Lendon, Saturday, Feb. 4, 1893.

THE authorities of the Anglican Church are just commencing to realize the iniquity of the Divorce laws. Their indignation is certainly righteous, but it is well to remember that a divorce engendered the Episcopal Church. It is, however, a consoling thought that even our separated brethren may take steps to eradicate this social evil-a foul plague-spot on our boasted civilization. They must educate their people to appreciate the fact that a divorced person who enters again into the state of marriage is without the pale of society. No wealth can buy the power of enthroning a divorced woman a lawful queen of the sacred kingdom we call home. Society may overlook it and give a very polite name to the detestable action; but the Catholic Church, in her frank and fearless language, designates it as legalized adultery. Christian marriage is, in her eyes, holy and indissoluble. No power save death's can break the bond that unites husband and wife. "What God has joined together let no man put asunder. She has ever protected the wife against wanton and tyrannical husbands. When Europe rose from her sleep of barbarism and put on the armor of progress and civilization, and when her mightyfones, as yet, but little practised in the observance of the Christian law, strove to reduce woman to the slavish state from which the Church had delivered her, the Roman Pontiff used his authority to enforce the laws of Christian marriage. No threat could intimidate him from protecting the outraged rights of woman. "If," says von Muller, "the Popes could hold up no other merit than that which she gained by protecting monogamy against the brutal lusts of these in power, notwithstanding bribes, threats and persecutions, that alone would render them immortal for all future ages."

And the performance of this sacred duty has been the occasion of many a stern fight between the Popes and the powers of the world. History tells us, again and again, how kings and emperors demanded of Christ's Vicar the sanction of their unlawful passions, and were answered in the immortal words that St. Peter addressed to the council of Jewish priests: "We cannot. When Philip of France, blinded by his passion for Agnes, endeavored to burst the holy chains that united him to his wife, Ingelburgis, Innocent III. defended the cause of the injured wife. He was poor and Philip was rich. He was a petty king, and Philip claimed allegiance from myriads of honest burghers and gallant knights and barons. At that time he had every reason to propitiate the Gallic monarch. A crusade was beginning, and the chivalry of France was about to join Cœur de Lion, whose squadrons were aiready on the march to Jerusalem. Had he not every argument for the use of a weak and temporising policy, to cringe before the mighty king and to obey his behests? The soul of Innocent III. was too high and noble to understand utter venality and servility, and in his mind dwelt too clear a perception of his duty as chief pastor to be misled by flattery or intimidated by threats. His answer was decisive "Since by the grace of God we have the firm and unshaken will never to separate ourselves from truth or justice, neither moved by petitions nor bribed by presents, neither induced by love, nor intimidated by hate, we will continue to go on in the royal path, turning neither to the right nor to the left; and we judge without any respect to persons, since God Himself does not respect persons.' A similar answer gave Pope Clement to Henry VIII., seeking a divorce from Catharine of Aragon. These are old facts; but let us treasure them up in loving and grateful memory. While the newspapers teem with shameful scandals revealed by the Divorce Courts, and all barriers seem powerless to stem the ever-swelling torrent of evil, we can point to a Church that has always cherished and protected

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the refinement of science and literature, but his heart, as a lyre, rang ever ender and true. He exemplifies the oft-repeated saying: "The treasure house of a man's life is his heart, and he who has nothing there is povertystricken though he roll in gold; while he who has a good deal there is rich, whether he has a roof over his head or

not." He is one, to quote Cardinal alien to his nature as presumption. chorus to which all men listen-the chorus of gentle deeds and words and thoughts. Words of love flow from his lips, infusing hope and energy into some weary, despairing soul, and thoughts all pure cast o'er him the beautiful robe of love and consideration, and deeds unselfish stamp him as God's noblest work-an honest man-a gentleman. He does not go about cutting honest throats by whispers. He has something more noble to do than the rending and robbing of his neighbor's reputation. Our adversity and prosperity leave him unchanged. He harbors no unkind suspicions. He does not butcher his friends on the altar of self-interest. He sees in everyone, no matter how imbruted by sinful courses, some remnant of good upon which to build a better future. The poet's saying is always true, "Kind hearts are more than coronets." From within comes the source of true gentility. Fine clothes or brilliant equipages will not bestow it upon us.

learned by some people. We have often an opportunity of commisserating that class called the "new rich, who imagine that it is the "proper world. This is the essence of vulgarity. "Which of us," says Thackeray in Vanity Fair, "can point out men is constant, and not only constant in its kind, but elevated in its degree; whose want of meanness makes them simple; who can look the world honestly in the face with an equal manly sympathy for the great and small. We all know a hundred whose coats are very well made, and a score gentlemen how many? Let us take a little scrap of paper and each make

Tins is a lesson that will never be

THE authorities of the Church have more than once exhorted Catholics to though the images are gone, and the become members of societies recognized stained glass. by them. They have a greater claim on them than any other organization. And yet-strange perversity of human nature !- we see young men inscribing their names on the membership roll of the Oddfellows and of the Knights of Pythias. They are lured away by the promise of temporal gain, and, as sad experience proves, they become weak, lukewarm Catholics who impede rather than advance the interests of their faith. A Protestant society, be it ever so well conducted, can be productive of no good to a Catholic. It may hold refining entertain ments and say loudly that all men within the precincts of its meetingrooms stand upon an equal footing, but all the same its cherished aim is to counteract the influence of the Catholic Church. It is, of course, guided by charity, if you believe all the texts of Scripture adduced to prove it.

"They clothe their naked villainy With odd old ends, stolen forth of Holy Writ, Appearing saints when most they play the devil."

"ONE HALF of the world does not know how the other half lives." This is a trite saying, but perfectly true. How many in our own city go about wearing ever the smiling face of urbanity for the outside world, and in their homes put on the garb of sullen severity. There, where they should display their better qualities, they become mere censors who carp at wife and children, and thereby make home a very abode of misery. He has no cheering word for the wife, tired and heart-sick after the buffetings of the day's cares and labors. He will not repeat the story or witticism that delighted the man to whom he bade 'good night." Oh, no! he shakes off WHEN a gentleman dies, says an old the genial manner so admired by

acquaintance. And in these days of sham culture specimens of this class are numerous. Do you know any? Perhaps not ; for the gentle helpmate souls will lay bare their secrets this Newman, who never willingly inflicts kind of husband will be assigned his injury on another. Arrogance is as proper place among "the whited sepulchres which outwardly appear The years of his life chant forth the to men beautiful, but within are full of dead men's bones and of all filthi-

ENGLISH PROTESTANT CATHE-

For the CATHOLIC RECORD

In a book written by the celebrated English author, Cobbett, entitled "Rural Rides," there are to be found many hard and amusing hits at men and things which came under his observation. His phillepics were generally aimed at the politics and politicians of his time. His style of writing was violent, but the manner of it never lacked in skill; and his claim. to rank as a classic admits of little question. Nevertheless, Cobbett was, to the very depths of his innermost being, a Philistine of the Philistines. He was not content with traditional custom any more than with mere hearsay; he must needs journey through provinces, mix with the people, 'talk freely with everybody; hearing what all classes have to say, and observing all that passes. At the end of a tramp like this," he writes, "you get impressed upon your mind a true picture, not only of the state of the country, but of the state of the people's minds throughout the country.

Returning home from his extended journeyings he compiled his book, giving it the title of "Rural Rides." A chapter is devoted to the condition of the Established Church as it then appeared to his eyes. Of course he is thing ' to snub those who are not so thing ' to snub those who are not so the 'Church of England Establishment;' 'Church of England Establishment;' hence the following extracts from his books are doubly interesting:
"Let it be observed," he writes

that when these churches were built whose aims are generous, whose truth people had not yet thought of cramming them with pews as a stable is filled with stalls. Those who built these churches had no idea that worshipping God meant going to sit to hear a man talk out what he called preaching. By worship, they meant very different things. . . . The lazy lolling in things. pews we owe to what is called the Reformation."
Again, "St. Botolph, to whom this

who have excellent manners, but of church (Boston) is dedicated (if saints see and hear what is passing on earth) must lament that the piety-inspiring mass has been in this noble edifice supplanted by the monstrous humming of an oaken hutch (sic). taken great care of, though it has from Protestant repairs suffered

We may also note the following: Hearing the bells of the took Richard to show him that flowing into the river Garnock." ancient and most magnificent pile, and particularly to show him the tomb of that famous Bishop of Winchester, William of Wykham, who was the chancellor and minister of that great and glorious king, Edward III., who sprang from poor parents in the little village of Wykham, three miles from Botley; and who, amongst other great and most munificent deeds, famous college, or school, of Winchester, and also one of the colleges at Oxford I told Richard about this, as we went from the inn down to the Cathedral and when I showed him the tomb where the Bishop lies on his back, in his Catholic robes, with his mitre on his head, his shepherd's crook by his side, with little children at his feet, ing attitude, he

their hands put together in a praying attitude, he looked with a degree of inquisitive earnestness that pleased me very much. I took him as far as I could about the cathedral. The service was now begun. There is a dean, and God knows how many prebends, belonging to this immensely rich bishopric and chapter; and there were at this 'service' two or three man and five or six boys in white surplices, with a congregation of fifwomen and four men. Gracious God! If William of Wykham could at that moment have been raised from his tomb! If St. Swithin, whose name the cathedral bears, or Alfred the Great, to whom St. Swithin was tutor; if either of these could have come, or had been told that that was what was now carried on, by men who talked of the damnable errors' of those who founded

Church of Salisbury without feeling that I lived in degenerate times. Such a thing never could be made now. We feel that as we look at the building. It really does appear that if our fore fathers had not made these buildings we should have forgotten before no what the Christian religion was !

The Catholic Becord. and he may have been a stranger to treats her as he would no lady of his faction in the Church of England that lies within the counties of Wigton being written, in view of his impend has become dominant, and, in so far as it has cast off Protestantism and become more Catholic, has exerted an influence which has done not a little lines. One finds mention of Galloway to restore at least a semblance in an old grant given by King David screens him, and his shortcomings are locked fast in the heart aching for the love and sympathy to which it is entitled, and which it never receives.

On the day, however, when hymen is restore at least a semblance of old-time religious worship in the love seems to be but little doubt that the ourselves and be thankful; but we will great power over the region in their days, which may be said to have ended the days, when hymen hastoning on when the true worship at the step worship at the seems to be but little doubt that the during are the prediction that the time is the days, which may be said to have ended the days. On the day, however, when human souls will lay bare their secrets this kind of husband will be assigned his proper place among the whited fury of the Puritans, by priests and people whose forefathers built them in the "ages of faith." Indeed, so

may actually witness once a year a long procession of Catholics, led by pricests, in the aisles of Westminster Abbey, wending its way to the ancient tomb of Edward the Confessor, to honor the holy relies and plous memory of the holy relies and pious memory of at describing Galloway and other see

prophecy when he wrote the following Galloway for woo."

A SCOTTISH SEE.

the Death of Its Bishop.

Mill., who is now on the eve of his life. The See, consequently, Scottish churches in the days when observing his golden episcopal jubilee, again lapsed, and remained virtually was the death the other day of Right Rev. John MacLachlan, the first Bishop of the Scotch diocese of Gallo-Little, in his restoration of the Scottish churches in the days when the days when the soft state of the Scottish churches in the days when state of the Scottish churches in the days when soft state of the Scottish churches in the the Scottish c it was in the first year of his admin-istration that the present Sovereign ordinary, under the restoration, the Pontiff, with a desire to carry out predecessor, issued an official Bull whose death has just been announced:
"The diocese of Whithorn or Gallo"

THE DEATH LAST Y

designation of Whithern, in conjunction with that of Galloway, the Holy diocese has had since its restoration—a Father had in mind the ancient title distinction that belongs to none of the who was the descendant of a Cambrian prince, and who was one of the first evangelists of Scotland, it is related tricts. of stone—the like of which had never before been seen in the land—at Whither, and there fixed his original to the past of the Scotch episconates. naming his cathedral in honor of St lartin of Tours, whose tomb he had 000, and this is served by twenty visited and whose memory he held in priests, who have charge of thirtyday of the mouth on which the Church there are also a number of private celebrates his feast; and his remains, chapels to be found in the residences which were highly treasured as of the wealthier Catholics. Only one which were highly treasured as THE RELICS OF A SAINT,

the Scottish saints mention is found of St. Marnoc, a Bishop, whose feast is kept Oct. 25, and whose death took place at Kilmarnoc, which is now included in the diocese over which Dr. frieshire-the Hon. and Rev. episcopal city of Bishop Ninian, is now the Catholics residing at Lockerbie Premonstratensian Fathers are established, but the name of the present other church, while it also contains the name of the present church there, which is dedicated to the memories of SS. John, Martin and Ninian, recalls its first prelate and the French saint in whose honor he named

The death of Dr. MacLachlan, whose

greatly have times changed, that one ious establishments than any other

In view of the foregoing one is led to hope and believe that the Protestant divine, Neale, was the utterer of a true the parish of Ayr, which, by the way, "England of Saints! The hour is nigh—far nigher may it be
Than yet I deem, albeit that day I may not live
William O'Shaughnessy—is the old William O'Shaughnessy—is the old ruined church known as Alloway Kirk, which the bard of Ayr has made immortal; while Wigtownshire, another part of the diocese, boasts of having that thou find thy truest wealth their holy deeds of love;

And thy Chargh awaying from her steep care.

Then shall thou find thy truest wealth their holy deeds of love;
And thy Charch, awaking from her sleep, come glorious forth at length.
And in sight of angels and of men display her hidden strength;
And he sons shall mourn the unhappy breach which now is made a vaunt.
And men shall loathe, as now they love, the name of Protestant.
Again shall loan processions sweep through Lincoln's Minster pile;
Again shall banner, cross, and cope, gleam thro'the incensed aisle;
And the faithful dead shall claim their part in the Church's thankful prayer.
And the daily Sacrifice to God be duly offered there;
And there, and Nones, and Matins, shall have each their holy lay;
England of Saints! the peace will dawn—but not without the fight;
So, come the contest when it may — and God defend the right!" the Calvinists overran Scotland-in the Papal throne the middle of the sixteenth centurypillaging the churches or destroying The Diocese of Galloway Grieves for them, and banishing or putting to Bishop MacLachlan ran, was included death all the Catholic prelates they in the western vicariate of Scotland, could lay their hands upon, the south the charge of which then belonged to

way, whose demise took place at the hierarchy, again called it into exist- politan See, then had charge of the east episcopal residence at Dumfries. For ence, giving it the name of Whithorn venerable Bishop MacLachlan, whose the expressed wishes of his beloved death occurred at Dumfries last week. Although fifteen years have not yet

restoring the Scotch hierarchy, which had been suppressed since the time Pontiff gave back to the Scotch Cathoof the "Reformation," and one clause lies their ancient hierarchy, quite a of that document thus defined the number of deaths in the episcopal Archbishop of Glasgow; though there limits of the jurisdiction of the prelate ranks have taken place prior to the

THE DEATH LAST YEAR
of Most Rev. Willian Smith, the Archway shall contain the counties of of Most Rev. Willian Smith, the Arch-Dumfries, Kirkeudbright, Wigtown bishop of the Metropolitan See of St. Dunfries, Kirkeddoright, Wigtown of shop of the inethopathan search and that portion of Ayr which stretches Andrew's and Edinburgh, is still fresh southward to the left of the Lugton in the memory of the reader; the diocese of Aberdeen has lost two pre-In restoring the Scottish hierarchy, and in giving to the See over which lates in the past fifteen years—Drs. the lamented Dr. MacLachlan presided up to the time of his recent death the latescape of Whithere was the scotting of Whithere was the scotting of the state of the scotting of the state of the scotting of the of the episcopate. For of St Ninian, other Scottish episcopates, which have also called Ninyas, its first Bishop, all been called upon to mourn the all been called upon to mourn the death of a prelate or have seen ordinaries transferred to other dis-The Galloway diocese, over which

latest published statistics, is but 17, the highest veneration. St. Ninian eight churches, stations and missions. ruled his diocese up to the time of his There is one college and two dozen of death—Sept. 16, 432—that being the Catholic schools in the diocese, and religious order of priests-the Premonwere preserved in a church in the stratensians, who, as already stated, episcopal city that was erected in his have charge of the old cathedral town honor. Of his cathedral it is written of Whithorn—is represented in the that that church became the seminary episcopate; but the Marist Brothers of many apostolic missionaries and have an establishment at Dumfries, a illustrious saints, and the memory of have also the Benedictine nuns, while its first hely prelate is preserved even to-day in the name which the restored Servant of the Sacred Heart are also to diocese bears. In the old annals of be found in some of the parishes. A

McLachlan ruled. Whithorn, once the Archibald Douglas-who also attends an out mission of Wigtown, where the The episcopal city of residence—Dum-

French saint in whose honor he named the cathedral that he built at the place. The death of Dr. MacLachlan, whose administration began from the time The modern name of the diocese, that the Scottish hierarchy was re-Galloway, was the designation of an established, naturally recalls to mind When a gentleman dies, says an old the genial manner so admired by writer, the world mourns. He may his friends, and strides into his wife's not have graced an exalted position, presence an unmannered boor. He words of reproach, the "High Church" now it is used to speak of the district Pontiff, about whom so much is now

ing episcopal golden jubilee, has given back to quite a number of lands the episcopacies which they formerly but of which they were deprived when sectarianism invaded their realms. It is not so many years since Leo XIII. established the hierarchy in Japan, by making Monsignor Osouf, who was once a visitor to this country, the Archbishop of Tokio and giving him four suff ragans. India, too, received her episcopacy from his hands, and last ear Sweden was gladdened by appointment of Right Rev. Dr. Bitter as the first Bishop named for Stock holm since the perversion of the Swedish people to Lutheranism. There are other lands, too, upon which Leo XIII. has bestowed similar favors, and when the history of his pontificate is penned, no small portion of it will be required to detail the manner in which as in the case of Scotland, he restored

the former hierarchies of nations.

The death of Dr. MacLachlan makes notable vacancy in the ranks of th Sectch prelacy, not alone because he was the only prelate whom the See of Galloway has known since its restora death of Archbishop Smith, followed as it has been by the transfer of Dr Macdonald from the diocese of Argyl to the Metropolitan Sec. leaves bu three Bishops at present in Scotland, to wit, Archbishops Macdonald and Eyre of Edinburgh and Glasgow, respect ively, and

BISHOP MACDONALD OF ABERDEEN The Sees of Galloway, Dunkeld and Argyle are at present vacant, the first because of Dr. MacLachlan's recent demise, the last owing to the transfe of its Bishop to Edinburgh; while Dunkeld has had no incumbent ap pointed since the death of Bishop Rigg its first ordinary; but has been ad ministered by the Archbishops of Edia burgh. These vacancies will probably be soon alled, however, by the Holy Father, who naturally entertains special affection for the ScottishChurch, to which he restored its ancient When hierarchy almost as soon as he ascended

Prior to 1878 the portion of Scotland in which the jurisdiction of the late the charge of which then belonged to An event which recalled the commencement of the pontificate of Leo NIH., who is now on the eve of his life. The See, consequently, Scottish churches in the days when ern vicariate, and Right Rev. John Mac donald had the northern episcopate and became the first Bishop of Aber deen. Both went to the recompense of their toil years ago, and now the only link connecting the Scotch Church of to-day with the condition in which it was before the present Sovereign Pon Archbishop of Glasgow; though there are, of course, many priests in the Scotch dioceses whose ordination antedates the consecration of the late Bishop MacLachlan. - Boston Republic

Bishop Keane Coming to Boston

The Unitarian Club of Boston has extended an invitation to Right Rev John J. Keane, D. D., rector of the Catholic University at Washington, to become the guest of the club on the evening of Wednesday, Feb. 8. Keane has accepted the invitation, and will deliver an address before the members of the club on that evening.

