6

"Beautiful To Me."

I drew it aeroes my hand. Her besutiful, shining hair. And smoothed it over her temples. While she lay sleeping there. 'Tran not of the midnight blackness Which exchanted the baids of old; It was mither suburn, nor yellow-pale, Nor brown, nor barnishei gold : Bat it was fine and slivery white, A crown from life's pure laurels; The most beautiful hair to me.

I hold the white hands folded Go quistly on her breast; They looked almost as if the Lord Had given the promised rest. They were not round and sheely, As a souplot might when to see; They were not fair and snowy, As some beautiful hands may be; But they were drawn and bent with pain, Tet beautiful hands to me.

I vised her face, her dear, sweet face, By petience and love made fair; The roses and lillies that beauty loves Bat instead were wirk lies, woren deep Where the dimples used to be; Of all the faces in the world The most beautiful face to me.

INTERESTING MISCELLANY.

A Greek, the wiscet man of his day, once cried with honest fervor: "What a hesp of things there are that I do not want!" How lucky we should be if we could get out of discontent and envy into his habit of loving the good we have but fearing to have all the good we desire ! Well, we think, we really ought to have such and such a thing. If that is so, we shall have it, but we will not whimper meanwhile. We can put on the airs of Socrates, and congratulate ourselves that we can be july without it. -Wide Avake

THE VENERATION OF GOD.

In the measure in which we love God, in that measure we shall have more heart-father will be a better father, and a feit love to all that are about us. A mother a better mother; son and daughter will be better children; they will love each other more, in the measure in which they love God more.

TEACH BOYS SENSE.

Let us stop teaching boys that their earcers will be failures unless they become rich or famous, and that life consists of its miracles. There are higher positions in your square mile than the Presidency of the United States. The best part of history is not written at all. Your father, on whose memory you love to dwell, was not known beyond the farm ; just nobody OD W that was all. Fidelity is the only true test; for it is the only one that can be universally applied. Perhaps it is not as much the parents as it is outsiders and newspapers that infect our young people with these erroneous ideas. Bat i they get them, far too many have them They jump at the "b'g prize" and fail, where a lesser aim might be reached. But, after all, it may be in this way that the unduly ambitious can learn the lesson of lite.

THE CHURCH IN IRELAND. The Irish Catholic Directory for 1890, edited by the Very Rev. Canon Keogh, gives as the statistics of the Catholic Church in Ireland 32 archbishops and bishops, with two having no jurisdiction in the island; 1013 parish priests, 1895 administrators, curates and secular priests not employed in parochial work, 542 priests belonging to regular orders, making about 3.374 priests, though there are believed to be about 3.450, some re are believed to be about 3,40%, some re-tired or unemployed not sppearing in the returns. The regular orders once so im-portant in numbers in Ireland are now chiefly in the province of Dablin, which has 38 houses of regulars, and 277 regular priests, and in the province of Cashel, which has 26 houses with 177 regular priests. The orders are chiefly the Auguspriests. The orders are chilly the August tinians, Carmelltes, Capuchians, Domini-cans, Franciscars, Congregation of the Holy Ghost, Society of Jesus, Marista, Oblates, Passionists, L'zuiste, Order of S., John of God. The dicesse of Dabin has 511 priests ; Meath standing next with 184 ; Armagh with 179; Cork, 167; to quelt are, 166. The smaller diocese, Russ, only 25 priests. The United States to quelt by gestures the enthusizem of his Kildare, 166. has now probably more Catholics of Irish birth and descent in part or in whole than Ireland itself. With its 14 archbishops, 73 bishops, 8,332 prissts, it has the great-est body of English speaking Catholics in the world,

delivered a short address, in which he warmly complimented Pere Monsebre on the great and glorious work he had accom-pliabed during his twenty years' tenancy of that pulpit, which had been occupied by Ravignan and Lecordaire before him. The Cardinal-Archbishop stated that he had been authorized to convey to the preacher an expression of the Sovereign Puntiff's warm approval and congratula-tion and that Hie Holinges hearcompanded preacher an expression of the Sovereign Pontiff's warm approval and congratula-tion, and that His Holiness has commanded Pere Monashre to deliver a course of cermons during Advent at the Church of San Andre della Valle in Rome. At this season of Lent the attention of Oatholice is turned towards the pulpit of At this season of Lent the attention of Catholics is turned towards the pulpit of Notre Dame. This is not only because of its present ilustrious occupant, Pere Monsabre, but also because of the memorociations that cluster around it. It is and associations that cluster alound ire It is now forty five years shoe Lacordaire preached from it for the first time, and, preached from it for the first time, At preached from it for the first time, and, by a single sermon, made it famous. At the age of thirty two he attained at once the height of popularity. But just as his career esemed marked out as that of a Ohristian spologist from the metropolitan Obristian apologist from the mean operation pulpit, and as expectant thousands were hanging on his words, he vecated his post, giving as his reason that he wished to be alone with his weakness and with God.

