(Continued from price 3)

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A NEW AGE.

A NEW AGE,
different from all preceding ages in the
momentousness of the questions which
are put of men, of the interests which
are put of men, of the interests which
are put of men, of the interests which
are being shaken to their foundations,
of the revolutions which hover upon
the horizon. Billed are the men who
perceive not the advent of this age;
senseless are they who watch not caretuily its bearings upon the destintes of
humanity. Interest centifies there must
be. In the fury of the whirlwind that
crushes into new forms all that is contingent and accidental, even the things
that must remain because they are
vital to human life and are ordered of
God will be violently assalied; and to
save those vital things the soldlers of
God and of humanity must quickly and
with carnestness buckle on their stoutest armour. Jeanne d'Are, we pray
thee, live fer France even to-day: live
for all peoples; live and teach. From
Jeanne d'Are we receive two most imnortant lessons—love of country and of
country and of church.

COUNTRY AND CHURCH-

COUNTRY AND CHURCH—
the one symbolizing the interests of cartil; the other, the interests of Heaven—country preparing the way for church, Church blessing and entoding country—both so beautiful and so sub-lime, that soul capable of loving one must needs love the other—both from God, country through the ordinary laws of nature, Church through an immediate dispensation of Divine mercy, both demanding frem us, in the name of the Most High, terder affection and loyal service. Only in aggregations of fellow-beings do men grow into full moral and intellectual stature, and reach out to the purposes of life. The aggregation of the family-its too restricted, that of humanity too large and too undefiled. The country is necessary. The Loid directs the formations of countries, geographical lines, lateries weldings of positive conductors. stricted, that of humanity too large and too undefiled. The country is necessary. The Loud directs the formations of countries, geographical lines, historical weldings of populations, similarities of aspirations and of temper reveal His designs. The country gathers into its entity all that is dearest and most valuable to men. Instinct compels love of country, religion commands and sanotifies it. After love of God is love of country—family and self yielding before it their own claims. It was St. Louis of France who marked the measure of human affections:—"God, France, and Margaret." With clowering of exalted diens, which are the springs of distuterested love and of generous enthusiasm, natifolism losses its fervour and its power of sacrifice. Cold, barren selfishness ateps into the foreground, and an uncertain, vague humanitarianism is invoked as a cloak to this selfishners. To-day patriotism needs a fecund consecration: in the canonization of Jeanne the Church will give us

THE PATRON SAINT OF PATRIOT-ISM.

THE PATHON SAINT OF PATRIOTISM.

How Jeanne loved her country! At Domremy her heart melted in pity for the sorrows of France, her soul exulted at the thought that she might be the delivere or France. Upon the altar of France she made of self the fullest satisfies—combating for France suffering for France, loving France even when France had forgotten her, dying for France oupon the flery pile of Rouen No patriolism more unselfish, more sublime was ever seen than that witnessed by France in the martry of Rouen. For my part, purified and strengthened in my affection of my country by the example of Jeanne d'Arc. I go back from Orleans to America more American than I have ever been—pledged, America, with all the intensity of my soul, to love and admire thee, my country—personification of liberty in authority and of authority in liberty—to battle for thy noble institutions, to labour until death, as differe and as Bishop, for thy welfare out the house. Jeanne d'Arc for the stitutions, to labour until death, as citiren and as Bishop, for thy welfare and thy honour. Jeanne d'Arc, for the good thou hast done my American heart I than'- thee. Frenchmen, Jeanne

ARCHBISHOP IRELAND ON JOAN is your own sister; how potent upon of ARU. you should be her example! If your love for France can be made warmer, let warmth come to it from the healt of Jeanne d'Arc. O France!

LAND OF GLORIOUS HISTORY AND OF SUBLIME DESTINY.