Two years ago Dr. Keane, on invitation of President Elliot of Harvard delivered the Dudleian lecture in Appleton chapel, at which time he appeared in the pulpit in the robes ndicative of the high station he holds in the Church. His elequent and scholarly address upon that occasion captivated alike the professors and students. After the lecture he was entertained by President Elliot at the latter's residence.
Bishop Keane is a charming conver

sationalist, a deep student and thinker and a most eloquent and persuasive most energetic and progressive leaders in the hierarchy of the United States During his stay in Boston, which will be brief, he will be the guest of Archbishop Williams.

An Amnesty Demonstration.

An Amesty Demonstration.

A Dublin despatch says: The amnesty demonstration here to day has surpassed all expectations. More than 20,000 men with bands and banners marched in the torchlight procession this evening. John Redmond, Dr. Kenny, Pierce Mahony and James Egan, recently released from Portland prison, addressed a great meeting at the custom house. The attendance at the meeting was the only disappointing teature of the celebration, as it was considerably smaller than at several previous annesty meetings. The enthusiasm was intense, however, and all the speakers were cheered almost constantly. The speakers, without exception, emphasized the necessity of securing the release of the rest of the Irish political prisoners.

The vacancy caused by the death of Rev. Father O'Reilly, of Leslieville, has been filled by the appointment of Rev. Father Bergin, Dean of Barrie, formerly parish priest of St. Mary's, Bathueststreet, Toronto. Rev. Father Egan, of Thornhill, has been appointed Dean of Barrie, to succeed Rev. Father Bergin.



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Professor of chemistry
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GRAPES AND THORNS.

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

CHAPTER X.

It was Annette who told Miss Pembroke the result of the trial, taking it on herself as a sort of mission. Without saying a word on the subject to each other, perhaps without defining it clearly in their own minds, they had yet acted on an impression that

THE DESCENT OF AVERNUS.

delicacy and tenderness in the matter. As young Mrs. Gerald came down home, she saw Miss Pembroke approaching her slowly from the opposite direction, a child at either side. She was just coming for She was just coming from her in the neighborhood, and were privileged to walk home with their teacher, each holding in its little hands, for warmth, a fold of her large sable

It was a still, frosty day, with sparking depth of cloudless blue over-head, and a spotless carpet of newly-fallen snow, white as swan's down, underneath. But the mid-air, rosy now with sunset, imparted a tinge of violet to the sky and a soft blush to the earth. Sleighs, with their gay bells, flew to and fro, the drivers muffled to the eyes from the stirging cold; and the planks of the sidewalk crackled under the steps that trod

"What a motherly look she has! Annette Gerald said to herself, as she stood waiting at the gate, and watching her friend.

Honora had quite a matronly appearance, indeed, in the hink furs she always wore in winter. She was fond of warmth, and scarcely quick enough in her motions to resist the cold of a northern climate by means of exercise alone, and the cap, muff, boa, and mantle made her look like a Juno exiled to the court of Odin The cold melancholy of her expression the face as untouched with color as a white camellia, was in keeping with the fancy.

She did not hasten when she saw

a visitor waiting for her, nor give any smile or word of welcome. If there was a sign of emotion, it was in the slight gesture with which she detached herself from her two little attendants, who, for the first time, missed the leave-taking they prized so much. They had been wont to be stoked on the cheeks, with a gentle "Good-by"; and, running, hand in hand, down the street, to turn at the first corner, and see their teacher wave her hand to them as she stood on the piazza. "My dear Annette, why did you

not go in, instead of freezing here in the the snow?" she said, and seemed too much occupied in opening the gate to be able to look in her friend's face, though her disengaged hand held that of her visitor closely.

"Oh! I never feel the cold in this still weather," Annette said lightly Besides, I do not like to enter alone deserted house. There is no one here but the servant. Mamma Gerald is with us, and we persuaded her to stay to dinner. I wish you would go

They had entered the house. Miss Pembroke paused a moment at the foot of the stairs, then led the way knew that there were tidings for her, and suspected that they were not good. "I shall not dine at home good. 'I shall not dine at home to-day," she said, catching sight of inger. I never did." he servant.

But she did not, apparently, mean go out, for she deliberately renoved her wrappings, and put them riend, and looked at her with ar xpression that bade her speak out her errand, whatever it might be. "It has gone as badly as it could,

Annette said quickly. "He is, then, found guilty?" Miss Pembroke asked, without the slightest sign of emotion.

Annette nodded. "He is convicted on circumstantial evidence. It is as dain as such evidence can be, but not plain enough to shake my hope, at least, of his innocence. Lawrence is utterly disgusted and indignant with the whole affair. He says he would at any time head a party to rescue Mr. Schoninger. He felt so ngry that wouldn't stay at home after coming up to tell us, but started ff again somewhere."
"Is he sentenced?" Miss Pembroke

sked, speaking with some difficulty And since the eyes fixed on her still waited for more, Mrs. Gerald added: "There is a year olitary

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HOW MY SIDE ACHES! hing Sides and Back, Hip, Kidney, Uterine Pains, and Rheumatism re-ed in one minute by the Cuticura il-Pain Plaster. The first and only

she asked in a confused way. friend, "need I say what?" And opinions and belief in spite of opposi-then started up with a little cry; for tion. Miss Pembroke seemed to her Miss Pembroke, without a word or sign of warning, had slipped out of her chair, and fallen heavily to the

she was to be treated with peculiar cry because a lady has fainted, unless there is no person of sense present. Annette Gerald did what was needful without calling for help, and her efforts were soon rewarded. The cold hand she held suddenly became warm and moist as the recoiling wave of life rushed back, and in a few minutes Miss Pembroke was able to rise from the floor, and go to the sofa. Annette sat by her in silence, now and then touching her hand or her hair with caressing fingers, and

waited for her to speak.

If she had to wait some time, it was not because her friend had not returned to full consciousness. Miss Pembroke was too strong and healthy to creep back to life, even after so violent and unaccustomed an attack. It was, perhaps, the first time she had ever fainted, and she was left almost ignorant of what had happened to her; but of the cause she was not a moment in doubt. It came back clearly on the first wave of returning consciousness. She lay with her eyes closed, and strove to set her mind in order again, and set it so firmly that this terrible and entirely unexpected fact should not again derange its action. She had not once anticipated such a conclusion. Her thoughts had occupied themselves with horrors of the accusation, and the worst result she had looked for was that, though the prisoner would doubt less be acquited, he would not be able to shake off the disgrace of having been suspected, and would go out into life branded with an ineffaceable mark -a mark which his name would bear even in her own mind. She had said to herself that, pity him as she might, she desired never to see him again, not because she believed him capable of any great crime, but because his image would always be associated with painful recollections, and because his lignity had been soiled by such circumstances and associations.

saves the necessity of effort. however, he was presented to her mind in quite a new light, more pitiful, vet with a pity far more shrinking and remote from its object. In this woman confidence in, and obedience to, author ity was an instinct; and as she contemplated the decision of the law against Mr. Schoninger, she began to ook on him somewhat as a Catholic thought. looks upon those whom the anathema

of the Church has separated from the fellowship of the faithful, "so that they are not so much as to say to them, God speed vou." A silent and awful distance grew up between them. After a while, she sat up, and began calmly to put her hair and dress in order.

we may as well try to put it quite out feel quite of our minds," she said. "We can do sit in it. nothing, that I see, but pray for his conversion. I thank you for coming alone to tell me of this, for I would not have had any other person see me so much affected by the news. People imagine things and tell them as facts, and there are many who are capable of

There were times when Honora Pem broke's soft eyes could give a look that was almost dazzling in its firm and open clearness; and she pronounced hese last words, she looked into her companion's face with such a glance Mrs. Gerald rose and walked some

what impatiently to the window. had hoped and expected to startle Honora into some generous expression of interest in Mr. Schoninger, and to win from her some word of pity and kindness which, repeated to him, would be like a drop of cooling water in his fiery trial.

'I am sure I should never imagine you capable of having an affection for any one whom the whole world does not approve," she said rather pointedly, having snatched the curtain up and looked out, then dropped it again. "If you can put the subject out of your mind, and remember Mr. Schoninger only when you are praying for the heathen, so much the better for your tranquility. I am not so hap-pily constituted. I cannot dismiss the thought of friends because it troubles me, nor because some person, or many persons, may believe something against

"What would you have me do? Miss Pembroke asked rather loftily, yet with signs of trouble in her face. "Nothing, my dear, except that you put on your bonnet and come home to dinner with me," Annette replied,

assuming a careless tone. Miss Pembroke hesitated, then refused. It would be certainly more sensible to go if she could, but she felt herself a little weak and trembling yet, and disinclined to talk. The best distraction for her would be such as she could find in reading or in prayer, if distraction were needed.

To grow old gracefully, one must live temperately, calmly, methodically; be interested in all that is going on in the world; be cheerful, happy, and contented, and above all, keep the blood pure and vigorous by the use of Ayer's Sarsaparilla. Be sure you get

and seemed to clear some mist from mind and ardor of feeling which could before her eyes. "Before what?" at need strengthen her to face any e asked in a confused way.

'Dear Honora!" exclaimed her capable of holding firmly her own self in that instant weak and puny, not because she did nothing for Mr. Schoninger, but because, had she seen the possibility or propriety of her doing anything, she would have lacked the courage. It was a relief to her, therefore, to find herself alone, though, at It was a relief to her, therethe same time, she would gladly had the support and strength which her friend's presence could so well im-

> The door closed, and she looked from the window and saw her visitor walk briskly away without glancing back.
> "I wish I had some one," she murmured, dropping the curtain from her hand, and looking about the room as if to find some suggestion of help. am certainly very much alone in the world. Mother Chevreuse is gone; I cannot go to F. Chevreuse about this;

part to one in trouble.

And then, like a ray of soft and tender light coming unexpectedly to show the path through a dark place, came the thought of Sister Cecilia and her gentle companions. They had asked her to come to them, if they could ever be of any use to her, and Sister Cecilia particularly had spoken to her with an affectionate earnestness which was now joyfully remembered.

and the others jar a little with me."

'I can not hope to be to you what glad if I could in a little, even, supply her loss to you. Come to me, if ever wish to, quite freely. You will never find me wanting in sympathy or affection.

And she had scarcely been to them at all! She dressed herself hastily. and

called a carriage. It was too late to walk there, for already the sun was down; and it was nearly two miles to the convent.

The sharp air and brisk motion were restorative. They brought a color to her face, and sent new life through her weakened frame. Besides, when one feels helpless and distressed, rapid motion gives a relieving impression that one is doing and accomplishing something, while, at the same time, it

Sister Cecilia was in her own room. writing letters, her little desk drawn close to the window for the light. She looked out when she heard the carriage, and beckoned Miss Pembroke to come up stairs then hurried to meet her half She had guessed her visitor's motive in coming, and it needed but a glance into her face to confirm the

"Come into my chamber, dear," she said. "It is the pleasantest room in the house at this hour. See what a view I have of the city and the west ern sky. I sit here to write my letters, and every moment have to leave off to admire the beautiful world outside. It is a sort of dissipation with me, this This arm-chair is for hour of sunset. you. It is my visitor's chair. I should feel quite like a sybarite if I were to

She seated Honora by the window, drew up her own chair opposite her, and went on talking cheerfully.

"I sometimes think that all the earth needs to make it heaven is the visible presence of our Lord and His saints. It would require no physical change. Of course I include the absence of sin. There is so much beauty here, so much that we never notice, so much that is everyday, yet miraculous for all that. Look at that Did you ever see such a rich air? It needs the cold purity of the snow to keep it from seeming exces-

A long, narrow cloud had stretched itself across the west, and, drawing to its bosom the light of the sun, now hidden behind the hills, reflected it in a crimson flood over the earth. Through this warm effulgence fell, delicately penetrating, the golden beams of the full moon, changing the crimson of the air to a deep-opal color, and putting faint splashes of gilding here and there beside the rosy reflections

"How the earth draws it in!" said the nun dreamily. "It never wastes the beauties of the sky. It hoards them up, and gives them out long after in marbles and precious stones. Did t ever occur to you to wonder how those bright things could grow in the dark underground? I used to think of it in Italy, where I first saw what marbles can be. I remember my eyes and my mind wandering to that as knelt before the Confession of S Matthew the Evangelist, in Santa Maria Maggiore, where the walls of the atrium glow with marbles; and the lesson I learned from it was this: that even though pains and sorrows of every kind should intervene between us and the joy of life as thickly as the clay. and rock, and turf had intervened tween the sunshine of heaven and the dark place where those marbles took form and color, we could yet, if we had real faith, be conscious of all the glory and joy taking place overhead, and reproduce them for ourselves down in the dark, and make that beauty more

The Advertising

Of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober common sense of thinking people because it is true; and it is always fully substantiated by endorsements which, in the financial world would be accepted without a moment's hesitation.

For a general family cathartic we confidently recommend Hood's Pills,

Honora's eyes opened a little wider.

"A year solitary?" she repeated.

"Why, yes, dear. You know it is the custom to give a year of solitary imprisonment before ..."

Miss Pembroke put her hand up, and severed to give a year of solitary imprisonment before ..."

Miss Pembroke put her hand up, and and arder of feeling which gearly shield good and and arder of feeling which gearly shield good and are all the solid good and shield good and are all the solid good and shield good and are all the solid good and shield good and are all the solid good and shield good and are all the solid good and are a which warmed but did not startle-"do you remember S Paul's recommendation, 'always rejoice?' It is possible. And now tell me why you do not

Her eyes, beaming with religious enthusiasm and tenderest human affection, searched frankly the pale face before her, and her hand was laid lightly on Miss Pembroke's arm. No reserve nor timidity could stand before her. They melted like snowflakes beglances. simply what had distressed her.

How sweet is the friendship of one than love, for it is untroubled, and has I am all wrong." deeper than love, for it is the sympathy of true natures which reflect each the entire being of the other; less selfish than love, for it asks no merging of another into itself; nobler than love, for it allows its object to have other sources of happiness than those it can furnish: more enduring than love, for

"But can you not see, my dear," the

nun said presently, "that it would have been better if you had not had any friendly intercourse with him, even though this terrible thing had never happened? The injunetion not to be unequally yoked another with one think, to all ties as well as to marriage The gulf is too wide between the Chrisfor familiar friendship. It is too wide for anything but prayers to cross. Once admit any intercourse with unbelievers, and you peril your faith : and besides, you cannot set a barrier firmly anywhere when the first one is down. have heard it said that this Jew loved you, and even fancied it possible that

you would marry him." "People ought not to say such ing their way carefully, till they came things!" exclaimed Miss Pembroke, to a turn in the lower passage; and blushing deeply.

"People ought not to have the

chance to say such things, my dear girl," replied the nun. "It was offering you an insult when he offered you his hand.'

"O dear Sister! is not that too severe?" expostulated Honora. "Set-ting aside what has happened since, should I not recollect, makes me such an offer, what his intention is, and how the subject looks to him? And cannot I refuse him. and see that it is impossible for me to do otherwise, yet feel kindly toward him, and wish him well, and believe that he has meant to show me both affection and respect?

"Honora," said the Sister, "if any man had struck your mother, then turned to offer you his hand, would you not have recoiled from him in dis-

"Surely I would!" "And is your God and Saviour les dear and sacred to you than your mother?" the other pursued. "Can mother?" the other pursued. you allow your thoughts to dwell with kindness and complacency on one who blasphemes the crucified Redeemer, and calls Him an Imposter? Because you have not heard this man talk against your faith, you forget what he must think of it. I tell you they mock at Him, these Jews, and they call us idolaters. And what could be think of you, when, knowing that you adore the sign of the cross? He must have a fixed lustre, out of the shadows. a friendly way, as if friendship were possible between you. I speak of what he was. What he is, we have nothing to do with.

Miss Pembroke's eyes were downcast. When you place the subject in that light, I am forced to think myself all in the wrong," she said. "But most people do not think in that clear, positive way. They act on an inherited motive, and their beliefs are moss grown, as it were."
"They have no faith," was the quick

Honora was silent a moment, then said, with some hesitation: "I am always afraid of being uncharitable and illiberal, and perhaps I err the

other way."
"My dear, it is easy to make a mistake there, and very dangerous too," the Sister replied with decision. "What is charity? You must first love God with all your heart; and if you do that, you will be very shy of the enemies of God. You cannot serve two masters. As to liberality, there is no greater snare. It is not liberal to squander the bounty and honor of God; it is not ours to spend. liberal to praise those whom He condemns, and bless those whom He curses. It is not liberal to love those who refuse to acknowledge and obey Him and to contradict what He has clearly said. Or if these things are liberal, then liberality is one of the worst vices, and one of the most futile too. Why if I were to desire the reputation of being generous, and, having nothing of my own, should take what is not mine and give it away, I have stolen, it is true. and I have obtained a reputation that I do not deserve, but, also, I have en enriched some one; whereas, if I put my hand into the treasury of God, try to bestow on another what He has denied, the hand comes out empty. I have insulted the Almighty, and have

In Reply to oft Repeated Questions. It may be well to state, Scott's Emulsion acts as a food as well as a medicine, building up the wasted tissues and restoring perfect health after wasting fever.

not benefited any one. Do not suffer yourself to be deceived by sounding phrases. What are these people who talk so much of liberality? liberal of what is theirs to give? Far Do they give away all they have to the poor? Do they forgive their enemies? Do they give up their pride and vanity, and spend their lives in laboring for the needy? Quite the contrary. They are lavish only of what is not theirs to give. It has been reserved for those whom they call bigots to show an ardent and unsparing lib erality in sacrificing their private feelings, their wealth, their comfort, their reputation, their lives even, for neath the heavenly summer of her the glory of God and the saving of souls. There is the true liberality, my

dear, and all other is a snare. I wish I could shut myself up with God, and get into the right path again

"Why not come here and make a retreat?" the Sister asked. It was so precisely and unexpectedly what she needed that Honora clasped

her hands, with an exclamation of delight. "The very thing! Yet I had not thought of it. When may I come? Very soon? It was surely an inspiration, my coming here to-night." Immediately her troubles began to lift themselves away, as fogs begin to rise from the earth even before the sun is above the horizon. The cer tainty of approaching peace conferred

a peace in the present. She was going to place herself in the hands of Him who can perform the impossible. Sister Cecilia had supplied her need perfectly. Hers was impassioned natures which need to be oothed and caressed into quiet. A certain vein of gentle self-sufficiency and a habit of contentment with life

as she found it, prevented this. wanted light more than warmth. was already dark when they went down stairs, and since economy, the nuns did not have their entries lighted, the two had to go hand in hand, gropthere, from the open door of the chape at the further end, a soft ray of light shone out from the single lamp that burned before the altar. By light both chapel and altar showed poor enough; but in the evening, and een alone by this small golden flame, the imperfections were either trans formed or hidden. Dimly seen the long folds of drapery all about gave a sense of seclusion and tenderness : one eemed to be hiding under the mantle of the Lord; and the beautiful mystery of the burning lamp made wonders seem possible. Kneeling there alone could fancy all the beautiful

legends being acted over again. Sister Cecilia and Honora, still hand in-hand, knelt in the entry the momen they saw the light.

