, which

might be called the instinct of crime

which enabled him to select with un

erring judgment suitable associates

for carrying out his criminal designs. Cardan had observed in one of the dens

of old Marseilles a young man of five

and-twenty or thirty years of age, with a pale and undecided counten-ance, and greenish metallic-looking eyes; in whose slothful manner there

was every symptom of an abhorrence

of honest labor, and in whose aspect a

tendency to every evil passion might

gree of pretension eclipsed by idleness; every garment that he wore had been fabricated by some tailor of

renown, at a date forgotten by the

beyond all else discovered a loathsome

misery, and incurably bad habits.

Whose numerous folds
But ill disguised the absence of a shirt !"

By means of presenting him with

brandy, Cardan speedily made ac quaintance with this man, and he quickly perceived in his new friend one of those organizations, indolent even in the pursuit of

crime, and which were chiefly ren-

dered guilty by some powerful extenal influence. Meantime the artful

convict employed several days in

sounding this man, with a view of

elevating him to the dignity of an accomplice; and, when he thought

the time was ripe for taking him into his confidence, after the donation of

several dollars, he discovered his plans;

and, from that moment, one was a

TO BE CONTINUED.

master.

was the ragged and dirty cravat,

quarters.

fortune to his noble friend, M.

and successful cunning.

FIVE-MINUTE SERMONS.

First Sunday After Epiphany

HOME LIFE.

"And he went down with them and came to Nazarth: and was subject to them." (Gospel of the day-St. Luke ii. 51.)

The Gospel of to day brings before

as the home life of the Holy Family at

Nazareth. The home of Jesus, Mary.

Restored UN DOWN th nor Energy Miserable

EXTREME. Hands COVERED SORES

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Barsaparilla

The only real comfort to be had in this world is to be sought in that sanctuary of domestic life which we call home, and the happiness of every true home, be it a palace or a hovel is essentially the same. The most sacred memories of the heart are entwined around the old home. All the joys of childhood, all the deep affections of mature years, all the quiet peace of old age, are associated with There is no life so bleak as that which has no home recollections to rest

Now, the home life at Nazareth answered to all the conditions that constitute the true home. There was per fect love and harmony, there was perfect peace and trust, and, although the roof was lowly, and the labor incessant, and the means pinched, there was sweet contentment and repose. Poor as as it was, the little vine clad cottage at Nazareth was the only spot on earth in which Jesus and Mary could take comfort. Every other place and prospect had the shadow of a great sorrow hanging over it. No doubt Nazareth had its shadow too, but it was distant, and peace reigned there for years unbroken.

And if our Blessed Saviour Himself, who came into the world to suffer, found some comfort in His earthly home, surely we may look for it also, Love is the first condition of domestic happiness : there must be mutual love and trust between the inmates of every home that is worthy of the name. And this love must manifest itself in kindly, cheerful and unselfish devotion to the common interests and comforts. When ove is lost, and ill temper and ill-will take the place of cheerfulness and the will to serve, when there is bickering and barking and quarreling there no longer a Christian home, but only a den of snarling animals, without the common instinct of mutual harmony. And where there is drunkenness, and blows, and blasphemy, there is a den of demons who pollute the domestic sanctuary with the breath of hell itself, and make a hideous mock

ery of its happiness and peace. It is amazing how some people will poison the sweetest waters of life by continually giving way to their mean, nasty tempers, and sacrifice the purest of existence rather than practise little self-control. And nothing short of the direct influence of the evil one can account for the fact that many infatuated creatures will utterly blight their homes and make their lives accursed for the pitiful consolations of the beer-jug and the demi-

Ill-temper and dissipation are the great enemies of domestic happiness, but they are not the only ones. Slovenly house keeping, want of order and cleanliness rob the home of some of its best comforts. The poorest home may be made to assume an air of cheerfulness and comfort by keeping it neat and clean. And I have no it neat and clean. And I have no the red vest, which levels all ranks, hesitation in saying that a large part had hidden the man under the garof the misery we meet with in the You will often find in the same tenement houses, and even on the same floors, apartments that present an immeasur ably different appearance. Some will be bright, cleau, and cosy; others panther than the hurried steps of a squalid and filthy, the very picture of misery and despair. It may be some exaggeration to say that "Cleanliness is next to godliness." but certainly it is not far removed from it. For where you find order and neatness in a home you are sure to find some elevation of mind; but when you see homes that are kept like pig pens you look for nothing except ignorance or vice. Wemen who keep their houses in a perpetual state of disorder and dirt are enough to drive their husbands to the saloons to become drunkards, and their children to the streets to become profligates. What comfort can a man take in his home when it is always in filth and confusion? What inducement can children find to remain indoors when their home is squalid and

When will the people come to understand that the poorest home may be made bright and cheerful, and the abode of love and peace? When will the men and women of this generation awaken to the fact that the real comfort and happiness of life must be sought at home and must be their own

The best anodyne and expectorant for the cure of colds, coughs, and all is undoubtedly, Ayer's Cherry Pectoral, the only specific for colds and coughs admitted on exhibition at the Chicago

Mr. Henry Graham, Wingham, writes us:
"For fifteen years I have suffered with Indigestion, and during that time I could get nething to give me relief. although I tried a great many different kinds of medicine recommended for that complaint. I now feel like a new man, and this wonderful change has been accomplished by the use of four bottles of Northrop & Lyman's Vegetable Discovery. To me it has been a valuable medicine."

able medicine."

