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Could Not Walk.

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HAYTER REED.

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HAYTER REED,
Deputy Superintendent-General
of Indian affairs.

Department of Indian Affairs,
Ottawa, March, 1895. 910-3

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he Catholic Record.

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, APRIL 4, 1896.

Easter Song.

BY FRANCIS J. M'NIFF, S. J. Night brooded over the land, And darkness hung over the sea, And I stood and I watched on the strand, And I lenged for the day wistfully. Below me the shivering tide Moaned as it eddied and swirled, And above me the night birds hiad, And I said, "O world, sad world!"

Over the salt waste anon,
Where the sky and the blue waters meet,
A gleam through the darkness shone
And gilded the waves at my feet.
Then a thousand choristers swelled
From the leaves and the grass dew pearled,
And the grief in my heart was quelled,
And I said "O beautiful world!"

Gloom and the shadow of death, Are vanquished forewer tc-day, Love and a life giving breath Have quickened our deathful Clay. Praise to the Father be! Praise to the victor Son! Praise through eternity To the holy Three in One!

ARCHBISHOP RYAN'S

Sermon at Archbishop Kenrick's

The following is the full text of Archbishop Ryan's sermon at the funeral of the late Archbishop Kenrick: "Weeping she hath wept in the night and her tears are on her cheeks, her priests sigh, her virgins are in her priests sign, her virgins and the affliction, and she is oppressed with bitterness." (Lamentations of Jeremias, to be solitary in the midst of crowds,

Most Eminent Cardinal, Venerable Brothers of the Episcopate and Clergy, and dear Brethren of the Laity:

These words of the sorrowing pro-phet of Israel, Jeremias, seem to describe the scene before us. This archdiocese, until lately the spouse of its great Archbishop, weeps by his bier. Here she has wept, day and night, and her children kept loving watch over him. Her priests, who were witnesses of his devotedness and selfsacrifice, sigh in sorrow as they be-hold him for the last time. Her consecrated virgins in all the convents, schools and asylums of the diocese are in affliction, and up from their pure hearts well the waters of sorrow for the loss of their father. And the people, the loyal and loving people, are oppressed with the bitterness of an-guish. Need I ask wherefore? Their chief priest, the chief priest of their fathers for nearly two generations, has fallen to rise no more.

Behold him! He is clothed in the

vestments of his office, but he can offer no sacrifice. The altar at which he so

frequently and fervently ministered, as if each Mass were the first or the but he shall not ascend its steps for-The throne from which he ruled, in justice and judgment and mercy, another must now occupy. His throne is now the bier of his immortality. It is true, brethren, that death came not on a sudden, and that he less died than faded away, some of his great powers preceding him to the grave. But though less great towards the end, he was the more loved because of his weakness and dependence as it dies on its stem. We feel in the words of Scripture, "that all flesh is grass and the glory thereof as the flower of grass: the grass hath withered and the flower has fallen." We have seen this great priest once as the stately lily, then drooping when its powerless stem could keep elevated no longer its golden chalice in holy sacrifice to God. Oh! how can I speak in eloquence equal to that of this silent scene. Around this coffin are grouped the associations and the affections of half a century. You, the aged, are here; you who saw him in the vigor of his young manhood grasping the staff of authority and proclaiming with eloquence and power the great truths of Christianity. Then, you Bishops and priests, who have come from afar to do honor to his memory, you represent the great American Church on this most impressive occasion, and you chiefly, Most Eminent Cardinal, who paid to the venerable prelate the highest tribute of admiration and unconsciously revealed the deep humility of your own heart when you said, "That sooner than allow the great prelate of St. Louis to exhibit any mark of inferiority to you by kissing your ring and receiving your blessing, as he was stated to have done, ould have fallen down before him and kissed his feet"— you are here to represent not only the American Church, but the Supreme Pontiff him-self. How can I hope to adequately voice the sorrow and the veneration of this great scene? Of all who mourn around his coffin there is perhaps no one who has greater reason for sorrow than I have—no deeper debtor to his paternal care and friendship. Were I to consult my own feelings alone I should prefer to say with the psalmist: "I was afflicted and I kept in silence."

But I could not decline the melancholy office of laying on this coffin my tribute to my best friend and tenderest father.
When, more than four years ago, on
Wenrick offered his bed to the stranger, the occasion of the golden jubilee of the consecration of the Archbishop, it was my esteemed privilege to refer to some public events in his career, I stated that, as I stood in his presence,

lying on the floor of the room with no FOUNDATION UPON WHICH THE I dared not to enter the gate of the sanctuary of his inner life. To day, however, I propose to do so, as far at least as it was revealed to me in over mattress or covering but his student cloak. How like him, many of you will say to day. This love for his fellew-men with the supernatural motive of forty years of friendly intercourse and by the external actions that indicated charity added to his own personal kindthe motive from which they sprung. The inner life of a man - the life of motive, of hopes, of joys and of sorrows, is, in truth, his real life, the life by which chiefly the value of external actions can be determined. We should have never known Pere Lacordaire if his eloquent and observant brother in religion had not written the story of his inner life. To fully understand and appreciate such a life as that of the venerable Arch-bishop, we must consider two great

And now, dear brethren, there re

mains for us but a lesson and a prayer

cuted by his predecessor.

and voice, and let us pray:

Let your hearts join with my heart

Eternal and most sacred God, look down on the face of this, our dead

elements in it-the natural and the supernatural. The mere natural elenent, though it can never rise by it self to the sublime heights of the supernatural, is still most important in de-termining character. It is less mutable than the supernatural, which, being dependent on our correspondence with the graces of God, increases or diminishes with that correspondence. The purely natural character of the dead Archbishop was one of great power and indomitable courage, which absolutely knew no fear. It was at the same time one of retiring gentleness and deep sensitiveness. His was one

Kenrick would polish one's boots if necessary, whilst as a Bishop he was exalted as an angel by an abiding sense of the dignity which God had bestowed upon him." His heart, far from being cold, was tender as that of as if each Mass were the first or the last of his life, is present before us, His grief, on the occasion of the death of his learned and holy brother, the Archbishop of Baltimore, was so in-tense that for more than a year he could not name him or hear him named without weeping. Whoever has read it possible for him to speak. A scene St. Bernard's touching tribute to his that resembles in some of its features own dead brother will understand the intensity of the feeling with which the Archbishop of St. Louis mourned over his brother, the Archbishop of Baltimore. Such natures as his sorrow in

silence and bleed internally. in proportion to its nearness to God. of prayer, the sacraments and devotional exercises. This union in his case seemed almost perpetual. Every spiritual exercise of the day strength ened and intensified it. During the seven first years of my priestly life, when I lived in the house with him, he said Mass every morning at 5 o'clock after an hour of prayer and meditation, and heard one and sometime two Masses of thanks giving afterwards. Between the various religious exercises of the day he preserved union with God by by almost uninterrupted ejaculatory prayers. During the year that I trav eled in Europe with him as secretary I could not but observe that holy practice. Frequently forgetting himself and not adverting to my presence, he repeated these prayers so that I easily overheard him. This union intensified overheard him. This union intensified perpetually his personal love for our Divine Lord, which is the very life of the inner life, and may be called loyalty, because of his exalted office the sacred, predominant passion of the saints of God. That love which many waters cannot quench and which floods cannot drown, which burned in the hearts of John and Peter and Paul,

was the true cause of all their sanctity. From this love naturally sprung his love and sympathy for his fellow-men, which manifested itself very soon in his great career, and continued until extinguished by death itself. It pro-duced that self sacrifice for which he was remarkable and which showed it self at a very early period of his ecclesiastical life. The incident may seem to be trivial, but to meit appears a great character fact. When a student in Maynooth College a number of fresh men arrived, and for one of them there was no room found in the institution at night. It was too late for him to leave

CHURCH RESTS. Historical Origin of Christianity-Au-thority of the New Testament.

A correspondent sends us the follow-

Church or concrete Christianity, not Christianity on the bible. Men came to a knowledge of the bible as such The lesson shall be such as he would teach from the pulpit of his bier were through the teaching of the Church and they came into possession of the New Testament through the labors of that resembles in some of its features the one we witness to-day was preher ministers, some of whom wrote it. sented many years ago in the royal chapel of France. A king who bore by excellence the title of great had others of whom preserved it through the destructive vicissitudes of ages. But some one will ask: "How can passed away, and his body lay on the bier surrounded by the insignia of His vacant throne was hung His vacant throne was hung ment?" By the "New Testament" upon our sympathy. We do not expect in the setting sun the dazzling light and fire of its noontide, but we do not love it less as it disappears from our vision. We do not hope for the freshness and fragrance of the flower freshness and fragrance from the freshness and fragrance from Josephus, Livy, Tacitus and Lucian. Union with Him is the great object who was called great, looked on the sought to be effected by the agencies was and the dood movement, and has no more authority than tiers and the dead monarch, he exthe works of the authors just named. claimed in accents that thrilled that It is " New Testament " only when its audience the simple words, "God alone inspiration is ascertained, and that can is great." To-day, in the presence of the corpse of a better man and in many be ascertained from the Church of Christ. But, though the histories of respects a greater-certainly greater Matthew, Mark, Luke and John, whose with the greatness of goodness-in this inspiration is assumed not to be yet venerable presence I cry out, too, "God alone is great." Men must pass known, are no better historical authortities than Livy, Tacitus or Josephus, they are as good. Taking them, then, as uninspired histories — in which caaway like the cloud that sweepeth by, and is seen no more ; like the bird on the wing and the ship upon the waters pacity they are not New Testamentthey shall depart, but the offices which we read in them of the birth, lineage, they filled in the Church of God shall life, labors, teachings, and tragical remain. "God alone is great; God alone is permanent. And those who death of Jesus, a descendant from the royal house of David; we read that He succeed to these offices have to be venerated and obeyed like those who worked miracles, and proved His divinity by rising from the dead; that have passed away. And so the young prelate, strong, energetic and self-sacrificing, who, filled with the spirit He established a teaching corporation that was to last till the end of the world, and that it should teach with His authority, power and security from error. We look about us and find that diocese has a claim to your love and Having corporation still existing. found it by means of certain histories, and of the qualification which he brings to its discharge. Aid him, we accept it, bow to its authority, and profess a readiness to hear and obey. then, in continuing the work commenced and successfully prosethe work the profess a readiness to find the state of the corporation then directs our attention to the histories we have been tion to the histories we have been reading and tells us that they are now, dear brethren, we have to discharge a final duty — that of holy prayer for the repose of the soul of him whom we most tenderly loved. more than histories, that their writers

> father; then look again on the face of the Church; and thus it is that Protection, who sitteth at Thy right hand and who sitteth at Thy right hand the Church.—New York Freeman's Journal and who had been alread with the Church.—New York Freeman's Journal and who had been alread with the Church.—New York Freeman's Journal and who had been alread with the control of and whom this Bishop so loved. By
> Thy love for Thy Son, by the merits of
> His wounds, forgive all the weaknesses
> Let no one suppose that Mary is not supremely zealous for God's honor; or, of Thy departed servant; blot out as those who are not Catholics fancy, what temporal debt may be due on actual that to exalt her is to be unfaithful to count of his sins; deign to receive him Him. Her true servants are still more amongst the sainted Bishops of Thy truly His. Well, as she rewards her especially using the powerful aid of

were directed and protected from error

by Almighty God, that He is their real

author. Then, and only then, do we

is no vicious circle here. And thus it

is that the New Testament, as the Word of God, rests on the authority of

have the "New Testament.

CHRISTIAN UNION.

Writing on the subject of the Reunion of Christendom, the Bishop of Newport and Menevia says: "It would be no kindness to our non-Catholic brethren A correspondent sends us the followness of heart, has founded the many institutions for the poor and the sick and the suffering which bless to day this extensive diocese. And may we not hope that as he approaches nearer to God in Heaven, his love for us will increase and that, like Onias who had been High Priest, and Jerenfas, who had been a prophet, he will be found praying after death for the people whom he blessed and loved.

Next to his personal love for Christ were his love and devotion for Christ's spouse, which he died to sanctify:

The Pope's Letter and the Great University.

An interesting and curious episode the Sovereign Pontiff, or the full inspiration of Sacred Scripture, can ever be given up, or cut down, or explained away. These dogmas, in fact, with the bible Christianity stands or falls, consequently the scriptures have by the enemies of Revelation."

1. It is not true that Christianity rests on the New Testament, and therefore the assertion that it does is not a generation. They are as much a part of the forty students, members of the Sovereign Pontiff, or the full inspiration of Sacred Scripture, can ever be given up, or cut down, or explained away. These dogmas, in fact, with the bible Christianity stands or falls, consequently the scriptures have by the enemies of Revelation."

1. It is not true that Christianity rests on the New Testament, and therefore the assertion that it does is not a complete the hope that truths like Transubstantiation or the Immach ulate Conception, or the infallibility or interest the Sovereign Pontiff, or the full inspiration of Sacred Scripture, can ever be given up, or cut down, or explained away. These dogmas, in fact, are not excrescences — not fanciful additions to Christian belief, elaborated by the piety or enthusiasm of this or that generation. They are as much a part of the May last, some forty students, members of the Association for the Reunion of Christendom, met at Christ Church Next to his personal love for Carist were his love and devotion for Christ's spouse, which he died to sancify; namely, His holy Church. During the Vatican Council he was seeking a coadjutor bishop to aid him in his manifold labors. Three names were before the Sacred Congregation of the Propaganda to be presented to the Propaganda to be presented to the Propaganda to be presented to the Rought of the Propaganda to the Propa See. How little the men who made to be solitary in the midst of crowds because they see farther and feel more deeply than men and women who surround them.

See. How little the men who made this representation knew the real character of the Archishop of St. Louis:

For the interests of the Church, if the same that it has rested on ever since, and will continue to rest on this required to be solitary in the midst of crowds because they see farther and feel more deeply than men and women who surround them.

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For the interests of the Church, if the same that it has rested on ever since, and will continue to rest on the rested before the New Testament to the ward that this representation knew the real character of the Archishop of St. Louis:

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For the interests of the Church, if and his dearest of the Archishop of the same that it has rested on the work of Henry and where the same that it has rested on the work of Henry and where the same that it has rested on the work of Henry and where the same that it has such and the Rational to learn the interest of the Church, and the Rational to learn the interest of the Church, in the same that it has sale that the loves of the when he is right and obstinate when he is wrong, and a man of doubtful loyalty to any party." To this I replied as I felt, that he belonged to no party, except as far as that party was right at the time; that if his convictions the time; that if his convictions (God and what are not. Hence, until them, nor look upon them as doubtful changed he loved truth too well to fear changed he loved truth too well to fear this court affirmed its inspiration, the charge of instability by embracing New Testament was not the New Testalay down conditions to it on which he Thus the bible rests on the will join it. To it are committed the

office. - Catholic Review.

Christian Union. "Whoever wants to stop the steady stream of conversions to Catholicity, will have to close every Episcopal church in the country," said a recent notable convert from Episcopalianism. This is a forcible way of expressing the truth that the acceptance of Cathoand sincere to the inevitable logical conclusion of complete Catholicity. How many of the most fervent converts among us have, as a matter of fact, made their novitiate for Catholicity so to speak, in Ritualistic churches, and Protestant convents and monasteries? I wo of the founders of the Church of the Advent in Boston, the late Dr. Richard Salter and the late Theodore Metcalf, came into the Catholic Church long be fore age or infirmity had fallen upon them, and did noble missionary work by example and instruction. The zealous convert, Henry Austin Adams, who has recently delighted most cultiman, was for several years the rector of the Ritualistic Church of the Holy Redeemer, in New York. His example has been instrumental in drawing after him into the True Church one hundred and eighty of his former flock. Many a nun in the convents of the Sacred Heart, the Sisters of Mercy and others, achievement of Leo XIII. was erst a member of some Protestant Sisterhood. Catholics know not what they do who make light of what Ritual ism is unconsciously doing for the cause of Christian reunion.—Boston

His Intimate Conviction.

And if it be not given us to see the abundance of the fruits which you, My | The Tablet says that the question of Lord Cardinals, may wish that we may see, we have none the less the intimate conviction that at no distant time, as we have on other occasions happened purely if she died as to say here, the way will be opened to this hope, a way which God will trace in the affairs of men. It is no slight thing to us that we should have been enabled to revive and lovingly cultivate the germ of this desired unity, nor do we cease to conjure all who nournish a real zeal for the kingdom especially using the powerful aid of prayer. Otherwise what a shame triumphant Church, that he may pray friends, she would deem him no friend, for us who have yet to tarry a little but a traitor, who preferred her to longer, and may praise Thee our God, Him. As He is zealous for her honor, so is she for His.—Cardinal Newman. Divine Goodness hath grafted in the

NO. 911.

Catholic unity !- Pope Leo XIII. to his

OXFORD AND REUNION.

The Pope's Letter and the Great Uni-

A writer in the Washington Star gives the following description of

"There are different degrees of the new religion, which has by no means progressed so far in Washington as in Paris, where it is a formal service Keys and it opens the door of the Kingdom to those only who accept its of Lucifer, for which one is fitted by successive courses of hysteria that advance the adept from immorality to crime, and finally to insanity. The French devil worshippers have two churches, and an anti Pope, who is the the visible representative of Lucifer upon earth. Their form of worship is a hideous parody of the Mass of the Catholic Church, during which they consummate their profanity, offering the Host to a goat enthroned upon the altar. Every Friday at 8 o'clock Lucifer is revealed, and in his honor a white mass is celebrated, called the reversed mass. The celebrant, a woman, wears a chasuble, with the cross turned upside down.

"The gospel read in the mass is written in green ink, and signed

The Coming Encyclical.

It is announced that the Pope has communicated to the pontifical com-mission for the union of the churches the proofs, or rather the plan, of his coming encyclical. This will treat of the primacy of the Pontiff in relation to the fundamental error of all the dissident churches. He will dwell, besides, upon the best means of favoring the return of the Copts to Catholic vated Boston audiences with his lectures on Church Unity and on Cardinal New far outnumber the Catholic Copts, and as the latter are, perhaps, the oldest race, who have kept the faith originally preached to them by the apostles, the strengthening and ex-panding their influence by the bringing into unity of the dissidents of schismatic Copts would be a great

Mary, Queen of Scots.

The proposed canonization of Mary, Queen of Scots, has been approved by the Catholic diocese of Westminster, where the inquiry into her claims to martyrdom was held. The matter is now before the authorities in Rome. her canonization is not one dealing with the life of the Queen or the vexed The question is purely if she died as a martyr to her faith. It adds that not even her ene mies can deny her a martyr's crown.

You will not have to wait for the next world to pay the penalty of sin In this world it brings its punishment. Our sins are our worst scourge. There is no punishment so keen as the remorse of conscience, and more deplor able still, the hardened conscience, the silence of an obdurate heart. no gratification in sin, the seeking of



Weak, Tired, Nervous

Women, who seem to be all worn find in purified blood, made rich and healthy by Hood's Sarsapa-rilla, permanent relief and strength. The following is from a well known

complaints and kidney troubles and I have had a great deal of medical advice during that time, but have received little or no benefit. A friend advised me to take Hood's Sarsaparlila and I began to use it, together with Hood's Pills. I have realized more benefit from these medicines than from anything else I have ever taken. From my personal experience I believe Hood's Sarsaparlila to be a most complete blood purifier." Mrs. C. CROMPTON, 71 Cumberland St., Toronto, Ontario. during that time, but have received little

Hood's Sarsaparilla is the Only True Blood Purifier

Prominently in the public eye today. Hood's Pills easy to buy, easy to take,

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WYETH'S MALT EXTRACT

Dr. D., of Chatham, writes: "It is a most valuable aid and stimutant to the digestive processes."

URIEL: "Pardon me," said the chaplain, "but I admit nothing of the kind.
All that the poet found to say, he had first gathered out of the theologian. Or, the Chapel of the Holy Angels BY THE AUTHOR OF "THE AUSTRALIAN Milton's lines, beautiful as they are, DUKE; OR, THE NEW UTOPIA," ETC. are scarcely more than a versifi

ation.

of Holy Scripture. Angels, Mr. Pax-

ton, are beings of fact, not of imagin-

cabinet, that puzzles me so in persons

angels are facts?" said Aurelia.
"I don't take on me to deny any

thing about them," said Paxton,

used to regard them as ideas-sym

long as we are detained in the bonds

factory to me," said Aurelia, "one could not pray or talk to an idea; one

could not think of a symbol as a

" Yes, that is what is so extraordin-

have often said," he exclaimed; "the

listinguishing feature of Protestant

ism is unreality, and the strong point of Catholics is their matter of fact.

You can tolerate angels patiently enough, in a poem, but are amazed at

our business-like way of invoking them as close at hand. Just ask Geof-

frey there what he thinks of the mat

ter! I'll answer for it, he will tell you

he never goes to bed without saying

Geoffrey, to say the truth, had not

all attention. The disagreeable emo

tions which had disturbed him at the

beginning of their visit had not yet

peen laid to rest, and whilst the other

members of the party had been busy

over the discussion he had sought for

with its look of interrogation.

"I don't exactly know what the 'Angele Dei' may be," he said, "but if

it is included in Mr. Houghton's daily

"The 'Angele Dei?'" said Geof-

frey, with but a dim comprehension of

the point in question, "why, of course, it's in 'The Garden of the Soul;" and he resumed his news-

paper.
From that authority there is no

appeal," said Julian; and now, it

eems to me, we have taken up enough

chapel, Miss Pendragon, don't suppose

that our talk has put it out of my head

but you must give me time to think it

and that is, that what we have to fear

s the too much not the too little.

Bluemantle would give you a splendid

concern, I make no doubt; but when

ne had finished, not a vestige of your

venerable antiquity would be left dis-

ernible; it would all be hidden away

in his bran-new decorations. We must

think of something better than that,

"Thanks," said Aurelia: "and I see that Father Adrian is preparing to

send you a cartload of books; so there

No fear, indeed; and as they left the

castle, and once more took their way

through the pine woods, the bell from

the chapel belfry toiled out the An-

gelus. At the sound Julian and Geof-

heads, and Paxton observed them in

wonder. He was too well-bred to utter

his comments; but, perhaps, he was

thinking that for men to stay their con-

versation at the sound of a bell and

pray in silence was another example of

CHAPTER IX.