"You remember the chalice of the bees?" whispered the nun. "I never come here in the evening, and see that oright little place in the darkness, but think of that sweetest of stories. And I would not be surprised to hear a buz-zing of bees all about the sanctuary, and see the busy little creatures build ing up a chalice of fine wax, as clear as an alabaster vase with a light in side.

They walked slowly and noiselessly by the door, and, as they passed it, saw beside the altar what looked almost like another lamp, or like that illumined vase the Sister had fancied. It was the face of Anita, which reflected the Christ as God, he asked you to be the wife of one who would laugh, if he did not rave, when he saw you making the sign of the cross? He must have a fixed basic property with the sign of the cross? thought your faith so weak that he could in time make you renounce it. The eyes fixed on the tabernacle, the The eyes fixed on the tabernacle, the And the reason why he thought so was lips slightly parted where the last vocal because he saw you receiving him in prayer had escaped, she knelt there in a trance of adoration. But one could see, even through that brightening halo and sustaining peace, that a great change had taken place in the girl during the last few weeks. was worn quite thin; and the large eyes, that had been like dewy violets bending ever toward the earth, burned now with a lustre that never comes from aught but pain.

How the innocent have to suffer for the sins of the guilty !" sighed the nun, as she led her visitor away That child has received a blow from which I am afraid she will never re-cover. She is like a broken flower that lives a little while when it is put in water. Her conscience is at rest : she does not say now that she is sorry for having had anything to do with that trial; she does not complain in any way. She seems simply broken. here she comes now! She has heard our steps, and is afraid she has stayed

too long in the chapel." The young girl came swiftly along he passage, and held out her hands to Miss Pembroke. "I knew you were here," she said, "and I was waiting to hear you come down. Mother told me I might come and say good-by to you.

"But you have not yet said a word of welcome," Miss Pembroke replied, trying to speak cheerfully. "Oh! yes, when I saw you come, I welcomed you in my own mind," she

replied, without smiling. Honora waited an instant, but Anita eemed to have nothing to say except the good-by she had come for. whispering did not disturb your prayers?" she asked, wishing to detain

her a little longer. "Oh! no." She glanced up at Sister Cecilia, as a child, when doubtful and lost, looks into its mother's face, then

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dropped her eyes dreamily. "I do net say any prayer but 'amen. Nothing else comes. I kneel down, thinking to repeat, perhaps, the rosary, and sounding copie who Are they I am only silent a while, and then I say amon. It is as well, I suppose."

Honora kissed the child's thin cheek tenderly. "Good by, dear," she whisall they y forgive e up their end their

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pered softly. "Say one amen for me

She went out into the still and spark ling night, and was driven rapidly homeward. On her way, she passed the prison, and, looking up, saw over the high wall a light shining redly through the long row of grated windows. It was a painful sight, but no longer unendurable. "No prayer but amen," she repeated. "What does it matter by what road we go, so long as we reach heaven at last; whether it be be in peaceful ways, or through sin and suffering ?"

Another carriage drew up at the gate as she reached home, and Mrs. Gerald descended from it, having just returned

from Mrs. Ferrier's.
"Upon my word, young woman!"
Annette's voice called out from a pile of furs in the carriage. "We have been saying our good-nights in whispers, and hushing the very sleigh-bells, so as not to disturb your slumbers; and here you are out driving."

Her bright and cheerful voice broke

strangely into Honora's mood. Was there, then, anything in the world to laugh about, anything that could possibly excite a jest?

"Good-night, Mother Gerald!" the young woman added. "Don't stand there taking cold. And if you do not see Honora in the house to-night, make up your mind that I have carried her off with me, as I shall try to. Come here, my dear, and give an account of yourself. Where have you been?"

As Honora reached the carriage door, young Mrs. Gerald leaned out and caught both her hands. "Come with me to find Lawrence," she whispered hurriedly. "He has not been home hurriedly. "He has not been home yet, but he will go for you." Though recoiling from the errand,

Miss Pembroke would not refuse it. She stepped into the carriage, and suffered herself to be driven away. It

is he? Do you know?" she asked.
"Oh! yes. He is only playing billiards," the young wife answered, and a sharp sigh seemed to cut the sentences apart. "It is the first time for a long while and I want to the sentence. for a long while, and I want to break it up in the beginning. John went down and told him that his mother was dining with us, but Lawrence paid no

She leaned back a little while without saying a word as they sped over the smooth snow. "It seems a shame to drag you into such an affair, Honora," she said presently; "and I had not thought of it till I saw you, and then it came like a flash that you could help me. What I want of you is to write on a card that you and I are waiting for him. John will carry it in to him, and he will recognize your writing.

The horses were drawn up before a large marble hotel, lighted from basement to attic. The shops underneath were all closed; but from three broad lower windows a bright light shone around the heavy lowered curtains, and in the stillness they could hear the faint click of billiard balls. There was ne sound of voices from inside, and it was impossible to know if the players

"You child!" said her friend com-passionately; "are you so innocent as to suppose that any one can walk into one of those places when he pleases? These charming reunions are held with locked doors, and one has to have the password to go in.'

Honora was silent with indignation. To her mind, Lawrence could not do his wife a greater injury than in allowing her to become acquainted with such places, and she was half disposed to be vexed with Annette for not leaving him to himself, and refusing to be drawn into any objectionable scenes and associations.

TO BE CONTINUED.

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Safe and Sure. Not only safety from mineral poison (of which B. B. B. does not contain the slightest trace), but prompt and certain action in the care of disease may be confidently relied on from the use of this unrivalled natural specific for Dyspepsia, Constipation, Bad Blood Headache, Biliousness and all diseases of the stomach, liver, bowels and blood.

Hree and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for congles, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

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Mr. Thos. Bell, of Messrs. Scott. Bell & Co., proprietors of the Wingham Furniture Factory, writes: "For over one year I was not tree one day from headache. I tried every medicine I thought would give me relief, but did not derive any benefit. I then procured a bottle of Northrop & Lyman's Vegetable Discovery, and began taking it according to directions, when I soon found the headache leaving me, and I am now completely cured.

DESERTERS OF A DAY.

Men Who Repress the Heart's Yearn-ings From Worldly Motives.

The first cause of incredulity is vol-When the mind is not applied it is

inert, it ceases to be a power; it is, as regards the object before it, as if it What are mathematics to an intelligence which has never reflected on the laws of number, of quantity, and of

motion?
What is philosophy to a man who has never asked himself what is being, what is an idea, what is the absolute, the relative, cause, or effect?

And for the same reason, what is faith to a soul which has never seriously thought upon the necessary relations of the creature with God?

Let me ask you, at what age and after what studies did you decide that religion is an error? Was it at forty? No, you decided it in the flower of your age, at the moment when, casting off the apparel of childhood, reason and passion celebrated together their joyous advent to the agitated surface of your being.

Incapable of any act worthy of a

man, you passed judgment sovereighly upon God and man; you doubted, denied, apostatized, despised your fathers, accused your masters, summoned before your tribunal the virtues and sorrows of ages—in fine, you transformed your soul into a desert of pride. Then, this rain completed, you chose for your end one of the ambitions of man, and every effort of your faculties was directed towards the idolatry of

You learned no more than to be one day the effective hero of your dreams; you sacrificed your days and your nights to this egotistical image, reserving of them but a secret and unknown part to the other egotism of man, vol uptuousness. And never, during this sad and checkered dream, did religion appear to you but as a futile souvenir fered herself to be driven away. It was the first time such a service had ever been demanded of her. "Where is he? Do you know?" she asked or one desire; and if sometimes, attracted by a celebrated name, you opened a book or crossed the threshold of a church, you did so with haughtiness of a mind which had judged, and had no idea of reversing its decree.

> When man has seen man during long years, when he has known his feebleness and his misery by experiences which no longer permit him to doubt, and already the grand figure of death places nearer to him the final prophecy, then naturally his gaze becomes more profound. He discerns more clearly the trace of the divine, because he knows better what men cannot do, and, moreover, the wearisomeness of present things evokes in him relish for things unseen. Therefore, it is that a writer, whose name escapes me, has excellently said: "At twenty we believe religion to be false; at forty, we begin to suspect that it may be true; at fifty, we desire that it may be true; at sixty,

we no longer doubt its truth."

Light and life progress with equal pace, and death, in disabusing us of all, completes the progressive revela tion which commenced in our regard

things of religion who attain not the happiness of faith. The examples of this are rare, but I have seen them. They are the victims of a passion the most obstinate of all, namely, the pride of science.

THE PRIDE OF SCIENCE is the infatuation of a spirit inebriated with itself, which admires itself in what it knows, as did Narcissus in his lake, and which, regarding any limit as an insult to its capacity, proposes to treat with God as an equal with an equal. It studies not through love of truth, but in order to oppose it: it delights in creating clouds, in discovering a grain of sand which may serve as a blasphemy, and which it may east at heaven. If it look up to the stars, it is in order to get from them the secret of the world's eternity; if it descend into the bosom of the earth, it is to seek arms against some great biblical fact; if it interrogate the necropolis of Egypt or the ruins of Babylon, it is only to hear there a voice which denies some most authentic tradition. Its science is but a bit-ter strife between itself and God.

Who could remain true while pos-sessed by such a passion? Who would accept it as judge? Faith is an act of confidence; it supposes the sincerity of an upright and loving heart. But those of whom I speak would not be-lieve even mathematical demonstrations if their aim and conclusions were GENTLEMEN,—I suffered four or five years from bronchitis and a severe hacking cough, and could get nothing to do me any good. A friend told me to get Hagyard's Pectoral Balsam, and I did so with good results. Two bottles cured me, and I hardly know what a cold is now. Arrhur Byrne, Guelph.

Mr. Thos. Bell of Messrs. Scott Bell & Have your never hear told in the first and carried the second truths of religion. Like Jean Jacques, truths of relig truths of religion. Like Jean Jacques,

conscience. Have you never been filled with joy on discovering in history or in nature something which appeared to be marked with an anti-Christian sign? Have you never clapped your hands when somebody said to you, Here is an argument against Jesus Christ? "Ask, and it shall be given you; seek, and you."

son. Fub. Canada Presbyterian.

C. C. Jacobs, Buffalo, N. Y., says: "Dr. Thomas' Eclectric Oil cured him of a bad case of piles of 8 years' standing, having tried almost every known remedy, "besides two Buffalo Physicians," without relief; but the Oil cured him; he thinks it cannot be recommended to bighly."

No other Sarsaparille has the pletely cured.

A HEALING, SOOTHING SALVE for cuts, bruises, wounds and sores, Victoria Carbolic Salve.

A HEALING, SOOTHING SALVE for cuts, bruises, wounds and sores, Victoria opened to you." Such is the first consequence of the properties of th

dition on which you are to arrive at faith. In vain does the sun appear in the firmament, if his light be for us but a reason for refusing to gaze at

him Finally, a third cause of incredulity untary ignorance. Faith can no more than science be acquired without a to say that every weakness of our to say that every weakness of our poor fiesh is an obstacle to faith, since faith is itself the principle of chastity, and Jesus Christ has uttered against the Pharisees these divine words:

'The harlots shall go into the kingdom of God before you." There is a humble vice, a vice which knows itself, which despises itself, which strikes its breast I will not say that it is dear to God : but God can forgive it as he forgave Magdalen. There is, on the other hand, a vice

poisoned with pride, a vice which exalts its head, which laughs and mocks this God hates, and it is almost an invincible obstacle to faith, for it is the union of two perversities which natur ally exclude one another, and of which the junction destroys in the soul the last resources of good. Pride alone is so insupportable to God that He prefers humble vice to proud virtue. We clothe ourselves in the pride of a conscience without reproach, and we appeal to our honor, our probity, our gea sinful man, O Lord," we complain of the little light which God has imparted to His works, and we impute to Him our misfortune in not knowing Him and serving Him. Do you think that miracles are due to such complaints, and that God is in fault in replying

only by unrelenting silence?

He hears the faintest sigh of sincerity, and He speeds every tear which commences to flow for Him. But the pride of ignorance, the pride of science, the pride of vice, He despises all three; He bears with them until that day when the angels will sing for the second time, in presence of the whole assembled universe, the hymn of God made man: "Glory to God in the made man: "Glory to God in the highest, and on earth peace to men of good will !"-Lacordaire.

A LUTHERAN VISITS POPE LEO.

In a recent issue of the Boston Globe here was published a long and exceedingly interesting account of a visit paid by a Lutheran minister to Pope Leo XIII. He had come from the south of Africa, bearing credentials from the late Cardinal Lavigerie, and his visit to the Holy Father looked towards a settlement of the difficulties been Catholic missionaries and the English in Uganda and other parts of Africa. This is how he describes the impression made upon him by the sight of the

venerable Pontiff:
"At this moment I was fairly overcome by an ineffable sense of the extraordinary; and if His Holiness had not attempted to raise me I think l would have remained for minutes in this speechless attitude. Though the whole room from ceiling to floor was steeped in cardinal red, as benefits the prince of Cardinals, I saw nothing but the white figure of the Pontiff before me, who seemed to fill the entire sphere within range of my mental eye.

"If it be possible for man to attain a heavenly aspect as an expression of supreme goodness of mind and heart, this venerable patriarch is indeed an example of the chosen few, embodying all the saintly attributes which a Raphael and Titian invested in their was impossible to know if the players were few or many.

Honora wrote hastily, by the moonlight, as she was bid, "Annette and I and the woman are the vanguard of and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The child and the woman are the vanguard of in the lips of our mother. The secritive of living religious sentiment. This great man. so small of stature, so suggestive of power, and the agony

Luther himself some three centuries ago in describing another Pope Leo. Curious, isn't it? that the disciple should make tardy reparation in this wise for the abuse heaped by his master on the then Vicar of Christ! And that there might be nothing want ing to this unconscious act of repara tion, our Lutheran friend bowed with un-Lutherlike submission to the decis-ion of the Pope, although it was just the opposite of what he had hoped for. We shall let him tell in his own words

how it happened:
"The moment I got through the aged primate pronounced judgment with a precision and stability of pur-pose that absolutely forestalled further

arguments.
"His decision was exactly contrary to my expectations, but the feeling of disappointment never entered my mind, seeing that the weight of the authoritative power expressed was so overwhelming as to render all objections useless. This, at least, was the initial impression received. I, the

Pale and sallow giris and prematurely aged women should use Dr. William's Pink Pills; they come as a boon for all those ills which afflict the system. Build up the blood, restore shattered nerves and convert sallow complexions into rosy cheeks. All dealers or by mail, post paid, at 50c. per box, or six boxes for \$2.50.

Make no Mistake.

Make no Mistake.

Make no mistake when buying a remedy for dyspepsia, healache, constipation or bad blood; be sure to get the kind that cures, Burdeck Blood Bitters. "It is an excellent remedy for healache."—C. Blackett Robinson, Pub. Canada Presbyterian.

HERE HOLINESS DWELLS.

A Beautiful Pen Picture of a Convent's Interior.

Some time ago I stood in a small room in the mother-house of one of our nursing orders beside the body of a nun prepared for burial. The fading daylight struggled feebly through the high window above her and mingled with the steady rays of the blessed candles, and from time to time the sound of a Miserere the novices were practicing for her funeral Mass came faintly through the closed doors, ac-

centuating the stillness of the room. She was not a young women; she could never have been a handsome women, even in youth; but the expres sion on her placid face was incomparably beautiful. It was not merely the dignity of perfect peace and repose that ennobled the still features, but the in-effable look of victory stamped there. The thin, toil-hardened hands' crossed on the coarse habit held to her heart the solitary trophies of her long struggle, a worn crucifix and a copy of her vows, the mute witnesses of her fidelity and devotion to her chosen lifework, the secret of her triumph over its difficulties, and the explanation of nius, and, instead of saying to God, with nius, and, instead of saying to God, with St. Peter, "Depart from me, for I am a sinful man. O Lord." we complain of the departing spirit speeding to its re-

A CHANGED SCENE.

A few weeks later, in the same convent, the chapel was brilliantly lighted for Benediction. It was the holiday season. A crowd of visitors knelt about the beautiful crib where lay the "little Lord, exceeding ami-able," watched by His tender Mother and St. Joseph. The good sister sacristan left a little group of wide eyed, innocent children at the crib, after delighting them and herself, with the loving simplicity of German piety, by demonstrating that the woolly lambs placed around the Holy Child had voices concealed, and might be urged to bleat forth a note of praise, and was seen moving through the sanctuary, lighted taper in hand.

A breath of incense floated in from

the sacristy, the organ began a soft prelude, and through a door leading into the interior of the convent came a long line of white-capped postulants, two by two. They settled silently in their places on the oaken benches, like a flock of doves, and the swee gravity of prayer deepened on the fresh young faces. In the hush that followed their entrance the door reopened and a second group of indescribable pathos and beauty appeared on the threshold. It was a new postulant, accompanied by an elderly lady and a beautiful young girl, eviden'ly her mother and sister, part reserved for guests, and without a word or look sought her own place

THE AGONY OF SACRIFICE. Those left behind wept unrestrainedly, but the daughter nestled closer to the mother for sympathy, and the mother found comfort in the child by her side. The postulant knelt alone and upright, her hands clasped and laid on the prayer desk before her; her eyes fixed on the tabernacle, making no voluntary sign of grief, but shaken from head to

among the Sisters.

This language is in striking and edifying contrast to that used by moved steadily away among the rest, without a backward look or sign; her feet set henceforth in the way that leads from Bethlehem to Calvary. The careful Sister-sacristan slowly extin-The guished the lights on the altar and around the crib, and the crimson rays of the sanctuary lamp grew stronger in the soft gloom.

THE FIRST CHAPTER ENDED. One by one the visitors left the chapel through a side door that led to the street, the poor mother last, leaning on the arm of her daughter, and the first chapter in the little nun's life was ended. There were wounds to bind, roken bodies and fainting souls to heal, long vigils to keep, weariness and humiliation to bear, and the whole gamut of human passions to be silenced perore death could write finis to the last chapter in the triumphant smile of victory that would one day transfigure

the pale face.
Such are the noble souls that come, urged by the divine impulse of charity, to care for our destitute and suffering Lutheran, unconsciously submitted to the dogma of infallibility the first time the Pope expressed an opinion to me."

—Antigonish Casket.

It should be not merely our duty, but our sacred privilege to aid them by all the encouragement that generous financial support and intelligent interest in their work affords. Particularly at this season, when the homely shining of the love-lit hearths grows a sacred thing, and the happy chiming of chil-dren's voices accords with the Christmas bells; when the mirth of angels and men agrees for a time, and home and heaven are synonymous terms, compassion for the homeless and wretched should be boundless, and the of nerve fluid. It is perfectly harmless resources of those who offer shelter for and leaves no unpleasant effects. the sake of the shelterless Babe of Bethlehem should not be stinted. M. A. SELBY.

Healthy and A Delicious Beverage.

Menier Chocolate. Learn to make a real cup
of Chocolate, by addressing C. Alfred Choullou. Montreal, and get free samples with directions.

A REMARKABLE ANSWER TO PRAYER.

The recipient of an extraordinary favor from God, through the inter-cession of Blessed Margaret Mary, makes known the following facts, in testimony of her gratitude, for the exaltation of Blessed Margaret Mary, and for the spread of the devotion to

the Sacred Heart of Jesus.

