



The Drunkard's Daughter.

Out in the street, with naked feet, I saw the drunkard's little daughter...

LILY LASS.

By JUSTIN HUNTLEY MCCARTHY, M. P.

PROLOGUE BY GEOFFREY LONGSTAFF, OF NEW YORK, AUTHOR.

CHAPTER III.—CONTINUED.

The present Lord Mountmarvel felt no very great interest in his parent and predecessor. That was one of the pleasant family characteristics of the race...

"Perhaps the old boy is not as solemn as he looks," Lord Mountmarvel reflected; and he glanced again at the girl...

"Any promise of my father's I should always be glad to fulfil," he said; "but in this case I feel an especial pleasure in obeying his wishes."

He paused for a moment, and Mr. Geraldine bowed quietly. Mountmarvel looked at the girl again and began...

He was going to frame an invitation for father and daughter to come and stop at Mountmarvel, but his words were interrupted by a slight cry of surprise from the girl...

"What is the matter?" said Mr. Geraldine, rising and walking to the window. Mountmarvel followed his example...

On the opposite side of the street to the Crown Inn, and considerably to the right, there stood at this time a building which had its story too...

The crowd, which had hitherto been sufficiently quiet and patient, began to display symptoms of intense excitement...

The crowd closed about him, shouted for joy at him, cheered itself hoarse over him, shook hands vehemently with him...

"Who is that?" she said, in a low voice. "Who is that?"

CHAPTER IV. THE RED TOWER. Out of a network of small houses and squalid lanes in the most crowded and poorest part of the town rose...

moment when Mr. Geraldine and Lord Mountmarvel and the girl were looking down from the Crown windows...

"It's only those rebels holding a meeting," he explained to the girl. He was going to say "those damned rebels," but the sudden recollection of a woman's presence checked him...

"Rebels! What rebels?" she asked, eagerly. Mountmarvel seemed a little puzzled. "Oh, you know," he explained...

"Not at all," Mountmarvel answered, half amused at her impetuosity. "The Poles and the Hungarians and the Venetians are fighting for their country's liberty, you know."

"And are not these men seeking the liberty of their country?" the girl asked, quietly. Mountmarvel shook his head.

"Oh dear no," he answered. "These fellows are all wrong; they have nothing to complain of. I had half a mind to run over to Venice myself and lend Manin a hand; but these fellows—oh no, they are too ridiculous."

Mord Mountmarvel smiled in pitying condescension on the young woman who could possibly see any resemblance between Young Irelanders and picturesque Italian patriots...

"I know very little politics," he said, "either here or in England. I am myself of Irish descent, and men of my name and race have played their part in the history of this island. But I have had other things to do. I know very little about politics."

Lord Mountmarvel had begun a neat little speech to the effect that the loss was rather that of politics than of Mr. Geraldine, when he was interrupted by a loud cry from below.

The crowd, which had hitherto been sufficiently quiet and patient, began to display symptoms of intense excitement to sway to and fro, and to utter shouts of wild and startling enthusiasm.

The cause of all this movement and clamour was a young man who had just made his appearance on the steps of the hall, and was endeavoring, as well as the enthusiasm of the populace would let him, to make his way through the crowd.

The crowd closed about him, shouted for joy at him, cheered itself hoarse over him, shook hands vehemently with him, well-nigh pulled him in pieces in its frantic demonstrations of delight.

CHAPTER IV. THE RED TOWER. Out of a network of small houses and squalid lanes in the most crowded and poorest part of the town rose...

ancient tower amid its strange and ungenial surroundings. Some magnificent gentlemen-at-arms in the golden armor newly wrought from the hands of Benevenuto Cellini would scarcely have appeared less out of his element in the midst of a ragged gang of Callot's fantastic beggars than did this grey ancestral keep in the centre of its sordid neighbors.

The stranger whom chance or business directed to this part of the city, where few strangers made their way for pleasure, would be sure to find his indifferent gaze suddenly diverted from the unlovely labyrinth through which he picked his path, and arrested by the sight of the parapet of the tower frowning down at him over the chimneys of the stunted dwelling that environed it.

"One might well believe," he said to himself, "that this old tower was haunted, and that yonder black cat was its evil genius—one of those lost angels of the East, who recognized in me the power of my amulet and fled to avoid exorcism and chastisement."

As he spoke the scholar glanced at the ring upon his right hand, a signet, minutely and exquisitely carved with inscriptions in an Oriental character. "But what," Mr. Geraldine mused, "will it avail me to be armed with the seal of Solomon, or all the occult learning of the Kabbala, if I can find no one to tell me anything about this enchanted castle?"

Once more he looked around him, seeking some fellow-man to explain the mystery of the old tower. But no one made an appearance, and at last the scholar, losing patience, stepped close up to the iron-clamped door, and, clapping the rusty knocker in his slender, scholastic fingers, beat a loud tattoo upon it.

