-Grain-Wheat per bush., 10 to ; rye, per bush.; per bush.; bar. as, 28 to 33c per to 30c a bush.; c per 1b. ; eggs, cents per pound ; heese, 101 to 120

L 17. 1897.

to \$8.50 per ton ay, \$6.00 to \$9.00 \$3.50 to \$4.00 per

tatoes, 15 to 20c, 50 30c per bush.; lehigan, \$5.00 to t, \$2.50 to \$5.50 7.00 per cwt. 5; choice, \$5.00 ; le. Live weight,

wt. noice. 87.0 per pound ; alive, to 12c per pound ; ; ducks, 12kc per

des, No. 1, 6to 7e b. for green; calf 2, 61 to 7c., per lb.; mb skins, 30 to 60

Markets.

t cattle was slow, at from \$1 to 41c. lections. isk. Some choice c. One gentleman 0 lbs., at \$4.45 per

1 to Sc. and occain fair demand at ad \$17 to \$25 for in-

red, and these will common veals will wanted at 5 to 5 c.

fair request at be. ed to day from \$2 tht and quality. hanged: the best but not over, and at this: light fat hade lower. Sows er pound. Lo. 15.-Cattle market

let pound. 15. — Cattle market ves-Market about sold; some prime kof the good veals m light to good, so it calves on sale or to choice, 25.75 to Hogs-fuc, higher gs, with others also Yorkers, 81.25 to les, 84.25; medium zs, 84.20 to 24.57; heep and fambs-to good, do 24.57; heep and fambs-to good to choice, 50 good to choice, to bet, 83 to 85.50; p. 84.40 to 85; culle 4.25; export sheep,

GHTER," Admission, 25cts:

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VOLUME XIX. Hymn to Our Lady of Good Counsel. APRIL 26. O Virgin Mother, lady of Good Counsel.

O Virgin Mother, lady of Good Counsel, Sweetest picture artist ever drew, In all my doubts I fly to thee for guidance : Mother, tell me, what am I to do ? By thy face to Jesus' face inclining, Sheltered safe beneath thy mantle blue, By His little arms around thee twining, Mother, tell me, what am I to do ?

Life, alas ! is often dark and dreary ; Cheating shadows hide the truth from view. When my soul is most perplexed and weary, Mother, tell me, what am I to do ? Plead my cause—for what can He refuse thee? - . .

Give me back His saving grace anew ; Oh, I know thou dost not wish to lose me ; Mother, tell me, what am I to do?

Be of all my friends the best and dearest, Of my counsellor sincere and true : Let thy voice sound always first and clearest : Mother, tell me, wha: am I to do?

In thy guidance tranquilly reposing Now I face my toils and cares anew; All thro' life and at its awful closing, Mother, tell me, what am I to do?

FOLLOWED THE LIGHT.

An Anglican Sister's Conversion to Catholicity.

Reading very recently of the conversion to Catholicism of a distin-guished Anglican clergyman formerly of Philadelphia, has set me to thinking of a very elequent letter which I have had in my possession for nine years, the impulse to give which to the world is to day too strong within me to be resisted. A few years earlier than the year in which the letter is dated there came to Boston the Cowley English Fathers, as they called themselves, who settled at the West End, and took charge of the first Episcopalian High Church in Boston. Their long capes, worn over their cassocks ; their pecu-liar, low-crowned, black felt hats excited for the first few years a good deal of attention.

These men went quietly about doing good among the fashionable and the ess exclusive people at the West End. Soon there was opened a hospital in Louisburg Square by Episcopalian Sisters of English birth, and these were eventually joined by recruits from several well known, exclusive Boston families. The hospital was known

dinal expresses it.

Not very long after this pretty

scene a great commotion was caused in that small community of Sisters by

the departure for Rome, body and spirit, of three of its members. One

was a niece of a brilliant literary

woman whose name so often was seen

in the North American Review, now

and then signed to an article whose

allusions to Catholic institutions were,

to say it mildly, not flattering.

Another was a relative of an ex-Mayo

of Boston, now deceased. The third, and oldest, was a sweet-souled English

Sister who had been since its opening the head and front of St. Margaret's,

whose departure, after an honest avowal of her "doubts," shook the

small community to its foundation and

greatly disturbed the good Fathers.

I believe that the distinguished Angli-

me. Cardinal Manning, in that dear Christ, book entitled "The Internal Mission

book entitled "The Internal Mission of the Holy Ghost," speaks so plead ingly, so beautifully of those dear souls who stand afar off and hesitate, hungry, yet still held back by pride, human respect or small doubts which might so quickly be cleared away in the strong light of a childlike faith and generous surrender. Ah ! the number of hungering souls who tem-porize with their Creator !

porize with their Creator ! Expansion But here is the letter, more eloquent There

always had the faith : "A. M. D. G.

my present life, but, indeed, you need not keep anything I write as private, for all Boston is welcome to it. I had no false idea of honor in not writing to you and those I loved in the past, and shall always love, I trust, in the future. My not writing was owing to the fact that I had heard nothing from you in a long time before I left Boston for England. Then came my voyage and my reception three months later into the Church, and since that I have written very little except what was strictly necessary, and I have waited for you to write to me, always ready to answer. I know you want to know a little of myself and my whereabouts, concerning which, I assure you, I have made no mystery. "Well, dear —, when first the light of failt in the Boston Catholic Church confirms the same. "Well, dear —, when first the light of failt in the Boston Catholic Church confirms the past, and one strictly necessary, and I have waited for you to write to me, always ready to answer. I know you want to know a fittle of myself and my whereabouts, concerning which, I assure you, I have made no mystery.

"Well, dear —, when first the light of faith in the Roman Catholic Church and doubts as to my position in the An-

eventually joined by recruits from several well known, exclusive Boston families. The hospital was known then as St. Margaret's, and as such it is known today. I recall vividly a visit to that church one Sunday eve-ning when I sat directly behind a very attractive young woman, the daugh-ter of a well known philanthropist, and stanch supporter of that Church, who two years later became a member of the Roman Catholic Church, and one year later still, entered the Sisterhood of the Sacred Heart, to the wonder of fashionable society in Boston. I recall another brief visit that I made to that church upon a week morning in com-pany with a Ritualistic friend who en-joyed a close friendship with the sattr I had known for a long time before that cources, yet I still recard in that church, that the clergymen be-lieved in the cellsacy of the Friendship was block of the Sacre, heart in their tabernacles ; yet I still recard in their tabernacles ; yet I still recard in their cabernacles ; yet I still recard in their cabernacles ; yet I still recard in their cabernacles ; yet I still recard in the courte prosens assisted rever-in a may with a Ritualistic money they iterwed mass, in English, whilst a score of devout persons assisted rever-in their tabernacles ; yet I still recard in the courte prosens assisted rever-in their tabernacles ; yet I still recard in the courte prosens assisted rever-in their tabernacles ; yet I still recard in the courte prosens assisted rever-in their tabernacles ; yet I still recard in the result and spending two norths with my own sisters, where i assore of devout persons assisted rever-in and preparation, and I count it was away from all influence, I went assore of devout persons assisted rever-in and preparation, and I count it the back of the church for my friend, the back dot the church fo

grieve and wonder. The friend to the from the second for all into it and pray before you reject it. them, give them my love and tell them give them my love and tell them give them always. "Your affectionate sister in Jesus" to reacting the form of the sister in Jesus" to reacting the site and provide the size and health and concord to the disturbed members of the society. Yet it was not a hopeless expression for the dead member might re-Your affectionate sister in Jesus cision, for the dead member might revive by penance, i. e., by long fasting and prayer, by public confession of his sius, and a solemn reconciliation at

he Catholic Record,

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

LONDON, ONTARIO, SATURDAY, APRIL 24, 1897.

Sister Mary C-----"

of the apostolic churches.

society among men that should grow, by soliciting the adhesion of all man-"A. M. D. G. "St. Mary's convent, "Rockhampton, S. W., Surrey, Eng., "Feb. 8, 1888. "My very dear — : 1 was very pleased to hear from you, for my friends forwarded the letter to me, though the number was wrong. I am glad, too, to answer it and tell you of my present life, but, indeed, you need not keep anything I write as private,

and doubts as to my position in the Ai-glican · Scotch · American Protestant -Episcopalian began to grow (which was eighteen months before I left Boston), I treated them as I had other people's, ferior ignorance binds still more close that Christianity took over from Judanot as an inspiration, but as a tempta ly the divine lines of natural affection

With the growth of the society grew also the occasions of public meeting. To the Resurrection, Ascension and Pentecost, were added in a short time ommemorations or anniversaries of the martyrs, feasts of the apostles, feasts of the Blessed Virgin. At the same time we find the Church year interspersed with fasts and vigils, special preparations for the great festivals. The ceremonies of the Church increased; baptism, marriage, burial, and the liturgy are each provided with certain fixed rules that have never varied substantially since their first adoption. Even the fine arts undergo Christian influences. The Christian basilica is already in

embryo, either in the palatial hall of the Christian noble or the little apsidal overground chapels of the Catacombs. Painting, especially in fresco, enters the service of the Church, and later on the art of sculp ture. Even the human voice is learn-ing that spiritual gravity which will me day fit it to be a proper missionary for the great truths it can so splen-didly adorn. Above all, Jesus Christ

For the last two years a community of English ladies who recently wel-comed their first recruit from the United States, has been taking monas-tic shape under the direction of Lady Abbess Pynsent. On Sunday, the 21st of March, the feast of St. Benedict, the bases are selempts in supersted as the house was solemnly inaugurated as the Monastery of St. Benedict de Urbe. The sanction of the Holy Father to its canonical erection as a Benedictine monastery under this title was given on the 15th in the audience of Car-By virtue of the mystic union of the dinal Vannutelli, Prefect of the Con-Church with Jesus Christ, the sublime gregation of Bishops and Regulars. On Thursday the ecclesiastical deputy spiritual espousals, so eloquently described by St. Paul in the Epistle to the of the Monastery, Mgr. Campbell, in audience thanked His Holiness in the name of the Abbess and community, Ephesians, there is a constant communication of the life of grace or divine love with all the living members of the and was charged to convey to them the consoling message that the Holy Father Body of Christ on earth. This was the recognized principle of the sacraments had watched their formation with in-terest from the beginning, approved of the primitive Church, those divinelyappointed means of grace by which Christian life was "nourished and their scope and given them this mark of his favor because he thought their compacted growing unto the increase of God." They affected the daily life foundation was destined to produce important fruit, being the first new blossom called forth by the recently revived vigor of the old and vener-They affected the daily life of every Christian and his entire existence from the cradle to the grave. They drew within the circle of their able Benedictine Tree. The constituinfluence every state, the married and the single, the cleric and the laytions embrace the Benedictine rule in full perfection, combining the contem man, the free and the enslaved. They a manner that they blend into one, like the life of Our Lord Himself. The modified enclosure of St. Benedict preexercised a direct action on every

condition and rank in Christian society. In them, and especially in the Blessed Eucharist, is to be found the true secret of the unbroken progress, the dicts a happy return to the most flourishing times of the Order, gives ample manifold expansion of the spiritual life of the first Christian generations. scope to the broad, large spirit of the Holy Rule, which so fully provides for the carrying out of all good works. Connected with them in the institution of public prayer, the official reading Those performed at the newly inaugur-ated Monastery are manifold, and their of the Old and New Testament, especi ally of the psalter and the gospels. number will increase with the growth which was one day to develop into the of the community. ecclesiastical hours or divine office and

Foremost, of course, stands the sing-ing and recitation of the Divine Office, which was one of the many heirlooms the "Work of God," which is carried on both night and day, for the com-munity keep the canonical hours in full rigor. Study, literary works, writing and translating of books, edu-cational work for some cathol, educational work for young Catholic girls n danger of falling a prey to the everincreasing efforts of English speaking Protestants to make proselytes in the At the Eternal City, form the occupation of a great part of the day, whilst artistic embroidery of vestments and other skilful manual work is not neglected, nor indeed are the poor forgotten : at an average six hundred people a month come to seek relief from the Monastery kitchen.

The solemn inauguration was not the only important feature which marked that memorable Sunday: in eight novices made their Profession and six Postulants were presented to be clothed. The Holy Father himself said Mass for them and thus entered in orbit it to their on some below spirit into their joy, sending his bless ing with the assurance of his prayers for the increase and prosperity of the House and expressing his expectation of great things from the Community. for the great truths it can so splen didly adorn. Above all, Jesus Christ and the Blessed Virgin are the subjects of the artists' efforts. More than any other figures they recur in the ancient Christian cemeteries, always in close

ance with the Roman Pontifical, follow

ing the rite of the consecration of vir-

and which is so widely known through

heart remained unmoved at the

the distinct, solemn voice of the cele-

the exercises of St. Gertrude.

