ocean set,
And of all the lands I've travelled o'er 't's the
lovliest I've met;
Where the willows weep, and the roses sleep,
and balmy breezes blow.
In that dear old land, that sweet old land, where
the beautiful rivers flow.

English tax-payer of the burden of supporting that part of the population.

"There must be something rotten in the state of Denmark." As eminent Cana-

But I'll sing of the lonely old churchyard, where our forefathers' bones are laid,
Where the cloister stands, those ruins grand, that our tyrant foes have made;
And I'll strike the harp with a mournful touch, till the glistening tears will flow,
For that dear old land, that sweet old land, where the beautiful rivers flow.

And I'll sing of Eton and Geraldine, proud Edward true and blest,
They won the crown, the martyrs' crown, and they sleep in shade and rest;
In heavenly mold their names are rolled—they dled in manhood's glow.
For that dear old land, that sweet old land, where the beautiful rivers flow.

Sooner or later—and we hope sooner—our Government will have to take into consideration the advisability of copying Uncle Sam in this regard.

The Catholic papers of the country

And I'll sing of Ireland's ancient days, when her sires were kingly men Who led the chase, and manly race, through forest, field and glen: Whose only word was the shining sword, whose pen the patriot's blow, For the patriot's blow,

For that dear old land, that sweet old land,
where the beautiful rivers flow.

-Rev. A. J. Ryan.

EDITORIAL NOTES.

As THE Christmas time approaches it is meet that all our Catholic people should take to heart the obligations they are under to the Church of our divine Redeemer, whose birth day they are about to celebrate with a glow of warmth befitting this great and gladsome anniversary. In their midst they are blessed with the presence of God's minister distributing the spiritual treasures of God's Church. Very few of us realize to its full extent how favored we are in this respect. And how few of us also appreciate this blessing and this favor in a tangible and secular editors to mourn and cover manly fashion! The priest has nothing of worldly goods save that which he receives from the people whose spiritual guardian he is. Were each to contribute according to his or her means much more work could be religion. But it is a lamentable fact problem to the "Ontario Boy" which that very many dole out but a mere pittance towards the support of their Church and their pastor; and many a one have we seen-well-to-do in the world's goods-whose conscience must surely have reproached them as they placed on the collection plate a sum similar to that which would be given to a needy person on the public

And a recent mecanical problem of the control public thoroughfare.

Signate, shame on such Catalolies, They may beast of the firmness of the love they bear the Church faith; they may beast of the love they bear the Church simisters; they may glory in the name of Catalolies, we are very grareful picture of the problem of the control problem of nearly all of their time and their means and to the Church of the living God they bestowed but the merest triffe of each? Soon may the time come when every Catholic worthy the name will be just — even generous — to his parish priest! No matter what the season may be, no matter what the weather, no matter what the weather, no matter what the hour of the night, he will be at their bed-side in the time of need. He offers up for them the Holy Sacrifice of the Mass and he is their true friend at all times. We hope, then, every one will on Christmas morning, when he enters the church, feel that he has fulfilled his duty to his spiritual guide.

eapitalists whose money is doing it some warned that they may lose their investing the warned that they may lose their investing the many lose their investing the warned that they may lose their investing the warned that they may lose their investing the many lose their investing the warned that they may lose their investing the many lose their investing the warned that they may lose their investing the warned that they may lose their investing the many lose their investing the warned that they may lose their investing the warned that they may lose their investing the many.

The property owners of Toronto are consistency. They cannot raise their ronts, because there are so many traise their ronts, because there are so means.

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The opperty owners of Toronto are consistency. They cannot raise their ronts, because there are so many traise their ronts, because there are so many traise their ronts, because there are so means.

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The opperty owners of Toronto are consistency. They cannot raise their are ros to means.

The opperty owners of Toronto are cons duty to his spiritual guide.

DR. BARNARDO is an English gentleman who has become possessed of the notion that it is his duty to plant their neighbor for uncleanliness. The Occurrence of the notion that it is his duty to plant their neighbor for uncleanliness. The Occurrence of the notion that it is his duty to plant their neighbor for uncleanliness. The Occurrence of the notion that it is his duty to plant their neighbor for uncleanliness. The Occurrence of the notion that it is his duty to plant their neighbor for uncleanliness. The Occurrence of the notion that it is his duty to plant their neighbor for uncleanliness. on Canada's virgin soil the Oliver Twist's of Great Britain. We do not know for certain whether the Toronto is all righteousness and goodnot know for certain whether the doctor is a philanthropist or whether he pursues emigration agency as a he pursues emigration agency as a mothed. business speculation. We read some methods. time ago, however, that the steamship companies and these pauper merchants understand each other very well, and that the allowance made by the home Government for getting rid of the squalor they have created is the sole scatter in our midst these children of and estimable French gentleman.

I'll sing to-night of a fairy land, in the lap of and every effort is made to relieve the

state of Denmark." As eminent Cana- of account to all our subscribers. We But oh! alas, how can I sing? 'tis an exile breathes the strain.

And that dear old land of my youthful love, I must never see again; And the very joy that fills my breast, must ever change to woe—

For that dear old land, that sweet old land, where the beautiful rivers flow.

Sate of Bellmark. As eniment Canala dian physicians have expressed the opinion that the waifs of the mother country are for many reasons a very undesirable addition to our population, and as the States of the American union have shut their doors against them, Dr. Bernardo will have a difficult task in proving that his little charges will prove a blessing to Canada. Canadians have felt for many a day the And I'll sing of Emmet's lonely fate, and of his burden of supporting the povertyone of this early doom in his youthful bloom, and his spirit more than brave:

And oh: how blest and calm his rest, though his grave be cold and low.

In that dear old land, that sweet old land, where the beautiful rivers flow.

Sooner or later—and we hope sooner—

> the conversion of Rev. James Field bound neatly in cloth and illustrated. Spalding, D. D., rector of Christ's Church, Cambridge, Mass. As a proof of the unfairness of the secular press, we may mention that none of them, at least in Canada, have yet published a line in connection with the event. Were it a priest who had "renounced Romanism," as they would term it, large headings and general jubilation would prevail amongst the Protestant editors. When in politics a Grit reverse occurs, the Tory press rejoices beyond measure, and when a Tory however, it is somewhat different. When the Catholic Church receives up the occurrence.

An "Ontario Boy," who is fond of working out arithmetical problems, at the prospect of irreligious or non-writes to the Glabe, asking how Quebec sectarian—they are in this connection writes to the Globe, asking how Quebec can ever be able to pay her debt of \$35,000,000, We will give another will, we think, be much more difficult to solve. If Quebec, with a population of 2,000,000, cannot pay a debt of \$35,-000,000, in what position stands the city of Toronto, with a debt of over \$20,000,000, and a population of about 175,000?

And, speaking of Toronto, her people are evidently now beginning to

Dr. Barnardo is an English gentle- of their own should not be upbraiding on the gentlemen concerned, people are forever doing. The Orange people of that city as howling savages, Mail would have us believe that

> WE were pleased last week to be honored with a visit from Dr. O. E. honored with a visit from D. S. In the call themselves Ecumenical. The LeBel, of Quebec city, who is on a Methodist Recorder candidly admits visit to his son, Dr. LeBel, now resident in Saginaw city, Mich. Dr. LeBel is a true type of the intelligent but is decidedly unfavorable to even

THE Baltimore Mirror appears this It is not a little strange that the week in a sixteen-page form, and the different sects, the clashing of The not a little strange that the much improved in other respects. It creeds on the vital dogmas of religion,

WE are now sending out statements do not wish to make any boast as to the standing of the CATHOLIC RECORD. We have done our utmost - sparing neither time nor expense-to make it worthy the name it bears. How far we have succeeded we will allow our subscribers to judge. To enable us to further extend the usefulness of the paper we trust our patrons will be good enough to send us at their earliest convenience your pastor. the amount of their indebtedness.

offer our subscribers a very great bargain, viz., subscription to the CATHOLIC RECORD for one year and Webster's dictionary for \$4.00, and for \$7.00 one year's subscription and the works of Charles Dickens, in 15 volumes, We have sold a great number of these works and in every case the utmost satisfaction has been expressed.

CATHOLIC PRESS.

Ave Maria. An address delivered at a recent diocesan conference by the Anglican Bishop of Manchester is somewhat re markable, as displaying the parity of that dignitary's views on the question of education with those of Catholic prelates. The Bishop, we are told, summarily disposed of the old contention of the secularists, that it is the duty of defeat is sent over the wires the Grits the clergy to teach religion after make the welkin ring. In theology, school-hours, instancing the fruitless efforts made in some of the British colonies to accomplish any good results with that plan in action. He struck with that plan in action. within its fold a distinguished convert the nail fairly on the head in this sen from Protestantism, there seems to be tence: "My friends, there is no disan all-round desire on the part of our guising the fact that a purely secular

education in the common schools means a rising generation of unbelievers."

The Manchester Bishop has no par-ticular liking for the Catholic Church, but so profoundly does he feel moved synonymous terms-education that he would even prefer to see children brought up as Catholics rather than expose them to the danger of the Godless school. "If I am asked," he said, whether I would rather make our children secularists or see them mem-bers of some other Christian denomination than our own, I answer that, rather than risk such a calamity, I would hand them over willingly to the most fanatical or superstitious Christian community in the land."

Baltimore Mirror. At a recent meeting of the Christian Social Party, held at Berlin, the court

Have any of our contemporaries seen the accounts in the New York and other dailies of the Cork election? They are a disgrace to journalism. even a unanimous protest from the People who have very untidy houses Irish press might not have any effect and describing a condition of affairs there during the election as bad as the days of the Commune in Paris."

> Pittsburg Catholic. Here is their boasted unity, and yet that the Southern Methodist Church is not only not favorable to organic unity,

editorially, last week.

Methodist is afraid of his colored brother. The spirit of unrest abroad among

fraternal co-operation. The Southern

truth is the keynote to much of the agitation now going on, and we may see a happy end. God grant them the courage of their convictions!

Church debts should be as promptly met as business ones. The same ex-actness we carry into our business obligations, and which we demand should regulate us in our financial dealing in Church matters. Most people think it only a matter of course to stave off these obligations. This is Indifference or thoughtlesswrong. Indifference or thoughtless-ness in this matter should not be allowed by you, on your part, nor tolerated by

A ludicrous mistake, and one that fully illustrates the incongruities of In connection with this we may the sects, happened to our esteemed mention that we are now enabled to the United Presbyterian, lately. temporary got mixed up in the press room, so their respective readers received a hybrid sheet, half and half.
The U. P. candidly confesses the mixture was not a success; it would have been better all Methodist or all United Presbyterian We may well imagine the wretchings of a staid elder over a dose of Methodist ipecac, and that too in his own paper, while to annihilate sanctification, in the most orthodox shouter.

How many Catholics complain of their pastor not being a pulpit orator! They imagine an elaborate sermon is the chief end of his duties. We do not go to church to have the ear tickled with ornate sentences, nor the eye charmed with graceful gestures. The art of the rhetorician, and the polished graces of the orator please the senses, but truth needs not these helps. duties made clear, the sin exposed, and the heart opened to the promptings of Divine grace follow from the simplest methods. The plain, earnest discourse from the lips of the pastor, who leads where his flock may follow, is ever productive of rich and abiding results. N. Y. Catholic Review.

The Presbyterians are trying to carry water on both shoulders on the question of predestination. They ought to get rid of the Calvanistic heresy for good. The doctrines of election must go. The open arms of the Saviour on the cross is a symbol of the truth that He died for all. No one is "passed by." No soul is sent to perdition without deserving to be damned. Every one has a chance to be saved. Thus saith the Lord. So says His Church.

The average Catholic is not a propa gandist. He has his own religion and dislikes to obtrude it on his Protestant neighbor. Of course the disposition is altogether gentlemanly. Other things being equal, the religious proselytizer has little excuse in the eyes of the

Catholicity by asserting that there is a struggle between the teachings of geology as to the age of the world and the eaching of the Church on this subject. He represents the supporters of an infallible religious authority in this wis The admission of this would undermine and destroy the infallibility of the older accredited and sacredly chermust then arrest this fatal movement; Catholic Church has taught nothing whatever on the subject. The devout Catholic is absolutely free to follow reason, and science on the age of the The world.

Where the Beautiful Rivers Flow.

Il sing to night of a fairy land, in the lands Every land, in the lands Every land, of all the lands Every land, or all the lan What a pity! What a shame press. What a pity! What a shame! With all the opportunity we have, and all the host of writers we have among preachers of heresy and the teachers of infidelity !"

DIOCESE OF HAMILTON.

CLERICAL CHANGES.

The following clerical changes are officially announced to take place be-fore Christmas: Rev. Father Brohman late of Deemerton, appointed pastor of Formosa; Rev. Father Wey, late as sistant at Formosa, appointed pastor of Deemerton and Mildmay; Rev. Dear Laussier, late of Carlsruhe, appointed pastor of Dunnville, and Very Rev. Dr. Elena, V. G., late of New Germany, pastor of Carlsruhe and Neustadt.

NEW SEPARATE SCHOOLS. Two new Separate schools are to be established towards the end of this month, one at Walkerton by Very Rev. Dean O'Connell, the other at Chepstow by Rev. Father Wadel.

TRIDUUM AT WALKERTON. A solemn Triduum is to be conducted this week in Walkerton under the direction of Rev. Dean O'Connell, assisted by Revs. Fathers McEvay, Halm and a bolus of John Calvinism is enough Coty of Hamilton. Suitable instruction in English and German will accompany the religious exercises morning and evening.

OPENED TO THE LADIES. His Lordship Bishop Dowling, accom panied by the cathedral clergy, has formally opened the library in connection with St. Mary's Catholic Institute for the ladies of the parish. The ladies showed their appreciation of the work by turning out in large numbers and completely filling the hall. After the opening prayer by the Bishop an impromptu programme was arranged and a song entitled "The Lilies" was well rendered by a chorus. Then followed a solo, "Love's Own Sweet Song," by Miss M. Harris, whose singing pleased the audience very much. A duet, "Oft in the Stilly Night," was

played the accompaniments. Father McEvay laid down some rules that should be observed in connection with the institute, but stated that as far as the ladies were concerned the only rule that should be insisted on was "that the ladies would please not talk too much in the library.

The Bishop took up the subject of 'Libraries," and gave a most interesting and instructive discourse on that important subject. He showed how the Catholic Church introduced libraries goeds.—John Joseph Lynch, Archito England, Ireland, Scotland and Canada; and while the Church does Canada; and while the Church does of the offence do not vary whether the everything in its power to promote good reading on the one hand, on the paper is a secular paper or a Catholic paper; but in the case of the Catholic everything in its power to promote other it fights bad books, which destroy paper there is ingratitude added, for both faith and morality. He warned the young ladies against the reading defending you, adds meanness to the has little excuse in the Catholic world for his existence. But other things are not equal. The Catholic who wishes to make his religion better who wishes to make his religion is of foolish works of fiction, for such original wrong.—Catholic Citizen.

gregation. They have a church of which they may be justly proud. Over a year ago the church was dedicated by Bishop Dowling, and to day there are few things, if any, that are wanting in connection with the The fine new bell was conecrated by Bishop Dowling last even It was the intention of the members

It was the intention of the members of the congregation to have the new bell blessed on the day of the anniversary of the opening, but it did not arrive until last Saturday. It was announced at all the services in the church yesterday, morning and afternoon, that the bell would be blessed by Bishop Dowling in the evening, and the result was that the auditorium was crowded before the service commenced. Bishop Dowling, accompanied by Rev. Exthere MagExay, Coty and Clarkson, standard of judgment that may lead no one knows to what aberrations. We bell blessed on the day of the anniversthe old authority must gird up its arrive until last Saturday. It was loins afresh and interpose its interloins afresh and interpose its inter-dict." What nonsense! The Roman church yesterday, morning and after-Morid.

Catholic Citizen.

In a letter to our esteemed contemporary, the Catholic Columbian, Father McSweeney says: "Just think, Mr. Editor, what a lot of splendid talent is lying idle among the nine thousand priests, the three thousand Christian Brothers, the twenty thousand Sisters, and the ten or twenty million lay Catholics in these United States!

Bishop Dowling, accompanied by Rev. Fathers MacEvay, Coty and Clarkson, of St. Mary's Cathedral, after the sing-off the Psalms, proceeded to where the bell was situated, just inside the door of the main entrance. The blessing the ceremony was conducted by the bishop. During the ceremony prayers were said and psalms sung in Latin by the celergy. The ceremony lasted about half an hour. As soon as the blessing the death of Bishop Flasch.

S. J. Price, cloth, St.09.

Cardinal Rampella says: "When it was reported lately that the Pope was ill, adiplomate accredited to the Holy See called upon Cardinal Rampella says: "When it was reported lately that the Pope was ill, adiplomate accredited to the Holy See called upon Cardinal Rampella says: "When it was reported lately that the Pope was ill, adiplomate accredited to the Holy See called upon Cardinal Rampella says: "When it was reported lately that the Pope was ill, adiplomate accredited to the Holy See called upon Cardinal Rampella says: "When it was reported lately that the Pope was ill, adiplomate accredited to the Holy See called upon Cardinal Rampella says: "When it was reported lately that the Pope was ill, adiplomate accredited to the Holy See called upon Cardinal Rampella says: "When it was reported lately that the Pope was ill, adiplomate accredited to the Holy See called upon Cardinal Rampella says: "When it was reported lately that the Pope was ill, adiplomate accredited to the Holy See called upon Cardinal Rampella says: "When it was reported lately that the Pope was ill, adiplomated to where the bell was student by the Holy See called upon Cardinal Rampella says: "When it was reported lately that the Pope wa Bishop Dowling, accompanied by Rev

went back to the sanctuary and the former delivered an address.