"I am convinced that there is some one inside," he whispered to himself, "and I will rouse up the warden of this weird place if I have to rattle a black sanctus about his ears."

As he spoke Mr. Geraldine wielded the knocker for the third time, and with more successful result. The castle was evidently inhabited, and its occupant had been roused by Mr. Geraldine's summons.

The face, as well as Mr. Geraldine could distinguish it across the bars intervening, was a man's, but any doubt that the scholar's eye might entertain as to the sex of the janitor was speedily settled by the evidence of his ears.

"Who the devil may you be?" the voice demanded, rumbling out the words syllable by syllable, as if every consonant conveyed its own special imprecation and every vowel were a condensed curse.

"I regret to have disturbed you, my friend," he began. The voice behind the wicket here interrupted him with some muffled sounds, which Mr. Geraldine correctly interpreted as an angry repudiation of his proffered amity.

"I was very anxious," he said, "to learn the name, and, if possible, something of the history of this building, and I thought you might be able to assist me."

There was a brief pause in the gloomy mutterings behind the door. Mr. Geraldine rashly interpreted the silence in his favor. He was speedily undeceived. Through the grating came a whirlwind of words more furious than the first. The audacity of Mr. Geraldine's conduct had apparently staggered the unknown gate-keeper for a breathing-space only to goad him into greater wrath.

Through the reception was not re-attempted a parley. "My friend," he began again, courteously. He was good-tempered, as a scholar ought to be who wishes to do good work in the world, and the stern rebuffs of the porter only amused him.

Nearly all colds are slight at first, but their tendency is to so lower the system that the sufferer becomes a ready victim to any prevalent disease. The use of Ayer's Cherry Pectoral, in the beginning of a cold, would guard against the danger.

thing visible was a lean, black cat, picking its dreary way through the varied refuse which littered the open space. As soon as the animal became aware of an unwonted presence in its hunting-grounds it arched its back, enlarged its tail, and swore fiercely at the intruder; then, with an angry squall of mingled fear and fury, it darted towards the aperture of a neighboring cellar and disappeared from sight.

Mr. Geraldine—for the wandering stranger was no other than the scholar—smiled slightly. "One might well believe," he said to himself, "that this old tower was haunted, and that yonder black cat was its evil genius—one of those lost angels of the East, who recognized in me the power of my amulet and fled to avoid exorcism and chastisement."

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your service, with my apologies for intruding upon your privacy. Neither Mr. Geraldine's soft speech nor the sight of his silver had any soothing effect upon the irascible janitor. For a moment the fiery eyes behind the grating glared covetously upon the piece of money in Mr. Geraldine's open palm; then the lids drooped over them to shut out the shining temptation, and the voice snarled out again hoarser than before with anger.

"To blazes with you and your dirty money. If you'll wait till I find myself on the other side of the door, you'll have reason to rue your visit to the Red Tower."

Here the panel of the wicket was savagely slammed to, while a noise as of fumbling fingers endeavoring in darkness to draw bolts and loosen chains warned Mr. Geraldine that the ferocious warden of the strangely named tower intended to put his threat into execution.

"The Red Tower," said Mr. Geraldine to himself. "Well, I have learned something from the oracle, but if ever building yet were oddly named the Red Tower, it is that building."

CHAPTER V. THE RED TOWER'S MASTER. A voice behind him broke in upon his musing, a strong, deep voice that was very sweet too, sweet and melancholy as the voices of Celts mostly are, whether gentle or simple.

"Can I be of any assistance to you?" the voice asked. Mr. Geraldine turned on his heel, faced the owner of the voice, and was immediately fascinated by a pair of the darkest eyes he had ever beheld in a young man's countenance.

"Has my talk about Solomon's seal conjured up a Jim to my assistance? I ought to know something of the East, and if that man hasn't Arab blood in his veins, I'll change my rarest manuscript of Sa'adi against a penny song-book."

"This was what Mr. Geraldine thought; what he said was simply nothing. He only gazed at the young man—or rather at the young man, for he paid no heed to the fair-haired companion—and was silent.

"Can I be of any service to you? I live here." Mr. Geraldine found his tongue, and spoke, smiling. "Some mollification for your giant," he quoted. "If this be your house"—and he waved his hand towards the Red Tower—"I fear I have offended your housekeeper. Impelled by an antiquarian devil of curiosity, I sought to gain some information about this highly interesting building, and I fear he did not take my queries in good part. Indeed, I must regard you as the deity out of a machine come to shield me from the probable punishment for my meddlesome thirst for knowledge."

The dark man smiled slightly; the fair one laughed outright and loudly. Mr. Geraldine laughed too; and as they laughed the door of the Red Tower swung back upon its hinges and revealed an extraordinary being framed in its opening.