Worms derange the whole system. Mother Graves' Worm Exterminator deranges werms, and gives rest to the sufferer. It only costs 25 cents to try it and be convineed.

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

# Cardan, the Galley - Slave.

CHAPTER I.

Facing the roadstead of Toulon, upon the western side of that ridge of mountains which unites the peak of Condon with the gorges of the Ollioules, are situated, on the decline of every hill, the most charming country residences in Provence. They have all the same prospect, the sea, the harbor, the shipping, an ever-moving and Joseph was a very poor but a very peaceful home. And from it we may learn how to regulate our homes, and and lively picture. On fine evenings the families resident in these delightmake them the abodes of virtue and ful villas assemble on the terraces, and are relieved, after the oppressive heat of the day, by the fresh air which blows from the sea at the approach of night

The first stars of the eve of St. John, 183—, were glimmering on the bare gray head of the Conion, when the report of a gun broke the silence of the scene, the echoes reverberating from the hill of Lamalque to the depths of the valley of Ollioules. An electric impulse ef terror accompanied those echoes, and disturbed the eve of the longest and most beautiful of the summer nights. Wherever the young girls and the youths were talking on the terraces was now heard the ex-clamation, "A galley - slave has escaped!" and it seemed as though each family expected to see at once in the midst of it some tiger in human form escaped from the menagerie of

the arsenal of Toulon. If any person could have seen the terror depicted on so many faces on that eve of St. John, he would have also noticed with surprise the serenity of one family, seated in an arbor of vines, between the port and the mountain of Six Fours. The calmness of these persons in the midst of such general terror may, however, be easily explained. Madame de Mellan and her daughter Anna had arrived at Toulon from New York only a few days before, in order to arrange some important family business, and they had hired a pretty country house a short distance from the sea and the high road. An old man-servant and two creole waiting-maids were sitting upon the terrace with the two ladies, when the report of the gun was heard. Nobody being there to explain to the strangers the meaning of that signal of alarm, they regarded it as very natural in a fortified town, and is did not even interrupt their conversation. Chance, or rather perhaps destiny, led the escaped galley-slave towards the country house of Madame de Mellan. This convict was a man whose name was illustrious in the annals of crime; he was the famous Cardan, branded and condemned for repeated robberies and forgeries. He had been two months filing the iron

ring which bound him to his comrade, and one day, when the latter was sleeping in the sun in the timber yard of Mourillon, Cardan broke the last fibre of the ring, and effected his escape. His companion, after a short slumber, unnoticed by the guard, finding himself alone, crept into a recess formed by the planks of timber, to watch for a propitious moment of escaping also, but was discovered the next day. It was not till night was He transformed himself by degrees, closing in that Cardan's flight was discovered. This celebrated criminal was about thirty years of age. His person was tall and well made, his countenance pale and haughty; while his distinguished manners showed that he had mixed in good society before ments of the galley slave. On that homes of the poor comes from dirt. night Cardan wore only a pair of jean trousers; he had thrown his vest ashamed of the practices carried on in among the nettles. Agile and vigor-ous, his bounds resembled rather the flight of a bird or the spring of the

> Having reached the shadow of the large trees in Madame de Mellan's garden, he considered the ground with that subtle instinct with which nature endows the wild deer, and, climbing like a monkey along a beam over the facade at the back of the nouse, he got into the apartments on the first story, and five minutes after-wards he had visited them all, and seen everything through the darkness, as though they had been illumined by his eyes and his red hair.

If beings of this character did but apply to a good purpose the powerful faculties which they devote to evil, the human race would very soon be

regenerated. Cardan found some crown-pieces in secretary, and he wrapped them in a piece of paper which he felt rustle under his hand. He contented himself with this small sum, sufficient for his most urgent wants, and with one bound he leaped from the window sill

into the garden below. With the first light of the dawn he had reached the volcanic peak of Evenos, which mingles its extin-guished lava with the clouds. There he bought the garb of a shepherd and some sheep, and, following the sheep-walks, he descended with his crook in his hand to the plains of Bausset. Aware that a high road always leads to a great city, Cardan followed the long white track that winds from the chapel of St. Anne to the plain of Cuges ; he saluted the gendarmes who had charge of refractory persons, the sailors on leave, the soldiers coming from Africa, the quacks from Barbary, and all that curious mixture of wayfarers who line the road from Toulon

to Marseilles. After having abandoned his sheep, he entered Marseilles under the shadow of the night, and hired a humble chamber in the Rue du Baignoir, where there was lodging for travellers on foot and on horseback, and espec-ially for those on foot.