The following inscription is on one side of the bell in English: "Dedicated to the glory of God in honor of St. Lawrence, patron of this parish, during the Episcopate of the Rt. Rev. Thomas Joseph Dowling, D.D., Bishop of Hamilton,

On the reverse side is the following : "Donated by Mr. P. Schelter with

everal of the other parishioners." Vespers were sung by Bishop Dowling, assisted by Rev. Fathers McEvay and Clarkson as deacon and sub-deacon re spectively. The music rendered by the choir was excellent. The beli was placed in its position to day. Father O'Sullivan, pastor of the church, assisted in the ceremony. The bell is a fair-sized one. It weighs 4,700

BLESSED THE STATUE Yesterday was the Feast of the Immaculate Conception, and special services were held in all the Catholic churches of this city. At St. Mary's Cathedral three Masses were celebrated at the company of th in the morning, at 5.30, 7.30, and high Mass at 10.30 o'clock. In the evening at 7.30 Vespers were sung, and at this service Bishop Dowling blessed the new statue of the Sacred Heart. This statue is elevated on an elaborately ornamental pedestal opposite the pulpit, and it adds much to the beauty of the building. Before the blessing took place His Lordship de-livered a short address. There was a large congregation present.

Confirmation in Kingston City.

On Sunday, 6th inst., His Grace the Archbishop of Kingston administered the sacrament of confirmation in St. Mary's Cathedral before concluding the three weeks' mission conducted by the Irish Oblate Fathers. The number confirmed was four hundred and three, given by the Misses Aleary, who did justice both to themselves and to the occasion; and the last piece of the musical programme was a chorus, "The Bells of Shandon." Miss Sarah Walsh

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	731	872	1,696

Who Does This Cap Fit?

In the current issue of a contemporary we notice the following: "A man who will not pay for a paper he subscribed for, and whose contents he

NEW BOOKS.

We have received from the publishing house of Messrs, Benziger Bros., 35 and 38 Barclay street, New York, the following excellent new publications:

The "Altar Boy's Manual," being instructions for serving at Mass, Vespers, Benediction, etc., with the proper responses. Also prayers at Mass, morning and evening prayers, etc. Neatly bound in cloth. Price 25 ets.

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DECEM

The Drunkard's Daughter. Ont in the street, with naked feet, I saw the drunkard's little daughter; Her tattered shawl was thin and small; She little knew, for no one taught her.

Heart-broken child, she seldom smiled, Hope promised her no brighter morrow; Or, if its light flashed on her night, Then up came darker clouds of sorrow.

She softly said: "We have no bread, No wood to keep the fire a-burning." The child was ill: the winds were chill, Her thin, cold blood to ice was turning.

But men well fed and warmly clad, And ladies robed in riches fashion Passed on the side where no one cri To them for pity or compassion.

That long night fled, and then the light Of rosy day in beauty shining. Set dome and spire and roof on tire. And shone on one beyond repining.

Asleep—alone—as cold as stone,
Where no dear parent ever sought her,
In winding sheet of snow and sleet,
Was found the drunkard's lifeless 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, for which, perhaps, Lord Mount-marvel was to be less excused than others of his ancestors. He had known very little of his father personally; he had been brought up abroad, and had met his sire perhaps a dozen times in his life. But he had heard enough his life. But he had heard enough about him to wonder as much as he wondered about anything what his father and Mr. Geraldine had enjoyed and appreciated in common.

"Perhaps the old boy is not as solemn as he looks," Lord Mountmarvel reflected; and he glanced again at the girl, who was now looking out of the window, so that he only saw part of a soft cheek and a quantity of curling brown hair. He felt that he was called upon to say something, so he dismissed from his mind the two problems which had agitated his brain into unwonted reflections, and smiled amiably upon Mr. Geraldine.

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. Mountmarvel Castle and all within it are most heartily at your service.

He paused for a moment, and Mr. Geraldine bowed quietly.

Mountmarvel looked at the girl again and began, "I should be delighted it you would do me the honour

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, followed by a sudden noise in the street, which momentarily increased in volume.

"What is the matter?" said Mr. Geraldine, rising and walking to the window. Mountmarvel followed his glad of an excuse which brought him nearer to the girl, and all three looked down with curiosity into the street, which presented a scene of

unusual animation.

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. was a kind of Assembly Rooms; in old days it had been a sort of Almack's, much frequented by such of those last century Bucks and Bloods as kept sober enough after dinner to think of dancing, and by a good many who did not keep sober enough, but who thought of provised many an unexpected figure on its shining floors, to the vast amaze-ment of the young ladies and the almost unutterable indignation of their elders -the matrons who fringed the walls, and who declared, in absolute defiance of the truth, that young men had never so behaved in their salad days.

But in proportion as the credit and renown of the Crown Inn grew, the reputation of the old Assembly Rooms over the way faded and dwindled. At last, after many and varying fortunes, which had only the consistency of bringing the building a step or two lower in the social scale, it had passed into the hands of a local auctioneer, who let it for all manner of purposes to wandering circuses, strolling play ers, itmerant lecturers, conjurors, and the ministers of eccentric Transatlantic It was even said that a Mormon apostle had once essayed to spread his peculiar gospel within its walls, but he found it prudent to act upon a hint from magisterial authority, carry his ideas away with him unventilated.

Of late it had become a place for the Repeal holding of political meetings. had been thundered from its platforms; the great apostle of Emancipation had himself harangued enraptured audiences within its walls. Now Young Ire land, rampant, rebellious, passionate held its daily and its nightly meetings there, and the old walls echoed passages of fiery oratory and the wild applause of hands that were eager to handle weapons. How all this had come to pass was an unexplained mystery to the Philistines. Perhaps the auctioneer-landlord had some odd strain of national blood in his body perhaps the Young Irelanders paid their footing sufficiently freely and regularly to justify him in saying that he didn't care what anybody said so long as he got his rent duly. At all events, there was the amazing fact Young Ireland had in a manner its headquarters in the old Assembly Rooms, and that the Desmond Confederas the Young Ireland Association called itself, held its tempestuous meetings there daily and nightly. Out of the doors of the hall, at the even pathetic in the apperance of the

Mountmarvel and the girl were looking down from the Crown windows, a great crowd was gushing. Instead of flowing away, however, up or down the street or wherever its business and desires might direct, the crowd settled down solidly into a dense mass about the doors from which it had just emerged. Intoit, asif in obedience to that natural law which regulates the attrac tion of small bodies by greater, many of the passers-by were absorbed, and waited about the door too in their turn, helping to swell the volume of the

Lord Mountmarvel grinned patiently.

"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, and he consoled himself for his deprivation by thinking a few comfortable oaths to himself and yawning slightly to express his general contempt of all rebels in general, and of the particular rebels of the Desmond Confederate Club in particular.

The girl looked up in surprise.
"Rebels! What rebels?" she asked,

eagerly. Mountmarvel seemed a little puzzled. "Oh, you know," he explained, those Young Irelanders or Repealers, or whatever they call themselves. Trot about with tin pikes, you know, and denounce the tyrant Saxon, and all the

rest of it. "A flash of anger came into the girl's eyes.

"I suppose they are patriots," she said. "As much patriots as Poles or Hungarians or Venetians."
"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 ridicu-

Mord Mountmarvel smiled in pitving condescension on the young woman who could possibly see any resemblance between Young Irelanders and pictur-Italian patriots. The stared at him for a moment, with a little frown on her forehead. If she had spoken the thoughts in her mind just then, she would probably have suggested that Daniel Manin did not lose a very valuable ally in Lord Mountmarvel. But whatever thoughts were she kept them to her self, and turned her eyes upon the street again. Mr. Geraldine, who had hitherto kept silence, broke the slightly awkward pause.

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

very little about politics."

Lord Mountmarvel had begun neat little speech to the effect that the loss was rather that of politics than of Mr. Geraldine, when he was inter-rupted 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 enthusidancing none the less, and executed asm. The cause of all this movement many an eccentric evolution and imand clamour was a young man wh had just made his appearance on the steps of the hall, and was endeavoring, as well as the enthusiasm of the popu lace would let him, to make his way through the crowd. He was a tall slight young man, whose dark skin shining dark eyes, and midnight hair made him look as if he had stepped from one of those courtly canvass upon which Velasquez has painted the sombre beauty of the proudest name The Celtic type is dark, but of Spain. this was Spanish darkness-darkness that was even Moorish in its intensity His face was very pale, and his eye were bright with excitement, but his features were an air of almost stoical composure.

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 With the aid of some of his friends the young man succeeded in shaking off his admirers, got on to a car, which drove slowly down the street, followed by the huzzaing mob. As the car passed under the windows of the Crown the young man looked up, and his eyes met the eyes of the girl looking down at him. She leaned back immediately with a little cry, as if of pain, almost involuntarily put her hand on Lord Mountmarvel's arm.

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

Lord Mountmarvel looked after the car with a sullen scowl.

"That," he said, "is a fellow called Murrough MacMurchad, a rascally rebel and demagogue. He is the de-scendant of a scoundrel who killed my great grandfather.

> 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, and I believe still rises, a single stately tower, lifting, like the great Achille in the epic, its embattled head high above its companions. There was something peculiarly surprising and

coment when Mr. Geraldine and Lord ancient tower amid its strange and thing visible was a lean, black cat, uncongenial 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

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 chimneypots of the stunted dwelling that
environed it. If he had an eye for architecture, he would at once recognize Norman handiwork in the vener able tower; if he was more than ordinarily versed in the art, he would see that there were traces in the keep of the material, and something of the form, of another and earlier structure. If, as it was but likely, he became in terested in this strange survival of ancient days, this architectural Oisin in the middle of a throng of degenerate descendants, he would probably en deavor to obtain a nearer view of the

This endeavor he would find by no means easy of fulfilment. The top of the tower was obvious enough to all the world, but its base upon the solid earth, its portal opening to admit admiring humanity, appeared at first to be absolutely undiscoverable. If the wander ing stranger of my fancy were at all of my own disposition, and cherished a strong dislike to asking his way, he would inevitably beat about for a considerable time through one dingy stree and dreary alley after another most un-successfully. Were it not that the successfully. Were it not that the crown of the tall tower was present to his upturned, wondering gaze at every turn, a jagged, ivy-grown reality, with the rooks wheeling in funerea circles about its summit, he might be pardoned for fancying that the earth had bubbles as the water hath, and the tower which he sought was one of them.

At last, just at the moment when he might be preparing to consider his pur pose as hopeless of gratification as the eternal ambition of the Flying Dutch man, he would in all probability light upon the clue to the heart of the mys

In the middle of one side of one the smallest and most sombre streets the quarter there was a gap in the line of houses. Not a complete gap, break ing the continuity of the dwellings but a square aperture, the size of hal a house, over which the concrete hal of the habitation was suspended and supported by the neighbor buildings on either side. Through the aperture of this eccentric archway, or rathe doorway, lay the approach of the tower

The tower stood in a kind of close quadrangle, of which the four sides were formed by the backs and sides of poor tumble-down houses, and to which the only entrance was through the gap already described. It rose straight up from the ground-erect, uncompromis ing, strongly built and bastioned, as grim and rigid as some Norman knight whom incantation had suddenly stiff-ened into stone. It was evidently the keep, or stronghold, of some castle, of which all the frailer portion had crumbled long since into dust, leaving only this stubborn survivor as a gaunt example of antique splendor.

A worm-eaten oaken door, heavily clamped with iron, gave, or rather seemed to refuse, admittance into the keep. Over this forbidding portal two grinning dragonish gargoyles sprang

"1 regret to have disturbed you, my friend," he began.

The voice behind the wicket here fiercely into the air, as if they were trying with all the strength of their stone hearts to fly away bodily with all that was left of the castle; higher still a carved slab displayed a mouldering shield, whose coat of arms was roughly used by time that it might puzzle the efforts of a whole herald's college to decipher the iron passant grasping a wheat-sheaf which once was proudly blazoned on it.

In the middle of the door a small wicket with a sliding panel enabled the occupant or janitor of the tower to scrutinize any daring individual who might wield the heavy hammer-shaped knocker, which rust had corroded almost into a formless mass of iron The Castle of Giant Despair could not present a more forbidding, ominous ex terior than this strange survival of an

ancient day. On the afternoon after Lord Mountmarvel's visit to the Crown, such a stranger as I have imagined made his way among the purlieus of this city, and did play at hide-and-seek with the old tower, through tortuous lanes and narrow winding alleys.

When at last the stranger, after infinite expenditure of pains and patience, did pierce his path between the divided houses, and enter upon the quadrangle which contained the ancient keep, he surveyed the grim edifice with a sigh of satisfaction.

After a careful inspection of the ex terior, made with an eye that was evidently practised in antiquarian re search, the stranger advanced towards the stern portal, and after scanning for a few moments with an air of puzzled curiosity the worn and blurred outlines of the heraldic bearings upon the defaced escutcheon, looked around him inquiringly for some one to give him information about the venerable tower.

No one was to be seen, however The houses whose sides formed the quadrangle appeared to be as silent and life less as the tower itself; no signs of human animation appeared at any of the deserted windows. The only living

What is more annoying than going about constantly hawking and spitting? This is the result of catarrh, and Nasal Balm will cure any case when faithfully used.

picking its dreary way through the varied refuse which littered the open 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 neigh boring cellar and disappeared from sight

Mr. Geraldine - for the wandering stranger was no other than the schola -smiled slightly.

"One might well believe," he said to imself, "that this old tower was himself. 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 de an appearance, and at last the scholar, losing patience, stepped close up to the iron-clamped door, and, clasping the rusty knocker in his slender, scholastic fingers, beat a loud tattoo upon it.

The noise resounded through the old building, and woke up a whole company of unexpected echoes in the silent High above a cloud of quadrangle. High above a cloud of rooks, startled by the unusual clamor, swooped out into the free air to see who troubled their morning slumbers, hovered a few seconds overhead, and swept back again into their leafy lodging, cawing indignantly in protest at the invader of their ancestral quiet. Mr. Geraldine's knocking, however.

produced no other effect, and, after short pause, he again plied the knocker with a greater lustiness than might be expected from his slender fingers.

I am convinced that there is some one inside," he whispered to himself, "and I will rouse up the warder 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. Geral dine's summons. A fumbling was dis tinctly audible on the other side of the door, and presently the panel of the little wicket flew sharply back, and a face made its appearance at the open ng.
The face, as well as Mr. Geraldine

could distinguish it across the bars in tervening, 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. masculine voice of the most harshly grating description interrogated him through the wicket.

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

"Who the divil may you be, disturb ing decent folk with your thumpings? The salutation was none of the civil ist, but Mr. Geradline responded to his gloomy quertioner with bland polite-

ness.
"I regret to have disturbed you, my

interrupted him with some muffled sounds, which Mr. Geraldine correctly interpreted as an angry repudiation

of his proffered amity.

Nothing daunted, however, Mr.

Geraldine went on again.
"I was very anxious," he said, "to learn the name, and, if possible, some-thing 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 a giant compressed into the bulk of a silence in his favor. He was speedily undeceived. Through the grating came a whirlwind of words more furi-ous than the first. The audacity of Mr. Geraldine's conduct had appar ently staggered the unknown keeper for a breathing-space only to goad him into greater wrath. These were the vials he emptied upon the

head of Mr. Geraldine "May the divil and all his imps fly away with you for knocking me up with such a fool's question. If you've no better use for your tongue than such thrash, I've more respect for my shoes than to go wearing them out running upstairs and downstairs to answer your catechisms. Be off about your business, and bad luck attend

Though the reception was not re assuring, Mr. Geraldine again at

tempted 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

my thoughts; I trust you will find none in my actions. If a trifle "—here the scholar took out his purse and extracted half-a-crown would not prove unacceptable, it is heartily at

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.

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 jani tor. For a moment the fiery eyes behind the grating glared covetously upon the piece of money in Mr. Ger-aldine'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 my-self on the other side of the door. self 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 fumbling fingers endeavoring in darkness to draw bolts and loosen chains warned Mr. Geraldine that the ferocious warder of the strangely named tower intended to put his threat into

"The Red Tower," said Mr. Ger-line to himself. "Well, I have aldine to himself. "Well, I have learned something from the oracle, bu 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. The new omer was dark even to swarthiness his hair had the dead lustreless black

ness of the locks of Syrian shepherds on the dusky olive of his skin the closely shaven cheeks cast a bluish shadow. His eyes, piercingly, almost painfully bright, were fixed in quiet inquiry upon Mr. Geraldine. The scholar stared for an instant in

silent amazement.

The newcomers-for his interrogator was accompanied by another young man, who was well-nigh as char-acteristically fair as the other was dark-had approached so silently that he had no knowledge of their vicinity until the question fell upon his ears.

"Has my talk about Solomon's seal

conjured up a Jinn to my assistance? I ought to know something of the East, and if that man hasn't Arab blood in his veins and the night of Arab skies in his eyes, I'll change my rarest manuscript of Sa'adi against a penny song

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

tion courteously.
"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 Indeed, I must regard you as the deity out of a machine come to shield me from the probable punish-

nent for my medd 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

some thrist for

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

dwarft'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

The young man who had questioned Mr. Geraldine addressed his eccentric

servitor reproachfully.
"Since when, Cormac, has the Red Tower shut its door upon the stranger?" Then, turning to Mr.

