

**PAGES
MISSING**

The Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, JANUARY 12, 1895.

NO. 847.

SIR JOHN THOMPSON.

The Funeral Obituary - Sermon by the Most Rev. Archbishop of Halifax.

The remains of the late Premier of the Dominion arrived in Halifax on 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 greatest son. The preparations made for the funeral and the floral offerings 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 ceremonies 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.

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 Globe 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 building.

Everything was in perfect harmony, and what is especially commendable, the architecture of the church was no way 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 spectacle 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 funeral 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 suggestiveness of sorrow. It seemed indeed as if grief in all its dreary habitations 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. Incandescent 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. Dr. Murphy and Father Moriarty. 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 Aberdeen, Governor and Lady Daly, Governor and Lady Downey, Governor Kirkpatrick from Ontario, and their staffs; Sir Frank Smith, Sir C. H. Tupper and Hon. Ministers of the Cabinet, Messrs. Foster, Daly, Ives, Curran, Costigan, Outmet, Dickey and Ferguson and Controllers Wood and

Wallace. All the Judges of the Supreme Court of Nova Scotia and visiting Justices occupied pews on the right, and the representatives of the Provincial Governments were seated behind the mourners. The spacious cathedral, so sombre in its death drapings and crape, the magnificent white marble grand altar with cross of burnished gold festooned with incandescent lights, the gorgeous catafalque with the Countess of Aberdeen's white and gold pall over the coffin, the two pyramids 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. This was a beautiful procession. Six small 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, Bishop McDonald of Prince Edward Island, Bishop Sweeney of Charlottetown, Bishop Howley of Newfoundland, Bishop Blois and Vicar-General Langois of Rimouski, Bishop Cameron of Antigonish, Archbishop Duhamel of Ottawa, Archbishop O'Brien of Halifax, all in their gorgeous purple vestments. The train of Archbishop 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 Antigonish, a life-long friend of the Premier, assisted by the Bishops above named. Archbishop O'Brien preached the sermon. The music, supplied by a picked choir of one hundred voices, was excellent.

ARCHBISHOP O'BRIEN.

Archbishop O'Brien preached eloquently 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 appointed 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 hand." (1 Samuel, xii, 3 and 4).

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 before, and a sorrow in its sense of loss pathetic for reasons 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 friends and political opponents an abundance of love and respect has 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, eye, of triumph. The pleading tones of the *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.

"I am the resurrection, and the life. 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, although 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 his high public station. In him, as in Samuel of old, the people recognized integrity of life and the conscientious fulfillment of onerous

duties. In the words of my text he might say: "I have walked before you from my youth until this day. 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 against me before the Lord and before His appointed; whose ox have I taken or whose ass have I taken; if I have wronged any man, if I have taken a ransom at any man's hands."

TRIALS OF PUBLIC LIFE.

Canadian public life has its bitterness. Party journals do not lack a keen vision for the delinquencies of their opponents. Even now, as in the days of our Saviour, men see the mote in their neighbors' eyes while perhaps blind to the beam in their own. Public men live more now, more than ever, in the full light that is cast around them from a hundred sources, which did not exist in past ages. They cannot hide themselves behind the throne of their Sovereign and screen their character beneath their cloak of office. Our age respects no curtains drawn before the sanctuary of the King. Hence the acts of a high public official are as open to the criticism of the people as those of the village officer. The more fierce the light which surrounds his actions the more unsparring 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 public of this day. Yet were the people of this great Dominion to be called upon to answer to the challenge of the dead Premier to speak of him before the Lord and before His appointed 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 inflexible vindication. It is a matter for legitimate congratulation that in the public life of this Dominion we can point to a career which has summed up and embodied 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 common 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 hands of any man.

A LIVING EXAMPLE.

A life such as that of the late Premier is not intended to be written merely in a family register to be perused only by intimate friends. It is to adorn the annals of a nation and to be an instruction to future generations. All through the history of the past we find that the Creator spoke to His creatures, not by Revelation only, but by the living example of men, who had been the recipients of many virtues which might be gathered from various sources had been harmoniously blended. The concrete action of their well-regulated lives was calculated to exercise a greater influence over the conduct of many than abstract principles, however explicitly inculcated. Many lessons may be learned from the life of Sir John Thompson, on which it is well to ponder on this day of our grief, so that we may derive therefrom the consolation of realizing that 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 his fellow-men. Considered in a worldly point of view, no one will deny 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 importance, until finally he reached the highest 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 guarantee that to whatever further heights 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.

How, then, did the late Premier rise to the lofty eminence in which he was stricken by the hand of death? It was not by the aid of the outward accidents of wealth or of birth. Much less was it by an unworthy pandering to the passions and prejudices of the people, or by the employment of cunning arts and devices by which a corrupt public man sometimes threads his way successfully to ambitious distinction. None of these lent him any aid in his upward course. A faithful observance of the law of labor imposed by the Creator of the human race, and from which no one without disturbance of nature's order can exempt himself, together with intellectual gifts of a high order strengthened and made perfect by a deep religious spirit, enabled him to hew a