It was somewhat of a silent walk

nome, for each member of the little

party found matter in his own reflec

tions to absorb him, agreeable or the

reverse. Paxton had received some

new ideas, and was working them out

in his own fashion. Geoffrey's cogita-

tions may be imagined by any who

can draw from their own experience a

remembrance of the anguish, the false

good, the injustice, and the bitter self-

that passion which of all the passions

to which our poor nature is subject,

of his companions' feelings. He was

in a fairyland of enchantment. The

castle, the chapel, the beautiful

Aurelia, visions of angels, and legends

of the old British kings, were jumbled

together in his imagination like some

strange arabesque design; and as they

took their way through the woods, the

very bleakness and desolation of the

his frame of mind. It was a new

to his own study, on pretence of busi-

ness, whilst the other two found their

Julian wanted some one to whom he

could pour out his impressions, and

found a willing listener in Mary.

On reaching home Geoffrey escaped

"Idyll of the King."

way to the drawing-room.

realism. And perhaps it was.

frey stood still, and uncovered their

and you shall hear in a day or two.

I am only clear on one point,

of Father Segrave's time.

At the

As to the

distraction in a newspaper.

devotions, the cause is decided.

and dear to us as the angels?"

"But that would be very unsatis

But you don't surely deny that the

of your persuasion.'

of mortality."

everything.

them as close at hand.

the "Angele Dei."

CHAPTER VIII. - CONTINUED.

"Ah," said the chaplain, "I see that Mr. Houghton made a wise choice in selecting you for our counsellor in this business; that is just the point on which no mere architect could be trusted. I look on the chapel as a sort of sublime hymn in honor of the Holy Angels, written in characters half effaced by time; if restored by one who cannot read those characters, something more precious than a speci men of thirteenth century architecture

will be lost sight of forever.
"Exactly so," replied Julian, "and for that reason I want to know all that is to be known on the subject. 'The Seven Spirits'-the expression is famil iar to me; and there, I fear, my knowl-

edge begins and ends."
"It occurs several times in Holy Scripture," said Father Adrian, "once in the Old Testament, and several times in the New. St. John, in the Apocalypse, names them four times, and always with very special tokens of reverence; they are 'the seven spirits before the throne, and are elsewhere called 'the seven lamps,' and 'the seven eyes', expressions which all indicate a great nearness to God; like officers, as it were, who hold a position in the court of a great king. Then as to their names, we are certain, of one, at least, of the number, for he has told it himself: 'I am Raphael, one of the Seven who stand before the Lord. Only two others, Michael and Gabriel, are names in Scripture; for the other four we are indebted to rabbinical tradition, they are Uriel, Sealthiel, Barachiel and Jehudiel.

"I seem to know one of those names," said Paxton, "does not Milton tell us something about

"'Uriel, gliding thro' the even on a su

"He does, indeed," said the chap lain, taking a volume from a bookshelf near him, as he spoke. "Milton was learned in all the literature of the angels, whether Scriptural or rabbini Nothing escaped him; and out of the bare interpretation of a name he has given us the magnificent portrait of this glorious angel as

The same whom John saw also in the sun. For the name is held to signify 'the light, or fire of God,' and so the great poet has worked up his picture of

Th' Archangel Uriel, one of the seven Who in God's presence, nearest to His Who in God's presence, beauthrone
throne
Stand ready at command, and are his eyes
That run through all the heavens, and
down to earth,'

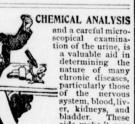
and describes the

Golden tiar of beaming sunny rays, Circling His head.

He read the lines and laid down the book, with a kind of sigh. Then turning to Julian, he added, somewhat abruptly: "You will find all you want in a volume of Cornelius a Lapide somewhat too cumbrous for you to carry off, but you shall have it in the course of the afternoon.

"And the other, too, if you please, said Julian, "I must have those lines

It is a picture one can never forget." For which, "said Paxton, "you are indebted to me ; don't forget that. Mr. Segrave may furnish you with as many volumes of Cornelius a Lapide as he pleases, but the theologian, in this matter of the angels, you will allow, must yield to the poet



scopical examina-tion of the urine, is a valuable aid in determining the nature of many chronic diseases, nature of many chronic diseases, particularly those of the nervous system, blood, liv-er, kidneys, and bladder. These aids make it pos-sible to treat such diseases success-

angels.

aids make it possible to treat such diseases successfully at a distance, without personal examination of the patient. Thus Bright's Disease of the Kidneys, Inflammation of the Bladder, Gravel, and other Diseases of the Urinary Organs, "Liver Complaint," Dyspepsia, or Indigestion, Dropsy and many other maladies are successfully treated and cured without personal consultation with the physician.

Nervous Debility, whether resulting from over-study, worry, disappointment, or from exhausting drains upon the system caused by prenicious secret habits contracted in youth, through ignorance of their ruinous consequences, is successfully managed, through correspondence, the necessary medicines being sent by mail or express. Write for question blanks, or describe your case, send sample of urine for analysis and enclose to cents for postage on treatise, which contains reproduced photographs and full names and addresses of vast numbers of people who have been cured in this way. Address, World's Dispensary Medical Association, 663 Main St., Buffalo, N. Y.

Dr. PIERCE'S **PELLETS**

ONCE USED, ALWAYS IN FAVOR

on, nothing decided — but I have
a plan in my mind. I haven't dared
propose it yet, but—"
"But what?" said Mary, with surprise, as she saw by the flash of his eye
that something a little out of the common was in contemplation.

"And how about the chapel?" she

"Oh, nothing decided - but I have

"Beings of, fact!" said Paxton. I must do it myself," he said : " "I see that is your way of regarding them. I don't deny it, you know; could not leave that old man and his daughter in the hands of Bluemantle. but, if you don't mind my saying s I'll make the plans, and Gules shall it is this way of reducing beautiful work them out. I can nail him to ideas to the category of plain facts, something to be classified and ticketed what I want done, and no more. And like so many shells or minerals in a

then the paintings—they must be care fully restored. I see it all," he continued, thrusting his hands through his hair in the intensity of his excitement, "and seven angels - it will be glorious. Mary said there were books which described what the paintings had been

"knowing so absolutely nothing on the subject. But I have been more a century or two ago, and the afternoon was spent in consulting a dozen or two of volumes, scattered about the bols, perhaps-beautiful and spiritual tables and sofas in delightful confusymbols of an order of things that is Paxton threw himself with a sion. above us, and beyond our grasp, so good humor into the interests of his companions, and had a happy way of opening the books at just the right places, and finding the right passages to read aloud. St. Uriel was not for gotten; and Milton's lines were read over again to the two sisters, who sat Yet what friends are as near in a kind of rapture, listening to tone which once heard were not easily forgotten. But when he came to the

"Golden tiar of beaming sunny rays Circling his head."

ary," said Paxton, "that is what I cannot understand; that realistic view which Catholics seem to take of Mary started. "Surely you are putting something in, are you not? Julian laughed. "Just what I she said; "you do not mean to say those words are Milton's ? "They certainly are," said Paxton

where is the wonder?" "Only," replied Mary, "that it sounds like the portrait of another Uriel—the last of the 'Golden-haired'

brothers. "Now, fancy my not having thought of that !" said Julian. "I understand now why Father Segrave stopped so suddenly when he came to those lines, and why Miss Pendragon looked as

though she would rather not listen. een assisting at the conversation with "But it is all Greek to me," said axton. "Who is the 'other Uriel' of Paxton. whom you speak? And why should not Miss Pendragon listen?

In brief words Mary gave him the outline of the same sad tale she had already related to Julian. sound of his name, however, he looked up, and Paxton could not suppress a

Paxton listened with interest. "Ah," he said, "here, then, we have the second line of the old prophecy fulsmile, as he gazed at the honest, simple filled.

"Till fall'n it's heir by fell disgrace."

As he spoke, he took out his pocketbook to refer to the lines which he had cribbled down at Swineburne from Lindesay's lips, and it was his turn to start as he read them. "Are we really living in enchantment?" he said "Just listen to this — I declare I had not noticed till now that there was an allusion to the angels," and he read aloud the words already quoted:

Fortune shall fail the Dragon's race Till, fall'n its heir by fell disgrace, Angel by name, with angel face, A peasant born shall fill his place."

They all agreed that the coincidence was extraordinary. Only one point seemed obscure: was he who was to bear the angel's name and the angel's face to be the heir, or the peasant who should fill the place of the heir?

"Like all prophecies," said Paxton, it will be clear only when accomp-

"Probably," said Julian; "and now, I don't know whether you will think me fanciful or 'realistic,' if I say how strongly it is borne in upon me, that if the 'fortune of the dragon's race 'is ever restored, the angels will have something to do with it. Who knows even if the restoration of their is no fear that you will forget the chapel, which we are now busy over, may not be the first step?

And so the hours of that winter's after noon wore away. They were pleasan hours to all the party, and to one, perhaps, more than to the rest. A French writer has declared that there is a period in every life when "The beans are in blossom," and the atmosphere of our existence is perfumed by a new and charming exhilaration. The beans of Mary Houghton's life were beginning so to bloom. She was tasting the new and unspeakable delight of converse with companions whose intel-ligence, if vastly superior to, was yet sympathetic with her own. That win-ter's afternoon was marked in her calendar with a very bright red letter;

and for the first time in her whole life

perhaps, she forgot to ask herself, "Where is Geoffrey?" Geoffrey was sitting in his study over a bleak, cheerless fire, trying to analyse his own feelings in his own way. Our readers must not think the worse of him on account of this wholly unexpected fit of rebellious nature The son of Adam has not yet been found, we presume, in whom there reproach which accompanies a fit of does not lurk a poisonous root of selfove, which only comes to light under the assaults of temptation. And to do most surely carries its own punish-ment with it. Julian guessed nothing Geoffrey justice, he battled bravely with his unknown foe. "What is it to me," he asked himself, "how many bows Mr. Julian Wyvern makes to Miss Aurelia Pendragon? What is it to me if the descendant of King Arthur thinks the presumptive heir to the Earldom of Snowdon a pleasanter companion than plain Geoffrey Houghton Did I ever go in for being pleasant and graceful? Have I not served wintry landscape only harmonized with them out of love and pity, and compassion; and shall I cease to do it now because I saw my own reflection in a mirror, and was ashamed of it? It's just vanity-that's what it is, and jeal. ousy-a fit of cursed jealousy." having reached this final and just

more of this," he said; "I am a simpleton, that everyone knows; but I will not be a contemptible one. What a base lie it all is! Jealous, and jealous base lie it all is: Jealous, and Jealous of Julian Wyvern, because, forsooth, he is a handsomer fellow than I am! No, by the soul of my grandfather, there shall be no more of it. It's noth-

ing but cursed jealousy."

He re appeared at dinner, and during the repast was more than usually silent, and carved vindictively.

"What can be the matter with Geof frey?" said Mrs. Houghton, to her daughters, when they were alone to-gether; "he seems out of sorts."

"Only out of temper, dear mamma, said Gertrude; "something has hap-pened to ruffle him, I suppose—distemper among the pigs, or the turnip

"How can you, Gertrude?" said her mother, "you know he is never out of temper. I'm afraid he must have got a chill in that dreadful chapel if he had only had something warm when he came in!" Then as the object of her motherly solicitude happened to enter the room, with brows still clouded, and discomfort in every line of his countenance, she carried on her attack. "My dear boy, I'm convinced you've taken a chill; you look all colors-and no wonder, after standing about in that damp chapel. You should have taken something warm when you came home, you really should. It's a rheumatic cold, I am certain."

"Rheumatic fiddlesticks," growled Geoffrey ; "I'm right enough.

"You're all wrong, Geoffrey; I'm sure of it," persisted his mother. "Now, do take something to night—I should

say ginger." There was something in the notion

of administering a dose of ginger to cure a fit of the spleen so intensely ludicrous that Geoffrey laughed in spite of himself, and the laugh did him good. He sat down by his mother's side, and felt a gleam of returning good humor as he did so. After all, to a heart with all its honest home affections still untarnished, what is there so medicinal as the look and word of a mother, even if she has nothing more exalted to propose than the administration of a homely restorative? Geoffrey felt it so, and though he was not so compliant as to accept her prescription, yet his angry spirit was "healed and harmonized" by the benignant influence of his mother's Whether he slept much that love. night is not on record, but he arose with a great light in his mind. The discovery that his malady of the previous day hadd only been "a fit of cursed jealousy" had brought the cursed jealousy" had brought the light with it. There is but one known panacea for that disease, which moralists would express by different terms, but which Geoffrey, in his unadorned style was pleased to call "flying in the face of it." And so, when he appeared at breakfast next morning, with his complexion still "all colors," and his hair on end (for there is no part of our outer man which so sympathizes with the inward mood as our hair), there was yet in his great, brave heart the strength of a firm resolve, which he prepared to carry out unflinchingly.

The first event of that morning was the departure of Paxton, and he his leave reluctantly. He found something pleasant to say to each one before he bade them adieu. Mary could not help telling him how sorry she was he was going. he was going. "Not more sorry than I am, Miss Houghton," he said, "only "only regrets of this sort are like snowballs they would increase in bulk by every additional day I spent here. But I am delighted I came—delighted to have known that good brother of yours; good care of him, young ladies, you'll not find another like him. I shall not easily forget my two days at Laventor, nor the Pendragous, nor the angels, nor our famous conference yesterday afternoon. If the foolish world did but know how little goes to make a winter's day captivating-and, by-thebye, if anything new turns up in 'the fortunes of Merylin,' you must be sure and let me know.

As soon as he had driven from the door, Julian took possession of his friend, to make known to him that he matured his plans about the chapel, and to ask his aid in carrying them out. He would offer his own services to Sir Michael, making out a rough plan of what was to be done, and employing Gules in carrying them out. But would this be acceptable?

Geoffrey listened, and as he did so the future seemed to unroll itself be-fore his eyes like some prophetic vision. If Julian undertook the work, he would remain here to do it. He would, probably, even take up his residence at the castle, and become as one of the family. And in the charm of his society, in the sunny influence of his conversation, his gifted mind, his graceful intercourse, the old man would find a new tie to life, and who could say how it might end with Aurelia? He saw it all: Julian would bring the healing sunshine to that desolate heart. Julian would do what he could never have done. could be useful, and faithful, and true, and devoted: "Ah, yes," thought Geofrey, "but I could never be charming." Just one moment of bit-terness, and it was over, and the resolution of the morning came back strong and vigorous. He listened and nodded, and said the idea was an excellent one. No one could do it so well as Julian; no one would understand it all as he did, no one had such taste, no one had such judgment. Of course he must go up to the castle again And without delay, and propose his plan just "And you'd best go alone this time, analysis, he rose from his chair and paced about the apartment. At last he stopped short: "There shall be no mill."

So to the mill he went; and if it were reverent to make such specula-tions, we should be disposed to guess that some of those strong, sweet angels, of whom they had been so lately conversing, went with him, and kept company with him that day, as he fought with the bitterness of his own heart, and conquered. They were surely there, helping him to drive the falsehoods which self-love away kept whispering, and to bear the dreary discomfort of his feelings; and when he came back at the close of the day, it was with a heart at peace with

himself, and with all the world beside. When Mary paid him her usual visit before dinner, she found him looking pale and tired, indeed, but the cloud was gone. "What has been the matter, with you, old fellow?" she said. "Mamma would have it it was a cold ; Gertrude said it was temper ; and it looked to me very like a fit

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Mary looked at him affectionately His gray eyes were weary and faded, but there was, or she fancied there was, a look on his face she had never seen there before: the beauty of the soul was streaming through the clinks of its rough mortal covering. old Geff," she thought to herself, "to think of my having been enjoying myself while he was suffering! selfish I have been, and how generous

And Mary was not far wrong, for few things are more selfish than some kinds of happiness, and none more ennobling than a battle with one's own

TO BE CONTINUED.

THE BOGUS BANSHEE.

BY M. E. HENRY RUFFIN.

"But, Miss Eily, acushla, its nothing at all ye know about the Banshee. Sure she's never crossed the sea to Ameriky yet; and your country is too new, so it is, for her. It's only in the old country and for the old, old families, she do be coming. when death is near. No, no, jewel, it's nothing at all,

at all, ye know about the Banshee. 'But, Katie," I pleaded, my childish curiosity aroused, "if we haven't any Banshee in America, how can I ever know about her unless you tell me? "See that, now!" Katie laughed the low, sweet laugh of the Irish peasantry.

'It's a story ye do be wanting. jewel, bring up the creepystool, while l peel the praties and I'll tell you what I know of the Banshee."

Ah me! how that sweet spring day in the wide low kitchen of Lord Talbott's cottage in pretty sea-girt Malahide comes back to me now. I was a little Irish American, born in the South, and carried back to the old land, when my parents refugeed from the war. The village was a heavenly sort of place for an imaginative child-the rolling surf of blue Dublin Bay, the snow-white strand, the breezy, heathercovered hills that at times dipped down to the restless tide, it was all full of joy to me. Back of the cottage, was a garden of sweet marjories and mignon ette, with little holly-bushes marking out the paths. In one corner was cluster of lilacs, tall enough to form a summer house. In another, one of flowery elders, and still another of plum trees. No happier child ever played and dreamed in prettier palaces than I in my summer white, and purple and red. As I sat in the kitchen with Katie Molloy, the cook, I could reach out my hand, from the low-window and pick the mignon ette and cowslips. How sweet the kitchen always seemed, so cool and clean, too. Katie herself was good to look at ; and, child as I was, I had an eye for the beautiful; and found it gratified in the picture of this young peasant girl, with rose-clear face, her deep blue, jet-fringed eyes, her red lips just parted to show her white teeth and thick shining black hair. I was Katie's pet, and the creepy

stool in the kitchen my favorite pla I knew all about Katie's affairs—her invalid brother, her bustling mother and most of all about Teddy. How I would clap my hands and shout when I caught sight of Teddy O'Driscoll, down on the beach! I would whip up my donkey, and when Teddy would hear me coming he would run out of the water where he was drawing the seine and lead my donkey, away far into the bay. What a delightful fear it was, when the water would come up so far I would have to tuck my little feet under me; and sit like a Turk on the broad saddle. But I felt so safe with Teddy, the strong, brave fisher boy, with his merry blue eyes and curling black hair. I always knew that when he got away out in the water, Teddy would ask me, easy like, as if he didn't want the fishes to hear—"Miss Eily, jewel, and how is Katie the day?" Just as I knew that when I went home and went to the kitchen to ask Katie to untie my hood, she would take a long time to do it, and her eyes would look soft and bright while she said, "And did you ree Teddy, to day, my iewel?

"And ye never heard of the Ban-shee before? To be sure, to be sure. The country is too new entirely." was deeply mortified at my native land and ashamed of its youth. Miss Eily, when any of the quality is near to death or any of the real old stock, an old woman comes and cries and sings, it's the Banshee, and she follows all the good old stock, to let

them know w ing to die."
"What do you ever hear Not me, has heard her of a sing, lil put the baby druneen song I listened in any of the Ta the Banshee s but for othe window or w I liked this k she seemed

APRIL

the mystic las though I su position to st landlady of t "I wish I Katie. I wo hear her. "Would Katie looked Miss Eily, ye one will be a out to sea, w in the big l

they would b

she, Katie?"

Her blue eye

The roses

I had touche the sea, the Teddy's sake and the peel "Teddy w God! after tiddy little b a penny or Easter and We'll get th road, and wi ies there wi ing, but this acushla. I Ask the Ho back safe. "Why Ea O. Katie! a for some flo shall have garden. I have them.

"It's the l

Eily ; but

prayer to th The next parlor wind ing street to the sails an ran to my n must take I Teddy good went with t hood blown in the Marc the parting not laughin more, and v been given street, I felt that held K The days running wand elder fl

and near I. treasure h hedge, whe cowslips a sat nearly a on my cre back and fe work a so sound from earnestly I almost to A "The jewel! W to America Sometime

the village

full of Eas

would go do

look over Which si "Sorry darling. "If we Howth," I could see c Eye? Ne When we

sit in the

piece of se

little home

childhood,

Ah me! a

days gave

beach. Sh

dren, I ca little cottag she waited Wednesday Judas was had talked Saturday r to the alt would go Katie's bar be married As Katie trundle-bebit of a r

> "Hush. be scoldin But in does the Ba

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So to the mill he went; and if it were reverent to make such speculations, we should be disposed to guess we should be disposed sweet some of those strong, sweet some they had been so angels, of whom they had lately conversing, went with him, and kept company with him that day, as he fought with the bitterness of his own heart, and conquered. They were surely there, helping him to drive dur away the falsehoods which self-love kept whispering, and to bear the dreary discomfort of his feelings; and when he came back at the close of the day, it was with a heart at peace with himself, and with all the world beside.

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them know when any of them are go ing to die."
"What does she sing, Katie? Did

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you ever hear her?" "Not me, acushla, but my granny has heard her. She sings a soft kind dead of the night.

of a sing, like the druneen song, ye druneen song, acushla."

Ilistened intently. "They say when any of the Talbott's are going to die,

the Banshee sits on the high castle wall, but for others, she comes under the window or walks around the garden. liked this kind of a Banshee better, she seemed more approachable, than the mystic lady on the high castle wall. though I suppose this one chose her position to suit the social standing of the Talbots, the lords of the manor and landlady of the village.

"I wish I could hear the Banshee Katie. I would just sit up all night to

Would ye mind that, now? Katie looked at me anxiously. "But Miss Eily, ye musn't crave to see her or hear her, for then she'll come and som one will be after dying.

'The Banshee wouldn't follow Teddy out to sea, when he goes with the men in the big boat and tell them when would be going to drown, would she, Katie?"

The roses fled out of Katie's cheeks. Her blue eyes looked misty and dark. I had touched on a haunting dread of the sea, that claimed her heart, for Teddy's sake. She laid down the knife and the peeled potatoes, saying softly

Teddy will be leaving thesea, please God! after this trip. He's saved up a tiddy little bit of money, and myself has a penny or two. We'll be called on Easter and married in a day or two. We'll get the little farm on the Sword's road, and with the barley and the prat ies there will be no need of the fish ing, but this trip is to be a long one. He'il be gone till Easter Ask the Holy Mother to bring him

back safe.