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sister, but was confined to my bed most of the time I was there. In July I read a book, 'A Day with a Circus,' in which were statements of cures by Hood's Sarsaparilla. I was so impressed with the success of this medicine that I decided to try it. To my great gratification the sores soon decreased and I began to feel better, and in a short time I was up and out of doors. I continued to take Hood's Sar-saparilla for about a year, when, having used six bottles, I had become so fully released from the disease that I went to work for the Flint & Walling Mfg. Co., and since ther HAVE NOT LOST A SINGLE DAY

on account of sickness. I believe the dis is expelled from my system, I always feel well, am in good spirits and have a good appetite. 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, the young man added, "You must forgive my servant for his rudeness, but the Red Tower rarely receives visitors now, and Cormac has learned the lesson of his race—to mistrust the stranger.'

These last words he said bitterly, almost to himself. Mr. Geraldine hastened to assure him that he considered Cormac's conduct most services at the convent, corner of Cedar estimable, and was about to withdraw, and Centre streets, Boston Highlands,

student; but there may be something, and the view from the summit is worthy climbing for to any one who has taken the pains to make his way to

watched his face curiously.

"had he seen it before?"

recently-but where? your kind offer," he answered, "if honest Cormac will consent to accept my apologies for disturbing him. May I ask the name of my host? My name is Geraldine, a wandering Orientalist, with enough Irish blood in his body to love castles and legends, and enough antiquarian perception to guess that this castle has a legend, and to long to

'The Red Tower has many legends," said the young man, some-what sadly. "My name is Murrough MacMurchad; my friend's is Brian Fermanagh. Will you enter? Allow me to lead the way."

The bewildered dwarf made way for his master, and Mr. Geraldine followed him across the threshold of the Red Tower into a dimly-lit hall, while Brian Fermanagh brought up the rear Cormac, with a heavy sigh which expressed his last despairing expostulation against the admission of a stranger into the Red Tower, closed the great door behind them. This operation he performed with a great

noise of locking and bolting, and an ostentatious display of precautions against any further possible intruders. "Of course I knew the face," thought Mr. Geraldine. "This is the Young Irelander I saw in the street

yesterday."
TO BE CONTINUED.

HUSBAND AND WIFE. Never jest with your wife on subjects

which she regards sacred. The husband should possess virtues

and the wife should never fail to appreciate them, and vice versa. Love is the foundation, stone of home. Without it the most magnificent struc-

ture in the world cannot be more than a dreary dwelling place. High life in our great cities, notably in Washington, which causes the husband to pay attention to another man's

utter neglect of his own; and which tempts the wife to bestow her charms upon men in whom she should have only a common interest, is a curse to the home. The country people do not participate in "high life" as this low life is called, and should be thankful for it. If there are any differences between

hearts full of love when they are alone. Never discuss them before guests. It is also well to have but one mind for the little ones. Don't decide matters in an off-hand manner if it is of imand your husband, or your wife, as the case may be, can consider it on its merits. Then the father will not request one thing and the mother another quite opposed to it. Settle your differences in private, and then with-

your husband differs from you it does not follow that he loves you the

It is always right to respect your parents. Indeed, you can not hold them in too high esteem for your own good and their own pleasure; yet to repeatedly tell your young and comparatively inexperienced wife how your mother did and make detrimental comparison to your life companion (who should be your life's first love), is sure to cause a sore place which will not readily heal.

Whenever your wife pleases you, no harm will ever come of your telling her so. Do not gush, however, and try to express more than you feel. But your feelings should be the full measure of appreciation.

Bear ye one another's burdens and be ever willing to break clear over the "half way "line.

Teach your children the law of love, not obedience to dictatorial commands. If your husband repeatedly finds pleasure away from home, try to think if you always make it as pleasant for him as you should; if your wife slack, may it not be largely due to your failure to testify of your appreciation of her efforts, or even to

very lack of appreciation at times? Husband and wife, have no secrets concealed from each other. They will destroy your mutual confidence.

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ST. JOHN OF THE CROSS.

A Sketch of the Founder of the Order

During the week a triduum was held at all Carmelite convents of the world in honor of St. John of the Cross, who is the patron saint of that sublime but the young man restrained him with were conducted by His Grace th a gesture.

"If the Red Tower has any interest to you," he said, "I shall consider myself honored if you will allow me to conduct you over it. But little is left now to interest the scholar or the student; but there may be something.

While he was talking Mr. Geraldine of Jesus Christ. It was in the cross of Jesus Christ. that he placed all his hopes. It was in that he placed all his hopes. It was from the cross that he drew all his Somewhere, he was positive, and glory. It was to the cross that he gave exently—but where? desire with more eagerness the pleas shall be most happy to accept ures and delights of life than did this great servant of God hunger to be despised, humiliated and afflicted with his crucified Lord. St. John of the Cross was born at Fontibera, a little town of Old Castile, between Avila, Salamanca and Medina del Campo, within the diocese of Avila, the birth-place of Saint Teresa. He was born on June 24, 1542, and by the special dispensation of divine Providence named John in baptism, for he was to show forth in his life a striking re semblance both to John the Baptist and

the beloved disciple. HIS FATHER WAS GONZALES DE YEPE brought up by an uncle, a rich mer-

for the house. On these journeys Don Gonzales was in the habit of stopping at Fontibera, where he met and married the poor orphan, Catherine Alvarez, without the approbation or consent of his relatives. His uncle and kindred, indig nant at the step he had taken, dis-owned him and left him to the poverty he had courted. He learned the art of silk weaving from his wife, and strove to gain a livelihood by it; but his gains were small, and henceforth his days were days of penury and toil, unrelieved by a single ray of prosperity. Three children were born to him. Francis, Luis and John. Luis died in early childhood, and the two others

grew up to shed a glory on the family of De Yepes, which no other member of it had done. Catharine Alvarez was early left a widow in destitute circumstances. She had to labor hard at silk weaving to support herself and her children. e was a valiant woman, a saint herself and worthy to be the mother of saints. She brought her children up in the fear and love of God, and early instilled into their young hearts a tender, filial love for the Blessed Virgin. They well repaid her care and devotion, for Francis de Yepes was a saint as well as his younger brother, whom he survived sixteen years, and when he died, on the feast of St. Andrew, 1607, the whole city of Medina del Campo was moved, for he husband and wife they should be settled by the rule of reason and with

John, the younger, showed almost from infancy signs of the sanctity to which he was called. Pious, humble, meek, modest, affable, exempt from the portance and can be postponed until faults of most other children, he began arly in life to repress the old Adam within him and subject his flesh to the holy discipline of the gospel severity even before he felt its first stings. The passion of his life was to

SERVE GOD AND TO SUFFER FOR HIS LOVE. His only fear was to offend Him; his only desire was to please Him, and his only grief to see Him dishonored and offended. Our blessed Lord and His

holy mother showed all through life a special love for and a special protec-tion over this lover of the cross and of Twice during his childhood Mary. was he saved from danger of death by Our Lady's assistance. When he was searcely five years old he was playing with some children near a pool, into which he fell. The waters were deer and muddy, and the frightened chil dren could only cry for the help they could not give. He sank beneath the waters and rose again to the surface, where he remained, showing no signs of fear and uttering no cry. A beau-tiful lady had appeared and offered her hand to help him out, but he, seeing scruples, until it seemed to the saint his little hands all covered with mud, out of respect refused to take it. peasant passing held out a rod to the appeared from sight of the astonished Saint John always thought it was Saint Joseph. Two years later, being in the country with his mother him as if to devour him, but, child as signs of fear, and, making the sign of

the cross, drove the beast away. Catharine Alverez, when her Francis married, in 1551, removed to and put in prison, as a rebel, at Medina del Campo to find in his house-hold a home for herself and her youngest son. He was, as his father had lible cruelty. He was delivered by the been, a weaver, and they were very poor. Poor as she was Catherine Alverez sent her children to school, and Alverez sent her children to school, and was made prior of the Calvary, the when she came to Medina del Campo to desert of the Reform. live she sent John to the school for the poor. The boy was studious and attentive, but above all, to the religious ex-ercises practiced there. He used to serve Mass every day at the Augustin-1588 first difinitor of the order. It was

ian Convent of St. Mary Magdalen. about this time he founded the Convent At the age of thirteen his mother had of Segovia, where, being in the church him apprenticed, but the boy who was one night in prayer, our Lord asked so quick at school was too dull to learn him. "John, what shall I give thee for

a trade. It was time lost.

GOD HAD OTHER DESIGNS FOR HIM. who, having no vocation to the priesthood, devoted his life to the care of the sick. He had taken upon himself the sent him a second trial, which came care of the Hospital of the Conception again to him from his own brethren at Medina del Campo. Hearing of the In the chapter held in June, 1591, h fruitless efforts of our saint to gain a livelihood for himself and his mother, he offered to take him into his service at the hospital, and, at the same time Convent of Penucla, worn out with to see to his schooling. The offer was labors and sufferings. Two friars, cladly accepted. gladly accepted.

Alvarez had come to Medina del him and spread such calumnies against Campo, the fathers of the Society of him as caused him to be shunned by Jesus had opened a great school there, the first they opened in Spain, and to He bore it all with joy and patience that school John de Yepes came daily and received from heaven many favors from the Hospital of the Conception. Young as he was John de Yepes knew Young as he was John de Yepes knew the worth of the learning which the fathers of the society taught him, and When he was attacked by his last sickdiscerned from the first the use to ness and could no longer conceal his which it might be put. They taught sufferings, the provincial gave him the him how to pray and how to describe choice of a home either at Baeza or the different states of prayer, and his Ubeda, where he could be better own life was really more a life of prayer than of study at this time. If

of the state of life in which he could ing tortures from an ulcerated leg, of the state of file in which he could be serve God and His Holy Mother. upon which many painful operations one day at prayer he heard these were performed. He was burnt up One day at prayer he heard these were performed. He was burnt up words: "Thou art to serve Me in an with fever; the prior refused him Order, the ancient perfection of which thou shalt help to bring back." The Carmelite friars had come to Medina him alive, and to crown all, for the del Campo in 1560, and to their mode and his mother Catherine Alvarez, a of life he felt himself called. He poor orphan. They were both natives applied for admission, and took the poor orphan. They were both natives of Toledo. Don Gonzales had been holy habit among them on the feast of augmented daily, and his crown was St. Matthias, Feb. 24, 1563, being in chant of Toledo, who frequently sent the twenty-first year of his age. With him to Medina del Campo on business the habit he took the name of John of

st. Matthias. After a year in the novitiate where his regularity and obedience, his recolection and fervor, his penances and the austerities permitted him were a fountain of edification to all in the Convent of St. Anne, he made his holy profession in the hands of Father Angel de Salazar, provincial of Castile, in 1564. The formula of his profession. written by his own hand, is religiously preserved in the archives of this con-

AND THE POOR LITTLE CELL HE THERE

OCCUPIED has been converted into a chapel. though the convent itself never adopted the Reform of St. Teresa. He was sent to Salamanca to make his theology and was there ordained a priest in 1567. The graces he received at his first celebration of the holy mysteries increased within his soul a longing for solitude, and he began to think of entering among the Carthusians. St. Teresa had but recently founded the second house of her Reform at Medina del Campo. She heard much of the holy young religious, and, feeling that he might help her in her intended Reform for the men, earnestly desired to see him. came and she told him that God called him to sanctify himself in the Order of Our Lady of Mount Carmel, and that she was authorized by the general to found two convents for men, and that God had sent him in answer to her prayers to be the first instrument in

this important work.
On Sept. 30, 1568, he took possession of a poor little dwelling at Durvelo, which he converted into a convent and remained there alone until the first of Advent, when two other friars joined him. St. Teresa had cut and made with her own hands the first habit of the Reform. On the first Sunday of Advent the three first religious of the Reform renewed their vows, renouncing forever the mitigation and promising to live until death, according to the primitive rule, taking, re spectively, the names of John of the cross, Antony of Jesus and Joseph of Christ, thus representing by their titles Jesus Christ of the Cross, or Jesus Christ Crucified. Such was the origin of the Discalced Carmelites The odor of their sanctity soon spread over Spain, and St. Teresa was soon obliged to found three other convents at Pastrana Manresa and Alcala. The example and exhortations of St. John of Cross inspired the other religious with the spirit of retreat, of humility and

His own great love of the cross shone in all his actions and words. To purify him more and satiate his thirst for sufferings, Almighty God made him pas through the most terrible trials, inter-A beau- ior and exterior. Spiritual drynes desolations, temptations and

HELL WAS OPEN AND READY to receive him. His own admirable "The Obscure Night of the work, child and, drawing him safely out, dis- Soul, "gives an admirable description of the agonies he then endured. whole life offers a continual vicissitude of crosses and privations, and of heavenly visits and spiritual favors. and his brother, a frightful monster in He never received an extraordinary the form of a wiid beast rushed upon grace that was not preceded by some great tribulation. God gave him the he was, scarcely seven, he showed no hardest of all crosses to bear, the per secution of good men, and those men his own brethren in religion. He was kidnapped by the Mitigated Carms Toledo, where he was kept nine months and treated with almost incred direct intervention of the Mother of God. Soon after his deliverence he

In 1579 he founded the Convent of

all thy labors?" And the saint made GOD HAD OTHER DESIGNS FOR HIM.

Don Alonzo Alvarez was a gentleman who, having no vocation to the priestgot his heart's desire — his prayer was answered. God, to perfect his virtue, again to him from his own brethren father and founder and retired to the In 1251, the very year that Catherine mand, were especially bitter against and consolations, proving by

he was not wanted at the school or hos- he chose Ubeda, as one of the two pital he was in the church or some friars spoken of above was the prior, secret place of prayer. When he was in his twentieth year he began to think no kindness. He suffered excruciatperfection of his sacrifice, God left him for some time a prey to interior deso-On Dec. 13, near midnight, he recited with a clear voice the Miserere. On hearing the bell for Matins, which in the convents of the the Courts. Discalced Fathers is said at midnight, he asked what the bell was ringing for. They answered for Matins. He looked at them smiling, as if to take leave of them, and said: "I am going to sing Matins in Paradise." Then taking up his crucifix he kissed it say-ing: "Lord, into Thy hands I commend my spirit," and passed away like a child falling to sleep in the arms of

its mother. It was on Saturday morning, Dec. 14, 1591, in the fiftieth year of his age, and the twenty-eighth of his religious profirst and the civil 'ession-five of which he had in the Old Observance and twenty-three in the Reform of St. Teresa. But to know St. John of the Cross one must read his writings. The life of a saint is, as Bourie truly says, his interior life, his life hidden in God. The recital of churches, or baptish bealth her life hidden in God. exterior facts is but as the shell. Now by his writings St. John of the Cross has opened to us the secrets of his union with God. He has torn aside the veils which hide the Sanctum Sanctorum from his soul. Read them if you wish to know the saint whom divine man. great saint, with those of the Virgin than serve God? Saint of Avila, Teresa of Jesus, form the most precious treasure of Carmel, as well as one of the most magnificent properties of the church. Until the end of the time these works will exercise a glorious apostolate. They will incessantly revive in Carmel its primitive fervor, and influence the earts of the faithful with the fire of divine love.

RENOUNCED FREEMASONRY.

While on His Death Bed. William J. Florence, one of the oremost, if not the very first of con-emporary comedians, died at Philadelphia on last Thursday night. For many years Mr. Florence, whose right name was Colin, had been a Free dason, having been one of the organiz ers of the Mystic Shrine. efore his death Father Flanagan, of st. Mary's church, Philadelphia, was alled to the bedside of the dying actor. who renounced Free Masonry and received the last sacraments of the

Mr. Florence's remains were taken to New York, where funeral services were conducted at St. Agnes' church. The ceremonies, which were unusually beautiful and impressive, were attended by a large congregation. Every seat was occupied and the altar and space around it for several feet were banked vith flowers. Interment took place at

Woodlawn cemetery. On Monday Cardinal Gibbons, at the equest of numerous friends of the late Mr Florence, celebrated Mass for the epose of the soul of the departed at the Baltimore Cathedral.

Jabesh Snow, Gunning Cove, N. S., writes:
'I was completely prostrated with the isthma, but hearing of Dr. Thomas' Eelectric. Dil, I procured a butle, and it done me so nuch good that I got another, and before it was used, I was well. My son was cured of a ad cold by the use of half a bottle. It goes ike wild fire, and makes cures wherever it is used."

New Savum Notes.

DEAR SIRS.—I have used six bottles of B. B. B. I took it for liver complaint. Before I took it I had headache and felt stupid at the time, but now I am healthy and entirely well. In addition I have a good appetite, which I did not have previously.

LIBBLE POUND, New Sarum, Ont.

LIBBIE POUND, New Sarum, Ont.

Mr. Henry Graham, Wingham, writes:

"I was in North Dakota last May, and I took
a bottle of Northrop & Lyman's Vegetable
Discovery with me, as I did not feel safe
without it. While there a lady friend was
suffering with Indigestion, Biliousness and
Headache. I recommended the Vegetable
Discovery to her and she tried it, and the
result was that it did her so much good that I
had to leave the balance of the bottle with
her."

A CONGREGATION OF LAWYERS.

The Mass of the Holy Ghost Honor

The London Law Courts have re opened after a long vacation. In old Catholic days, on the re-opening of the Courts, the Votive Mass of the Holy Ghost was said in the presence of congregation made up of judges and lawyers, in order to invoke a blessing was deprived of employment in the order of which he had been the first Bar, and with the permission of the Cardinal-Archbishop, this custom was revived. The Mass was said on Monday morning at the Church of St. Anselm and St. Cecilia, Lincolns Inn Fields. This church may be regarded as the parish church of the lawyers quarter of London. One of the great Inns of Court is at its very doors. The Temple is within its district, and also the Law Courts themselves. The place could not well be more appro-It is curious to see how the London

papers, in noting the revival of the eremony, make all manner of mistakes about it. One usually well-informed newspaper tells its readers that the only place in Europe where the Mass of the Holy Ghost is still said at the opening of the Law Courts, is the little princ pality of Monaco. Now, not to mention the fact that it is said in Spain, the writer can hardly know much about Paris or he would remember that the beautiful church of the Sainte Chapelle nce the chapel of the old palace of the French kings, is now officially recog nized as the chapel of the Palais de Jus tice, that is to say, of the Law Courts, and that every year, on the day when the Courts resume their sittings, th Mass of the Holy Ghost is celebrated there in the presence, not only of the Bar but of the judges and all the officials. The French bar has clung to this pious custom, just as it has refuse to allow the crucifix to be removed from its place above the judge's seat in

The Rev. Dr. MacArthur and Catholic Loyalty.