pathway through the difficulties of life on an ever upward plane. It is only by a combination of such forces that great results can be achieved. Some will say he was lucky, but to a thoughtful man what is the meaning of this trite phrase? As we are not the creatures of blind chance, but, under God, the architects of our own destiny, the word can only mean that a man is always alive to and takes advantage of his opportunity; in other words, that he puts at good interest the talent committed to his keeping. We can, therefore, safely conclude that industry, sobriety and a conscientious attention to the details of each duty constitute the pinnacles which bore him onward in a career which can only be rightly characterized as phenomenal. The manner of his success, then, claims our admiration and affords a measure by which to gauge his character. It points out also to young men the one sure and honorable road to public distinction as well as the one way of combining a worldly success with personal integrity. Eulogies of the recent dead are liable to be tinged with exaggeration, and to express the loving admiration of a friend rather than the calm judgment of an historian. But in the desire to appear cool and impartial men are at times unwittingly unjust to the departed. In the wish to be thought severely judicial they deem it necessary to hedge their praises by restrictions and conditions which deprive them alike of logical sequence and judicial fairness. Whilst we should guard against exaggerated statements, we should not be afraid to draw the legitimate conclusion that flows from a consideration of the career of him whose life we may have under review. Can the word great be legitimately applied to Sir John Thompson in any or all of the various parts which he so honorably fulfilled? Undoubtedly some will answer no, either through a fear of being thought wanting in judicial acumen or perhaps from a misconception of the constituents of greatness. What elements go to compose that special manifestation of a faculty or faculties which we call greatness? Many seem to imagine that greatness cannot exist in every-day deeds. Unless it is presented to them booted and spurred they fail to recognize its face. As the vulgar confound greatness with greatness, so they make this latter synonymous with pomposity of manner and aggressive self assertion. The ability to meet emergencies and to attain legitimately the special end in view without any apparent effort prove the possession of resources which merit the designation of great. Now, it is admitted on all sides that as a lawyer Sir John was never found unable to meet the legal points which might unexpectedly arise in the conduct of a case. And we will say he had not a laid up store of legal knowledge. He merely solved the difficulties as they successively arose. Even if that be so it would simply prove that he lacked the time in a busy life to fill his mind with all manner of law questions, whilst it would serve to show the resourceful quality of his intellect. As a pleader his success was so marked that his services were eagerly sought in all cases of great moment. As a judge his summing up of cases was noted for its method and impartiality. His decisions were ever clear and satisfactory. As a speaker on the floor of the House of Commons he may not have had the tricks of voice and gesture which, in a ruler age, and even now among the less cultured, are supposed to constitute oratory. His speeches, nevertheless, were masterpieces of clear, logical reasoning, and attained the end, namely, the conviction of all fair-minded men. They have that quality of sincerity, of appeal to the higher nature of man, with a mastery grouping of arguments, which will insure their immortality in the literature of our country. As an envoy of Canada, whether at Washington or Paris 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 question discussed. In view of all this varied and continuous success, both at home and abroad, we are but expressing a legitimate conclusion and not the exaggeration of funeral eulogy by claiming for him in many things at least the appellation of great.

SPIRITUAL STRENGTH.

But there is another and a higher aspect of the life of the late Premier which on this occasion is deserving of serious consideration. Splendid as were his intellectual gifts and endowments of mind, of themselves they would never have enabled him to win and to retain the esteem and admiration of so many. It was the spiritual element of his nature which developed and expanded his intellectual attainments, gave consistency to his actions, strength and vigor to his reasoning, and won the confidence of those with whom he had to deal. Material as is our age, and set though the hearts of the multitudes may be on the good things of life, still men can admire and appreciate a line of action which is moulded by a standard more noble than any to which they dream of aspiring. The words of a book of wisdom: "Love justice you that are judges of the earth, think of the Lord in god-

ness and seek Him in simplicity of heart," had sunk early and deeply into the heart of Sir John Thompson. To the justice of his dealings with all men, both as a private citizen and as a 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 recognized it to be the first duty of a Christian to follow the dictates of conscience, and to make his life an outward expression of his inward convictions. We shall not insult his memory nor seem to think so poorly of the enlightened citizens of this Dominion as to offer any excuse for or vindication of the change of his religious belief, made after due deliberation, and in the strength of his young manhood. He who follows conscience needs no vindication in the eyes of posterity, nor excuse before the bar of contemporary opinion. We shall merely say that his manner of life from the date of that change until the day of his death was that of a thoroughly practical, consistent Catholic. Both in public and in private, at all times and under all circumstances, he fulfilled with regularity and exactness not merely the essential duties of his religion, but likewise many of those which a busy man might well be excused for thinking supererogatory. This faithful discharge of his religious duties brought him into daily and close intercourse with his Creator, detaching his mind from the love of material things, causing him to see the emptiness of worldly honor and applause, and making him realize that a good name is better than riches and the fear of God preferable to the acquirement of unjust triumphs. How faithful he was to the practices of devotion which he deemed profitable to the soul can be gathered in an unmistakable manner from what was found on him after death. Amongst other things was a small picture of his Saviour, a crucifix and a set of rosary beads.

Be it borne in mind that he could not have foreseen his death at Windsor Castle, consequently even his most bitter 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 soul to the eternal King. He was to dine with his Queen and then remain for the night in her historic Windsor Castle. He would offer to her every sign of respectful allegiance and ready service; but when he should have retired from her presence he was prepared to salute the Queen of Heaven, and to commend himself to her care by devoutly reciting the beads in her honor. Have we not here a striking example of the fulfillment of the command, "Fear God and honor the King?" The thoughtless may smile at such trifles being found on a great public man. We maintain that without them he would have been short 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 age." (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 he not entered on the arena of Dominion 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 their courage and their patriotism in some obscure potato patch. But we do not live for ourselves alone. Many 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 measure. Sir John knew and recognized this, and, though personally averse to the turmoil of public life, he sacrificed his feelings at the call of duty. Who of his friends could wish it to have been otherwise?