alone with his weakness and with God. He disappeared to reappear in the same pulpit five years later clad as a Domin-iean monk. The garb he wore was a proscribed one, the religious Orders having been banished from France since the Revolution. The times were difficult, religious and political interests warring together in fierce strife. Louis Philippe, in the Tulleries close by, with character-istic caution, was afraid to give support to the bold Dominican who came to claim for his co-religious Orders, and for the members of other religious Orders, the liberty of French clifzens. But the Archmembers of other religious Orders, the liberty of French clitzens. But the Arch-bishop of Paris, Monsignor Affre, who a few years later was to meet his death be-fore the barricades, did not share the fore the barricades, dia not sufficient the barricades, dia not be barricades, dia not be barried bie notifie in bis life, daire, who, for the second time in bis life, daire, who, for the second time in bis life, barried bie notified by a single

won his cause and his position by a single sermon His labors in the pulpit made famous

by him, which lasted for eleven years, have passed into history. Combined with those of the Jesuit Pere Raviguan, they may be said to mark with a luminous track the ecclesisstical records of the age. Among Lacordaire's last utterances in Notre Dame was a farewell to the old Cathedral and one also to his hearers. To these last he said: "Nothing can henceforth prevent you from being can consolation in this life, as you will be my crown in eternity." He quitted the pul-nit in 1851

pit in 1851. Pere Montabre, upon whom all eyes are now turned, ascended it in 1869, suc-ceeding him who was known to French Catholics at the time as Pere Hyacinthe. Apart from his own worth, he came with good credentials. Lacordaire, when in Apart from his own worth, he came with good credentials. Lacordaire, when in the autumn of life, had received him with open arms at the Convent of Flavigny, and, a little later on, hearing him preach, had said: "That young man is glorious" Again, a little later, he had exclaimed, "He will some day be my suc-cossor in the pulpit of Notre Dame." Pere Monsabre is perhaps the most popu-lar of Franch preachers. He comes from lar of French preachers. He comes from Blois, where the best French is supposed to be spoken. As a public exponent of the teaching of the "Angel of the Schools" he stands aicne. On this account he deserves gratitude. As presented in his singularity pure and incld style, the doc trines of St. Thomas are rendered accessible sible to the intelligence of the average reader. When laying before the late Cardinal Galbert his idea of expounding the Credo from the pulpit, the Archbishop of Paris said : "What a happy thought, my son! My blessing upon you and your work." Except for a genial expression of countenance and the intelligence that lights his face Pere Monsabre's appearance is not striking. Bat his voice is a power in itself, and it is when this wonderfal voice is pouring out its fall tide of elo-quence in Notre Dame that he is some-times obliged, like Lacordaire before him,

ANGLICAN. opposing council paid to its beautiful thought the great tribute that the words thought the great that I "was preaching." Yet I was reading only the words of the taxt, and, I may add, a text fully carried into practice. These ladies of the Good Shepherd, not for a day, for a month, or into practice. These ladies of the Good Shepherd, not for a day, for a month, or even for years, devote themselves to the work, but consecrate their lives to this great charity. They extend the hand of kindness to these 'poor outcasta, wallowing in the very slums of degradation and, I may add, but too often the victime, basely betrayed by the last of designing men profiting by specu-lating upon the very confidence of their victima. A confidence which, posses-ing no guile, imputes it not to others. Perhaps the offer is rejected, the answer to it is one of devasir! "No use! the world rejects us! Even if we reform we bear its inexorable curse." But to this in gentle accents the Bisters reply: "Come to us; we will receive you shall have among us; souls you have to save;" and to give emphasis to their words, point-ing to the scene of Calvary, tell them : "There is your God! He died upon the cross to save the prostitute as well as the pure." Can there be nobler charity than this? A:d how few think who see and who admire the noble band of Charity and of other religious, devoted to works of i mercy, what training is requisite to pro-

of other religious, devoted to works of of other religious, devoted to works of mercy, what training is requisite to pro-duce such beings. Has it not been as when we view some beautiful work of art we have thought only of the work, but taken no heed of the struggle, the care it has cost; as of a piece of fine lace that for months and ware, with straining even. months and years, with straining eyes, has occupied the artist, perhaps the loss of sight its culmination !