A short, broad-bodied being, huge of hand and foot, with a rough head of dust-colored hair, visage a deep brick-red, and eyes that blazed with wrath—a very embodiment of furious, misshapen, physical strength; the thews of a giant compressed into the bulk of a dwarf's body.

At the sight of the three laughing men the color of his face dulled down, and the anger of his eyes changed to wonder.

The young man who had questioned Mr. Geraldine addressed his eccentric servant reproachfully. "Since when, Cormac, has the Red Tower shut its door upon the stranger?" Then, turning to Mr.

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I am now 27 years of age and can walk as well as any one, except that one limb is a little shorter than the other, owing to the loss of bone, and the sores formerly on my right leg. To my friends my recovery seems almost miraculous, and I think Hood's Sarsaparilla is the king of medicines." WILLIAM A. LEHR, 9 E. Railroad St., Kendallville, Ind.

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Geraldine, th... "You must fo... rudeness, but... receives visito... learned the lea... trust the stran... These last... almost to be h... hastened to a... sidered Cor... estimable, and... but the young... a gesture. "If the Red... to you," he sa... self honored i... conduct you... now to inter... student; but... and the vic... worthy climb... has taken the... its foot. "While he w... watched his f... "Where,"... "had he seen... Somewhere... recently—bu... "I shall I... your kind o... honest Corma... my apologies... I ask the nam... is Geraldine... with enough... love castles... antiquarian... this castle ha... learn it. "The... legends," sa... what sadly... MacMurchad... Fernanagh... me to lead t... The bewit... his master, a... him across... Tower into... Tower Fern... Cormac, y... expressed his... bilation agai... stranger in th... the great o... operation h... noise of loc... ostentatious... against any... "Of cou... thought Mr... Young Ire... yesterday."



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London, Saturday, Dec. 19, 1891.

WELCOME NEWS—IF TRUE.

The rumor has reached us, from what we have reason to regard as a good source, that the Premier, Mr. Abbott, has it in contemplation to recommend to the Governor General the appointment of Hon. Frank Smith, as successor to Sir Alexander Campbell, upon the expiration of that gentleman's term of office.

We earnestly hope this rumor is true. Indeed, we have no reason to doubt the statement. Senator Smith's appointment to the Governorship of the province in which he has lived from his boyhood, and which he has so materially assisted to build up and advance on its road to prosperity, by his energy, enterprise and indomitable pluck, is precisely what might be looked for from one so appreciative of merit, so astute and far-seeing as Premier Abbott.

THE BIBLE, AND THE CHURCH.

The Briggs case is still a terrible trouble to the Presbyterians, and the decision of the New York Presbytery acquitting the Professor unconditionally from all charges of heresy has put the matter into a greater muddle than ever.

The doctor made an explanation to the members thereof and through them the Kirk and the world, that in his inaugural address which has become so celebrated, he meant nothing which is contrary to the Westminster Confession of Faith.

Catholic teaching, but rather towards the negation of all Revelation.

The Catholic Church has constantly maintained the inspiration and consequent infallibility of the Bible as originally delivered to the Church. Yet it is the Church of God, and not the individual reason, which has the infallible authority to inform us what Scripture is the word of God.

On this point Dr. Briggs himself has made some apposite and truthful remarks which cannot be refuted. He says:

"The authority of the Church came before the authority of the Bible."

He proves that this was the case under both Old and New Testaments. Of course these facts were perfectly well known before they were enunciated by Dr. Briggs; nevertheless it is remarkable that a scholarly Presbyterian divine should put them forward with so much stress, when they have been ignored and denied by Protestants of all kinds for three and a half centuries.

Dr. Briggs thus continues his argument: "God established Israel as the holy nation before the proclamation of the ten commandments and before a single statute of the Pentateuch was framed; and Jesus Christ planted the Church decades before a single one of the writings of the New Testament canon was written."

From this he reasonably argues that the Church was a sufficient teaching authority independently of the Bible, and before the Bible was written, and that she is equally competent as an authority now. The authority of the Bible was established by the Church, and the Church is, therefore, according to Dr. Briggs, co-relative with the Bible as an authority in matters of faith.

We pass over the inaccuracy of the Doctor in asserting that the Church existed decades before any portion of the New Testament was written. The Gospels of Sts. Matthew and Luke were written during the first decade after the Ascension of our Lord. This fact, however, does not vitiate the essential force of the reasoning.

But here is the point where the doctor wanders from the truth. After proving that the Church is the witness to Scripture, he maintains that neither Church nor Scripture has infallible authority. The Bible he declares to be full of errors, or at least to contain many errors. Hence, individual human reason must be put above both the Bible and the Church.