Who of them would purchase for him a few uneventful years of life at the cost of his achievements during the past nine years? It is needless to say, I am speaking in no partisan sense when I ask who would wish to deprive Canadian public life of the noble and uplifting influence of his example? To have had him hide his light beneath a bushel, and thus to take away from the young men of the future an example and an inspiration of honesty and patriotism, even though he might have adorned for many years to come

the bench of his native Province; the man who could desire it is only half a Christian and nothing of a Canadian. I need not recount to you the tragic story of his ending. He was summoned from the presence of his earthly sovereign to 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 life, and not worldly honors or successes, could then avail him. Men often wondered at the ways of God in taking away at an early age the just, whilst leaving the wicked. So they wondered in the days of Solomon, who explained the seeming mystery by saying: "For his soul pleased God, therefore he hastened him out of the midst of iniquities."

HIS LOVED ONES.

If England mourned and all Canada wept at the sudden falling of his might, there are those whose agony, not only then, but now, is too sacred to be unveiled. The faithful wife and loving children and sorrowing relatives must bear not only their full share of the public bereavement, but also a bitter personal sorrow, the extent of which cannot be known save by themselves alone. If words of sincerest sympathy and every mark of tender and delicate respect could obliterate such sorrow from the mind they would be even now fully comforted. From far and near such words and such tokens have come. 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. Such marks of universal esteem, as well as words of friendly condolence, may help to assuage, if they cannot heal, the wounds of the heart. More than this, his grieving 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 reputation, an untarnished name and the memory of noble qualities nobly employed. 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, thy brother, shall arise." In this sure hope, we commit to the earth his mortal remains, and as we pray for 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, and for our country, that it may be the fruitful mother of many such sons as the late Right Hon. Sir John Thompson.

Bishop Langevin.

A despatch from Rome says the Pope has appointed the Rev. Father Langevin of the Congregation of St. Mary Immaculate, to the Bishopric of St. Boniface, Manitoba, in succession to the late Archbishop Tache, who died during the past summer. He is the son of Philippe 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 made friends wherever he went, both 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 suggestive illustrations in the daily press is bad for the newspapers and the public. There is an incredible amount of wickedness in certain newspapers and periodicals of the present day. Many of the journals which are scattered broadcast over the country seem to have for their sole object to pervert the minds and the hearts of men, and they are daily filled with misrepresentations, and calumnies and falsehoods against our holy religion, and with everything that is calculated to stir up the worst passions in the soul. Such a literature should not be tolerated for a moment in any Catholic household, but should be thrown into the fire. There is no dearth of good newspapers, and these alone should be allowed into the family.

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E. F. E. ROY,
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I trembled lest say, "Do not say it then, but I else he will send as spoken of that thing but separa-

come. That was not right. Only when a duty to God conflicts with the command of a parent may the last be set at naught. Now, there was no duty 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 go to you, my conscience, my God?"

"But be patient," said M. d'Antignac. "Surely you must know that."

"If I am," said D'Antignac in a voice of gravity, but also of exceeding 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 association 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 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 with 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 earth, 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 low voice:

"One's own heart does not matter. But to pierce another's—that is hard."

"Do 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 at last? Yet even if they remain closed to the end let us beware how we put the love, any more than the fear, of 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 more. Yet you also tell me that I must do that which will be in his eyes the weak 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 and strength it demands. Will you despise me if I prove not to have 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 obeying your father; and to avoid the last you will neglect the first. But do you ever think that you may be frustrating God's intentions towards you in some manner which concerns 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 may be intended to make reparation by your faith for your father's war against religion; by your courage in confessing, for his bitterness in denying; to atone by prayers for evil deeds, 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 for the things of which you speak—I think it would cost me little effort to face any opposition."

"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 such a point I speak with diffidence. Again I say, you must go to one better able to direct you."

"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 whom-ever you wish."

"Do you mean that you will go to a priest?" he asked, regarding her searchingly; for up to this time she had always shrunk from such a decisive step.

"Yes, if you think that I should—that I ought," she answered like one in 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

attached to Notre Dame des Victoires, where you will find him when you wish to deliver what I shall give you. Helene, will you hand me my writing-desk?"

"O M. d'Antignac, pray do not write now!" cried Armine before 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 thinking 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 exiled from this room, which has been my haven of peace, my refuge of safety, for so long!"

"Nevertheless," said D'Antignac gravely, "you may be so exiled. And if your father does forbid you to return I do not wish you to have the temptation of thinking, 'I will go for the note, nor yet do I wish to run the risk of any accident in its reaching you. It need not be long; a few lines will be enough—merely to introduce 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. Then 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 think I had better go now."

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 hastily:

"Adieu, M. d'Antignac! Thank you a thousand times for all your kindness. I will come back—when I can."

"We shall look and pray for thy coming," *ma sœur*, 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 Mlle. 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 behoves 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 does not work miracles. It leaves you just where you were before, with this exception—that "you are not yourself at all," but have become 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 presupposed to be a helpmate, but it does not always follow that she will be; so I say you must be prepared. Prepared for what? To pay rent, to pay butcher's, baker's and dressmaker's bills, and sometimes apothecary's bills, too. How are you going to prepare for all this? I'll tell you. Begin at once to save a trifle—no matter how small the sum—every week. It is wonderful the effect this will have upon you. There are lots of extra expenses you can shut down upon, and lay aside the small sums, all for this good purpose. "The boys will think me small and say, 'I'm no good any more.'" So some of them will; but what's the odds? You are not living for the "boys." The "boys" will not be overgenerous with you when you are getting married and need all the few dollars you can scrape together. They'll be with you at the grand spread; but when the bills are 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 some blind; a squint in one of the eyes or a trifle short-sightedness may be pardoned, but total blindness in this matter is unpardonable. Keep your two eyes open, therefore, for one whom you have reason to believe will make for you a good wife—a real helpmate. Doll faces, piquant manners, dainty hands may do well for a night or two at a ball, but it's all cold comfort they'll bring for a life-time. Don't forget that, young man. Think a little over what is here written; don't fancy it doesn't apply to you. It will be your case some day to have to consider all these things. A hint to the wise is sufficient.—The Calendar.