To the Editor of the N. Y. Sun: SIR - Good Dr. MacArthur, in his thanksgiving sermon, blames Catholics for saying that "we are Catholics first and citizens afterward." But is not the Doctor in the same boat with us? Is he not "a Baptist first and an Amer Is not his conscience first and the civil law afterward? does he mean that no matter what the State orders he must obey it? the State, for instance, makes a law abolishing the Ten Commandments or any one of them, or forbidding the reading of the Bible in Baptist dangerous to public health, he will obey the State? Must a citizen give such allegiance to the State as to be ready to sacrifice to it conscience religion, the divine and the natural law and God? Is it Baptist theology to put the State first and God second And, if so, is a Baptist a Christian Teresa called a heavenly and ine man. The writings of this since he is ready to obey men rather

But the Doctor's theology has never worked practically in this country even among the Baptists. They have never been models of American citizenship They filled the rebel army. The rebels whom Catholic Phil Sheridan chased down the Shenandoah Valley were not Catholics. Large number of them were Baptists.

It is a pity the good Baptist rain of vesterday did not fall in the morning. so that the eloquent Doctor might have had a chance to bathe his head and coo Actor Florence Returns to the Church his brain before preaching an inflam matory sermon. Respectfully, HENRY A. BRANN, D. I.

Rector of St. Agnes's Church. November 27,

It Seldom Falls.

Dear Sirs, —I took two bottles of Hag-yard's Pectoral Balsam, and it cured me of hoarseness and tightness of the chest after other things had failed. —I have also tried B. B. B., it works splendidly for weakness and headache. SAMUEL DADDOCK, Beamsville, Ont.

Joseph Rusan, Percy, writes: "I was induced to try Dr. Thomas' Eclectric Oil for a lameness which troubled me for three or four years, and I found it the best article I ever used. It has been a great blessing to me." used. It has been a great because of the There is nothing equal to Mother Graves Worm Exterminator for destroying worms No article of its kind has given such satisfac

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o internal medicine in the treatment of crofulous sores, ulcers and abscesses of all Minard's Liniment cures Burns, etc.

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had to leave the balance of the bottle with her."

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from Mr.. Joseph Lake, of Brockway
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ending my existence. For more than
four years f suffered untold agony, was
reduced almost to a skeleton, and hardly
bad strength to drag myself about. All
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the most delicate could be digested at
all. Within the time mentioned several
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has produced wonderful results. Soon
after commencing to take the Sarsaparilla I could see an improvement in my
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and with it came the ability to digest
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months of faithful attention to your
directions, I found myself a well
woman, able to attend to all household
duties. The medicine has given mo a
new lease of life." duties. The medicine has given me a new lease of life."

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Correspondence intended for publication, as ell as that having reference to business, should a directed to the proprietor, and must reach ondon not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

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 on dit 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. Few men in the Province of Ontario would be more generally acceptable to every ereed, religious and political, and to the various nationalities than Frank Smith. His friends are legion; ene mies he can have none; his wealth, his genial and hospitable character, his popularity and well-known public spirit eminently fit him for the exalted position with which his name is coupled. It would be a graceful and well-merited tribute to Mr. Smith's coreligionists of Irish birth and origin, irrespective of party lines, were the Dominion Government to make choice of him for the position in question. In doing this Mr. Abbott would be only following the good example set him by Mr. MacKenzie, who did not halt or hesitate in appointing his colleague, Hon. D. A. MacDonald, a

THE BIBLE, AND THE CHURCH.

Scotch Catholic, Lieutenant Governor

of this Province in 1874.

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 Presbytery in which he informed 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. This declaration, vague as it is, was accepted by the Presbytery as exonerating him before their court from all charge of heresy. He was not asked to retract anything which he had taught, and he retracted nothing. We must, therefore, look upon the decision of the Presbytery as meaning that there was nothing heretical in his teaching; and the doctor has accepted the decision in this sense. He has spoken several times in public since the decision was rendered, and on every occasion, it would appear, he has considered it to be his duty to talk of the heresy trial and of his own teachings which brought on the trial, and he has always taken the opportunity thus afforded him to renew his statements concerning "the Bible, the Church, and Reason," which caused the whole uproar.

He has not modified or recanted his first statements a whit. On the contrary, in the Presbyterian Church of the Covenant, New York, on Sunday, the 22nd Nov., he affirmed anew the Professor Briggs, but it is rather an statement of his inaugural address on which the greatest stress is laid by his opponents. He said:

"There are, historically, three great fountains of Divine authority, the Bible, the Church and Reason."

At first sight it might be supposed that the Doctor, in making this declaration, approaches Catholic teaching, inasmuch as he admits the authority of the Church to be one of the means by which we are enabled to know divine truth. But when his context is examined more closely it will be found that while departing from Presbyter-Church unity. The old Christianity is gone, and no matter

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 th 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

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. As it is admitted, however, that human reason is but fallible, it follows that there is no infallible authority to teach us God's revelation.

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, to be the rule of faith and life," 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 forgotton that 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 protege Dr. Briggs?

It will be interesting to our readers to know how the Infidels regard the action of the Presbytery. The New York (Infidel) Truth-Seeker says:

"This is called a victory for avowal of religious cowardice, and an awakening to the fact that any disturbance of Presbyterian Standards would probably result in a very unpleasant shaking up of the creed, and a final loss of many more men

besides Mr. Briggs. . . . The Presbytery, by dismissing the charges, allows a man who does not believe the Bible to be what Presbyterianism claims it to be, to remain in the Church, and to teach the young men who are to be the future defenders the faith. It shows very plainly that the Church cares less for the substance of its faith than for the forms of

stick to their creeds, they do not dare English statesmen are, however, of the to make them an issue. . . If ever this case should be tried on its merits, Briggs would probably Dr. 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 Driebund, 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 reality; but, during the course of 1891 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 theoccasion of its visit to Cronstadt, seemed to than might have been supposed to might naturally be thought to be jealous of each other's greatness; yet all existed between them some well understood arrangement by which they could meet the alliance which both well know to have been formed especially against mutual defence, but probably for aggression as well.

But the outward show of mutual 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. 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 Enropean 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 by peaceable means.

This is understood to mean the restoration of Russian control in Bul-

Great Britain. come under future diplomatic negotia- from Christ to absolve the truly penition, does not at all give any reason to tent from all their sins, and by this ianism he does not incline towards how severely the sects may claim to suppose that it will precipitate any war. authority, committed to him, he pro- whom is fulfilled that saying 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 CONFES-SION 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 Alliance was known to exist as a Church of England, like the Primitive Church, in no way acknowledges what these took a more tangible form than 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 betoken a more deep-seated friendship Church of England clergy and laity take quite a contrary view. The High exist between two Great Powers which Church manifesto issued by Dr. Pusey some years ago, and signed by a large number of the most prominent Angli this was supposed to show that there can 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 them; possibly, only for purposes of 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 admiration is often very delusive, and 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 In the East they have frequently passages in the Communion service, nd in the Visitation of the Sick the Church of England gives the true rule. It permits and encourages any to confes 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 treaties," to be accomplished, however, quieting of his conscience, and avoiding of all scruple and doubtfulness."

Here the power of priestly absolution is distinctly affirmed; but the claim garia, and the evacution of Egypt by is still more distinctly made in the order for the Visitation of the Sick The agreement is not yet signed by We are there told "that here shall the the contracting parties, and certain sick person be moved to make a details have yet to be arranged defin- special confession of his sins," that ing future responsibilities. It is be- is a confession of his sins in their lieved that these details will present no species or kind, "if he feel his condifficulty, though the French Ministers science troubled with any weighty desire it to be understood that the matter. After which confession the agreement will not be strictly obliga- priest shall absolve him (if he humbly tory till these responsibilities are defined. It is also announced that this The form in which absolution is to new treaty, as it looks to a peaceful be given follows, and it distinctly settlement of all matters which are to asserts that the "priest" has authority

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 con-

fession " 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 uch 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 SS. 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 ministering either of God's word, or of world, let us repent with our whole the sacraments.' 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 Rufianus 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. Irenæus 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 conceal ment. How great is the profit of con-cealment 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 our sins, think of the fire of hell. which will be extinguished by your confession. Confession is your second safety, why do you neglect your salva-

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

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

St. Cyprian, in the same century,

"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 satis

faction 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 subserviency of State - ruled churches to the civil power has always been notorious, and it was exemplified when Theodosius the Patriarch of Servia pronounced the decree of divorce in favor of King Milan against the muchpersecuted 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 disreput able 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 Cæsar, but not those which are of God. But even the articles of the Church of England expressly exclude the king's majesty from "the

Presbyterianism in Scotland has per sistently 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 prelacy 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 Freisinnege 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 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 sacredotal 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 th If a wanted it wou for the head of one available, But at self. a clergyman c excuse for the mons now und which has be which we may place without We cannot by occurrence wa pose of asserti dotal authori head of the statement tha intentioned r that the rep

rights " confir The Kaiser penal code was effected i his good will. But he has in he is a thor we are much occurrence is Cæsarism wil fest in his Church. THE ME

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well-known Sulpician author of that city. He then studied for the priesthood and in 1850 was ordained by Bishop McCloskey of Albany. On the 5th of May, 1872, he was consecrated Bishop of Ogdensburg. A Protestant gentleman of that city says of the deceased Bishop in the Courier of This man's life and labors amongst us may we not exclaim: 'God bless the men of conservative moderation and tolerance, they are the balance wheels of civilization.'"

Think you that if we understood that law better therefore we ought that love and affection which you that love and affection which you that love and affection which you from their lips—have it trumpeted the world better there would be to-night on this earth of some success to be heard; it would die out, and in its stead would go up the voice of blasphemy would soon cease to be heard; it would die out, and in its stead would go up the voice of blasphemy would soon cease to be heard; it would die out, and in its stead would go up the voice of blasphemy would soon cease to be heard; it would die out, and in its stead would go up the voice of blasphemy would soon cease to be heard; it would die out, and in its stead would go up the voice of brand that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father. Men would say that He is a God our Father.



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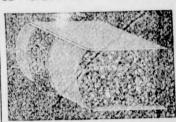
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"HOW CALVIN REFORMED GENEVA."

It is a matter of implicit belief amongst many Protestants, writes a contemporary, that persecution for contemporary, that persecutive practice the Catholic Church before the rise of Protestantism. They must admit that at the present day they can find absolutely nothing to warrant this be-lief, but they hold it all the same. A carefully written article on "Calvin as a Ruler" in the last Overland Monthly, not a Catholic publication by any means, throws a strange light on this idea. The writer has drawn his materials from the memories of the Institute of Geneva, a bitterly anti-Catholic body, and accordingly they may be received with credit when they speak of the Protestant reformer.

The writer says: Calvin first came to Geneva in 1536.

Two years afterwards (in 1538) he was sent out of the city by the magistrates, practically for having, as was charged, tried to change the ancient laws and constitution of the city. He was, however, brought back by his friends in triumph in 1541, and from that time until his death, in 1564—for twentythree years-he was absolute ruler of Geneva in all matters whatever, ecclesiastical and civil. His official appointment was as preacher and profes-sor of theology. His actual position, however, was that of dictator of both in things spiritual and things temporal; and also of chief of a great Protestant sect, more or less numerous in Switzerland, Germany, Holland, France, England, and Scot land. His personal position and emoluments were on a scale corre-sponding to his power. It has sometimes been represented that he was a poor man, having scarcely enough to live on. This is not so. He was as splendidly maintained as a ruler should be, and his revenues were several times greater than those of any other city official. In all, his income was, at the very least, equivalent to 3,000, being more than twelve times as much as that of any other city official. And in estimating it, it must be remembered that a dollar in those days represented several times as h value as it does now.

It is a general opinion that if Calvin erred in causing Michael Servetus to be burned alive over a slow fire in 1553, for being a Unitarian, yet that this was his only serious fault (if it was a fault) and that with this exception he was a wise, kind, good and just man, a true and sincere Christian, and a good and useful ruler over and above his signficance as a theologian and religious The case of Servetus was not an exception ; it was in every particular an example of Calvin's own constant character and practice, as man and as ruler. Burning alive was a punishment very frequently inflicted by Calvin in other than heresy cases. burned alive scores, if not hundreds, of persons, mostly on charges of witchcraft and of spreading the plague, two wholly imaginary offenses; and many of these sentences were on sus-picion only, or for alleged intentions. Torture was a regular part of the proceedings, and many of the convictions were upon confessions or evidence received by torture. Even the careful slowness with which Servetus was kept in torment as long as possible was no exceptional instance.

Calvin introduced what we must sup pose he considered improvements into civil and criminal practice of the Geneven courts. By the old laws Geneva, even a criminal condemned to death could dispose of his property Calvin introduced the practice of confiscation in such cases. The old practice was to allow prisoners fair m of defence. Under Calvin such help was, to a great extent, refused. few cases, persons convicted of witchcraft, etc., had been burned under the Roman Catholic prince-bishops of Geneva, but such persons had always been strangled first. Calvin intro-duced the practice of burning these wretches alive, and the number of such executions was at least twelve times as great under him as under his prelatical predecessors. In the old Genevan jurisprudence torture was allowed only upon accused persons (which was bad enough) and then only in pursuance of a special interlocutory decree of the court in each case, as circumspect and solemn as final judgment. Calvin introduced the practice of indiscriminate torturing, at the will of the court, as part of the preliminary proceedings to enforce confession, to begin with; and also the practice of torturing witnesses until they should give such evidence as was required of them. Other Calvinistic refinement of penalty were added; until a complete sentence (for instance) upon a person convicted of sorcery or spreading the plague (besides the previous torture and imprisonment) was this: to be drawn through the city on a hurdle; to have his (or very frequently her) flesh torn with red-hot pincers at a specified number of places on the road; at one of these places to have the right hand cut off; then to be dragged onward to the Plainpalais (the place of execution), and to be burned alive. The culmination and very ecstacy of Calvinistic retribution — it does seem the most horrible thing that ever happened in this world — took place on March 9, 1545, when Jean Granjat, the city executioner, was made to take his own old mother, convicted of having spread the plague (seme la peste), to drag her through the city on a hurdle, to cut off her right hand and to burn her alive. record of this sentence names her at full length, "Clauda, veuve de Francois Granjat, executeur des malfai-

have been the father of Jean Granjat. foolishly to exterminate Catholicity up-As to the number of persons exe-cuted, an actual count of the sentences in the records of Geneva was made by Professor Galiffe for three months 1545, and for the five years 1542-6. During the three months alone, the craze about witchcraft and spreading the plague (which latter superstition originated under Calvin's influence, while both were greatly stimulated by him), there were thirty-four executions. The five years taken together were a comparatively quiet period for criminal prosecutions, because at this time Calvin's power was not yet quite fully established. There were, however, in established. this period 58 capital executions, 76 banishments, and from 800 to 900 imprisonments, not including a great number of imprisonments and so forth of vagrants. Of these 58 executions, 30 were of men, 28 of women and girls. Of these 58, 13 were hanged, 10 beheaded, of whom several were also quartered and so forth, and 35 were ourned alive after having their right hands cut off, a number of them having also been torn with red-hot pincers; 20 out of the whole number were punished for ordinary crimes, such as murder, robberies, counterfeiting, political robberies,

SCOTTISH NEWS.