LAND OF GLORIOUS HISTORY AND
OF SUBLAME DESTINY.

land of exalted thoughts and of generous impulses, and of tichest possibilities in world of nature and in world of grace-how worthy thou art of the love of thee! The Church is the country of souls, and of the immediate relations of souls with God in the supernatural order. To create the Church. "The Word was made flesh and dwelt amongst us." The Church brings to us eternal happiness; if brings also temporal happiness; for temporal happiness cannot be separated from the cternal, and in its unlow with the eternal it finds its protection and its completenes. The Church encounters in these days and will encounters in these days and will encounters in these days and will encounter in days to come flerest warfare. The age is allenated from her, imagines her to be its deadly enemy, and works for her ambilitation. Jeanne loved the Church as she loved God, and she loved God super met. She observed for herself most scrupulously the laws of the Church is she enforced by example and command the observances of those lows upon captains and soldiers of her armiles. She sought for France and for its ling the consecration of the Church in the religious ceremonies of Rhelms. In her prison and in presence of death she preclaimed her loyalty to the Church by her appeal from the tibunal of Cauchon to the Sovereign Pontiff of Rome The Church was to Jeanne

as to Jeanne GOD'S REPRESENTATIVE ON EARTH,

GOD'S REPRESENTATIVE ON EARTH,

and to the Church as such she gave unlimited devotion and obedience. Jeanne's love of the Church took the forms which the circumstances of her career and of her times imposed. Of the depth and the carnestness of that love there was no doubt; and amid other circumstances it would have produced liself under other forms, to serve God and His Church in whatever manner God and His Church in whatever manner God and His Church in whatever manner God and His Church is the duty of all men, of all copples. It is the special duty of Frenchmen—the historic mission of France is religious: "Gesta Del per Frances." The historic forms of the works for resolutes of France are her works for resolutes of France are her works for resolutes of France are her works for re-"Gesta Del per Francos." The historic glories of France are her works for religion. The historic soul of France is religions. Take from France her deeds for God and for the Church, what a void is created upon the pages of her annuals! And because the mission of France has been religious glories, the fibres of the mind and heart of her sons. are fashloned for religion and attuned to its influences. Inspired and directed by religion. Frence nature rises high and accomplishes great things; divorced from religion. It is depived of its implelling power and falls into abysses. Without God and the Church there can be no France; there can be adysses. Without God and the Church there can be no French people. For Frenchmen country means Church;

PATRIOTISM MEANS RELIGION.

country means Church;
PATRIOTISM MEANS RELIGION.
For the sake of France, for her life and her glory, her sons should ever be most loyal children of the Church, and should covet for their country no more honourable or grander title than that of "Eldest Daughter of the Church". Love of country and of Church". Love of country and of Church" not sterile sentiment, but love active and practical. God, indeed, reigns and has care of all that the has created. The action of God is a living, incessant force in the affairs of men. In our undertakings for His glory and for our curve welfare we must count upon God and by adoration and prayer bring upon our efforts His blessing and His grace. The history of Jeanne d'Arc makes plain the fundamental truth. But what the history of Jeanne d'Arc makes plain the history of Jeanne d'Arc makes no less plain is this other fundamental truth, that men, when action on their part is possible, must do their hard in co-operating with the Divine action or else fall in what they desire or propose to do. It is implety to exclude the action of God; it is implety to exclude the action of man, for the action of man action. It is action all around us, in things material, in things social, in things intellectual. Yet, often, where most sacred interests are concerned, as when country and Church are at issue, there is profound inertia among those to whom such interests are entrusted. They are
TIMID AND INDOLENT;