'Why Easter is only ten days off. O, Katie! are you going to be married in church? I will ask Lord Talbott for some flowers for the altar, and you shall have every one in mamma's garden. I just know she will let me

"It's the kind little lady ve are, Miss Eily; but ye will mind the bit of a prayer to the Holy Mother for Teddy. The next day Teddy left on the long trip. I could watch them from the parlor window, straight down the sloping street to the bay, as they trimmed the sails and made ready to start. I ran to my mother's room and told her I must take Katie to the strand to tell Teddy good-bye. My mother smiled as she gave her consent, and away I went with the pretty, young girl, my hood blown back, my red cloak flying in the March air. So little was said at the parting, and yet I knew Teddy was not laughing out of his blue eyes any more, and when the last hand-clasp had been given and we turned up the street, I felt a hot tear drop on the hand

The days wore on, the sweet spring days. I was busy all the time, now running with handfuls of hawthorn and elder flowers, to put on the altar of Everybody was the village church. full of Easter preparations. would go down the broad Dublin Road, and near Lord Talbot's Lodge, I had a treasure house under the hawthorn hedge, where I had found a wealth of cowslips and buttercups. At home, I sat nearly all the time at Katie's side on my creepystool. When she moved back and forth in the routine of her work a soft sigh would sometimes sound from her red lips. Then very earnestly I would ask, "How far off do the poor girl." think Teddy is now. Katie? Is he almost to America?"

"The Holy Virgin, forbid, my jewel! Why, its ever and ever so far to America!

Sometimes when the lengthening days gave her an extra hour or two, Katie and I would walk down to the beach. She would shade her eyes and look over the water and I would ask, Which side is Teddy now?"

"Sorry bit of me knows, Miss Eily, darling.

"If we could move the Hill of Howth," I suggested, one day, "we could see clean over to America."

What, my jewel !" Move Ireland's Never a move on it at all, at

When we did not go ouf Katie would sit in the kitchen and bring out a piece of sewing, and dream of her own little home, down on the Sword's Road. Ah me! across the years from my own childhood, to the faces of my own children, I can still vividly dren, I can still vividly see, pretty Malahide and its sea-washed hills, our little cottage, and there in the flower-

girded kitchen, sweet Katie Molloy as she waited for her wedding day.

How it stormed that night! Spy Wednesday it was, and Katie said old Judas was groaning in the wind. We had talked of Teddy and his return on Saturday night; how Katie would go to the altar at early Mass; how I would go to the High Mass, and hear Katie's banns called; how they would be married the Thursday after Easter, and I was to be the only bridesmaid. As Katie was tucking me into my

trundle-bed, she asked me for the usua bit of a prayer for Teddy." Will you tell me some more about the Banshee, if I say one more 'Hail

Hush, my jewel! The mother will be scolding me for telling you such

But just tell me this, Katie; when does the Banshee come?"

'In the night sometimes, and sometimes in the morning, just before the

ing. I was frightened, half by the reckless sort. It's little ye mind the accomplishment as it would seem. The it is only fit and proper that we, mem-

pleasingly dreadful Banshee. "Are you sure she comes in the morning, Katie?" A Banshee, just at the dawn of the day, did not seem so terrifying as one in the

"Hush! hush! acushla. The very baby to sleep by. Just a little idea even to tell ye of the creature at Sure, ye musn't think of her when ye are going to sleep! You will be after dreaming of the Banshee. Now be quiet, my jewel, and let me sing ye to sleep.

"Sing me that song that Nora Wren sings to her baby!" Nora was young widow with an only child.

"Sure its the sad sort of a song ye want, Miss Eily. Nora Drew indeed! What has the likes of ye doing, listening to poor Nora and her druneen song. Its-worse than a keening, so it is.

I think I had slept a little, when the storm woke me, and I lay in my little bed listening to the wind. I thought of the Banshee. I thought of Teddy O'Driscoll, away out in the stormy sea. I thought of Nora Drew's sad lullaby. The hours passed on until nearly day. Then what spirit possessed me I never could tell, but I rose, and, creeping down stairs, went out of doors into the garden. I stopped under Katie's window, standing in the bed of mignonette. Then I sang. Any passer by, in the faint light, could behold a small childish form, white-robed, with floating, flaxen hair. Any listener could hear, in an hair. Any listener could near, it unusually high voice, the notes of a "keening" cry, the druneen song of the riders to her fatherless babe. No singer of renown ever so thrilled an audience, as did that wailing child, that March morning, while the spring sunlight leaped up on the hills of Malahide, the frowning face of Howth, the silver waters of Dublin Bay. Her listeners woke from pleasant slumber and woke to terror. The Banshee was woke to terror. The Banshee was abroad in the land. On none fell such terror as on Katie Molloy. The Ban shee was just under her window. What could it mean, after the wild night, and Teddy O'Driscoll on the cruel sea, except that death had come to him So Katie listened to that wailing cry, sick at heart and sobbing out her sor-row to the Holy Mother. The thrilling singer crept back upstairs to her room, went to bed and slept a quiet hour or more. She had played Banshee to an intensely interested audience: and. small as she was, she was artist enough to feel that her efforts were appreci-

ated. In vain did my kind-hearted mother try to comfort Katie, the days after the Banshee's visit. "It might have been a warning for

me as well as for you, Katie.' "No, no, ma'am. It's my Teddy soul calling to me, out of the sea, my own blue-eyed lad. days the banns would be called. ma'am, how have I the heart for the holy Easter, and how can I bear to see the pipers and the dancing, when I thought my Teddy would be there?" Here she would cover her face and

With the unconscious cruelty of childhood, I never dreamed that I could lessen Katie's sorrow, although her grief was a genuine distress to me Our talks in the kitchen were very sober now. Katie had laid aside her wedding preparations. All the village knew that Katie Molloy had heard the Banshee the night of the big storm and that Teddy O'Driscoll was out at sea. So they almost treated her as a widow. I was sorry about Teddy, too. No more nice rides in the water, no more help in hunting mussels. My mother was kind and thoughtful in every way, feeling deeply sorry for

Holy Saturday came. The older mem bers of the family had all prepared for approaching the altar. Poor Katie was preparing to carry her sad heart to the Great Comforter. Once or twice I had been on the verge of telling how I had played Banshee, but the dread that had fallen on the household, at the mention of her name, frightened me from confessing that I had imper-

sonated the dread visitor. "Eily," said my mother, "how do t your night dress so full of Just see here, Katie, the whole mud? hem of this gown is muddy and grassstains on it, too. You must not play out of doors with your night-dress Katie was gathering up the child." clothes for the Monday wash.

"Miss Eily wouldn't do that ma'am, I'm sure. She's the little lady, so she

"But here is the mud anyhow Katie. Mother was a little out of "Where did you have this patience. gown, Eily? I stood with flushed face and down

cast eyes. "I just wore it in the garden once, the morning I played "Played what?" my mother asked.

"I played Banshee," I said, nearly sobbing in my humiliation. Katie Molloy caught my hands, kneeling down before me. "Miss Eily, acushla, my wee little jewel, tell your own Katie when ye played Ban-

"Day before yesterday. Just after the big storm. I came down at the peep of day and I sang Nora Drew's druneen song. And you knew I did it right, because you all thought it was

he sure-enough Banshee." But Katie could not answer. was kissing my hands and sobbing quietly. My mother looked at me so sternly that I too began to weep. Katie caught me in her arms.

"No, no! my jewel. Be easy now.
It's just the little fright ye gave me. God bless her little heart! Playing Banshee indeed! Holy Mother defend least peep of day."

I sat up in bed. The wind was howling. I sat up in bed. The wind was howling. I sat up in bed. The wind was howling. I sat up in bed. The wind was howling. I sat up in bed. The wind was howling. I sat up in bed. The wind was howling.

make Katie feel so badly after all her

kindness to you?"
"Whist! whist! ma'am. Never a word to my jewel, now. It's the happy girl she's made me the day." "Well, if you are so forgiving, Katie, I can say nothing, for you were the one to suffer most, from Eily's per-

formance. And I think we will go down to tea.' 'Yes ma'am. Come with me, Miss Eily. Sure it's the nice I'll butter for your tea."

The twilight was falling softly. As I waited for tea in the dining room, I been taught and firmly believe that the amused myself placing a bunch of dafcandles and drew the curtains. A we expect from men who sell their strong step sounded on the gravelled walk, then on the porch and a modest door. In a moment, a cry from her brought me to her side, and there, lasping her to his heart, was happy

So together they went to confession that night and to the altar next day. And at High Mass, I sat very still and serious while the gentle, old priest read out the banus of marriage for Katie Molloy and Teddy O'Driscoll, giving the names of their parents and places of abode, just as if everybody didn't know ny Katie and my Teddy. So, after all Katie danced on the green Easter Monday. The pipers and the fiddlers played, and I looked on and indulged n hard boiled eggs and hot potatoes and butter, to the almost utter ruin of my

American digestion. On Thursday, the week after the Banshee's visit, Katie and Teddie were married. I was bridesmaid, and, after the wedding, I was tucked into the jaunting-car and driven down to the little house where they were to live. ome of the wedding guests brought me back, fast asleep, a few hours later. And until the day that the good ship sailed for the shores of America, I was looked upon with a sort of fear, as the daring little American who was bold enough to play Banshee. But in spite of my tempting the mystic lady, left Katie happy and prosperous, with Teddy, blue-eyed and merry, in the with little cottage down by the road, that leads from pretty Malanide to the of Swords, the former capital city of Ireland.

LEAGUE OF THE SACRED

General Intention for April. THE CATHOLIC PRESS,

Messenger of the Sacred Heart. Leo XIII. told us a few years ago in one of his immortal Encyclicals that 'among the many means apt to defend religion, there is none more so than the public press." And quite recently, the same illustrious Pontiff, speaking to the Italian preacher Locchi, said: "Write articles, Father, They will bring more fruits than sermons ; for where the preacher's words cannot reach, there the printed words do reach, and people read them who

never hear a sermon. It is a truism that the influence the public press wields in the world for good or evil is enormous.

The Pontiff feels that the Catholic Church should find her profit in this power, and this is the reason he asks all friends of the Sacred Heart, during the month of April, to make the Catho lic Press the object of their special intention in prayer.

Looked at from a merely utilitarian standpoint, the press is a power in the land. Material progress, in all its phases, has no greater champion. Not to speak of the arts and sciences, which have received an extraordinary development under its fostering influence, agriculture, commerce, industry under various forms, have found in the press a powerful aid. In illustration, we have only to cite the case of our country. In the development of able logic. He should add too all this Canada's resources, the press has done admirable service. And it is only fair to contribute the Messenger's mite to the praise already lavished on those Knights of the Pen, who have struggled, year in and year out, to colonize our vast uninhabited regions, or who have endeavored to create centres of human activity in places already settled. There are few of us who will fail to recognize in the press an important factor in the development of a nation's material interests; and were the press to be crushed out, a most potent means cease to exist.

If the role of the press were restricted to the material welfare of a nation, the of the press and the Catholic interests task of guiding it would be easy. But it is in the channel of public opinion and religious thought that the press calls for more serious treatment. Men cease to think for themselves when they find everything cut and dried in their daily paper; and herein lies the danger of a vicious press. As long as it remained a simple chronicle of passing events, there was little reason to be over · critical of its shortcomings : but since it has assumed the role which, in the beginning of its power, did not belong to it, that of directing public opinion; and since this role belongs to it now by right of prescription, there is no use trying to wrench it from its grasp. It is the part of prudence to accept the situation as an accomplished fact, and employ our energies to direct the work of the press into the proper channel.

This is a task that is not so easy of

storm, half by the thought of the Banshee or the good little people or utter lack of responsibility there is in anything." the modern secular press; the craving "But, Eily, how did you ever think after sensations; the subserviency of of such a thing? What possessed you principles to the exigencies of this or to frighten us all so badly? And to that political party; the absence of that political party; the absence of religious convictions, make the task of direction a peculiarly arduous one.

While admitting theoretically the power of the modern secular press for good, we cannot but deplore state of degradation to which it has fallen. The fault does not lied primarily with the readers, but rather with the class of men who, without mandate, have assumed the control of Sure it's the nice potato bread utter for your tea." the press. What may be expected from men who are imbued with insance prejudices from childhood ;-who have fodils on the table. Katie lit the wax | Christ and his satellites? What may personal convictions to the highest bid ders, as is so frequently the case in the rap on the knocker. Katie went to the so-called political press? And to touch another chord, what may we expec from writers whose intentions may be good enough, perhaps, but whose whose knowledge is nothing more than by a sound philosophy? It is men of this stamp who fill the ranks of modern journalism, and can the spouse of Christ reasonably expect fair treatment a their hands?

"By their fruits ye shall know them." The secular press has, with a welfare of the Catholic press. few rare exceptions, ceased to have any claim to respectability. It has become a panderer to vice, a purveyor of sensationalism. Crime in all its hideous forms is spread out before the public in its columns, corrupting thereby the innocence of youth and lowering the whole moral tone of nations.

And even in the few rare newspapers and periodicals where virtue continues to be respected, there is nothing to be of the modern press is superficiality: it is this fact that again makes it fair game for criticism. The time we lose over the modern "daily" to gratify our curiosity is simply appalling. Goethe felt this keenly even in his time. "All this," said he, "does not concern me in the least. One is neither the better nor the worse for knowing what the day brings forth. It will suffice to reflect a moment to feel the truth of this remark.

Add to superficiality the ignorance secular journalists affect of things religious. Religion is the bond of union between here and hereafter, and as such it cannot be ignored by those who assume the task of forming public opinion. The spirit of higher criticism and the independence of the press—they tell us—place them under the obligation of keeping themselves untrammelled by sectarianism. They must, consequently, eliminate anything that might run counter to the prejudices of their readers. But this is only half the reason. The modern secular newspaper is essentially a commercial enterprise. Journalists do not paint their prose to enlighten or move; they aim at augmenting their circulation. How well, and believe they will cure me. I would not be without them for any money.

One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please you. and the independence of the pressthey aim at augmenting their circulation; their dividends feel the effects.

In the midst of this chaotic state, what is the duty of the Catholic press? The role of the Catholic writer or ournalist is, first and foremost, to work or the glory of God and the widening of His Kingdom among men; to defend and aid the Church in the accomplishment of her divine mission. Herein the duty of the Catholic writer is

But to fill this programme, the Cathvation. Without requiring him to be a paragon of sanctity, he should be a submissive child of the Roman Catholic Church: without asking him to be amenable to the ecstasies of poetic rapture, he should be familiar with the intricacies of theological and philosophical studies; the knotty questions in controversy-historical and otherwise -should have no secret for him. He should have at ready call an inexorthe refinement the classics alone can give, to enable him to cope with acomplished infidel and sectarian writers in giving literary form to the production of his pen. In fact, the qualifica-tions required are so many and so varied that one dares ask, how many Catholic writers are there in our land ssessing them? Let us bear in mind that Catholic

journalists are made, not born. And the process of making them nowadays slow, and attended with many disadvantages. Here is a suggestion of civilization and advancement would If the Church sanctions schools to train minds for the liberal professions and teaching, why not also have a School of Journalism? In view of the power at stake, the reasons for such an establishment are obvious. Newspapers and other periodicals coming into the family circle frequent-

ly, are silent preachers in black and white, inculcating principles and proffering examples that have a positive influence on the character of their readers. How important, then, that that influence should be salutary, that the moral and doctrinal tone be irreproachable. Put in the wake of error a man trained to Catholic journalism, and the victory is ours. The examples of the Catholic press in France and Germany, and the careers of many brilliant Catholic newspaper men who are fighting and teaching in our own tongue throughout the world, prove the assertion.

In the meantime, while waiting for the age of specially trained journalists.

bers of the League of the Sacred Heart, should second the desires of the Holy Father and implore the Divine Heart Catholic truth.

Of late years, there has been marked revival in Catholic literary work. Our writers are increasing in number and merit. Works of fact and distinctively Catholic, are multiplying under their pens. iantly edited newspapers and reviews are issuing from Catholic publishing houses. All this goes to show that the Catholic intellect is active. Let the prayers of our millions of associates help to keep Catholic writers in the path of truth for the welfare of many

One of the happiest omens here in Canada, at the present time, is the vigor shown in the establishment of oranches of the Catholic Truth Society The movement is one in the right direction, and readers of our Messenge should take a more than passing in terest in the work. Canada is an admirable field for the labor of society, and the success of the paren stem in England will be duplicated here if the same earnest endeavor i brought to bear upon the work.

But the Catholic writer is not th only element to be considered in the press has a duty to perform toward the public, Catholics have also their towards the press. They should support the Catholic press, and give their heart co-operation to those men who fear n to show their colors in defence of Cath olic truth. Catholic readers mus banish the shameless, scandal-giving sheet from the fireside; they must dis countenance sensational, enervating journalism; despise political partizan ship, and help generously the pres gained by keeping in tow of events as that is organized to struggle for their they appear in their pages. The sin interests and those of the Church of God.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer, in particular for the welfare of the Cathoc press, that it may grow in influence and strength, and thus be better able to cultivate and advance the interests of God and souls. Amen.

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Dominion.

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Arrears must be paid in full before the paper can be stopped.

London, Saturday, April 4, 1896. PASSION-TIME .

From Passion Sunday, which was the Sunday before last, to Holy Saturday,

the last day of the holy season of Lent,

the Church specially commemorates the

Passion or sufferings of our Lord. The 8th chapter of the gospel of St. John contains many useful, moral lessons which our Blessed Lord inculcated on the multitudes who followed Him, and He indicated the necessity of believing in Him because His words are the words of truth which His heavenly On this occasion also He clearly pointed

the Father. He reproached those who sought to kill Him, that they were not of God, but were children of the devil, the father of lies, and were doing the work of the devil. We thus learn that there was already on foot a movement to put our Lord to death because of His preaching to the people the way of salvation, and even on this occasion the Jews who were listening took up stones to cast at Him, but, the gospel says, "Jesus hid Himself and went out of the temple."

This is the event which the Church commemorates on Passion Sunday, and it is to represent this concealment of Himself that the images are covered with purple during the two weeks of Passion time.

During this period it was the desire of the Jewish priests not only to put our Lord Himself to death, but also all who were even indirectly the cause of the people believing in Him, and so we learn from the 12th chapter of the same gospel that they wished to put Lazarus to death also, whom Jesus had restored to life after being four days buried. People were led to follow Christ because of this great miracle.

It was not until the middle of Holy Week that Jesus was actually apprehended, His whereabouts being made known by Judas, who betrayed Him into the hands of His enemies, for a paltry sum of money.

On Holy Thursday evening Jesus held His Last Supper with His disasked by St. John the Evangelist, "Who is it?" he indicated Judas by handing to him bread which had been dipped, for it had been foretold by the prophet, "he that eateth bread with me shall lift up his heel against me."

It was at this last Supper that our Lord instituted the adorable Sacrament of the Eucharist. Taking bread into His hands "He blessed and broke and gave to His disciples and said : Take and eat: This is My body," and taking the chalice He gave thanks and gave to them saying : Drink ye all of this. For this is My blood of the New Testament which shall be shed for many unto the remission of sins.'

By these words Christ instituted a sacred rite which is the soul of Catholic devotion. Convinced that His words are to be taken literally, we believe that He has left us in the Holy Eucharnourishment of our souls.

The sacrifice which Christ offered on the cross, by dying for the salvation of mankind, could only be enacted once in that form, but it was needful there should be a sacrifice of the New Law, as sacrifice is the great act of public worship, and that most necessary act of religion whereby God's supreme dominion over all creatures is recognized, together with our total depend ence on Him. It was for this reason that sacrifice was originally instituted by God, and that there might be a true sacrifice under the law of the Gospel. in instituting the Blessed Eucharist, Christ instituted a sacrifice which is loving Him also with our whole heart. the sacrifice of the Mass, commanding His Apostles to do as He had done, and promising that as often as they would death of the Lord until He come."

On Holy Thursday, therefore, the Lord's last supper, and of the institu- sity, at least in order that the congru- called "an epistle of straw," because it (Applause.)

Passion, Corpus Christi has been appointed as a day of thanksgiving for of the year. the Blessed Sacrament. It occurs on Ascension and the close of the Easter for so great a gift may be made without the restraint imposed by the sorrowful character of Passion-time. On Holy Thursday also the sacred oils used sacraments are solemnly consecrated by the Bishop.

On Good Friday the death of our Lord is commemorated. He was con-Judea. Pontius Pilate, though some what unwillingly, as he knew Christ's innocence of the charges of blasphemy brought against Him. Nevertheless, to please the Jews, he consented to His condemnation, and delivered him over to them to be put to death as they thought proper.

Pilate made some effort to induce the Jews to consent to Christ's liberation, and he even appealed to them asking: "Why what evil hath He done? I find no cause of death in Father commissioned Him to teach. Him." But notwithstanding that this cowardly and unjust judge acknowlout His divinity and His unity with edged the innocence of the accused, he still offered to punish Him, though in a more moderate way: "I will chastise Him, therefore, and let Him go." But when he found that the Jews were not satisfied with this, and that they desired He should be crucified. Pilate at length "gave sentence that it should be as they required. Christ was, therefore, crucified on Mount Calvary, while the Jews, both before doing the deed, and while it was being consummated, savagely heaped upon Him every possible contumely and ignominy.

On Good Friday the sacrifice of the Mass is not offered up, and Holy Communion is not administered except to those in dangerous sickness, who require the holy Viaticum.

During Holy Saturday Christ remained in the tomb, and the offices of the Church relating to the Passion are mournful as during the rest of Holy Week, but the Mass celebrated on that day was formerly celebrated during the night, which is the night of Christ's Resurrection, and so it partakes of the gladness of the Easter time.

On this day also the Paschal candle representing the Resurrection of Christ, is solemnly blessed, and it remains lighted during High Mass and Vespers, until after the Gospel on Ascension Day.

EASTER.

We are now arriving at the end of the holy season of Lent, a period of penance and mortification, and we are ciples, and, knowing the plans of in the act of celebrating Holy Week, Judas, He told His disciples that one of which is the time when the Catholic them would betray Him, and being Church commemorates the mysteries most intimately connected with our Redemption through the blood of Christ.