Struggles and Triumphs of the Cath-olic Church in Scotland. The Church of St. Aloysius, Glasgow,

was crowded on Sunday evening on the occasion of the Rev. Father Campbell, S. J., delivering the second of a special course of sermons relating to the Catholic Church in Ireland and Scotland. His subject was Struggles and Triumphs of the Catholic Church in Scotland." Most countries, he said, rejoiced in one or other, or both, of two characteristic signsviz., picturesque scenery or chivalric instinct. No one could deny Scotland the truth of both these assertions in her regard. Beautiful as she was undoubtedly by nature, she was once more beautiful in religion. Witness the many ruined churches, the many Lady-chapels which were to be found throughout the land. The beauty of Jesus and Mary were of Scotland then. Here reigned peace, charity, heroism in those days because of Scotland's Catholicity. She was, then, the Catholicity. She was, then, the 'special daughter of the Holy See;" then, too, was she truly prosperous An examination of ancient records revealed Scotland's glory. The universities and seats of learning owed their origin to Catholicity. Oh, glorious in their isolation stood Scotland's proud ruins, her stately abbeys, and grand and venerable piles! What charity they read of in those days! There they read of in those days! There were no poor and no harsh laws to grind them down. The poor were the treasure of the Church, and the Church their guardian. They were told that Scotland was burned in darkness, was priestidden and its people suph in ignorridden, and its people sunk in ignorance. Let them examine the charge and prove its utter falsity. The Edinburgh University was founded by a Catholic Bishop, and not only were churches and universities, grammar and public schools founded, but they endowed by Catholics. Rich and poor benefited by such endowments. Bishops, unhampered by wives, devoted their incomes to education, which was entirely in the hands of ecclesiastics; there was no State interference. Each cathedral had its schools, and in the monasteries many lads graduated till they rose to high ecclesiastical dignity. Such were the so-called Dark Ages. It was no figment of the imagination but history that there had been nothing since the Reformation to equal the heroism of the Scottish people. them remember that England had at all times been most ambitious to subdue Scotland and quench the flame of Catholicity that burned so brightly. The Scots used to kneel in prayer in the face of the enemy before they engaged in battle. Religion steeled the heart and nerved the brave man to go forth in defence of God and coun try. Then darkness emerged from the depths of hell and spread itself like a Then darkness emerged from the mist over the people. It arose on the banks of the Rhine, travelled to Scandinavia, to Norway and Sweden, and finally crossed the Channel and reached this country. Henry VIII., finding his impious designs checked by the Pope, rebelled against the Church, and appropriated the monastic revenues. Scotland was tried and James was sought to be cajoled by many artifices, but to no purpose. When James died his child was protected by Cardinal Beaton. He did not deny that there were abuses in the Church, but these were magnified and distorted by Knox and his scoundrelly following. Gradu-

> length the penal laws then in force to stifle Catholicity. No Catholic could live in the land; JESUIT AND SECULAR PRIESTS WERE

een literally fulfilled-"The gates of

preacher then proceeded to quote at

hell shall not prevail against it.

and his scoundrelly following.

from the faith; but even at the Refor

TO BE APPREHENDED, and incurred the penalty of death. Those who received them suffered imprisonment and the loss of all their possessions. All who refused to attend the Kirk suffered imprisonment and the loss of their possessions. Any Protestant could claim the custody of Catholic children to rear them in the Protestant religion, etc. Various substantial rewards were held out as inducements to hunt down Catholic teurs;" and this Francois is known to priests and people. The men who tried

held the Bible, yet the Bible says:
"Upon this rock I will build My Church, and the gates of hell shall not prevail against it." The Catholic Church had triumphantly emerged from the brunt of the battle, and it was strange that practical men could not perceive with the eyes of their souls the futility of persecuting it. Father Campbell then proved the absurdity of the Calvinistic tenets concerning predestination, and the foolishness of private interpretation. FOR THREE HUNDRED YEARS SCOTLAND

HAD SUFFERED UNTOLD PER-

but its foundations were too deep down not to last, and to-day they witnessed the mighty strides it had made. Even now they could penetrate places where the Protestant religion had never been known, where the Catholics had their own School Boards, and religion flourished. In that city Catholicity counted a larger number of adherents than any other sect, so that they had reason to glory in the struggles and triumphs of the Catholic Church in

"Black Thorns and Priests."

FROM REPORT OF LORD SALISBURY'S SPEECH AT BIRMINGHAM, ON NOVEMBER 24, 1891. Fine speech, my Lord, well fits the Cecil name: Mong Tories all, 'twill greatly spread your Brave Donnybrook your wisdom has brought back, 'Neath your sapient rule of black Thorns no lack

Your myrmidons have raised the fatal stick, And cracked heads at each blow come fast and thick. Conque:ing Ireland, seven centuries you've

Conquering Ireland, seven centuries you've spent.

And Ireland's still to conquer; armies sent, But sent in vain; to crush a Nation's pride; Impossible. Cause roll the whelming tide Of devastating war, to what avail its thunders? Evils countless snall prevail; And when your basted purse-power's sorely tried. Your conquering armies proudly still demand. Of Priests and black Thorns you'il camplain And cynic Bards will cry; "Come try again Brave Tories;" now you've got a saplent Chief, Whose well known prowess passeth all belief. Whose tacties brave great Wellington would shame;

Whose tactics brave great vehicles shame; shame; Knew always well whence threatening dange came,
And ever kept a keen detective eye,
That crafty Priests and black-thorns he might

These foes against discharging not in valu, The awful terrors of the Tory reign. Seven centuries-and yet, no conquest won! It's surely time such conquering wars w

done.
Not so think Tories; scripture their relief,
A tale it tells e'er holds their firm belief;
How seven sterile years came duly round
And followed were by seven of fruitful grour
As centuries are made of years, like years
They sterile may be found, as it appears
Full seven times; and then glorious seven,
Rich in all fruit and every gift of Heaven,
So they'll inaugurate an epoch new,
Their warlike efforts bold and fierce renew,
And hope, e'er seven cent-ries are gone,
To see the great and final victory won.

The centuries, so sterile to our soul, Left no reward to Ireland's constant toll. Each scheme that would improve her fertile land, Or sweetest fruits of honest trade command, We strove to mar; was walling on her shore, The cry of want uprising evermore. Impoverished thus, how ever can avail Her crack head black thorns, or her Priests prevail?

We've ships and soldiers, powder—vast supply; And ceaseless care we'll have "to keep it dry." All else, a war of conquest may demand, Our willing purse will furnish on command.

Let none suppose that war's the only way
By which we hope to plant our gentlesway.
Some State officials to the land we'll send,
Arrayed in lawn white as the driven snow;
Like Calaphas of old they'll likewise show
Broad phylacteries decked with solemn sign,
Will clearly prove them Heavenly and benign.
Most holy men, with pleasure we relate,
We'll versed in all affairs of Church and State.
The honest people as they pass each way,
Reverent will look. Behold a church! they
say:

Reverent will look. Behold a church! they say!
Thanks for the costly gift, so generous given: But, church we have sent us by gracious Heaven.
So much has failed, what else can now be done?
It's plain the long sought conquest must be The Whigs ere now, in all things else such

Black thorns wisely considered dangerous tools; Nought could more their unwonted wisdom

shown
shown
shown
Lat us, as well, crack skull black therns assail;
Gainst British power they never can prevall.
But half the battle this; the Priests remain.
Attack them, ostracise them—all in vain.
Would rise the cry of persecution dark
And British rule with cruetly would mark.
Look we to future ages for rellef;
In time it will come, our steadfast firm bellef.

Some centuries may bass ere black thorns fail. And crafty Priests no longer shall prevail. But, sure in time, the wiser Tory way. In Ireland all is destined to bear sway. -Very Rev. Æ. M'D. Dawson, L.L.D., V.G.

The Irish Funds Suit.

The McCarthyite section of the Irish Parliamentary party have decided to take decisive steps to secure the Irish funds at present in the hands of Munroe, the Paris banker. Mr. Parnell was one of the trustees of these funds, and upon his death, acting upor instructions from Mrs. Parnell, Mr Munroe refused to let any one draw the money. Justin McCarthy and Timothy Healy have now commenced an action against Mr. Munroe to decide the ownership of the fund and compel him to restore the money to those who are entitled to the possession of it.

"Gold on Medical Discovery" cures those diseases which come from blood impurities-scrofula and skin diseases ally the Scots wavered and fell away sores and swellings.

But does it? It's put up by the

thousands of gallons, and sold to hundreds of thousands. Can it cure as were many eminent prelates and brilliant scholars, but English gold proved all-powerful.

During the last three hundred years well as though it had been compounded just for you? Christ's promise to His Church had

Its makers say that thousands of people who have had Tetter and Saltrheum, Eczema and Erysipelas, Carbuncles and Sore Eyes, Thick Neck and Enlarged Glands, are well to-day

because they used it.
Suppose that this is so. Suppose that a quick-witted man was far-seeing enough to know that to cleanse the blood was to cleanse the life. Suppose that by many experiments, and after many failures, he discovered golden key to health and that his faith in it for you is so strong that you can go to your druggist, buy a bottle, and if it doesn't help you, you can get your money returned — cheerfully. Will

you try it? The remedy to have faith in, is the remedy the makers themselves have faith in.

The Brotherhood of Man.

There is in the world sufficient wealth for all, without there being a necessity for any to be tasked beyond their strength in producing it. This wealth will never be held in equal shares; the whole constitution of human nature and of human society cries out against the principles of com munism; but none should be deprived, except when the fault is their own, of a sufficiency for life and frugal com fort.

The surest means to maintain a

righteous adjudication of the world's gifts is to bring all men to understand that they are brothers-children of the same Heavenly Father.

Men are not the antagonists one of another, with mission to snatch all they can from the hands of their neighbors without caring what may come of these. He who owns a palace must have som thought for the inmate of the hovel and of the tenement house. — Archbishop

Of Interest to Subscribers.

The following are the decisions of the Court on the subject of newspaper subscribers:

1. Subscribers who do not give express notice to the contrary are considered as wishing to renew their subscriptions.

If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse

to take their periodicals from the post office to which they are directed, they are responsible until they have settled their bills and ordered them discontinued. 4. If subscribers move to other

places without informing the publisher, and the papers are sent to the former address, they are held responsible.

5. The courts have decided that refusing to take periodicals from the

office, or removing and leaving them uncalled for, is prima facie evidence of intentional fraud.

If subscribers pay in advance, 6. If subscribers pay in advance, they are bound to give notice at the end of the time, if they do not wish to continue taking it; otherwise the publisher is authorized to send it, and the subscriber will be responsible until an express notice, with payment of all arrearages, is sent to the publisher.

The latest postal laws are such that newspaper publishers can arrest any one for fraud who takes a paper and refuses to pay for it. Under this law the man who allows his subscription to run along for some time unpaid and then orders it discontinued, or orders the postmaster to mark it "refused, and have postal card sent notifying the leaves himself liable publisher. arrest and fine, the same as for fraud.

Can You Eat

Heartily, with relish, and without distress afterward? If not, we recommend to you Hood's Sarsaparilla, which creates a good appetite and so invigorates the stomach and bowels that the food is properly digested and all its nutriment assimilated.

Hood's Pills are purely vegetable, perfectly harmless, effective, but do not cause pain or gripe. Be sure to get Hood's.

A Change for the Better.

SIRS.—I have taken three bottles of Burdock Blood Bitters and find it a splendid medicine for constipation and poor appetite. I will continue taking it as it is a great blessing and I feel a great change in my health since taking it.

I will continue taking it as it is a great blessing and I feel a great change in my health
since taking it.

Mrs. J. V. Green,
5 Sydenham St., Toronto, Ont.
A lady in Syracuse writes: "For about
seven years before taking Northrop &
Lyman's Vegetable Discovery and Dyspeptic
Cure, I suffered from a complaint very prevalent with our sex. I was unable to walk
any distance, or stand on my feet for more
than a few minutes at a time, without feeling than a few minutes at a time, without feeling exhausted; but now, I am thankful to say, I can walk two miles without feeling the least inconvenience. For female complaints it has no equal."

For Pain or Colds. GENTLEMEN.—Fifteen months ago I had a bealing breast. I tried a number of remedies but got no relief. I then tried Hagyard's Yellow Oil, which gave me instant relief. It is the best thing I ever used for all kinds of pain or cold.

MRS. JOHN CORBETT, St. Marys, Ont.

D. H. CUNNINGHAM, importer of Dia monds, Watches and Jewellery. Manufactur-ing and Fine Watch Repairing. 77 Yonge Street, second door North of King, Toronto. EXPEL THE WORMS by using the safe and reliable anthelmintic Freeman's Worm Pow-

Minard's Liniment cures Dandruff

'August Flower''

with stomach trouble, and was for all that time under treatment by a physician. He finally, after trying everything, said stomach was about worn out, and that I would have to cease eating solid food for a time at least. I was so weak that I could not work. Finally on the recommendation of a friend who had used A worn-out with beneficial re-

Stomach.

bottle of August Flower, and menced using it. It seemed to do me good at once. I gained in strength and flesh rapidly; my appetite became good, and I suffered no bad effects from what I ate. I feel now like a new man, and consider that August Flower has entirely cured me of Dyspepsia in its worst form. JAMES E. DEDERICK, Saugerties, New York.

sults, I procured a

W. B. Utsey, St. George's, S. C. writes: I have used your August Flower for Dyspepsia and find it an excellent remedy.

IT GOES THE ROUNDS.



From all quarters of the civilized globe come words of praise of the grand cleansing and labor saving qualities of "Sunlight" Soap. It makes dirt and grease vanish like magic, and brings cleanliness and comfort to millions of homes. Use it. You'll never regret it.

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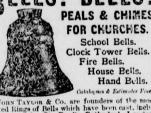
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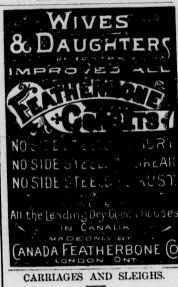
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and other bells: also, Chimes and Peals, BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati. 9

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CONSTIPATION, HEADACHE
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BHEUMATISM. DIZZINESS. DROPSY.

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York Street, Toronto. along the Intercolonial or are reached

D. POTTINGER, Chief Supt.
Railway Office, Moncton, N. B.
29th June, 1891.

OUR BOYS AN A Boy's Proi The school was out, and dow A noisy crowd came thron, The hue of health, and gladi To every face belonging.

Among them strode a little la Who listened to another, And mildly said, half grave, "I can't—I promised moti

A shout went up, a ringing of boisterous derision;
But not one moment left in the manly, brave decision

"Go where you please, do w He calmly told the other; "But I shall keep my word, I can't—I promised mothe Ah, who could doubt the fut Of one who thus had spok Through manhood's strugg! Could faith like this be br

God's blessing on the steads Unyielding to another, That bears all jeers and lau Because he promised mot

Children, always be There is no surer mar heart and of good respect for those olde and especially for the sad to be aged, and many dear friends; to remember that once and strong ; to be lone that many whom we trusted have died or tease or mock old pe shows a bad heart, punishes disrespect to

Religious The famous St. ! very carefully train who visited some of the the monks of St. Ber ago, found the mon! dogs from the earlies hood. Not only a ph training included i but spiritual culture neglected. At meal

in a row, each with him containing his said by one of the m motionless with bowe stir until the "Ame a frisky puppy par before grace is ov growls and gently t Have You Have you a moth and love her. If s in your power to c years. Her hair m her eyes may have may contain deep rows, her cheeks m you should never t and tender care sh In years gone b away from your

tear; she has sooth when all else appo she has watched or with a tender car mother; she has sy in adversity; she your success. Yo by all around yo mother stands as your short comin disinterested affect ungrateful in you years you failed to and honor her a or girl who negl you have a mot all in your power An Incident A remarkable

cently, the partic been furnished a tive. A short tin was preparing to cursion. While he would leave of cord was considered the fa expostulated with deal of persuas wear the scapula the boat in which and his compar companion could could not. The would bring hi took a cramp, down to rise n man was rescu once or twice. to shore and apparel was through, the sc dry. This was but by Protesta This was to say our youn of leaving off th

> Formerly a and somewhat at large in the the news and street arab mon cause aga never liked abused or wor sion, while pas a large crowd urchins were a Clay, with his them away, gi ture in the scampered and rection, Billy, Clay within r Clay caught his goa goat would re high as the and the latte again. This tiresome, and way by which from the two his desperatio to know what

> > est in the cro go and run,

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OUR BOYS AND GIRLS.

A Boy's Promise. The school was out, and down the street A noisy crowd came thronging; The hue of health, and gladness sweet, To every face belonging.

Among them strode a little lad, Who listened to another, And mildly said, half grave, half sad; "I can'.—I promised mother."

A shout went up, a ringing shout, Of boisterous derision; But not one moment left in doubt The manly, brave decision.

"Go where you please, do what you will,"
He calmly told the other;
But I shall keep my word, boys, still;
I can't—I promised mother."

Ah, who could doubt the future course Of one who thus had spoken? Through manhood's struggle, gain and loss, Could faith like this be broken?

Could faith the thick the God's blessing on the steadfast will, Unyielding to another,
That bears all jeers and laughter still,
Because he promised mother!
—George Cooper.

Children, always be kind to the old There is no surer mark of kindness of heart and of good breeding than respect for those older than ourselves. and especially for the very old. It is sad to be aged, and to have lost so many dear friends; to be feeble, and to remember that once we were young and strong; to be lonely, and to know that many whom we have loved and trusted have died or have grown cold towards us and tired of us. Never tease or mock old people; to do that shows a bad heart, and God always punishes disrespect to the aged.

Religious Dogs.

The famous St. Bernard dogs are very carefully trained. A traveler, who visited some of the monasteries of the monks of St. Bernard a few years ago, found the monks teaching their dogs from the earliest stages of puppy hood. Not only a physical and mental training included in the teachings, but spiritual culture is by no means neglected. At meal time, the dogs sit in a row, each with a tin dish before him containing his repast. Grace i said by one of the monks; the dogs sit motionless with bowed heads. Not one stir until the "Amen" is spoken. If a frisky puppy partakes of his meal before grace is over, an older dog growls and gently tugs his ear.

Have You a Mother?

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Have you a mother? If so, honor and love her. If she is aged, do all in your power to cheer her declining years. Her hair may have bleached, her eyes may have dimmed, her brow may contain deep and unsightly furrows, her cheeks may be sunken ; but you should never forget the holy love and tender care she has had for you. In years gone by she has kissed away from your cheek the troubled tear; she has soothed and petted you when all else appeared against you, she has watched over and nursed you with a tender care known only to a mother; she has sympathized with you in adversity; she has been proud of You may be despised by all around you, yet that loving mother stands as an apologist for all your short comings. With all that disinterested affection, would it not be ungrateful in you if in her declining years you failed to reciprocate her love and honor her as your best, tried friend? We have no respect for a boy or girl who neglects an aged mother. you have a mother, love her, and do all in your power to make her happy.

An Incident of the Scapular. A remarkable incident occured rebeen furnished a Journal representative. A short time since a young man was preparing to go on a fishing ex-While dressing he thought cursion. While dressing he thought he would leave off his scapulars, as the cord was considerably frayed. He mentioned the fact to his sister. She expostulated with him and after a good deal of persuasion, induced him to wear the scapulars. During the day the boat in which were the young man and his companion capsized. The companion could swim but the other could not. The first named said he would bring him safe to shore. He took a cramp, however, and went down to rise no more. Our young man was rescued after going down once or twice. When he was brought to shore and his clothing re-moved it was found that although his apparel was soaked through and rough, the scapulars were perfectly y. This was noted, not by Catholics, but by Protestant rescuers. It is safe to say our young man will never think

of leaving off the scapular again.