at times even they dare cloak their theidity and indolence in the habiliments of confidence in God and of respect for life providence. There are men who make of their inertia a religious doctrine. So used to do nothing and to see nothing done around them they fall into the bellef that doing nothing is the format condition willed by Almighty God, and that to censure those who display activity is to serve God. The question was put to Jeanne by the theelogians of Poitiers: "Jeanne, you ask that zoidiers be given you, and at the same time you say that it is God's pleasure to drive the English from the kingdon of France. If such is God's pleasure to drive the effect the English and make them return to their country." Jeanne answered: "In God's now settlers. God can defeat the English and make them return to their country. Jeanne answered: "In God's name soddlers will do the fighting, and God will give them victory Jeanne's maxim was: "Let us work and God will work." When victory was to be gained this was her conduct. "I said to my soddlers go bravely into the ranks of the English. I went myself." "hristians, be ours the maxim, the conduct of Jeanne. Work for country and for Church; work energetically and perseveringly; work when others work work, as God desires Where there is no work there is no life; where life is there is death. As each one works, or does nothing, country and Chunch to a degree prosper or suffer. God did not give us energies that we use them not; let us put it those energies the confidence which they deserve; let us sanctify them and enlarge their power by bringing upon them an effusion of as i crantural grace; and let us act. Let us ever give attentive ear to the voice of authority, which is the voice of God—taking up the specific labours which authority may propos, and in whatever we undettake remining carefully within the general lines of direction which authority may have fraced. But, with unreserved gubmirsion to authority, how much room there is for PERSONAL ACTION AND PERSON.

traced. But, with unreserved submission to authority, how much room there is for PERSONAL ACTION AND PERSONAL INITIATIVE.

and what does authority itself demand but that fullest play be given, under 110per conditions to personal energy and personal initiative. Otherwise authority is a voice crying in the descriting action alone brings the rioting of choos, authority sione brings silence and death. Let us secure order and stability to the commonwealth, temporal or spiritual, by our obedience to authority; let us secure to it life vigour, by, our active use of the talents and opportunities of which each can disposes in our days there is work to be done for country. Before me are representatives of the army of France honours itself when it honours the bravest and the most particular of France, Jeanne d'Arc. Of the work to be done for country by the army if do not apeak—I need not speak Ever in history the army of France has loyally served France. Upon hundreds of battlefields the army of France has loyally served France. Upon hundreds of battlefields the army of France has loyally served France. Upon hundreds of battlefields the army of France has loyally served France, Upon hundreds of battlefields the army of Prance has been victorious; and if at times cruel circumstances enshrouded its banners with defect its honour always remained untarnished. To the people of France has with the army in the days of year men and with the army in the days of Prance, for France, guard well your country; guand her for her own thitfern existed her Lines year.

peace more than with the army in the days of war rest
THE HOPES OF FRANCE.
People of France, guard well your country; guard her for her own children, guard her, I pray you, for Church and for hummity. The magnificent destiny alk () to her in history is still the destu yof France is adid the glory of the past. Nothing is needed for her triumphs but that Frenchmen do faithfully their duty. The resources of France, material, nerral, and intellectual, remain with her, and of the remain with her, and of Jeanne d'Arc is the token of His desiens upon France for all time. France is needed now as heretofore by Church and by humanity, she is needed for the fifteenth. May Frenchmen respond to the designs of God and to the call of France. Serve France by your personal righteousness, by the practice of those kroat moral and social virtues without the general diffusion of which among its people no country prospers, no country lives. Serve France by nintelligent and devoted citizenship sink into oblivion for the sake of the public weal private interests and private opinions; be proud of your responsibilities of citizenship, never fail to make use of your right of suffrage and to make use of it as conscience commands; when civil or political interests are entrusted to you care for hem with delity and distinerestedners each out and put to profit all possible opportunities to give to country all dand honour. Serve France by unstitude allegiance to Church. In France country and Church are united allegiance to Church. If France country and Church are united by links in the profit of the mation of the national life. All honour should for hem with dollity and develop into strength the varied elements of her national life. All honour should

colour." Religion is in France.

THE LIVING SOCIAL POWER
that will hold in harmony and develop into strength the varied elements of her national life. All honour should be accorded to religion—for the sake of God, of Whose eternal truth religios is the living impression, and for the sake of France, whose highest inspirations and best forces will come from religion. Frenchmen never serve France so efficiently as when they give iespect to religion and obey its mandates. There is work to be done for Church. I shall be brief. A great cycle of history is upon the world; cur duty to the world, our duty to the Church, commands us to win to the Church, commands us to win to the Church commands us to win to the clause of Christ the greatness of the task, the mementousness of the incress involved in it, awaken in souls capable of generous thoughts

THE AMBITION TO CONQUER. THE RESOLVE TO LABOUR.