The Resurrection of our Lord Jesus Christ from the tomb, glorious and immortal, though not the final mystery connected with our Redemption, has always been regarded by the Church as the most important of all, as it shows the completeness of the triumph of our divine Redeemer over sin and death.

Though Christ might have redeemed us at a less price than His actual death on the cross, inasmuch as every atoning act which He did toward our Redemption was of infinite value, and therefore sufficient, when done by Him, to satisfy God's justice for the myriads of sins which men have committed, anything less than His death would not have impressed mankind with the greatness of the work He accomist His own flesh and blood for the plished for us, nor would it have convinced us of the intensity of His love for us which induced Him to do all this for our salvation. Had He stopped short of dying for us, we would have felt that there was something in Father Lambing's possession is only more that He might have done for us, for even without the testimony of Holy Writ we would have felt within ourselves that "greater love no man hath

> Christ's death may, therefore, be regarded as the necessary means whereby only we could be redeemed, assuming that, while redeeming us, He intended we should appreciate the extent of His love, and that He should insist on our

than to give his life for his friends."

But on the assumption that Christ should thus accept death for the purpose of redeeming us, the work of redo this they would "show forth the demption still requires that the powers of darkness and death should, in the end, be overcome; and thus the Res-Mass is in commemoration of our urrection of Christ becomes a neces-

tion of the Blessed Sacrament and the ity of events may be preserved; and Mass, but owing to the mournful char- as the Resurrection completes this acter of the celebration of our Lord's triumph, the feast of Easter is justly regarded as the highest of the festivals

The Resurrection of Christ is the the Thursday following the octave of the chief among the miracles which our blessed Lord wrought on earth; and season, so that the joyous thanksgiving as it is by His miracles He proved His divinity and His mission from His heavenly Father, and established before men the truth of the Christian religion, or of the doctrines He revealed, during the year in administering the the Resurrection is the ground of our faith and the basis of our hope that God will keep His promises of mercy to mankind: and, therefore, the Apostle St. Paul says, in the first epistle to the demned by the Roman Governor of Corinthians, xv: "Now if Christ be preached that He arose again from the dead, how do some among you say that there is no resurrection of the dead? But if there be no resurrection of the dead, the Christ is not risen again; and if Christ be not risen again, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God . . . and if Christ be not risen again, your faith is vain, for you are yet in your sins."

Thus it is seen that in the Resurrection of Christ we find an assurance that we shall rise again from the dead to enter into God's kingdom, if we are faithful to His law: we are made to know the truth of the faith which Christ sent His Apostles to propagate throughout the world, and a sure foundation is given for our hope and trust in God's promises.

For these reasons Easter is the most joyful of feasts, and it should be celebrated with Christian exultation and gratitude, and therefore the Church applies to it as peculiarly appropriate the words of David : "This is the day which the Lord hath made: let us be glad and rejoice therein."

To celebrate Easter in the manner required of us, the preparation of penance is necessary, and for this cause it is preceded by the time of Lent, a season of penance, and the Christian should, by making a good confession, prepare himself for the worthy recep tion of the Holy Eucharist, a sacrament instituted by Christ a few days before His resurrection, to convince us of the necessity of receiving Him, that we may obtain for ourselves the blessings derivable from His Resurrection.

LUTHER AND HIS BIBLE.

The Buffalo Union and Times mentions that in the library of Rev. Father Lambing, LL. D., of Wilkinsburg, N. Y., there is a copy of the bible which was printed in 1478, five years before Martin Luther was born.

This fact recalls to mind the story which we hear frequently repeated by Protestant controversialists to the effect that Luther found accidentally a copy of the bible which he studied assiduously in secret lest it might be taken from him by his ecclesiastical superiors, who are said to be always opposed to the reading of the bible. The story continues to the effect that th providential discovery of the bible by Luther enabled him to become acquainted with Christian truth, and thus to prepare himself for the work of

reforming God's Church. It is quite true that before the invention of printing bibles were scarce, as only the rich could possess them, but even then they were accessible to the clergy, as they were in use in manuscript form in all the principal churches and the religious houses, but as Luther belonged to a religious order it was perfectly easy for him to study the bible in his monastery, the more especially as in his time bibles had already become numerous, as they were almost the first books printed even with the block types used before the cut metal types were made by Guttenburg, and the first use made of the metal types was to print the bible with them, between the years 1444 and 1460. It will be remarked that the date of the bible eighteen years later than this date of the first issuing of the bible from metal types.

The story about Luther's finding the bible as a book which the priests were desirous of concealing from the public is a mere fiction invented for the purpose of persuading people that Catholics were not and are not allowed to read the bible.

The love of Luther for his imaginary bible, after he became a so-called Reformer, may be judged from the wilfu! perversions he made in the text when he issued his own version of it, and from the disrespectful language in which he spoke of portions of the sacred volume which did not please him, such as the Epistle of St. James, which he

refutes his favorite doctrine of salvation by faith alone, good works being useless, and even an impediment to salvation. Passages of scripture which refute this doctrine he also corrupted in order that they might not be quoted against him. The translators of the King James version acted in a precisely similar way, though to a less extent than other Protestant translators

who preceded them. It is worthy of remark that though Luther spoke contumeliously of the epistle of St. James, the German Protestants do not reject this epistle, and they receive also those books of the old Testament which English-speaking Protestants have thrown out of the bible under pretence that they are Apocryphal. The real cause on ac count of which the latter reject these books is that they contain clear testimonies in favor of several doctrines which the first English Reformers rejected, such as the guardianship of angels over mankind, which is clearly provable from Tobias, prayers and sacrifice for the dead, that "they may be loosed from their sins," and the prayers which saints offer in heaven for the faithful on earth, all of which doctrines are inculcated in the Books of Maccabees.

FANATICISM REBUKED.

Fanaticism is at a discount among the legislators of New Brunswick. There is no Separate school system in that Province, and therefore there are no legalized Separate schools, but with the approval of the Government the school laws are liberally administered, so that the rights of Catholics to educate their children in their religion are recognized, and schools which are practically Catholic exist wherever Catholics are in sufficient numbers to ensure recognition under the administration of the law, though the law itself makes no provision to this effect. The plan is found to be generally, though not always, satisfactory. However, some fanatics are constantly engaged in endeavoring to break it up as granting too much liberty to Catholics to educate their children in accordance with their conscientious convictions.

A few days ago, also, Mr. H. H. Pitts, who has recently been elected Grand Master of the New Brunswick Orangemen, resolved to raise a disturbance in the Legislature by introducing a resolution against the settlement of the Manitoba school question by the Dominion Parliament, but he failed, not even finding a seconder for his resolution. The Antigonish Casket gives a graphic account of the amusing incident.

Mr. Pitts moved his resolution, of which he had given due notice, adding that he thought Mr. Killam would second his motion. Mr. Killam answered: "No, I will not."

Then followed a search for seconder in the following funny style Mr. Pitts-Mr. Tweedie, will you

second the motion? Hon. Mr. Tweedie-Some other time. Laughter.)

Pitts-Dr. Stockton, will you second the motion?

Mr. Pitts-Mr. Shaw, will you second the case.

Mr. Shaw—No; I might have if I had been asked first. (Laughter.) Mr. Pitts—I call upon Mr. Lock-

Mr. Lockhart-I would prefer not to.

(Laughter.) Mr. Pitts Well, Dr. Alward. Dr. Alward-I cannot do it. (Laugh

Mr. Pitts-Well, perhaps Mr. Russell He promised me he would will?

second it.

Hon. Mr. Tweedie—I thought you were going to give the attorney gen-eral a chance. (Great laughter.) Mr. Pitts—He has fied. Mr. Porter,

will you second it, just to get it before Mr. Porter-I was intending to, but you have asked so many. (Laughter.)

Mr. Pitts-Won't you second it to get it before the House? Mr. Porter — I feel slighted.
(Laughter.)
Mr. Pitts—I think Mr. Morrow will

second it to get it fairly before the House anyway? Mr. Morrow—No, I do not. Mr. Pitts—Well, Mr. Speaker, it has

ome to this point. Hon. Mr. Blair — Are you going to lose the debate? (Laughter.)
Mr. Pitts—Maybe Mr. Fowler will

Mr. Fowler-You are too late now. Mr. Pitts-Well, Mr. Speaker, I find that when it comes down to the hard pan this house is not to be depended on: four members promised me they would second this resolution. (Laugh-

Mr. Killam-Name them. Mr. Pitts - Why you were one of them, and said so in the presence of four

or five witnesses. (Laughter.)
Mr. Killam—The honorable member never asked me to second this resolution, and therefore I never said so.

introduce a bill, an act to authorize a loan to meet the cost of an importation of sheep and swine.

Mr. Pitts-I feel like opposing that bill. I think we have got plenty of these animals in the house now. (Laughter.)

THE REMEDIAL BILL.

Notwithstanding the close vote by which the Remedial Bill passed in the Dominion House of Commons, it is not to be supposed that the greater part of the minority are really opposed to the granting of justice to the Catholic minority.

It is a good omen that when Mr. Dalton McCarthy moved in Committee a long amendment demanding that six points be submitted to the Supreme Court to ascertain, before proceeding further, whether or not Parliament has power to pass the proposed legislation, the disgust of the House was manifested by the fact that on a division Mr. McCarthy stood alone in voting for the amendment.

It is barely possible that in bringing forward this amendment Mr. McCarthy hoped to kill the Bill by delay; but the members of the House were pretty well convinced that its primary purpose was to secure another brief for the mover from the Government of Manitoba, and they very properly refused to waste the time of Parliament for Mr. McCarthy's personal benefit.

Sir Charles Tupper, speaking to the amendment, reminded the House that Mr. McCarthy had stated during the discussion that the Government would not be able to get the Bill through committee. He regarded this as an indication that obstructive tactics are to be resorted to so as to delay the Bill. He, therefore, refused to consent to the adjournment of the House which Mr. McCarthy asked for that the amendment might be discussed at length, but he appealed to the supporters of the Bill to remain at their posts night and day, if necessary, so that this Bill, demanded in the interests of the country, might become law. Even Dr. Weldon, who spoke and

voted against the Bill, would not support Mr. McCarthy's motion, and he hinted very strongly that Mr. McCarthy has not any real desire to kill the goose that laid the golden eggs. Delay suits the purpose of the member for North Simcoe much better than a present settlement, and if the matter could be put off to another session, there might be more eggs of gold.

The Conference with Mr. Greenway to bring about a settlement by Mani toba itself is now going on, and it is hoped that a satisfactory arrangement will be arrived at, but the Dominion Government declares that it will not accept any solution except such as will be acceptable to the Catholic minority. In the meantime the Remedial Bill is to be pushed through the House of Commons, but with a suspensory clause so that it will not become law unless the Manitoba Legislature refuse to pass a remedial measure during its present session, which has been suspended for the purpose of giving the Conference an opportunity to arrive at a conclusion which will meet the necessities of

THE SALVATION ARMY SECES SION.

General Booth, while sending Mr. and Mrs. Booth-Tucker to New York to take charge of the American Salvation Army, declared that he has full confidence in the return of his son and daughter-in-law, Mr. and Mrs. Ballington Booth, to their allegiance, as he has prayed to that effect. Mr. Ballington Booth, however, announced at a meeting in New York on Monday, 23rd ult., that he and his wife have also prayed for light as to their conduct. and they are sure they are in the right, and as a result they will not only decline to consider any propositions from the general, but they will not even discuss them. In the meantime the new movement

to establish an independent American Army, under the name of the "Volunteers" is progressing. Many branches of the Army in the large cities, especially New York, Jersey City, Brooklyn, Chicago, etc., are declaring themselves in favor of the seceders. They consider that the time has arrived to establish a thoroughly American Army on a more democratic basis than has hitherto been recognized in the management. It must be said, however, that the new Army of the Volunteers appears to be founded rather on the basis of sectionalism, disaffection to authority and personal vanity, than on any desire to extend giving any moral training to the chilthe work of the salvation of souls. There are points in the old manage- to pay any attention whatsoever to

Hon. Mr. Mitchell - I beg leave to ment which ought to be changed, if the Army is to be a permanency, among which is the absolutism of General Booth. This absolutism might be tolerated in the general himself on account of his strong individual char. acter, and the confidence reposed in him as a successful leader, but the general will not live forever; and a permanent organization cannot be founded on the personal influence of any one man.

> It is not to be expected, either, that whoever will be the successor of General Booth will have a family of natural leaders to co-operate with him, as it has been the general's lot to have, and it may be all the better for the future of the army to have a seccession on a large scale, like that now occurring, during the general's life, to prevent the catastrophe which might occur if the general were to die unexpectedly while all the power and the titledeeds of army property are concentrated in his hands.

> Altogether, while we do not at all regard the secession movement as arising out of any high religious motive, it may be beneficial to the soldiers generally that it has occurred.

Miss Eva Booth held a meeting of officers in Chicago on the same day-Monday 23rd inst. -at which she made an earnest appeal to the officers assembled to stand by the old flag, but she met with poor success. The officers are, for the most part, inclined to adhere to the ex-commander and his organization of "Volunteers," and when Miss Booth called upon all present to stand up and declare their allegiance to the old army, only a small proportion responded.

The new organization has determined to call itself simply "The Volunteers, "instead of "God's American Volunteers, " as announced in the first place; but though they reject the term "American" in their title, their intention is to adhere to the Americanism of the organization by making their flag distinctively American, and by rejecting the red color in their uniforms, as symbolizing British supremacy and authority

ROOM FOR IMPROVEMENT.

Wisconsin appears to take the lead of all the English speaking localities in America in the pitifulness of the salaries paid to teachers. The supply exceeds the demand, and as a consequence the salaries are exceedingly small, especially in Brown county, where the average sum paid to male teachers for each school month in 1895 was \$24, making \$240 per annum, while the average to female teachers was \$18 per month or \$180 per annum.

In some school districts there is a kind of auction at which the trustees award the school to the lowest bidder, and schools are sometimes awarded to the successful competitors at the rate of \$13 per month.

Considering the economy with which the trustees expend money on teachers' salaries, it is not very surprising that last year, out of \$48,500 raised for the maintenance of schools, there should have been an unexpended balance of \$10,000.

The school report throws but little light upon the qualifications of the teachers thus employed, but as the supply exceeds the demand, we must infer either that the State is wonderfully prolific in producing learned young men and women, or that the schools are in a woeful condition of inefficiency. As there is no reason to believe that Wisconsin is so far ahead in learning as to lead to the former conclusion, it is to be feared that the latter is really the case; and we are further led to this inference by the fact that if the teachers were truly efficient they would naturally look for situations elsewhere instead of subjecting themselves to the humiliation of having their services disposed of through the extreme smallness of their bids.

The Americans would have us believe that their school methods are perfection itself, precisely because they are part of an American institution. But it would appear after all that it is susceptible of improvement in some respects, and the American public ought to understand that there is no disloyalty to the American constitution implied when Catholics point out certain features under which the schools might be improved, as, for example, in regard to the total absence of religious teaching. It is quite conceivable that a body of teachers whose acquirements fall so far short in their ability to impart a secular education, which they are bound to give, are neglectful of dren, as the law does not require them

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APRIL 4, 1898.

THE MANITOBA CONFERENCE.

Notwithstanding the apparent forlorness of the hope that Mr. Greenway's Government would come to any satisfactory arrangement regarding the settlement of the Manitoba school trouble, it is announced in a despatch from Winnipeg that at the Conference now being held, the three Dominion Commissioners and the Manitoba representatives are quite likely to reach a conclusion which will satisfy all concerned and will withdraw the controversy from the arena of Federal pol-

Sir Donald Smith and the Hon. Messrs. Dickey and Desjardins, representing the Dominion Government, reached Winnipeg in good time, but they were delayed owing to the absence of Messrs. Greenway and Sifton, who were attending an election meeting in Manitou, which they regarded, apparently, as of more importance than the settlement of the school trouble. The election meeting, however, came to an end, and on the morning of the 27th ult. the first meeting of the Conference was held, and a second on the afternoon of the same day, so that it appears the delegates have settled to serious work.

How far matters have gone toward reaching an agreement is not yet known, as the proceedings have not been made public, but the Commissioners speak in a hopeful tone, yet as we go to press it is impossible to say what terms, if any, will be agreed up-

There was, it is said, some discussion as to which side should make the first proposals of a compromise, but it was at length agreed that each party should make a proposal, and this was done at the second meeting of the delegates. This meeting only lasted a few minutes, and it is supposed that the respective delegates separated for the purpose of consulting whether the proposals of the other party would be received as a basis for a conclusion. The Manitoban delegates went to consult their colleagues, and those from Ottawa are supposed to have been desirous to submit the Manitoban proposals to the representatives of the

Catholic minority. It has been several times said that Mr. Greenway would not dare to recede from the position he has hitherto kept, as he must submit to the majority of the Legislature who have been sent thereto to uphold his policy of refusing any terms agreeable to the Catholics : but, on the other hand, it is known that Mr. Greenway controls the majority in the House, and it is believed that if he agree to any settlement his action will

be confirmed. Stenographers are not employed by the conference, and the intention is that the proceedings shall be private until a definite conclusion be reached, which will then be made public. It is spirit of the constitution must be upheld, and the principle sustained that they shall have full liberty to educate their children in Catholic schools with Catholic instruction.

Some Winnipegers had the bad taste to get up an anti-remedial demonstration the second night while the Dominion commissioners were in the city. It was a complete fiasco, and we may take the result as indicating that the people of Winnipeg are willing to see the trouble satisfactorily settled, and we are assured that they are really anxious that such should be the case. They feel that the present condition of affairs is injurious to the city and the

whole Province. The procession of the anti-remedialists marched to the Parliament House, through the rain, which was pouring down in torrents, and burned some papers, which were supposed by a fiction to be the "Remedial Bill." Only a few hundred persons took part in the proceedings, which are denounced by Conservatives and Liberals alike as a disgrace to the city, and an insult to the Commissioners, who are undoubtedly animated by a spirit of patriotism in their endeavor to remove a bone of contention to the whole Dominion.

The three Dominion Commissioners have been instructed by the Government not to consent to any arrangement which is not satisfactory to the Catholic minority. This was a very necessary provision to make, as an unsatufactory agreement would be worse than no agreement at all.

It is great wisdom not to be rash in our doings, nor to maintain too obstinately our own opinion.—The Imitation.

EDITORIAL NOTES.

WE notice that the registrarship of and we trust the commission now at the North Riding of Ontario has become vacant, and Mr. F. J. Gillespie, reeve of Mara, is an applicant for the office. Mr. Gillespie has held some of the highest positions in the gift of the people : he is a man of undoubted integrity, and his appointment would no doubt give general satisfaction to all classes in the community. Moreover, he has strong claims upon the Government from the fact that he has been one of its most energetic and self-sacrificing supporters. This, we know, counts for much with politicians, in the matter of appointments; and it would be strange, indeed, if Mr. Gillespie's claims in this regard were overlooked. The fact should also be considered that very few Catholics hold any prominent positions of the kind referred to, in this province. This is notorious, and even the ministers of the crown in their addresses during election campaigns have more than once admitted this fact, while repelling the ridiculous charge of the P. P. A., that Catholics are unduly favored. We do not ask the appointment of any man to a position simply because he is a Catholic. but we do ask, and insist, that he be not ignored on that account.

THE New York Sun warns the A. P. A. people who are threatening to destroy the statue of Father Marquette in the statuary hall of the capitol that they had better look out. "There is a point," it says, "where bigotry and anarchy are merged," and the people of the United States have shown already that they are not disposed to tolerate anarchy. Certainly if the discoverer of the Mississippi had been a Protestant minister there would be no objection raised to the placing of his statue in the capitel, and the only reason for the present opposition offered to Father Marquette's statue is because he was a Catholic priest. There is no likelihood of the Congress adopting Mr. Linton's resolution to remove the statue, as it would be not only an insult to Catholics, but also to the State of Wisconsin, the Legislature of which unanimously voted that it should be one of the two statues which each State has the right to present, in honor of public men who have done something remarkable for the benefit of the country. The vote of Congress accepting the statue was also unanimous, and it is not likely to be reversed now.

THE rapid decline of the P. P. A. is indicated by the slim attendance of delegates at the meeting of the Supreme Council of the Order at Kingston, the number being only sixty-two, all of whom represented lodges in Ontario. Two years ago when the council met at Hamilton there were two hundred delegates, and some of these were from the Western Provinces of Manitoba and British Columbia. The lodges of these to be desired that such a conclusion be provinces have probably died out, and, arrived at. It is not the desire of judging from the Kingston attend-Catholics to insist upon any matters ance, about 69 per cent. of all the which are purely sentimental, but the lodges have gone out of existence in two years. We know of many localities where the P. P. A. lodges made a great bluster two or three years ago, but are now not even known to exist, or, if they exist secretly, they are composed of very few members who are afraid or ashamed to let their membership be known.

> THE Canadian Freeman, which has all along supported Mr. Laurier in his opposition to the Remedial Bill, takes occasion to quote the "CATHOLIC RECORD as [not being over-confident in some Conservative professions of sympathy with Manitoba Catholics." It is true to say that the delays which were thrown in the way of the passage of the Bill made us suspect that there were hostile influences at work, even within the Cabinet, to prevent its passage, but the RECORD looks to Catholic interest independently of party, and now that the Ottawa Government declares that it intends honestly to push the Remedial Bill to become law, we desire to express our hearty approval of their so doing, that the Catholics of Manitoba may not be longer subject to the contumelious treatment they have hitherto received from the Provincial Government. We wish to give credit where credit is due, and from present appearances we have reason to expect that the Dominion Government will carry out its promises. Our reference to politicans who have endeavored to throw dust into the eyes of the public did not refer merely to Conservatives, as the Freeman seems to interpret, but to all who endeavor to delay the granting of justice to the Catholic minority, whether they are Conservatives or Liberals. It would be better for all parties

concerned were the Manitoba school question settled in a friendly manner

view, will succeed in their efforts: but masonry is not against Christ. - Cathoif the Greenway Government will persist in keeping their ears closed to reason; if they are determined to prevent Catholic people educating their children as they deem best both for time and eternity; there is only one course left-the enforcement of a remedial measure.