Taught by a Boy. Formerly a very large, well-known and somewhat noted billygoat roamed at large in the streets of Washington, the newspaper boys, bootblacks and the newspaper boys, socional and street arabs, generally, made common cause against him. never liked to see dumb animals abused or worried, and on one occasion, while passing down the avenue, a large crowd of these mischievous urchins were at their usual sport. Mr. Clay, with his walking stick, drove them away, giving them a sound lecture in the meanwhile. As they scampered and scattered in every direction, Billy, seeing no one but Mr. Clay within reach, made a charge at him. Clay dropped his cane and caught his goatship by the horns. The goat would rear up, being nearly as high as the tall Kentuckian himself, high as the tall Kentuckian himself, and the latter would pull him down again. This sort of sport soon became tiresome, and he could conceive of no way by which he could free himself from the two-horned dilemma; so in his desperation he sung out to the boys to know what to do. One of the smallest in the crowd shouted back: "Let go and run, you fool!" Clay always

maintained that though he signed the of South America the memory of St. treaty of peace at Ghent, yet that ragged boy knew more than he did.—

The True Philosopher's Stone. Ave Maria.

The Spanish painter, Ribera, was a man of quick wit and sound sense. One day two soldiers visited his studio, and amused themselves by a long discussion about the true philosopher's stone—the wonderful object which would turn, at a touch, all baser metals into gold. Ribera grew weary of their presence at last; the conversation had become exceeding tiresome,

and also interfered with his work. "My friends," he said, "have the kindness to discontinue this present visit; and, in return, the next time you call I will show you how I use the

philosopher's stone which I possess."

This was news to the soldiers, who had been so skeptical in regard to the existence of such a wonder. You may be sure they lost no time in returning to the studio, where they expected to be invited into a mysterious labratory and given a sight of the treasure But Ribera, who was painting a pic-ture of St. Jerome, motioned them to some chairs and requested them to he finished his have patience until work. Then he said he would be most happy to fulfill his promise.

After a while the canvas was taken from the easel and put into the hands of a servant with certain instructions. When the man returned he no longer had the picture, but instead of handed his master a little paper roll. "At last!" whispered the soldiers to each other. Ribera carefully untied the parcel and took from it ten gold doubloon, which he threw upon the table, saying:

"You see, my friends, how I make gold: by my labor and in no other way. Know now that there is no true sopher's stone but diligence.

The soldiers were indignant at what they considered a practical jest, and withdrew without remembering to bid the amiable artist farewell.

A PRECIOUS HERITAGE.

"Catholics, even those who are worldly-minded," says Cardinal New-"have an idea before them which Protestants have not; they have the idea of a saint; they realize the existence of those rare servants of God their deprayed views on their rightewho rise up from time to time in the Catholic Church like angels in disguise, and shed around them a light as they walk on their way heaven-ward. They have a standard for their principles of conduct, and it is the pattern of saints which forms it for

If the influence of the blessed is such on those who are imbued with the spirit of the world, how salutary must it not be to those whose whole heart is in the words of the Creed, "I believe in the Communion of Saints!" Full of consolation is the faith which establishes a tie between God's servants already enjoying the beatific vision, and the weary hearts of those who still look with longing toward the portal of death, which separates earth from heaven. To the true Catholic the saints are real, are personal; they come into close relationship with life, and are never - failing incentives to nobility of action in the service of God. In every walk of life have there been ouls eminent for their sanctity; and old and young may find in the ranks of the blessed ideals beautiful as well as stimulating, the imitation of which, end them nearer to Him who said:

Let us glance at the glorious records of the Church, and upon her bead-roll we shall find the names of those who had the same hopes and fears, the same divine aids, the same tempta-tions, as ourselves: men and women with hearts fashioned as are our ownyes, fashioned as are our very ownbut which corresponded to the graces given them; hearts which burned with the love of God. A precious heritage is ours in the lives and examples of these saints.

How wonderful is the life of John the Baptist, that marvellous saint-"a hermit first, then a preacher to a fallen people, and then a martyr!" fairest words fail to paint the tender peauty of the career of the Beloved Disciple — that Disciple whose heart felt the throbbings of the Divine Heart of Love Eternal. St. Peter, eager, impetuous Peter, has stamped all ages with the impress of his ardent zeal, and is a source of holy comfort to us when we think of our own many weakhearted denials of our Blessed Lord. Our contrition is deeper when we mingle our tears with the tears of Mary Magdalen; and her soul-cry, boni!" echoes in our heart when we find Jesus after having lost Him by sin. Dear little St. Agnes, who was a pure lamb offered as a pleasing oblation, puts to shame our cowardice in the petty sufferings of life; and many a young soul has been led to the altar, there to become the spouse of Christ, through the holy influence of that lov ing child-martyr. Wherever the grand strains of the Te Deum are heard, there are called to mind the names of St. Ambrose and St. Augustine; in every school of theology and philosophy is the name of St. Thomas revered: afar in the jungles of India is St. Francis Xavier venerated; and in the forests

Rose of Lima is held sacred. Every age, as it comes before us presents to our admiration a host of saints - gentle, tender, zealous, holy men and women, who crucified the body that the soul might be glorified. A St. Francis of Assisi in the thir-teenth century, as well as a Cure d'Ars in the nineteenth; a St. Alexis in the year four hundred, and a Benedict Joseph Labre in our own time-all are fruits of Christianity as taught and practiced in the Holy Roman Catholic Church, that Church which rejoices in the eminent holiness of so many of her children. Her treasury has been enriched with the superabundant merits

of thousands of saints; and we, with our half-heartedness, our ungenerous dispositions, our fear of sacrifice, par ticipate in the merits they have secure -merits made estimable by the Blood of Christ.

The only admiration worthy the name is that of imitation; and if we feel that we can not follow closely in the foot-steps which are marked with the crimson sign of martyrdom and heroic mortification, surely we can hearken to the counsels of the gentle St. Francis de Sales, and become meek and humble striving to be "all things to all men" so as to win all to Christ. Everyday paths lead to heaven; and, as he says, sanctity does not consist in doing extraordinary things, but in doing ordinary things extraordinarily well." -Ave Maria.

FIVE MINUTE SERMON.

Third Sunday of Advent.

BAD COMPANY In one of his epistles (2 Timothy iii. -5) St. Paul speaks of dangerous times for Christians, when "men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindess, traitors, stubborn, puffed up, and lovers of pleasure more than of God;

having an appearance, indeed, of piety, but denying the power thereof." At the present time there is in the world, especially in populous cities, no small number of men who have the combination of vices so forcibly described by the Apostle St. Paul. In some places they may be in the major-ity, and have the power to enforce ous neighbors. By their slanders they can revile virtue; by their blasphemie they endeavor to bring odium on God's plan of ruling the world. Their hatred of religion is manifested not only in the regulation of personal affairs, but also in their business methods, and in their utterances on public questions. If these stubborn, puffed-up lovers of sensuality, traitors to God, who are without affection and without peace, could be assigned to a reservation in some corner of the world, their range of influence would be kept within a definite area. But they are like their master the devil, roaming from place to place, every-where seek-ing the destruction of men's souls.

Hence it is an important matter, and especially for Catholic young men, to consider the injurious results of the unavoidable contact with those in the world who are more or less infected with erroneous views, or have become the victims of debasing vices. Such characters are to be found in nearly every department of business. It often happens that a young man, when he begins to work, is obliged to enter a sphere beyond the control of his parents, where he will be in close proximity to blatant infidels, who claim an intity to blatant infidels, who claim and the control of his parents, where he will be in close proximity to blatant infidels, who claim and the control of his parents, where he will be in close proximity to blatant infidels, who claim and the control of his parents, where he will be in close proximity to blatant infidels, who claim and the control of his parents, where he will be in close proximity to blatant infidels, who claim and the control of his parents, where he will be in close proximity to blatant infidels, who claim and the control of his parents, where he will be in close proximity to blatant infidels, who claim and the control of his parents, where he will be in close proximity to blatant infidels, who claim and the control of his parents, where he will be in close proximity to blatant infidels, who claim and the control of his parents, where he will be in close proximity to blatant infidels, who claim and the control of his parents, where he will be in close proximity to blatant infidels, who claim and the control of his parents, where he will be in close proximity to blatant infidels, who claim and the control of his parents. intellectual superiority on account of live over again, he wou their unbelief. Business engagements may compel a Catholic young man to be within hearing of shallow sceptics, merely to ventilate their contempt for all religious teaching. These hostile influences have produced in many of our young men very deplorable results. By a sort of indifference, resembling the dry rot, they have allowed themselves to get into a very unsafe state

of mind regarding their duties to God.

Enlightened self - interest should prompt every young man to keep a lookout for all that is injurious to him. He may have the best religious training, together with the virtuous surroundings of a good home, but these will not be sufficient without his own personal activity. If he selects by preference heretics and freethinkers as the companions of his leisure hours; it he is so puffed up with the idea of his own ability that he can find no Catholic associates worthy of his notice; if he is so confident of his own strength that he habitually neglects to receive Holy Communion, he has become a traitor to the King of Heaven. Our Lord wants his followers to attain the highest standard of human excellence. To those who love Him and fearlessly keep His commandments He gives the courage which belongs to true manliness; and their piety has power to sur mount every obstacle on the way to

heaven. Great Games.

Great Games.

The great American game, Baseball, in the States, and the great English game, Cricket, in the Dominion, are in full career, and it is apropos to consider what a celebrated pitcher says: Mr. Louis Rush, 49 Preston St., Detroit Mich., U. S. A., writes: "In pitching ball I sprained my arm; two applications of St. Jacobs Oil cured me." If you want to be ready for the next day, try it.

Good Advice.

DEAR SIRS.—I have been troubed with

Good Advice.

DEAR SIRS,—I have been troubed with headache for over 40 years, and had it so bad about once a week that I was sometimes not expected to live. I was advised to use B. B. B., and have used 3 bottles. I now have an attack only once in four or five months, and feel that if I continue using it I will be entirely cured. Therefore I recemmend it highly.

MRS. E. A. STOREY, Shetland, Ont.

A DEATH-BED REPENTANCE.

A Strange Incident Related by a Pro-

Dr. B. W. Richardson writes a paper on "Memory as a Test of Age," in a periodical known as the Asclepiad. In that paper he relates the following incident

"I was called once to see a dying man who was advanced in life. was muttering something strangely.
"'What is it he says?' I asked.

"'I do not know, sir,' replied the nurse, 'but it's all about Monday, and see how curiously he moves his hands. "I listened attentively, and soon caught the words repeated many times O Jesu, Agnus Dei, qui tollis peccata

mundi, miserere nobis. "I observed thereupon to my medical brother, whom I had been called to meet in consultation: 'He (the patient) saying part of a Romish litany He is a Roman Catholic.

" Impossible! I have known him for thirty years, and he has been a man of the freest thought, good in every way, but allied to no creed whatever, and opposed to the Roman Catholic faith.

"That may be; but in his early life, I warrant you, he was brought up in that faith and learned its ser-

"On inquiry, my conjectures proved correct. In the first five years of his life he was trained in the Catholic ceremonial, since which age he had come under influences changed the whole tenor of his thoughts.

course, the Doctor is excusable for his use of the terms "Romish litany" and "Catholic ceremonial," etc., as he knows no better, and does not appear to have used these offens-

ively.

This is not the purpose of our writing, however; neither have we any thing to say upon the subject of the doctor's paper, but simply to recall that here was a dying man, far advanced in life, born and reared Catholic, and who had become, doubt less through the evil influences of bad company, a free-thinker; but, finding himself on his death-bed, turns his thoughts to the Rosary he had learned when a child. The nurse remarked, "how curiously he moves his hands," but neither she nor the doctor were able to account for this; neither did it cause any remark by the doctor, nor his companion, called in for con sultation.

Doctor Richardson is evidently of the opinion that memory in old age takes cognizance chiefly of things that happened in early youth. This may be so, but it has got nothing whatever to do with the incident he relates. was simply a case of death-bed repent-

Approaching death is the touchstone that tries men, and there never yet was an instance known of those who were born and reared Catholics dying in unbelief, without some manifesta tion of their former faith, if only those who were present understood it.

It was a beautiful prayer, and one well selected by this man on his death-

bed : "O, Jesus, Lamb of God, who taketh

away the sins of the world, have mercy on us!" Let us hope, too, that his prayer was heard.
"Good in every way, but allied to no

ereed whatever, and opposed to the Roman Catholic faith," is not just the description of a man's character that suits the solemn hour of death. The

it differently.

This is the difficulty. We have but one life, and possess but one moment of it at a time. All the rest is passed who take every opportunity to ask questions—not to get information, but or to come, and there is really nothing of genuine importance in this world but the preparation for a good death.

> Did you ever buy a horse and no have some misgivings as to his points till they were fully tested? Not so with Ayer's Sarsaparilla; you may be sure of it at the start. It never disappoints those who give it a fair and persistent trial. Editorial Evidence.

Editorial Evidence.

Gentlemen,—Your Hagyard's Yellow Oil is worth its weight in good for both internal and external use. During the late La Grippe epidemic we found it a most excellent preventive, and for sprained limbs, etc., there is nothing to equal it.

WM. PEMBERTON,
Editor Reporter, Delhi, Ont.

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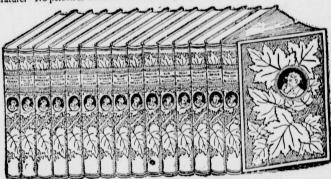
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C. M. B. A.

Resolution of Prescott Branch.

Resolution of Prescott Branch.

Prescott, Dec. 2, 1891.

Moved by Brother O'Reilly, seconded by Brother Fitzgeralds.

That this branch is not in favor of the system of separate beneficiary heretofore asked for by the Grand Couril of Canada, and are also-lutely opposed, and that we approve of the sentiments and views expressed by Branch 45 of Brockville, in connection with this question; And, further CATHOLIC RECORD, Irish Canadian, C. M. B. A. Weekly of Detroit and C. M. B. A. Journal of Montreal.

B. A. Journal of Montreal.

P. C. MURDOCK, President, H. J. ALLEN, Rec. Sec.

An Acknowledgment.
Brantford, Dec. 14, 1891.

Thos. Caffey, Esq.:

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 your to publish.

Yours fraternally, W. Schuller, Rec. Sec.

NEW YORK. Branch 51..... PENNSYLVANIA.

Letter of Thanks.

Letter of Thanks.

Brantford, Dec. 14, 1891.

REY. FATHER LENNON: Dear Sir—Will you kindly convey my most sincere thanks to the members of the Branches of the C. M. B. A. for the great help they have been to myself and children. I had good reason already to be thankful to the members of Branch 5, to which my husband belongs, for many acts of kindness within the past two years, even before they appealed to the Branches in our behalf, and took such care to place the trust in so satisfaciory a state. The response to the appeal has caused me to feel grateful to every member of the Association—more grateful thanks caused me to feel grateful to every member of the Association—more grateful thanks caused me to express. This help came to me at a time when I was in poor health and much distressed at the prospects before me, and it assures me that I shall be able to hold my children together them fairly in life in ease my husband's malady continues. At present his condition does not give much hope of his early recovery, shall not neglect to teach my children to Please assure the members of the C. M. E. A. how great you know my thankfulness to be, and tell them that I shall always pray or blessings upon them all, that their Association may prosper and multiply as it so well deserves. their Association mass as it so well deserves. Yours most sincerely, Mrs. W. J. Brown.

Election of Officers.

Branch 23, Seaforth.

Spiritail Adviser Rev. Father Cooke, Chancellor John Killoran, Pres. John Kale, First Vice-Pres. Robert Coleman, Second Vice-Pres. Anthony Becker, Rec. Sec. Joseph Weber, Ass't Sec. Stephen Lamb, Fin. Sec. John McQuade, Treas. John Dorcey, Marshal Thomas Walsh, Guard Michael Fagney, Trustees for one year Robert Coleman and John Dorney, for two years John Killoran, Stephen Lamb and John Kale, Rep. to Grand Council Jos. Weber, Alternate John Killoran.

Branch 1, Windsor.

Pres. A Phil. E. Panet, First Vice-Pres. J De Gurse, Second Vice-Pres. M. J Collier, Rec. Sec. PM Keoga (box 153), Ass't Rec Sec. E C Lucier, Fin. Sec. S Gignac, Marshal D Cronin, Gnard Jas. Thomlinson, Trustees M A Brian and Wm. Rochford, Rep. to Grand Council Dr. Reaume, Alternate John Harmon.

Branch 145, Toronto.

Spiritual Adviser Rev. P O'Donnohe, C. S. B. Chancellor L V Byrne, Pres. F O C Higglins, First Vice-Pres. G H Boulton, Second Vice-Pres. J Fallerton, Treas. W O'Connor, Rec. Sec. W T Kernahan, Ass't Sec. J J Crottle, Fin. Sec. Jos. C Walsh, Marshal W Delaney, Guard O'Daniels, Trustees D Miller, L V Byrne and M Costello.

Spiritual Adviser, Rev. P McMahon, Pres.

W T Kernahan, Ass1 Sec. J J Crottle, Fin. Sec. Jos. C Walsh, Marshal W Delaney, Guard C Daniels, Trustees D Miller, L V Byrne and M Costello.

Branch 151, Brechin.