We acknowledge our inability to reconcile all this with the doctor's declaration that he still believes, and that he will teach the Westminster doctrine that the books of Scripture are "all given by the inspiration of God, and that its authority "for which it ought to be believed and obeyed dependeth not upon the testimony of any man or Church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God."

But the New York Presbytery, by accepting Dr. Briggs' statements unconditionally, has virtually declared that they are not heretical, and that they are quite compatible with the Westminster Confession. It is for the Presbyterians, and not for us, to show wherein the compatibility lies.

We have not forgotten that a Canadian organ of Presbyterianism took us severely to task, not long ago, for stating that a large proportion of the Presbyterian clergy nowadays do not believe their own Standards of Faith. Does not the action of the New York Presbytery bear us out in our assertion, independently of the proofs we gave at the time that this is the case? Does it not prove that they are on the down grade towards Agnosticism, equally with their protegee Dr. Briggs?

stick to their creeds, they do not dare to make them an issue. . . . If ever this case should be tried on its merits, Dr. Briggs would probably be acquitted, though without question he has left the Westminster Standards. John Calvin would have made mighty short work of him."

The Truth-Seeker is wrong in saying that "the old Christianity is gone." It is only the "three-century-old Presbyterianism" which is gone. Old Christianity is what it was more than eighteen centuries ago.

A POWERFUL ALLIANCE.

The Franco-Russian alliance, which was supposed to exist as an offset against the Triple Alliance between Germany, Austria and Italy, has hitherto been only a matter of speculation, nothing certain having been known as to its actual existence. This much, however, could be seen, that in view of the powerful alliance of the Dreibund it was absolutely necessary that the remaining great powers of Europe should arrive at some understanding, if the Dreibund were to be met at any time in actual conflict.

In this respect, that both France and Russia had important interests which were alike threatened by the Dreibund, these powers were naturally considered to be under the necessity of forming a counter-alliance; yet the actual existence of such an understanding could only be spoken of as probable, the probability arising out of the facts of its necessity, and of the good will which the people of France and Russia, as well as the authorities of those two countries, were ostentatiously exhibiting towards each other.

The interchanges of civilities between France and Russia have been very frequent during the last few years, that is to say, since the Triple Alliance was known to exist as a reality; but, during the course of 1891 these took a more tangible form than they had attained at any time before.

The receptions extended to Russian officers in Paris were more cordial than previously, and the greetings extended to the French fleet, on the occasion of its visit to Cronstadt, seemed to betoken a more deep-seated friendship than might have been supposed to exist between two Great Powers which might naturally be thought to be jealous of each other's greatness; yet all this was supposed to show that there existed between them some well understood arrangement by which they could meet the alliance which both well knew to have been formed especially against them; possibly, only for purposes of mutual defence, but probably for aggression as well.

But the outward show of mutual admiration is often very delusive, and so might have been the passage of compliments on the occasion we have referred to. The interests of France and Russia are not always identical. In the East they have frequently clashed, and they might easily clash again, unless both were ready to waive minor points of difference in the face of the great danger which menaces them from the powerful European combination which has been formed on the other side.

It now appears that such a definite arrangement has been reached, but only recently. The late visit of M. de Giers, the Russian Foreign Minister, to Paris, has for the first time given occasion for a formal announcement that an agreement has at last been reached for a purely defensive alliance between France and Russia. A statement to this effect has been officially communicated by M. de Giers to the Emperor William, of Germany, and Chancellor von Caprivi. The agreement is said to differ from that of the Triple Alliance in this respect, that while the latter is based upon the principle of the preservation of the present condition of Europe as a basis of peace, the new alliance is said to have for its object the principle of "respect for treaties," to be accomplished, however, by peaceable means.

This is understood to mean the restoration of Russian control in Bulgaria, and the evacuation of Egypt by Great Britain.

The agreement is not yet signed by the contracting parties, and certain details have yet to be arranged defining future responsibilities. It is believed that these details will present no difficulty, though the French Ministers desire it to be understood that the agreement will not be strictly obligatory till these responsibilities are defined. It is also announced that this new treaty, as it looks to a peaceful settlement of all matters which are to come under future diplomatic negotiation, does not at all give any reason to suppose that it will precipitate any war.

English statesmen are, however, of the opinion that it amounts at least to a diplomatic warfare which will be waged against the policies of the Dreibund and England, awaiting a more favorable opportunity for engaging in actual warfare.

Russia is, certainly, at the present time not in a fit condition to engage in actual hostilities, notwithstanding the immense preparations which have been made on her Western frontier. Having had a heavy outlay owing to the mobilization of troops on an extensive scale, the erection of great fortifications, and other causes, and to difficulties in the way of raising money for future operations, she would scarcely be prepared for aggressive movements, even if she were freed from the sad plight in which she finds herself at present with twenty-eight millions of her people on the verge of starvation; but with this state of things existing, an aggressive war on her part is entirely out of the question.