"Old, yet ever new, and simple and beautiful ever," sings the poet, in words which might well apply to Ayer's Sarsaparilla—the most efficient and scientific blood-purifier ever offered to suffering humanity. Nothing but superior merit keeps it so long at the front.

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BACK TO THE OLD FAITH.

Cardinal Vaughan on the Prospects of England's Conversion.

The following letter was written last month by Cardinal Vaughan, of Westminster, 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 English 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 been taken as emanating from English Catholics, instead of from Protestants, has found its way into the papers; and most unfortunately the fourth paragraph of that letter has been mis-translated, so as to make me say that the intention of Lord Halifax was 'astutely to deceive the Bishops of Spain.' I never intended to say this, 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 themselves 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 unmixt with much that is erroneous, illogical and audacious. But it has been out of this movement that the greatest conversions to the Catholic Church have taken place, for instance, of Cardinals Manning and Newman, and thousands of others.

"At the present moment the movement 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 themselves 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 the continent, and even attempt to say Mass at our altars in Catholic countries, as though they were really priests and members of the Catholic Church. They desire to be recognized as Catholics, and they feel insulted if 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 they are far from us. They are not far, for they hold almost all the doctrines of faith, less obedience to the Supreme Pastor. They are devout, zealous, charitable, they combat the rationalism and infidelity which are so prevalent, they hold nearly all the doctrines of faith. But they are still far from the Catholic Church, because they do not see that all their virtues and good works are, as St. Augustine says, void, outside the unity of the faith. They are still far from us, for they are not far from the authorities of the Church of England appear to be afraid to act, even if they could agree among themselves, lest the eyes of those of whom I speak should be opened and they should see that there is nothing for them but submission to the Holy See, to the Centre of Unity. This is the one great grace they need—*Dominus ut videam*.

"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 themselves appear insuperable. The second is the pride of human nature, which rebels against 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 Protestantism.

"The Anglicans to whom I allude do not yet understand that Catholics are those who follow the teaching of a Master constituted by Divine authority. I have great confidence, however, 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, above all things, prayer— fervent and

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. Teresa, and of the Ven. Mariana de Escobar. St. Teresa's zeal against Protestantism is well known. Your Ven. Mariana de Escobar, in one of her visions in 1618, records that our Lord asked her what she most desired from Him, and she exclaimed, 'The conversion 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 indifference, and the ignorant prejudices and extraordinary suspicions still entertained by many of my countrymen against the Holy See, we should say that England is still far from possessing the dispositions which were wanting to her in the beginning of the 17th century. But if, on the other hand, we contemplate the marvelous change that has recently taken place within the Established Church, the profession in all parts of the country of Catholic doctrines 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 sentiments, 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 contemplatives and your other holy souls, who 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—in 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 and prejudice against the Catholic Church. Unite with us."

Masonic Government.

It has long puzzled the American mind to understand how certain countries in Europe, known to be overwhelmingly Catholic in population, can submit to Masonic governments, which persecute the clergy, install the laity, and systematically antagonize the Church. The truth is that in these countries Catholics are a disorganized and disunited host. They have none of the traditions of freemen, are hardened to oppression, are deficient in political education; and, most important of all, the real popular opinion never finds public expression. We are glad to note the beginning of a reaction against the conspiracy. In Italy, for instance, the people are organizing into religious and beneficent leagues, the result largely of the Catholic congresses recently held there. The Liberals, of course, are up in arms against what they term the "clerical propaganda," but the movement has received its first impulse, and the results can not now be predicted. From the violence of the Masonic opposition, however, and the enthusiasm of the Catholic body, it may be inferred that Signor Crispi's recent liberal declarations may prelude a new era of prosperity to the Church; and that Rome may enjoy what it has not enjoyed since the coming of the Piedmontese—a representative 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 bitterness out of adversity, for it teaches that these are sent by God for the sanctification of His elect and if they are endured with resignation to His will, they will be turned into the jewels of a crown of eternal life. Religion, too, makes the world brighter, because it puts hope into death and light into the grave, by giving promise of an immortality beyond the tomb, where the wicked cease from troubling and the weary are at rest.

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CARDINAL RAMPOLLA'S

Letter to the Author of "Anglican Orders"

From the *Voce della Verità* is taken the following important letter, addressed 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 your thought of offering me a copy of the work upon "Anglican Orders" which has just seen the light under the name of Ferdinand Dabus.

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 delicately 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. I believe 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 that 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 to-day 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 prophetic.

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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THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestants from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of a cent in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, THOMAS COPPEY, CATHOLIC RECORD OFFICE, LONDON, ONTARIO.

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The Catholic Record. Published weekly at 64 and 66 Richmond street, London, Ontario.

REV. GEORGE B. NORTHGRAVES, Editor. THOMAS COFFEY, Publisher and Proprietor.

London, Saturday, Jan'y 12, 1895.

SIR JOHN THOMPSON.

The Cathedral of St. Mary's with its funeral drapings was a silent witness to the affection and reverence of Canadians for their dead statesman.

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 over his country, and his hands were tired from well doing when God called him home.

Hedied in harness, 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.

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 main road.

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 tenderness 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 the fact that 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 summit round by round.

And so he was laid before the altar of St. Mary's, before which he had promised to be a true Catholic. Well and faithfully he kept the promise: his faith was dearer to him than broad lands or fame.

It broadened his mind, strengthened and beautified his character, and led him to the high mountain of holiness, where with calmness and sure judgment he could estimate human events at their true value.