Spiritual Adviser, Rev. P McMahon, Pres. Michael McGrath, Vice-Pres, John Fox. Second Vice-Pres, Austin J O'Boyle, Recorder Michael Foley, Fin. Sec. R L Gaughen, Treas. John Malone, Marshal Joseph Fox, Guard John Overend, Trustees John McDonald, Peter J McDermott, Hugh McDougall, John Koster and John McCorkell, Delegate to Grand Council Mich. McGrath.

Spiritual Adviser Rev. Father Masterson. Chancellor P C Murdock, Pres. L J Redmond, First Vice-Pres. P K Halpin, Second Vice-Pres. Jas. Fitzgeralds, Rec. Sec. H J Allen, Asst Rec. Sec. A O'Nell, Fin. Sec. H J Bruder. Treas. Jas. Bolton, Marshal Jas. Black, Guard L Major, Representative Rev. Father Masterson, Alternate P C Murdock, Trustees J R O'Reilly, Jos. E Dubrule, M Flynn, Henry Gahan and John McDermott.

Branch H, Galt.

Spiritual Adviser Rev. E P Slaven, Pres. E Radigan, First Vice-Pres. D Callaghan, Second Vice-Pres. J D Daudeno, Treas. J Skelly, Rec. Sec. P May Say Sec. E Barre t, Fin. Sec. B Maurer, Marshal J Flynn, Guard W Donahoe, Trustees Rev. E P Slaven, J Campbell, J Skelly, D Callaghan and C Bart, Rep. to Grand Council B Maurer, Alternate Ocoper.

Spiritual Adviser Rev. E P Slaven, J Campbell, J Skelly, D Callaghan and C Bart, Rep. to Grand Council B Maurer, Alternate O Cooper.

Spiritual Adviser Rev. K A Campbell, Chan. John Revan Pres. W J Frawley, First Vice-Pres. R D Gnnn, Second Vice-Pres. R D Gnnn, Second Vice-Pres. R B Gunn, Second Vice-Pres. R B Gunn, Second Vice-Pres. R Branch 57, Orillia.

Spiritual Adviser Rev. K A Campbell, Chan. John Revan Pres. W J Frawley, Wm Thomson, Representative R A Lynch, Alternate Jas Patton.

Branch S, Toronto.

Chancellor Wm. Ryan, Pres. N J Clark, First Vice-Pres. D J O'Dovochue, Second Vice-Pres. T B Winterberry, Treas. James Ryan, Rec. Sec. M J O'Connor, Assi Sec. J F, Brown, Fin. Sec. J J Burns, Marshal M Ryan, Guard Paul Kelly, Trustees E Ki

Resolution of Condolence.

Resolution of Condolence.

At a regular meeting of Branch 13, Stratford, the following resolution was moved by Brother M. J. (illion, seconded by Bro. E., O'Flaherty: Whereas the members of this branch have learned of the death of Brother David O'Grady, member of the Ingersoll branch of the C. M. B. A. and formerly a charter member of Branch 13, States, be it.

Resolved, that we tender to the widow and failily of our departed Brother our heartfelt sympathy for the loss which they have sustant and we would be supported by the state of the state o

Brechin, Dec. 7, 1891.

To the Editor of the Catholic Record: DEAR SIR AND BROTHER - At the regular neeting of Branch 151, Brechin, held December , the following motion of condolence was

meeting of Branch 151, Brechin, held December 4, the following motion of condolence was carried unanimously:

Whereas it has pleased Almighty God in His infinite wisdom to afflict the family of Brother Dun an F. McDonald by the sad deaths of his beloved sister and father, or November 11 and 19, respectively, of typhus fever, and by the almost fatal condition in which that dreaded disease has placed two other of his sisters, two of his brothers and two of the servants, that we, the members of St. Andrew's Baunch, No. 151, do hereby tender to Brother McDonald and his brothers and sisters our heartfelt sympathy in this their hour of sorrow, and pray that the all-merciful God may grant them grace to bear their bereavement with fortitude. Be it further Resolved that a copy of this motion be sent to the family of Brother McDonald, a copy to the CATHOLIC RECORD and that a copy be placed on the minutes of the meeting.

on the minutes of the meeting.

Prescott, Dec. 2, 1891.

Moved by Chancellor Keilty, seconded by Brother Halpin.

That we, the members of Branch 16, desire to place or record our profound sense of loss, in the death of our esteemed and beloved Brother, Edward Yaughan, one of the charter members of this branch and one in whose honorable and successful career we have always taken the greatest interest and pride. The feelings of grief and anguish of the parents and family of our lamented Brother, who has been struck down so suddenly by the Angel of Death, while in the full glory and pride of his youthful manhood, are shared by us his brothers in the noble order of the C. M. B. A. Our deepest symputhy

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

death of our dear triend
fervent prayer.
Resolved that this resolution be recorded by
the Secretary in the books of this branch and a
copy be forwarded by him to our late Brother's
family.
P. C. Murabeck, Pres.
H. J. Allen, Rec. Sec.

H. J. ALLEN, Rec. Sec.

Berlin, Ont., Nov. 3, 1891.

At a regular meeting held of Branch No. 12, Berlin, the following resolution was read and and unanimously adopted:

Whereas in view of the bereavement and sorrow which it has pleased the AlmightyGod in His infinite wisdom to inflict on our worthy Brother, George Lang, by the death of his dear wife, by whom he loses a most affectionate wife and the family a kind and loving mother, we all join Brother Lang and mourn for her who was in every way worthy of our respect and regard; be it

Resolved, that we sincerely condole with the family of the deceased in their hour of affliction and sorrow, and commend them for consolation to Him whose chastisements are meant in mercy.

consolation to Hull whose the season meant in mercy.
Resolved, that a copy of this resolution as a testimonial of sympathy be sent to Brother Lang and also publisher in the official organs of the C. M. B. A.
Signed in behalf of the Branch,
JOHN J. STUMPF, Sec.

C. M. B. A. Monthly.

We have just received the Christmas number of the C. M. B. A. Journal, of Montreal. It is a very neat sixteen page paper, and reflects much credit on the publisher. A journal such as this, devoted entirely to society work, deserves, and we hope will receive, every encouragement. We congratulate Mr. Coffey on the success which has attended his efforts.

From Montreal.

Art. Coney of the success which has attended his efforts.

From Montreal.

A general meeting of the Catholic Mutual Benent Association was held on the 4th in the hall of Branch 29. Chancellor J. P. Nagent occupied the chair, and Chancellor J. P. Nagent occupied the chair, and Chancellor P. O'Reilly acted as Secretary. The following resolutions were unanimously adopted:

On motion of Grand Cancellor J. A. U. Benudry, it was Resolved that the members of the Catholic Mutual Benefit Association of the cty of Montreal desire to tender the Loberty, on his elevations to Chancellor C. Loberty, on his elevation to the dignity of Honorable Justice of the Superior Court, and feeling confident that he will always maintain long life and happiness in his new sphere of usefulness to his country. It was also the control of the city of Montreal are due and are hereby tendered to Brother J. J. Curran, Q. C., M. P., for his earnest exertions, which resulted in the appointment of Chancellor C. J. Doherty to the well-deserved dignity of judge of the Superior Court, and that we feel assured that said appointment will tend to reflect honor on himself as well as on the Honorable Justice. It was likewise testoved that the members of the Catholic Mutual Benefit Association of the city of Montreal are due served that said appointment will tend to reflect honor on himself as well as on the Honorable Justice. It was likewise testoved that the members of the Catholic Mutual Benefit Association of the city of Montreal desire to express to the Honorable Minister of Justice, Sir John Thompson, their sincer appreciation of the honor conferred on our Brother Chancellor, C. J. Doherty, by happointment as honorable judge of the Superior court, and beg to assure him that in this resolutions be sent to the city press, the CATHOLIC B. A. Journal, for publication.

Query Answered.

Lindsay, Dec. 19, 1891.

Query Answered.

Query Answered.

Lindsay, Dec. 10, 1891.

DEAR SIR—Can a member of the C. M. B. A. who has held no office previous to the election of December, 1890, and was then elected trustee for a term of two years, be eligible for the office of President at the present December election? The Constitution is somewhat confused on this. Please answer and oblige

Yours.

J. A. GILLOGLY, Lindsay.

Section 3, article 4, page 74 says: "Term of Trustees shall be two years." The trustee referred to has been in office only one year; therefore not "a term or to the en' of a term, which is required to qualify an officer for the Presidency according to section 6 of same article. Still, although said section states this, it also says: "during some year." From which is ingulate inferred that a year in office qualifies an officer for presidency. It certainly seem year is qualified for the President's chair, while year is qualified for the President's chair, while the Committee on Lews, Brothor Dowdall, would give this matter his attention.

At the regular meeting of the E. B. A., Stratford, held in the C. M. B. A. hall last Monday evening, the following officers were declared elected for the coming year:

President Angus J McPhee, Vice-President Harry O'Neil, Rec. Secretary E J Kneil, Fin. Secretary John Badour, Treasurer John Wahl, Stewards Patrick Keegan, Peter Wahl and John Bart, Marshal John Bart, Ass't Marshal Peter Bart, Messenger Wm. Hartly, Executive Committee Nelson La Marche, Thos. Quirk, Anthony O'Meara and Owen Kane, Delegate to Convention J J Hagarty.

The above society meets the first and third Mondays in each month in the C. M. B. A. hall.

DEPUTIES QUARREL.

THE ECCLESIASTICAL CONTROVERSY IN THE FRENCH CHAMBER-A CABINET CRISIS EX-

PRENCH CHAMBER—A CABINET CRISIS EXPECTED.

Parls, Dec. 11.—The ecclesiastical controversy caused a great disturbance in the Chamber of D-puties to-day. M. Hubbard introduced a motion condemning the hostile attitude of the clergy, and demanding that steps be taken for the separation of Church and State.

M. Fallieres, Minister of Justice and Public Worship, in replying to the motion, commented at length upon the conduct of the Archibishops of Aix and Bordeaux.

In response to an interruption, M. Floquet, the President of the Chamber, said that Pope Pius IX. had given his authority to Freemasonry and was bimself a Freemason.

M. de Cassagnac and M. Baudry d'Asson instantly jumped up and called M. Floquet a liar. A tremendous uproar ensued, lasting fully ten minutes. The members of the Right, shouting at the top of their voices, hurled various opprobrious epithes at the members of the Left, who responded with equal vigor. Cries of "Infamous," "Abominable" and the like were freely exchanged.

Bishop Freppel stated that M. Floquet's charge was a calumny and a slander.

Comte de Mun cried that M. Floquet's words were insulting and false.

Throughout the uproarious scene M. Floquet remained perfectly calm. When the claunor had subsided he simply remarked that the chair was poweriess to deal with fits of madness.

M. Fallieres, resuming his speech, said that the Government was opposed to the separation of Church and State. The Ministry, he continued, would shortly introduce a bill dealing with associations, which would apply equally to religious and secular communities. Headded, preduce to the separation of Church and State.

The debate was adjourned.

It is reported that after the debate M. Flequet and M. de Cassagrac appointed seconds, but that M. Cleuneccan interfered and succeeded in preventing the threatened duel.

It is the general opinion announcembers of the Chinber's announcement of sintentions to introduce a bill dealing with religious associations. The members of the Right, it appears, are determined to do t

The English Masses Stirring Up.

The English Masses Stirring Up.

A cable despatch to the associated press says: If the rural conference 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. No assemblage of supposed representative men ever held in England has displayed such envenomed hostility to parsons and land owners. Delegates boasting themselves as persistent parson fighters and denouncing squire lyramy, were chered to the echo, and their scornful allusions to the patronizing air of the clergy towards rural inhabitants were keenly relished. An occasional delegate feebly admitted that he had met a liberal landlord or an open-minded cleric, but the entire sympathy of the conference was reserved for the motto, "Down with the church and the landlords!" The conference, while

increasing yearly, and indicating clearly and actively an existent force to be accounted with in the coming elections, owes its greatest importance to its foreshadewing the fundamentary privale policy. When the spirit of the delegates permentes the electorate, the hereditary privilegés of landlordism and churchism will vanish.

FIGHTING BETWEEN BRITISH

FORCES AND TRIBESMEN.

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 Gilgil, near the Pamir frontier, and not far from the boundary line recently claimed by Russia. In short, the British troops are now face to face with frontier tribesmen in arms, who are claimed to be under Russian protection, and most serious results may ensee from this clash of arms. At Gilgil there is a British army garrisoned by some Kashmires and Indian Ghoorkas and a battery of artillery. According to the latest advices received from the front, the tribesmen of Huntz and Nagar, two towns on the River Indus and almost opposite to each other, have for some time been threatening the Chalt fort, held by a detachment of Kashmires. This caused Col. Durand, the British agent at Gilgil, to make an advance upon the Chalt fort for the purpose of relieving the garrison. This advance of the British troops was made early during the present month, for on Nov. 25 Col. Durand wired the commander-in-chief that he should move upon the enemy on December 2 unless he was previously attacked by the tribesmen, who were reported to be assembling in large numbers and to have been instigated in their action by Russian agents.

Col. Durand also telegraphed the same FORCES AND TRIBESMEN.

and to have been instigated in their action by Russian agents.

Col. Durand also telegraphed the same day that he feared that a serious conflict was inevitable, although he had done everything possible to prevent it. The Milt Hunza River flows a few miles from the fort threat-ened by the Indo-Russian tribesmen.

Other despatches just received here from Calcutta amnounce that Fort Chalt was captured on Dec. 2 and that several Sepoys were killed and twenty-six were wounded.

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

To the Editor of the Empire :

To the Editor of the Empire:

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

A SUBSCRIBER.

Toronto, December 3, 1891.

THE PATIENT'S STATEMENT.

For two years I have been suffering from phthisis or pulmonary consumption, and my physician had ceased to give me his care, declaring that he had no hope whatever of my recovery. I then recommended fervently myself to the Most Precious Blood of our Saviour Jesus, and asked novenas from the Sisters, adorers of the Precious Blood at the convent in Trois Rivieres, for my care. My family and I also made novenas in union with them, and since my children and I have not ceased to pray in thanks giving.

I now certify that I am completely cured, and can attend to my occupations regularly without feeling any fatigue.

A thousand thanks to the most precious blood of Jesus our Lord, who has granted me this great favor, for which I shall always feel the deepest gratitude! I say to those well suffer: go with confidence to the most precious blood of Jesus.

(Signed) Thiburee Lafontaine.

St. Stanislas, Que., Oct. 1, 1891.

DOCTOR'S CERTIFICATE OF CURE DOCTOR'S CERTIFICATE OF CURE.

I, the undersigned physician, here declare that I have been treating Mon. Thiburec Lafontaine for acute phthisis during two years, and I had despaired of recovery for him. To-day I am surprised to see that he is in perfect health. I feel sure that his cure was not effected by ordinary means.

FERDINAND TRUDEL, M. D. St. Stanislas, Que., 25th Oct., 189.

CERTIFICATE OF TWO PERSONS. CERTIFICATE OF TWO PERSONS.

We, the undersigned, having often seen and visited Monsieur Thiburce Lafontaine during two years of his illness, unlesitatingly say, to all appearance, his case was hopeless. We now certify that he is in perfect health and attending to his work. We are astonished at his cure, and we attribute it solely

to supernatural means.
(Signed) PHILIPPE DEPUIS.
JOSEPH PTTHE.
St. Stanislas, Que., October 25, 1891.

The campaign against the English sparrow in Chicago, Ill., hegan in carnest. City Clerk Van Cleave fixed up a special office and appointed Capt. Heywood, general license clerk, to take charge of the work of receiving the remains of this doomed tribe. Every minute brought either a batch of birds or an inquiry by some prospective Nimrod who wanted to learn the ropes before beginning the hunt. One youngster wanted to know if he would be nabbed by the police for shooting. He was assured that nothing would be allowed in the way of shooting inside the city limits, but that there were many better ways of obtaining sparrows. Each boy, as he appeared, was furnished with a copy of the act providing for the payment of bounties for the killing of English sparrows, and the method of securing an affidavit and the bounty afterward were also explained.

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

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, chimer of St. Vincent's Church, Baltimore. This chime was made at the McShane Bell Foundry, of Baltimore, Md., said to be the largest establishment in the world engaged in the manufacture of church bells, chimes and peals of bells. It is composed of ten bells, the largest 3085 pounds, and the weights gradually decreasing to the smallest, which weights about 200 pounds. The total weight of all the bells, exclusive of the frames and attachments, is 10,673 pounds, and the entire value including delivery and putting in the tower, is \$2500, the tones or notes of the respective bells being D, E, F sharp, G, A, B, C sharp, D, E, the 1st, 2d, 3d, 4th, 5th, 6th, 8th and 9th corresponding to the eight notes in the Major octave of D, and, by the addition of the C and the E, secures a series of six tones in the key of the 4th, or G, thus enabling the playing of very many well-known and popular tunes which could not otherwise be played. The 1st, 3d, 5th and 8th bells are mounted with full church mountings, thus securing a magnificent peal of bells, separate and distinct from the chime—Philadelphia Public Ledger.

A FAMOUS CANABLES of Religion.

tinet from the chime—Philadelphia Public Ledger.

A FAMOUS CANADIAN COLLEGE.—The Ontario Business College, of Belleville, now in its twenty-third year, has achieved, through the excellence of its work and the success of its graduates, a reputation that secures for it a wide patronage throughout America All sections of Canada from the Adams of the Pacific, many of its States, and the West India Islands are constantly represented among its students. The text books of the college, "The Canadian Action that," "Johnson's Yofes, Drafts and Checks, they come. The ninth edition of "The Acountant," "Johnson's Notes, Drafts and Checks, they come. The ninth edition of "The Acountant is now in press, and nine editions of the other books have been published. Mr. J. W. Johnson, F. C. A., one of the principals, is this year first vice-president of the Institute of Chartered Accountants. Ontario Summers College, Belleville, enjoys the fullest confidence of the business College, Belleville, enjoys the fullest commercial fits graduates have been successfulmen in Toronto. Address Messrs. Robinson & Johnson, Belleville, for the twenty-third annual circular of the college.—Toronto Globe, Dec. 5.