College, and Father Walsh of the United States. Amongst the English visitors to Rome were present Lady Airlie, Lady Herhart of Lea, Lady Kenmare, the Ladies Bentrice and Katharine Thyme, but as all the most distin-guished members of the British Coleny were assembled, it is impossible to mention many names. Although the mention many names. Although the ceremony had already lasted four hours, the Cardinal could not abstain from addressing the new Spouses of Christ in words that will be ever remembared by them and by all who had the priv-ilege to hear them. He exhorted them in burning language to be true to their sublime calling, to couple mental activity of the highest kind with deepest humility and promised them that if they faithfully followed out the Bene-dictine Rule and their own Constitu-tions, the fruits of their work for the Church in Bumea and their own noble country would be immeasurable. The ceremony closed by the Cardinal delivering up the now consecrated Virgins to the Lady Abbess, addressing to her the grand words of the Pontifi as, with crosier in hand, she awaited her children at the enclosure door

NO. 966.

CARDINAL MORAN.

The Australian Messenger of the Sacred Heart for March thus refers to His Eminence Patrick Francis, Cardi-nal Moran, Archbishop of Sydney, New South Wales, whose Silver Jubi-lee in the Episcopate fell on the 5th of the month, His Eminence having been on that day twenty-five years before consecrated Coadjutor Bishop of Ossory (in Ireland) by his uncle, the late Cardinal Cullen, Archbishop of Dublin.

His Eminence's vocation to the sacred ministry manifested itself at an early age, for he was only twelve years old when, in 1842, he entered the Irish College at Rome, and there he lived, almost without interruption, for the next twenty-four years. For some years he attended lectures at the famous Roman College, the chief educational establishment of the Society of lesus, but during the Revolution '48 the Jesuit houses had to be closed, and the Irish students thenceforth attended lectures at the Propaganda. Having finished his theological studies, during which he was selected to make two public "defansions" in theology before the assemblage of the Cardinals of the Congregation de Propaganda Fide, he was ordained priest in 1853. In 1856 he was appointed Vice-Rector of the Irish College, and Professor of Hebrew in the College of the Propaganda. During the years he spent in the Eternal City he devoted himself with such untiring energy to the study of Irish historical records in the Roman Archives that he published no less than

twenty valuable works. In 1866 he was recalled to Ireland, and because Private Secretary to Cardinal Cullen, holding at the same time the Chair of Hebrew and Scripture in the

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Dollege Streets, Toronto.

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to a Roman Catholic priest for instruc- care of deacons and wardens and em entially at the service. I waited at tion and preparation, and I count it ployed in various ways suitable to their the best deed of my life. the back of the church for my friend,

who had disappeared into the sacristy "I had never spoken to a priest in the Christian system of caring for all At the close of the service there en my life, nor written to one, nor to a human ills that when the great pestil-Catholic even, 'till then; so I cannot but feel that it was the True Light, Carthage and Alexandria, the Chris tered a small bridal party. They -six in number-stood close by me, and I heard the little running fire of harm-Himself, Who guided me where I am. tians alone were equal to the task of less talk whilst they shook out the folds am glad, too, that I knew of ---providing for the sick, burying the of the stately, handsome, blonde bride's 's doubts, though only three weeks dead, and holding together the social rich silver and grey travelling cos-tume. Then this remarkably hand before she left, and I advised her to organism of their persecutors. Such some pair went swiftly up the aisle, and I saw them married. How often 1 leave and seek instruction, for I could unselfish sacrifices raised them it in the not then have risked keeping any one general esteem of all higher minds, have wondered who they were and if back who was ever in doubt. She was though their condemnation of frivolon unexpectedly sent home for a few and shameful amusements, the vanity they finally, as did several of those English and American Sisters kneel days, and she took that opportunity to of dress, and the parade of luxury ee a priest. She only returned to tell continued to make them hated by the ing there, saw through the glass less dimly and were received into the of her deed and fetch her things, but multitudes.

Continual reflection on the teach Mother Church, unable to content her visit to the priest had been heard and she was sent off at once that night. ings of Jesus led many at an early themselves with a "fragmentary form She is now a novice at the Sacred date to follow the counsels of virginity of religion," as a great English Car-

Heart Convent, near Albary. This and poverty. To be like Jesus and you doubtless already know. For my His disciples, and to be free from the self, I have been through a year's entangling cares and the growing novitiate here, and I have now six vexatiousness of the social life, seemed months' preparation before the sum a blessed thing, and there can be no mer, when I hope to be allowed doubt that the gospel counsels were to make my vows. And, oh, dear followed by a multitude of Christians it is and the unattainable kind of one which we were always try. ing for, imitating what we knew of tions drove many to mountains or de and liked, and altering what we dis liked, leaving out, of necessity, all of we find the Christian hermits estabwhich we knew nothing. You know lished before the ends of the third what the struggle was, and how we century, the historical precurors of the read of things, and almost thought monastic system which was so far from they were dressed up to sound so good being uncongenial to Christianity that and possible. And now to find them all it took root at the first opportunity. true and that grace is abundant-not In time, the apostolic institutions hard so come by—and that one's life and the provisions made by the suc-and the sacraments are alike every. cessors of the apostles took shape in where, independent of a personal min-ister or superior, not changing with the scalate model. A second secon most at that time right there at the ister or superior, not changing with the society was endowed with a cer-three Fourier their individuality.

most at that time right there at the Bowdoin street house with the other three English Fathers. The decision of this brave English woman, there fore, doubtless went far 'oward in-fluencing that clergyman to clear up his own doubts. And now I am going to subjoin a verbatim copy of her letter from Eng-land, written two years after her de-parture from Boston and St. Margaret's had caused so many who loved her to

Christian cemeteries, always in close Order, and wherever the same possesses relationship, and always in a manner that emphasizes the divinity of the one and the sublimated humanity of the other. We are to day under the artistic spell of the heads of Christ and the groups of the Madonna and Child that are yet to be seen in the Catacombs, after the lapse of sixteen or seventeen centuries.

No one needs to maintain that these three centuries were absolutely free from human weakness. There were extremes of laxism and rigorism, sad examples of human ambition, intrigue, ealousy and envy. Human passion struggled with divine grace in face of the block and the stake. The noblest characters are occasionally stained by human frailties. It was not another Church from that of to day, but the same in all essentials, and depending on human agencies to deal with humanity that remains to a great ex ent the same in nature and tendencies. Nevertheless, it affords the unique pectacle of a society pursued to death from within and without, moving calmly on its predestined way, calling forth all its innate strength in proper time and place, mak-ing headway against excess and stirring up the lathargic, conscious of all its own possibilities and keeping its present development ever in line with its past history. No society of men has ever presented the like spectacle, or has ever so justified the apt com-parison of St Paul who likened all Christian growth to the even organic Present in the sanctuary, besides the development of the human body, in

episcopal See of Sydney, N. S. W. Perhaps in the history of Australia

the treasure of an incorrupt body of one of its saints, whilst at St. Bene dict's itself the Masses went on without no more magnificent and enthusiastic eception was ever witnessed on these interruption, by special permission, from 6 a. m. till 12:30. The Cardinal shores than that accorded to Arch. bishop Moran on his arrival in Sydney Vicar of Rome, Lucide Mario Parrochi, from the beginning a true father to harbor on the feast of Our Lady's Nativity (8th September, 1884). Over the new foundation, wished to perform one hundred thousand persons took part in the demonstration, including both ceremonies himself and preferred to have the clothing on the same morndelegates from all the dioceses of New South Wales. ing before the Mass of the Profession

The Oratory, in itself a little gem of In the following year His Grace was beauty, its ground strewn with myrtle and exquisitely draped in cloth of summoned to Rome, and received the Cardinal's Hat at the hands of Leo XIII. gold and silver and countless snowy blossoms the effect of which was still It may be said that Australia, and especially New South Wales, felt honenhanced by the bridal whiteness of ored by this distinction, and on his return to his adopted country Australia's the Postulants, presented a truly fitfirst Cardinal was overwhelmed with ting and worthy aspect for the magnificent ceremony of the Profession, which was carried out in strict accordcongratulations.

In November, 1885, he presided, as Apostolic Delegate, over the first Plen ary Council of Australia, held at St Mary's, Sydney, and in November, 1895, he directed the deliberations of gins with which all the Anglo-Saxon Nuns and so many of the greatest Saints of the Order were espoused, the second Plenary Council at Manly Through his exertions St. Patrick's Ecclesiastical Seminary, one of the noblest piles overlooking Sydney hartouching sight, and the clear young voices, as they sang their successive antiphons at each step and bor, was erected, and his energy pushing on the building of St. Marv's cathedral has never flagged.

sign of their Profession, mingling with The Messenger also gives an excel lent photo-type portrait of His Emibrant, will not easily be forgotten by any one present. The oratory, as well as the localities around nence.

McKinley's Granduncle Hanged

and leading to it, were crowded. Outside Coleraine a Presbyterian farmer named McKinley was hanged for high treason, and it is a notable assistants at the altar, who consisted. in the first place, of Mgr. Campbell and fact that one hundred years to the day several members of the Scot's College, were Mgr. O'Callaghan, Archbishop after the first declaration of war against Ulster by the officials of the of Nicosia ; Mgr. Thomas, Archbishop of Adrianopel, Abbot Flugi Procurator Castle (March 4, 1797, letter of Pelham

A Veteran's Voice

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A Physical Wreck

since 1864, and had also been a constant smoker for 35 years. My wife purchased the first bottle of Hood's Sarsaparilla and I commenced to take it more to please her than anything clse. One bottle after another was taken with increasing benefit. The effect was of a strenghening nature, toning up my whole system. After I had een taking the medicine a short time, I laid away my pipe and have not had any desire for the use of tobacco since. Hood's Sarsaparilla has thoroughly purified my blood and driven all poison out of my system. It has also done me

A Power of Good

physically, and I feel like a new and free man. Previously, I had tried a good many different times to stop smoking, and to regain my health, but I was unable to accomplish the former, so that my attempt for the latter was each time a failure. am pleased to recommend Hood's Sarsaparillans a blood purifier." J. R. McFADDEN, Ex-Commander Ness Post, No. 81, G. A. R., Dept. of Kansas, Brownsville, Wash. N. B. If you decide to take Hood's Barsaparilla do not be induced to buy any substitute; insist upon Hood's and only

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A WOMAN OF FORTUNE BY CHRISTIAN REID, Author of "Armine," "Philip's Restitu-tion," "The Child of Mary," "Heart of Steel, "The Landof the Sun," of Steel, "The Landof the Sun," "I must go." etc., etc., etc.

"But you must go?"

duce him to remain and see

so sorry if they miss seeing you."

"I am more than sorry that I can-

own graceful and cordial manner

riott's memory of his dark, clear-cut

But this smile vanished from his eyes

the moment he found himself alone

wontedly hopeful the evening before,

Grace Marriott sighed and sighed

countable ; I do not understand it

before since first observing the

are both making a mistake which will

Her face was very grave' when, a few minutes later, she looked up at the

announcement of another visitor, and

there was an expression on it that

rather startled that intruder, as he felt

"I hope you will pardon me," he said-it was Craven-" for coming up

when I was told you were not receiv

ing. I met Mrs. Severn and Miss

Lorimer half an hour ago, and, hear-ing that you were unwell this morn-

pocket and laid it down on a table.

her, so wonderful a fascination.

be a lifelong regret to them.

himself to be.

tion after he left her.

CHAPTER XXVI.

" I MUST GO." When Cecil so violently withdrew her hand from his, and with bitter words of reproach left him, Tyrconnel flung himself into a chair, and, leaning his face down on a table beside him, remained silent and motionless for a long time-so long a time that Kathleen at length, going to his side, bent over him.