And it was well, for the altar was the source whence he drew light and strength. Men marvelled at his luminous exposition of a question under debate, but few cared to know the cause.

nation's mourning may be a balm to their anguished hearts. We pray that the mantle of the father may fall upon the children; that they may ever be the faithful imitators of the unimpeachable integrity that has caused such sincere and spontaneous tributes of sympathy and regret.

POPE LEO XIII. AND THE ORIENTAL 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 clergy, 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 Pontiff, 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 this 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 restoration of the Athanasian college of the Greeks to its original purpose.

It was not for mere purpose of proving 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 twenty 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.

HINT BY HIS OWN PETARD.

An A. P. A. preacher in Detroit has found out to his cost that Apalism may sometimes prove to be a boomerang. The organization he upheld is sworn to keep Catholics out of employment, but Rev. A. T. Wolf has suddenly found himself out of employment as a Presbyterian minister because of his intense bigotry and hatred towards Catholics.

The trouble began in October last when many of the congregation of Calvary church became dissatisfied with Rev. Mr. Wolf's constant abuse of "Popery" and "Papists". He was not to be thus turned from his course, and being supported and encouraged by a faction to continue in it, he did so in so offensive a manner that the opposition to him grew in strength.

It was scarcely to be expected that a 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. Wolf personally, we feel ourselves under obligation to say that it is highly creditable to the Presbyterians of 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 the 30th ult., when Mr. Wolf found it necessary to offer his resignation in 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. Wolf's intolerance, whereupon the resignation was accepted by 122 against 110.

Thus it was shown that while Apalism in conjunction with bigotry of every form could muster a strong vote, the majority are most decidedly in favor of toleration. The result of the vote is the more remarkable as there is no doubt that, as is always the case on such occasions, there would be a certain proportion, who would not approve of Mr. Wolf's course, but whose opposition would not go to the length of wishing to turn him out of his pastoral charge. The decisive vote against him may there-

fore reasonably be regarded as indicating a strong contempt for Apalism among the respectable Protestants of Detroit.

We give credit to the stalwart Presbyterians of that city for the stand they have taken in favor of religious toleration. This is all the more gratifying as Detroit has for several years past been regarded as the headquarters and centre of Apalism. It makes it clear that Apalism has neither the power nor the influence that it has claimed.

On the other hand, it is pleasant to honest people to know that bigotry recoils upon those who cultivate it, rather than striking those against whom it is aimed. The Presbytery was obliged to consider the resignation, as it would not take effect without its approval, but the decision appears to have been unanimous that it should be accepted, as it was agreed that where the majority of the congregation were so decidedly averse to the minister he could do no further good.

There was scarcely even a discussion over the matter. On New Year's day Mr. Wolf made his farewell sermon to the congregation, taking for his subject "An Unhappy New Year." He said but little about the cause of the dispute except to thank those who had supported him. He declared that he had been blameless in the matter, all of which information was dubiously received.

It is said to be his intention now to take to the lecture field. He may find 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 trembling at the prospect which presents itself before him in consequence of the outrages committed in Armenia by 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 the Christian powers of Europe are too 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 frequently shocked the civilized world. The enquiry instituted by the three 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 Government by the action taken, that there have been many Council meetings held to consider what should be done to minimize the humiliation of the Government, 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 to be united into one Province, over which there shall be a Governor, who shall be nominated by the Sultan for 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 what is requisite to secure good government in that misgoverned Empire.

At this very moment, when news reaches us that the Turk proposes to concede measures of reform, we have the additional news that there has been a new outbreak of Moslem fanaticism against the Armenian Christians, and that in the Province of Sivas a number of Armenians have been killed and many others severely wounded. The details of this new atrocity are wanting, but as it is well known that these unfortunate Christians are constantly subjected to such outbreaks, we may expect to hear soon of something just as horrible as we have heard already, with the exception that the

number of sufferers this time is smaller than in the case so recently reported.

There is only one way to deal effectually with such Turkish misrule: that is to end the Turkish power over Christian provinces, once for all. In a recent article by John J. Shea in the Catholic World it is said: "A multitude of reasons compel our sympathies for the people of Armenia, but the immediate and irresistible one is the demand of nature and humanity. The day has gone by, if it ever existed, when civilized people could look on with sang froid upon the flaying alive of Christian victims by their Mahomedan oppressors. This was the favorite punishment for the Greek rebel officers after the massacres of Scio and Crete. There are people still living who remember it. And there are plenty of men in the Russian army who have seen their dead comrades mutilated and their bodies impaled as late as the last war. The power stained with such abominations as these must be regarded as outside the pale of civilization, and if it be proved guilty once more, after its solemn undertakings to the combined European powers, it ought to be forever removed from the control of Christian races, and rigidly confined in its own barbarian limits like a dangerous beast in its den."

With the sentiments here expressed we fully agree, and every Christian, every individual with a spark of human benevolence, will agree with them also. Bulgaria, under the domination of the Turk, a few decades ago, was in a most sorrowful condition, and the massacres perpetrated there roused all Europe to indignation. Petty jealousies alone prevented a general movement 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 Lord Beaconsfield's interference. Her onward course was at first checked by a defeat at the battle of Plewna, but she soon recovered and marched victoriously to the very gates of Constantinople, when England declared she must proceed no further. It was then agreed that an autonomy should 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 if the opportunity be afforded the people, and we hope that the powers will not let the matter drop till freedom for that country be assured, not through the measures of reform proposed by the 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 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 most 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 rule for Christian people." It is gratifying to observe that Mr. Gladstone, being waited upon by a deputation of Armenians on his birthday, gave no uncertain sound as to the duty of the British and other Governments on the occasion. He declared that there should be one general shout of execration against these deeds of wickedness from outraged humanity if the accounts which have reached us concerning the atrocities be found to be true, for they are a disgrace to Mahomet, a disgrace to civilization and to mankind. He continued: "Don't let me be told that one nation has no authority over another. Every nation, aye, every human being, has authority in behalf of humanity and justice. He had been silent,

hitherto, because he had full confidence that the Government knows its duty. If the allegations made should prove true it is time that the execration 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 than all, the effect he contemplates as merely contingent."