In spite of all efforts of the French Government to prevent the rising generation from being taught religion in the schools, the Catholic schools taught by religious orders, and supported solely by the voluntary subscriptions of the people, are being better attended year after year, while the attendance at the Godless public schools is steadily decreasing. During 1895 the religious schools had an attendance of over one million two hundred thousand children, the largest yet recorded since the Government abolished religious teaching in the State schools.

CATHOLIC PRESS.

Catholics in this country as well as in the British Isles will not only approve but applaud a bill that the Lord Chancellor of England has introduced into the British Parliament, proposing to give judges the power to forbid the publication in any paper, book or pamphlet of evidence ikely to injure public morals. We only wish that public opinion were but strong enough in this country to demand the enactment of such a measure in every State. It would, of course, rob the newspapers of many a sensation, but it would be an invaluable agency in favor of public as well as private morality. - Catholic Standard and Times.

Almost everyone who writes about the theatre as it is to-day bewails the immoral character of the performances given, and the charge that they are mmoral is certainly not without found The really innocent and ation. wholesome play is the exception, and yet the curious fact is pointed out by Mr. Howells in an article in Harper' Weekly that it is the innocent wholesome plays that are longest lived. The Old Homestead" remained at the same theatre in New York for several years ; "Shore Acres" is now in its third year. What vile play asks Mr. Howells, has enjoyed popular ity so long as these charming and innocent stories ?-Baltimore Mirror.

Were the missions to non-Catholics now becoming so widespread in this country utterly barren of results in the matter of converting those to whom they are primarily addressed, they would still be of incalculable benefit to the Catholics of the cities, towns, and villages in which they are Experience in this matter has already demonstrated that an awakening of lukewarm or even nomina Catholics to a realization of the splendid inheritance of faith that is their birthright, and a manifestation of that deeper devotion which is based on fuller knowledge of Catholic truth, are the invariable results of these lectures to those outside the Church .- Ave Maria.

How intolerant the Catholics of Ireare! The overwhelmingly Catho lic constituency of South Louth has just sent Mr. "Dick" McGhee, a Protestant native of Lurgan, where he was reared among Orangemen, to represent it in He makes the thirteenth Parliament. Irish Nationalist M. P. who is a Protestant, all of whom but two represent in tensely Catholic districts. And this latest incident happened just at the time when the municipalities of Belfast and Derry had been trying practically disfranchise the Catholic citizens Yet the impression prevails in England that Home Rule would mean Rome Rule. - Boston Republic.

The fact that Pere Marquette was not thoughtful enough to take out his naturalization papers and become an American citizen a century before the birth of the American nation, still inflames the heart of Congressman Linton; but he may be consoled to know that another unnaturalized individual has had to pay, vicariously for a similar act of carelessness. We allude to the author of the story now running in the Pilot, entitled "Conall The author is unknown, bu Golban. his work was written in the tenth cen tury; and when the Pilot Publishing Company applied for copyright on it, an extra fee had to be paid because the author was (presumably) "not a citizen of the United States."—Boston

The Grand Orient Lodge of Free masonry in France, at its last conven-tion, boasted of its purpose to destroy Christianity in that country. It de-clared: "We will go solemnly in procession to the heights of Montmar tre, preceded by our banner, and wearing our symbolic emblems, and when there we will intone a hymn of peace beneath the cupola of the monument which now serves for the worship of that Sacred Heart proclaimed by Margaret Alacoque. We will proclaim the final overthrow of the Pope, the triumph of Free Thought. And on the frontal of the temple which in that day shall be dedicated to the real agents of sh

universal civilization we will inscrib in gold letters: "Offered to France and to humanity in remembrance of the crimes of the Church." In France, work in Winnipeg, with this object in at least, there is no pretense that Free

In his book, "The Failure of Pro

testantism in New York," recently published, the Rev. Thomas Dixon, a Protestant minister, says: "This town could not be held from the devil wenty-four hours, if it were not for In this view the Catholic priesthood." of the situation it is to the interests of he people of New York of all creeds or no creeds to uphold and support the Catholic priesthood in its hard task. Father Elliot, in his misions for non Catholics, has to listen to

many queer questions. Here is one : If arsenic or other deadly poison were mixed with the bread and wine before onsecration, would they, if taken after consecration, cause death? His reply was that the poison would be unchanged by the words of consecration and would consequently have its fata effect. Our Lord did not promise to change arsenic into His body and olood. - N. Y. Freeman's Journal.

Some Catholics consider it always very desirable thing to see their co-re ligionists appointed to high offices. For ourselves, unless the appointee be a really good Catholic, we look upon it as rather the reverse; for an indiffer ent or bad Catholic placed prominently under the public gaze is simply put in his religion a position to do much On the other hand an exemharm. plary Catholic in a position of promnence and trust is an object-lesson on the beneficial influence of the Church on character. For this reason the appointment of Mr. Joseph Pope, late private secretary to Sir John Macdon-ald, to the office of Under-Secretary of state, which is just announced from Mr Ottawa, is especially gratifying. Pope is a zealous and exemplary Cathc, and in connection with the Catho lic Truth Society, of Ottawa, of which he has been at the head, has been prominent in the defence of his religon in the Capital. Of the confidence which the late Sir John Macdonald re posed in him, his choice of him as his iographer is sufficient evidence may be confidently predicted that he will discharge the duties of his new eminent satisfaction. -Antigonish Casket.

sal Church, which was to extend into every land, and of which he was to be the head, having his headquarters at London. Now it appears that the American branch declines to be govrned from London. It has deternined to secede, and set up on its own The general might have oreseen that he would have these dif culties to contend with. They are the natural outgrowth of the national spirit, which is so jealous of foreign interference. The one really univer sal Church which exists in the world to-day-the Church which existed in vigorous vitality before the nations of modern Europe came into being-has encountered these same difficulties, and she alone has been able to deal with them. We wish well to our friends of the Salvation Army, in so far as their organization is a power for But we are not at all surprised good. to see them already showing signs of that tendency to disintegrate which is the inevitable destiny of every sect and religious organization outside of the one Car New World. one Catholic Church. - Chicago

Our friends of the Salvation Army

have got into trouble. General Booth

undertook to found a species of univer-

The statue of the Jesuit explorer, Father Marquette, having been offered by the State of Wisconsin to the nation, having been accepted by Congress, and having been placed in position in the federal capitol, now stands in Statuary Hall as representative in part of the work of civilization lone in the north-west territories by the first white men who penetrated the primeval woods.

But the statue of another priest is likely to be set up in the same place for the same purpose. The State of Minnesota has arranged to send to Washington a statue of Father Hennepin as one of its illustrious citizens His long journeys through the track less forests, his missionary work among the Indians, his devoted service to the white people, his discovery of Henne pin Falls, and his patriotic attachment to the north-west, all entitle him to this distinction. No man did more fo No man did more for Minnesota than he.

When the days of bigotry have gone by and the inhabitants of the United States can honor men for the worth of their character and the value of their achievements, irrespective of their religious belief, all Americans will unite in loving admiration for Marquette, Hennepin and their companion pioneer missionaries, path-finders and founders of civilization in many regions of the new world-Catholic Col-

Walter Lecky writes in the current Catholic News on a topic already touched in that paper, the desirability of our Catholic Young Men's Society forming a union, like Y. M. C. A. We quote: "The project is both sensible quote: and feasible, the only wonder that action has been delayed so long. These small societies can lose nothing in a union. They will reap advantages which are now beyond them. This is an age of amalgamation and

effected, then the young Catholic going from one city to the other will labor a no disadvantage. He will be going from friend's house to friend's house His card of membership duly presented will be his passport to the best Catholic society. Men in the society may be able to procure him work at his trade. Suitable lodgings at reasonable rates will be found for him. Fellowship will be his; and those who have been friend less in a large city know what a boon such fellowship is. Fellowship will act as a buoy, gird him up, keep him from the tempter's meshes, strengthen his faith, sweeten his life." The Pilot has heard and written on similar suggestions from mature and thoughtful men in Boston. Let us hope that the subject will be discussed-nor rest at discussion-among Catholic societies in all our large cities. Every Catholic society of young men can even now do something of the work above mapped out.—Beston Pilot.

Society of young men can even now do that is attending the work of the clergy in the Public Hall Apostolate in Britain and America, lead us to believe

ARCHDIOCESE OF TORONTO.

VISIT TO LORETTO ABBEY.

Chancing the other day to be at the Loretto Abbey, on Wellington Place, through the kindness of the Reverend Mother Superior I was shown through the beautiful Mother House of these good Sisters, and obtained during our progress a short history of the Order. It was es-tablished over two hundred years ago. In the time of James I., in England, some noble Catholic ladies fled from that ountry in order to escape the disabilities ander which they labored in the practice of their religion, and sought refuge in Bayaria. There they formed themselves nto a community for their spiritual advancement, and to promote the educa-tion of young English girls. They were ion of young English girls. They were encouraged in their efforts by the hearty sympathy of the Elector Maximilan, and sympathy of the Elector Maximian, and that is saying a good dag. and that is saying a good deal.

In 1847 they came to America, from Ireland, four Sisters of them, of whom Rev. Mother Ignatia was the Superior.

They established themselves first on Duke street, in this city. After moving several times, they finally purchased the Widder mansion, Lyndhurst, on Wellington Place, which is now called Loretto Abbey. From time to time ad-ditions were built to the original buildng, until it reached its present magnificent proportions. Under the kindly en-couragement of Father Walsh, the now Under the kindly en Venerable Archbishop of Toronto, then pastor of St. Mary's, who was their chap-lain and spiritual director, the Order rapidly grew and flourished. Rev. Mother Teresa Dease, one of the original four Sisters, became, on the death of Mother Ignatia, the Superior. This noble woman deserves the greatest credit for bringing the Order to its present standing. She worked against the most suppendous difficulties. She labored on silently but persistently, and everyone in Toronto knows how effectually. She lived to see branch convents established at Niagara Falls, Stratford, Guelph and

The course of studies is very practical.

They take up University matriculation work, and make many young ladies eligible for taking advantage, if they choose, of the provincial institution, in order to secure a liberal education. They have been efflicted with the Communication of the communication have been affiliated with the Governmen Art School for the last two years, and the efficiency of their teaching may be judged from the fact that both years hey carried off the gold medal for the art course, and last year the one awarded for china painting. Their methods in teaching music are modelled on the teaching music are modelled on the European Conservatory plan, and several public plano recitals have given evidence of their success in this department. They also teach pupils to play the harp, violin and cello. The nuns themselves do all the work except the teaching of vocal music, which is in charge of Mr. Schuch, the very lest teacher they could obtain. the very best teacher they could obtain.

In going through the building, I was especially struck with the really beauti-

tul pictures, oil paintings, and water colors from nature and still life, all done by the Sisters or the pupils. Not only these, but on all sides were china and tapestry painting, and various pieces done in pastelle. The class-rooms are airy and well furnished, the halls wide and high, and

the dormitories large and well-ventilated The grounds are beautiful and spacious

occupying five acres.

The good Sisters he occupying five acres.

The good Sisters have been, and are, doing excellent work in training young girls not only to fight the battle of life successfully, but to become useful and ornamental members of society, and ladies in the truest and best sense of the word.

ST. JOSEPH'S CHURCH T. JOSEPH'S CHURCH.

The parishioners have held a number of meetings recently for the purpose of making arrangements in connection with the annual concert, which takes place in Dingman's Hall, on Easter Monday night, April 6. The following talent has been engaged: Mrs. Shea, Misses Elliott, Hirst, Chaping, A. Neill, soprano; Mrs. Tullard and Miss LeBels, contralto; Mr. Murphy, tenor; Messrs. Egan and Gilchriese, bartione, and Messrs. Kelly and W. E. Ramsay, humorists. The children of St. Anne's and St. Joseph's schools will also take part in the programme. chools will also take part in the programme

DIOCESE OF LONDON.

Several much-needed improvements are about to be inaugurated in this parsh. A commodious convent will shortly be erected, to cost in the neighborhood of \$4,500. A considerable addition will be made to the capacity of the fine Separate school buildings, and it is in-tended to erect and fit up with com-pleteness a large parochial hall in con-nection with the school buildings, where all the various fraternal societies and other parish organizations can hold their meetings and entertainments, and which will be a centre of social intercourse for the whole congregation. A gymnasium and general recreation-room for the boys will be provided, and a parochial library

be a useful and important feature. spacious square in front of the church, and this group of buildings, will be laid out as a miniature park, and the whole, when completed, will add to the beauty of the city and reflect credit upon the energy and progressiveness of the worthy pastor, Dr. Flannery, and the people of the church of the Holy Angels. The rapid spread of Catholic Truth

The rapid spread of Catholic Truth Societies and other kindred organizations throughout the English-speaking world is a cheering sign of the times, and an indication that the hearts of multitudes indication that the hearts of multitudes are pulsating with the desire to assist the Holy Father in his sublime efforts to win the separated communions back to the unity of the faith. This anxiety on the part of the lairy to help in the public press apostolate towards dispelling presides and making the reasonableness. juices, and making the reasonableness and beauties of the Catholic faith known to the thousands who can now be reached in a way that, until recently, was well-nigh impossible, and the splendid success

that the present is only the beginning of a vast movement, the ultimate result of which, coupled as it is with the prayers of millions, must be an enormous harvest of souls for the Church. It is, therefore, with pleasure we notice the rise of branches of the great Catholic Truth Soeiety of London, Eng., throughout ciety of London, Eng., throughout On-tario, the latest of which is one at St. Thomas, under the able presidency of Rev. Dr. Flannery, and vigorously sup-ported by the money and assistance of the laity. A depot for the free distribu-tion and sale of a great variety of cheap, devotional, explanatory, doctrinal, and controversial literature is being procontroversial literature is being pro-vided, a reading-room and library opened, and it is intended to proceed at once with the erection of a large parish hall, with rymnasium attached, to serve as a social centre for all the parochial organizations of old and young of both sexes. This is all in the right direction, and we look forward to seeing something similar ere long in every parish. The benefit to all, and particularly to the rising generation, could hardly be estimated.

THE REMEDIAL BILL.

To the Editor of the CATHOLIC RECORD : Sir.—It is an old axiom that history re-peats itself, and never was it better exemplified than in the Manitoba school empined than in the Manthola School trouble. Now, this disturbance is the offspring of the penal laws in Ireland, and the prominent leaders so wildly fanning the flame to-day, are the descendants of the lambs, who, whilst torturing the poor peasantry and hanging priests and schoolmasters, gleefully sang

With fire and smoke, we will squeeze the Upon the Papish crew."

The Anglican Archbishop of Armagh, The Anglican Archibinop of the Dr. Boulter, never tired of repeating the Dr. Boulter, never tired of the D sage counsel to his followers: "Don't mind the aged, take the young at all hazards; as the twig is bent, the tree is inclined." The initiatory steps taken by nonarchs and nations hostile to the Catholic Church, have been always levelled at her teaching institutions. works, and if once destroyed, the citadel should suc-cumb. Now, it is impossible for the Church to witness, unmoved, this cun-ningly veiled attack on the innocents of her flock. She would be untrue to her They are in fact the outer her flock. She would be untrue to her glorious mission, and there would be a blot on her fair escutcheon, come down undimmed through the ages. It is sickening to hear the twaddle so incessantly dinned into our ears: "The majority should jule," "Let Manitoha majority should rule," "Let Manitoba settle her own affairs," If the minority be not satisfied, let them leave the coun-try." Ah, there is the rub! It is not long ago when the same cry viciously re-sounded throughout Ontario, and Cromwell, of happy memory, gave pent-up feelings in the same strain on

The firm belief is universally enter-The firm benef is universally enter-tained that another decade shall not have passed away, ere this fad will follow its twin sister, the P. P. A., to obscurity, and its authors enjoy an honored place beside Margaret L. Sheppard, Fulton, the Evan-Yours, etc., W. O'N.

CATHOLIC ASSOCIATIONS.

To the Editor of the CATHOLIC RECORD : Sir-It has always been a cause of surprise to me, and doubtless to many others, that our essentially Catholic so-cieties do not show more of the spirit of their religion in the "resolutions' they pass on the occasion of the death of one of their members. Reading those resolutions by the light of their contents alone, one is at a loss to know whether they emanate from the Odd-Fellows, the Masons, or any other kindred non-Catho-lic societies. While the surviving relatives are duly sympathized within their affliction—a thing quite right and proper in itself—one looks in vain for a single reference to the soul of the deceased; not

reference to the soul of the deceased; not even a Requiescat in pace!

It was refreshing, under these circumstances, to read within the past few days of the action of the "Catholic Young Ladies" Literary Association," who, "in accordance with the Constitution," have recommended a Requiem Mass for repose of the soul of a deceased lady. Here is an example well worthy of imita-tion by our Catholic societies and asso-ciations. Let us have no more of these semi-Pagan resolutions of condolence with the living (who can take care of themselves), to the exclusion of the suffering soul which had just left its mortal tenement. Yours truly,

CATHOLIC PRINCIPLES.

Ottawa, March 27, 1896.

CORRECTION.

To the Editor of the CATHOLIC RECORD :

Sir-In your paper of the 14th inst., you refer to the Rev. T. H. Noble, of this city, as a Methodist minister. Will you allow me to correct it? Mr. Noble is not a Methodist, but an Episcopalian minister of Low Church principles; and as he hails from Belfast, there need not be much difficulty in arriving at the stamp of character he is. There is no account taken of him, or his writings, here, where he is known. Yours truly,

Quebec, March 20, '96.

I have tried to sketch the path of the exceptional graduate from salary to partnership. It is no fancy sketch there is not a day passes without changes in many firms which raise young men to partnership, and in every single city no first of January passes without such promotions. Busi ness requiries fresh young blood for its existence. If any of you are discouraged upon this point let me give you two stories within my own experience, which should certainly cheer you.

A SKETCH FROM LIFE.

There is a large manufacturer—the largest in the world in his line. I know him well, a splendid man, who illustrates the business career at its best. Now, like all sensible business men, as he grew in years he realized that fresh blood must be introduced into his business; that while it was comparatively easy for him to manage extensive business at present, it was wise to provide for its continuance in able hands after he had retired. Rich men have seldom sons who in herit a taste for business. concerned to say whether this is well or otherwise. Looking at the human race as a whole, I believe it is to be for good. If rich men's sons had poor men's necessities and abilities there would be less chance for the students of Cornell than there is. any member of his family that this man looked for the new young blood. A young man in the service of a corpora tion had attracted his attention in the management of certain business matters connected with the firm. The young man had to call upon this gentleman frequently. The wise man did not move hastily in the matter. About his ability he was soon satisfied, but that covered only one point o many. What were the young man's surroundings, habits, tastes, acquirements? Beyond his immediate busi ness what was his nature? He found everything in these matters just as he would have it. The young man was supporting a widowed mother and a sister; he had as friends some excellent young men, and some older than him self; he was a student; he was reader; had high tastes, of course; need hardly say that he was a young gentleman, highly self-respecting, the soul of honor-incapable of anything low or vulgar; in short, a model young man, and, of course, poor-that goes without saying.

The young man was sent for, and the millionaire told him that he would like very much to try him in his service, and asked the young man if he would make the trial. The millionaire stated frankly what he was looking for -a young business man who might de velop, and finally relieve him of much care. The arrangement was that he should come for two years as a clerk, subject to clerk's rules, which in this case was very hard, because he had to be at the factory a few minutes before 7 in the morning. He has to have a salary somewhat larger than he received if everything went satisfac torily, and if at the end of two years nothing had been said on either side. no obligations were waived, each was free. He was simply on trial. The young man proudly said he would not have it otherwise.

The business went on. Before the two years expired the employer was satisfied that he had found that exceedingly rare thing, a young business man. What a number of qualities this embraces, including judgment, for without judgment a business man amounts to nothing. The employer stated to the young man that he had now arranged to interest him in the firm, was delighted with him, pleased with his services, and expressed his joy at having found him. But, to his amazement, the young man replied :

"Thanks, thanks, but it is impossible for me to accept."
"What is the matter? You suit

me ; do I not suit you?"

"Excuse me, sir, but for reasons which I cannot explain, I am to leave your service in six months, when my two years are up, and I intended to give you notice of this, that you might fill my place."

Where are you going?" "I am going abroad.

"Have you made any engagement?

"Do you not know where you are

going?"
"No, sir "

"Nor what you are to do?"

"No, sir."
"Sir, I have treated you well, and I do think I am entitled to know the real reason. I think it your duty to tell

The reason was dragged out of the young man : "You have been too good to me. I would give anything to be able to remain with you. You even invited me to your house; you have been absent travelling; you asked me to call often to take your wife and daughter to such entertainments as they wished to attend, and I cannot stand it any longer."

Well, the millionaire, of course, discovered what all of you have suspected, just what you would have done under the circumstances — he had fallen in love with the daughter. Now, in this country, that would not have been considered much of an indiscretion, and do not advise any of you to fight much against it. If you really love, you should overlook the objection that it is with your employer's daughter, and that you may have to bear the burden of riches; but in the land of which I

love to any young lady without the parents' permission.

'Have you spoken to my daughter?'

The young man scarcely deigned to reply to that. "Of course not."
"Never said a word or led her to

suspect in any way?" Of course not.

"Well," he said, "I do not see why you should not; you are the very kind of son-in-law I want if you can win my daughter.

Very strange, but somehow or other, the young lady did not differ from papa; he was the kind of husband she wanted. Now that young man is a happy business man to day.

ROMANCE IN BUSIN I have another story which happened in another country. Both the fathersin-law told me these stories themselves. and proud men they are, and proud am I of their friendship. You see business is not all this hard, prosaic life that it is pictured. It bears romance and sentiment in it, and the greater the business, the more success ful, the more useful, and, in my experience, there is found more romance and imagination. The highest tri-umphs even in business flow from romance, sentiment, imagination, particularly in the business of a worldwide firm. The perfectness of its work, the extent of its operations, and all these throughout the world; its ships on the various seas, or the enterprise that harnessed Niagara; or the banker supplying the government with gold. There is a picturesque and romantic side, believe me, to business. gold.

The other story is so similar to the first that successful telling is impossible. You will all jump to the conclusion, and the details in these cases are nothing. It is as when I began to tell my young nephews about the battle of Bannockburn; there were the English and there stood the Scotch.

