NE 27, 1891.

religious atmosphere pacities unfolded to he Sun of Righteousay improve the per-cultivate the reasongthen the judgment energy to the action religion starts where introduces us into a sphere of thought ; ind may grasp and a knowledge and yet ther infinity within p of thought; there out the possibility of ght of God's perfechout ever fathoming

clory. een the intellectual tre of a man will ele ighest possible pitch ss. Human happiness portion to the range moral and intellect we do not hesitate to axiom that the men est range of thought ding improvement of rs rank highest in the ppiness. When men reciate the value of gion a change will rit of their dream, and he constitution of soci

e. Ind religious man has arces of enjoyment in the great temple witnessing all k that minister to his well consider himself ndividual lives in an world from the man never soar beyond the appetite and gratificaas it were, sailing in : pleasures springing in the universe very avenue into his is associated with all and pure; his lanesires soar away above of this world, finding rthy their capacities in God. Truths big then burst in upon the in progressive series matter of new and

In grappling with ses to its loftiest exerls an influence pervad illing it with that joy kable and full of glory vast aspect of the uni t before him, lit up with res to cheer th rising on worlds and tanding out to his view reigns in all the grand-tions, peopling immensonders, moving in the is strength His unlim-

ic and religious man adoration before the Maker, as he reads on pages of time that all of glowing worlds shall tre quenched and their ked with desolation and rning within himself, he t his soul, with all its piety, shall survive the that may convulse the contemplating all this, exclaim with the poet, ce of work is a man ! eason ! How infinite in form and moving how mirable! In action how ! In apprehension how The beauty of the world! of animals !" The scienviews the works of the 1 in this light occupies nence, one which over-enchantments of a giddy ooks down to the dust ose with eagle strength se who drifted about on current of a world's such an eminence it is of man to aspire, and to nence it is the office of ligion to elevate him. onastery, Falls View, Ont

JUNE 27, 1891.

INTERVIEW WITH THE ARCH-BISHOP OF DUBLIN. Prospects of Parnellism.

ship, the Archbishop said : "Yes, they keep on saying that there is no ques-tion of morality involved. If there Boston Pilot. Rome, May 14. were, they say, the bishops would have spoken earlier that they did. Now the I had an opportunity to-day of hav ing a conversation with Archbishop Walsh before his departure for Dublin. Archbishop expressed himself freely on the situation in Ireland. In answer to a general question a to the prospects of Parnellism, His Grace replied that he had little to add to what he had already said or written on the subject. "Parnellism," he on the subject. "Parnellism," he said, "is breaking up. You can see this for yourself from the newspapers. us on a charge of acting with unseemly haste. You understand, of course, that this question of date has no possible bearing upon the case. They have introduced it to draw off attention from the real issue. Every one who knows what a moral question is knows that it would be a moral ques-tion even if no episcopal declaration But even outside all that appears in the newspapers, there is evidence of it in abundance. Almost every post from Ireland brings some further proof that Parnellism, as an effective national force in Ireland, has all but run its course. Mr. Parnell, of course, has followers. Almost everywhere he has course. some few, and in some few places they are fairly numerous.

He can go on, then, holding meetings, especially when the attendmatter of fact. They find it conveni-ent to ignore the fully detailed state ence is helped out, as it usually is, by ment that was made by one of the Bishops, myself, making it plain bethe introduction of a number of followers of his from miles and miles around yond all possibility of question that we should have shown a deplorable forgetby a well-organized service of special fulness of the responsibility of our office if we had moved in the matter earlier trains from all the centres of population within manageable reach of the place But all this only means of meeting. But all this only means that he has the power of keeping up not a thing that those who are now That is not a thing to boast of. It is discord and disunion in the country, helping him in doing it will afterwards look back upon with much satisfaction when the present turmoil is over.

prudence, common charity and common "Your Grace, I think, has estimated justice. Until Mr. Parnell had had an that four-fifths of the constituencies will go against him at the general opportunity which every one would recognize as a fair opportunity of asserting his innocence, supposing him elections?