France, however, is differently situated. The country is prospering, and the army is said to be in much finer condition than it has ever been able to boast of before. Weighing all things, it may be expected, notwithstanding the war rumors that have been so constantly agitating the political atmosphere of Europe for years, that there is but little prospect of any actual outbreak in the near future, at all events.

CANON FARRAR ON CONFESSION AND ABSOLUTION.

In consequence of a discussion which has been going on for some time among the Anglicans of Charlottetown, Prince Edward Island, on the subject of auricular confession, the editor of the Guardian, of that city, consulted Canon Farrar on the subject, and was answered by the Canon to the effect that "the Church of England, like the Primitive Church, in no way acknowledges what is known as auricular or sacramental confession, nor has any system of habitual confession to a priest ever been in any way recognized in her system."

This may be, indeed, the Canon's view of the matter, but it is notorious that a large and zealous section of the Church of England clergy and laity take quite a contrary view. The High Church manifesto issued by Dr. Pusey some years ago, and signed by a large number of the most prominent Anglican clergy, distinctly claims that the clergy of that Church have the power of forgiving sin conferred upon them through the words of our Lord addressed to the Apostles: "Whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained." It is, of course, herein assumed that the Anglican clergy are in reality successors to the Apostles—an assumption which cannot be proved.

And not only do Dr. Pusey's adherents maintain this, but the Canon himself states in his letter that "in two passages in the Communion service, and in the Visitation of the Sick the Church of England gives the true rule. It permits and encourages to confess whose consciences are troubled, or whose minds are perplexed, if they voluntarily desire to do so, for the quieting of their scruples."

The words of the Communion service referred to here imply much more than the Canon would have us think. It is true that the confession of sins is made somewhat voluntary, and is only imposed as a duty upon those who cannot quiet their consciences with "a full trust in God's mercy;" nevertheless any one of this class is strongly exhorted by the officiating minister to "come to me or to some other discreet and learned minister of God's word, and open his grief." By this is certainly meant he should make an auricular confession of sin properly so-called. The object of this confession is stated to be "that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

Here the power of priestly absolution is distinctly affirmed; but the claim is still more distinctly made in the order for the Visitation of the Sick. We are there told "that here shall the sick person be moved to make a special confession of his sins," that is a confession of his sins in their species or kind, "if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort."

The form in which absolution is to be given follows, and it distinctly asserts that the "priest" has authority from Christ to absolve the truly penitent from all their sins, and by this authority, committed to him, he pro-

nounces absolution on him who has confessed his sins in the manner we have explained.

It is to be remarked here that the power of forgiving sin is distinctly asserted to reside in the priest; and with equal distinctness the penitent is exhorted to make a confession if his conscience be troubled with any weighty matter. What is this weighty matter? Must it not be every mortal sin? And as the Church of England does not recognize any sins as venial, are we not to infer that every sick person who has been guilty of any sin is to be "moved to make a special confession" thereof?

Why should not this be the case? If to the priest the power of absolving the sinner has been given, why should not all penitent sinners be admitted to its benefit? And we may ask, why should not those who are penitent and in good health be permitted to receive this blessing, as well as those who are sickly or in danger of death? The provision of the Book of Common Prayer, which limits it to those who are sick, and to some only of those who are about to receive Communion, must appear to all reasoning people to be most irrational and absurd. Yet the Canon coolly says that the practice of the Primitive Church was the same with this practice of the Church of England! There is no foundation for such an assertion.

What does Canon Farrar mean by the Primitive Church? The expression is conveniently vague, for one may say that it includes only the first century, another may extend it to the second. Some one may say that it goes down to the Council of Nice, and others may make it comprise the Church of later days. But the Church of England quotes as decisive the authority of St. Augustine, Hilary and Jerome in various parts of her standards, so that she thus concedes that the Church of their days must to all intents and purposes be regarded as the pure Primitive Church. It is easy to show that Auricular Confession, as practiced by the Catholic Church to-day, was also practiced by the Primitive Church of these first four centuries.

St. Clement of Rome, of the first century, said: "While we are in this world, let us repent with our whole heart of the evils we have done in the flesh, that we may be saved by the Lord while we have time for penance. For after we go out of the world we can no longer confess or do penance."

An epistle to James which has been attributed, perhaps erroneously, to St. Clement, is nevertheless of such antiquity that in the fourth century it was translated by Rufinus from the Greek into Latin. The writer says: "If perchance there be in the heart of any one bile or infidelity, or evil of any kind, let him not be ashamed to confess to him who presides and has the care of his soul . . . that by complete faith and good works he may escape the pains of eternal fire."