For about two years she suffered from what doctors pronounced chronic Bright's disease, after an attack of grippe. Cold followed cold in rapid succession, bringing a distressing cough with spitting of blood, difficult breathing, at times so oppressive as to threaten smothering. Whenever she went to church, she was almost sure to take sick. Sudden fevers, faintness, and momentary loss of sight were of frequent occurrence. To these ailments was added a swelling of the body, which caused much pain

She went to Atlantic returned unbenefited. A skillful doctor advised milk diet at once, and, after four weeks, this treatment had the effect of reducing the swelling; but the lack of solid food made her very weak. With nourishing diet the swelling reappeared, accompanied by intense pain in the back, head and

Consulting another doctor later on she was advised by him to go to the University Hospital, to take to bed and limit herself to milk diet. He gave but little hope of a cure, one chance in a thousand to get better even for a while. Reflecting on his advice, she determined to consult her regular physician, and resolved to go to St. Agnes' Hospital and there follow the prescribed treatment for four weeks more. She became so weak that the Sisters thought she would die. One day her respiration rose to 104 a minute. Solid food was given once more, followed by improvement in strength, but the swelling soon returned. Finding no permanent benefit in the hospital, she returned turned.

At home she kept growing worse Her doctor gave up her case, saying he could do her no good. Still he advised her to consult a specialist, who, on examination, pronounced her case chronic Bright's disease. She was told to return to the hospital, and not stay shorter than six months or a year, though even then she was no promised a cure, as the swelling might go to the heart and carry her off any moment. She ceased to hope save in God

alone. Whilst perfectly resigned to die, she was urged by a friend to seek a cure through the intercession of Blessed Margaret Mary. She obtained a relic and began a Novena on Sunday, from the likeness between them. All Oct, 2. During the Novena she three had been weeping, but a gleam coughed incessantly, spat blood, was of fixed resolution shone through the not allowed to sleep apart for fear of postulant's tears. She led them to the smothering, had violent headaches, swelling of the body and other serious ills. On Monday, Oct, 10, she went to Holy Communion and was freed from every trace of her malady. Bright's disease, dropsy, everything disappeared at once, and without a taste of medicine since the Novena began. Next day she resumed her household duties, and began by whitewashing a room. To God and His Blessed Servant Margaret Mary be the

honor and the thanks for so great a favor.—Messenger of the Sacred Heart.

Now is the Time.

In this the season of coughs, colds, asthma, bronchitis and other throat and lung complaints, it is well to be provided with a bottle of Dr. Wood's Norway Pine Syrup, which effectually cures all such diseases, and that very promptly and pleasantly. Price 25 and 50c. Sold by all druggists.

Billousness Cured.

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Bitters for biliousness and find it the best
remedy for this complaint. I used several
other remedies but they all failed to do me
any good. However, it required only two
bottles of B. B. B. to cure me completely,
and I can recommend it to all.
Yours truly,
WM. ROBINSON, Wallaceburg.

Dr. Wood's Norway PINE SYRUP positively cures Coughs, Colds, Asthma, Hoarseness and Bronchitis.

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Epileptic Fits, Falling Sickness, Hysterles, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebrity, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

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Willie Tillbrook

Mayor Tillbrook of McKeesport, Pa., had a Scrofula bunch under one car which the physican hanced and then it became a running sore, and was followed by crysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example. HOOD'S PILLS cure Habitant Constitution by

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OLD AT REDUCED PRICES. They hold a certificate, attesting its purity, from Rev. Emmanuel blea, Vicar-General of the Archdiocese of Taragona. The rev, sle gy are respectfully invited to send for sample.

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

London, Saturday, Feb. 4, 1893.

CHURCH UNION.

A meeting of clergymen of various denominations was held in Toronto on the 23rd of January for the purpose of taking into consideration the question which has recently been so much disenssed among the Protestant clergy and press-the union of the sects into one body corporate.

The meeting was a purely voluntary gathering, as it was explained that there was no authorization from the sects to which the various ministers belonged to take any positive steps towards the object for which they were assembled, but it was highly representative in regard to the prominence of the ministers who were present, there being fifteen Anglicans of the deanery of Toronto and fifty-five of other denominations, among whom Presbyterians seemed to predominate, though Methodists and others were there also, but only one of these, the Rev. James Grant, a Baptist, gave expression to the general opinion prevalent in his sect on the subject under consideration

It was explained by Rev. Septimus Jones, on behalf of the Anglican contingent, that his colleagues were present on invitation from the Ministerial Association, to which the other clergy men present belong.

There is no doubt about the main fact that it is the will of God that Christians should be one-one in faith and obeying the voice of the one Church which Christ instituted; and on this point most of the speakers seemed to be agreed.

Rev. Mr. Jones said that "consider ing the matter in the light furnished by the Scriptures the Church should be more closely united than it is.'

The mistake of Mr. Jones is not in his conception of what the Church ought to be, but in the fact that he imagines that the Church of Christ is not what it ought to be : for the promise made by Christ when He built His Church upon a rock was that the "gates of bell shall not prevail against it;" (St. Matt. xvi., 18), and it is styled by the Apostle "the pillar and ground of truth.

Rev. Mr. Jones thus pointedly declared that the contradictory sects represented at the meeting cannot be the ideal Church of Holy Scripture which is always spoken of as one organized body; yet very curiously and most inconsistently he persists in calling this confused medley of jarring sects "the Church

There is one, and only one, Church which corresponds with this ideal Church of Scripture-the Catholic Church, which alone has taught at all times and in all places the same doctrines. Unity is to be sought, not by a compromise of sects, but by the acceptance of the body of doctrine which Christ taught His Apostles, and which has been handed down by them to after generations, even to the present day.

It is a matter for surprise that the correctness of the Catholic belief that unity of true faith is essential to the true Church, and that the Protestant denominations do not possess it was really admitted by nearly all the speakers, while at the same time they seemed to imagine that if their deliberations would only result in boiling together all their errors into one stew, the resulting mess would be the essence of Christian truth.

Thus Rev. Mr. Jones said if closes union "could be brought about there is no reason to ask how but to accept the guidance of the Master, etc.

He added : "The members of the Church of England had not come in the spirit of men desiring to absorb the other denominations, but with a desire to say here we are serving the one God and hoping that that Lord may bring us in fuller light."

Why, if the Church of England or any other sect which was represented on a trip to Rome, where they will take at the meeting is really the Church part in the Holy Father's Jubilee. which Christ instituted, it ought to be From there they will go to the Holy the desire of every one that all others Land, and returning stay for a short power of the Legislature, but it exershould be absorbed into it, not indeed while in England and Ireland. Vicar- cises this power to commit a wrong

their unequivocal acceptance of the true faith.

Mr. Jones also said that Provost Body's paper on union would not represent merely his own views, but would show just what the Anglican Church would desire if a union were to be brought about. Provost Body's views must therefore be regarded as of special importance.

1. He declared that it is desirable in negotiations of this kind to "aim after agreement, not after differences.

This use of words is very plausible. and all the more specious because there is a sense in which the sentiment is correct. It is right that we should aim at agreement in the one truth as revealed; but the context and circumstances show that the Provost's meaning is that we should minimize and tolerate differences which actually exist on essential points of Christian belief-a meaning which is directly opposed to Christ's commission to His Apostles to teach all things which He had commanded. It is in this same spirit that all conventions of the nature of this one have hitherto been conducted, so that union of some kind may be brought about at the sacrifice of truth. It is needless to add that the result must be an agglomeration of errors instead of an edifice which is the pillar and ground of truth in the sense of Holy Scripture. And it is of just such a gathering that took place once before-a gathering, too, which came to an end because Presbyterianism and Anglicanism were found to be irreconcilable-that the Provost says, the sense which we then had of the blessed presence of God's Holy Spirit restraining, guiding and controlling us will never be forgotten by any who were privileged to take part in that gathering.

We might suppose that all this was ntended as a joke were it not that levity would be profanity on so serious and solemn a theme.

The Provost is right, however, when ne quotes approvingly Professor Milligan of Aberdeen, a Presbyterian divine, as saying, "What the Church ought to possess is a unity that the eye can see. Visible unity in one form or another it an essential mark of her faithfulness." But where is such unity to be found except in the Catholic Church-unity of faith, unity of submission to the successor of St. Peter? Why seek it elsewhere?

He is right also in saying, "We cannot forget that schism is not merely a great practical hindrance, but it is beyond question a grievous sin. Once consummated it creates barriers

which last on for centuries.' But the sin of schism did not lie in the separation of other sects from Anglicanism, which itself cut loose from the Universal Church. The schism was when Anglicanism was instituted with new doctrines, a new worship and a new

head of the Church. The provost pointed out that Presbyriang lack a ministry the Apostles through Episcopal ordina-

The Rev. Dr. John Langtry, in continuation, showed that this Apostolic ministry is essential to the Church. and he suggested as a means by which unity might be effected that the Pres byterians should accept the Anglican theory. This they are not likely to do, so it can scarcely be expected that any union will come out of the present movement.

Another difficulty was put forward by Rev. Dr. Jas. Grant on behalf of the Baptists. He asked, "Is union near at hand? Is it possible? In my short cut way I answer very kindly, I hope, but very decidedly, 'It is not near at

hand. His reason for saving this was that Baptists hold to a truth of Christianity which other denominations deny, and he added:

"We cannot barter truth as understand it, even for union, and we dare not stifle conviction with the bribe of absorbing or being absorbed by another Church."

With no ill will to the gentlemen who held the gathering we must say that we must consider their efforts fruitless until they go about the matter in another way. Let them come to the centre of Christian unity: "Come to me all you that labor and are heavily laden and I will refresh you.

His Lordship the Bishop of Hamilton and Rev. Father McEvay have left

remaining as an integral part of the diocese during His Lordship's absence. new combination, but by their re- A pleasant trip and safe return is the pudiation of their specific errors and heartfelt wish of the CATHOLIC RECORD.

THE MANITOBA SCHOOL LAW.

The case of the schools of Manitoba has at length been brought before the Cabinet Council at Ottawa, where it was ably argued by Mr. J. B. Ewart, Q. C., counsel for the Catholic minority of the Province.

Oppressive though we believe the lecision of the Imperial Privy Council to be towards the Catholic body, Mr. Ewart appears to take it for granted that as the law stands it must be admitted that it is at least the law until remedial legislation be passed to remove the injustice : so in his argument before the Canadian Cabinet Council, he shows elaborately that the Manitoban Legislature - passed the Public Schools Acts of 1890, not indeed in contravention of rights which the minority was supposed to possess at the time of the union with the Canadian Dominion. but in contravention of rights which were conferred upon Catholics and Protestants alike by the Manitoban Legislature after it became a Prov-

Journals hostile to the Catholic de mand for just treatment try to make it appear that this contention of Mr. Ewart is an absurd one, and in a re cent issue of the Mail it was compared with the appeal of an Egyptian beggar who had received daily for some time an alms from a gentleman who passed by. The gentleman, however, afterwards discontinued the alms, and the beggar had him summoned before a magistrate on the plea that he had relied upon the continued receipt of the alms as a mode of sustenance, and that he had therefore a vested right to its continuance. This absurd plea was sustained by the Egyptian official.

It is almost needless for us to say that such a comparison is as unfounded as it is insulting; and the very fact of instituting it is an insult to the good sense of the eminent statesmen who framed the Confederation Act of the Dominion.

There was a certain state of things existing in several Provinces of the Dominion before Confederation took place, and a prominent feature of this state of things was the existence of Separate schools for Catholic and Protestant minorities. These schools actually and undeniably existed in Ontario, Quebec and the whole North-West.

The Fathers of Confederation recognized that the respective minorities valued highly their privilege of educating their children according to their own religious convictions, and so the latter were assured that their privileges would be continued; and it is acknowledged that the Confederation would not have taken place if these guarantees had een withheld. The guarantees are therefore not a dole of alms which may be freely given or denied at the will and whim of one of the parties to the framers of Confederation. the compact. They are an essential the Dominion was constituted; and it | cil; but this fact should not terrorize was because all parties thought that the Government into inactivity on so the central authority of the Dominion important a question as the preservawould preserve the balance of justice that the Separate or Dissentient school systems were placed under the special care of the Dominion Government and Parliament, which by the provisions in question was expected to be a check upon those Provinces where the majorities might possibly be in the humor from time to time to ride roughshod over the minorities.

Among the clauses of the British North America Act by which the school question is governed is one by which not merely the Separate school system of Quebec and Ontario, which existed when Confederation was brought about, were protected, but it provides that wherever afterwards a Separate school system shall be established it shall not be abolished or rendered inoperative by future Provincial legislation, without appeal. The appeal is to the Central or Dominion Government and Parliament; and it is on these grounds that the Catholic minority of Manitoba are

now appealing for redress. Owing to the adverse decision of the Imperial Privy Council it is useless now to argue that the Manitoban Legislature has not the inherent power to legislate away Catholic rights. We say the power, because whatever may be its power we maintain that it cannot be its right to annul or destroy the authority of parents and teachers of religion

We may concede, therefore, the by corporate union, with their errors. General Heenan is administrator of the when it practically destroys or attempts

as derived from God.

schools, or imposes a penalty upon parents for providing for such teach-

the Constitution for this wrong; and it a system of philosophy, and it is only is to have this remedy applied that the worthy of credit to the extent to which of Quebec, to look after their rights of Catholics are now seeking in the case it is demonstrable. This being the which is pending before the Dominion case we should look for complete evi-Privy Council.

Satolli, the Pope's representative, has recommended the Bishops improved assumption which does not to make a friendly arrangement with the State on the school question, we in Canada should therefore abandon our liking for Separate schools.

No one has more vigorously abused Catholics in the past for accepting the authority of the Pope's decisions on questions of faith and morals, when the State thinks proper to interfere in such matters. We are surprised to find the Mail now recommending us to be guided by the Pope. But we still bow as respectfully as ever to the Pope's authority, and if that journal will only read more carefully Mgr. Satolli's instructions, it will find that even if we were to apply them to Canada, to which they are not intended to extend, they are perfectly in accord with the stand we have always taken, to preserve religious teaching.

Mr. Ewart maintains that the clause in the British North America Act which subjects Provincial Separate school legislation to Dominion supervision applies also to Manitoba. We have no doubt that such is truly the case, and that the Dominion Government is bound to remedy the injustice which has been inflicted.

The following from Mr. Ewart's plea is interesting as showing the course he has adopted in urging the Catholic rights to redress:

"Manitoba entered the union in 1870. At that time Protestants and Catholics were there in about equal numbers. The question of education was certain to be one of the first things dealt with by the Legislature which should there be erected, and it became the duty of the Dominion Parliament to formulate such a constitution as would best subserve the interests of the future inhabitants. What power was to be given with reference to educa-The people are at present abou equally divided, but it is inevitable that one side or the other (we cannot now tell which) will in years to come be in the majority. Shall we leave them to fight it out, letting the more numerous win? Or shall we provide for the future minority? Following the precedent of the Confederation Act the latter course was adopted. Power was given to the Legislature to make laws with reference to education, but no plenary

We have stated above how the power was limited. Part of the limitation has been set aside by the judgment of the British Judicial Committee, but the Dominion Government is none the less bound to protect the minority by having passed now a law which will secure the end which was intended by

The Manitoba Government refuses to plead before the Government Countion of the educational rights of the minority.

THEOSOPHY.

The opportunity was afforded us on day last week to listen to an explana tion of the so-called religious system which under the name of Theosophy has been recently attracting considerable attention among unbelievers in Christianity.

The word Theosophy is derived from two Greek words. Theos. God. and Sophia, wisdom, and is intended to mean a knowledge of divine truth as understood by the late Madame Blavatsky, but it is in reality an agglomer ation of absurdities derived partly from Buddhism, and partly from the old Pythagorean theory of Transmigration of souls, which means that at death the human soul enters into and animates some other being.

The explanation at which we had the opportunity of listening was given in Buffalo by Mr. Burnham Harding before a small audience, among whom were several newspaper reporters. Mr. Harding asserted that Theosophy would give an impetus to science, as it would lead to the knowledge of the causes of events, or, as he expressed it. it would "carry science from the plane of events to the plane of causes." According to this theory the human race is the fifth which has inhabited the globe, each race being a reincarnation of the preceding, the one im- that influence were not already re mediately preceding the present being duced to its most simple expression the Atlantean, or gigantic, of high We do not adopt the Patrie's rea-

to destroy religious teaching in the material but low ethical or moral development.

As we understood the lecturer, it is But there is a remedy provided in religion. It is put forward rather as dence of its truth before accept-We are gravely told by the Mail ing it at all, but this evidence is to we have regarded them as mere that because in the United States, Mgr. entirely wanting, and we cannot see follies. in the system anything more than merit the name of a system of philos-

Surely if we are to believe that w have had an existence on earth before the present life, we ought to have the clearest evidence that such was the case; but the Theosophists wish us to believe this without furnishing us with any proof further than mere assertion ; and this was made clear when Mr. Harding was asked "Does any one remember the body he occupied in a previous state of existence?" He answered, "Oh yes; Madame Blavatsky remembered it. Before she was heran Indian woman."

He explained further that "we might all remember our previous states of existence except for the reason that 'we try to remember them with our brains which did not exist before this life, and of course cannot remember a pre-existence in which it did not par-

From this the inference seems to be inevitable that it is necessary to become brainless before we can really be believers in Theosophy.

AN UNEXPECTED EFFECT.

Among the complaints made by the Rev. Dr. Douglas, the Montreal Methodist Romaphobist, one is to the effect that English Protestants are unfairly treated in the distribution of Government patronage in the Province of Quebec, and this hypothetical state of affairs is part of the doctor's grievance which he proposes to have redressed on the lines which are being attempted by the Protestant Protective Association-the total exclusion of Catholics from office so far as they can effect this object.

It is notorious that these statements are false. The French-Canadians have always dealt with the Protestants with the greatest liberality, giving them more than their share of public offices. So true is this that both in the Dominion Parliament and the Local Legislature the Protestants of Quebec have much larger representation than they would be entitled to from their proportion of population, and several thoroughly Catholic constituencies are represented by Protes-

It has been several times publicly attested by Messrs. Joly, Holton, Pope and other Protestant gentlemen that their co-religionists have always been treated with the greatest liberality by ity. It is with a very ill grace, therefore, that fanatics like the Methodist parson of Montreal endeavor to excite ill feeling by misrepresenting the facts.

A recent issue of La Patrie furnishes some interesting details on this subject among which it gives in round numbers the proportion of French to English-speaking people in Quebec at 1,450,000 to 300,000. To represent the latter there are three Cabinet Ministers out of seven, eight judges out of twenty-four, while all the principal officials in the civil service, both Federal and Provincial, are also Englishspeaking, and they fill the highest positions in nearly every department, such as those of Chief Justice, Harbor

Commissioner, etc. The people of Quebec are beginning to look into these questions, more par ticularly since so much attention has been attracted to them by fanatics like Dr. Douglas, with the result that they find matters to be quite contrary to their representations, and are beginning to ask why such preference. should be shown for those who seem to appreciate it so badly; and the de mand is growing strong that these preferences should cease and that the rights of French-Canadians and Catholics must hereafter be considered more in accordance with their proportion of the population.

The Patrie says:

"The majority have always shown themselves generous, but there is a limit beyond which generosity takes We have the name of stupidity. reached this, and there are people simple enough to oppose annexation on the ground that its effect would be to diminish French influence, as if

sonings in regarding the facts as an argument in favor of annexation, but they are nevertheless evidence of a claimed that Theosophy is a revealed state of things which ought not to ex ist, and if Dr. Douglas' utterance lead the Catholics, French and Irish alike, equal representation in official positions, Dr. Douglas's escapades will not be without their value-though hither-

EDITORIAL NOTES. MR. GEORGE W. KIELY, of Toronto.