"O Gerald !" she exclaimed, "can sincerity ; " but I shall lose my train if I do, and it is very important to me you forgive me for being the cause of to get off to day. Railroad trains like so much suffering to you? I who would endure any suffering myself to time and tide, you know, wait no spare you! Oh, to think that I man." spare you ! should have brought this wretchedness He went away, after saying every

upon you !" He lifted his head, and looked at her "My with surprise. "You!" he said. "My dear sister, what can you mean? How

face, air of distinction, and the pecu-liarly attractive smile she had always have you-" "How have I caused your unhappishe interrupted, in a miser-ice. "By bringing you into ness ?" remarked and admired so much. able voice. this association, which has proved so fatal to your peace. Ah, if only I had He felt very sharply the disappoint ment of having failed to meet Cecil and his spirits, which had been so un avoided instead of cultivating her friendship, as an instinct from the first warned me to do! I knew-Gerald, when you returned, and told us of that were proportionately depressed nowaccident at sea, you mentioned her the inevitable doubt of the lover re very slightly, but I fancied that you turning upon him with full force and

loved her even then." "Yes, even then," he said—"from the first moment I saw her, I think. as it were, double intensity. It wa consequently with a very heavy heart and sombre countenance that he stepped And that night when we were so near into his train, and was whirled away death, and she asked me to take her on from the bright presence which had shed over his life the only sunshine it deck if the vessel was foundering, God forgive me if I almost hoped that might had ever known. be the end, and thought that I could gladly go down into those icy depths again with a sort of impatient irrita-tion after he left her. "It is unacwith my arms clasped around her. No "-as a slight sob from Kathleen caught his ear-"I did not forget you, my poor darling, or my mother. thought that my death might be the best solution of all the trouble, for you as well as for myself. But God willed otherwise. And to the difficulties that already beset me there was added the rending of my heart in parting from her-in feeling that under other circumstances I might perhaps have won her love ; that if I could have permitted my heart to appeal to her-

He paused with a deep, long drawn breath, and was silent for a moment then suddenly becoming aware that Kathleen had sunk to her knees, and was looking at him with all her soul in her eyes, he rose hastily, lifted her from her lowly position, and half carry ing her to her chair beside the fire drew another close to it, sat down, and went on, in the tone of one pouring out the fulness of his heart :

ing, I called merely to leave this book "The pain and trouble I had to en that we were speaking of the other day." He produced a volume from his day." dure on reaching home - the sordid cares, the miserable scenes with my nother, even the seeing you, poor while continuing, "But as I was en tering I met Tyrconnel, who said he had just left you, and I hoped I too child ! condemned to exist in an atmos phere of bitterness and contention that made your life sad-would have been might be permitted the privilege of yet worse than they were had not this other pain dwarfed their importance s eing you. "Oh, certainly," she replied, but there was a slight shade of embarrass

and dulled their edge. I often looked at you, and thanked God that, sad as your life was, it was exempt from the sharp suffering that was gnawing at my heart."

ment in her manner. "I had a head-ache this morning, but it has almost left me now. Thank you so much for this book "---taking it up from where he had placed it. "I have been want-'You suffered so much then ! And how much worse it is now !" said Kath-leen, in a despairing tone. "Oh, that I had never met her ! Oh, that I had ing to see it. not fallen ill and brought you here to be made miserable !'

"I am not miserable now," he an-swered. "I am happy—inexpressibly Can you not understand happy

Yes," responded Kathleen,

"No; they were words of just re-proach. I do not resent them. I

ought indeed to have known her better.

conciliation ?" cried the girl, eagerly. "I thing so-I think she will forgive

not be as it was before. She loves me

"And you think there is hope of re-

But even if she does not, it will

I will never doubt her again."

me.

pride. If she has not, I must wait patiently; if she has, I will write to her." would agree with you if they knew of her thousands, tens of thousands, I suppose you are aware millions. And he did go-though, unfortun-ately, he missed seeing Cecil before that she has five or six millions?

"Ah?-so much as that?" said Traven. "No, I did not know the leaving, as he found no one but Miss Marriott at home when he called. Craven. amount of her fortune. It was by That young lady did her best to inchance that I came to hear at all of her being an heiress.' Severn and Miss Lorimer, but in vain. "I am expecting them in every moment," she said ; " and they will be

"It is one of her peculiarities," remarked Grace, "that she does not like her wealth known or talked about. She made my brother and myself promise that we would not mention it to any not wait," he returned, with evident She has a horror of being an one. noyed by fortune-hunters."

"Perhaps Tyrconnel does not know of her wealth, and, feeling that he cannot afford to marry, has taken himself out of the way of temptation," observed Craven, smiling at the recolthing of social acknowledgment in his lection of De Vérac's admirable prudence under similar circumstances. leaving a vivid picture in Miss Mar

" It is much more probable that he does know of it, and for this reason has taken himself out of the way of temptation," exclaimed Miss Marriott, with hasty warmth.

" I meant no imputation on his dis interestedness, I assure you," said her companion, with a laugh. "But do you really think it would be commend. able in him to refrain from offering himself to Miss Lorimer, when he is so obviously in love with her, because she happens to be rich?" "Certainly not. But I think it

might be characteristic in him to hesi tate -- to dislike even the appearance of being mercenary in his motives. can very well understand that a man of his stamp might feel in this way."

"Yes. He is typically Irish in his nature-and, in its best sense, that neans generous and uncalculating. If he did not have a very clear brain he might be as Quixotic as Miss Lorimer herself. But he is practical, she thought, as she had often thought though a little of a dreamer, I judge I like him very much," he added, in a estrangement between her friend and tone of unusual warmth. " In fact, it this man, about whom there was, to is a long time since I have met a man " He who pleased me in every respect so is making a great mistake in leaving much. without seeing Cecil. I am afraid they

Grace looked up with a smile from her occupation of idly tossing over the pages of the book that now lay open on her lap, and said : "I like him so much that I have wished all along that Cecil would marry him. But I am afraid there is no hope of it now. "Impossible to conjecture,"

said Craven. "At present there is a hitch somewhere or somehow, but time may straighten that. One view of the matter which has occurred to me is that Miss Lorimer may have been avoiding his proposal, until becoming discouraged, and taking it for granted that she wished to spare him the pain of rejection, he has withdrawn with

out speaking." "I scarcely think that probable," "I scarcely think that probable," have been a great deal together since Kathleen's recovery. He surely had opportunity to speak if he wished to

"I thought I observed that she had been avoiding him for some days past, replied Craven. "You must have noticed that ?'

"I have noticed a great constraint between, them but what the meaning of it is I cannot conceive."

"Sometimes women do act in this way," Craven went on, pursuing his own train of thought. "I am not There was a moment of silence as she turned over the pages of the book own train of thought. and he watched her face, until, be alluding to the intentional evasions and he watched her face, until, be anturing to the insertional evasions coming suddenly conscious that the situation was growing rather awkward, for the gratification of their vanity. I mean "—he spoke gravely and de-liberately—" that it is a mistaken kindness to refuse to let a man hear his fate in words, even if it is to be adverse to his hopes. You must be aware that for some time past I have wished to ask mine. I have not very much to offer which you may think worth your acceptance-a moderate fortune with tastes and habits of life that would. I believe, suit your own. and a very sincere admiration, a very earnest love. Is it worth while to offer you these things?" She hesitated to speak, but the expression of her countenance so plainly inswered the question in the negative, that Craven's face lost a shade of color. "I see that there is no hope for me, he said. "I feared-I might have known-that it would be so. Forgive me for having pained you uselessly. Good by. At the last word he rose, and glancing toward him, Grace was so struck by the sudden change in his appearance that she exclaimed, impulsively Őh, "Do you really care so much ? I am sorry ! I wish-'

serve your character-I have studied

it ; and I am convinced that, while you love art sincerely, the studio of a painter and the salons of society would not very long continue to satisfy all the requirements of your nature. After early youth, the heart as well as the head asks something of life. And sometimes a realization of this truth comes very suddenly, perhaps too late. It had but just begun to dawn on my mind when I came to Rome, and unexpectedly met my fate." "And I," she said, with a half

"And ', 'she study art-" "And," he interposed, "to meet laugh,

yours-may I hope ? She shook her head. "I dare not give you any such assurance as that.' "Bat you do not forbid me to hope ?" he said, his face clearing vis-"So here I rest my case. Take a week, a month, even, if you insist, a year, to decide whether you

have dreamed of, instead of pursuing it alone. TO BE CONTINUED.

TEMPERANCE NOTES.

Sacred Heart Review. Strong drink is the devil's way to nan, and man's way to the devil.

Whisky fills a hundred thousand nomes with misery, and is poisoning the blood of the generations.

At a temperance meeting, where several related their experiences, a humorous Irishman who spoke was ac knowledged to be the chief speaker. He had on a pair of fine new boots. Said he : "A week after I signed the week after I signed the pledge I met an old friend and he said : 'Them's a fine pair of boots you ' They are,' says I, have on.' and by the same token 'twas the saloon-'That keeper who gave them to me. was generous of him,' says he. 'It was,' says I, 'but I made a bargain with him. He was to keep his drink and I was to keep my money. My money bought me these fine boots. I money bought me these fine boots. going to stick to it.

How can anybody doubt that there is a devil and know that there is such a place as a drunkard's home?-Ram's Horn.

Of all the paupers in public institutions of Massachusetts three out of every four, according to the Bureau of Statistics, were addicted to the use of liquor, and nearly one-half had intemperate parents.

The sages of antiquity were not insensible to the madness of intoxica tion. Some prohibited all cups beyond three-the first for health, the second for cheerfulness, the third for sleep. Lycurgus forbade every man to drink nore than what was strictly necessary for satisfying the thirst : by the laws of Athens, an archon convicted of drunkenness was condemned to death and Pittacus decreed that a crime under the influence of liquor could be doubly punished. The prudence of the Romans, who, to inspire their children with disgust, sometimes made their slaves drunk, is well known. To drink on an empty stomoch was regarded as gross intemperance.

True Moral Strength.

It is not only unmanly, says Charles Follen Palmer in "Inebriety," but mean spirited, for the intemperate man to declare that, although he is weak on the one point of getting drunk, he is especially strong on other temptations; that, although he gives way to inebriety, he does not do so in other vices, such as gambling, lying, stealing, taking undue advantage of

APRIL 24, 1897

A PREACHER'S PRAISE.

"Coming up from Italy," writes ev. Dr. Fields, a Protestant Rev. preachers, in the Evangelist, "I had to cross the Alps, and having an American friend as a companion, we walked over the Simplon Pass, on the very top of which is the hospice, where the monks spend their lives amid eternal snows, that they may rescue lost travelers. One night we slept in the convent and when in the morning we parted from our kind hosts I could not feel that we were in a condition to compare ourselves with them as to which were the better Christians. Such devotion I have found all over the world. Away off on the other side of the globe, coming from the Island of Java to Singapore, the most southern point of Asia, I observed sitting on the upper deck a Catholic priest, and, approaching him as a stanger, I spoke to him in French, asking him the will not share with me the life you question which would have been the first addressed to an American missionary: 'When are you going to return home?' To which I received an ans-

wer which I never heard before: Jamais!' Never! Never! He had given his life to the service of the Church and of his Divine Master. "There is another reason

why we should have a care how we disparage the Catholic priests, namely that some day, not so far off in the next century, we may have to call upon them for help against political and social dangers. The late Prof. and social dangers. The late Prof. Roswell D. Hitchcock has often said to me that the time might come when the Roman Catholic Church would prove the greatest bulwark and safe guard against the socialism and com munism which have been imported into our country from abroad. That is what all Europe is afraid of at this moment-a cataclysm not from above, but from beneath : an earthquake that will yawn so wide and so deep as to swallow up civilization itself ! such destruction sweeps over the Old World, it will not be long in crossing got the best of the bargain, and I'm the ocean to the New. Let us be on our guard that we do not break down any strong barrier against it !'

On Marrying Rich.

The preacher of the recent retreat for the Children of Mary, at the Con vent of the Sacred Heart, Boston, spoke a little in his closing discourse, on the subject of vocations. This, for the benefit of the younger members.

"For those who are thinking of getting married." he said. "I have one serious counsel-Don't marry in poverty.

A profound sensation was evident among his hearers. One young woman afterwards confessed that she had with lightning-like rapidity run up the list of well-to do young men in her circle, and, dismayed at its brev ity, was marvelling how she could follow the good Father's advice.

A practical woman, older in years, admitted that, waiting no qualification she considered this advice the very cream of common-sense.

But there was a qualification ; and before the ultra-romantic folk had recovered from the shock which broke so coldly on their dream of love in a cottage, the preacher was explaining that spiritual poverty was the danger to be avoided.