The new cycle has the ideals—science, social progress, liberty, moral

THE AMBITION TO CONQUER, THE RESOLVE TO LABOUN.

The new cycle has the ideals—science, social progress, liberty, moral and intellectual growth of mankind and the lesson is daily read out to it by the enemies of the Church that in the Church and with the Church those ideals cannot be attained. To prove to the new cycle that its ideals are the ideals of Chirs's Church, and that only in the Church and through her guidance they can be reached and preserved to men, is the present work of the children of the Church Gain over to the Church the twentieth century—this the new crusade to which to-day Providence invites us. Whatever we may do, God's Church will live; but If we do nothing, or only little, victories and glories which might have come will be wanting to her, and we ourselves shall bear the

stigma of cowardice and of indolence in presence of flod's call to the fleit of honour and of duty. The new crasade is for all the faithful, it is, in a special manner for France who as the "eldest daughter of the Church," should always combat in the front vanks of the soldiers of the Church, the age is the warface against the Church. The age has its aspirations, its ideals. The age is, indeed, often wrong in its methods of enquiry, and in its conclusions; but the general trend of its ambitions and its hopes remains, curies and laudable. None, surely, will blame the age for its devotion to science, social progress, liberty,

and laudable. None, surely, wind hame the age for its devotion to science, social progress, liberty,

THE MORAL AND INTELLECTUAL, GROWTH OF MANKIND.

Such things are the ideals of the Church herself: sie-things are ordained of God, and the work of the Church though listory has been to bless and foster them. What, then, is the need of the Lour? To take away meanwheretandings-to show to the age the Church as the church truly is. Put to fore the age the dectrines, the life, the purposes, and expectations of the Church as the church is of the Church as they are, and as God wills them to be, and the age will see in the Church its unknown Delty," which outside the Church it was searching for in vain. With a view to capityate, nore easily the age, we must not dare take an lota from the deposit of faith, or in any manner turn the teachings of the Church from their fulness and directness. This were dee puton to the age and treachery to the Church Wolght but the full and explicit truth will satisfy, or save, the age. Nor have we the right to conceal what God has revealed, or to reduce in the smallest degree His message. Nor must we under whatever pretext, enlarge upon this message, or exaggerate its meaning, by giving out as Divine faith what is but our own ideas and interpretations, or as the infailible teachings of the Clurch things that in her history were

MERELY ACCIDENTAL AND CON-TINGENT

MERELY ACCIDENTAL AND CONTINGENT.

Thee is done much harm by such misstatements and exaggerations. The spirit of God, in the Book of Revelations, threatens penalties upon those who take from and add to the Divine Word. To this age, so often mistaken, and the spirit of the spi

THE LEADER IN ALL THAT IS GOOD AND GREAT,

THIO LEADER IN ALL THAT IS GOOD AND GIGAT.

May it be the cycle of God's truth and of God's love! Those are the important lessons which the story of Jeanne d'Aic teaches to Christians of the twenteth century. May those lessons sink deeply into our souls; and then, we shall have honoured worthly the heroine of Orleans. The value of soleum historie memories is their power to revive in the souls of men during long ages the great virtues which they recall. The story of Jeanne d'Arc is for France the never-failing spring of national virtue and of national life. The story of Jeanne d'Arc, well remembered, will understood, will save France from discouragement and the direst calamittes, and will awaken in the souls of her sons the aspirations and the impulses which, at all these, cannot fall to make her what she must be if she is true to herself—a great and noble nation. The story of Jeanne d'Arc is for all Christendom the inspiration to the great deeds of holy chivalry which Jesus Christ expects to-day from the soldiers of the Cross. Jeanne teaches unreserved submission to Christ's Okureh and to Cribrit's Vlear; and she teaches, together with this sub-mission, unreserved anists Church and to 'Chrir's Vicary, and she teaches, together with this sub-mission, unreserved consecration of each one's ferces of mind and heart to works for the glory and the extension of the Church. The spirit of Jeanne d'Arc.

worse for the giory and the extension of the Church. The split of Jeanne d'Arc.