eight its culmination ! I know by bitter experience what it involves. My only daughter is now a religious of one of the convents in France of the very Order. A child of such ten derness and affection that I never left involves. derness and affection that I never left home for office or returned after the day's toil was over, but that, if she heard my footstep, she ran to meet me and, her arms entwined about my neck, she as rapturously kissed me as if it had been for the absence of a voyage. Talented, accomplished, dutiful, she is gone and we may never meet again. Think you that she has no heart? That I have none to consent to such a separation? The trath told, two hearts are wrang with angulah And in a recent visit to her, my aunt and And in a recent visit to her, my suit and cousins, still Huguenot, still clinging to the "faith of their fathere," visited her, and to quote their language, "it was ter-rible to see how happy she was, for," as they thought, "she was too young to know her own will." And they added that she never mentioned my name but that she never mentioned my name but tears glistened in her eyes. Seeming inconsistency, but most easily explained. She and I both believe that God called her to this duty we both regard as heroic Grieve we may that we do not meet, and yet we rejoice that God has thus bonored her. No selfish feeling prompts either to falter, nor are we in this more unfeeling than the mother who, with blinding tears, bids farewell to her darling son, called in the service of his country to the field of danger-with this difference, that with us it is the higher, the noblier, the holier duty to G od ! Bat have you ever thought of the struggle such a life involves-lis trials ! That to be fitted for the sphere, neophyte must, in the heyd av of youth, when life is vivid with its most brilliant illusions, forsake kindred, friends, leave a her name to take that of a religieuse ; not for money, for she gives of her own wealth-but for the love of God, to devote her whole life to the rescue of the unfortunate harlot, that the latter may be

PROTESTANTS AND THE POPE. THE DISPASSIONATE APPEAL FOR CORPORATE REUNION MADE BY AN

THE CATHOLIC RECORD.

May I, as a layman in communion with the present successor of St. Augustine in the See of Castribury, and as one who earnestly prays for the day when the oc-cupant of that See shall once more be in table communion with the succes St. Gregory, be permitted to say a few words on this all important subject ? First of all, let me assure your readers that all Anglicans do not hope with your correspondent, "A Priest Associate of the E C. U.," that there should be any anti-E C. U.," that there should be any anti-Roman animus among us-rather do we pray that, all prejudice being done away, Romans and Anguicans may endeavor to seek out and dwell upon our numerous points of agreement, and then in mutual charity and forbearance consider the cause that keeps us spart. With many of us it is not that we differ from you in doctrine. We believe in the Seven Sacraments, the Real Presence, that the Mass is a sacrifice for the living and the dead. We invoke the saints, we venerate Our Lady, and, in short, believe and practice much the same as you do. Nor, indeed, do we deny the Primacy of the Holy Father, or even his supramacy-may, we pray for the day to supremacy-nay, we pray for the day to come when we may egain be acknowl edged by him as true sheep of the one

But when, instead of endeavoring to promote peace between the two corpor-ate bodies known as the Roman Ostholic le Church and the Caurch of Bogland, we find that members of the former body wil do nothing but say, "You must sub-mit absolutely," they ask what J, for one, feel impossible to concede. And why? Not because we wish Roman Catholize to surrender or compromise one lots of the truth, not because we are not prepared to accept (ach and every dogms Holy Church has defined, and certainly not because we wish to promote division, nor because we are enchanted with the "comprehendireneee," and lack of authority that prevails in our communion, but because we can-not deny that in the Anglican Church we

not deny that in the Abglack Church we have received the grace of the Sacramenta. For us to deny the Orders of our clergy is equivalent to admitting that the absolu-tions we have received have been delasions, that when we have adored on our altars Our Most Blessed Redeemer we have unintentionally been committing idolatry. Individual secession, involving as it

does these consequences, seems to those, likemindel with me, impossible. Corpor-ate reunion later on, with conditional re-administration of the Sacraments we work