St. Irenaeus says of certain women who had been guilty of grievous sins: "They were converted to the Church of God, and they confessed their sins."

To evade the force of this passage, some Protestants have said that this confession was public. It is of little consequence whether it were public or private. At all events they made their confession, undoubtedly for the purpose of being reconciled to God; and they confessed their secret as well as their public sins, and the confession was made to the priest who had the charge of their souls, in order that they might be absolved.

Tertullian in the year 200 wrote: "Confession remits sin, just as dissimulation increases it. . . . Penance grows out of confession, and by penance God is appeased."

Again the same author tells us that "They who conceal their sins from their physicians, perish in their concealment. How great is the profit of concealment of sin! If we hide our sins from the knowledge of man, shall we hide them also from God? Which is preferable, to be damned whilst concealing them, or to be absolved whilst making them known?"

Again: "If you dread confession, that is, if it seem hard to you to confess your sins, think of the fire of hell, which will be extinguished by your confession. Confession is your second safety, why do you neglect your salvation?"

Origen, in the same century, said: "He who becomes the accuser of himself and confesses his sins casts out the sin. Consider, therefore, carefully to whom you should confess: prove the physician to whom you will make known the nature of your malady."

Elsewhere Origen says: "By penance comes the forgiveness of sins, when the sinner does not conceal his sin from the priest of God, in whom is fulfilled that saying of the

Apostle, If any one is sick among you let him call in the priests of the Church, etc."

St. Cyprian, in the same century, says:

"They who confess their sins in sorrow and singleness cast off the weight which is on their souls. . . . Let every one, therefore, confess his sin while he is still on earth, while his confession is possible, and while satisfaction and forgiveness made through the priests, are agreeable before God."

We might produce many other testimonies to the teaching of the Primitive Church, but we shall content ourselves with these, as they are sufficient to prove that the teaching of the Primitive Church is quite different from what Canon Farrar represents it to be.

ROYAL SACERDOTALISM.

The subservency of State-ruled churches to the civil power has always been notorious, and it was exemplified when Theodosius the Patriarch of Serbia pronounced the decree of divorce in favor of King Milan against the much-persecuted Natalie, in contradiction to the divine precept which makes marriage indissoluble. But even in that case the line was drawn somewhere, and we do not find that the disreputable Milan ever assumed the priestly functions of preaching the gospel or administering sacraments in his rights as head of the Church. The Czar also has always hitherto abstained from assuming such functions; and even in England, where the State Church is the creation of the Crown and Parliament, though Queen Elizabeth boasted of her power to make or unmake Bishops, and though the Church was always ready enough to twist doctrine and morality to suit the desires and conveniences of the sovereign, episcopal or sacerdotal functions were never assumed by King or Queen.

It was an extreme enough measure for the British sovereign to assume the headship of the Church—an authority which is certainly not assigned by our Lord as a prerogative of earthly kings, who have indeed the rights which belong to Caesar, but not those which are of God. But even the articles of the Church of England expressly exclude the king's majesty from "the ministering either of God's word, or of the sacraments."

Presbyterianism in Scotland has persistently refused to acknowledge the supremacy of the sovereign in either the government of the Church or the administration of sacraments, though it is also a State religion; and many hard blows were struck and many bloody battles fought before Scotch Presbyterianism succeeded in establishing its independence of the royal headship, and all forms of pre-lacy into the bargain. It was foreseen that such a headship would make the Church teach, not what Scotchmen wanted, but what the king willed, and it was bravely resisted.

But the State Church of Germany seems to be more flexible even than any of those we have named. It will be remembered that during the cruise of the Emperor William on the North Sea in the Imperial yacht, he assumed the part of chaplain, and in his capacity as head of the Church he regularly conducted the Church services which were held on board, and preached to the men.

It is now announced by the Freisinnige Zeitung that the sermons then preached by his Imperial Majesty have been edited by Army Chaplain Richter, and will soon be published under the title, "The Very Voice of the Lord on the Waters."

It appears that Parson Richter himself feels that this piece of flunkeyism needed some apology to the public, and we are informed that in his preface to the volume he has the following as his excuse for his share in the work:

"It is the father of a household who speaks in these meditations, urging his priestly rights in the absence of a clergyman, and thus exhorting each of us to follow his example in his own circle."

The Lutherans and Calvinists have both kept up hitherto the semblance of a clerical order, and have insisted on the necessity of ordination as a condition sine qua non for the exercise of clerical functions; and the Evangelical State Church of Prussia, constituted by a union of the two sects, has kept up the same fiction in its constitution. So far there appears to have been no protest entered by its authorities against the Emperor's assumption of priestly rights; but it will be curious to observe whether any protest will be entered, now that sacerdotal authority has been claimed for him in this public manner.