He would have the young woman utilize for her soul the comparative reedom and leisure of her maiden hood — frequent Sacraments, daily Mass, attendance at sermons, all manner of works of piety and charity which her condition permits; in a word, she should form a strong spirit-

APRIL S

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The blackbird's His roundelay as Good lack, as th

In kirtle all of gi Since the spring come

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The "First Anglicans is for an impart on the encycli bishops, in re ment Apostoli letters of the o XIII., writes correspondent Since the thin ion, the Chur lished no such consider the i matter or we animates and sacred fire. one takes, wh Protestant, fi must admit t honor to the f the noble and In the la and majesti something 1 cious, imitati clarations of is not the exe ity of Leo impid mann stration, neil sonority of th curia ; it is logical Latin and shadings the usual te theologians. touch of defe is flattering

Holy See. add, perhaps to show their the Church o it is its priv tions of lan Anglicanism the admoni councils.

> JUST W Leo XIII. pected this even say that the fervor v into all the assertions o her priviles ness and of dition, year sions in whi display her her wonderf n the morr **Bull Apost** demned wit call deliber:

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a Canada to-day that is gue

valuable syrup so as to take away the un-

pleasant taste of turpentine and linseed. WE

OFFER to refund the price if Dr. Chase's

and its is removed, and at the end of twenty one days treatment the patient is restored to the babt. This is a purely vesetable medicine taken by the mouth, and can be taken without the when which, and can be taken without the problem of the second second second second problem of the second second second second problem of the second sec BRONCHITIS OF LINSEED AND TURPENTINE. It is MOTH-ER'S cure for her child when it is all stuffed up with CROUP and coughing its little lungs out with WHOOPING COUGH. One small dose immediately stops that cough. loosening the phlegm, puts the little one to sleep and rest. Dr. Chase compounded this

remarked : he continued, in reply to her look of astonishment. "She loves me !-you "So Tyrconnel is leaving Rome? heard her say it. "She loves me

He must have been sum-"Yes. moned home quite urgently," she an swered. heard her say it. But she left you ir anger-with cold and cruel words."

"I am puzzled," said Craven. strikes me that he went away with his flag at half-mast, and I should like to know the reason why.

"What suggested such an idea to you ?" asked Grace, "He seemed to me to be looking very well this morn. ing, and quite in his usual spirits." "So he seemed when speaking to me," replied Craven. "But I happened to catch a glimpse of his face before he was aware of my presence, and I never saw a more sad counten-

ance. It changed at once to his ordinary expression when his eye caught mine." "That was how he looked when we "I must go. There is no choice for e there. But I will see her before I

saw him first -- sad and depressed," said Grace. "No doubt he is feeling now as he felt then-a great dread of returning to Ireland, and all the troubles he must encounter the moment he gets there.'

"Do you think that is the only cause of his depression?" Craven inquired, drvly. She hesitated, then said, reluct-"I think he is very much in antly :

love with Cecil." "Of that there can be no question," esponded her companion. "And, if responded her companion. "And, if it be permissible to say such a thing of a lady, I think she is in love with him. Why, therefore, so abrupt a departure on his part, and such an effort on her side to appear in uncommonly good

and that is DR. CHASE'S SYRUP spirits ?" Grace shook her head. "I never in

By

my life knew two people who seemed to side her as he said gently : me to have less nonsense about them "Dreams are well enough in their than Cecil and Mr. Tyrconnel," said; "and yet I cannot but suspect that one or both of them must have acted very foolishly, or they would not be parting in this way. I have thought parting in this way. over since we first met Mr. Tyrconnel that they were born for each other."

"As to that I don't know," said raven. "But I have thought ever Syrup will not do all that it is claimed to do. Sold on a guarantee at all dealers, or Edman-Craven. son, Bates & Co., 45 Lombard St. Price, 25% since I heard of him and his encum-bered estate that here was a use to *********** **************

A vivid blush dyed her cheek and brow, and a look of doubt, which Craven was quick to detect, came into her eyes.

"You wish you could love me?" he suggested. "Are you sure that you could not—if you tried?"

"I am sure that if I tried and succeeded I should be departing from my ideal of what would make me happy, of what I have always meant my life to be," she replied. "My dream has to be," she replied. always been to devote myself to art. He approached the couch on which

she was sitting, and placed himself be-

she way, but they are very unsubstantial, very unsatisfying after a time. I do not say that there are not people in the world who may be contented with them, but I don't think you, any more than myself, are of the number. "How can you tell what would con-

tent me ?" she asked, in a low tone. "You may not be aware of it, but I am a very close observer of char-acter," he replied ; " and am not often which Miss Lorimer might apply her superfluous thousands with advantage. found. I have done more than ob-

another in a bargain, scandal monger ing, bearing false witness, adultery, and the like. He deceives himself and attempts to deceive others when he says so, for he knows that he does not exercise any strong force of moral resistance to these, and that the reason he does not yield to them is because he has no strong tendencies or inclinations in such directions. If they possessed one-half the power over him that drivk does, he would yield to every one of them. There is no manliness in adhering to virtues which are in harmony with the disposition-no moral advancement whatever; for it might be harder to gamble than not to gamble, to take advantage of another than not do so, to committ adultery than to subdue the prudent fear of con sequences, to steal than not to steal. The truth is that he will exhibit greater moral strength in fighting against his one great temptation drink-than in any other direction, and it is in this one direction that his restoration to the full stature of man is to come

The temperance zealot, lacking the appetite or desire for liquor, may be much less the man, as far as drink goes, than the inebriate who resists his craving for drink five times out of ten and so it is with every virtue in the calendar. We are only strengthened. developed, and made rightful claimants and possessors of the title and dignity of manhood by our successful fightings

with every form of weakness. A large number of men and women go through life with the credit of being manly men and moral women, who have never had a temptation sufficiently strong and potent for a kitten not to resist on the score of impropriety, and who yet fail to resist even these.

When you are weak, tired and lifeless, you need to enrich and purify your blood with Hood's Sarsaparilla.

Hood's Sarsaparilla. Grover C. Connelly, of Richmond Corners N. B., says of Dr. Chase's Catarrh Cure : "I am pleased I used Dr. Chase's Catarrh Cure. I had it in a very severe form for nearly five years. I used several so-called cures, but got no relief. None of them did me any good. One box of Dr. Chase's Catarrh Cure completely cured me.

ual character, and lay up to her account in Heaven a great store of spiritual merit.

Then she is like a woman with a large bank account to draw upon during the days sure to come when she cannot accumulate merit in the same way. For, except in very unusual cases, the married woman cannot attend the services of the church or receive the sacraments as frequently as as she did during her maidenhood.

Happy the young woman who has been spiritually provident, and who finds that her future husband has been equally wise. But even if she marry a man who has not been devout, she can do much for both ; and this is true, even if she marry a non-Catholic. It is assumed, of course, in this latter case that she does it with all the required safeguards.

In these cases, the husband may be said to live on his wife's spiritual riches. For her sake, in answer to her prayers, grace is given him, and, as in the time of St. Paul, the believing wife sanctifies the unbelieving husband.-Boston Pilot.

Officials Made to Pay Their Debts.

The new charter of San Jose will provide that no man be retained as an employe of the city who does not pay his debts. This provision is a practi cal way of saying that without private integrity there cannot be public efficiency, measuring service as it ought to be measured. A man untrue to himself, as is a shiftless debtor, cannot be expected not to break faith in some way with the community.

Thousands are suffering excruciating misery fron that plague of the night, Itching Piles, and say nothing about it through sense of delicacy. All such will find an instant re-lief in the use of Chase's Ointment. It never fails.

fails. THE BRIGHTEST FLOWERS must fade, but young lives endangered by severe coughs and colds may be preserved by DR. THOMAS' ECLECTRIC OLL. Croup, whoop-ing cough, bronchits, in short all affections of the throat and lungs, are relieved by this sterling preparation, which also remedies rheumatic pains, sores, bruises, piles, kidney . difficulty, and is most economic.

24, 1897

RAISE.

aly," writes Protestant list, "I had having an mpanion, we Pass, on the ospice, where lives amid may rescue t we slept in the morning hosts I could a condition to them as to Christians d all over the other side of the Island of most southern sitting on the priest, and, ing him the ave been the rican missionoing to return ceived an ans-leard before : er! He had ervice of the e Master. nother reason care how we riests, namely far off in the have to call ainst political he late Prof s often said to ht come when Church would ark and safe alism and comabroad. Tha raid of at this ot from above, n earthquake and so deep as ion itself ! If os over the Old ng in crossing Let us be on ot break down

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recent retreat ry, at the Con-Heart, Boston, sing discourse, ions. This, for er members. re thinking thinking of said, "I have Don't marry in

on was evident One young nfessed that she e rapidity run young men in yed at its brevw she could fol dvice.

older in years. no qualification dvice the very alification : and

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voung woman he comparative of her maidenraments, daily rmons, all manty and charity permits; in a a strong spiritlay up to her great store of

A New Old Song. BY KATHERINE TYNAN. The spring comes slowly up this way. Slowly, slowly ! A little nearer every day.

APRIL 24. 1837,

The blackbird's thrilling shrill and gay His roundelay and virelay. Good lack, as though the March were May

In kirtle all of green and gray, Slowly, slowly. The spring comes slowly up this way!

She has delicious things to say, But will not answer yea or nay, Nor haste her secrets to display.

The spring comes slowly up this way, Slowly, slowly ! To make the world high holiday.

THE ANGLICAN REPLY.

How the Archbishops' Letter is Regarded at Rome.

The "First to the Romans" of the Anglicans is the best title I can find gress. I will not say that it consti-tutes a hope, though not many years for an impartial and objective article on the encyclical of the Anglican Archago such a paper would have been bishops, in reply to the pontifical docuthought a dream. ment Apostolica Cura and the identical Another significant and valuable letters of the court of Rome and of Leo symptom is the almost "Catholicizing" XIII., writes "Innominato," the Rome correspondent of the New York Sun. tone, as the Germans would say, which breathes piously in several assertions of doctrine. It is undeniable that we Since the thirty nine articles of relig ion, the Church of England has pubfind in it a lished no such masterpiece, whether we MARKED, LOYAL, SINCERE EFFORT consider the importance of the subject toward a Christian ideal ; toward a matter or we examine the spirit that saminates and runs through it like a traditional Church in which grace re-sacred fire. Whatever point of view sides as in its own domain ; a Church one takes, whether a man be Catholic, that owns Christ, that continues His Protestant, free thinker or skeptic, he must admit that this monument does honor to the faith and strategic skill of divine feeling ; a Church not only that the noble and illustrious men who sign has preserved a symbol and a rite, In the language and in the severe | but a Church, the source of life, spirit and majestic arrangement there is ual, a spring of holy spirit, a creator something like a distant, but pre-cious, imitation of the Bulls and de-That is the beautiful side of the That is the beautiful side of the docuclarations of the Roman chancery. ment : there is spread over it as it were is not the exquisite and faultless Latin- a beam of light from on high ; it reity of Leo XIII, nor his lofty and sembles the first affirmations of primilimpid manner in developing a demon-stration, neither has it the breadth and tive Christianity, which breathed idea lism, divine life and dogmatic belief. There flows assuredly in this higher sonority of the documents of the Roman Anglicanism a powerful sap, as it curia; it is the clear, condensed. logical Latin, accented by distinctions struggles with all its might to restore to Anglicanism the glamor of antiquity and shadings that is characteristic of the usual teaching of the scholastic and the force of tradition. You feel. theologians. In this act there is a touch of deference and delicacy which

as it were, the strain to bring about an is flattering for the Pope and for the Ill natured persons will dogmas, its sacraments and its govern-s, that the authors wished ment of souls. M. Brunetiere, who has Holy See. add, perhaps, that the authors wished to show their learning and prove to the Church of Rome, which boasts that it is its privilege to preserve the traditions of language and of rite, that Anglicanism is well acquainted with the admonitions of fathers and of councils.

JUST WHAT ROME EXPECTED.