Yes; that would leave him one fifth or thereabouts. I made that estimate some time ago. I am told, however, that I altogether over-estimated Mr. Parnell's strength then, that estimate would be altogether excessive now. But let us give him the benefit even of that most liberal estimate, and see what it comes to. It comes simply to this, that the members sent to Parliament in protest against his persistence in endeavoring to force his leadership upon the country would outnumber his followers in the pro-

portion of four to one." "Does Your Grace think that even in that case he would continue to keep his flag flying?" "Why not? At least I believe that

case of the forged letters?" "I had at all events a strong hope he would, and that he would go on, just as at present, if he had not a dozen members of Parlia-ment to support him. The boast of his that he would be able to do so. I had put faith, and I think not unnaturally, in his personal assurance reported to me by Mr. Davitt. But I had also lieutenants and champions in the press now is, not that they will sweep the other grounds. A number of detailed statements, all tending in the same country — they no longer dream of claiming anything like that—but that direction, had reached me from various quarters, some of them, I may say, of a highly sensational character. I did not they will succeed in carrying an election here and an election there, in cer tain constituencies up and down the altogether lose faith in these even for country. They seem to think it will some days after Mr. Parnell's re-elecbe a thing to exult in if they can suc-ceed in weakening the national repre-sentation in Parliament by sending tion, not indeed until the following Saturday. losing faith in them then." In answer to a question about the over any dissentient element, no matter how small. Their aim, then, will be to find some few constituencies sufficiently position of some prominent individual supporters of Mr. Parnell in opposition to the Bishops, the Archbishop indi-cated an unwillingness to speak of the wanting in national sentiments to send to Parliament avowed opponents of the policy which will have the apcase as it affected individuals. proval of the nation by an over whelming majority of its representa have always endeavored, "he said, "to distinguish between Parnellism and ustinguish between Parnellism and individual Parnellites. With very few exceptions, those who are now supporting Mr. Parnell in his career of decrementation with the parnellin his career of tives. They do not seem to realize the sorrow and the shame that it must

bring to Ireland to see Mr. Parnell and

a small knot of Parnellite members in

the House of Commons, with no more

THE CATHOLIC RECORD.

A NOTED CONVERSION.

" An- .

STORIES OF CONVERTS.

Speaking of the plea raised by the Parnellites against the right of the Bishops to issue their declaration against Mr. Parnell's continued leader-The Daughter of Governor Worthingof Ohio, who Became a Catholic.

Sarah Worthington was born in Chillicothe, Ohio, in the year 1800, her Virginia father becoming in early years Senator and Governor of his adopted State. When her father's adopted State. When her father's duties called him to the capital city of the United States he placed his two truth is, that if we had taken public action in the matter at any earlier stage, some of those very gentlemen who now try to make capital out of the aristocracy and the nobility. daughters in an academy in Maryland. Sarah was brilliant, attractive and was fact that we avoided all precipitancy, and kept silent so long as the faithful discharge of the duties of our office left it possible for us to do so, would have jumped at the opportunity of assailing soon in society. At the age of sixteen she married Edward, son of Rufus King. She settled in Chillicothe, where her husband embarked in the King. us on a charge of acting with unseemly legal profession. Surrounded by cultivated friends, with a family growing up, Mrs. King seemed to enjoy the greatest earthly happiness.

When her husband removed to Cincould no longer be stiffed. In the last issue of the Irish Monthly cinnati the circle of her influence in-A zealous member of the creased. Magazine there is a very interesting Episcopal Church she was earnest in story entitled "Another Sailor Jesuit, good works, and was one of the first to tion even if no episcopal declaration which records the conversion of Granever were issued in reference to it. move in the establishment of the Cincinnati Protestant Orphan-Asylum. But besides all this, there is the plain

The declining health of her husband and his death in 1836 were a terrible blow to her. She had sons at Harvard, and resolved to settle in Cambridge, to be near them. Having seen her sons complete their course she settled in after truth, he writes as follows : Philadelphia, and indulged her taste for travel. She finally married Mr. Peter, British Consul at Philadelphia, than we did. It was said recently, and a man of cultivation and learning well said, by a speaker at a public meeting, that the silence of the Bishops, Encouraged by him she was one of the active founders of the Philadelphia School of Design for Women, and up to the time when it was no longer possible for us to keep silent, was an affectionate silence. It was that, inorganized an association for the proaction and relief of women employed deed, but it also was something more. It was a silence demanded of us by common in tailoring work.

A tour of Europe in 1851 with her calmly daughter and younger members stored her mind with all that the old world offered in scenery and art. At Rome she had an audience with the Pope. After extending her tour to the Holy to be in a position to assert it, we were bound to await the issue of that hour. Land Mrs. Peter returned to America, and again made her home in Cincinopportunity. We did so. Mr. Parnell had that opportunity, then, on Tues-day, Nov. 25, the day of his re-election Here she was soon active in nati. founding the Ladies' Academy of Art, and in its interest visited Europe again to select copies of great paintings and to the chairmanship of the Irish party but no vindication, no assertion of his innocence, came from him, no such other works of art to serve as models. repudiation of the infamies with which

regret.