We are told, as a modification of the Emperor's claims, that they were made "in the absence of a clergyman;" but

we may take it absence of the desired. If a wanted it would for the head of one available, self. But at a clergyman of excuse for the monks now under which has been which we may place without We cannot but occurrence by purpose of asserting dotal authority head of the statement that rights" confirm The Kaiser intended that the penal code was effected in his good will. But he has in he is a thoro we are much occurrence is Caesarism will fest in his g Church.

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THE CATHOLIC RECORD

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at eight o'clock at the hall, Albion Block, Richmond Street, P. F. Boyle, Pres. Wm. Corcoran, Recording Secretary.

C. M. B. A.

Resolution of Prescott Branch. Prescott, Dec. 2, 1891. Moved by Brother O'Reilly, seconded by Brother Fitzgerald...

An Acknowledgment.

Dear Sir and Brother:—Enclosed please find another list of contributions for the Brother Brown relief fund; also a letter of thanks from Mrs. W. J. Brown, which I was requested to ask you to publish.

Table with 2 columns: Branch, Amount. Includes CANADA BRANCHES, MICHIGAN, and NEW YORK.

Letter of Thanks.

REV. FATHER LENOX:—Dear Sir—Will you kindly convey my most sincere thanks to the members of the Catholic Mutual Benefit Association for the great help they have been to myself and children...

Election of Officers.

Branch 25, Seaford. Spiritual Adviser Rev. P. O'Donoghue, Chancery John Kilroy, Pres. John Cale, First Vice Pres. Robert Coleman, Second Vice Pres. Anthony Becker, Rec. Sec. John McQuade, Treas. John Dorsey, Marshal Thomas Walsh, Guarantors Robert Coleman and John Dorsey, for two years, John Kilroy, Stephen Lamb and John Cale, Rep. to Council John W. Weber, Alexander John Kilroy.

E. B. A.

At the regular meeting of the E. B. A., Stratford, held in the C. M. B. A. hall last Monday, the following resolutions were adopted...

is with his parents and family in their hour of sorrow and affliction. That God in His mercy may console them, that He may lighten the heavy burden of their hearts by the sad death of our dear friend and Brother, is our fervent prayer.

FIGHTING BETWEEN BRITISH FORCES AND TRIPLEMEN.

London, Dec. 14.—Official despatches received here from Calcutta state that there has been fighting between the British forces and the tribesmen in the vicinity of Gilgit...

Miraculous Cure by the Prayers of the Nuns of the Order of the Precious Blood.

Col. Durand also telegraphed the same day that he feared that a serious conflict was inevitable, although he had no troops at hand...

TO THE EDITOR OF THE EMPIRE.

Sir—You are requested by one who can prove the facts to publish the following statement...

THE PATIENT'S STATEMENT.

For two years I have been suffering from pleurisy of pulmonary consumption, and my physician had ceased to give me his care, declaring that he had no hope whatever of my recovery...

DOCTOR'S CERTIFICATE OF CURE.

I, the undersigned physician, here declare that I have been treating M. Thibureau since the 1st of July, 1891, during two years, and I had despaired of recovery for him...

CERTIFICATE OF TWO PERSONS.

We, the undersigned, having often seen and visited Monsieur Thibureau Lafontaine during two years of his illness, unambiguously testify to all the facts mentioned in the foregoing two certificates...

WAR ON THE SPARROW.

The campaign against the English sparrow in Chicago, Ill., began in earnest. City Clerk Van Cleave filed up a special ordinance...

DEPUTIES QUARREL.

THE ECCLESIASTICAL CONTROVERSY IN THE CHAMBER OF DEPUTIES—A CABINET CRISIS EXPECTED.

Paris, Dec. 11.—The ecclesiastical controversy caused a great disturbance in the Chamber of Deputies to-day. M. Hubbard introduced a resolution...

Resolution of Condolence.

At a regular meeting of Branch 13, Stratford, the following resolution was moved by Brother M. J. A. Hill, seconded by Bro. E. O'Flaherty...

To the Editor of the Catholic Record.

DEAR SIR AND BROTHER:—At the regular meeting of Branch 15, Brechin, held December 4, the following motion of condolence was carried unanimously...

The English Masses Striking Up.

A cable despatch to the associated press says: If the rural confederacy which opened on the 12th in London represented with absolute fidelity the spirit of the agricultural element of Great Britain, the country would be on the eve of a social and political revolution...

JOHN HOWARD PARNELL.

This gentleman, brother of the late C. S. Parnell, is on his way to Ireland. To a reporter of course we recognize the fact that the Paris fund was subscribed by patriotic people to aid the Irish in their struggle for life and freedom...

OBITUARY.

James Murphy, St. Mary's.

The funeral obsequies of the late James Murphy, a septuagenarian, who died on Nov. 20, were held at St. Joseph's Church, St. Mary's, on Thursday, 3rd inst. The deceased had been studying for the priesthood, and would have been ordained on Christmas day...