Leo XIII. and the court of Rome ex. pected this doctrinal reply; I will even say that they wished for it with the fervor which the Holy See carries into all theological controversies and assertions of dogma. Rome, sure of her privileges, of her unchangeable-ness and of the continuity of her tradition, yearns for these great discussions in which she excels and is able to display her genius for dialectics and her wonderful instinct for government. On the morrow of the publication of the Bull Apostolicæ Curæ, which condemned with a severity that I should call deliberate, if these two words did not clash when joined together, the

intellectual and disciplinary relation-ship with the early Church, with its just asked from the Vatican let ters of introduction for the United States, who to day leaves Paris for New, York, Brunctiere, the editor of the *Revue des Deux Mondes*, re-proached the Protestants recently for their moral indigence in that they did not control a government, as Rome does. In its reply the Anglican Church tries to escape from this accu sation, the weight of which cannot be denied, when it is once admitted that Jesus Christ established among men

Church that should continue His work. with the supernatural gifts of the Teacher, of the Minister and of the Head, which surrounded His divine brow with a halo. Thus it is, without trying to analyze it, that this document accepts the Real Presence, the doctrine of the Eucharist, the idea of the sacrifice and the priesthood. These are TRADITIONAL CATHOLIC DOCTRINES

whose acceptance in full leads logically Holy Father was impressed with the harsh feelings, almost anger, which The advance is a noticeable one; we the incorruptible vigilance of the Papacy had aroused in the be-

lieving and learned portion of the Anglican community. The first But just as much as these intelligent articles in the *Guardian*, the in-flamed speeches at meetings, the just so much do they turn away from it. I will explain this antithesis confidential letters of Lord Halifax, which sounds like a paradox. It is clear, in fact, even in the unctuous the impetuous outburst of Mr. Gladstone, the decree of the Archbishop of designation with which they honor the York-all these indications at the first Pope, that they love, admire and honor him, that the supreme and infinitely desirable ideal of this Church is the federation of Christian Churches. moment showed that Anglican souls had been hurt in the most sacred, deepest and most intangible of their beliefs, their faith in the supernatural virtue of their Church. Now if Angli-This thought does not stand out clear can Orders are not uncontested and ly in the document, nor does it in the valid, the sacramental powers, the confidential talks which I have had the honor of having with Protestant theosources of grace, are wanting to this Christian communion, which is like a precious and divine vase from which the perfume has fied. It would be no longer a supernatural Church in the cil of the Vatican defined with sover evangelical and dogmatic meaning of the word ; it would be an admirable eign majesty? Noone knows. The ideal is deficient in outline and lines. If I religious, moral and philosophical sect, but lacking the "inner God" of Pascal, the Holy Ghost. understand correctly these believing and noble natures and their marvellous movement for unity, I should say that these higher thinkers tend instinctively The Church of England maintains with vigor and great loftiness of view toward the establishment of a Chris tianity like that of the Churches of the the validity of Anglican ordinations. This, properly speaking, is the aim and substance of this document. But fourth century, the time of the Augusthe reasoning and the display of learntines, the Chrysostoms, the Cyprians, the Gregories, Churches connected with ing each other under the sovereign control WILL NOT CONVINCE of the centre. The conception is manifestly a noble the Papacy nor Catholic theologians. Rome was aware of the Anglican point and beautiful one. But that is preof view ; the Laceys, the Pallers, the cisely the delicate point, the Gordian knot of the differences. The Church of Halifaxes, without counting the Por-tals and the Duchesnes, had put in Rome asserts that there is no difference evidence all these documents and between the Christianity of the fourth proofs before the Roman commission, century and the present dogmatic whence proceeded the condemnation of legislation of Catholicism. Anglican orders. If the signers of the There is more precision, more disencylical take up anew this delicate tinctness in codum sensu et in codem difficult demonstration it is dogmate, to use the celebrated formula doubtless less with the idea of influencof St. Vincent des Lerins, on the evolutionary principles of Christian ing Rome than that of asserting the Anglican faith and pleading their case before intelligent non-Catholic dogma, while the Anglicans insist that the Papacy has added to the bequest of Christians. Rome will reply to this assertion by the explanation of her early times at the Vatican council point of view, and from the clash per-haps light will gleam out for those who total and the novelty frightens haps light will gleam out for those who wish and are able to see. What puts the Anglicans in a position of inferior ity is the fact that in the matter of the sacraments, and, above all, for the priesthood and the Communion, there is required a certitude so great that more light on their minds and deter-mine the distinctions which non-Cathneither scientific nor historical argu-ments can give it. In spite, however, of the blunders never seize the meaning.

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made at the beginning of the negotia-THE IDEA OF A FEDERATION, if I have understood it correctly, will tions, for the great debate should never have been opened with a point of docnever be accepted by Rome which on trine in which Rome has the incomparthis point reproaches the Anglicans with having started an active propaable advantage of being in an impregable advantage of being in an impreg-nable fortress, a ground for discussion ganda among the Orientals, who also has at last been found on which the for the first time are beginning to able little article on "Culture and the oppose to the appeals of Rome for union this theory of federation. Such two Churches can henceforth contend. It will certainly be no commonplace a doctrine is the negation of Catholi-cism. To accept it would be to abdispectacle to look on about apparently without its like in history. The an-nals of the early councils and the discuscate.

Such are the hopes and the fears, sions between the Church of the West and the Christians of the East have no the approval and the reservations such breadth and no such universal character. Even the council of Florwhich the Anglican encyclical seems to call for. The hopes should not make history and doctrine, moved with cussion like this demands : honesty difficulty in a sphere less broad and alone can prevent new wounds. The of Cardinals Bessarion and Isidore, but the matters discussed had not the impulse of charity or the progress of the debate. The work is such a beautiful one, the hour so critical, that men fulness of the present issue. The serene and moderate reply contained of heart will submit to all sacrifices in order to attain the glorious end. in the Anglican document marks pro-

"Is it a Sin?"

affirmative answer to the question, " Is it a sin?" When instinct tells them wrong, they pick their steps with the everlasting query, "Is it a sin?" Is it a sin to waltz? To take small sums of money? To go to the theatre in Lent? To eat meat on a fast day? The catoogue is long and varies according to the patience of him who listens and the

scruples of him who asks. Now indeed it is a good thing that the sinfulness of any action should be considered barrier sufficient to render that action impossible for us. Where should we be, however, if sin had no terrors for us? But that forever and forever our desires and longings should be so close to the boundaries of evil as to make it necessary for us to be ever challenging the sentinels on guard in order to discover our bear. ings is scarcely the conduct of a soldier.

One's instinct and one's ideals should be sufficient to answer the question our cowardice asks: "Is it a sin?" Perhaps it is not a sin but what then? It may be gravely indecorous; it may be really dangerous. The individual concience is the final touchstone of what is right and wrong. Sins are not kept in a book and the individual conscience must shoulder the responsibility of its action.

Does not the conscience of us all tell us that there are hundreds of things not strictly sinful but gravely unbecoming in a Catholic, in the season of Lent for instance? And was there ever such a sight as a Christian trying to give the Almighty the small measure of a mean service? - Providence Visitor.

Power of Catholic Worship.

There is something in Catholicism o poetic and attractive-I was about to say so material-that it will ever exercise a charm over the minds and hearts of men. The soul finds a delicious repose in the silent chapels, before the lighted candles, in the suave atmosphere where sweet smelling incense and harmonious music mingle. It nestles close to the bosom of a celest-It nestles close to the bosom of a celest ial mother, where it feels immersed in sentiments of humility, is filled with filial love and made capable of lifting its choughts to the Redeamer Himself. filal love and made capacity in the second state of the second sta The Catholic Church, with her op n this, if we take the admirable account doors, her luminous altars, her thou-of it given by Cardinal Newman in his sandsof preaching and singing tongues, her hymns, her Mass, her feasts and anniversaries, is ever admonishing us with tender, pathetic solicitude that her maternal arms are open, ready to melesene all these make find their aerther welcome all those who find their earthly burdens too heavy to bear alone. She is ever offering the sweet banquet of love, and her hospitable doors are ever open day and night to the wanderer, seeking rest and peace. When I look upon the incessant activity of the priest exposing daily the Blessed Sacrament and restoring it again to its place, when I behold the ever-varying colors of their vestments, like a perpetual spring, the Catholic Church appears to me a broad, overflowing fountain in the heart of some populous city, whose tired denizens it refreshes, comforts and cleanses.— Count Laeblaetter.

Who is St. Joseph ?

He is the adopted father of Christ.

Blessed Mother of Christ.

Mother of Jesus.

He is the virgin spouse of the

He is the head of the Holy Family.

He is the savior of the life of the Infant Jesus, with whom he fled into

Egypt. He is the savior of the honor of the

He is the man who lived for thirty

years in the same house with Jesus

and Mary. He is the patron of the married

THE IDEAL PRIEST. He Must be Keenly Intellectual and Liberally Educated.

Rev. William Barry, D. D., the Clergy" in the Liverpool Catholic His words, though referring Times. particularly to English priests, are of general interest. He would probably admit that his views do not hold true in regard to clergymen in America, for they are, for the most part, just his ideal of what the priest should be, thoroughly and broadly educated, keenly intellectual and at the same time quite in touch with the people. Father Barry writes :

Thirty eight years ago Provost Manning wrote to Monsignor Talbot in Rome, and for the eyes of the Holy Father, these significant words: "Since the Church has re-entered into the public and private life and order

of the English people, entirely new kinds of work are demanded. There are many "good" Catholics English society in all its classes, from the contact and sometimes conflict with whose rule of conduct is based on an the lowest to the highest-the most educated, intellectual and cultivated-reit a sin?" When instinct tells them that they are verging on what is directors and companions. Next the whole work of the Church in relation to the government in all the public services, civil and military, at home and in the colonies, needs a class of men of whom we possess very few. Thirdly, the Catholic laity, including Cath-olics by birth, are beginning to be lissatisfied with the standard of educa-

tion, both in themselves and their priests. The close contact of the edu-cated classes of English society forces this on them. Again, a large number of our laity, chiefly converts, are highly educated, and our priests are, except individuals, not a match for And he concludes, "It seems them. of the standard of the future secular Thus wrote Provost Manclergy. ning in the year 1859.

But in the year 1890, Cardinal Manning, after a quite unrivalled exper-ience of English public life on the one hand, and the widest acquaintance with the conditions of Catholics on the ment of good-of religious good, and Catholic progress-had as yet to be attained.

> A LIBERAL EDUCATION. What did the Cardinal ask for, then ? He said : "Oar work is what we are." Except in the administration of the sacraments, our efficiency depends on "subjective fitness," not on "official But if we preach to a cultipowers. vated nation, to those who have already a knowledge of holy scripture, who are zealous for Christian charities and other virtues that would never be practised but for the New Testament, or who have distinguished themselves in science, politics, government, literature, philosophy and social economics, is it likely that they will give ear unless we show that we can enter into their meaning, sympathize with whatsoever

faith and tradition which we desire to set before them in the fairest light Do we require proofs of this natural harmony and evident bearing of one of these divine gifts upon the other? We need only call to mind the great names of St. Augustine, St. Thomas Aquinas, Dante, Calderon, St. Francis de Sales, Fenelon and our own Orator-ian, who is himself a most taking instance of what culture can achieve on behalf of Christianity in a preacher and a priest not bound by vows, yet showing forth to his countrymen the perfect type of a liberal spirit and an unworldly character.

WHAT LITERATURE CAN DO. It follows that unless we value the oblest kind of literary education, and encourage it in those who are called to the diocesan priesthood, we shall be neglecting a manifest help towards the recovery of England to the Church. But I can fancy the objection, "What, do you tell me that you are going to make heretics into sound Catholics by means of literature? Is that your cure for sin ? your panacea for infidelity? Where do you read that in your New Testament ?" I quite enter into the disposition which prompts these in-quiries ; certainly I do not imagine that the finest prose of the most charm-ing manner will atone for worldiness, or restrain the vicious, or be of the least advantage to our preaching and practising, if it is supposed to have in it any virtue of its own. But let me throw out a comparison that will serve instead of argument. "Can we." would ask, "dream of persuading men to religion by the use of good Eng-lish?" "The question answers itself," you would say, "good English has no bearing on religion." Yet, I reply, i may have such a bearing, and in the highest degree. For how comes it that we now read, and that generations hence men will be reading, St. Augus them." And he concludes, "It seems to me that all this comes round to what we used to talk of, namely, the raising of the strendard of the future combined mons?" Is it not because in these other, found that this work was still to we read them and shall read them, and

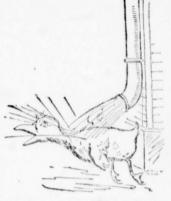
profound contemplations of the spirit there is a fusion, an identity, of style and substance, rare indeed, but most effective, due to the sense of literature which was there controlled and guided by the sense of piety? Just because writers so endowed with a power of style applied it to the things of faith

be done. Much was done. But still, in 1890, the high standard of culture which to his mind would have been a powerful instru-of clothing their thoughts in raiment of clothing their thoughts in raiment of gold, have fallen silent, and are to us even as though they had never been. It was, in truth, by his marvellous gift of

PURE AND PIERCING ENGLISH -the very language of his heart-that Newman at Oxford began that large spiritual and Catholic movement which has so completely changed the tone of preaching in modern pulpits, and has given to it a reality, a directness and power long absent from it and thought to be forever lost. And I will venture to say that among the elements which have given to Pope Leo's encyclicals their charm and persuas iveness, not the least is a choice Latin style, drawn from the classic authors and employed with uncommon felicity upon matters of religion.