We

During this tour she met Bishop Pur-ell and Archbishop Hughes in Rome, and was then thrown into the English Catholic Society there. Her mind had been undergoing a change. She wrote in 1855, "Had I first seen the Catholic Church in Jerusalem, I should long age have become a Catholic. There for the first time I saw a glimpse of the interior of the system. Hoften thought, and the unbounded faith and Christian love I witnessed among the acquaintances I there made, and of their martyr-like her imaginary difficulties. devotion to their Church."

The impression deepened in Rome. She studied and prayed. After a retreat at the Trinita de Monte, and difficulties were MORE SERIOUS THAN I THOUGHT. instructions by the Abbe Mermillod, she was received into the Catholic Church. Completing the mission on which she had come, Mrs. Peter returned to Cincinnati, animated with new thoughts as an earnest Catholic. Mainly through her exertions and aid the Sisters of the Good Shepherd established a house in Cincinnati in I had the best of reasons for

1857, her home hospitality entertaining the Sisters till their house was ready. In this community and its good she continued to take an active interest. But she saw other work to be done, and wrung from Bishop Purcell a reluctant permission to bring over Sisters of the Poor of St. Francis. She then went to Ireland and obtained a colony from the Convent of Kinsale which she had seen and admired. The work of the Sisters destruction will fall into line again. I have no doubt of this. I had no of the Poor and their spread through Ohio justified her zeal and energy.

doubt of it from the beginning. There men who never were supporters of Mr. ity Mrs. Peters gave her own house and grounds, reserving two rooms, accessible from without, so as not to desturb the community. The success of these him or for the work he was doing for name. Ireland, never subscribed a penny to the community. help him in that work, or to help in extricating him from the difficulties and dangers in which his position as Irish Sisters in hospital work led to founda tions by them in Covington, New York, Columbus and Dayton. leader involved him. Of course, I do not speak of these. The national forces, as led by Mr. Parnell in the During the war she accompanied the Franciscan Sisters to Grant's army, and was untiring in her visits to the past, have triumphed up to the present sick and wounded during the operations which closed with the battle of point without the help of these gentle men, and need not trust to their help for the future. Then, too, there are some Pittsburg Landing. To obtain a colony of the Little Sis ters of the Poor was the object of her visit to Europe. By this time she had become well known in Rome, and Pius IX. recognized her worth and esteemed her highly. In her trip to Rome in 1867 she solicited an audience through Cardinal Barnabo, but on entering the hall was surprised to hear His Holiness "Ah, Madame Peter! They exclaim : peace molto vidervi, moltissimo." On a subsequent visit during some State eremonial she was taken within sight of the Pope, when he again recognized her, exclaiming to an attendant : Ecce nostra cara Signora Peter. Her vigorous health at last declined. She suffered from complicated diseases, and in a fall while returning from the chapel to her own apartments she broke her arm. She died almost suddealy, with little pain, February 6, 1877. Her life of activity, travel, love of art, did not check her deep, earnest, practical piety. Archbishop Purcell, in his eloquent funeral discourse, said : "I am almost reluctant to pray for Mrs. Peter. She was so good, so pure, that I would rather pray to her than for her."

CATHOLIC DOCTRINE FROM A PROTESTANT MINISTER. Granville Wood, an English Naval Officer, Enters the Church, — "An-other Sallor Jesuit."

President Patton to the Graduating Class of Princeton College.

Princeton, June 7.-President Pattor The number of converts to the Cath preached the baccalaureate sermon to day from the text "What is Truth olic faith in England during the pas few years is such as to have attracted considerable attention ; and not the · I did not hear Pilate says these words said the preacher, " and I do not know whether he was jesting or not." In a least remarkable feature connected with the matter is the large proportion long argument he set out to show what of them who belonged to what is called was and what was not truth, and th various vicissitudes through which always interesting to hear the experitruth passes, being accepted this age and rejected the next. He advised the ences of such persons from their own lips; it is interesting to hear them and rejected the next. In our students who were not going to make theology their life work to let the present heresies and controversies alone, but those who are going to decore themselves to theology he relate the difficulties with which the had to contend, the prejudice with which they were surrounded, th obstacles thrown in their way through devote themselves to theology he the mistaken zeal of friends, or the hostility of enemies, and the final advised to study and to master them. "There is no way," he continued. triumph of truth when the conviction

" of keeping young men from coming into contact with the religious problem of the age. They cannot be educated men without coming into the contact with them, for the open questions in science and philosophy involve these ville Wood, a young officer in the Eng-lish navy, to the Catholic faith. After relating how his mother, on his return It is not unnatural for young men to think that the old is false and the new s to supersede it and that this should from abroad, surprised and shocked have a disturbing influence upon the him by telling him she had become a early faith of educated young men.