THE PROGRESS OF RITUALISM.

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, including the Scripture, was intoned. Rev. H. A. Wansborough, 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 suffering, and their movement toward Paradise 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 souls 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 Father.

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 of our Lord in the memorial bread and 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 evidence that many doctrines of the Catholic Church are being admitted now, which were rejected at the Reformation as superstitious and anti-scriptural. 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,

or nearly all, of the societies named, which also meet there, are about to 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 boycott with a view to having the Emerald Association (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 resolutions 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 almost incredible that in this last decade of the nineteenth century and in a supposedly intelligent section of a British country bigotry and intolerance should make such headway. The Emerald Association is a law-abiding benevolent institution designed and operating on the same principle as the United Workmen, Foresters and other similar worthy organizations, the only difference being that the 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 honest 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 citizen the privilege which he himself enjoys he violates the Golden Rule and is unfaithful to the doctrine of the universal brotherhood of man. The duty of the hour is for right-minded people of all creeds, all parties and all nationalities to join together for the stultification 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 attempts are made to persecute it. The 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 a newspaper 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 utterances 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. When they 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 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 scurrilous to deserve serious criticism. We do not need the proof of that meddling politician that Sir John Thompson was not a Protestant of the Madill type.

of the societies named, meet there, are about to building in consequence...

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...

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.

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.

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.

ADILL IS UNHAPPY. J. C. Madill, President of the P. P. A., is endeavoring to defend himself and his defunct cause...

"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 following 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. A. 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 animal.

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 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.

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.

WE FIND in European papers the announcement that the Holy Father Pope Leo XIII. has elevated Father Johann Schleyer of Constance, Germany, to the dignity of Domestic Prelate, with the title of Monsignore.

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 ult.

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.

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.

This characteristic firmness of purpose and purity of conscience has marked his whole career in life in so deep and marked degree that even his bitter 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.

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.

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 important place in the coming session. Ireland has hitherto got nothing from the Parliament of 1892."

It is at 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 rosary and a picture of the Saviour 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 man are but feeble and helpless creatures, who are incapable of doing a single act of merit or goodness without heaven's assistance.

duty and expediency point the same way. Many men who entered the House of Commons for the first time two and a half years ago coldly convinced by argument of the necessity for Irish Home Rule, have been turned by experience into Home Rulers of a type as open 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 self-respect.

A GREAT AND GOOD MAN. Canada's Late Premier was a Devoted Catholic. 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 illustrious sons.

From the day he assumed his leadership his remarkable abilities and foresight carried him successfully through all State difficulties. In concluding this brief sketch of Canada's late most distinguished son I must not omit to mention the kindness 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.

From the Spectator of the 2nd 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 when a Pontifical Requiem Mass was celebrated in the repose of the soul of the late Premier of the Dominion, Sir John Thompson.

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truly indexed the sincere, pious and humbly devout Christian, who in spite of exalted rank and power knew that man are but feeble and helpless creatures, who are incapable of doing a single act of merit or goodness without heaven's assistance. The death of an old man, or of a young man of feeble constitution, excites no surprise. Neither of these causes forebode death in Sir John Thompson's case. He was stricken in the very prime of intellectual and physical strength.

HONORS SOUGHT HIGH. The young Dominion felt that it had need of the firm, guiding hand of such a man, and all creeds and nationalities had implicit confidence in his sterling integrity and unflinching honesty.

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to the character and career of the late Sir John Thompson were marked by good taste and exquisite tact, as well as by the elegance which always characterized his eloquence 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.

THE STILLNESS OF ST. JOSEPH'S CONVENT was broken on the morning of the 2nd by an interesting 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.

On the arrival of His Lordship Bishop Dowling immediately after Mass, the ceremony took place. The five young ladies who received the religious vows, were dressed in lighted tapers to the altar, and were addressed about to embrace their duties, advantages and responsibilities, all of which he portrayed in his eloquent and judicious address.

THE P. P. A. AND THE TAXES. A year ago the P. P. A. assessor, for the first time in the history of the Province, assessed the St. Mary's Orphan Asylum and the parochial rectory. This year Mr. McEvey, assessor of the County of York, has assessed the rectory of the Court of Revision to the judge, who, on hearing the evidence, declared it to be illegal.

CHRISTMAS CELEBRATIONS. At 10:30 Pontifical High Mass was celebrated by His Lordship Bishop Dowling at the Cathedral of St. Mary. The choir, under the direction of Mr. Haydn's First Mass, was sung with the solo parts taken by Mr. Haydn, Mr. Griffin, Mr. Baxter, and Mr. O'Brien.

AT ST. PATRICK'S. The first Mass was at 7; then 7:30, 8:30 and 9:30. High Mass was celebrated by the Rev. Father Lehman and Mahoney as deacon, with the assistance of an efficient choir, and the solo parts taken by Mr. Haydn, Mr. Griffin, Mr. Baxter, and Mr. O'Brien.

DIocese of Hamilton. From the Spectator of the 2nd 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 when a Pontifical Requiem Mass was celebrated in the repose of the soul of the late Premier of the Dominion, Sir John Thompson.

CHRISTMAS DAY. Christmas was celebrated with unusual splendor in St. Mary's. Masses were celebrated at 7 o'clock, 8 o'clock and 11 o'clock by the pastor, Rev. P. J. H. Brown, who delivered eloquent sermons appropriate to the occasion at the first and last Masses.