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to have culture. Of course, culture is distinct in idea from religion, and may be divided from religion in fact. It never is, and never can be, a substitute for the supernatural. But with religion it has many obvious affinities, being the perfection of the intellect and the manners, even as religion is the perfection of the spirit and the will. Culture is a desirable thing in itself, every way becoming to the Christian soul adorned with grace, and a mighty means of introducing to all whom we would influence the

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London, Saturday, April 24, 1897

OUR SCHOOLS.

In our last issue we called attention to certain facts which tend to dispel the illusion which some entertain, that Catholic schools generally are of an inferior grade.

A correspondent, L. K , calls our attention to some further recent occurrences at our doors which serve to prove again the same thing. There are, it is true, some Catholic schools in which the progress of the children is not what it should be, but it must be the case with everything human that there are defects somewhere. The Public schools are certainly not without defects, as is evident from the many complaints which we see from time to time in the press concerning some of them. Novertheless it cannot he said that the Public school system is a failure, for though there are some inefficient teachers, and sometimes a lack of progress is to be observed among the pupils, it must be said that, taken as a whole, the school system of the Province is an admirable one, and in saying this we include the provisions made for the establishment of Separate schools as among its best features. In reference, however, to those parents who are fond of finding fault with the Catholic schools which their children have been attending, we have to say that we are aware that their complaints are often most unjust. They frequently blame the teachers because their children do not progress, either because they are unwilling to admit that their children have not great capacity to learn, or they are themselves to blame because they keep their children from school on the most gether lost; in fact, some of them have frivolous pretences, and thus they make progress in their various church. studies impossible. Every educationist knows that children cannot make satisfactory progress unless they be sent regularly to school. Our correspondent relates certain

recent facts in reference to the success of some of our Separate schools.

The Separate schools of Lindsay have long had an excellent reputation for turning out good scholars, and the last High School Entrance examinations show that they still hold a high rank among the educational institutions of the Province.

ward :' "We have scriptural authority that man shall not live on bread alone. That's sensible. Let us apply it in-directly to our schools. The Public schools of Ontario are frequently compared to the schools, religious or otherwise, of Quebec, and always to the dis-

advantage of the latter. We are all given to bragging in a loud tone of voice that our children learn more, study more, get loaded up with useful information more, are "smarter," etc., than the offspring of the seventeenth century Quebec.

Let's see, now: There is one thing that the children of Quebec, especially those taught by the Sisters, are head and shoulders over our hopefuls, and that will be made plain as you read on, my Christian friend.

I was down in Quebec not long ago, and was out in the country trying to find the residence of an old friend of On the road I met a little lad mine. on his way to school. As he passed me he lifted his cap and his face lit up with a winsome smile as he bade me, "Bon jour, M'sieu!" I took heart of grace and hailed him : 'Can you tell me where Col. Bou-

cher lives, my little man?" "Pardonnez, moi !" he said, frank

with another lift of the cap. spik not the English how you call heem -with 'fluence, I go wis you. I show you w'ere he lif.

I protested that he would be late for school and might be punished. "Ah, no !- non, no !" gesticulating

"Non-no! Viola ! Za good Sisters they vill be charm-zay will be ectazees ven zay learn zat I haf bin os som service to an estranger !'

He then conducted me to the top of a hill, pointed out the house, and left me with a bow that would do justice

to a duke of blood roval. A week later I am in an Ontario village and meet a "smart" looking

youth in the road. "Could you kindly inform me where Mr. John Smith lives."

"Whaaat? "Where Mr. Smith lives?" I re-

peated. "Which Smith? Old Smith, er big Smith, er fatty Smith, er gangrene Smith, er ole Sis Smith-she's the grey mare. What you want with him enny how

I walked on in disgust.

Passing an Oatario schoolhouse in the summer you are liable to be stoned. in the winter snowballed, and you will be guved and velled at at all seasons and if you visit the school they will never take their eyes off you in a curious stare while you remain. The boys are never taught to show a chivalrous and high bred respect for the girls, and the art of lifting the hat to a lady, a to be told to take their hats off in

Oh, yes, we teach the children a lot of stuff, and they get to be very smart, and it is not uncommon to have them take out certificates and diplomas be fore they have shed their milk teeth. but if we would throw some of the text-books out of the window and teach the girls the old-fashioned curtsey and how to cross a room as if they were not going over plowed land, and teach our boys to lift their hats and treat their elders with respect, it would be better The Khan. for us and them

Our correspondent continues : It may be said that mere politeness will not secure one a living ; but as

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under the heading "Going Back- from "Innominato" which describes tween the Catholic and the Auglican view of ordination, and which will be read with interest. From "Innominato's " letter it will be seen, on carefully studying the matter, that the Holy Father could not have come to any other conclusion than that at which he arrived, that Anglican Orders are valueless from a religious standpoint. The Anglican Bishops and clergy are nothing more nor less than a body of civil functionaries.

THE MANITOBA SCHOOL QUES.

TION

To the Editor of the CATHOLIC RECORD Dear Sir-In your issue of the 3rd

instant you add another article to the many admirable contributions we owe ou on the "Manitoba School Ques tion. There is, however, in your edi torial of the Srd, one paragraph refer ring to Sir Charles Tupper with which. fear, many fair-minded men of all denominations will find it difficult to agree. The paragraph I mean is this: "While we are willing to give Sir Charles Tupper credit for his Remedial "While we are Bill, and for his good intentions expressed in our behalf during the de bate upon it, the stand he has now taken seems to us to be indefensible While he appeared to be our champion on the eve of the election, now that the election is over and the battle of the ballots went against him, he declares that 'the position now was that he dis charged what he thought to be his solemn duty to his country, and thought he had completed all he had to do in connection with the question." If the honorable gentleman had been battling for justice to Catholics previous to June last, why should an adverse verdict at the polls lead him to pursue a course of masterly inactivity? We could admire the noble baronet had he kept up the good fight, but now that he and some of his colleagues have declared that they will have nothing to do with the School question we must take it that they are no better than those occupying seats on the ministerial side of the House. All candid men will admit that Sir

Charles Tupper, while he was Premier and leader of the House of Commons, and had a majority in Parliament. worked hard, and worked well, and did all that mortal man could do, to secure for the Catholics of Manitoba, according to his conception of the constitution, the restoration of their educational rights. His great offort in Parlia ment in that connection will go down to history and be judged, haps more justly and correctly, per coming generations. That effort, as we all know, was frustrated by the action (some would call it the obstruction) of the Opposition-an Opposition led and incited by a brilliant orator of the Roman Catholic faith. The life of that Parliament then expired, and Sir Charles Tupper became powerless to aid the Catholics of Manitoba or any other Catholics in respect of their educational rights, unless and until the attitude he had so distinctly assumed in Parliament on that "School Ques tion " was sustained by the Canadian electors. " was sustained by a majority of With a fear lessness and a frankness that could but command the respect of his bitterest foes Sir Charles submitted the question to the electorate, knowing well that this was the one issue, above all others, which jeopardized his chances, and the

and since. Yet the aged statesman graphically the points of difference be- evinces no spirit of resentment. Even according to your own complaint, he to those simply says Catholics : Since you have shown, by your ballots, that you do not want what I was trying to get for you, I shall cease my efforts to get it. Surely, that should not surprise any reasonable man Take, again, this view of the situation. Under the constitution we are

bound to believe that the flat of the majority is right. At all events we must abide by it. That *flat*, with a rather rude emphasis, told Sir Charles Tupper that his proposed solution of the school problem was wrong. It is

his duty to yield to this constitutional dictum-the verdict of the commonwealth. Sir Charles believes in observing the constitution of his The power to pass any country. legislation is taken necessary from him. No sensible man will try to effect reforms, be they never so useful and just-particularly, re forms which the people have declared against-when he knows he is not able effect them. But it does not follow that a man has abandoned a good because his position, for cause, time being, requires him to hold his peace. If I see your mind on this point, you hold that no matter what one's position is, he should continue the clamor for justice. I am quite un able to share that view with you. In my humble opinion, the surest means of defeating and delaying justice is to try to get it in an impossible way. Mr. Laurier is now in the saddle. He must take the pains with the gains of his position. He told the people he would get justice done to the Catholics of Manitoba in the sweetest and swift est manner. The people believed him. and have placed in his hands the power to do what he promised. Let his be now the glory of settling this vexed question as becomes a statesman, or the shame of reducing it to a national farce

Under these circumstances I think your criticisms of Sir Charles Tupper's present attitude on the "School Question" are ungenerous. In fact 1 think your censure, and that of all influential Catholics, would be better applied if directed to very different luarters. What about the "famous Forty-five " who signed the memorial read in the House of Commons the other day by Hon. Mr. Tarte? The spectacle of these five and forty murmuring Isralites holding out the right hand to bless the Pope, while the left is drawn up, Fitzimmons-fashion, to smite their own priests and bishops. ought to convince any man that bad Catholics, and not good Protestants, are responsible for the unhappy position of the Manitoba school question to Let us be manly enough to lay. by place the blame where the blame be longs, and give grateful credit to

whom credit is due. With assurances of my high esteem for the RECORD, as an able Catholic newspaper, I remain, dear sir, Yours very truly.

J. L. McDougall.

Strathlorne, C. B., April 7, 1897. The letter of our correspondent is a courteous and able one, and his presen tation of the case for Sir Charles Tupper is as strong as it could be made. We still think, however, that the course pursued by the late premier is indefensible. It will be remembered that the Liberal party, prior to the late election, made a promise to the electors of Quebec that they would bring in a better Remedial Bill than that of Sir Charles Tupper: that, in fact, if elected, they would restore the Catholic schools ofManitoba, which had been swept out of existence by the Greenway Government. This promise has not been fulfilled. Instead of giving us the whole loaf, the Liberal party have not even given us half of it. If the Hon. Mr. Laurier and his colleagues had promised before the election to give us no more than that miserably insufficient concession which was the result of the conference with the Greenway government, and the electors of Quebec by their votes on polling day had testified to their perfect satisfaction with this concession, there would be some faint show of reason in Sir Charles Tupper's washing his hands of the whole affair ; but we take it to be the duty of a statesman. and especially of a leader who may be supposed to expect to hold again the reins of power in his hands, to adhere to right and justice, whether through victory or defeat. We believe this would be his duty even if, for the time being, the electorate of Quebec had really shut their eyes to their duty toward Manitoba, but as they undoubtedly relied upon Mr. Laurier's and his party's promises, they cannot be said to have given up the cause of the

that his boasted determination to die in the breach, rather than allow the Catholic minority of Manitoba to be downtrodden by the Government of that Province, was mere buncombe to make a bid for Catholic votes, on the plea that he had battled bravely for them.

But Sir Charles, evidently, had another object in view than to do justice. He knows very well that the right arm of the Conservative party in Ontario - the Orange association-is bitterly opposed to the concession of Catholic rights, and that he would alienate from himself their friendship had he con-

tinued to champion them ; and so, at the first onset, he yields the cause. We have already witnessed a similar game played when Catholic rights were at stake. Before now, a Conservative Government for many years professed to be desirous of grant. ing Catholic school rights in Ontario, but, for just such reasons as influenced Sir Charles Tupper, these rights were never granted until there was in power, in 1863, a Reform Government, that of John Sandfield Macdonald. It is true that on the occasion we here refer to many Conservative votes were cast in favor of Catholic schools, and many Reform votes against them, but the fact remains that as a party the Conservatives did not grant Separate schools while they had the power to do so, and there is good reason to believe that, as regards even the Remedial Bill. the game was so played as to ensure party.