Send 25 cts. and get a copy of Benzigers' Home Ainmanae for 1892.—THOS. COFFEY, London, Ont. Also to be had from our travelling agents.

JOHN HOWARD PARNELL.

JOHN HOWARD PARNELL.

This gentleman, brother of the late C. S. Parnell, is on his way to Ireland. To a reportor he said:

"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. I have knowledge that my brother's widow will not agree to the diversion of the fund, as she is ardently devoted to the cause of Home Rule. In this I agree with her, and thus we are as one, and this will give me the lever with which to open negotiations. Without reviewing the causes which led to their (the Irish leaders) estrangement, I will say that over the grave of the leader, whose personal patriotism no one ever questioned, union should be declared. As the representative of the Paruell family, I will insist that no further quarrel should be kept up over differences, whether wisely or unwisely inaugurated, so that the two factions may come together. I am confident of the place which history will give to Charles Stuart Parnell. As the man who set in motion the ball for Irish freedom, his family will insist that his personal affairs are no longer matters of debate. Taking up the platform upon which he led the Irish people to the polls in 1885, we can still unite and stand upon it. I would propose that some such man as William O'Brien, holding the confidence of the Irish people, should be called to the leadership, around whom all should rally. We would then surrender the Paris fund into the hands of the man thus chosen. I am sure that this is a reasonable proposition, and, coming from our side, it should be readily accepted. I regret that so much rancer has been displayed, but that is all past now and our duty is with the future."

James Murphy, St. Marys.

The funeral obsequies of the late James Murphy, a seminarian, who died on Nov. 30, 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 at Christmas. He was a very promising young nan and of a kindly pature which made him very popular, a fac to which his large funeral fully testified.
Owing to the illness of Rev. Father Brennan,
the Rev. Dr. Kilroy, of Stratford, officiated. In his discourse he alluded to the many qualities of heart and mind which adorned In his discourse he alluded to the many qualities of heart and mind which adorned the deceased, ranking him among the cieries of the Church, as he had received the tonsure. The choir, under the direction of Miss Shea, the organist, rendered the Gregorian Mass effectively, Miss McKeough as-stine with the accompaniments. At the offeriory "Neurer, my God, to Thee" was stain in quartette by Miss Clarke, Messrs, J. and M. Fleming and Mr. McKeough. After the elevation the beautiful solo, "One Sweetly Solemn Thought," was rendered with feeling and expression by Mr. McKeough. The service being concluded, the funeral cortege wended its way to the cemetery, where all that was mortal of the deceased was laid to rest amid the tears of his sorrowing friends. To the aged father, the surviving parent, we extend our deepest sympathy. His trial is no ordinary one. He had already given two of his daughters to the service of God in the Order of st. Joseph am now the crowning desire of his life—to see his son in the ranks of the priesthood—see has son in the ranks of the priesthood—see has son in the ranks of the priesthood—see has donut to be consummated, when the Almighty, in His inserurable wisdom, saw fit to require of him this greater sacrifice. May God sustain him in this sand h-ur and give him grace to sub-

LAST SAD RITES. - The funeral of Mrs. Hearne, nee Leonore O'Grady, took place from St. Mary's Church, Toronto, last Sun day. The deceased was the four months' day. The deceased was the four months' bride of Mr. Maurice Hearne, and died of heart disease at Denver, Colorado, on Dec. 1. The remains were interred in the family plot of the R. C. cemetery in her native city. Relatives from Windsor attended the funeral. Mrs. Hearne was a grand-daughter of Mrs. Kilroy, Goyeau street.— Windsor Record, Dec. 11.

The Mayoralty, 1892

TO THE ELECTORS:

LADIES AND GENTLEMEN—My name having been connected with the Mayoralty, I beg respectfully to state that I have received so many requests to become a candidate for the men and women of London—irrespective of political or other distinctions—that I consider it my duty to accede to the requests candidate for the position of Mayor, and respectfully, solicit your suff-ages. If elected, I shall endeavor faithfully to serve the interests of the City as a whole, and as far as possible of every elector.

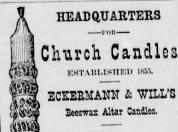
Yours respectfully.

Handsome Calendar

Given to Every Customer Xmas Week.

Hem-stitched China Hkfs, - 35c. and 50c. Fancy Silk Handkerchiefs, - - 25c. and 50c. Lined Kid Gloves, - 75c. and \$1.00 Gold and Silver Mounted Umbrellas in stock for Xmas presents.

PETHICK & McDONALD. 393 Richmond Street.



ALTAR BRAND,

PURISSIMA BRAND

The leading brands now upon the market, and the most popular with the Reverend Clergy.

ECKERMANN & WILL,

and special discounts for quantities before placing your order. Address,

The Candle Manufacturers, SYRACUSE, N.Y.

Section .

EXTENSION OF TIME.

The time for receiving tenders for the construction of a Post Office at Petrolia, Ont., is hereby extended to Tuesday, 25th December By order, E. F. E. ROY, Secretary.

epartment of Public Works,) Ottawa, 12th Dec., 1891.

MARRIED

MARRIED

On Wednesday, Nov. 25, 1801, at St. Peter's Cathedral, Marquette, Mich., Mr. Mathew Dillon, of Paw Paw, Mich., and Lizzie A. Coleman, of Marquette, Mich., were united in the holy bonds of matrimony. The ceremony was performed by Rev. Father Langan before a large assembly of friends of the contracting parties. The sgroomsmon was Mr. William Bernard, of Duluth, and the bridesmald Miss Katle Kines, of Marquette.

MARKET REPORTS.

MARKET REPORTS.

London, Dec. 17.— Grain (per cental) — Red winter, 1.45 to 1.50; whi e, 1.45 to 1.50; spring 1.45 to 1.55; rye, 90 to 1.10; barley, malt. 93 to 1.60; barley, teed, 85; oats, 90; peas, 95 to 1.90; beans, buss, 90 to 1.10; barley, teed, 85; oats, 90; peas, 95 to 1.90; beans, buss, 90 to 1.63.

PRODUCE—Eggs, fresh, dozen, 22 to 55; eggs, packet, 18 to 19; butter, best roll, 18 to 19; butter, large roll, 36 to 17; butter, crocks, 16 to 17; creamery, retail, 29 to 11; creamery, thus lessale, 18 to 10; hay, ton, 9,00 to 11,90; dax seed, bush, 1.40 to 1.50; cheese, lb, wholesale, 94 to 10; dry wood, 4.50; to 5.00; green wood, 4.50 to 10; tallow, rough, 2 to 3; tallow, cake, 4 to 1; tallow, rough, 2 to 3; tallow, cake, 4 to 5; tard, 10 to 11; straw, load, 2.75 to 1.00; clover seed, bush, 4.50 to 5.00; ansike seed, bush, 5.00

Vegetabages, per doz., 15 to 45; beets, per bag, 35 to 45; cabbages, per doz., 15 to 45; beets, per bag, 35 to 55; carrots, per bag, 25 to 35; parsnips, per bag, 30.

POULTEN (dressed)—Spring chickens, per pr.

bag,50.
Pout try (dressed)—Spring chickens, perpr., 35 to 50; fowls, per lb., 6 to 7; fowls, pr., 35 to 5); dacks, lb., 5 to 7; geese, each, 5) to 5); geese lb., 5 to 8; tarkey, lb., 7 to 8; turkey, lb., 7 to 45; turkey, lb., 7 to 75. 6 75. MEAT—Beef, by carcass, 4.50 to 5.50; mutton, oer lb., 55 to 6; lamb, per lb., 6to 7; lamb, lb., per quarter) 8 to 9; veal, per carcass, 6 to, pork, per cwt., 5.00 to 5.25; pork, per quarter

6 to 7. Live S rock—Horses, 95.00 to 203,00; milch cows, 35.00 to 45.00; live hogs, cwt., 4.61; pigs, pr., 2.3-to 5.00; fat beeves, 4.00 to 4.50; spring lambs, 35.0 to 4.00.

cows, 35,90 to 45,90; live hogs, cwt., 4,90; pigs, pr., 2,5 to 5,00; fat beees, 4,90 to 4,50; spring lambs, 5,5 to 4,00.

Toronto, Dec. 17.—CATTLE—Burchers cattle were dull, although the class of stock offered for sale was not up to the mark. Better stock would have commanded a fair sale. Interior and rough cows brought from 21 to 24; good was quoted at 3 to 34, and top 4c. The prices were not changed much from those quoted the first of the week, but were, if anything, a shade lower. Among the transactions were:

Milcel Cows—There was a good demand for good stock fresh calved, Five fair sold at 43,60 per head, and alot offour sold for 215,100. Stockers were dull; they brought from 30,90 to 35,90 per head and from 3,00 to 3,25 per cwt. Toere was a small dead by brought from 30,90 to 35,90 per head and from 3,00 to 3,25 per cwt. Toere was a small dead to 1,20 to 1,20 per head and from 3,00 to 3,25 per cwt. Toere was a small sold the same, at from 2½ to 3ic per lb.

Sheep and LaMis—1 from 2½ to 3ic per lb.

Sheep and the same, at from 2½ to 3ic per lb.

Sheep on the market and the demand was small for what there was not much doing. Butchers are retailing dressed very low and seem to be fairly well supplied, thus making business dull in the live stock. The prices remand about the same, at from 2,50 for lambs, and 3,50 to 5,00 for butchers' choice sheep.

Calves—The demand was small and there was little doing in them. There was some fairly good stock in, but they were a slow sale. Hoos—Business was quiet and prices casy. In hardly any case did they bring over 4,50 per cwt. Fourteen, well-hing 2,300 lbs. sold at 2,50 per cwt. Dressed hogs are at present offering freely and at a low price, and the demand for blought for export or by outside dealers.

Toronto, Dec. 14.—Wheata—No. 2, red 92c to 93c; No. 1, hard, Man., 105; No. 2, hard, 92c to 32c. and 100.

bought for export or by outside dealers.

Toronto, Dec. 17.—WHEAT — No. 2, red 92c 93c; No. 1, hard, Man., 1.95; No. 2, hard, 93c 1.09; No. 3, hard, 93c to 33c; spring, No. 2, 9 to 92c; barley, No. 1, 59c to 57c; No. 2, 53c 54c; No. 3, extra, 51 to 58c; No. 3, 49 to 59 peas, No. 2, 62 to 63; oats, No. 2, 33c to 35 corn. 70c to 71c; flour, extra, 4.00 to 43 traight roller, 4.19 to 4.29; hogs, dressed, 4 to 5.59; hay (Timothy), ton, 11.59 to 12.00; ry 91c to 92c.



ETREATOR, III. Dec. 5, '90.

Pastor Koenig's Nerve Tonic is the very best I have ever found. I certainly deem it a great blessing to all persons addicted. May the olessing of God be upon it. Yours most respectfully, SISTER OF ST. FRANCIS, O. S. F.

July 17, 1888.

The Rev. Father Friedland, of St. Joseph's
Church, of this city, called our attention to
Pastor Koenig's Nervo Tonic. The boy for
whom I procured the medicine had been sufferwhom I procured the meanent had seek enter-ing 10 years or more from Epilephy. He is about 17 years old, and had an attack nearly every day; but since he has been using the Nerve Tonic the attacks have not been so often and violent. I am convinced that the medicine has done him good, and think it will eventually cure him.

BRO. SYLVESTER.

W. M. SPENCER EDET Discusses with free to any address. this medicine free of charge This remedy has been prepared by the Reverent Pastor Keenig, of Fort Wayne, Ind., stuce 1876, and is now prepared under his direction by the

KOENIG MED. CO., Chicago, fil. Sold by Druggists at \$1 per Bottle. 6 for 85 Farre Size, SLATS, 6 Bottles for \$5. Agent, W. E. Saunders & Co., Druggist, ondon. Ontario.

Your Vote and Influence Respectfully Solicited for

 $\mathbf{W}\mathbf{M}$. C. \mathbf{COO}

AS ALDERMAN

NO. 2 WARD

FOR 1892. THE-

ONTAKIO LOAN -AND-

Debenture Co.

Subscribed Capital, \$2,000,060 Paid-up Capital, - 1,200,000 Reserve Fund, - 379,000 JOSEPH JEFFERY, JOHN McCLARY, President. Vice-President. Send for our Price List, list of Premiums

MORTGAGES This Company are at all times prepared to lend Money on Morigages on real estate at lowest rates of interest. Interest only, yearly, or as may be agreed on.

Savings Bank Branch Interest allowed on deposits at current rates

DEBENTURES ISSUED

In Canada and Great Britain, with interest payable half-yearly. They are accepted by the **Government of the Dominion** as a deposit from Fire and Life Insurance Com-panies for the security of their Policy-hold-ers, and are also a legal investment for executor-, trustees, etc. WILLIAM F. BULLEN, Manager.

OFFICE: Cor. Dundas St. & Market Lane, London

CHARLES DICKENS.

To any one sending us seven dollars we will To any one sending us seven dollars we will give credit for one year's subscription to the CATROLLE RECORD and a set of Charles 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.

C. C. RICHARD'S & Co.

Gents. - We consider MINARD'S LINI-MENT the best in the market and cheerfully

> J. H. HARRIS, M. D., Bellevae Hospital. F. U. ANDERSON, M. D., L. R. C. S., Edinburgh. M. R. C. S., England. H. D. WILSON, M. D., Uni, of Penn.

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OF PURE COD LIVER OIL AND
HYPOPHOSPHITES
Of Lime and Soda.
Palatable as Milk. As A PREVENTIVE OR THE OLD AND YOUNG, IT IS UNEQUALLED.

Genuine made by Scott & Bowne, Bellaville. Salmon Wrapper: at all Druggists, 50c, and \$1.00.

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265 Dundas St., near Wellington. NEW TEAS — Ceylons, Congous, Japans, Young Hysons, Gunbowder and English Breakfast. NEW COFFEES—Chase & Sanbourne and Blend Coffees.

New CURRANTS, Raisins and Figs. SUGARS of all grades. Finest and Cheapest Goods in London

ALEX. WILSON, THOS. RANAHAN. Grand Trunk Railway.

CHRISTMAS & NEW YEAR HOLL-DAY RETURN FARES. Between all stations on the System and to points on connecting lines in Canada and to stations in Maine, New Hampshire, Ver-mont, New York State, also Detroit and Port Huron

SINGLE FIRST-CLASS FARE on Dec. 24th and 25th, valid for return until Dec. 28th; and on Dec. 31st and Jan. 1st, valid for return until Jan. 2nd.

First-Class Fares and One-third on Dec. 2tth, 25th, 3ist and Jan. Ist, valid for return until Jan. 4th, 1892. To students and Teachers in Canada only (on presents ion of certificates from their Principal) the dates of is-the will be extended from 9th to 3ist Dec., returning until Jan. 3ist, 1892.

For tickets and further information apply to any of the Company's agents. TEACHERS WANTED

PEMALE, FOR VESPRA SEPARATE School for 1892. Attendance small; salary low; board cheap; apply, sending testimonials with grade of certificate, to John ROGERS, 687-2w.

FESSIONAL 2nd class certificate, for School, Wesport; duties to commence Jan. 4th 1892; salary \$300.—Janles Hazelton, Sci. Trans., Westnort. FOR R C. S. S. No. 3, HOLLAND AND Glenely, female teacher, holding 2nd or srd class certificate; applications stating salary with testimonials will be received till bec. 3l, 1891; duties to commence Jan. 4th, 1892. Address Timothy McKenna, Secretary, Dornoch P. O., Ont. 688-2w FOR R. C. S. S. No. 1, McGILLIVRAY, holding 2nd or 3rd class certificate; must be thoroughly competent to act as organist; address stating salary.—Trustees R. C. S. S. Centralia P. O. Out.

Centralia P. O., Obt. 680-2W

A FEMALE TEACHER, HOLDING 2ND
or 3rd class certificate, for R. C. S. S.
Nov. 6 and 7, Artemesia and Glenels; one
who can take charge of small choir preferred. Address REV. E. M. M. D.NEY, Markdale. MALE TEACHER FOR BRANTFORD Separate School. Duties to begin in Jan-uary next. State qualifications and salary ex-pected. John Ryan, Secretary, Box 53, Brant-ford.

pected. John Ryan, Secretary, Box 53 Heantford.

FOR R. C. S. S. No. 4, MORNINGTON, for 1892, male or female teacher, holding 2nd or 87d class certificate; must be able to teach English and German; state salary and send testimonials.—Jacob Gatzsulfer, S. Sec. Treas, Hesson P. O., Ont. 85 3w

A FEMALE TEACHER, TO Take Charge of Junior Depar ment in R. C. Separate school, Wallaceburg; bestimonials required; duties to commence Jan. 1, 1892; apply stating salary and qualifications to M. J. HURLEY, Secretary.

FOR A VILLAGE SEPARNTE SCHOOL.

a tenale teacher holding a 2nd or 3rd class certificate, and thoroughly competent to act as organist; duties to commence Jan., 1892; apply, stating salary, to Box A., Cathelle Record office, London, Ont. 683-41

GEORGE C. DAVIS, Dentist.





Tone, Touch, Workmanship and Durability. BALTIMORE, 22 and 24 East Baltimore Street, ew Tork, 148 Fifth Ave. Washington, 817 Market Space may tinu bills matt prev

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