administration of the Sacraments we work for, we pray for. No doubt, Roman Catholics abhor and detest the "Reformation," but they too often forget that many Anglicans quite share their sentiment. Let us for a moment try to realize the state of things in the reign of Queen Elizabeth. The true faith was then being persecuted, and from this persecution three different lines of conduct orkinated. One-God forgive from this persecution three different lines of conduct originated. One-God forgive them !--agreed with the "principles of the Reformation," and persecuted all who did not; these finding their fitting representa-tives in the Church Association school. A second section of clergy and laity, worn out by persecution, left their country. From their ranks originated Doval, and thence event mission to the faithful sent priests to minister to the faithful remaining here. This, I submit, is the true origin of the present Roman Church hare. A third section, equally worn out nsre. A third section, equally work out by persecution, as were the second, did openly conform to and use the Prayer book, and did also admit, "so far as the law of Christ permits," the Royal Supremacy. They felt, as we feel, that bold as the Prayer book is it stops short of hourse. They hat d the Deformation of heresy. They hated the Reformation, and we, their descendants, hate it also. Doubtless, we are disloyal to the Refor mation-doubtless, the Reformers would condemn our teaching and our ritual; but we are loyal to the great Church of Augustine Anselm, and Thomas. We claim our right to teach, believe

unfortunate haslot, that the latter may be consiged from an outcast here to an angel hereafter. before strength ? One short sentence gives the answer. That Church has come to fixed

A LIBERAL DIVINE.

A PRESBYTERIAN MINISTER'S VIEW OF OLD MOTHER CHURCH.

OF OLD MOTHER CHURCH. The Oakland (Cal) News reports the following portion of a sermon delivered in the Independent Presbyterian Church of that place by Rev. Mr. Hamilton: "We are compelled to own that this old Mother Church shows an aston'shing vitality. More than half Christendom still bows at her altars. The common people cling to her robes. Through piti-less storms that leave the seats of our Protestant sancturies nearly vacant, we see them crowding to her worship, mornsee them crowding to her worship, morn-ing noon and night. Wherever a few of her children make their homes, a crosssurmounted church will soon be seen. She builds wisely to meet convenience among builds wisely to meet convenience among the poorest communities, to win m the-tic culture wherever wealth creates such a taste to be pleased. And her people pay for her churches. Her missionaries are also crowding to every hrathen country, and among the great population of India and China number their converts by scores for every one that Protestants can count as the fruits of their labors. No danger appals them. Wherever abe gains a footing, she speedily erects the university, the college and the seminary as well as the church, aud wins thousands of the cons and daugh-tere of other religions, and even to Pro-

and wins thousands of the sons and daugh-ters of other religions, and even to Pro-testants, by the superior appliances with which abe furnishes them. And close by the side of her school and church you will soon see asylums for indigence and mis-fortune spring up She is also a gentle and tirelers nurse of human pain. Where the pestilence moves its deadliest awath of human lives, there you will see her Sisters of Mercy and Father Confessors, never shrinking from the touch of the plague and never leaving the field or remitting their ministries of core until the scourge degate or death discharges them. And derarts or desth discharges them. And many a good priest has evinced his sincer-ity as well as his courage by going into the battle field where desth fell the thick-

the battle field where death fell the thick-est that he might give the comforts and hopes of his religion to the dying. "We sometimes hear it said that the whole system of Romanism is a shell, without a heart, substance or spiritual life, that the masses are duped by its false pretences, but that its leaders know it is hollow. We shall never deal wheely with the crile in any great nower which mil the evils in any great power which mil lions of human hearts love and trust, and find comfort in, until we learn to do it justice. We know that men do not endure half a century of voluntary pain and eacrifice for what is in their eyes a transparent sham. Millions of thirsty souls, generation after genera ion, do not

rush to a fountain which has long ago run dry. When human hearts are seeking eternal Hfe they do not hold it so cheap as to take up with a patent countefait. Catholics find some deepest want of soul in their Caurch, or they would turn away from her as a false mother. "The judgment of charity is beginning

to supersede the judgment of prejudice upon her. The tone of Protestant utter. ances concerning her value is rapidly changing. The Atlantic Monthly not long ago sent forth an appreciative article that fully conceded her merita. The Rev. Thomas K Beecher followed with words Toomas & Beecher followed with words of high commendation. The Rev. Mr. Ijams, in his sermon lately at the install i-tion of Dr. Rexford, in San Francisco, noticed the place she fills among the relig lous organizations of Caristendom in the serme three. And is i within the week past same tone. And lo ! within the week past same tone. And lo ! within the week past comes to us the *Christian Union*, one of the meat wdely circulated and powerful papers of Protestantism, bearing this sen-tence: 'With all respect for the earnestly religious among the O d Catholics and the Continental Protestants we judge that the Church of Rome contains by far the greater part of the living spiritual faith that exists on the Continent (of Europe)' Testimony could hardly say more. The

that command."