There is no excuse, at all events, for Sir Charles Tupper's surrender now. for if the cause of the Catholics was a just one before the last election, it is a just cause now, and no matter how much opposition he might have to en counter from the anti-Catholic element among the Conservatives, he should

The original letter is in possession of Mrs. Juliet Riley of Munice, Indiana, and its purpose was to ensure the capture of William Penn, the celebrated Quaker who led a party of colonists to the Church of that town. Among those the New World and succeeded in mak- arrested are the mutezarif or mayor, ing a settlement in Pennsylvania, the the chief of police and the chief of the land being obtained by purchase from

the Indians, an unusual method of obtaining a foothold in America at that time, as most of the early colonists took possession of the territory they acquired, either by force, or under pretence of trading, with the ulterior ter we cannot but think that his imview of keeping forcibly the land which at first they proposed to occupy his fears of what might happen, or by only for a time.

It will be seen from the letter that of the rulers of the Christian European

mon a practice in Massachusetts, es-The beloved John Higginson mentioned in Cotton Mather's letter was

the minister at Salem, and the witchburnings there were perpetrated under the special authority of Cotton Mather. It was undoubtedly the unity of feeling between Mather and Higginson which made the two so intimate that the former thought the latter would assist in an enterprise so pleasing to the Lord as the capture and sale into slavery of a band of heretical and heathenish Quakers.

pecially in Salem.

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It might have been expected that the persecutions for conscience' sake which were endured by the "Pilgrim Fathers," and which banished them from their native land, would have made them more tolerant of those who differed from them in religion, but the result was quite different from this, as their advent to America was the be ginning of an era of persecution in the New World, Quakers being the chief victims to the blue laws established in the New England States, and which were carried out most barbarously under Cotton Mather's regime.

One of Mather's discourses pronounced witchcraft to be "the most nefandous high-treason against the divine Majesty," and his book entitled "The Wonders of the Invisible World "was written in 1692 to prove the reality of the witchcraft of Salem. and the just punishment of the witches. The people, however, beits defeat, not, indeed, by Sir Charles came tired at last of the cruelties prachimself, but by other members of his tised upon the victims of Puritan superstition, and a reaction set in. though Cotton Mather endeavored to keep up the anti-witchcraft agitation. He admitted that there had been "a going too far in that affair," nevertheless he still maintained that the victims were the agents of the powers of darkness and were justly executed. Mather's influence was finally destroyed by the publication and dissemination of a work published by Robert Calef, in 1700, ia which the truth of Mather's narratives was disputed. This work was entitled "More

THE UNSPEAKABLE TURK.

Wonders of the Invisible World."

The Turkish Government has ordered the arrest of two hundred persons at Tokat, in the Sivas district of Armenia, for complicity in the recent massacre of one hundred Christians in gendarmerie.

It is a new departure on the part of the take-it-easy Sultan to show such interest in the preservation of the lives of his Christian subjects, and having in view his past conduct on this matperial sublimity is influenced more by his desire to throw wool over the eyes

reliance on his promises to govern in

the future with a view to the welfare

of his subjects, especially of those who

are Christians, so our sympathies go

out freely to those Christians of Crete,

Macedonia, Thessaly, and Epirus, who

wish to throw off the Turkish yoke for-

Abdul Hamid is merely playing

upon the jealousies of the Christian

powers, which he is using with great

skill to his own advantage. The

powers have certainly not appeared to

advantage in their dealings with

Turkey, especially during the last two

years. Their investigations into the

Armenian massacres left no doubt that

the guilt of them rested on the Turkish

Government, and for a few days, or a

few weeks, they made a great show of

of a "naval demonstration." was a

not expected that the Christian powers

would actually sustain Turkish rule,

where the Christian inhabitants would

make a serious effort to rid themselves

of it, yet this they have actually done.

ever.

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have disappoint ations by their maintaining T while the Sultan palace at Cons them to do his di he is to reap all Much has been

concerning the u Crusades which first in 1094 and the purpose bein from the Holy which led to th similar to those tyranny exercise and notwithstan the Crusades, v the spirit of chi the Crusaders, w the Turks from which they wo not for the cours ations of soldier But the chiv

faith seems to h the establishmen ism. The imp of war, an reaching so as Turkey, hay for Christian I selves felt there, tian chivalry h is not a govern nathizes practic Christians of though it must of several Eu gladly go at th brave insurger liberty. There is one

ent situation w balance the dis ernments have tianity by upho the name of 1 Europe by pres the Turkish E freedom loving tries openly pr with the Greek present contest England, Fran and many It: volunteered in spite of the protheir Governme Despotic Ger

to be especial Turkey, and th has even sent o izing the Turk Christian camp gret to see that of European p is very likely t wish little Gree courageous tas though from p likely to be ov forces which T field against it. hope, however, the struggle p aid to Greece finally bring efforts they are more the limit in Europe.

continue to battle for the right. - COTTON MATHER. A letter written from Boston by Cotton Mather, under date Sept. 3rd, 1682, has recently been made public, which throws some light upon the intolerance of the Puritan rulers of New Eogland at that early date.

At the examinations referred to which took place in July, the boys' school under Mr. McAuley sent up fifteen candidates, of whom thirteen passed creditably. The girls' school, ander the Sisters of St. Joseph, made a showing quite equal to this, or we may say even better, as nine out of ten of their candidates passed the Entrance examination, and in addition four girls wrote for second, and four for third class teachers' certificates, all eight being successful. It will be seen how great was this achievement when we mention that the Collegiate Institute sent ten candidates for first-class provincial certificates, of whom only three were successful, and these three had previously been Separate school pupils.

The Catholic population of Lindsav is considerably less than one third of the total population, so that the large number of successful Catholic children indicates that the Catholic schools occupy a high position.

L. K. very appropriately exhorts Catholics to rally to the support of our Separate schools, in which, while secuhar education is by no means neghected, there is an atmosphere of religion, wherein the noble Christian virmes are instilled into the hearts and minds of the pupils. This is especially true where the schools are in example and precepts alike serve to make the children under their care worthy citizens and practical Catho-

We are furnished also with a copy of the education given in Quebec and by Christ. Intario respectively. "Khan" says, We insert in another column a letter of the Catholics of Canada in June last,

Lord Chesterfield said : "Politeness is like a bag of wind. There may be nothing in it, but it helps one wonderfully in his voyage down the sea of life," and all must admit that the boy or girl of whom the little French Canadian above referred to is a type, and who is obedient to the good Sisters in so apparently trifling a matter, is not likely to be less so either in regard to the moral or the secular instruction imparted in the school room.

ANGLICAN ORDERS.

The Anglican Archbishops of York and Canterbury and the Bishops of the other dioceses of England have written a reply to the Popes's decree declaring Anglican Orders invalid. They maintain that their orders are valid, and the Holy Father did not sufficiently ex amine the question before making his pronouncement. The Holy Father made a through investigation, and he had more than all the sources of in. formation at command of the Anglican Episcopate, but, of course, the point of view of the Pope is very different from that of the Anglican Episcopate. The Pope, in declaring Anglican orders invalid, declares the Anglican ministry not to be validly ordained with the powers and authority of the priesthood of the Catholic Church, or the Church charge of our teaching Sisters, whose of Christ. The Holy Father does not contend that they are not a State organized and humanly constituted give me the answer of an honest, able, body of teachers ; but this is the only thing to which the Anglican Episcopate

have endeavored with any success to a letter written for the Toronto World prove their claim. But this does not by "Khan," the liberal-minded and make them the authorized successors of salented editor of the Dundas Banner, the Apostles to preach the gospel and true, had reason to resent ingratitude who made the following remarks on administer the sacraments instituted

chances of his party, at the polls. He made the issue as clear as noonday ; he exposed it in the same light every where, he traversed the whole Dominion, in the seventy-fifth year of his age, presenting and expounding his scheme to the people with a power and a perseverance supremely remarkable

In the appeal to the sovereign tribunal the case was decided against Sir Charles ; and you will pardon me for reminding you, sir, that the preponderating weight of that decision was given by the very men for whom Sir Charles and his party risked and lost their political lives. Thus "the noble baronet," in a noble cause, and after a noble fight for that cause. was slain in the house of his friends. It now behooves those friends-shall] say false friends ?- to show that they themselves have undergone, or are un dergoing a change of heart, before they begin to find fault with Sir Charles Tupper for his change of atti tude, assuming that his attitude has changed. Some portions of the public press abuse him because, they say, he did introduce the School Question into the debate on the address, and was, to use their own elegant language, dragging a corpse " across the floors of the House of Commons.

It is the common fate of all distinguished leaders who undertake the carriage of large public measures, to be reviled by some for going too far, and by others for not going far Whether Sir Charles Tupper enough went too far, or not far enough, in his proposed remedy for the school griev. ances of Manitoba, certain it is that he went as far as he could. If he failed to achieve what he wished, and fought for, it was not his fault. And I want to ask you, sir-and I know you will and impartial Roman Catholic-whose fault was it? Was it not peculiarly the fault of Catholics themselves ?

I am a Roman Catholic, and I am not afraid, though I am ashamed, to say that if ever a leader, brave and of the base kind, that leader was Sir Charles Tupper, and the ingratitude that was shown to him by a large section

Manitoba minority. Sir Charles Tupper should have kept up the fight, instead of showing the white feather. He would thus have stood in a better position with the Catholics of the whole Dominion. It is not the custom of real states men to give up a just cause, merely because they have sustained one or two or three defeats at the polls. They battle till they win ; and the fact that Sir Charles Tupper gives up the fight after a single defeat does little

Cotton Mather proposed to sell the honpowers, than to inaugurate a new era est Quaker and his colonists as slaves of justice and humanity towards the in order to kill two birds with one Christians of the Turkish Empire. stone: to punish the Quakers, and to We cannot close our eyes to the fact make gain for the New England minthat even during the last two years isters and people. The letter is as fola hundred and fifty thousand Chrislows : tians have been inhumanly massacred

Boston, Sept. 3, 1682. To ye aged and beloved John Higginson 'To ye aged and beloved John Higginson : There be now at sea a skipper, (for our friend Essaisa Holderott of London did advise me by the last packet that it would sail some time in August), called ye 'Welcome,'(R. Green was master), which has aboard a hun-dred or more of ye heretics and malignants called Quakers, with W. Penn, who is ye scamp at ye head of them. Ye general court has accordingly given secret orders to Mas-ter Malachi Huxtell of ye brig 'Tortoise,' to waylaye ye said 'Welcome' as near ye coast of Codd as may be, and make captives of ye Penn and his ungodly crew, so that ye Lord may be glorified and not mocked on ye soil of this new country with ye headhen worshipe by the orders or connivance of this crowned assassin, and we place little if this new country with ye heathen worship

f these people. 'Much spoil can be made by so doing, and Much spon can be used to barbadoes, where taking ye whole lot to Barbadoes, where slaves fetch good prices, in rumme and sugar. We shall not only do ye Lord great service by punishing the wicked, but shall make gayne for his ministers and people. Your: in the bowels of Christ, 'Cotton Mather.'

The Paritans who settled in New England were driven by persecution to seek a home on this continent, and Cotton Mather's grandfather, Richard Mather, was one of those who were thus compelled to flee to America. He was ordained as a minister of the insisting upon good government for Church of England, but being tainted that unfortunate province, but their with Puritan ideas he refused to con- whole display of force, under the name form to the ceremonies, and was, in consequence, finally deposed in 1634. ridiculous fiasco. But, at least, it was He landed in Boston in 1685, and be-

came afterwards pastor of the Church in Dorchester, Mass. Hisson, Increase Mather, was the father of Cotton, the writer of the above letter.

Cotton Mather assisted his father, Hungary, Greece, Bosnia, Servia, Increase Mather, in the pastorate of Montenegro, Bulgaria, Cyprus, and North Church, Boston, and took a Roumania, have all thrown off the prominent part in maintaining the Turkish yoke within the latter part of ecclesiastical rule of the colony, being the present century, and we would be virtually, though not nominally, Gov- glad to see the Turkish Empire still ernor, and it was under this rule that further reduced in its European poscredit to his statesmanship, and proves the burning of witches became so com- sessions ; but the Christian powers

EDITO

THE daily pa formed us that homes," or soci in the various this city. Goo commemorate Blessed Redee ing themselves hibit a boiste take part in t homes," on su we cannot con esty Queen have died on homes " would suitable decort served, and h have been ext ings and cru Redeemer wer day by peop Christians !