Catholic during his absence, as the re "Now, young men, I tell you in all sult of a sincere and earnest search plainness that you may be earnest, self sacrificing, charitable, full of good works; that you may crowd the prayer-"I loved my mother dearly, but I was not prepared for this blow. I was so neeting and spend the entire summ shocked I could not bring myself to go in religious work, but unless Jesus of home with her. I set off on a walking tour through the north of England. Nazareth is distinguished in your mind both in person and in work by marked After a couple of weeks I had walked supernaturalism from every other teach my anger off, but not my sorrow and er, your Christianity with all its earn I went home to my mother. estness is only a baptized Paganism. When I see how men can carry the talked the matter over more

"''My dear Henry,' she said, 'I need Christian name and really illustrate se many of the features of the Christian hardly tell you that before I became a life, and yet by the positive denial of essential truth, or by their ignorance of Catholic I had a long and painful struggle. I spent many an anxious it or indifference to it are sacrificing the dearest interests of Christian truth, I am disheartened. I am not contend-ior here I prayed frequently to the Father of Light to enlighten and direct me and, before I was convinced, before my ing here for a sectarian theology. I an doubts were solved and my difficultie preaching to you on the broad lines of were explained. I had many a consulatholic Christianity, and am trying to tation and a long correspondence with present to you the essence of the Chris-tian faith. I do not trouble you with learned and pious men, both Protest-ant and Catholic. I shall put all these the debates of theologians or the condoubts and all this correspondence before you; and if you, my dear Henry, can solve these doubts and difficulties I troversies that are vexing some denominations. I only wish that you will promise you faithfully that I shall return to the Church of England withrealize that Christianity-if it is anything, if it deserves any enduring place, if it has any exceptional claim, out a moment's delay. "This proposal was so fair and so if it brings any word of comfort, if it

has any voice of authority-rests upon reasonable that I could not in honor of the doctrine that Jesus Christ conscience refuse to accept it. Be-sides, I had such faith in the Church of delivered for our offences and raised again for our justification. England that I had no hesitation in " It is not true that Christianity is a

thinking that I would easily solve all life and not a doctrine. It is a life be-cause it is a doctrine. The religion that sees only the human side of life, "I took the papers and commenced to study them very carefully. After a few days I began to find out that the and always calls Him Jesus-the relig ion that looks only on ethical states and preaches only the moralities of life, the religion which holds that love is the I read on, and the more I read the greatest thing in the world, and is nore I felt that I was getting deeper satisfied with the sweetness and tender-ness of Christian feeling—is a religion into a fog ; instead of overcoming the difficulties the difficulties were overof which the best that you can say is coming me. My faith in the Church that it is striving to keep the fruits of of England staggered, but I was not Christian living while it lays the axe Was my at the root of the tree that bears them.

dear mother praying for me? "About that time Lord Shrewsbury "Now I dare to say — would to God that men would heed me — that if I must choose between life and dogma, I had published a little pamplet on the "Ecstatica of the Tyrol ;" in it he de vill say that Christianity is not a life scribed what he witnessed himself what he had seen with his own eyes but a dogma. Its great supposition is that a man is a sinner and that without 'the *Stigmata*' and the bleeding of the wounds. This little book fell into my the shedding of blood there is no re-mission of sin. Its great fact is that hands while I was in this troubled state of mind. I read it very care-fully, and re-read it : and I said to Jesus was the propitiation for our sins : and not for ours only, but for the sins of the whole world. myself these manifestations (if true) are certainly supernatural, they are It comes to us saying in a thousand ways that we cannot be justified by the works of the to be excepted from this remark. There are, in the first place, those memorys of Mr. miraculous; and whatever religion evidently believes they are, otherwise he, an English nobleman, would diameter of being from all the relig never give them the sanction of his ions of the world. But His Lordship may have Vigilant Care. been deceived, may have been im Vigilance is necessary against unexpected attacks of summer complaints. No remedy is so well-known or so successful in this class of diseases as Dr. Fowler's Extract of Wild Strawberry. Keep it in the house as a safe posed on ; I shall go and see this Eestaica and judge for myself.