"Which whipped uncle?" cried the

three at once—details unnecessary.
I shall not tell it at length, as I did the other, but it is precisely the same, except that the young man in this other was not employed except in the ordinary manner. The young man's services were needed, and he was employed. He finally became private secretary to the millionaire, and with equally fatal results. In this case, lowever, the father asked this exemplary and able young man to look after his sons during his absence. This necessitated visits to the residence at the country house and sports and games with the sons. My friend forgot he had a daughter, and he should not have done this. When you become not only heads of business but heads of families, you should make a note of this, and not think your sons everything. The private secretary who was requested to attend to the sons, somehow or other, getting his instructions verbally, seems to have understood them as having a slightly wider range. The daughter apparently

needed most of his attention. But note this: These two young men won the confidence and captured the judgment and admiration of a busines man first, and then fell in love with the daughters. You will be safe if you take matters in the same order of precedence.

CONCLUSION NEXT WEEK.

THE FIRST EASTER.

On the Spot Where was Witnessed the Triumph of the Risen Sav-

St. James the Less, who was chosen by the Apostles as the first Bishop of thereon. Jerusalem, it cannot be doubted, took every precaution to preserve the identity of the spots rendered sacred by their association with the last days of Our Lord's earthly career, and it is certain his successors in the See during the earlier Christian ages, marked every notable spot of the way that was trodden by Christ's feet as He went from the court of Pilate to the summit

It was largely through the assistance that these marks afforded her, that the Empress Helena, when she visited Jerusalem, verified the site of the Crucifixion, with the co-operation of Macarius, then the Patriarch of the See, and erected thereon the magnificent Basilica of the Holy Sepulchre, which, with its chapels and altars, commemorates every incident connected with the sufferings, death and Resur-rection of our Lord.

The Church of the Holy Sepulchre, has been compared to a royal mauso leum; but it is more than that. In shape, it is sixteen-sided, measuring about 26 feet in length by 17 in breadth; so that it is really a minia-ture church in itself, whose exterior shows the signs of the ages that have elapsed since it was erected, and whose interior is somewhat disappointing to the visitor. The most noticeable thing is the absence of the relics of the Crucifixion, which one would naturally expect to find in the church; but which are distributed in different shrines throughout the world. In lieu of these, there are many displays of gifts made to the shrine by pious pil-grims, many of these being costly ornaments which glitter and gleam in the light of the countless lamps that burn continually within the church and diffuse their mellow beams throughout its whole interior.

Opening from the main church are the chapels which commemorate the principal events that preceded the Saviour's death, bearing such names as the chapels of the Holy Cross, the Penitent Thief, the Passion, the Agony, Mary Magdalen and others; while, on

supernaturally revealed: of Melchisedech, Joseph of Arimathea, Nicodemus, Godfrey de Bouillon and his brother Baldwin, with several other noted personages. Over the tomb of Adam, the Greeks have inserted a globe, marking, as they claim, the centre of the earth, and by that of Godfrey, de Bou-illon are shown his spurs, sword and

In the centre of the church, beneath a rotunda, is the place of the Holy Sepulchre, enclosed in a temple of yel-low marble, fifteen feet in height and twelve teet in length and breadth. trace of a grotto, or cavity, is, however, to be seen, this fact being attributed to the changes wrought by the infidels during the time they had possession of the holy places, and to the additions made since by the Christian guardians of the place. This temple shows two chapels, one called the chapel of the Angel, in the centre of which is shown the stone that closed the Lord's tomb and was rolled away therefrom by the angel on the morn of the Resurrection and the other the chapel of the Tomb surrounded by large candles and ablaze with light, as well as fragrant with sweet perfumes. This chapel is but six feet square, so that it is altogether inadequate to accommodate the pilgrims who would fain kneel within it during the Mass which is daily cele brated there upon the altar that stands close to the right hand wall.

The chapel of the Resurrection is also small, hung with many lamps without and within, and showing on its front representations of Christ rising triumphant over death from the tomb. There are so many different shrines clustered about the Holy Sepulchre that, as one writer says, "It is no easy task to describe and locate them. They radiate in all directions, some on the same ground floor, and others reached by steps and passages. No holier spot exists under the heavens; and yet, in sorrow must it be said, not one in ten of the number that annually enter its portals, especially during Holy Week, can preserve an unruffled temper during devotions, for there is so much rudeness and tumult among the pilgrims striving to reach a shrine that it is necessary at times to demand the interference of the guards to assist weaker persons to enter in their turn." Deplorable as this is, the eagerness of the pilgrims to assist at the ceremonies of Holy Week in these sacred shrines attests how vivid, even among those who have degenerated from the true Church, is the faith of the pilgrims in the great mysteries which are there so solemnly commemorated: for the Catholic who holds to Rome is not the only worshipper at Jerusalem in these days; pilgrims flock thither from all parts of the world. Schismatic, Greek and Russian are there; Copt and Armenian, and representatives of every religious denomination that the world has known have gone thither: and if they did not go with faith, they brought back with them something very much akin to faith; for if ther be one spot in the world where infidelity and unbelief in Christ and His divinity are impossible, that place is Jerusalem, and more particularly the sacred spots where our Saviour suffered and died, was buried and arose victori ous over death.

All cannot keep their Easter as those whose blessed privilege it is to adore the Saviour on the spot that beheld the glorious Resurrection; but faith that is active and warm requires no acces sories of places and surroundings to see in the Easter the day which the Lord made and to exult and rejoice

EASTER REFLECTIONS.

BY CARDINAL GIBBONS.

The resurrection of Christ is the nost signal and splendid evidence of His divinity. It is the keystone in the arch of faith, as it is the most brilliant luminary in the constellation of Christian festivals.

A certain religious enthusiast, named Leberaux, once submitted to Talleyrand a project he entertained of founding a new religion, and asked the French statesman's views as to the feasibility of the undertaking. "You will certainly succeed," replied Talley rand, "and your name will go down with glory to posterity, is you fulfil the conditions which I propose."
"And what are they?" eagerly inquired the visitor. "You must first suffer, be scourged and crucified and then rise on the third day. Do this, and your success is assured." This reply extinguished the zeal of the would-be reformer. The moral of the witty Frenchman's remark is, that as Christ alone, after entering the portals of the tomb, returned by His own power to life, He is without a rival. He alone has made good His claim to found a new religion and to merit the

supreme adoration of mankind Our Saviour frequently predicted in attestation of His Godhead that He would rise again the third day after His death. To those that demanded a proof of His divine mission He answered, "Destroy this temple, and in three days I will raise it up.' But He spoke of the temple of His body."

To the Scribes and Pharisees who sought for a miracle as an evidence that He was the Messiah He replied : "A wicked and adulterous generation seeketh a sign, and a sign shall not be given it, but the sign of Jonas, the prophet. For, as Jonas was in the belly of the fish three days and three nights, so shall the Son of Man be in the heart of the earth three days and

That the chief priests and the Pharisees clearly understood the purport of

to Pilate after the crucifixion :- "We have remembered that the seducer said, while he was yet alive, 'After three days I will rise again.'"

In His familiar conversation with His disciples our Lord frequently and without any figure of speech foretold His resurrection. On one of these occasions, "when they abode together in Galilee, He said to them, 'The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall rise again."

That He rose again in fulfilment of these predictions is abundantly proved by the most overwhelming testimony. He appears after His resurrection to Magdalen, also to the women returning from the monument; He manifests Himself to the two disciples going to Emmaus; He appears to Simon Peter alone; then to all the apostles except Thomas, and again to all of them, Thomas included. Afterward He shows Himself to several of His disciples at the sea of Tiberias. He appears to the eleven apostles in Galilee on the mount, where He had appointed St. Paul testifies that to meet them. He was seen by more than five hundred brethren at once." Lastly, He was seen by the eleven apostles, in presence He ascended into heaven.

It must be here noted that these manifestations of our risen Lord are so palpable and so frequent as to leave no possible room for doubt or cavil about the verity of His resurrection in the flesh. He does not present Himself before His disciples as a spectral shadow. His visits are not the sudden and transient apparitions of a disembodied spirit. He says to the incredulous Thomas, in the presence of his brethren, "Feel with thy finger the wounds in My hands and in My A short time before He had gently reproved the doubting apostles in these words: "See My hands and My feet, that it is I, Myself for a spirit hath not flesh and bones, a you see Me to have." He continues to

frequent their company for forty days conversing with them, instructing them, eating and drinking with them The resurrection of Christ rests on so solid a foundation that it is pro claimed by every Christian sect and heresy, as well as by orthodox Chris

tians. The apostles were the principal wit nesses of the Resurrection. It is important, therefore, that we should con sider what estimate is to be formed o their character, what weight is to be attached to their testimony, what their standing in the court of public

The truth of Christ's Resurrection must be tested by the ordinary evi-dence brought to bear in the examination of any historical fact. For most of our information we depend on the state-ments of others. The vast majority of the people of the United States only from hearsay that such cities as Pekin and Paris exist. The whole human race rely on the pages of his tory for their belief that Casar lived and that Tyre once flourished.

We accept the veracity of a narrat ve when confirmed by a host of wit nesses whose calm temperament give no room to suspect the existence of a fervid imagination or a credulous disposition - witnesses who are disinter ested, who have nothing to gain, but everything to lose, by deception. Now, such are the characteristics of the witnesses of the Resurrection.

The apostles cannot be charged with an over-wrought imagination, blind fanaticism or imbecility. They were plain, blunt men, slow of belief, cautious and calculating. They were, in deed, rude and illiterate, but they were pessessed of strong common-sense and were endowed with a temper of mind which best qualified them to judge of a matter of fact like the Res urrection. We are not accustomed to select our juries chiefly or exclusively from the learned professions, but from men of sound judgment, without re gard to their literary attainments We cannot, therefore, suppose that the apostles were the victims of hallucina tion or deception in proclaiming the

reality of our Saviour's Resurrection.

Nor can they be suspected of imposing on the credulity of their hearers They had nothing to gain by deceiving the public, and everything to lose for their earthly lot was a hard one. They could truly say: "If in this life only we have hope in Christ, we are of all men most miserable." "For, God all men most miserable." hath set forth us apostles, the last, as it were, men appointed to death.

Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode And we labor, working with our own hands; we are reviled and we bless we are persecuted and we suffer it : w are blasphemed and we entreat; we are made as the refuse of this world.

Now, these same men had as strong belief in the Resurrection of Christ as they had in their own existence. They regarded this event as the crowning miracle and the foundation stone of Christian faith. In their sermons they lay special stress on this fact as an all sufficient and decisive evidence of the divinity of the Christian religion. They are willing to submit this truth as a crucial test case, to determine whether Christianity should stand or fall, and whether they are to be pronounced impostors or heaven · sent messengers. "If Christ be not risen again then is our preaching vain, and vain also is your faith. Yea, and we are found false witnesses of God, because we have given testimony against God that He hath raised up Christ."

They wrought miracles for the express purpose of vindicating the truth dishonorable for a young clerk to make | Mary Magdalen and others; while, on speak it would have been considered another side, are shown a Greek chapel, dishonorable for a young clerk to make | the tombs of Adam, said to have been | from the words which they addressed | the tombs of Christianity to the acceptance of |

mankind. Peter and John on enter-ing the beautiful gate of the temple

of twelve jurymen as the most approved and equitable mode of deciding questions of the greatest moment, how can we dispute the unanimous testimony of twelve Apostolic witnesses, who saw with their eyes, heard with their ears, and touched with their hands, the risen Lord; who devoted their life to the promulgation of this miracle; who preached it not in obscure corners, but in Jerusalem itself less than two months after the event had occurred; who converted thousands of hearers that had ample opportunities of testing the correctness of their declaration; who suffered stripes and imprisonment rather than deny it, and finally, sealed their testimony with their blood?

reluctantly conceding that Jesus actually died on the cross, asserts that Magdalen was the dupe of a fervid im agination in declaring that she saw the Lord. He seems to forget that she was but one witness among hundreds of others who had beheld Him under variety of circumstances. The faith of Renan's youth and early manhood and the scepticism of his latter years seem to keep up an unequal struggle in his breast. Hence, his statements and theories are a jumble of contradictions He blows hot and cold in the same breath. On the same page he elevates and depresses our Saviour. He blas phemes while praising Him; and, like Judas, he betrays his once acknowl edged Lord with a kiss of profus panegyric. While we are admiring the delicious flowers of rhetoric which

Strauss, unable to controvert the cumulative evidence of our Saviour's manifestation after His crucifixion, has recourse to the desperate expedient of denying His death on the cross. pretends that our Lord when taker down from the cross was in a state of syncope, from which He afterwards rallied. But this objection is scarcely worthy of serious consideration. Th death of Christ is minutely described by the four Evangelists, including John, who was an eye-witness of the scene

puted the fact that Cæsar was slain in Rome nineteen centuries ago. Now, the death of our Saviour is corroborat ed by human evidence as strong as that which records Cæsar's assassina tion. It was a public and notorious execution, occurring in Jerusalem. which then contained a population of over two hundred thousand inhabit tants. It was superintended by Roman officials and witnessed by an immens concourse of bystanders, Jews and Gentiles, sympathizers and enemie His death was openly and exultingly acknowledged by His adversaries, i was disputed by none of them. The tom in which He lay was guarded by Roman soldiers, as well as by the emis saries of the high priests.

certainty of His death, followed by His living, visible manifestation in the flesh.

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restore to health a man who had been lame from his birth, and they profess to perform that miracle by the power and in the name of their risen Lord. If civilized nations accept the verdict

The two great modern antagonist of the dogma of the Resurrection are Renan and Strauss. Renan, while

he lays at the feet of the Messiah, w find them suddenly withered by the breath of his malevolent cynicism.

No one in his senses has ever dis

And, surely, those zealots, whose minds were sharpened by malice, and who displayed so much ingenuity and vigilant zeal in compassing our Re deemer's arrest and death warrant would not allow their friendless Victim to escape their hands till they were assured that life was extinct.

Thus we see the resurrection of Christ attested by two incontrovertible

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FIVE-MINUT Easter 5 PEA

APRIL 4, 1896

Peace be to you." (It was the evening Easter day. The a

had hoped should i being discussed, in where they had co over, by the disciple Himself stood in the said to them: "Pea He who burst th He who is the Autho to earth with the s which He first cam peace. The ange Bethlehem sang, " men of good will;" The angel that word of Peace

but the faintest ech

mighty One, chants umph, well may all My brethren, our for us a message of For three years down the hills and land, and His whole His teachings. T and His words. He as if a great light guished. But whe ant over death, who death, then came victory came peace day, my dear breth

your soul-has He, again? Are you a new and a bette Easter morning? peace is yours. For six long we preparing for this you have looked f been a preparation ly entered on the tain duties which y self. You engaged ial way with sin. the battle nobly, a the Sacrament you

Jesus now stands in

who perchance lay,

in your very breas be to you." What means this victory won in you that having overco state of grace by co grace of God, you that you can say the help of God, again." It means power to live new continual practice you found so helpf pray regularly in leave off the pract receive the sacra Why not keep or custom?

Ah! so many p over ruin all the g leaving it all behi person who will p devotions, which the rest of his day may be said to hav and inestimable Neither is pead thing that we me

a peace being con

nations who have We are still at v is no truce, there There is not nothing else, ther pose of amendme daily practice, b the spiritual we Christ in His merc for you.

Be not discourage have yet to fight an

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is dwelling in yo brethren, is the g Divine Redeemer this Easter morning you no greater when, soon or lat your midst, your hear those blessed with you." How to bring a is one of the gr day. And this dream of an ide not far distant e

every day and is an end, too, wh heart of Leo Y one of his encycl use his own bear Catholics, many truths which are Catholicity." It to introduce the glorious light of Citizen. The rapidity v

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FIVE-MINUTE SERMONS.

Easter Sunday.

PEACE.

Peace be to you." (St. John's Gospel, xx

It was the evening of the first bright Easter day. The accounts of the ris-ing from the dead of Him whom they had hoped should redeem Israel were being discussed, in that upper room where they had celebrated the Pass over, by the disciples. Suddenly Jesus Himself stood in the midst of them and said to them: "Peace be to you."

He who burst the bands of death,

He who is the Author of life, came back to earth with the same message with which He first came-the message of peace. The angels over the plains of Bethlehem sang, "Peace on earth to men of good will;" but to-day is heard that word of Peace of which theirs was but the faintest echo. When God, the mighty One, chants His pean of triumph, well may all created things be

My brethren, our Blessed Lord has

for us a message of peace this day.

For three years He went up and down the hills and vales of His native land, and His whole pilgrimage there seemed but a warfare. Men scorned His teachings. They despised Him and His words. He died, and it seemed as if a great light had been extin-guished. But when He rose triumphant over death, when by His death He overcame him who had the power of death, then came victory, and with victory came peace.

Is this the case with your hearts to day, my dear brethren? Has our Lord, who perchance lay, as it were, dead in your soul—has He, I say, risen in you again? Are you in Him risen up to a new and a better life this glorious Easter morning? If such be the case,

For six long weeks you have been preparing for this day. To this hour you have looked forward. Lent has been a preparation for it. You piously entered on the performance of certain duties which you took upon your-You engaged to battle in a spec ial way with sin. You have fought the battle nobly, and with the aid of the Sacrament yours is the victory, and leave now stands in our midst. He is in your very breast and says: "Peace be to you.

What means this word? It means a victory won in your hearts. It means that having overcome, and being in a state of grace by co-operating with the grace of God, you are now so strong that you can say: "I never will, with the help of God, commit mortal sin It means that you have the power to live new lives. So put into continual practice those means which you found so helpful in Lent. Did you pray regularly in that time? Do not leave off the practice now. Did you receive the sacraments often then Why not keep on in the same good

Ah! so many people when Lent i over ruin all the good they gained by leaving it all behind them. But the person who will put into practice all the good deeds, all the prayers and devotions, which he used in Lent for the rest of his days, he is the one who may be said to have obtained the great and inestimable gift of peace-out Lord's benediction on Easter Day.

Neither is peace exactly the sam thing that we mean when we speak of a peace being concluded between two

nations who have been at war. We are still at war with sin. There is no truce, there can be no truce with any cessation of hostilities. nothing else, then, than the firm purpose of amendment of life, put into daily practice, by efficaciously using spiritual weapons which Jesu Christ in His mercy so lovingly provides

Be not discouraged, then, though you have yet to fight and wage war. is yours, because He is on your side who overcame, and by whom you, too, will conquer. What care you for such battles when Christ Himself fights for you? Your souls are in peace, for He is dwelling in you. Such, my dear brethren, is the gift of peace which our Divine Redeemer bestows upon you this Easter morning. And I can wish you no greater happiness than that when, soon or late, He may stand in your midst, your ears may rejoice to hear those blessed words—"Peace be with you."

How to bring about Christian unity is one of the great questions of the day. And this is not the utopian dream of an idealist; rather it is a not far distant end to be attained by every day and practical means. It too, which is very dear to the heart of Leo XIII., as more than one of his encyclicals has shown. To use his own beautiful words, "Non-Catholics, many of them, now hold truths which are introductory to full Catholicity." It remains for Catholics to introduce them into the full and glorious light of that truth. - Catholic

The rapidity with which croup develeps calls for instant treatment; and yet few households are prepared for its visits. An admirable remedy for this disease is Ayer's Cherry It has saved hundreds of lives and should be in every home

where taere are young children Fever and Aque and Bilious Derangements are positively cured by the use of Parmelee's Pills. They not only cleanse the stomachand bowels from all bilious matter, but they open the excretory vessels, causing themto pour copious effusions from the blood int, the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

OUR BOYS AND GIRLS.

A Labor of Love.

That is a beautiful little story which s told in a recent number of an Engish paper.

A man walking along a country road saw a little girl carrying a boy much younger than herself, but who appeared far too big and heavy for her trength. He began talking to her and suggested that the baby was heavy.

"Why," said she, in astonishment he's not heavy, he's my brother."

A Boy Will Show His Bent. Schoolmasters of experience could, no doubt, tell of numerous cases of poys who have been distinguished at school for nothing at all, except possi oly general all around laziness, and who yet develop in later life into successful warriors, lawyers, clergymen or authors. The usual rule, however, seems to be that, if a boy is going to turn into a great man he shows some signs of his future in his early career It is not necessary for these indications to be intellectual; a youth endowed with the exceptional physical vigor which is destined to carry him to the front when he attains man's estate may be prominent at school simply for his

An Angel Passing.

athletic powers.

In a corner of the Home for Incurables, away up in the rear room of the second story, is a poor woman, a hope less and helpless cripple. There she There she sits all day with her crutch at her side thinking, perhaps, of the days when, she walked as well as the strongest and the free earth was hers. Into this room one day, as the sun was sinking, came all unexpectedly, a beautiful, fair haired girl, with a face like those Michael Angelo might have chosen for his angels. She knelt at the old woman's side and asked tenderly for he health, and, telling her that she had noticed that she kept her holy water in a bottle on the wall, she had taken the liberty of bringing her a benitier." a beautiful white angel olding the front and looking upwards just as "Fra Angelico" might have done. Well, it was only a corner of the Home for Incurables-a home that must always be sad for those whose hearts throb for suffering humanity but, looking at that young girl and that old woman's happiness—the picture of beautiful youth and helple poverty and sorrow-the face of the ne showing the joy of giving and the face of the other lit up with the unex pected happiness that some one in th great world without had thought of ner-I could not but think that oftentimes in life an angel has passed us. though we only catch the soft rustle of the wings.-Catholic Standard and Times.

Grant's First Service in the War.

Upon him the adjutant general also put the critical eye, when Grant applied to him, and seemed, like all the others, to be disposed to measure the unassuming man by his clothes rather than by his record and his intelligence. He, too, said: "Well, I don't know that there is anything, that you can do to help us. We are pretty well organized. "But," he added, "hold on; you must know how to rule blanks for the making out of such blanks as we make up. You certainly learned how to do that when you were in the army. "Oh, yes," replied Captain Grant,

'I know how those blanks should be "Well, you see," continued the adjutant-general, "we are short of these

There is not and there never can blanks. The department at Washington cannot forward us the printed blanks as fast as we need them, the demand is so great I think I'll set you to work ruling blanks. You may come around to-morrow.