LAST SAD RITES.

The funeral of Mrs. Hearne, nee Leonora O'Grady, took place at St. Mary's Church, Toronto, last Sunday. The deceased was the fourth month's bride of Mr. Maurice Hearne, and died of heart disease at Denver, Colorado, on Dec. 1.

THE MAYORALTY, 1892.

LADIES AND GENTLEMEN—My name having been proposed for the Mayoralty, 1892, I respectfully request to be a candidate for the office...

TO THE ELECTORS.

LADIES AND GENTLEMEN—My name having been proposed for the Mayoralty, 1892, I respectfully request to be a candidate for the office...

W. M. SPENCER'S A Handsome Calendar.

Given to Every Customer Xmas Week. Non-stitched China Embs. - 35c. and 50c. Fancy Silk Handkerchiefs - 25c. and 50c. Lined Kid Gloves - 75c. and \$1.00.

Inauguration of the New Chime of Bells in St. Mary's Church, Gloucester City.

The new chime of bells placed in the tower of St. Mary's Roman Catholic Church at Gloucester City last week was fully inaugurated on Sunday by Prof. Mellon, chimist of St. Vincent's Church, Baltimore.

HEADQUARTERS FOR Church Candles.

ESTABLISHED 1855. ECKERMANN & WILL'S Beehive Altar Candles. ALTAR BRAND, PURISSIMA BRAND.

W. M. C. COO AS ALDERMAN NO. 2 WARD FOR 1892.

THE ONTARIO LOAN Debenture Co.

Subscribed Capital, \$2,000,000. Paid-up Capital, 1,200,000. Reserve Fund, 379,000.

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EXTENSION OF TIME.

The time for receiving tenders for the construction of a Post Office at Petrolia, Ont., is hereby extended to Tuesday, 24th December, 1891.

Send 25 cts. and get a copy of Benignus' Home Almanac for 1892.

Benignus' Home Almanac for 1892. A complete and reliable guide for the household and the traveler. Sent for 25 cts. by mail.

MARRIED.

On Wednesday, Nov. 25, 1891, at St. Peter's Cathedral, Marquette, Mich., and Lizzie A. Coleman, of Paw Paw, Mich., were united in the holy bonds of matrimony.

MARKET REPORTS.

London, Dec. 17.—GRAIN (per cental)—Red wheat 45 to 50; white 45 to 50; spring 45 to 50; rye 30 to 35; barley 30 to 35; oats 20 to 25; peas 30 to 35; beans 30 to 35.

TORONTO LIVE STOCK.

Toronto, Dec. 17.—CATTLE—Butcher cattle were dull, although a few choice offered for sale would have commanded a fair sale.

WILSON & RANAHAN GROCERS.

265 Dundas St., near Wellington. NEW TEAS—Ceylons, Congous, Japans, Young Hysons, Gunpowder and English Breakfast.

Grand Trunk Railway.

CHRISTMAS & NEW YEAR HOLIDAY RETURN FARES. Between all stations on the System and to points on connecting lines in Canada and the United States...

TEACHERS WANTED.

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MALE TEACHER FOR BRANTFORD.

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FOR L. C. S. S. No. 4, MONTINGTON.

Separate school, Walsby, Ontario; testimonials with grade of certificate to act as organizer; address JOHN RYAN, Secretary, Brantford, Ontario.

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To any one sending us seven dollars we will give credit for one year's subscription to the Dickens Works, bound in cloth. The books will be sent by express, charges to be paid by purchaser. This is a rare offer, and an opportunity to get the works of this great author, in library form, at a figure never before offered.

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L. R. C. S., England.

H. D. WILSON, M. D.

Unl. of Penn.

Some Children Growing Too Fast.

become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES.

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VOL.

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Subscribed Capital, \$2,000,000. Paid-up Capital, 1,200,000. Reserve Fund, 379,000.

MORTGAGES.

This Company at all times prepared to lend money on mortgages on real estate in the Dominion of Ontario. Interest only, yearly, or as may be agreed on.

SAVINGS BANK BRANCH.

DEBENTURES ISSUED.

In Canada and Great Britain, with interest payable half-yearly. They are accepted by the Government of the Dominion as deposits from Fire and Life Insurance Companies for the security of their Policy-holders, and are also a legal investment for executors, trustees, etc.

EXTENSION OF TIME.

The time for receiving tenders for the construction of a Post Office at Petrolia, Ont., is hereby extended to Tuesday, 24th December, 1891.

Send 25 cts. and get a copy of Benignus' Home Almanac for 1892.

Benignus' Home Almanac for 1892. A complete and reliable guide for the household and the traveler. Sent for 25 cts. by mail.