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formerly of London, has made a donation of \$4,000 to St. Michael's College. the interest of which is to be devoted to the education of young men for the priesthood. This is indeed a poble gift, and can we doubt that the donor has thus laid up for himself a treasure in heaven. It may be said that Catho lies have not amongst them very many men of more than average wealth, but, nevertheless, it is a regrettable fact that instances of this description are not at all as numerous as they might be. From time to time we notice in self she was her niece, and before that the public press announcements that wealthy Protestant gentlemen have donated large sums of money to colleges and other institutions belonging to the different Protestant denominations It might be said that they have in this regard set an example to our wealthy Catholics worthy of imitation. In Ontario, especially, we have many Catholic institutions struggling for existence, and surely our worthy co-religionists cannot do a more praiseworthy act than bestow a portion of their wealth on institutions which are engaged in the work of God. All honor to Mr. Kiely for his thoughtful and generous bequest! We hope to have the pleasure of frequently making mention of similar actions on the part of other Catholics.

> MRS. DORCHESTER, the wife of Rev. Dr. Dorchestor, who has made himself so notorious by his efforts to destroy the Catholic Indian schools in the West of the United States, has succeeded admirably in her work of inspecting the Indian schools, if we are to judge by the amount of cash she has drawn from Uncle Sam's treasury. The Indian schools, it is said, could have been inspected in three months, but she managed to make one tour of inspection last three and a half years, for which she received \$7,662 for salary and expenses, being paid \$6 a day, be sides her travelling outlay. This is only a small fraction of the expense to which the country has been put for the anti-Catholic management of the schools under Rev. General Morgan. Rev. Dr. Dorchester, and his amiable spouse: but it is expected that President Cleveland will relieve this clique of their onerous charge, and at the same time relieve the tax-payers of the heavy burden they are sustaining by paying these useless and expensive officials. Of course, Mrs. Dorchester is made a Government employee simply for the purpose of keeping her husband

ARCHDIOCESE OF KINGSTON.

A Card to the Clergy

His Eminence, Cardinal Ledochow ski, Prefect of the Sacred Congregation of the Propaganda, has written to the Archbishop, acknowledging receipt of 22,950 francs, Peter's Pence. presented to Our Holy Father, Pope Leo XIII., in the name of the Archbishop, priests and faithful laity of the Archdiocese of Kingston. His Kingston. Eminence mentions that he had real for the Sovereign Pontiff the letter of our Archbishop forwarding the Pence, and assuring His Holiness of the loyalty and warm affection of all His spiritual children in this division et the Christian Family. The list of con-tributions, especially those of the priests, to which His Grace respectfully invited the Pope's particular attention, afforded ample evidence of their hearty and generous allegiance and filial devotion to the Common Father of all the faithful and their readiness to maintain Him in royal dignity and ndependence. In return, His Holiness expressed his heartfelt thanks for the rich New Year's gift and for the generosity that prompted it. He instructed the Cardinal Prefect to convey to the Archbishop of Kings-ton and his "excellent priests" and people His praise and admiration of their zeal and filial devotion to His person; and, in conclusion, He sent His Apostolical Benediction, lovingly " to us all. The Papal Benediction and the Plenary Indulgence attached to it, shall be communicated to the entire diocese in solemn form by His Grace from St. Mary's Cathedral, on Sunday, the 5th of February, at noon. The clergy are requested to make this announcement to their congregations next Sunday, and exhort them to prepare their souls for its worthy and plenary reception by the Sacraments of Penance and the Most

Holy Eucharist. JAMES VINCENT NEVILLE, The Palace, P Kingston, 25th Jan., 1893.

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Pro-Sec. ., 1893.

MY CONVERSION.

The Struggles of a Soul in Search of the True Faith.

The myself of nearly twenty-five years ago has become a being so dis-tinct from my present self that I think hat I can write of it without feeling that I am dissecting a living heart in

That myself was a girl very near her twenties who had, not long since, finished a course of study at Academy—a place very venerable in my memory as one where I learned anew that self-sacrifice and carnestness in a righteous cause are the only elements which constitute true life; and where, too, I realized, as I had never done before, that consecration to the living Christ was my very first and most essential duty. I might also gratefully dwell upon the boon conferred by our excellent teachers in insisting upon so high a standard of recitation in our classes that our whole energies had to be concentrated upon our daily work. Moreover, nearly every one of the many young men and women as-sembled there had in view some special avocation or profession, so they were like knights tempering their own

swords for a campaign near at hand. My body, it was said, was overworked by my brain, among these ambitious students, and consequently you find me first in an invalid's chamber, with little hope of ever using the knowledge I had acquired.

The taste for study, however, had not diminished with my physical strength, and I delighted as much as ever in revolving great questions in my own mind and debating them with my most intelligent visitors, the physician and the pastor of the Congregationalist church of which I had been for some years a member.

Like a multitude of others, even as a child I had been forced to enter the arena of conflicting beliefs, unarmed with any definite creed. In those days, happily, few questioned that the Bible is the Word of God, but in almost every household there were heated contests as to what it really teaches. The first opinion that I espoused, through the influence of my father and the religious teachers to whom he confided me, was that no one would be eternally lost. Finally, through my study of the Sacred Scriptures, I became convinced that they did not support my one dear dogma, and also that there must be some radical change in the human heart before it could enter heaven. This change I believed came to me. when about eighteen, as the result of my accepting Christ as my personal Saviour. I was then baptised, not because I thought that any grace ac-companied the pouring of the water and the use of the Christ-appointed words, but because baptism was an ordained sign of inward belief which I gladly received in obedience to Him.

was under these circumstances that I read for the first time a full statement of the distinctive tenets of the Catholic faith. What repelled me as most improbable of all was the docsaid aloud to myself, as I laid the book down: "I could not believe these." imagined Mrs. C——'s superior wistereply of some inner voice was allow. This is but one illustration of

teacher, with the chosen friend of my last years, in ---- Academy. We secured the positions we coveted; she was principal of a newly-founded school for young ladies in ——, Missouri, and I was her assistant. The wife of Hon. , member of Congressformany years, was the foundress. It was she who looked after all the material wants of the young ladies, who exhibited her New Hampshire teachers from time to time in her carriage, and who faithfully paid

Her greatest service to me she ren-dered in perfect unconsciousness. We needed a music teacher. Neither my friend nor I felt that she could, in conscience, assume that office; so Mrs. ventured to ask Mrs. Judge what she should do. I am sure that she must have been surprised when that lady volunteered to be self our music teacher, saying : "The Judge is so much away that I am often

lonely." I learned subsequently that she was much drawn to my attractive friend, the principal. Certainly Mrs. was most happy to accept the offer of the Judge's wife, for she was a thoroughly trained musician, besides being a woman of culture and worth On our part, we were much pleased with her as a daily companion.

I do not remember when or how we learned that she was a Catholic, but I the fact. I ventured once to intimate that she could not believe in the Real Presence. Her reply came firm and strong: "I believe it as firmly as I believe in my own existence." This

illusion to her religion. the Church abandoned. since then has, become so valuable to me—on her table, but think I did not read a line in it. I did read a page or two in Father Fabre's "The Creator and the Creature," and wonder now he was a Baptist minister, were and the Creature, and wonder now he was a Baptist minister, were and the Creature of the Church to be infallible ally followed, Pope St. Agatho lived to the said very little by way of an attack upon Cathowrite and turn to the "General ively, and Gregory IX. at the age of one hundred. According to the opinion of Novaes, which is pretty generally followed. me continue; but my prejudices were stronger than my appreciation of its beauty. Mrs. — took us into town to church, and once we were invited to go to Mass with our Catholic friend : but we refused, I fear, somewhat ab-

ruptly. I was really ill when I went West to teach with my friend, but it seemed to me that I had determination enough to execute my plan notwithstanding; but others saw that I ought not to go on with my duties, and wrote to my mother to meet me in St. Louis, for my father at the time was with his regiment in New Mexico. At last my mother succeeded in bringing me back to my New Hampshire home

Now you understand that, very naturally, it was to Mrs. Judge G that I turned for answers to my questions about the Catholic faith.

I wrote my queries and asked my friend, the principal, to request a reply. Dear A——! had she foreseen he result, she would have been most reluctant to do so. I do not recall now all that I asked Mrs. G——; but she answered that it would be impossible for her to respond in writing, but that she would send me a book which would give me all I sought. The book—do you know it? — was Dr. Challoner's "Catholic Christian Instructed." It was as intensely interesting to me, to use a degrading comparison, as the report of the rise and fall of stocks to the speculator; and, too, it gave me matter for conversation with all who

took pleasure in such subjects. Since it was the doctrine of the Sacrifice of the Mass which most repelled me when I first read it in Hayward's "Book of all Religions," I was most impressed by the proofs that Dr. Chal-loner brought that the Adorable Sacrifice in the Catholic Church fulfilled the types of the old law and the wonderful prophecy of Malachias: "For from the rising of the sun even to the going down, My name is great among the Gentiles; and in every place there is a sacrifice, and there is offered to My name a clean oblation" (Mal. i., 10

I marvelled then, and I marvel still, that I had not myself learned the truth of the Real Presence from the last verses of the sixth chapter of St. John's Gos pel, and from the description of the institution of the Blessed Eucharist by

the different Evangelists. Indeed, I am quite sure that many would reach Catholic truth through the aid of the Bible alone, did they go to it without preconceived notions. One of the truth-seekers in a class of young ladies in a Congregationalist Sunday-school, of which I was a member, remarked at one of our lessons: seems to me that Christ, in the third chapter of St. John's Gospel, asserts that the water and the Holy Ghost come simultaneously in baptism." teacher, the pastor's wife, brushed the statement aside, with, "Oh, it does not mean that ;" and I fear the young

be ready to commence my work as a was so much to show that Catholicity is not a web of superstition woven by the ignorance or the duplicity of ages, or by both combined; but I little dreamed, so slight were my ewn attainments, upon what a vast subject I had entered when I commenced the study of the Catholic Church; and valuable as I found Dr. Challoner's little manual, i soon ceased to be enough. Mrs. G-was about to send me other works when she was forbidden by my mother

to do so. Then I bethought me of our Encyclopædia Americana. It helped me considerably, in spite of the antagonistic standpoint from which many of its articles were written.

Weeks and months passed by, and I began myself to think how terrible i would be should my convictions actu-ally force me to become a Catholic terrible because of the pain and disappointment it would cause all who were dear to me, and terrible, too, be cause it would place me in complete mental isolation.

Strange to say, at this time I received an invitation to teach English and continue my French at the Swiss Mission near Grande Linge, P. Q. It was now possible, because of returning strength, for me to accept the position. I wa delighted, for I said in my own mind: 'Now I shall find good reasons for not being a Catholic among those who are devoting their lives to their conver-

as at fifteen. Monsieur P—, my instructor, was solely occupied in eaching me French and Madame making us all happy.
Then, I thought that I should not

say much to them of my interest in unnecessary discord in the house, since I could not tell but what I might yet remain a Protestant. Madame N—gave me "Father Clement" to read. It did not have the effect I

The friend whom I visited at Longueil, just across the St. Lawrence, from the city, was the noblest and the dearest of the women who had taught me. I spoke to her at once of the quest in which I was engaged, and she, in her truth loving zeal, became my companion in my researches. Those researches were, no doubt, less thorough than they would have been had we had a single Catholic friend or

acquaintance to aid us. We began by visiting the churches, which certainly are open treatises upon the beauty of the Catholic faith. We went to the parish priest of Longueil with some of our questions. Among other things, we asked him if Catholics are obliged to ask the intercession of the Blessed Virgin and the saints. The concise reply of the old priest was: "The journey to heaven is so great an undertaking that we need in it our small as well as our

large coin."
We were very careful to note the presence or absence of devotion in mother—the Roman Apostolic Church.

Catholics as we saw them in the It would have been too wearisome churches. • One Sunday we were at High Mass in the Jesuits' Church. I High Mass in the Jesuits' Church. listened most attentively to the sermon upon "Ite ad Joseph," and then, since could not fellow the ceremonies which were being carried out in the sanctuary, I took to observing two young ladies near me. The whole bearing of one showed me that she felt that she was in the presence of awful mysteries; the restlessness and the vacant countenance of the other proved that she realized nothing but what the eve revealed. I learned then that charity to our neighbor requires that we should carefully keep the appearance of reverence of well as nourish its soul.

Afterwards we visited the College of the Jesuits. There Father Merrick was sent to us, and he gave us good reason for ceasing to style the deuterocanonical books apocryphal. I re-member that he remarked to us: "I see that you are cut adrift from your old moorings." Perhaps he recalled us afterwards at the altar, and that

Sunday-school teacher? I wrote ask ing the old priest at Longueil to decide for me. He answered: "You may do so during a certain time, provided that you reject with all your force what is contrary to the faith.

My first catechism was given me by nun in Longueil, to whom this kind priest had spoken of me. I had pro-cured for myself the little "Imitation" which lies just at hand this moment, with its appended "Priere" and "Pra-I had also heard of the "Devout Life of St. Francis de Sales," and this I purchased also. I did not know, at the time, that I could not have secured two more helpful books had I been familiar with the whole range of the soul's literature.

May no one of those who read this sketch ever experience the misery of concealing his or her deepest convic-tions, even for a time! After all these years I look back with a shudder upon the hours I sat in the services of the Congregationalist church in Massachusetts, where I taught in the Peter's High school after my return from Canada; but yet I could not bear

to withhold my influence for religion

in some form.

I was yet thirsting for more Catholic books, and so I ordered Cardinal Newman's "Apologia pro Vita Sua, and also the whole series of excellent tracts which the Catholic Publication Society was then issuing. The "Apologia" was invaluable to me, and,

was the only time that I made any to my convictions, I must go back to because of his perfect candor in calmly

As for poor Monsieur R—, one of became to me at once her greatest the founders of the mission, I doubt attraction, and one of the strongest whether he really knew what the proofs that she was from God and that Catholic Church actually teaches. I God abides with her, "a pre-eminent, am sure that he had been told from prodigious power, sent upon the earth boyhood, in Switzerland, that she is to encounter and master a giant evil, boyhood, in Switzeriana, that six is the "mother of all iniquity," and he believed it as unquestioningly at fifty as at fifteen. Monsieur P—, my definite and distinct as to be proof

Catholicity, lest I should make an summer of 1871 I wrote to my Catholic of the school year, I went to Montreal, I was as full of the desire to study Catholicity in the concrete as I had even been in the abstract.

my desire. You who know the zeal and generosity of Reverend Mother Francis Xavier Warde, will not be surprised that in the middle of her

is aloud to myself, as a series of could not believe these. From the property of some inner voice was also as distinct as my own had been: What right have you to reject them this was the special moment of grace, and that, had I refused to enter upon the study of Catholicity ten, I should never have done so.

But how could I study the Catholic had the mist have reported my danger that the midst of a small New Hampshire village without church or priest? The Protestant elergyman, priest? The Protestant elergyman, and the protestant elergyman, and a should never the sale of the priest of the stability of the priest. The protestant elergyman, and the end of my priest? The Protestant elergyman, and the end of my visit due, and some the price of the stability of the concrete that the protestant elergyman, and the end of my visit there was no help of it—that unless I was a despicable of it—that unless I was a devery intelligent person laws, and none better than the politic of it is a way, for it—that unless I was a despicable of it—that unless I was a devery intelligent laws, and once better than the politic. Could there have the end of my visit I was a very intelligent wha freeman who have been admitted since 1876 there are eight Protestants and seven Catholics. We wish we could say that Belfast could boast of a similar mount of religious tolerance and political liberality.

Ave Maria. People are often heard to say that no one is really missed in the world, but this is not wholly true. Exceptionally self-sacrificing men are never so easily replaced as to be quickly forgotten. Cardinal Lavigerie, for instance, is a listinct loss. It is one thing to succeed him, another thing to replace him. The Paris correspondent of the Catholic Times cites the following incident to show that the missionary Cardinal was notably the right man in the right "About two hundred letters have been brought by Arabs and Mussulmans from all parts and laid on the Cardinal's grave. In these they call him the great Christian maniton. They beg him, now that he is in heaven, to watch over their interests on earth, and to draw upon them the blessing of the Great King.

Leo XIII. is the two hundred and fifty-sixth successor of St. Peter. Fifteen Popes were Frenchmen, thirteen Greeks, eight Syrians, six Ger mans, three Spaniards, two Africans, two Savoyards, two Dalmatians; one was an Englishman, one a Portuguese, one a Hollander, one a Swiss, and one Scandinavian. All the others were Italians. Seventy of the number have

to my convictions, I must go back to the Church my ancestors had long since abandoned.

In truth Monsieur N — said very little by way of an attack upon Catholicity. I remember now but two remarks at table, and his sermons, for now he was a Baptist minister, were not controversial.

As for poor Monsieur R —, one of

be one hundred and seven.

The following address was presented to Rev. Father Brohman, P. P., Fornosa, on the 23rd nit., by his parishioners. At the same time was presented a beautiful cutter worth 855:

REV.AND DEAR FATHER—Permit ustoexpress our deep feeling of love and esteem towards you, maxmuch as we are convinced that you are guided by the grace of God, because you have advanced the Fornosa, parish to a model one and we have, principally, next to God, to attribute to your good will love and untiring zeal, that peace and harmony which reigns all over the parish. In church you are attrue spiritual Father, who knows how to guide us after the will of God. Further, you are always caring for the secular welfare of each one, as you assist with advice and deed; and thus the love of our neighbor is promoted. We have also to mention your punctuality, as you are always at the proper time in your place. Permit us, in addition, to remark that you have made many improvements in and around the church, and this without creating a debt. Finally, we can assure you that the love and esteem of the congregation towards you has essentially increased. Therefore we pray to the loving God that He may long spare you in good health, and that it may please His Lordship the Bishop to leave you as administrator in our midst for a long time. In order to show our love and accept this small present.

ON BEILLY.

My Dear Friends.—I cannot possibly find adequate words to convey to you my deep and sincere gratitude for your very kind present, and address concerning my humble and brief administration. Allow me to say that I find an entire different spirit pervading this large and compact mission of Formosa to what I at first anticipated. The people are generous, kind and noble hearted, attached to their spiritual adviser, display a good will, and, above all, give evident proof of an unshaken faith in the doctrines of their holy Church. These virtues, indeed, alleviate the burden of a priest, facilitate the work he has to perform, relieve him of the heavy yoke which he has to bear, and encourage him with an increased and ardent zeal in the responsible discharge of his duty. May God reward you! May He shower down His choicest graces and blessings in heavenly abundance! Permit me, furtherwere, to add that the good will you have so visibly shown me to-day will not be ignored on my part. It is my only desire to see you happy and content, and in order to obtain this end I am prepared to sacrifice my heart and soul, yea, even my

REPLY.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Port Albert Work," will be received at this office until Tuesday, the 21st day of February, inclusively, for the extension of the Piers and Bredging at Port Albert, Huron County, Ontario, in accordance with a plasmand specification to be seen on application to Mr. A. C. Hawkins, Port Albert, and at the bepartment of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque pavable to the order of the Minister of Public Works, equal to fice per ceni. of mound of tender, must accompany each tender. This cheque with be forfeited if the party decline the contract, or tall to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

E. F. E. ROY,

Department of Public Works,

Ottawa, 20th January, 1891.

Department of Public Works, Ottawa, 26th January, 1892. 746-2



SEALED TENDERS Addressed to the andersigned and endorsed "Tender for Goderich Work," will be received until Tuesday, the 7th day of February, 1833, inclusively, for the Extension of the Piers and Dredging at Goderich, Huron County, Ontario, according to a plan and specification to be seen at the office of the Town Clerk, Goderich, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to fice per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

Ey order.