SO STRONG IN ITS GENTLENESS, SO GENTLE IN ITS STRENGTH, living ugain in the bosons of millions of soldiers of the Church—how quickly should be made the conquest of the hew age for the Church of Christ: How profitable to France and to Christendom is the soltem commemoration made annually in the cathedral of Orleans! Monaelgneur, the memory of Jeanne d'Arc appeals Lot in valid to your comprehensive mind and to your gook to follow the examples of your predecessors of more than four centuries by solemnizing in your cathedral the memory of May 8th, 1429, your live he was a subject of the first where the customs of traditions and you give each year new spiembours to the festivities of the glorious anniversary of the deliverance of Orleans and of France by God through Jeanne d'Arc. Monseigneur, you read the signs of the times, you understand the special need there is that the spirit of Jeanne d'Arc live to-day for country and for Church. Monse'gneur, in inviting a Bishop of America to take part with you in honouring Jeanne d'Arc you have done an important act. You have sent the name of Jeanne d'Arc.

ACROSS THE WATERS OF THE ATLANTIC.

ACIOSS THE WATERS OF THE ATLANTIC, to be henoured by les, one who heretofore may have known but little of her, you live put Jeanne d'Are on the pedestal which bettle her mission in the present are—the pedestal of teacher of patifolism and of religion not only to France, but to entire "christendom. Monseigneur, allow me to say you have strengthened the historic bond between France and the Uffited States of America. My task is done. I have now only to ask Jeanne d'Are to send upward to the throne of Divine grace her prayers with our prayers, that in His power and mercy God bless the faithful gathered roud the alters of the cathedral of Orleans, that He bless France, that He bless the Church—I must give vole—to my heart's imperious whisper, that He bless America.

Tho great domand for a pleasant, asfo

Wilsper, that He biess America.

The great domand for a pleasant, safe and reliable autidate for all affections of the threat and lungs is fully met with if Bickle's Anti-Consumptive Syrup. It is a purely Vogetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflamation of the lungs, etc. It is so palatable that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

1.ORD ABDERDEEN AND CURE OHAMPEAGNE.

OHAMPAGNE.

Ottawa, April 22.—An interesting story is being told about the corridors of the House concerning the late Cure Champagne, of the village of Gatineau Pointe, and Lord Aberdeen. It will be remembered that a few springs ago Lady Aberdeen had a narrow escape from being drowned while driving along the Gatineau river road. The spring freshets had washed away a portion of the roadway, and the spirited team attached to the Vive-Regardacarriage became unmanageable and plunged into the swiftly-running waters, and were drowned. Lady Aberters, and were drowned. Lady Aberters

carriage became unmanageable and plunged into the awfifty-running waters, and were drowned. Lady Aberdeen barely escaped with her life. Cure Champagne on the following Sunday held a thanksgiving service in the Roman Cutholic Church at Gatineau Pointe, a little attention which won for him the gratitude of the Governor-General and Lady Aberdeen. A few Studays later the Church was supplied with a new beil, the gift of Vice-Royally, and the Cure became a great friend and frequent visitor of Lord et am attached to the Vice-Regal residence across the Ottawa river. Now, it seems that Cure Champagne during his lifetime was a skilled musician, and when engaged in his favorite pursult was apt to become very much absorbed and oblivious to what was going on about him. It was about the time this friendship sprang up that the Governor-General had drastalled in the private chapel at Rideau Hail, a new shurch organ, of which he was exceedingly proud. One day, when calling at the modest mansion of the Cure, Lord Aberdeen knowing Father Champagne's love for music invited him over the river to try his new organ. The crysan the cure was, of course, much delighted, and at the specified hour presented himself at the Vice-Regal residence. He was conducted by Lord Aberdeen to the chapel, and was soon absorbed in producing volumes of melody from the new organ. The organ had, however, only been installed for a few days, and there had not been time to have, it provided with the electric machinery necessary to punp the wind for the bellows. When the Cure sat down to play Lord Aberdeen residence in the bellows. When the Cure was not on hand. Not wishing to detain the enthusiastic Cure until a servant could be called, Lord Aberdeen routed with the electric machinery necessary to punp the wind for the bellows. When the Cure sat down to play Lord Aberdeen recollected that the servant who wus usually on hand to work the lever of the bellows had not been notified that the organ was to be tested, and, of course, was not on hand. Not wishing to d