Captain Grant came according to appointment, and paper, ink and pen, with ruler, were given to him. But he was not permitted to have a desk in the room where most of the clerks of the adjutant-general worked. That was a room well carpeted, a room with handsome desks, and other convenient and comfortable furniture. Just outside of it was a little ante-room, where the floor was bare, and the only furni-ture was a plain table and a hard-bottomed chair. There they put Captain Grant and set him to work ruling planks; and thus, in that humblest of clerical work, he who was a few years later to command all its armies, and finally to rule the nation, began his formal service in the war.

Questionable Company.

Coming down to the office on a train few mornings since, says the editor of an exchange, we noticed a girl of our acquaintance eagerly reading a book. Our seat was just behind the one occupied by her, and it was almost impossible not to see the title of the volume she was devouring. It was a well-known sentimental novel of questionable moral teaching. That even ing we chanced to meet this young friend just as we reached the station, and upon entering the coach we sat down together. Presently I said :

"I was sorry to see you in questionable company on the train this morning."
The young woman looked startled

and said: "Why, you are certainly mistaken, was alone.

"No, not alone," we said ; "and you seemed to be very much delighted with

transpiring about you, and looked up in real surprise when you found your self at your journey's end. A book is sen a your journey's end. A book is a companion. A silly book is a silly companion is a questionable one. A questionable one is a dangerous one. You judge people by the society they seem to enjoy. Is t not fair to judge them also by the ooks they choose?"

The question was not pressed, and we passed on to more agreeable themes. The books and periodicals we read influence us tremendously. Next to the people with whom we mingle, the literature we devour shapes our senti-ment, determines our convictions and makes us what we really are. We can-not afford to spend one day, one hour, one minute, in the company of a ques-

A King who is "Just a Boy." It is natural to think that because a boy, and a perfectly natural and un-affected and impulsive boy at that. He has a particular affection for some members of a religious community who live near the palace, and he is always beg-ging to go and "play with the nuns." are glad to receive their regal guest.

Not long ago an English lady, a member of the community, was visiting at the Convent of the Assumption, and to her the young king took a great liking. She gave him a little dog made of soap, and laughingly told him he must take it with him to his bath. A few days after he ran and caught her habit, saying: "I have bathed him every morning, Sister, and he gets smaller and smaller. What is the matter with him?" So the nun explained that the only trouble was that he was

made of soap. Perhaps the greatest human blessing of the little king is his good mother. When he was ill two years ago she heard that the son of a poor cottager in the village was ill of a similar disease, and that his mother was wellnigh distracted with grief. The queen, in spite of her own anxiety, went to he poor child's bedside, taking him delicacies and play-things from her own little boy, and ordering for him every thing that was needed. Both children recovered, and who knows but the prayers of the poor woman saved the life of the infant king as well as her own son?

Alfonso has an English nurse, and when walking with her on a recent occasion he saw some boys who were having a fine game of ball, and tried to break away from her and go to them. "You must not," she said.

"But why?" he asked, as boys will. "Because you are a king "Then, if you please, nurse,"

eplied, "I'd rather be just a boy. So you see that even a king is not always satisfied with his lot. - Ave Maria

TRIBUTE OF A MINISTER. Rev. Myron Reed of Denver Speaks or

Marquette. Rev. Myron Reed, the distinguished Protestant clergyman of Denver, delivered a sermon last Sunday on Pere Marquette, which was a noble tribute to this heroic missionary priest. Com ing as it did from a Protestant pulpit it was a notable rebuke to the A. P. A

agitators. In opening his sermon, Mr. Reed said: A PAGE OF HISTORY.

"I will try to brush the dust from a half-forgotten page of American history. I find the name Marquette on the map. A creek, a river, a city and a county are named after him. place where he died on the east shore of Lake Michigan was known as Pere Marquette until some thirty years ago, when the people of the village voted to change it to Ludington. They pre-ferred the patronage of a living lumber man to that of a dead saint. They did what they could to blot out the only romance that brightened the beach in front of their poor little village. But the old lake captains are They still call the place 'Pere Marquette. HIS HIGH MOTIVES.

"The errand of La Salle to the New World was to add an empire to France, and land and gold and fame o himself. La Salle looked upon the Mississippi as an outlet for a mighty trade in furs and buffalo skins. He was a commercial traveler; a mixture of soldier and trader. How different with Marquette!

"Contrast Marquette with the Ply mouth pilgrim. The Puritan was driven over the sea. Miles Standish had little to lose by coming West. Many of the settlers of Jamestown left England on account of their belief. They believed they would be hung if they stayed. But Marquette was called, not like David, from keeping sheep to be a chieftain, prince and king, but to go down among wolves, to go armed with a crucifix to men who despised mercy. He knew the task before him. The experiment of carrying the gospel to the savages of Canada had already been tried. Nine of the twenty-two missionaries had already met death by torture. by the Iroquois, not because they were white men, not because they were missionaries, but because they were found in what the Iroquois considered the bad company of their enemies.



sion is a mistake. There are French and Spanish names scattered thickly on the surface of these states, esp ially along the lakes and rivers. Look along the banks of the Mississipi

Almost without exception whenever ou think of a poetic, musical name ittle lad happens to be a king he is of a town or river or mountain, the quite different from ordinary mortals; name is Indian or Spanish, or French. but the young king of Spain is just a The footprints of Jesuits and Francis cans are plain on the map. places they named are where their camp fires burned. Bancroft (not the San Francisco concern) puts the priest before the soldier and the trader. He "Not a cape was turned, not a It is needless to say that all the Sisters river entered, but a priest led the Often all the bread he had was for consecration; all the wine he had was for the communion cup.

HISTORIANS WARM TO HIM. "Bancroft writes of Father Marquette as if he loved him. Francis Parkman devotes chapters to his brave story. All historians warm to him. Bancroft says: 'The west will build his monument.' I don't know. Years ago we formed a society to do that thing. We are going to place it at Mackinac. Perhaps it has been done.

"Marquette is a good center, around which to assemble the history of the West. He is seen in the gray of the morning before the appearance of corrupt and unsafe territories and state undesirable ' to Mr. Cleveland. More fortunate than Abraham Lincoln Mar quette had no publisher to turn into salable gossip the little details of his private life

CARDINAL GIBBONS ON THE A. P. A.

The sermon at the High Mass the Cathedral, Baltimore, Sunday at the Cathedral, Baltimore, morning, was delivered by His Emi-nence the Cardinal. He took occasion for their rights as citizens of the United States, and to co-operate closely with the clergy in working for the cause of Christ. Taking a portion of the Gospel of the day: "Every king-dom divided against itself is brought to desolation, and a house divided against a house falleth," he said in

"If every kingdom divided against itself shall perish, the reverse is also true that every kingdom and republic whose citizens are united shall floursh. Union is the secret of strength n every department of life and activv. It is the secret of strength in the physical world, in the moral world and n the commercial world. What is verker than a drop of water? And et a combination of drops of water is

trong enough to float all the navies of "A single moral leader, if acting alone, is powerless, no matter what may be his purity of life and force of character; but let him be backed and sustained by an intelligent and deter-

ife, and he will raise it to a higher standard. "We all know the potent influence of unity in commercial life. So strong and irresistible are combinations and rusts and syndicates that no individual enterprise can compete with them same truth holds good in relow the ligious life. Let the clergy and the people be united as one man: let the aity take an active loval, personal interest in all that concerns the welfare of our holy religion; let them rejoice at all its prosperity, and let them grieve at its adversity. Let them put their shoulders to the wheel, and lesigns of men who work in the dark, all the conspiracies of men who fear

"How are you to co operate? the open and manly profession of your faith, being always ready to satisfy every one of the faith and hope that is n you. While you must extend to others the right of maintaining their religious opinions, you must claim the same right for yourselves. You ask for nothing more; you will be content with nothing else. And surely if there is anything of which you ought to feel justly proud, it is this, that you are members of the religion of Christ.

the light, will come to naught. The

truth is destined to flourish and pros-

"The proudest title of the Roman was to be called a Roman citizen, a title which St. Paul claimed and vindicated when he was threatened with the ignominious punishment of scourging. When the Apostle declared that he was a Roman citizen, the officer replied to him, saying, 'I also am a Roman citizen. I purchased the title with a large sum.' 'And I,'responded Paul, 'am a Roman citizen by reason of my birthright.'

"There are a few naturalized citizens in the land, coming across the seemed to be very much delighted with your company."

"What do you mean?" our young friend demanded, her eyes flashing with indignation.

"Simply this," we replied; "you were reading it with evident relish. You were so held by its fascination that you noticed nothing that was interested and explored that the names of towns and that the impression at the map, at the names of towns and that the impression at the map of their enemies.

CATHOLIC NAMES.

"There seems to be an impression abroad that the New World was inflict pains and disabilities on some of their fellow-citizens who are to the manor born and whose fathers were citizens before them. They would at the map, at the names of towns and rivers, and conclude that the impression of their fellow-citizens who are to the manor born and whose fathers were citizens before them. They would inflict civil pains upon them on religious grounds. But they will all



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1082. Revised and corrected accordening to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elevant steel plates and other appropriate engrayings.

the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

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Easter Thoughts.

ery out with Nabath of old, 'The Lord forbid that I should surrender the inheritance of my fathers.' The highest civic title that we can claim is to be called an American citizen.

"Our Republic has already entered on the second century of her existence and though but a child in years in com parison with other nations, she is a giant in strength. She is strong in the number, the intelligence and the patriotism of her people. Our Repub lic covers a vast territory, extending from ocean to ocean, from the St. Lawrence to the Rio Grande, and bids fair to enlarge her domain by peaceful and egitimate means. I hope and believe that we will never enlarge our bounds except by fair and honorable methods. Our Republic is conspicuous for the wisdom of her statesmen and the valor mined community, and he is sure to of her soldiers. Though all our statesfect a moral revolution in municipal men are not Solons, many of them are worthy of the noblest civic leaders of

ancient Greece or Rome. "If the Apostles enjoined on the Christians of their times the duty of redemption, it is now affected. christians of their rulers and of obeying honoring their rulers and of obeying Away all despair, for hope comes to the laws of the country, though those laws were sometimes enacted for the purpose of restricting their Christian liberty, should not we uphold the laws of the Republic, in the framing of which we participate, and which are formulated with a view to contributing to our temporal peace and happiness And if you are proud of being citizens of this Republic, how should you exult in being citizens of the spiritual republic of Christ?

"Do you seek for antiquity? Near ly two thousand years have rolled over her head, and she is as fresh and vigorous to day as when she issued from Jerusalem on the Day of Pentacost. Time writes no wrinkles on her heavenly brow. Do you seek for wide expanse of territory? Her children are scattered over the surface of the globe, embracing people of all nations, tribes and tongues. And where will you find a heroism equal to that of her martyrs? Theirs is a heroism not aroused by the clash of arms or by the sound of martial music or by a lust for fame, but inspired solely by a love of God and their fellow-beings. Self-sacrifice is the noblest effort of humane life; selfishness is the bane of humanitv.

Are You One

Of those unhappy people who are suffering of those unnappy people who are surering with weak nerves, starting at every slight sound, unable to endure any unusual disturbance, finding it impossible to sleep? Avoid opiate and nerve compounds. Feed the nerves upon blood made pure and nourishing by the great blood purifier and true nerve tonic, Hood's Sarsaparilla.

HOOD'S PILLS are the best after-dinner pills, assist digestion, prevent constipation.

What a brightness comes into life with the dawn of the Resurrection morning! Before it, all was darkness and death. The anger of an offended God easts its dark form over nature. and despair and gloom hung over man. Then came the darkest hour, when Calvery held its Victim to the gaze of convulsed nature and then, indeed, it seemed as if death had conquered all. A rift is seen in the cloud, and humanity hears a trumpet note announcing that the dead one had risen from the tomb, that all the prophecies were fulfilled, all the hopes of mankind realized, and death, instead of being a conquerer, was subject to Him who arose. The word word of the Resurrection was spoken for the first time : and the angels who on Christmas night had sung their hymn finished the anthem with the Alleulia blessed Away

man. Away all terror of death, for since Christ rose, all men will rise. The happiness of Christmas in the newly-born Child of Bethlehem is now complete and perfect in the Resurrection. "He is risen, as He said, "Alle-luia." He is then our God and Sav-He is then our God and Saviour, His words are true, His doctrine is divine. He has conquered sin and redeemed us, He has conquered death, and we, too, will conquer it and rise into eternal life. The resurrection is, then, the source of our faith and the strength of our hope. O blessed tomb, whence sprang our true life, teach us so to live that the angel of our goodness may roll away the stone from our sepulchre that we may rise with Christ. Roll back the stone of evil in our lives, that our lives may be moulded on the Risen Saviour, and thus we may have a pledge of resurrection into life after is risen, Alleluia !- Father Conaty.

A course of Hood's Sarsaparilla this spring may be the means of keeping you well and hearty all summer.



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cultivated everywhere, as the most effective skin purifying and beautifying soap, as well as purest and sweetest for toilet and bath.

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Our travelling agent, Mr. John Nigh, is now in the Maritime Provinces. We hope our subscribers there will extend to him the usual courtesies.

C. M. B. A.

From Branch No. 13.

The officers and members of Branch No. 13.
The officers and members of Branch No. 13, Stratford, wish to announce to the members of the C. M. B. A. throughout Canada that they extend to them a cordial invitation to attend their assembly, to be held in the city hall. Stratford, on Tuesday evening, April 14, 1896, at 8:30 o'clock.

James Markey, Pres. E. J. Kneitl, Sec.
Stratford, March 23, 1896.

E. B. A.

ST. PATRICK'S DAY AT KINKORA.

ST. PATRICK'S DAY AT KINKORA.

On the evening of St. Patrick's Day a grand concert was given under the auspices of St. Patrick's Branch No. 30 of this place.

At 7 o'clock all the available space in the hall was taken up, and precisely at 8 p. m. the chairman, Mr. J. P. O'Brien, in a few well-chosen and appropriate words, welcomed the audience, on behalf of Branch 30, and announced the opening of the concert.

Two choruses were given in splendid style by the choir of St. Joseph's church, Stratford; and vocal solos were rendered by Misses Gallagher, Heartley, Carten, Hagarty, Daly, and Phelan, and by Messrs. E. Walsh, M. McCauley, P. McIntosh, T. Costello, J. Hayes, Goetz, J. Kennedy and R. Kelly, All of these were well rendered, and received much applause; while Mr. M. McCauley, in his comic Irish song, was the 'pet of the evening," Mr. McIntosh in his "Nothing Too Good for the Irish "fairly captured the house. A comic quartette, O-P-RA., by Misses Heartley and Carten, and Messrs. Kennedy and Goetz, was one of the best rendered parts on the programme, and was well received by the audience. Two recitations were most acceptably given by Miss Claudia Hagarty; and each of a number of comic dialogues, by local performers, sent the house into uproars of laughter. Each part of the programme was closed by a most amusing tableau, and intermission was enlivened by that lively air appropriate to the occasion, "St. Patrick's Day," played by a focal orchestra. Mr. J. Hayes also gave an exhibition of step dancing, which received much applause. The concert had so far proceeded most satisfactorily, and every one was feeling well pleased with such a rare and excellent treat, when an accident occurred which suddenly changed joy into fear. A lamp which was set upon the piano had gradually worked itself to the edge of that instrument, and as the last number closed it toppled to the floor and broke, setting fire to some tapestry on the stage. The concert had so far proceeded most satisfactorily, and every one was feeling well pleas

OBITUARY.

MRS. JAMES DAVIS, KINGSTON. The Kingston Freeman of March 18 makes the following reference to the death of Mrs. James Davis, mother of Rev. Father Davis, of Madoc:

of Madoc:

It is our sad office in this issue to record
the death of Mrs. James Davis, who had been
a resident of Kingston for upwards of half a
century. By her death a familiar figure is
removed from amongst us, and one who has
lived her long life in the exemplification of
starling womanly virtue. sterling wemanly virtue.

Mrs. Davis was born at McGuire's Bridge,

county Fermanagh, Ireland, in 1812, and had consequently reached the advanced age of eighty-four years, of which she spent sixty years in this city of Kingston.

county Fermanagh, Ireland, in 1812, and had consequently reached the advanced age of eighty-four years, of which she spent sixty years in this city of Kingston. Walking in the quiet paths of Christian duty through all those years, she won the friendship of those among whom she lived in the familiar relations of life and the esteem and respect of all classes of our community. A few years ago her husband, the late James Davis, whom she married in this city, preceded her to his reward, as did aiso her children, except the Kev. Thomas Davis, the able and zealous pastor of Madoc parish, and Mrs. McKeown, who is at present lying in a very critical state of health in St. Michael's hospital, Toronto. Although the late Mr. Davis was an Anglican till towards the close of his life, all his children were brought up in the faith of their deceased mother; and, besides, Father Davis, one sister dedicated also her virgin life to the service of God and His poor in the Sistenhood of St. Joseph.

We shall not speak of the virtues of the deceased—our praise is not necessary. Her life, as we have intimated, drews its saintly character from the fidelity with which she performed her duty in that sphere where woman reigns, and should reign, supreme, in the home. Here, her solid worth exhibited its holy influence; here, in the exercise of domestic piety, she gathered about her the affections of her children; and here, by her religious mind and strength of a hively faith and unostentations fulliment of its responsibilities, she earned the reward which God has promised to the faithful unto death. In its homely and modest way her life, then, was an editication and a good example. Such adeath as hers we do not mourn over: it was the fitting end of a religious life. She had the consolation in her closing hours of life of the constant attendance of her son, Father Davis; and, to mark the respect in which she was held, the Archbishop attended her obsequies and accompanied the remains to their final resting place in St. Mary's cemetery.

held, the Archbishop attended her obsequies and accompanied the remains to their final resting place in St. Mary's cemetery.

A Solemn Requiem Mass was celebrated on Monday morning for the repose of Mrs. Davis' soul, in the presence of His Grace, the Archbishop, and all the priests of the palace, and also Father Hogan, pastor of Napanee. The celebrant of the Mass was Rev. P. C. O'Brien; deacon, Rev. Father Hogan, and, sub-deacon, Rev. J. P. Kehoe. The absolution was chanted by the Archbishop, who then accompanied the funeral with the other clergy present.

The funeral was largely attended. The pall-bearers were: Messrs. William Power, Patrick Browne, Joseph George, Edward

Mass for the repose of his beloved parent's

Mass for the repose of his beloved parent's soul.

The Kingston Freeman also makes the following editorial reference to the death of Mrs. Davis:

As Rev. Father Davis, of Madoc, was a frequent contributor to the columns of the Freeman, and in memory of many past acts of kindness on his part, we tender him our especial sympathy on the death of his saintly mother. In all its surroundings it was a fitting finale to her long and useful life, and was one long to be remembered by those who witnessed it. The devoted Sisters of Hotel Dieu surrounding her death-bed, and pouring forth their fervent prayers for her happy and victorious entrance into eternity, one of their number holding the blessed candle in her hands and constantly applying the indulgenced crucifix to her lips; her sorrowed son holding her in loving embrace and processories are the sealing reseased. indulgenced crucifix to her lips; her sorrowed son holding her in loving embrace and pronouncing over her the consoling words of absolution as she gave forth her last sigh; was a solemn scene but seldom witnessed, and one to make us proud of our Catholic Faith, which alone can give true peace and religious security in life and solidly grounded hope as we enter the portals of eternity. She has gone from amongst us, leaving behind her many a reminder that those who lead a truly Catholic life and close it with an equally Catholic death will receive their reward in heaven.

MRS. L. O'DWYER, LONDON.

MRS. L. O'DWYER, LONDON.
Died, on Friday, March 20, at her residence, Talbot street, Catharine, widow of the late L. O'Dwyer, aged eighty-two years. She was a native of King's county, Ireland; and became the mother of twelve children, seven of whom survive her. Her oldest son is a successful merchant of Strathroy. William and Joseph are respected citizens of New York city, the one an attorney-atlaw, the other an eminent physician. The only daughter living, Miss Helena, with perfect filial love and devotedness, took care of her aged mother, who was a great sufferer for several years past. The deceased was a very pious, estimable lady, and bore her infimities with great resignation to the will of God.

Fortified by the rites of Holy Church, she peacefully breathed her last, with the bright prospect of soon entering into her heavenly home.

Requiescat in pace!

MISS ANNIE BARRON, NIAGARA. On Sunday, 15th ult., was borne to the church of St. Vincent de Paul, Niagara, the remains of Miss Annie Barron, one of the most widely-known and esteemed of Niagara's

most widely known and esteemed of Niagara's fair residents.

Deceased was born in Worcester, Mass., and when a mere child moved with her parents—both from the old sod—to Niagara. They settled on a farm near the present family homestead, where for over thirty years they carved out an honest livelihood, and succeeded in winning by their integrity of purpose, affability of manner and broad Christian spirit, the esteem of all who possessed their acquaintance. The deceased Miss Barron was the second of a family of six children, five of whom survive her—a brother and four sisters. Two of the latter are married, as is the brother, all residing in Buffalo.

Tis hard to realize that the genial, gener-

brother and four sisters. Two of the latter are married, as is the brother, all residing in Buffalo.

Tis hard to realize that the genial, generous-natured girl who tramped the streets of Niagara in January last through snow and mud in order to prove her devotion to the church and raith of her parents, in an effort to make the annual concert successful, is no more among us. But death is no respector of persons. It required only a few weeks for the Dread Reaper to get in his deadly work. When it is stated that everything that medical skill could devise, that the efforts of two competent physicians and a trained nurse could accomplish; everything that the loving hands of relatives and friends could do, to stay the progress of the disease to which she finally succumbed, were futile, we can only believe death had come to her, and God claimed His own. For nearly a week, it was plain that the seal of dissolution was set in every line and feature of her face, yet the struggle for life went on, and the family circle kept hoping against hope. The final summons came on Thursday evening, when, surrounded by griet-stricken relatives, and fortified with the last rices and consolations of the Catholic Church, she passed quietly away. Peritonitis is ascribed as the immediate cause of death in her instance.