Testimony could hardly say more. The power of the Catholic Chursh, and the use of that power for good within a certain sphere are not to be questioned. "Wherein lies the secret of this great

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MAY 10, 1890.

IN its first stages, can be successfully Cherry Pectoral. Even in the later periods of that disease, the cough is periods of that disease, the cough i wonderfully relieved by this medicine.

wonderfully relieved by this medicine. "I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral curved me."—A. J. Eidson, M. D., Middleton, Tannessee.

Tennessee. "Several years ago I was severely ill. The doctors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."-James Birchard, Darien, Conn.

Darien, Conn. "Several years ago, on a passage home from California, by water, I contracted so severe a cold that for some days I was confined to my state-room, and a physician on board considered my life in danger. Happening to have a bottle of Ayer's Cherry Pectoral, I used it freely, and my lungs were soon restored, to a healthy condition. Since then I. have invariably recommended this prep-aration."-J. B. Chandler, Junction, Va.

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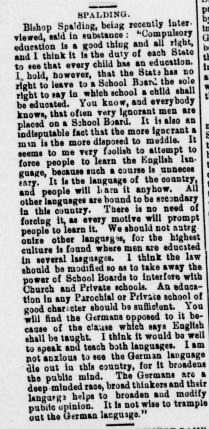
Bushville, Fairfield Co., Ohio.

Bushville, Fairfield Co., Onor W. H. Constrock, Ese.: Sir. — For the past 25 years I have been suffering from a disease which the doctors said would result in dropsy. I tried doctor after doctor, but to no pur-pose, the disease scened to still make headway and they all gave their opinion that it was simply a matter of time with me. About this time I got one of your boxes of **Morse's Pills** and have taken three boxes of them up to the present writing. I can again do my own work and feel twenty years younger. HANNAH E. DICKSON.

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FATHER MONSABRE AT NOTRE DAME.

THE GREAT SUCCESSOR OF LACORDAIRE AND HIS WONDEREUL PULPIT ELOQUENCE IN THE FAMOUS CATHEDRAL OF PARIS,

Pere Monsabre (says an English paper) a few Sandays ago gave his last " ence" at Notre Dame, the great Cathedral of Paris. Before the eloquent Dominican mounted the pulpit Cardinal Richard

and the second second second second

THE GOOD SHEPHERD. A BEAUTIFUL TRIBUTE TO THE RELIGIOUS

ORDER BEARING THIS NAME

The following beautiful tribute to the Sisters of the Good Shepherd formed part of an argument made some years ago by A. J. P. Gareeche, Esq., of St. Luis, in a sult at law in which the Sisters of the Good Shepherd were interested. It has been republished recently in deference t the wishes of many friends who desire to intensify the interest so generally felt among Catholics in the nuble work to which these good Sisters have devoted their lives.

But grander far and more beautiful in my opinion, the charity of the Good Shepherd ! To appreciate it by illustration, let us suppose that a party should be given here to-night and I would lead thither as my companion, not a complete outcast, but a woman of stained reputa-tion. My life might be the forfeit of my tion. My file might be the forfelt of my temerity in introducing among your wives, your daughters and your friends such a person. The anger would do you honor, because prompted by your detesta tion of vice, your horror of a woman who has lost her wirthe. For while a woman' has lost her virtue. For while a woman's heart is the very home of pity, yet even in a woman's heart there is no pity for an

rring sister's shame. Against the fallen woman the world pronounces a doom of outlawry so iner orable that, in a measure, it prefigures that awful sentence which before the Bar of God inevitably awaits her, unless the repent. If to relieve the poor be charling, who so poor as the fallen outcast ? "The poverty of want, the penury of abject de gradation ! Shunned by the world, and gradation! Shunned by the world, and even by her sex, as a moral laper whose very presence breathes contagion. To me the most touching incident of the life of our Saviour is the scene when Mag-dalen, repentant, throw herself at His feet. For remember that, though clothed with humanity, He was in reality God--Parity itself. And there prostrate before Him was Magdalen, the woman of the town, the embodiment of the vice, but

town, the embodiment of the vice, but penitent, repentant, contrite! Ever His Apostles, like the world, would have repulsed her, but He received her, pardoned her. It is in this incident that the Good

Shepherd ?