That tiger is the dread disease known as consumption. It slays more men and women yearly than there are rain drops in summer shows the state of the

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pearest forth, a flood of melody white His Dicellen's supplied the wind Finally, the Reverend Father council playing for a moment, and the Overenot feneral, panting from his excitions, and in a bath of perspiration, steeped from behind the curtain, and in a panting voice asked the Cure how he liked the instrument Pather Champagne, all unsuspicious of the tremendous exercitions of bis dilustrious host, expressed his keen appreciation and indicated his desire to render another contains. This was two much, however, for it panting Vice-Regal representative, who, in a voice of quiet appeal, informed his guest dat he could not possibly stand any more at present.

could not possibly stand any more at present.
It is needless to say that the mortification of the Cure was complete when he discovered the 'ue state of affairs. In order to make a repetition of the experience impossible Lord Aberdeen had electric pumping machinery for his new organ installed the very next day.

As Parmeloo's Vegetable Fills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with uncerting certainty. They also contain Boots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Sir. E. A. Cairneross, Elaskespeare, writes: "I consider Farmeleo's Fills an excellont remedy for Billiosneoss and Derangement of the Liver, having used them myself for some time."

THEY WANTED PROTESTANT WINE.

THEY WANTED PROTESTANT WINE.

The Catholic Times, of Liverpool, says:—An amusing scene took place at two vestry meetings in connection with Holy Trinity Protestant Church last week. Two Orangemen of the parish found fault with the vicar. Dr Moffatt, because he purchased the Sacramental wine from a local Catholic tradesman. They considered such conduct simply disgraceful, and had their doubts as to whether their vicar was not a Jesuit fin diaguise! They strongly advised him to get the vine from a Protestant firm. The vicar meekly told his interrogators that he could not get the wine from any one else in the town, and that he did not see what it mattered where he got it from so long as it was of good quality, etc., etc. It is rumored that the two orthodox Orangemen are thinking of consulting the enterprising London tract seller. John Kenstl, as to the desirability of starting a Protestant Evangelical Wine Manufactory. The affair has created a good deal of amusement in the town, though a certain amount of sympathy is due to the vicar, who personally is a gental, kind-hearted man, and has always shown a kindly regard towards his immediate Cakholic neighbours. Unfortunately, with the exception of St. Barnabas' folk, Dr. Moffatt has some of the most ignorant fanatics in the country belonging to his parish. He is therefore sincerely to be commiserut. or the most ignorant fanatics country belonging to his parish, therefore sincerely to be committed,

Rheumatism Can t Exist-

BRITISH CONSUL AT ROME.

BRITISH CONSUL AT ROME.

Friday marning, May 5, Cavallere Alexander Recester-Franz, British Consul-General for Rome and Central Italy, was found dead in his bed. He was well knewn to the vast majority of British subjects who have sojourned in Rome for several years past. It has been said on this gad occasion that his rumerous friends and all Rome will feel that they have lost a kind friend, councilior, and helper, and the muny acts of kindness shown by him to the rich as well as to the poor will ever be remembered. It will be news to many that he was a Catholic: for the general idea that an efficial of the British Government, especially in Rome, must necessarily be an anti-Catholic prevailed here. On Sunday, May 7, a Requien Mass was celebrated for him in the Church of the Santid Apostoli, after which his body will be conveyed to the Campo Verano cemetery.



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