The funeralt cortege was one of the largest seen in Niagara for many a year, the little church of St. Vincent's being inadequate to accommodate the great numbers of all classes and denominations who came to evidence their respect for the departed. Many had to remain standing within the edilice, while others who could not gain admission, were content to look on, or listen from outside.

After the usual prayers were said, Very Rev. Dean Harris, of St. Catharines, the dis-

side.

After the usual prayers were said, Very Rev. Dean Harris, of St. Catbarines, the distinguished historian of The Catholic Church in the Niagara Peninsula, preached the funeral sermon—a solemn, clear, vigorous exposition of the Catholic position in the administration of saranguists.

in the Magara Feminstra, preached the funeral sermon—a solemn, clear, vigorous exposition of the Catholic position in the administration of sacraments, the offering of sacrifice and prayers, and the ritual observances of the Catholic Church.

For over an hour the Very Rev. gentleman held the wrapt attention of the audience, and it is but just to say that the impression he made is calculated to remain and bear fruit. After the discourse Rev. Father Lynch, pastor of the church, led the procession to the grave in the family plot in the adjoining cemetery, where was laid all that was mortal of the estimable and widely lamented dead.

Beside the bones of her parents was reverentially and gently laid to rest the remains of the queenly and noble-souled Annie Barron, to await the bugle-call of the Angel of the Resurrection.

The last prayers and benedictions over, the weeping relatives were led away.

In their sad bereavement the hearts of the people of Niagara go out in sympathy to the wide [circte of relatives and triends who are left to mourn her loss. By her death the church loses a staunch friend and supporter, and Niagara will probably lose one of its most highly respected and estimable families.

May she rest in peace!

On Monday morning, 16th ult., a Solemn Mass of Requiem was offered up for the repose of the soul of Miss Barron; Rev. Father Lynch being celebrant, Father Minehan, St. Catharines, deacon, and Father Smith, pastor of Merritton, sub deacon. The function was largely attended by sympathizing friends as well as by the relatives of the deceased.

MRS. FURLONG, PICTON.

MRS. FURLONG, PICTON,
Picton, March 28, 1896.

I regret exceedingly to announce the death of Ellen Murphy, relict of the late John Furlong, and beloved mother of Bro. James Furlong of Branch No. 90. Deceased was born in Wexford county, Ireland, in 1819, and came to Canada in 1845, where she resided till death. She leaves a family of four sons to mourn her loss. The funeral took place on Feb. 22, to St. Gregory's Church, from her son's residence. May her soul rest in peace!

vast area enveloped in the "fierce light that beats around a throne." vast area enveloped in the "nerce light that beats around a throne."

Mrs. Keenan in those days, entertained the Church dignitary, the judge on circuit, the missionary priest, the early Fathers of the pioneers sent to minister unto them — all, in inc. who went that way, whether on a spiritual or judicial mission or engaged in the grosser quest of land for settlement or speculation.

Bishop Charbonnell was frequently her guest; so was Judge (non-Senator) Gowan, and so were other eminent men, priests and laymen, long since gone to their reward.

Her home was frequented too, by all the settlers. She knew and was known by them all, and many a care was midgated, many a pinch of sorrow alleviated through her influence.

ence.

The future of many pioneers whose descendants are in affluence to-day lay for many a year in the hands of Robert Keenan and his wife and there is not a doubt of it that the kindness and leniency shown by this couple had much to do with the establishment of peace and plenty among South Simcoe's pioneers.

do with the establishment of peace and plenty among South Simcoe's pioneers.

In the after years, when troubles incidental to the common lot came to Mrs. Keenan, she bore them without murmur or complaint. Howing to the decrees of the Omnipotent Dne, she accepted her crosses as from heaven.

Three sons and three daughters survive her—James, of Chicaro; John, of Fergus; Robert, of Keenansville, with whom she lived for nearl, a quarter of a century; Mrs. J. C. Morrow. Fergus; Mrs. Thomas Morrow and Mrs. J. C. Hatt, of Alliston.

In her last moments Rev. H. J. Gibney, P. St. Faul's, Alliston, attended her, administering to her the sacraments, and he was edited by the perfect resignation she manifested. To the supreme moment of dissolution her mind was clear and her memory unclouded. Requiescat in pace!

MRS. ALLAN GUNN. BARRIE Mrs. Allan Gunn, wife of Allan Gunn, Esq., Barrie, died at the residence of her son, Mr. R. D. Gunn, barrister, Orilla, where she had been visiting, on Friday morning, March 13, of heart failure, brought on by a serious attack of la grippe, which she contracted some four weeks since.

D. Gunn, barrister, Orlilia, where she had been visiting, on Friday morning, March 13, of heart failure, brought on by a serious attack of la grippe, which she contracted some four weeks since.

Ou Saturday morning the remains were taken to the church of the Angels Guardian, where a solemn Requiem Mass was celebrated by Rev. Father Duffy.

The funeral cortege then proceeded to the G. T. R. station, and the body was transferred to the residence of the deceased's brother, Mr. R. McDonell, of Barrie, as the family residence had been closed since her illness.

The funeral took place at 2:39 p. m., Sunday, to St. Mary's church, and after the beautiful funeral service of the Catholic Church, and a most impressive and eloquent sermon from Rev. Dean Egan, which could not have failed to carry a lesson to many in the large audience present, proceeded to the cemetery.

During the course of his remarks, which occupied about three-quarters of an hour, and were listened to with rapt attention, the rev. speaker said it was not the practice in the Church to preach what is usually called a funeral sermon or panegyric, which in many instances was apt to be exaggerated or overdrawn, but this was an exception, where the beautiful Christian life of the departed was a shinling example to all. He alluded to the fact that on many storny days, when the more robust were given to finding excuses for abstaining from attendance at Mass, Mrs. Gunn was always to be found in the church, and was one that there.

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The defilment might be most venial, to the defilment might be most venial and as always to be found in the church, and was one that of the decirine of purgatory unst have sounded enter the other than the defilment might be most venial. The defilment might be most venial and convincing the content of the decirine of purgatory unstances and moved according to the proved conclusively from authentic extracts from the bible — portions which had been expunged from the Protestant version — the existence of a place of purgato

nd respected by her board at St. Raphael's.

Anna M. Gunn was born at St. Raphael's.

Anna M. Gunn was born at St. Raphael's.

Her father as Alexander McDonell, of Arnabee. Scot and; and her mother, Isabella Miles McDonell, or and the reenfield. Ont., was a daughter of Captain diles McDonell, who brought out a Scott with the country of Glengarry.

Greenfield, Ont., was a daughter of Captain Miles McDonell, who brought out a Scotch colony, and sattled in the county of Glengarry. She was the eldest of a family of ten children, six of whom are still living: they are, Mrs P. McDonell and Mrs. Alex Guno. Lancaster; Mrs. Slaven, Orillia: John McDonell. Stirling, Ont.; Reginald McDonell, Barrie, and Alex. McDonell, Alliston

REV. FATHER M'CORMAC.

OBITUARY OF A MUCH LOVED PRIEST OF THE DIOCESE OF OTTAWA.

Through the death of Rev. Father MacCormac, which sad and untimely event occurred on Thursday, at Ottawa, a good man and a zealous priest has gone to his reward. He was parish priest of Brudenell. Although ailing for some time, it was yet hoped that his natural robust constitution would with stand the ravages of illness, but it was not to be: a greater One had ordained otherwise.

Father MacCormae was born on the 4th of October, 1843, at Ballinvana, county Limerick, Ireland. His collegiate and theological studies were made in his native country, and after his ordination to the priesthood in 1867, he came to Canada and became connect ed with the Ottawa diocese, first ministering at Mount St. Patrick. He was there only a short time, when he was removed to Brudenell as parish priest, a charge he held to the time of his death. A quarter of a century ago the hardship and care which a priest, situated as Father MacCormae was, had to endure, are such that it is difficult to conceive them; and there is not a doubt that his demise was the result of the arduous and constant toil which he underwent during the early years of his pastorate. There was one thing which the late priest had done most effectually, and that was to plant deep and well the seeds of mutual esteem between Catholics and Protestants. To his breadth of view and genial nature are largely due the tolerance and liberality which so happily prevail at the present time in that part of the county of Renfrew in which he served.

His brother, Mr. M. C. MacCormae, of the library of Parliament, was present with deceased during a great part of the last fatai illness, and to him, and to his estimable family, the sympathy of many friends will go out in this the hour of their sad bereavement. R. I. P.

FATHER SMITH'S CONCERT.

and came to Canada in ISIO, where she re side the palace, and also Father Hogan, pastor of Napanee. The celebrant of the Mass was Rev. P. C. O'Brien; deacon, Rev. Father Hogan, and, sub-deacon, Rev. Father Hogan, and, sub-deacon, Rev. J. P. Keho. The absolution was chanted by the Archishop, who then accompanied the funeral with the other clergy present.

The funeral was largely attended. The pall-bearers were: Messrs. William Power, Patrick Browne, Joseph George, Edward Fahey, Thomas Farrell and W. Rigney.

The deceased lady was a large benefactor of the church, having presented the beautiful high altar in the Church of the Hotel Dieu ; besides her large donations to the decoration of St. Joseph's altar in St. Mary's cathedral.

We respectfully offer our s'neere condolence to Rev. Father Davis.

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Ten," by himself and Mr. Laing, was also a great success. The feature of the evening was the address, by Very Rev. Dean Harris, upon "The Irish — At Home and Abroad." Dean Harris handled his subject in a most interesting manner, showing where the Irish made their name in all branches of life. The lecture was interspersed with many amusing anecdotes that caused roars of laughter.—St. Catharines Daily Standard, March 18.

CHRISTIAN WORSHIP.

The following very clever letter, from Catholic young girl of Strathroy, appeared in the daily Advertiser of this city, on the 27th :

Catholic young girl of Strathroy, appeared in the daily Advertiser of this city, on the 27th:

I am only a school girl in my fourteenth year, and this is the first letter I have ever addressed to the Advertiser. I am a Catholic, and have been a member of a Bible class since October, 1893. My father has always been a Reformer and a reader of your excellent paper, and so I trust you will permit me to make a tew comments on Rev. J. W. Pedley's sermon, which a peared in your issue last Monday.

Mr. Pedley tell us that the Roman Catholic believes that "The system of education which leaves out the worship of the Virgin Mary is imperfect." What does Mr. Pedley mean by "worship?" Does he mean the adoration or supreme worship due to God alone? If he does, then he is very much mistaken. The Catholic Church has never permitted that kind of worship to be given to any being except God. (Butler's Catechism, page 5); Matt., iv., 10.)

In the bible the word "worship" is used to express manifestation of honor or respect in this sense Cornelius honored or worshipped St. Peter. (Acts, x., 25.)

Let me tell Mr. Pedley that Christians have a right to honor the Virgin Mary—first, because God, the Father, honored her; and because God, the Holy Ghost, honored her, and because God, the Mother of God.

In St. Luke's Gospel (i., 28) God the Father addressed words of honor to the Virgin Mary that He never addressed to any other creature in heaven or upon earth. In St. Luke's Gospel (ii., 28) God the Father addressed words of honor to the Virgin Mary that He never addressed to any other creatures. Moreover, in St. Luke's Gospel (ii., 7), the Bible tells us that the Virgin Mary is the mother of God, the Saviour. "Honor thy father and thy mother," says the bible (Exodus, xx., 12). Why, then, should not Christ honor His mother: and if Christ is our model, why should we not also honor her? We Catholics say, "Lord, have mercy on us!" but "Holy Mary, pray for us!" Of God alone we beg "grace and mercy, but of the saints we only ask assistance in

WEDDING.

COLLINS-BELLE. COLLINS-BELLE.
The wedding of Miss Marie Belle and Mr.
Fred, J. Collins took place at St. Louis church
tt 9 o'clock on January 25. It was a very quiet
und pretty one. Very Rev. Father Shaus performed the ceremony, the choir singing the
wedding Mass. The bride, who is a very prepossessing young lady, was attired in a rich
and becoming travelling gown, and carried a
large bouquet of bridal roses. The madd-ofhonor, Miss Marie Sennet, wore a pretty octume and carried pink carnations. The groom,
who is one of our enterprising young men, was tume and carried pink carnations. The groom, who is one of our enterprising young men, was assisted by Mr. T. Logane. After the ceremony a breakfast followed, to relatives and intimate friends, at the home of the bride, where the young couple received many congratulations Mr. and Mrs. Collins received many beautiful and costly presents; among them was a handsome, corduror, uphoistered parlor suite, from Mr. Collins mplyvees. Mr. and Mrs. Collins left on the 5 o'clock trian for a tour through the Western states, and on their return will take up their residence at 61 Louis street. Mr. Collins is as son of Mr. M. Collins, Kinkora, and has many Canadian friends who offer him and his bride their congratulations and wish them many years of wedded bliss.—Evening News, Buffalo, Jan. 30.

MARKET REPORTS.

MARKET REPORTS.

London, April 2. — Wheat, 75c. per bushel.
Oats, 23 4.5c per to 24 bushel. Peas, 51 to 60c
per bush. Barley, 31 1.5 to 33 3.5c per bush.
Buckwheat, 26 2.5 to 28 4.5c per bush. Rye,
39 1.5 to 44 4.5c per bush. Corn, 39 1.5 to 42c
per bush. Beef, was easy, at 3.50 to 88.55 per
cwt, by the carcass. Lamb, 9c a pound by the
earcass. Dressed calves were offered, at 5c
a pound; some choice ones sold at 6 cents a
pound Mutton, 5 to 7c a pound by the carcass. Dressed hogs \$4.25 to \$4.75 per cwt.
Turkeys 11 to 12c a pound. Fowls 35 to 75c a
pair. A considerable quantity of maple syrup
was offered, at 81 per gallon. Best roll butter
was firm, at 21 to 22c a pound by the basket.
Eggs were dull, at 12c adozen. Potatoes were
firmer, at 30c a bag. Cabbages 30c a dozen.
Apples, 83 a barrel for Russets and a few
Greenings and 8pys. Hay \$14 aton.

Toronto, April 2. — Wheat, white, 81c.;
wheat, red, 7sc.; wheat, goose, 60 to 62c.;
peas, common, 56c.; oats, 27c.; rye, 47 to 49c;
barley, 35 to 42c.; buckwheat, 36 to 40c.; ducks,
spring, per pair, 40 to 80c.; chickens, per pair,
40 to 60c; geese, per 1b. 6 to 8c.; butter, in 1lb.
rolls, 17 to 20c.; eggs, new laid, 13 to 14c.;
hay, Timothy, \$17.00 to \$18.00; straw, sheat,
815.00; beef, finds, 5 to 76c.; beef, fores, 3 to 5c;
spring; lamb, carcass, s4 to 66; lamb, carcass,
per 1b., 6 to 8c.; veal, per 1b., 6 to 8c.; butter, in 1lb.
rolls, Honey, best white comb, 12 to 13c, per
1b., 5 to 8c.; veal, per 1b., 6 to 8c.; funces,
full remains and strain and the series of the se

Latest Live Stock Markets.
TORONTO.
TOR

EAST BUFFALO.
East Buffalo, April 2, — Cattle — Good steers

brought \$3.75 to \$4.10; poor to fair cows, \$2.25 to \$2.75. Hogs — Yorkers, fair to choice, \$4.30 to \$2.45. Hogs — Yorkers, fair to choice, \$4.30 to \$3.75; pigs, good to choice, \$4.30 to \$4.35. Sheep and Lambs—Lambs, choice to prime, \$4.50 to \$4.80; culls and common, \$3.75 to \$4.25; sheep choice to selected export wethers, \$3.85 to \$4; culls and common, \$2.85 to \$3.50.

POPE LEO.

A Tribute from a French Paper. Commenting on the fact that the 20th

February was the eighteenth annivers-ary of Cardinal Pecci's election to the See of St. Peter, a writer in the Peuple Français says: "The feeble health of the newly-elected Pope caused much anxiety to others. He himself told the Cardinals of the Conclave that they had made another Pope Marcellus. God, however, who had reserved His serv-God. ant for so high a mission by a sort of miracle, has shown that these apprehensions, though so well justified, were mistaken. After eighteen years filled with work the Sovereign Pontiff still carries without weariness the burthen of the triple crown and of his vast conceptions. As the august veteran moves nearer eternity, the light from on high seems to illumine him more and more, and never has the lucidity of this marvelous mind, dependent upon frail organs, been more brilliant ly apparent than at the present hour.

Character is made, not given. The elements are born, indeed, and con structive grace is given, but the building is nevertheless left to us. man has been materially moulded and spiritually created to the image and likeness of God. Though the infinite aggregate of humanity does not exhaust the infinite model, yet all repre sent God, and no two men reflect Him alike.

NEW BOOK

A very interesting Catholic novel (translated by Anna T. Sadlier) entitled "The Outlaw of Camargue," by A. De Lamothe, is one of the latest publications of the Benziger Bros., New York, 12 mo. cloth, special design on cover. \$1.25.

A TYPO'S RELEASE

From the Awful Sufferings of Rheum atism.—The Case of E. P. Robbins of Welland—A Sufferer for Seventeen Years—His Case Resisted the Treatment of the Best Hospitals and Ho had Become a Physical Wreck-Hi Wonderful Release.

From the Welland Telegraph.

The world to day is both commerc ially and scientifically inclined towards system, and news like everything else is gathered systematically. Every newspaper has its staff of reporters to observe and collect the news of its par ticular locality or district. For some time past a reporter of the Welland Telegraph has been watching the development of a treatment for a serious case of rheumatism on one of the em ployees of that institution. eighteen years ago, Mr. E. P. Robbins. while at work in the Telegraph printing office, was suddenly seized with sharp pains all over the body, accompanied by extreme swellings. He reached home, but a short distance from the office, with difficulty, and on the doctor being called he pronounced it inflammatory rheumatism. seven weeks he laid in bed under the



care of the best physician, and at the end of that time he was again able to re-sume his duties. During the next few years he was subject to frequent slight attacks, and finally thought a change of location might be beneficial.
With this idea Mr. Robbins
visited the different American cities, sometimes in good health and again unable to get out of bed, until in 1888 he finally settled in New York There, for about two years, he followed his occupation with comparatively little sickness, when he suffered a severe attack, which left him, until a few months ago, a martyr to that kaleido-scopic disease. Mr. Robbins recovered somewhat after weeks of idleness and went back to the types, but again and again he was laid up, working only about six days a month. Gradually he grew worse, and, almost discouraged, entered the Sisters' hospital. After spending many weary months within its walls he was discharged with the awful verdict "incurable." from a sense of duty than with hope he tried other hospitals in the city, but with the same result, and, resigned to his fate, he left for his old home, where he arrived in February, 1893, a crippled resemblance of his former self, and was passed unrecognized by his former friends. Here, in

the house of his father, James W. Robbins, he was bed-ridden until the summer, and then, during the warm days, was able to walk about with the aid of a spiked cane for a few minutes at a When the cold weather approached, however, he was again confined to the house. Pink Pills frequently recommended to Mr. Rob bins, and in December last he started to take them. The first box was unnoticeable, but the second produced a slight change for the better. More were then taken, and the improvement was daily hailed with joy friends. The rheumatism slowly but

surely left and has not since returned.

In March last Mr. Robbins was once more at work, and has not lost a day since; the cane has long since been discarded, and "Ed" is one of the happiest, jolliest employees in the office. Mr. Robbins is well known in the county, and indeed, throughout the whole district, and although, as he says, he has not got the strength of Hercules yet, Pink Pills have given him for a trifling cost the relief he spent hundreds of dollars in vain trying to secure. He considers the disease completely out of his system and can eat and sleep well, two essential points to good health. Mr. Robbins strongly recommends this wonderful medicine

to other sufferers.
Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to sallow cheeks. Men broken down by overwork, worry or excess, will find in Pink Pills a certain cure

Sold by all dealers or sent by mail, post paid, at 50 cents a box, or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good.



Goesbork, Luxemeure, Feb. 1894.

It was one year last month since I had the last attack of epilepsy, and I consider myself cured by Pastor Koenig's Nerve Tonic. Before I used this true remedy I had spent all our money for other medicines and physicians, but none did me any good; the Tonic is a great relief to suffering humanity. H. BAULISCH,

Several Prominent Physicians.

My child had epileptic attacks once a month, for which several prominent physicians could not find any remedy, and the girl could not go oschool, but since she took Father Koenig's Nerve Tonic she had no mor fits and goes to chool again.

Mrs. E. Ruebenaker, of Piopolis, Ill., was so nervous and sleepless that insanity was fear-ed, but Father Koenig's Nerve Tonic cured her.

A Valuable Book on Nervous Discases and a sample bottle to any ad
dress. Poor patients also get the medicine free.
This remedy has been prepared by the Rev. Father
Econig, of Fort Wayne, Ind., since 1876, and Is now
under his direction by the

KOENIC MED. CO., Chicago, III.

49 S. Franklin Street. Sold by Druggists at \$1 per Bottle. Gfor \$5. Large Size, \$1.75. 6 Bottles for \$9.

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AND PERSONALLY. Situations Secured all Shorthand Pupils when Competent. FIRST LESSON FREE.

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CHAS. A. COLT, 408 Burwell st., London, Ont. Proprietor London Shorthand Schools-Instructor at the Sacred Heart Convent.

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DADAY SURE. SEND address and we will show you now to make 33 a day absolutely agree we work in the work and teach you free; you work in the locality where you live. Send us your address and we willest plain the busiless fully; remember we guarantee a clear profit of 3 for every day's work absolutely sure; write at once. Address, absolutely sure: write at once. Address.

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Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall, Albion Block 3thmond Street. G. Barry. President: 10 Meeta ist Vice-President; P. F. Boyle. Recording Secretary. TENDERS

INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Indiae Supplies," will be received at this office up to noon of TUESDAY, 21st April, 1896, for the delivery of Indian Supplies, during the fiseal year ending 30th June, 1897, at various points in Manitoba and the North-West Territories.

Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Indian Offine, Winnipeg. The lowest or any tender not necessarily accepted. This advertisement is not to be inserted by any newspaper, without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

HAYTER REED.

HAYTER REED.
Deputy Superintendent-General Deputy Superintendent-of Indian affairs Department of Indian Affairs, Ottawa, March, 1896. 91

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And the smile true? Oh, he kissed n

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