IN GOUTERIE. 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.

IN PORT COLBORNE AND WELAND. 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 embellished with numerous and varied colored lights, was a beautiful sight.

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FROM BARRIE. Rev. Dean Egan has every reason to be grateful and to do so in a most cordial and satisfactory termination of the Devotion of the Forty Hours which was commenced here on the 17th ult. It is needless to say our good pastor exerted his utmost endeavor to make this what might be called a success, and 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.

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 contrived generously in Christmas offerings to the poor.

THE WALLS OF THE NEW ST. COLUMBA'S church, the cornerstone of which was laid last spring, are 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.

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.

WHAT TO DO WITH CANCELLED POSTAGE STAMPS. Many persons are at a loss to understand the importance of saving cancelled postage stamps, or how these unaccountable 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.

PROSECUTING THEM. The Appellate 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.

From the Spectator of the 2nd 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 when a Pontifical Requiem Mass was celebrated in the repose of the soul of the late Premier of the Dominion, Sir John Thompson.

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RE-UNION OF THE EASTERN CHURCHES

Their Protection and Discipline.

Leo, Bishop, Servant of the Servants of God.

The dignity of the Eastern Churches, shown forth by ancient and distinguished monuments, in great veneration and glory through the whole Eastern world.

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.

We have already been able to give certain help to these Churches. We have founded a college in this city itself for the education of the Armenian and Maronite clergy, and also Philipopolis and Adrianople for the Bulgarians.

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.

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 to be founded, viz., that the students should worship in, and observe with the greatest veneration, their own rites, and should learn and practice them.

shines forth their closest unity with the Roman Church from the very beginning. Nor perhaps is there anything more admirable to illustrate the note of Catholicity in God's Church 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.

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.

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 in less 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.

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.

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, to return to their former rite.

No. VIII.—A woman of the Latin rite who has married a man of an 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 spirit of lapse of time, or any other cause whatever, he falls into 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.

long time according to a rite not his own, is not therefore to be considered to have changed his rite; but in all other matters he must continue submitted to his parish priest.

No. III.—The Latin sodalities of religious who labor for the education of youth in the East, if they have in their colleges 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.

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 fitting, it must not be made before the consent of the Patriarch and the permission of the Apostolic See has been obtained.

No. V.—New colleges for the education of youth, or houses of religious of either sex, according to the Latin rite, must not be opened in the future until 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.

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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.

No. XI.—If any community or 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 should be embraced, such must remain attached to that rite for the time, but they must be free when they choose to return to their native Catholic rite; however, if no such condition shall have been laid down, but the said community, 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 ecclesiastical questions, whatever they be, concerning 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 altogether laid before the Sacred Council for the Propagation of the Christian Name.

and writers are so rich, to the common good, will more largely abound, with that wished for result that the doctrine of the Catholic priesthood rising forth, and the praise of unsullied example shining bright, their separated brethren will more eagerly be the embracers of that Holy Mother. And then, indeed, if the ranks of the clergy 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 will dawn when all, meeting 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," (Eph. iv., 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., 4). These things, one and all, which have been decreed by Us, will doubtless be received by Our Venerable 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 observance of them shall be fully secured from those concerned. But the fullness of the fruits which we may expect 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 preferring one another" (Rom. xii., 10). Let them display to Bishops, clergy and people a spirit of zeal and good will, bearing in themselves exactly the same spirit which was borne by John the Apostle when he gave the Apocalypse "to the Seven Churches which are in Asia," under the 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 similar sentiments and similar actions, let our exhortation and command, distinguish the Latin priests, who, in these same regions, perform labors for the eternal salvation of souls. To 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 violation kept by all concerned; and upon no cause, however, privileged, and upon no pretense, upon no presumption, 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, customs or prescriptions, confirmed by Apostolic or other decisions. All which, equally as if they were word for word set down in this letter, in so far as they affect aught aforementioned We particularly and expressly derogate and will to be derogated; all things to the contrary notwithstanding. And We will that copies of this letter printed and subscribed 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 shown.

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

A. CARD. BIANCHI, Pro-Datarius. C. CARD. DE RUGGERO.

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.

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

Years passed by, the Governor of Treves, already a decrepit old man, remarked: "When the rosary of Father Ogilbi struck my breast and the eager Catholics snatched it before I 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 for many years and left me not 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.—Mensagero—From the Portuguese.

POOR DIGESTION leads to nervousness, chronic dyspepsia and great misery. The best remedy is Hood's Sarsaparilla.

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THE ROSARY OFA JESUIT.

It was on the 10th of March, 1815, 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 the spiritual power belonged to the Pope and not to the king, who at the time 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 die."

"High treason! Nothing of the kind," replied the Protestant. "Swear off your papism, and you will at once be pardoned, furthermore you will be overwhelmed with favors." "You are joking!" "No; I am in earnest, and have a right to speak thus, since the Protestant 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 do so, if his honor would not be contaminated.

"I told you already," answered the minister, "that you will be loaded with 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 voice.

"I promise to Mr. Ogilbi life and the daughter of the Archbishop in marriage with a dowry of a rich prebend, provided he be willing to pass over into our ranks."

"Are you inclined," asked Father 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 indescribable agony at the thought of the great scandal which such an apostasy would create in the whole Church.

"In this case then," continued Father Ogilbi, "I will not be prosecuted 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 played upon his lips. 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 times if 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 executioner to complete his task. The executioner, with tears in his eyes begged pardon of the martyr who in return embraced him.

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ALL RUN DOWN No Strength nor Energy Miserable



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FIVE-MINUTE SERMONS.

First Sunday After Epiphany.

HOME LIFE.

And he went down with them and came to Nazareth, and was subject to them. (Gospel of the day—St. Luke II.)