Ey order.

By order, E. F. E. ROY, Secretary,

Ottawa, 3rd January, 1893.

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SATHT ANNE DE BEAUPRE.

For the CATHOLIC RECORD.

No keen observer of the opinions and actions of men can deny that we are living in a materialistic age. I have not reference solely to that gross materialism that would deny the existence of all supernatural agencies ere is another kind of materialism that exists even among those of the true fold, which consists not so much in the absence of faith, as in the absence of a lively faith. No Catholic will deny any article that the Church teaches, yet there are many who do not act as though they believed. Every Catholic believes that God is really present on our altars-Jesus Christ, the same Saviour who was born in Bethlehem, who lived with Mary and Joseph at Nazareth, and who, for love of us, was crucified on Mount Calvary. Notwithstanding this, how many are there who never think of entering a church except on Sunday, although they say they believe that Jesus Christ, their true Friend, is present there in the tabernacle. In their troubles they seek consolation from men, but never think of exposing their wants at the foot of the altar; and this because they have not a lively faith. It is recorded in the life of Saint Louis, King of France, that upon being informed, one day, that our Lord had appeared in the Blessed Sacrament in the royal chapel, he refused to go and witness the miracle, saying, "Thank God, I need nothing to convince me of the Real Presence." There are, it is true, many Christians in the world who, like this holy prince, need no miracles to strengthen their faith; but there are others who believe better when they

God, in His infinite mercy, has b ever ready to strengthen the faith of such as those by sensible demonstra-tions of His omnipotence. During His stay upon earth He confirmed His by miracles, and throughout all ages He has been wont to strengther faith of His elect and silence Infidelity by sensible manifestations of

For this purpose He generally employs secondary causes. Chief among those are the relics of His saints, many of whom have been powerful in obtain-ing temporal and spiritual blessings for their brethren through the instru-mentality of their relics. Every land has its patron saint; and we favored ones in Canada have for our interces sors in heaven two of the greatest saints in the calendar—Saint John the Baptist, of whom our Lord said, "Greater was not born of woman," and Saint Anne, the mother of the Blessed Virgin.

Ever since the Briton mariners, in fulfilment of their vow, erected in her honor a chapel, on the bank of the St. Lawrence, St. Anne has obtained many and singular blessings for this young land. We all in general have need to thank her, that our country has been delivered from the plagues postilences, and society evils, that hav vorked such havoc in other lands. But more particularly has she mer-ited the gratitude of those pilgrims upon whom she has conferred such signal blessings, at her favorite shrine of Beaupre.

During the Autumn of 1892 I witnessed at this holy place a miracle and a conversion, the particulars of which am so well acquainted with that I have considered it my duty, in grati her praise to the Catholics of the Upper Province. I do this the more readily, since I consider the numerous miracles which she has been pleased to perform en the occasions of the few pilgrimages from Ontario—a sign that she is pleased to see her English-speaking children at her shrine, honoring her, as have done the good people of Quebec, since the early days of the Province. My two fellow-pilgrims, to whose

cases I have special reference in this article, I shall call for convenience sake Thomas and John. On the morning of the pilgrimage Thomas set out with me, to walk (true pilgrim fashion) to the railroad station, several miles dis-tant. John, being paralyzed, went ahead in a carriage. Our conversation on the way, very naturally, turned upon St. Anne, each of us expressing the hope that she would lend a propitious ear to our petitions. We discussed the probability of our young friend, John's, recovery, and from this we gradually turned to a discussion of efficacy of Faith. I may here state that my friend, Thomas, though an ex-cellent character, had, like his illustrious namesake of Apostolic memory, some difficulty in believing what did not occur to him through the medium of the senses. He had spent many years of his life in the far West, where the majority of the people, to say the best of them, are not great church-goers, and where the conceptions of the super natural are limited to a few bloodcurdling tales of ghosts. He did not, however, lose sight of God entirely doubt kept alive in him the light of Faith, although the atmosphere of Infidelity had sadly dimmed its lustre. "I admit," he said to me, "that I am somewhat inclined to be sceptical in regard to religious matters. I am like a character in a story that I once heard. of a stream, carrying an axe on his shoulder, when he met a philosopher, or

then said, 'Well, here goes the axe; I have faith that it will not sink; but I'll bet you a dollar, it goes to the bottom.' My faith in St. Anne is very much like this peasant's; yet if I see our friend, John, lay down his crutches and walk, then will I believe."

During the journey we talked little of what was to be seen outside, for we felt that we were not on a pleasure excursion, and that although our mode of travelling differed from that of the oldtime pilgrimages, yet we were pil-grims and not tourists. We found into occupy our attention and furnish us with suitable meditations. It was an Irish pilgrimage, and it would be a suitable meditation of assistance. On the occasion of assistance. Irish pilgrimage, and it would have been a source of gratification to any Catholic, and much more to any Irish Catholic, to have perceived in the conversation and actions of those good people that impulsive charity and lively faith that has ever been the characteristic of the Irish race. Notwithstanding that there were many sufferers among the pilgrims, all were cheerful and full of hope in the assistance of the good Saint Anne. An over-pious person might have considered the company a little too jovial for the occasion, but their lightheartedness was not the dissipated joy of worldly men and women, but that happy Christian gladness that sweetens life and makes suffering itself rejoice As a Catholic approaches, for the first time, the old city of Quebec, a pious feeling of awe and devotion comes over him at the sight of this

imagination carries him far back into the past. He sees, as in a dream, the bosom of that mighty river as yet un-rufiled, save by the floundering whale or the bark canoe of the savage, reflecting the giant arms of the primeval forest. He hears the fierce yells of the wild animals, mingled with the scarce ess savage war-whoop of the red man, exulting over his scalped victim. In short, he sees before him Nature in all her primitive grandeur and beauty, and man, the constituted lord of nature, in all his depravity. But lo! there appears in the distance a little craft, manned by hardy French navigators, bearing to this wild land intrepid missionaries of the cross. Soon the scene is changed. The red man hearkens to the Gospel of Christ, and is baptized. The Healer of depraved nature works the wonders grace, and civilization and Christianity are established in Canada. What wonder that Catholics venerate that place where the first missionaries made their station, and from which shot forth as it were the first rays of that Faith which now brightens so many Catholic homes throughout this broad Dominion! And what wonder that St. Anne chose to have her shrine close to this place, that is associated with so

cradle of Catholicity in Canada.

His

many important events in the religious history of Canada! (Beautiful Meadow) is Beaupre situated about twenty-one miles below Quebec, on the left bank of the St. Lawrence. Nature seems to have concentrated in this little spot all her grandeur, beauty and simplicity. Those lofty mountains, echoing back over the smooth waters of that majestic river the Angelus bell, that calls the simple laborer to prayer, cannot but awaken devotion in the heart of the Catholic pilgrim. Everything that he sees is so full of Divine significance that he imagines himself transported from this material world. He feels that he is in a holy place, and, as a soldier, when he walks upon the field where was fought some great battle, feels a thrill of heroic emotion pass through him at the recollection of the heroes and battle-fields of the past; John, you will leave your crutches in heroes and battle-fields of the past; John, you was is the Catholic reminded as he the church. little town of Galilee, where Divine Majesty came down and leagued with human simplicity and virtue to fight

for men their battles against sin. Upon our arrival at the shrine we found the place all astir with pilgrims who had come by boat from some other quarter. It were needless to say that we lost no time in looking about us, but hastened to present ourselves before that sanctuary which had been the subject of our thoughts, hopes and desires during the past week. John. especially, was eager to consummate his earnest prayers and his novena, by receiving Communion at the shrine of Anne, who, he was firmly convinced, would restore strength to his As we approached the church he was almost overcome by eager emo-tion. He thought of his widowed mother, his sisters and his brothers, who were praying for him at home. He longed for the moment to come, which he believed was close at hand, when he should be able to place his crutches in the continually accumulating pile, to be still another testimony of the many miracles wrought through the intercession of St. Anne.

Upon entering the church an edi-fying spectacle met our gaze, in which there was so much of the supernatural during those years; for he informed that human words were inadequate to that although he went to church but seldom, yet he never closed his eyes in sleep without first offering up ebrated at the main altar, and priests the relief to the control of the first moments of joy and congratuation that human words were inadequate to that human words were inadequate to that human words were inadequate to the first moments of joy and congratuation were over Thomas told me that although he went to church express the sentiments to give that human words were inadequate to the first moments of joy and congratuation were over Thomas told me that although he went to church express the sentiments to give the first moments of joy and congratuation were over Thomas told me that although he went to church express the sentiments to give the first moments of joy and congratuation were over Thomas told me that although he went to church but seldom, yet he never closed his give birth. High Mass was being celleges in sleep without first offering up that human words were inadequate to the first moments of joy and congratu-express the sentiments to which it lation were over Thomas told me that were continually issuing from the sacristy to say Mass at some of the many side altars, or returning after Mass was said. The choir was singing a beautiful French hymn to St. Anne, full of tender sweetness and devotion. The pilgrims were all on their knees, absorbed in prayer. Some were kneel-A peasant was walking along the bank ing in the aisle before the statue of St.

is always a consoling sight to see people going to Communion. One can imagine that he hears the interior conversation of each soul with its God. Each makes his own poor efforts to entertain the Divine Visitor in the abode of his soul; and Jesus is at home with all who receive Him with humility and good will, for He has said that it is His de-

light to be with the children of men. It makes us joyful to think that we have in heaven an All-Powerful Friend, who says, "Come to Me all ye that labor and are heavily burdened, and soling; for God is wont at such times to be more lavish of His gifts, both temporal and spiritual; and it is then, mor than at any other time, that Faith is repaid by miracles. Thomas was very much edified by the simple faith of those poor people whom he saw leading up to the altar rail a crippled father, a blind mother or some sick relative, who had some people whom he saw leading up to the altar rail a crippled father, a who had come perhaps many hundreds of miles, led on by simple faith in St. Anne. John was all absorbed in prayer, as he waited anxiously for our Mass to begin. After the Mass we all received Communion. One of the Redemptorist Fathers, who have charge of the shrine, then announced that at 3 o'clock the veneration of the relic and the blessing of water, oil, medals, beads and other articles of devotion would take place. The water is obtained from several fountains, near the site of the old chapel and every one that goes to St. Anne's takes away with him at least a small bottle of it. The most amusing char-

counter shrugs his shoulders when she asks him half a dozen times, elevating each time quite perceptibly her tone of voice, for "a pair of bades and a bottle of ile." "Surely," she says, "I spake loud enough, but he does not seem to understand me. We passed the afternoon in purchas ing little articles of devotion for our friends at home, in visiting the building of the "Scala Sancta" and the old chapel, and in taking a general view of the place. Two or three small stores and a few open stands, where articles of devotion are sold, constitute the business part of the town; the rest is made up principally of boarding-houses and hotels. When you enter one of those latter, however, you find it very different from the ordinary nineteenth century hotel. There is no bar-room there, nor bar-room loafers. No intoxicating stench pollutes the air. Such a thing as intoxicating liquor i not to be found in St. Anne's, and only when the doctor's certificate is signed by the chief magistrate of the place, and by the Bishop, can it be obtained, in case of sickness. No barbarous caricatures or comedy company ad-

acter at the shrine is the pious old Irish

woman, who carries away enough holy

water to drive the devils out of sever

parishes, and who cannot understand why the old Frenchmen behind the

simple pictures of the Immaculate Conception or of the Sacred Heart speak to the pilgrim of purity and of love. In the evening we talked over the events of the day, in our boarding house. Thomas was very much pleased with what he had seen, and declared that he had never beheld a more edifying spectacle in his life. John, although his hoped-for cure was not yet realized, was by no means discouraged. knows but I may do so yet?" he said to me, when I, with the view of en-couraging him rather than of express-

vertisements adorn the walls;

the contrary, the beautiful though

morning, after Communion, the veneration of the relic again took place. On this occasion I happened to be separated from my two Upon leaving the church to go to breakfast I noticed Thomas standing in front of the main fountain, which was encircled by pilgrims, each waiting eagerly for his turn to fill his bottle of water. His eyes were fixed upon the ground, and he appeared quite unconscious of what was going on around him. I shall never forget that scene. I thought of the Well of Jacob, where our Lord converted the Samaritan woman, who came to draw water. Perhaps, thought I, this same Saviour has performed another miracle of His love this morning. "Where is John?" I said to him. He answered, without raising his head, "He has gone down the street to the hotel:" and he added in an absent-minded way, as if he were telling me that he had lost a nickle, "He has left his crutches in the church." I made him no reply, but, leaving him alone in his neditation, hurried on to congratulate John. I could scarcely believe my senses, when I saw him on the street ahead of me, walking along quite briskly without sign of lameness. With grateful hearts we knelt down in our room and thanked God. After

he replied, "I have no need of them." John left St. Anne's perfectly cured, and many a "Praise be to God" came from the lips of his fellow-pilgrims, who were eye-witnesses of the miracle. Thomas saw and believed. A lively faith now enables him to perceive, in all things, the hand of an all-powerful

and all-good God. Anne, praying fervently, as each waited for his turn to kiss the relic, exposed in front of the pedestal. Now teain we stood listening to a blind shoulder, when he met a philosopher, or philosophizor, who, entering into a conversation with him on religious matters, said: 'If you were to throw your axe into that water and had faith that it would not sink, it would remain on the surface.' The peasant regarded in rather distrustfully for a moment, waited for his turn to kiss the relic, afternoon. While waiting for the exposed in front of the pedestal. Now train we stood listening to a blind violinist who was singing the "Magnificat." Never before did I hear anything so sweet. I would fain have listened longer, but the train was starting. The last words I heard the pilgrims received Communion. It

Esurientes implevit bonis, et divites dimisit inanes

"Farewell, beloved shrine," said we in our hearts, as the spires faded from our view. "We must leave you now, but we will come again to visit you, if God permits, and bring others with us if we can." For this purpose do I write, that Catholics of Ontario may not be unmindful of their great benefactress and may come to her shrine to honor her and receive the favors that she never fails to bestow upon her children. "Come to Saint Anne," I say, "ye who are in affliction, and she will console you. Come to St. Anne, ye who are infirm of body, and if it be for your good, your health will be restored; but if bodily infirmity be more conducive to your salvation, or if you can serve God better by your sufferings than by your exertions, as is often the case rest assured that you will receive some other favor more precious still. Come to St. Anne, ye whose hearts are torn asunder by temptations, and she will conquer the enemy for you. Come to St. Anne, ye in whose souls the faith has grown cold and who see but dimly by its light, and she will dispel the clouds of doubt so that ye may see the Truth, the Way and the Life. come ye whose faith is lively, who fee the presence of God and know that He is thinking of you, but who say within yourselves, 'God is present, because it is His nature not to be absent, and He thinks of me because He cannot cease to think of me. God is too grand and too mighty to be concerned about my little troubles. He only rules over and regulates things in a general way.' Come ye, Isay, and beholdGod telling you, by a sensible sign addressed to your hearing or sight, "I am here, my child. I am with you wherever you go. I am with you in your trials and your temptations. Even when you feel most abandoned, then am 1 at your side. It is I who give you strength to bear up in adversity. Think not that I am unmindful of you because I permit the enemy to afflict struggle, have lifted you up when you have fallen and have been pleased at your victory. Trust in Me, and you shall always conquer. It is not necessary always to feel sensible consolation in this land of trial. It is enough to

be conscious that you are doing My will. I will always give you sufficient light to see the right path "amid the encircling gloom." Come one, come all, and behold and feel the power, the glory and the goodness of God, made manifest to man though His faithful servant, Saint Anne.' "To kneel at thine altar in faith we draw near Led onward by Mary, thy daughter so dear. O good St. Anne! we call on thy name, Thy praises loud thy children proclaim. Of old when our fathers touch'd Canada's shore They named thee its patron and saint ever

more
To all who invoke thee thou lendest an ear.
Thou soothest the sorrows of all who draw

prayer.
In time of temptation take us in thy care.
In this life obtain for us that which is best,
And bring us at last to our heavenly rest."

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THE DUTY OF GOOD EXAMPLE.

Use your endeavor to walk honestly towards hein that are without. (1 Thess. iv., 11.)

The holiness of the Church, my dear brethren, is for us who belong to her a thing so evident and clear that we can no more think it necessary to prove it than we can think it necessary to prove that the sun shines in the heavens. The practical and im-perative way in which the Church enforces holiness of life on each and every one of us is something with which we are so familiar that no shadow of doubt can enter into our minds as to its necessity. The means of grace which she offers to us, and of which she even requires us to make use, the sacrament of the Body and Blood of the Lord Himself which she gives us, the penances she imposes upon us by way of fasting and abstinence, the warnings which she is ever giving us of the condemnation which will fall upon impenitent sinners, these and ten thousand other things make the sanctity of the Church so well known that it is not so much an article of faith as a thing which we see with our own eyes and which falls

ander our own experience. But there are those wind these advantages. There are many these advantages. There are many around us, our near neighbors and friends, who are outside the Church, not through their own fault, but by birth and education. These are not in nossession of those means of knowing nossession of those means of knowing have have the matter with "Tante Pauline," Lady Jane answered, as she had been instructed, that Tante Pauline had headaches, because Mr. Raste had gone the Church and her sanctity of which we are possessed; and in order to have this knowledge they depend to a very large extent upon ourselves. I wish this morning to call your attention to this morning to call your attention to the responsibility which rests upon us the responsibility which rests upon us her son's going away," observed her son's going away," observed Madame Fernandez to her husband, which is seen the street. "She's been countable to God for what that responsibility involves.

Now, that we lie under this re

from their earliest years they have had utterly false and erroneous information given them about the Church—an information so false and erroneous that they do not think it necessary or claimed, "what chance brings you to that they do not think it necessary or even right to make inquiries. How, then, are they to have the truth brought home to them? What way is there of spreading the light? Almost the only way, and certainly a way so necessary that without it all others are futile and vain, is that those who are galled Cathelies theored. called Catholics should lead such lives as the Church requires of them. Now, if we do not do this we are of course responsible to God, as every man, be he Catholic or be he Protestant, is re-sponsible to God for his whole life and every action in it. But more than that, a special responsibility in this have sold it for more, easily. It time and in this country lies at the sold silver and an exquisite thing." door of every Catholic man and every Catholic woman. Every Catholic man and woman who does not lead a good life is a stumbling-block and a rock of offence standing in the way and preventing many poor souls from seeing and embracing that truth which

selves, but also for the souls of others whom they have ruined.

Now, I am going on this account to ask you some questions which I hope you will answer honestly and conscientiously. And they will be questions about matters on which the world outside is competent to judge; and, therefore, if we fail in this respect we shall meet with its condemnation, and become hindrances to the

truth, uprightness, integrity in business world thinks so much as truth, uprightness, integrity in business matters. To pay debts promptly, to do work squarely, to execute contracts faithfully—these are some of the marks of an honest man. Now, in view of what I have said, ask yourselves, is this way of acting the mark of all Catholics? Will a man who wants to get a house built, who is looking for a trustworthy clerk or assistant. case—if the being a Catholic is no guarantee of trustworthiness—you will have to answer to God for the bad effect your dishonesty has upon those

outside. And now a question for women. You all know in what virtue consists, chastity, in what honor she holds them, how strict she is in inculcating their necessity. Now, one of the effects of genuine modesty and chastity is to overawe and overpower the approaches of the control of the contr overawe and overpower the approaches of the unclean and impure. There is a majesty in virtue which lays low and Application painless and easy. Relief tome diate. This preparation fills a great and long-felt want among those who suffer from piles. It is a remedy of the highest merit, effective and reliable, and has more than met the anticipartic orbit want such as the process of the process of the highest merit, effective and reliable, and has more than met the anticipartic orbit want among those who suffer from piles. It is a remedy of the highest merit, effective and reliable, and has more than met the anticipartic orbit want and not proceed to the process of the keeps at its level vileness and im-

wrong, amend, not merely for your own sake, but for that of those outside.