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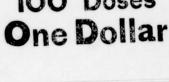
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holics in the Church of England ?

ill show how the wind phrase employed by an aper in speaking of chbishop of York sugs which we imagine our friends would find it very e impossible, to answer, imate," says our conteme us Catholics some very Clearly, then, the late not have been a Cathoor at least he must have nout knowing it. Then, Catholics of the Church of s the Bishop of Liverpool, at he is a Protestant, and nid a secular court in dese of a Brother Bishop—is c? The members of the Irish Church, who have ormal declaration against confession—are *they* Cath-members of the Church who the other day approtest that they would esiastical law, and shouted the Bishop!"—are *they* It is triffing with words to are. But if they are not, f England is, even on the eory, a composite body, ose Bishops, clergy and holics, while a very large em are not. Can anyone pose that to belong to such be in the Catholic fold? Catholic Times.

nadian Favorite.

of green fruits and summer time when the worst forms of s, diarrhœa, and bowel com-. As a safeguard Dr. Fowler's ild Strawberry should be kept For 35 years it has been the eened y.

authority to speak for the Irish people than Colonel Saunderson, Mr. T. W. Russell, and their Unionist following have had in the present Parliament. It is deplorable to think of it; but we must, I suppose, face the possibility Parnell, never had a good word for that some few constituencies, once Nationalist, will be found to take sides against the nation. Some of our constituencies are notoriously slow in coming into line at a critical moment. But these are few, very few, and even these will come right in the end."

The conversation having turned on the slowness of Mr. Parnell and his followers to recognize the moral aspect of the case, the Archbishop went on to say that he did not wonder at this. "If," he said, "they recognized the moral aspect of it, they should, of course, give up at once. "The natural influence of prejudice explains a good deal. We must make

But

few, most fortunately very few, individual members of Mr. Par-nell's party, and hitherto active and useful members of it, to whom the nation never again can give its confidence. The national movement is well rid of them. In the some allowance for that. But what seems to me really strange, and in-deed unaccountable, is that they fail heat of the conflict they have revealed to see that there are only two possible themselves in their true colors. have shown that they had been playing to see that there are only the principles by which the case can be decided—the moral principle and the the hypocrite for years, pretending to democratic principle, or, in other be constitutional patriots, pretending to be faithful, loyal Catholics, pretendwords, the vote of the electorate. In view of the revelations in the divorce ing to be honorable men. Fortunately, they have shown themselves to be what court, and of the declaration of the Bishops, they very naturally strive to keep clear of the moral question. they are in time to save us from some great disaster which the future surely would have brought with it if they had continued to stand before the country as then they have nothing else to fall back upon but the democratic principle, the votes of the electorate. being in reality what they had so long Now that can no longer be pleaded pretended to be. As for these men, their only chance of continuing in public in justification of the confusion they are keeping up throughout the counlife lies in their standing by the fallen Already two test elections have leader. Whatever Parliamentary seats taken place-Kilkenny and Sligo. he may still have at his disposal, he may be able to distribute amongst Both have gone against them. So we are now beginning to hear that even But I should hope for the great the general elections are not to be taken as a proper test. Where is all this to end? To me, I confess, it looks them. bulk of the Parnellite party there is a door still open to permit of their return to the national ranks. At all events, of fantastic claim to a 'divine right' to popular leadership, quite independ-ent of the consent of the people who are to be 'led,' and subject to no authority or check or control of any kind. It is easy to see how a system of Home Rule would work if such an influence as that prevailed in Ire-land."

he was charged as had come from him

in the House of Commons in 1887,

when he found himself charged with

the authorship of the letter forged by

"Up to that point, Your Grace, I believe, had every confidence that Mr. Parnell was in a position to clear him-

self in this case as he had done in the

Richard Pigott.

'I started at once, and crossed over o Belgium, intending to travel slowly observing and inquiring as I went. Before I had reached the south of France, the 'fog' had passed away : my difficulties had disappeared; 1 recognized the one true Church—and I became a Catholic. My first care was write to my dear mother. You may magine what joy and consolation my etter brought her. Like St. Monica, she, too, had been praying for her err-ing child, who had been 'sitting in darkness and in the shadow of death," It must certainly be a trying ordeal o one brought up in the practice and elief of Protestantism to renounce his creed and embrace the "errors of Pop ery," as his friends tell him. As Cath s, we have not the faintest idea of the amount of ignorance and prejudice that exists in the average Protestant mind with regard to the tenets of our religion. With educated Protestants it is different ; but some others will not educated, preferring to hold their erroneous opinions. This is probably best for their peace of mind, for it gen erally happens that when one of them starts out with a conscientious desire to get to the bottom of the religious question, untrammeled by prejudice and with an earnest desire to discove the true religion, he finds himself within the pale of the Catholic Church. The case quoted above is a good example, and it is only one of the many that have come about in a similar

going to yield so easily.

manner.

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