The Gospel of today brings before us the home life of the Holy Family at Nazareth. The home of Jesus, Mary, and Joseph was a very poor but a very peaceful home. And from it we may learn how to regulate our homes, and make them the abodes of virtue and peace.

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 it. There is no life so bleak as that which has no home recollections to rest upon.

No the home life at Nazareth answered to all the conditions that constitute the true home. 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 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 love 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 is 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 mockery 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 joys of existence rather than practise a little self-control. And nothing short of the direct influence of the evil one can account for the fact that so many infatuated creatures will utterly blight their homes and make their lives accursed for the pitiful consolations of the beer jug and the demijohn.

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 hesitation in saying that a large part of the misery we meet with in the homes of the poor comes from dirt. You will often find in the same tenement houses, and even on the same floors, apartments that present an immeasurably different appearance. Some will be bright, clean, and cozy; others 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 pigpens you look for nothing except ignorance or vice. Women 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 prodigals. 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 cheerless?

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 creation?

The best anodyne and expectorant for the cure of colds, coughs, and all throat, lung, and bronchial troubles, is undoubtedly, Ayer's Cherry Pectoral, the only specific for colds and coughs admitted on exhibition at the Chicago World's Fair.

Mr. Henry Graham, Wingham, writes us: For fifteen years I have suffered with indigestion, and during that time I could get nothing 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.

Worms derange the whole system. Mother Graves' Worm Exterminator, drenches worms, and gives rest to the sufferer. It only costs 25 cents to try it and be convinced. 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 lively picture. On fine evenings the families resident in these delightful 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 Conlon, when the report of a gun broke the silence of the scene, the echoes reverberating from the hill of Lamaque to the depths of the valley of Ollioules. An electric impulse of 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 exclamation, "A galley-slave has escaped!" and it seemed as though each family expected to see at once in the midst of its 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 it 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 filling 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 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 the red vest, which levels all ranks, had hidden the man under the garments of the galley-slave. On that night Cardan wore only a pair of jean trousers; he had thrown his vest among the nettles. Agile and vigorous, his bounds resembled rather the flight of a bird or the spring of the panther than the hurried steps of a man.

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 house, he got into the apartments on the first story, and five minutes afterwards 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 things 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 a 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 extinguished lava with the clouds. There he sought the garb of a shepherd and some sheep, and, following the sheep-walk, 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 especially for those on foot.

On unrolling his dollars by the light of a candle, he found that he had wrapped them in a couple of letters, which he began to read out of mere listlessness. But their perusal, commenced so carelessly, soon contracted the muscles of Cardan's face, and produced in it a singular expression. Heroic, with a knit brow, fixed eyes, and clinched hand, looking like a bandit iured to every crime, and who has discovered by a sudden inspiration the means of committing a new 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 and successful cunning.

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 must suffice to sketch their contents in 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 fortune to his noble friend, M. de 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 profession; but, unfortunately, he had not that robust health which a seafaring life demands. M. de Mellan, meanwhile, 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, submitted blindly to the last wishes of her husband. She opened a correspondence with Albert de Kerbriant, and found in the young man a very natural desire to fulfill 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 Kerbriant would return from Pondicherry in a king's ship, when the marriage of the young officer and Anna was to be celebrated without delay.

Madame de Mellan and her daughter 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, and it bore the Nantz postmark. 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 most infernal combinations. In the first place, he did not immediately abandon his poor attire; for that he should appear too much metamorphosed, and be thereby compromised in the eyes of the innkeeper. He transformed himself by degrees, 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 vigilance 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 ashamed of the practices carried on in them, conceal in their most loathsome quarters. Lavater and Gall were mere children in comparison 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 unerring 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 countenance, and greenish metallic-looking eyes; in whose sly manner there was every symptom of an abhorrence of honest labor, and in whose aspect a tendency to every evil passion might be traced. The costume of this wretched being showed amidst his poverty and destitution, a certain degree of pretension eclipsed by idleness; every garment that he wore had been fabricated by some tailor of renown, at a date forgotten by the *Journal des Modes*. But that which beyond all else discovered a loathsome misery, and incurably bad habits, was the ragged and dirty cravat, "whose numerous folds, but ill disguised the absence of a shirt."

By means of presenting him with brandy, Cardan speedily made acquaintance 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 rendered guilty by some powerful external 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 blind slave, and the other an imperious master.

TO BE CONTINUED.

THE IMMACULATE CONCEPTION.

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

The beautiful feast of the Immaculate Conception was celebrated on Dec. 8. Our Blessed Lady, though the offspring of human parents, like the rest of us, and naturally liable to inherit original sin from them as we have inherited it from ours, was nevertheless by the special providence and decree of God entirely preserved from it, says a writer in the *Socialist*. 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 from us at baptism; no, it was not taken from her, for it was not in her even at that first moment. Secondly, she was entirely saved from its effects, not partly, as we have been. 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 us.

A great deal of nonsense is talked about this matter, especially by Protestants, most of whom have not the least idea what is meant by the Immaculate Conception of our Blessed Mother and who yet object to it just as bitterly as if they did. They either confound it with her virginal motherhood, in which they themselves believe and yet seem to object to our believing it, or they accuse us of saying that she was divine 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 existence at all before the time of her Immaculate Conception but that she is the most pure and perfect creature that God has ever made; immaculate, that is to say, spotless; free from any stain or imperfection, 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 conceived. 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 is all very good, but what right has the Pope, or any one else at this late date, to make it a part of the Christian faith?" And it may be that even some Catholics will find the same difficulty. The answer is simply this: The Pope has not added anything at all to the Christian faith in defining the doctrine of the Immaculate Conception. He has no more done so than the Council of Nicea 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 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 not?

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

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