LADY JANE.

CHAPTER XXV.

THE JEWEL-BOX.

The next day after Raste's sudden departure, Madame Jozain sat in her departure, Madame Jozain sat in her doorway looking very old and worn; her face was of a settled pallor, and her eyes had a dazed, bewildered expression, as if she had received a heavy blow that had left her numb and stupid. At times she put her hand to her head and muttered, "Who would have thought it? Who would have thought it? Who would have made the state of the it? His mother, his own mother; and I've always been so good to him!"

Suddenly she seemed to have lost her interest in her business, her customers, and even her domestic affairs. Her little store was more untidy than any one had ever seen it. When a neigh-bor entered to buy a trifle, or to gossip for a few moments, madame made an effort to appear cheerful and chatty, but that it was an effort was evident to all. At last some one asked if she were ill.

"Well, not exactly," she answered uneasily, "but I might as well be. The fact is I'm fretting about that boy of mine; he took it in his head yesterday to go away to his uncle's ranch. I

sitting there all the morning so lone some and miserable that I'm sorry for Now, that we lie under this responsibility is a truth not very hard to see. For, as I have said, those outside the Church we ignorant of the control of the

dessed. I wonder who it can be diressed. I wonder who it can be diressed that the church and practices of the Church and practices of the Church From their earliest years they have had utterly false and erroneous informal transfer of the new-comer was a stranger to Madame Fernandez, but Madame Formandez, but Madame had utterly false and erroneous information.

"Now, did you? How good of you, my dear! I'm so glad—for the child's sake.

"Would you believe that I got twenty-five dollars for it? You know you said I might sell it for ten; but I got twenty-five, and I think I could have sold it for more, easily. It is "Yes, it was of the best workman-

ship," sighed madame.
"But I must tell you how I happened to sell it for such a high price. It's very strange, and perhaps you can throw some light on the matter. One of my best customers happened to come

ing and emoracing that truth which is necessary for their salvation; and those Catholics whose way of living forms such a stumbling-block will have to give a strict account to God not merely for their own sins and for themselves, but also for the souls of others whom they have ruined.

Now Lam graing on this account to the souls of the souls

spect we shall meet with its condemnation, and become hindrances to the knowledge of the truth.

First: There is nothing of which the business world thinks so much as the sent, and so on. But she linter rupted me by asking where my friend got it, and all sorts of questions; and all the while, she was looking at it as if she couldn't imagine how it got there. I could only tell her that you

ing for a trustworthy clerk or assistant, rather confused narrative Madame choose out Catholics in preference to Jozain turned an ashy white; and her others, because he knows that they are eyes took on a hunted expression, worthy of trust? If this is not the while she followed with a set, ghastly smile every word of her friend's story.
At length she found strength and

composure to say:
"Why, no wonder you were surprised. Did n't she tell you why she

wanted to know?"
"I suppose she saw that I was very the glory and honor of women. You much puzzled, for after looking at it all know what the world expects of sadly for some time, she said that it women. You know, too, how much the Church makes of modesty and she had given that little casket to a

schoolmate, I suppose," said Madame

Jozain hastily.
"Then she asked me if I would sell her the little box; and I said certainly

Pure imported wine, Prime Canada
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Minard's Liniment for Rheumatism.

"Oh, par exemple, Madame Jozain! As if I would! No, no; we're too old friends. I cannot take pay for doing you a little favor. And, besides, I'm glad to do it for the dear child. She

must be a great anxiety to you."
"She is!" returned madame, with a heavy sigh, "but she has some property in Texas, I believe. My son has just gone there, and I'm thinking of

going too. I'm very lonely here."
"Ah!" said Madame Hortense, surprised. "Why, you are so well placed here. Shall you go soon?'

"Before very long," replied madame, who did not care to be more definite. "Well, come and see me before you

Madame Hortense drew down her veil, and rose to leave. "I'm sorry I can't stay longer to chat with you; I'm busy, very busy. Now, mind, be sure to come and say good-by," and with a cordial au revoir the little milliner hurried down the steps and out of sight around the corner.

For some time after her visitor had

gone, Madame Jozain stood quite still in the middle of her little shop, with her hands pressed to her head and her eyes fixed on vacancy. At length she muttered to herself: "She 'll come here; yes, she'll come here! I can't see her; I can't tell her where I got that box. I must get away at once. I must go out and find another place. There'll be no more peace on earth for me! My punishment 's begun!"

Then madame hurriedly put on her best gown and bonnet, and calling across to Lady Jane, who was with Pepsie, she said she was going out on business, and that she might not be back for some time.

TO BE CONTINUED.

EVANGELISTS AS POLITICIANS

A Protestant Minister Institutes A Comparison Favorable to the Catholic Clergy.

Rev. Dr. H. W. Thomas, of Chicago, preached in the People's Church, Washington, D. C., Sunday. His discourse has attracted considerable attention, on account of some pointed attention, on account of some pointed references on Sunday opening of the World's Fair. He spoke of the "evangelical lobby" which had been at Washington the last week, urging congress to keep the Fair closed Sunday. The evangelical preachers, he said, had insisted that congress should logislate the said beging to the said. should legislate upon a religious question and adopt a course directly question and adopt a course directly opposite to what was requested by Chicago and demanded by the workingmen of America. The Catholic Church, Dr. Thomas said, had been wiser than the "evangelical brethren." It had declined to mix politics with its religion and had refrained from the interest in the second of the course of from taking part in the controversy except to say, through Cardinal Gibbons, one of its ablest and most distinguished divines, that the Fair ought to be open every day in the week.

"Suppose the Catholic Church had taken the stand that the orthodox Church has taken," said the doctor: "suppose the Catholic priests had come here and urged legislation by congress, what a howl would have gone up among Protestant ministers all over this country."

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Branch No. 4, London on the 2nd and 4th Thursday of every t eight o'clock, at their hall, Albion thehmond Street. J. Forrestall m. Corcoran, Recording Secretary

C. M. B. A.

An Important Letter. Office of the Grand Council of the C. M. B. A. of Canada, London, Jan. 26th, 1893.

meeting of the Trustees of the Grand Council of Canada and the Committee which made the arrangements with your Council at their Montreal Convention, it was unanimously decided to firmly and finally protest in their capacity as officials of this Council, and more particularly as members of the Association as a whole, against your action in issuing a charter for a Grand Council for the Province of Quebec; not only on the ground that it has already caused friction and discontent where otherwise none would have existed, but because such action is subversive of the leading principles upon which this Association is founded; contrary to the constitution; a repudiation of the authority of the Supreme Council; and a breach of the compact between that body and this Council.

The effect of establishing a Grand Council in Quebec under existing circumstances and at the request of not more than one fourth of the branches in Quebec is to admit

The right of the minority to rule the majority, and this is clearly contrary to all law, public policy and reason.

The right to establish two Grand Councils in one Territory or Province, which is contrary to the constitution.

The right of the Supreme President to abrogate, at will, the charter of any Grand Council, without cause, and without the consent of the holders of the charter.

That no subordinate body can have any assurance that its agreements with the Supreme body will be carried out.

That he Supreme President has the right to over-ride the expressed views of the Supreme Council in Convention assembled, and the advice of the Supreme Solicitor.

The establishment of the Grand Council of Quebec cannot be justified, and can only be looked upon as a deliberate effort to completely sever all connection between the Grand Council of Canada and the Supreme Council of Canada and the Supreme Council of Canada and the Supreme of the illegal manner in which the Quebec Grand Council of Canada and the Fraterial relations existing between them perpetuated.

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sween that boy and this Council.

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A member of Branch 41, Montreal, has a letter in last week's True Witness, in which appears the following statement:

"On the 13th October, 1892, an agreement was entered into between the Supreme and Grand Councils that the Grand Council of Canada would pay assessments to the Supreme Council on all deaths occurring up to 31st Dec., 1892."

On turning to the orinted circular issued from the Supreme Recorder's office on the 19th of October, in reference to the agreement with the Grand Council of Canada, we ind the following clause inserted as the request of the Canadians:

"We desire to continue our present relations with the Supreme Council as long as the law will permit, that is, until the 31st day of December, 1892. To collect and pay all assessments levied by the Supreme Council on its part to pay all Canadian death claims up to the date of last assessment in said year."

And the Supreme Council, on its part, agreed to this request in the following words:

"That on and ofter December 31st, 1892,

Conflict with the existing laws of the Province of Ontario."

Nowhere in the document is it claimed that Canada should pay death claims occurring up to 31st December. Moreover, such an agreement could not have been entered into by the Canadians, because they knew very well that it would be a violation of the law governing benefit societies, which states that no assessment can be levied by foreign companies after the date named, the Supreme Council of the C. M. B. A., so far as the law is concerned, being a foreign society. Had the Grand Secretary issued the assessment he received from Supreme Recorder Hickey in the month of January, he would be liable to a very heavy penalty.

Branch 26, Montreal.

Branch 26, Montreal.

Gazette, Jan. 24

The regular meeting of Branch 26 of the Grand Council of Canada was held in the new hall of the branch, No. 1884 Notre Dame street, last evening. The president, Mr. John H. Feeley, occupied the chair; and amongst those present were Rev. Martin Callaghan, St. Patrick's Spiritual

A STATE OF THE STA

adviser of the branch; Deputy C. Dandelin, Trustee T. P. Tansey and Brothers T. J. Finn, B. J. Doyle, R. Warren, Thos. L. Flynn, A. P. McGillis, W. J. McCaffrey, A. E. Fyfe, Thos. Foy, M. Sharkey, J. Callaghan, Wm. Palmer, T. Stevens, H. J. Ward, T. C. O'Brien, C. O'Brien, P. Reynolds, A. H. Hardy, Wm. Smith, J. J. Keating, B. Campbell. John L. Jensen, John Hoolahan, J. H. Sullivan, James Milloy, E. Jackson, Thomas Ryan, J. P. Connaughton, J. J. Costigan, D. Coghlan, M. Haynes, W. A. Corcoran, Jos. Archambault, R. Coogan, and about twenty others. The meeting was opened with prayer. The reports of the various sub-committees were received and were, after some discussion, approved. After the transaction of the regular business the president introduced the Rev. Father Martin Callaghan as the Spiritual Adviser of the branch. The Reverend Father was most warmly received, and delivered a short address, in the course of which he expressed great pleasure at being present in their midst for the first time. He thanked them for the warmth of their welcome, regretted the division which had rocently taken place in the branch, but, as far as he could learn, no great damage would be done to the association. He appreciated the honor of being appointed Spiritual Adviser, and as far as was in his power he would hereafter deem it his duty to use his best efforts to promote its interests. Short addresses were made by Brothers Flynn, Finn, Jensen and others, after which considerable routine business was transacted, and the meeting adjourned to Monday, 13th February.

C. M. B. A. Banquet.

C. M. B. A. Banquet.

The Drink Question.

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The Drink Question.

Peterborough, Jan. 28, 1893, questions with the form of councid as the request of the Canadians?

"We desire to continue our present relations with the Supreme Council as long as the law will permit, that is, until the 31st day of December, 1892. To collect and pay all assessments levied by the Supreme Council on its part to pay all Canadian death claims up to the date of last assessment in said year."

And the Supreme Council on its part, agreed to this request in the following words:

"That on and after December 31st, 1892, Separate Beneficiary is hereby granted to the Grand Council of the Grand Council of the Grand Council of Canada, together with the reserve fund accumulated by and now in the possession of said Grand Council, to be managed, collected and dispersed by said Grand Council in accordance with the laws, rules and regulations of said Supreme Council, except where the same may be inconsistent or in conflict with the existing laws of the Province of Ontario."

Nowhere in the document is it claimed that

Peter G Murphy, asst. rec. sec. Wm. J Lewis, fin. sec. Michael Gleeson, treas. Philip Murphy, inar. Wm. Finn, guard Pat. Fitzmaurice, treas. P F Dillon, John P Lahey and R Reaume, Jr. Branch 113, Bell River.

Branch 113, Bell River.

Spir, adv. Rev. A Lorion, pres. Rev. J. Ed.
Menuler, first vice-pres. P. Brossoft, second
vice-pres. N. Z. Mousseau, rec. sec. J. J. McAuliffo, asst. rec. sec. M. L. Byrne, fin. sec.
Nic. Conway, tress. Moses Menard, mar. Che.
Gerald, guard Leon Wesrosiers, trus. C. D.
Gauthier, Joseph Ladoneun, Gilbert Onellette,
Jas. Reaume and E. Dicaire.

Branch 164, Nicolet.

Spir. adv. Rev. A P Gouin, pres. W Canierand first vice-pres. J B Trudel, second vice-pres. Em. Deselets, rec. sec. P V Polrieo, asst. rec. sec. J Ls Caron, fin. sec. Ernest Dreval, treas. Ap. Laflamme, mar. J A Sivigney, guard Oct. Duperon, trus. M Tousignant, L N D Houde, Charles Lampion, Onesince Cloutier and J A nochette.

Branch 175, Ottor

J A nochette.

Branch 175, Ottawa.

Spir. adv. Rev. M Beauchamp, pres. J A poyon, first vice-pres. H H Pigion, second vice-pres. Ed Gauthier, rec. sec. A R Parent, asst. rec. sec. Art. Milette, fin. sec. V Lepage, treas. Art. Charbonneau, mar. Louis Renaud, guard L N Burcau, trus. P H Chabat, Ed. Gauthier. Art. Charbouneau, F N Paquet and Thos. McNicoll.

L N Bureau, trus. P H Chabat, Ed. Gauthier, Art. Charbouneau, F N Paquet and Thos. McNicoll.

Branch 171, St. Laurent,
Pres. A R Pinet, first vice-pres. H Trudeau, second vice-pres. N Charbonneau, chan. F X Lecavalier, rec. sec. J M Demers, fin. sec. H E Trudeau, treas, Rev. P Beaudet, sen. A Hudon, mar. H Beaulieu, tru. N Vian, C S Tasse, J Deguire, A Lefrancois, E Gohier.

Spir. adv. Rev. Martin Callaghan, pres. John H Feeley, first vice-pres. P J Reynolds, second vice-pres. John T Lyons, rec. sec. Jas. J Costigan, ass't sec. F J M Collins, fin. sec. B J Doyle treas. obert Warren, mar. Jas. Millway, guard Jas. Millway, trus. T os. Foy, A G McGillis, A H Hardy, J H Sullivan. J F O'Callaghan.

Branch 195 Rock Island.

Spir. adv. Rev. Michael Cordeau, pres. M F Hackett, first vice-pres. A N F Chamberland, second vice-pres. Israel Belisle, rec. sec. J F Paquette, ass't sec. Emedu Saguin, fin. sec. Pierre Gobeille, treas. Jas. A Gilmore, mar. oseph Woodgate, guard James Boyle, trus. F X Lafontaine. R Darion, Joseph Richer, Joseph Malette, J B Sauve.

Branch 191, Three Rivers.

Spir. adv. Rev. F X Cloutler, pres. Charles Dupont Hebert, first vice-pres. L P Normand, second vice-pres, Otime Lautler, rec. sec. John O Desilets, ass't sec. J C Arthur Nobert, fin. sec. Jules Desilets, treas. Narcisse Rivard, mar. Napoleon Dagneau, guard F A Verrette trus. A D Bondy, George Leprohon, Napoleon Charbonneau. Joseph W Lamothe, Uldoric Carignan.

Resolution of Condolence.

Guelph, Jan. 39, 1803.
At the last regular meeting of Our-Lady's Branch, No. 31, Guelph, held on Jan. 23, the following resolution was adopted unanimously:
Moved by Brother Edward O'Connor, seconded by Brother Thomas P. Coffee. Whereas it hath pleased the Almighty to remove by death the heloved wife of our esteemed Brother Frank X. Frank.
Resolved that the members of Branch No. 31, Guelph, do tender to Brother Frank their heartfelt sympathy in his sad affliction.
Resolved, further, that this resolution be engrossed on the minutes and a copy be sent to Brother Frank, also a copy to the CATHOLIC RECORD and Catholic Register for publication.

JAS KENNEDY, Sec.

RECORD and Catholic Register for publication.

JAS KENNEDY, Sec.

Chapleau, Ant., Jan. 28, 1893.

At the last regular meeting of Branch 141.

Chapleau, held Jan. 19, 1893, it was moved by Brother John M. Flynn, seconded by Brother J. E. Jackman, and carried unanimously:

That whereas it has pleased Almighty God in His divine wisdom to call to flis eternial abode the father of our worthy Brother, G. H. Russell, be it therefore.

Resolved that while we, the members of Branch 141. Chapleau, bow in obedience to the all-wise decree of the Almizhty, tender to all-wise decree of the Russell and family our sincere sympathy in their affliction. Be it further

Resolved that copies of this resolution be forwarded to Brother G. H. Russell, and same be inserted in CATHOLIC RECORD and Sudbury Journal and spread on the minutes of this branch.

P. A. LARIYIERE, Rec. Sec.

Hall of Branch 112, Merrickville, Jan. 25, 1895, Moved by Brother Francis O'Brien, seconded by Brother Daniel Driscoll.

Resolved, that Branch 112, C. M. B. A., has learned with deep regret of the deathiof Mr. J. O'Nell brother of our much esteemed Brother, C. J. O'Nell Esq., and this Branch wishes to place on record its heartfelt sympathy for him in the affliction he has sustained by the loss of a loving brother whose amiable qualities endeared him to all.

Resolved, that this expression of our sympathy and condolence be recorded by our Secretary, and also a copy forwarded the editor of the CATHOLIC RECORD.

F. X. CORTILLARD,
Rec. Sec.

RESOLUTION OF CONDOLENCE. At the regular meeting of St. Patrick's Branch, No. 12, Toronto, the following resolution of condolence was adopted:
Whereas we, the members of St. Patrick's Branch, having heard with sincere regret of the death of the beloved child of our Marshal. Brother Richard Dennard,
Resolved that we tender to Brother Richard Dennard and his wife our heartfelt sympathy with them in the sad affliction with which it has pleased Almighty God to visit them, and pray that He will give them the grace to bow in humble submission to His holy will.

J. TORKY, Pres.
J. MEYLLL, Vice Pres.

O'Connell Branch No. 2, Toronto, elected the following officers for 1893.
Chaplain, Very Rev. J. McCann, V. G.; Pres., P. Crotty; Vice-Pres., J. Judge: Rec. Sec., J. H. Doyle; Fin. Sec., R. Keenan; Treas., T. Doyle; Steward, T. Kelly, Marshal, c. Kerr; Ass't Mar., P. Maddyon; Messenger, W. Gaffney, Lib., J. Meride, Ass't Lib., Ed King; Insurance Sec., M. Donnelly.

ance Sec., M. Donnelly.

The following resolution of condolence was passed at the last meeting of E. B. A. of Almonte, held on Jan. 28th, 1833;

Whereas it has pleased Almighty God in His minite wisdom to call to her eternal home the beloved wife of our esteemed Brother, Joseph Couterre, therefore be it

Resolved that we, the members of St. Mary's Branch, No. 24, whilst bowing in humble submission to the will of Divine Providence, desired extent to our worthy brother our most sincers symmathy in his sad bereavement.