On unrolling his dollars by the light TION.

which he began to read out of mere

The beautiful feast of the Immacu ate Conception was celebrated on Dec. He rose, with a knit brow, fixed eyes, and clinched hand, looking like a has discovered by a sudden inspira-tion the means of committing a new have inherited it from ours, one. The wicked as well as the good have their sudden illuminations, and from their ever-active brains an infernal plan sometimes bursts suddenly, perfected in its criminal contrivances These two letters were very long one was dated from the Isle of Bourbon, and the other from the Cape of Good Hope. It would fill too much space to give them here in detail, and it ven at that first moment. must suffice to sketch their contents in

Secondly, she was entirely saved

A great deal of nonsense is talked about this matter, especially by Pro-testants, most of whom have not the east idea what is meant by the Imma ulate Conception of our Blessed Mother and who yet object to it just as bitterly as if they did. They either confound t with her virginal motherhood, in which they themselves believe and yet eem to object to our believing it, or hey accuse us of saying that she was livine like her Son, our Lord. If they would only examine they would find that what the Church teaches is simply this: that Our Lady is a creature of God like ourselves, having no existnce at all before the time of her Imma ulate Conception but that she is the most oure and perfect creature that God has ever made ; immaculate, that is to say, potless; free from any stain or imper fection, especially from the fatal stain of original sin. And that the reason why God made her so was that she was to be His own mother, than which no higher dignity can be con ceived. If they object to this, let them do so; but let them at least know and say what they are objecting to. Perhaps some of them may say: "This

Madame de Mellan and her daugh ter were the first who arrived at the rendezvous appointed on the other side of the ocean. A little note attached to one of these letters announced the death of M. de Kerbriant; this note was not in Albert's handwriting, Cardan then, after long deliberation, conceived one of those extravagant projects, which the genius of evil only can make successful by the help of the

Beyond Comparison

Beyond Comparison
Are the good qualities possessed by Hood's
Sarsaparilla. Above all it purifies the blood,
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the digestive organs, invigorates the kidneys
and liver, tones and builds up the entire
system, cures scrofula, Dyspepsia, Catarrh
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Hood's.

be traced. The costume of this wretched being showed amidst his poverty and destitution a certain de-25c.

Always on hand—Mr. Thomas H. Porter, Lower Ireland, P. Q., writes: "My son, 18 months old, had croup so bad that nothing gave him relief until a neighbor brought me some of DR. THOMAS' ECLECTRIC OIL, which I gave him, and in six hours he was cured. It is the best medicine I ever used, and I would not be without a bottle of it in my house."

# Consumption.



blind slave, and the other an imperious of Cod-liver Oil, with Hypophos-Great battles are continually going on in the human system. Hood's Sarsaparilla drives out disease and restores health. Minard's Liniment relieves Neural-

THE IMMACULATE CONCEP-

Meaning of a Doctrine, of Which Non Catholics Have a Wrong Idea.

Our Blessed Lady, though the offspring of human parents, like the est of us, and naturally liable to innerit original sin from them as we nevertheless by the special providence and decree of God entirely preserved from it, says a writer in the Sodalist Therein is contained the doctrine of the Immaculate Conception. This may be understood in two ways. First, original sin was never in her. It was not taken from her at the first moment of her existence, as it has been taken rom us at baptism ; no, it was no taken from her, for it was not in her

rom its effects, not partly, as we have None of its consequences remained in her, as they do in us. No, she was as if there had never been such a thing; except that her Son willed that she should suffer together with Him, on account of its being in

is all very good, but what right has the Pope, or any one else at this late day, to make it a part of the Christian And it may be that even some Catholics will find the same diffi-

The answer is simply this: The Pope has not added anything at all to the Christian faith in defining the doc trine of the Immaculate Conception He has no more done so than the Council of Nicaea did in defining the doctrine of the Divinity of our Lord. From this Council the Nicene Creed, which is said or sung at Mass, takes PRAYER BOOKS . . . its name. It was called together to condemn the errors of some who maintained that our Lord was not truly God. And it solemnly defined that He was. Very well; was that adding anything to the Christian faith? Of course not; it was simply declaring

what the Christian faith was, to put an end to the doubts which were arising about it. That is plain enough, is it Now what was it that the Pope did in defining the Immaculate Conception? Exactly the same thing. He defined what the faith really was to opposed or doubted the Immaculate

put an end to doubts about it. The only difference was that those who Conception of Our Lady were not so much to blame as those who opposed or Lined Ki 1 Gloves. doubted the Divinity of our Lord, or even in many cases not at all to blame. It was not such a prominent part of the faith, and had been more obscured by time. But the action of the Pope and the council in the two cases was just the same.

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