COMMON SENSE.

The following extract from the New

York Evening Post is the common sense view of the case: "After you have quoted a hundred Papal balls, rescipts, encyclicals and pastoral addresses in support of the contention that every man who goes to Mass and calls himself a Catholic considers the Pope his sovereign on earth, and will obey nobody else, sensible men will continue to ask : But is it true in the light of actual

experience ? Do Catholics, as a matter of fact, obey the Pope in their political action and in their relations to their felaction and in their relations to their rel-low citizens of other denominations? Everybody knows they do not; that on most of them the political declaration of their clergy has no effect whatever. And then is there no more practical work to do in this age of the world than advocating the disferablesment on religious grounds. the disfranchisement, on religious grounds, of a million voters who belong to the oldest and largest Christian denomination ?'

There are other considerations also that should have a quieting influence : The Pope really doesn't want to hurt

anybody. There are twelve million Catholics in our mildst, and the best way to get along with them is to treat them fairly rather than oppress them into sullen re-

Your Catholic American neighbor, whi als religion lives truest to the dictates of 1 is as good a man in your honest esti-mation at your neighbor, the Presby-

If we but rid ourselves of childish antipathies, inherited from less enlightened generations, we will not grudge any man the exercise of his rights of conscience — Milwaukee Citizen.

The Public Warned.

Many people are deceived into neglecting bad blood, dyspepsia, constipation, etc., and thus allow these and other diseases to and thus allow these and other diseases to become established. Act promptly by using nature's blood purifying tonic, Burdock Blood Bitters, which regulates the entire system, curing all diseases of the stomach, liver, kidneys and bowels. Shepherd takes the inspiration of its Order. Educated, refined, pure, holy

Whether its aim or its managers be con are descended from men who flad from Whother its aim of its managers be coat sidered, can there be a nobler work of charity than that promoted by the Good yielded to it. I automit that so far it is six of one and a half a dozen of another. But let me, in conclusion, remind your readers that our difference is not vital; fornia. Tae very sound and accent of its words are the same. No thought of in for both parties-I mean Roman Catholies and man of the school I belong toagree on all points of doctrine (save Papal Infallibility, and that we only deny as an article of faith because we do not underbe done but the work. And what that is tand that it has been regularly defined to was decided ago-to extend diad preserve the Obtarch as she is. Each member soon learns (ano so

Why, then, cannot we cease mutual recrimination, why cannot we pray for corporate reunion, and till that time comes do all we can to help on the converhis part. Age after sge the command goes forth from the triple crowned Head at Rime. The whole mighty organism, from the scarlet Cardinal to the rag picker in the street, moves responsive to that command " comes to an we can be be the faith, and sion of our country to the true faith, and the restoration of Eogland's Church to visible communion with the See of St. Pater? Lat us one and all unite nex Sunday in praying in the word of the missal, "Grant Thy Caurch that prace and unity that is in accordance with Thy will." G. R Knott, in Liverpool Catholic Times

CONVERTS TO CATHOLICITY.

The Ave Maria notes as one of the en-couraging signs of the times the growth of reverence for the Bleesed Virgin, even among non Catholics. As some evidence of this it reprints a passage from a recent sermon of the Ray. Robert Court, D. D., one of the bast known Presbyterian min-listers in the United States. The subject of the discourse was "The Magnificat," and Dr. Court said: "Every good Protest. ext couch to reverence her, not only for Some time ago it was announcel that Mr. W. Sewell, A. R. A. M., had been admitted into the Roman Catholic Church. More recently his example had been fol-More recently his example had been fol-lowed by many persons of distinction in Clapham, including the Rows. Mr. Tatlock and Mr. Beasley, curates. During the past week Mr. Thomas Gale, assistant organist at Christ Church, has been re-ceived into the Catholic Church of St. Mary, Clapham, by the Very Row. Edward O'Laverty, the rector. The priest of St. Mary have now received upwards of one thousand persons into the Roman Catho. thousand persons into the Roman Catho central digms of Christianity, as a system of saving truth as a form of devotion unto God. Leave out the fact that God lic communion -London, (Eng) Evening News and Post took fiesh of a woman, and theology is merely a philosophy and your churches are merely dilletante clubs."

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