Resolved that a copy of these resolutions be sent to our brother member, and published in the local papers and official organ of the association.

GEO, HOURIDAN, Rec. Sec.

A New Elecutionist.

Miss Marguerite Dunn of this city made a successful debut as an elocutionist last night. She has abilities of a high order, and de-pite the fact that there are so many canditates for public favor in this special line, Miss Dunn will, judging from her performance last night, achieve a secure hold of the general estimation. The limited attendance must have been somewhat discouraging; the entertainment was worthy a crowded house. Miss Dunn has good personal appearance, a pleasant and facelle face, wealth of rich black hair, a voice of richness and good compass, graceful action, and gives indications of histrionic qualities. The programme extrainly was not very exacting, but in the ten pleces she recited there was scope for the full range of her powers. The horse racing story of "How Salvator Won," by Ella Wilcox, went joilily. It was followed by the pathetic "Song of the Marketplace," alms for love of God. Riley's dialect, "When the Folks is Gone," was tragically touched. More lightsome was "The Lost Kiss." The pranks of Hezekiah in "Aunt Melissy on Boys" were admirably recited, recalling passages in Lover's. Handy Andy. "The Gypsy Flower Girl" and a "Scene from Leah the Forsaken," were full of the pathos and the tragedy of love. Each was rendered in true artistic spirit. Three lumnorous pleces were given with vin and taste, and their rendition delighted the area of the renditio what he justly terms "a grave question, and in when occurs the following sentence:
"It is certainly my opinion that a certificate becomes void if the member des from the comes void if the member fess from the comes of the come

HOME RULE FOR IRELAND. SYNOPSIS OF THE GOVERNMENT'S NEW

BILL.

London, Jan. 28.—Following is a synopsis of the new Irish Home Rule Bill to be introduced within a few days after the opening of Parliament:

The power to enact laws on the following subjects among others is retained by the Imperial Paliament: Treaties and other relations with foreign states; the imposition of any legislation relating to duties of customs and duties of excise as defined in the Act. A sub-clause retains to the Imperial Parliament control for five years over land legislation.

The Irish Legislature is restricted from passing any laws respecting the establishment of religion or prohibiting the free exercise thereof, or imposing any privilege or conferring any disability on account of religious belief, or abrogating or derogating from the right to establish or maintain any place of denominational institution or charity, or prejudicially affecting the right of any child to attend a school receiving public money without attending the religious instruction at that school.

The Queen retains the same prerogatives with respect to summoning, proroging and dissolving the Irish legislative body, as the

school.

The Queen retains the same preregatives with respect to summoning, proroging and dissolving the Irish legislative body, as the Queen has with respect the Imperial Parliament. The Irish legislative body can continue for five years, and no longer, from the day on which it is appointed to meet.

The executive government of Ireland is to continue vested in Her Majesty, and to be carried on by the Lord Lieutenant in behalf of Her Majesty.

The ninth clause of the Bill relating to the constitution of the Irish legislative body, provides that it shall consist of a first and second order, but instead of providing that the orders shall deliberate together as in the Bill of 1886, it provides that they shall sit and vote separately, thus constituting two distinct houses of the Legislature. If the result of the voting brings the two orders into collision then the question at issue is to be referred to a joint committee of both Houses. If the question still remains undecided through inability to agree, then the question at issue may be referred to the people. The new Bill thus provides for a popular referendum.

The 10th clause—Parliamentary representation—provides substantially the same as in 1886.

An important new clause provides that one hundred and three members of the

The 10th clause—Parliamentary representation—provides substantially the same as in 1886.

An important new clause provides that one hundred and three members of the Imperial Parliament shall be elected by the existing constituencies. These members shall vote on all questions reserved by the Imperial Parliament, from the Irish legislative body if elected thereto as well as in the Imperial Parliament.

The annual contribution of Ireland on account of the national debt is reduced to £735,000; army and navy, £833,000; Royal Irish Constabulary and Dublin Metropolitan Police, £50,000. These are great reductions from the bill of 1886.

Duties of customs and duties of excise collected in Ireland are to be applied to Irish charges, and any excess applied as part of the public revenues under control of the Irish Government.

The Irish Land Commission is to remain in existence until all charges payable out of the church property in Ireland and guaranteed by the treasury are fully paid, subject to any existing charges on the church property; such property shall belong to the Irish Government.

It shall not be lawful for the Irish legisla-

existing charges on the church property; such property shall belong to the Irish Government.

It shall not be lawful for the Irish legislative body to adont or pass any vote, resolution, address or bill for the raising or appropriation for any purpose or any part of the public revenue of Ireland, or any tax, duty or impost, except in pursuance of a recommendation from Her Majesty signified through the Lord Lieutenant.

The Exchequer Division of the High Court of Justice is to continue to be a Court of Exchequer for revenue purposes, and any vacancy occurring in the court is to be filled by Her Majesty on the joint recommendation of the Lord Lieutenant of Ireland and the Lord High Chancellor of Great Britain.

The Dublin metropolitan police is to continue, subject to the Lord Lieutenant, for a period of five years, or until the Irish administration will guarantee that an adequate local police system has been organized. The Royall Irish constabulary, while it exists, is to continue subject to the control of the Lord Lieutenant, but the Irish Legislature may provide for the establishment and maintenance of a police-force in counties and boroughs in Ireland under the control of the local authorities.

There is an entirely new clause -22 - which gives the Crown the right to veto all bills of the Irish Legislature, and gives Irish representative peers the right to sit it in the House of Lords, at Westminster, and vote on all Imperial questions.

The functions of the Lord Lieutenant are

Imperial questions.

The functions of the Lord Lieutenant are
the same as in the bill of 1885, and the
judiciary is to remain for five years under
the control of the Imperial Government; then
to pass under the control of the Irish Govern-

ment.

The other provisions are similar to the bill of 1886.

ANOTHER LONDON SENSATION.

An Oddfellows Lodge Passes Resolution of Thanks-An Extraordinar Case of Mr. E. F. Carrothers - Utterly helpless for Thee Years-Pronounced Permanently Disabled by His Lodge Doctor - Restored to Health and Strength and Again Working at His Trade - A Story Fraught With Hope for Others.

London Advertiser. London Advertiser.

Canadian Order of Oddfellows.

Manchester Unity.

Loyal Perseverance Lodge, No. 188.

London, Nov. 22, 1882.

To the Dr. William's Medicine Company:

To the Dr. William's Medicine Company:
GENTLEMEX—I have much pleasure in forwarding you a vote of thanks passed by a resolution of the above lodge, thanking you for the
good your valuable medicine, Pink Pills, has
done for our brother, E. F. Carrothers, who, for
three years and a half, was almost helpless from
locomotor ataxia and given up by our doctor as
incurable, and who is now, we are happy to say,
by the use of your Pink Pills, able to follow his
employment.

"I had always been a strong, healthy man," he said, "until this stroke laid me low. I hardly knew what stekness meant. It was three years ago last April when the attack came. I went to be dapparently in my usual health one night and awoke about 5 o'clock in the morning at my watch at the head of the bed told me. I dozed off again, and on waking the second time attempting to rise. I could not move. Every nerve and muscle of my body seemed to me paraly zed. I lay like a log. At first I was speechless, but managed after a time to articulate feebly, and not very audibly, my wish that a physician be sent for. Dr. Moorehouse came, and placed a mustard plaster across my bowels, telling me to lie quiet for a few days. I did so, because I could not do anything else.

days. I did so, because I could not do anything else.

As I was entitled to the services of the lodge physician, Dr. Pingel, I sent for him. He gave me some medicine that relieved the excruciating pain in my head. He brought another doctor with him (I don't know his name) and they subjected me to a regular course of treatment, by which I was suspended from a support around my neck. I asked the idoctor what the matter was, but as he evidently wished to spare my feelings he did not tell me directly, nor did Mr. Gillett, the secretary of the lodge, whom I also asked. I inferred that there was something they did not wish me to know.

directly, nor alld Mr. Gillett, the secretary of the lodge, whom I also asked. I inferred that there was something they did not wish me to know.

"I had now been about a year in the same condition. Sometimes I was able to get out of bed, but never out of doors. At other times I was unable to feed myself. I had absolutely no control over my muscles. If I attempted to touch or pick up anything, my arm would usually stray, apparently to its own volition, in an entirely different direction. I was more helpless than an infant, and I suffered a great deal. The doctor commenced the injection of some compound into my arm and leg, but a kind of abscess gathered in each and it had to be lanced. This was very painful. A quart of matter of a greenish color came out. I seemed to get stronger in general health, but my paralysis remained the same. In December, 1891, after two years and eight months of this helplessness, I was given up by the doctors as hopeless. The grand master of the order, who had come to London to look into my case, and the secretary of Perseverance Lodge, called to see me and informed me of this. I had given up all hope myself, so the blow fell lighter. The lodge had all chils time been paying my weekly sick dues, and I understood that after the doctor's certificate of my hopelessness had been handed in they made arrangements to continue giving me permanent add.

"And now as to the remedy which proved my earthly salvation: A next door neighbor one day sent me in a label off a Dr. Williams' Pink Pills box. I read it, and acting on a whim, and not with any real expectation of benefit, gave my little girl 50 cents to buy a box. The very myst box made me more cheerful; it seemed to brace a up and I began to feel a glimmer of hope. With the second and third box the improvement continued, and I felt more than delighted to find that I was commencing to recover the use of my limbs. Through a friend I got a dozen boxes and the lodge added half a dozen more. I kept on taking the Plnk Pills, and I gashed steadily:

there (a distance of nearly two miles from the house) and return every day."

"You are naturally thankful for Dr Williams' Pink Pills then?" interpolated the reporter.

"Thankful!" echoed Mr. Carrothers. "I can't find words to express my gratitude. You can inagine a man in my position, always strong and healthy before stricken down that way, with a family dependent upon him; and after giving up all hops of being anything but a useless burden, to be restored this way to strength and happiness—haven't I reason to be thankful, and my family too?" And there was no mistaking the sincerity of the utterance. "I believe Dr. Williams' Pink Pills can cure anything that any medicine on earth can," he continued. "I know of other cases in this city where they have succeeded when doctors have failed. Well. good night." And the reporter left to call on Mr. Ed. Gillet, the secretary of Perseverance Lodge, who lives a couple of blocks further south, at 521 Phillip street.

MR. Gillet's STATEMENT.

"There is nothing that can give me greater pleasure," said Bro Gillet, 'than to say a good word for Dr. Williams' Pink Pills. I tell you they saved the lodge a good deal of money in Bro. Carrother's case, and there is not a member of Perseverance who won't say the same thing. We had paid out over 409 to our sick brother, and of course it was a big drain on our fluances. We asked the lodge physician, Dr. Pingel, to examine him so that we would know whether he was going to get better or not. The doctor intormed us that he was incurable, and gave us a certificate to that effect."

Mr. Gillet opened his secretaire and extracted the document referred to from the lodge records. It read as follows:

Dr. Pingel, Office, 534 Dundas street,

London, Dec. 21, 1891.

Bro. Gillet:

Dear Sir.—At your request I carefally examined Bro. Carrothers

Dr. Pingel, Office, 354 Dundas street,
London, Dec. 21, 1891.

Bro. Gillet: London, Dec. 21, 1891.

Bro. Gillet: Dear Sir.—At your request I carefully examined Bro. Carrothers, of Persoverance C. O. O. F. M. U., who has been unable to perform any labor for several years, and find him soffering from the results of cerebrai hemorrahage (extravasation of blood into brain). As no improvement has taken place for some eighteen inouths, I have no hesitation in pronouncing him permanently disabled.

"After that," said Mr. Gillet, "we sent for Grand Master Collins, to consider what we should do. We then learned that Bro. Carrothers had commenced taking Dr. Williams! Pink Pills and they were doing him good. So we decided to furnish him with a supply and await developments. You know the result. He s better now and at work again. The lodge unanimously moved a vote of thanks to the proprietors of Pink Pills, and it was forwarded to them.

"I have known Bro. Carrothers for years.

to them.

"I have known Bro. Carrothers for years. He was slways until his last illness a strong, healthy man, and it seemed strange that he should be stricken down so. He had a terrible slere of it. You see the knife (pointing to one on the table); well, if he tried to pick it up he couldn't do it to save his life. He was completely paralyzed."

Turning to the lodge records again, Mr. Gillett produced a book and showed the reporter the entries made week after week for three years and over of the payments made to Bro. Carrothers as sick benefits. The worthy secretary intimated that any other information desired he would cheerfully furnish; but the reporter had had enough to convince him and left.

DR. FINGEL.

porter had had enough to convince him and left.

DR. PINGEL.

DR. PINGEL.

DR. PINGEL.

DR. PINGEL.

DR. PINGEL.

DR. PINGEL.

BR. PINGEL.

GR. Carrothers well, and had heard that he was better

"You considered him beyond help, doctor?"

"Yes; any physician, under the circumstances, would have pronounced the same opinion. His recovery is certainly remarkable"

"Do you attribute it to the Pink Pills?"

"I do not doubt that they were the means of his cure, since Mr. Carrothers says it was by using them he became well arain. Yes; there seems to be virtue in the medicine, judging by this case.

his cure, since Mr. Carrothers says it was by using them he became well again. Yes; there seems to be virtue in the medicine, judging by this case."

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tirred feeling therefrom, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula chronic crysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions. In the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cts, a box, or six boxes for 2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk or by the dozen or hundred; and any dealer who offers substitutes in this form is trying to defraud you, and should be avoided. The public are also cautioned acainst all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all initations, whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Plak Pills. Ask your dealer for Pink Pills for Pale People, and refuse all initations, whose makers hope to reap a full mitation and substitutes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

NEW BOOKS.

B. Herder, Publisher, St. Louis, Mo., has issued the following works:

"Illustrated Bible History of the Old and New Testaments" (a new edition) for the use of Catholic schools. It is revised by Mrs. J. Sarlier, carefully improved by several clergymen, and honored with a letter of approval by order of His Holiaess Pope Pins IX.

"A Practical Guile for Catholics," By a missionary priest of the diocess of St. Joseph, Mo. Price, 30 cents.

"A Day in the Temple." By Rev. A. J. Mass, S. J., Professor of Oriental Languages in Woodstock, Md. Price, 75 cents.
"The Life of Jesus Christ," according to the gospel history. Also by Rev. A. J. Mass, S. J. Price, \$2.50. This work has the approbation of His Eminence Cardins (Gibbons, Archbishop of Baltimore.

MARKET REPORTS.

London, Feb. 2.—Wheat was in short supply at \$1.05 to \$1.09 per cental. Oats were in good domand, at \$90 per cental. Only a few loads of peas and barley were offered the former \$9\$ to \$95 per cental, and the latter \$0\$ to \$10 per cental. There was a large supply of beef, and prices were easy, at \$5.50 to \$5.50 per ewt., the latter price for the best quality. Lamb at \$8, to \$9 a pound wholesale. Mutton, 6 to 7c. Pork at \$5.50 to \$5.75 per cwt. There was a short poultry output, and turkeys sold at 12 to 130 a pound. Fowls were scarce, at \$5 to \$50 april. Butter was plentiful at 22c a pound by the basket. Fresh eggs were scarce, at \$6 to \$26 a dozen. Potatoes were more plentiful at \$90 to \$1 abag. Apples were in poor demand at \$1.75 to \$2 per barrel. Hay, \$7.59 to \$8.50 per ton.

21 to 25c, and Montreal limed, 22 to 23.
Ottawa. Feb. 2.—Fowl was in demand, and good geese and turkeys sold with wonderfur rapidity. Turkeys were worth as high as 1 cents a pound. Pork is still duclined to advance, and sold this morning at 80 and 80.25 cett, while eef realized 81.50 and 80.25 cett, of fore and hinds respectively. Potatoes are higher, and in some cases were sold at \$1.00 although the general price is \$1 a bag. To butter is worth 20c, pail butter 22c and price 25c a pound. Oats are selling at 30c a bushe Clear timothy hay sold very rapidly at \$2.25 ton.

Latest Live Stock Markets.

Latest Live Stock Markets.

Toroxyto.

Feb. 2.—Cattle—Best loads of choice butcher cattle sold at 3½ to 3½ per lb with small picked lots of extra choice butchers' beasts occasion ally fetching 4c, good average loads sold at 3½ to 3½ and common and inferior from 2½ to 350 per lb. A number of choice stockers were picked up for Montreal at prices ranging from 3 to 3½ per lb.

Milch Cows and Springers — About a dozen were offered, all of which sold fairly well at from 83 to 350 per head.

Sheep and Lambs—Sheep sold at 84.50 to 85 per head, and lambs at 4½ to 5½ per lb, or \$4 to \$5.25 per head.

Calves—Good calves will sell readily at from \$3 to 85.

Calves—Good calves win sen readily at from \$5 to 88.

Hogs—There was no change in the market to-day. Notwithstanding the high prices paid for hogs in this market, very few are being offered at present. Best straight fat hogs. weighed off car, sold at \$4.75 to \$7, per cwt; store hogs at \$1.25 to \$6.59; and roughs at \$5.75 to \$9 per cwt.

EAST BUFFALO.

EAST BUFFALO.

East Buffalo, N. Y., Feb. 2.—Cattle—Only I load of 1.149 lbs western bulls, which sold at \$3.25, and some odds and ends of cattle on sale; market steady.

Sheep and Lambs—Offerings, 25 cars; 4 cars and as a latter not very good stock, sold at \$6; choice at \$6.10; choice to best natives, \$6 to 6.26; fair to good sheep. \$1.75 to \$5.25; choice, \$5.50. Hogs—The best heavy-weights sold at \$8.10 to \$8.20 the outside price for smooth, fat cornfed; heavy good Yorkers brought \$8. and the best \$5.10, while the fresh light weights at \$7.89; of \$7.90; with State stock at \$7.60; good pigs sold at \$7.62; roughs, \$3.75 to \$7.62; staps, \$8.55 to \$8.

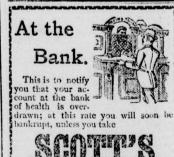
On Saturday, January 21st, at the O'Brien homestead. Riverview Ave., South London Michael, eldest son of the late Deunis O'Brien

C. C. RICHARDS & Co.

Gents.—I have used your MINARD'S LINIMENT in my family for a number of years for various cases of sickness, and more particularly in a severe attack of la grippe which I contracted last wister, and I firmly believe that it was the means of saving my life.

Sydney, C. B.

C. I. LAGUE.



Of Pure Norwegian Cod Liver Oil and Hypophosphites to build you up.

It will STOP A COUGH, CURE A COLD, and check CONSUMPTION and all forms of WASTING DISEASES.Almost as palatable as Milk. Prepared by Scott & Bowne, Belleville. For sale by all druggists.

The Recognized Standard of Modern Piano Manufacture. BALTIMORE. ALTIMORE, NEW YORK, 22 & 24 E. Baltimore St. 148 Fifth Ave. WASHINGTON, 817 Pennsylvania Avs.

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Heart Convent, London, Gold Medalist for
Music from the Ursuline Academy, Chatham,
and late of the Detroit Conservatory of Music,
is open for concert engagments in either instrumental or vocal music. For terms, etc., address London Entertainment Bareau Co., Conservatory of Music, London, Out. 745-5.



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Lendon,

SERMON

preached Matthew's Sunday 1 crowded an imme many othe gramme v from His of the ser ing serm "Jesus

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