REV. C. A. 1 popular pastor church, in To visit to Boston turn to the Qu gregation an a impressed him He was very s what he terme and he expres magnitude of ing been aske Separate, or Ca said that the A nerican peo their desire Schools, and t be n made up Qatholics. He

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lassachusetts, es-

Higginson men. ther's letter was , and the witchperpetrated under of Cotton Mather. he unity of feel and Higginson so intimate that the latter would ise so pleasing to ure and sale into of heretical and

en expected that conscience' sake by the "Pilgrim h banished them and, would have rant of those who religion, but the rent from this, as rica was the be persecution in the s being the chief ws established in tates, and which nost barbarously

s regime. discourses proto be "the most son against the his book entitled of the Invisible in 1692 to prove chcraft of Salem. ishment of the le, however, bethe cruelties practims of Puritan reaction set in. er endeavored to cheraft agitation. ere had been "a at affair," neverintained that the ints of the powers e justly executed. was finally deblication and dis ork published by 700, in which the arratives was disas entitled "More sible World.'

ABLE TURK.

ernment has ortwo hundred per e Sivas district of city in the recent dred Christians in wn. Among those tezarif or mayor, nd the chief of the

ure on the part of tan to show such vation of the lives jects, and having duct on this mathink that his imnfluenced more by ght happen, or by vool over the eyes hristian European

ations by their present attitude of maintaining Turkish sovereignty, them to do his dirty work, from which he is to reap all the advantage. Much has been said in modern times

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concerning the uselessness of the eight Crusades which were undertaken at first in 1094 and finally ended in 1291, the purpose being to drive the Turks from the Holy Land. The causes which led to these expeditions were similar to those which exist still-the tyranny exercised against Christiansand notwithstanding the ill success of the Crusades, we cannot but admire

the spirit of chivalry which animated the Crusaders, who at least prevented the Turks from over-running Europe, which they would have done were it not for the courage of so many generations of soldiers of the Cross. But the chivalry of those ages of faith seems to have passed away with

the establishment of modern sectarianism. The improvements in the art of war, and the means of reaching so distant a country as Turkey, have made it more easy for Christian powers to make themselves felt there, but the spirit of Chris tian chivalry has departed, and there is not a government now which sympathizes practically with the suffering Christians of the Turkish Empire. though it must be admitted the people

of several European States would gladly go at this moment to assist the brave insurgents who are fighting for liberty. There is one feature about the present situation which serves to counter. balance the disgrace which the Gov ernments have brought upon Chris

tianity by upholding the Turks under the name of keeping the peace of Europe by preserving the integrity of the Turkish Empire, that is, that the freedom loving people of several countries openly proclaim their sympathy with the Greeks and Cretans in the present contest. This is the case in England, France, and Italy, at least, and many Italians especially have correspondent ecclesiastically with the volunteered in the Greek service, in position of members of the Roval spite of the pro-Tur kish stand taken by Family in the State. The title their Government.

Despotic Germany and Russia seem appropriate to them. to be especially disposed to uphold Turkey, and the Emperor of Germany THE Burrows Brothers Co., of Cleveland, have just secured for their issue has even sent officers to aid in organof "The Jesuit Relations and Allied izing the Turkish forces for their anti-Christian campaign. We do not regret to see that the so-called concert manuscript of Father Claude Dablon's of European powers to coerce Greece, is very likely to be broken up, and we famous Relation of the French Canawish little Greece every success in the dian Mission for the years 1676 77. It courageous task it has undertaken, is a rare find, curiously coming to the way though from present indications it is surface on the 10th of March last, at Sotheby's auction rooms, in London. likely to be overcome by the superior forces which Tarkey can place in the The publishing of the annual volume field against it. We are not without of "Jesuit Relations," at Paris, was hope, however, that before the end of prohibited by Richelieu after 1672, the struggle public opinion will bring and few thereafter found their way

THE CATHOLIC RECORD

have disappointed general expect. Public school system of the country is mittee came to blows, though the Comits only hope. If our clerical friend mittee deny this to have been the case. would give this matter due considera- It is conceded, however, that there while the Sultan quietly rests in his tion he might connect the Public school was a serious quarrel, as there were palace at Constantinople allowing system and the rage for what he calls overdrafts upon the treasury for gen-'gutter" journalism. If the children eral expenses when there was no of the Public schools received a good, money wherewith to pay, though the moral training there would, we feel books showed a good balance on hand. sure, be a very small market for the The Grand Master says the trouble vulgar Sunday papers.

will be easily tided over as it was merely a case of bad book keeping, THE Rev. Adam Fawcett, a Protestrather than of dishonesty ; but object ant preacher who officiated as chaplain ing members of the lodge are of a difat the opening of the Wisconsin Legisferent opinion, and it is supposed by lature during March, declared that many that the matter will not there are twenty millions of people in be arranged so easily. the United States who do not believe

in the existence of the human soul. WE THANK our contemporary the Outside the Catholics, who number Montreal True Witness, for the followover ten millions, there remain about ing defence of the CATHOLIC RECORD sixty million non Catholics, of whom, which appeared in its last issue. therefore, one-third are unbelievers, if Although the names of papers are not Mr. Fawcett's figures are correct. If mentioned it will be seen that the he takes no account of children below article has reference to the unjustifithe use of reason, the proportion of unbelieving adults would be about onethe Toronto Register, in its issue of half, and this is the effect of so-called April Sth :-

religious liberty and free thought, The Catholic papers of Canada, pub under which all authority in matters of religion is thrown aside, and of and every one of them has so hard a battle to fight, that it seems deplorable when any of them, instead of defending

Catholic interests from their assailants, TO A CORRESPONDENT. - F. enquires turns its weapons against its Catholic whether the title "Prince of the confreres. There are no doubt occs. sions when Catholic papers moment-Church" has been conferred by the arily forget their mission, and a gentle reminder, opportunely Pope on laymen, and whether the Dake of Leeds has that title from the uttered, may save them from the sin Pope. We cannot find from the latest they have vowed to defend. But ex-treme care should be taken, in adminis-Peerage lists within our reach (for 1892) that the Duke of Leeds, who is tering rebukes, to ascertain whether George Godolphin Osborne, is so enthe censor has really interpreted aright titled at all, but if so it certainly does the expressions of opinion that he connot come from the Pope. The title demns. It is a serious thing for one the life, acts and miracles of Prince of the Church is given to Car. Catholic journalist to charge another Ireland's patron saint. According to Prince of the Church is given to Carwith an offence which, after all, he may not have committed, especially dinals. The title of Prince is usually limited to members of the Royal when the indictment is one that the Family, but an exception was made accuser would indignantly resent, if brought against himself. Scarcely by the Emperor of Germany to this usage, the present Emperor having uation of dishonorable or unworthy raised Bismarck to the dignity, owing motives, on mere suspicion, and with holding him over the baptismal font ; to his eminent services to his country out anything that deserves the name in the unification of the Empire, and of evidence. The only right rule of attempt to impose on the credulity of to his share in the management of the conduct in the relations of Catholic his audience, for Canon Dann to state to his share in the management of the Franco-Prussian war. Cardinals are in the line of succession to the Chair of as one would wish that others should St. Peter, and they thus in a manner | do to him.

Whatever may have prompted the be-Family in the State. The title trayal—partizanship or greed or love of popularity with outsiders — it merits but one verdict. But just in proportion to the heinous-

ness of the offence should be the care exercised in examining the grounds on which such charges may be brought. A little patience and re-Documents," being edited for them by tiscence may sometimes permit of ex-Reuben Gold Thwaites, the original planations being made which will change the aspect of what had pre-viously looked suspicious minded. At the same time it is well not to let any ambiguity of language stand in the which ought always to prevail between the defenders of the same good cause

AN example of the cleverness of the aid to Greece and Crete, which will into print. In 1854 James Lenox for finally bring success to the noble the first time printed this particular fixets they are making to restrict still Relation, edited by Dr. O'Callaghan ; in front of a large tailoring establish. System of godiess education occurred years after his death in the total into the first time printed the first time printed the first time printed the particular the total structure into the first time printed the first time printed the first time printed the first time printed the printed by Dr. O'Callaghan ; in front of a large tailoring establish. in front of a large tailoring establishment, seized a dummy on which a fine suit of clothes was exhibited and threw University, Quebec. In 1861 it was it into the buggy, whereupon he drove again 'printed, at Paris, in Duniol's off with a fifteen year old girl dressed in bloomer costume. The pair were pursued by the police, who fired at them without effect, and the buggy was wrecked against a lamp-post in the melee, but the clever couple readily made their escape by seizing a bicycle from which the rider had just dismounted in fright on hearing the shots. The girl took the saddle of the bicycle, and the boy stood on the hub of the rear wheel, while the two made heir escape. THE Orange lodges of Manitoba are busy passing resolutions in condemnation of the Laurier-Greenway settlement of the School question. Salisbury and Windsor lodges passed last week such resolutions, andot her dians from entering into the United lodges are expected to follow suit. We are not surprised at this action. vailed in Ireland still flourishes in the present generation of Orangemen. When these men are found protesting City, Michigan, has been obliged to against the "concession" - or, move to Canada because Toronto banks rather, what is claimed to are their chief creditors, and thus be a concession, made by the three hundred Americans will be Greenway Government-we may take thrown out of employment, as they are it that the average Orangeman thinks it." What early histories? If noth-not to bring with them more than a Catholics have no rights which he is ing were written about St. Patrick ever, that, whether the Orangemen to make a similar move. The Holland- will it or not, Catholic rights in Manitoba must come in their full enterity sooner or later-the sooner the better.

"IRELAND AND THE IRISH." Canon Dann, of St. Paul's Cathedral, in this city, lately delivered a lecture on the above-mentioned subject. The following letter, in reply to some of the statements made by the reverend gentleman, from the pen of the learned Dr. Flannery of St. Thomas, will be read with interest :

To the Editor of the Free Press : Sir-I have no doubt of the correctness of your statement in Monday's issue that the lecture of Canon Dann was "sparkling with humor, not-withstanding that it contained very much that was instructive." In my opinion it would have been more inter esting, and even more instructive, had the reference to St. Patrick been omitted altogether. The rev. lecturer said : "Of the patron saint, nothing had been written about him until 700 years after his death, and then was written so apparently, for a purpose, and with so many contradictions and inaccuracies, that no true student of able attack made upon the RECORD by history could place much dependence the Toronto Register, in its issue of on them." It is passing strange, and almost incredible, that an Irish clorgy

man of any denomination, and especi ally one who would pass himself off as lished for English readers, are so few, a true student of history, could make so bold, and withal so lame, an asser-tion as the above. Did Canon Dann merely intend to play off one of his Irish jokes on his too simple and unsophisticated audience, or is he a true student of history to so little purpose as to ignore the testimony of Usher, Jocelyn and Colgan and other most re-liable historians of British and Irish ecclesiastical antiquities? Usher, who of proving recreant to the cause which was educated at Trinity College, Dublin, and who had at his disposal the vast lore of ancient documents and manuscripts even yet found in that institution, mentions the names of sev eral most reliable authors who wrote Usher, who afterwards became Protest ant Archbishop of Armagh, the authors of the life of St. Patrick were his dis-

ciples and immediate successors, viz., St. Benin, St. Loman, St. Mel, Bishop less injurious and unfair is the insin- of Ardagh, and also a godson, to whom the apostle gave his own name when so that it is quite ridiculous, and an journalists to each other is that rule of in a public hall that "nothing was gold which enjoins the doings to others written about St. Patrick until seven hundred years after his death." All history tells of the

For Catholic editors that betray their far famed colleges and universities trust we have nothing to plead. that sprang up in Ireland even during Whatever may have prompted the be the lifetime of St. Patrick. At Lis more, at Banchar (or Beancuir, the Valley of Angels), at Clonmacnoise and many others, not only hundreds but thousands of students gathered from England and France, attracted by the fame, the piety and the profound learning of St. Patrick's success ors. St. Columba, whom he baptized established the far-famed monastery of Iona, whence holy and learned men poured into Scotland and Northumbria to teach the use of letters and the story of Calvary to the Picts and the Anglo iguity of language stand in the Saxons. And is it to be con-of that perfect understanding sidered for a moment that from all thought always to prevail be-in the defenders of the same good the disciples of St. Patrick and quickened by his spirit, not one

of the great scholars, not one of the holy, learned monks ever thought of chronicling the life, deeds and sanctity system of godless education occurred years after his death? The idea is inas authors of the life of St. Patrick, written in Irish and Latin, and divideo into three parts, called by the historian Colgan "Vita Tripartita Sancti Jocelyn, in his life of St. Patricii." Patrick, says: The greatest number of the books (which were sixty five, treating of the miracles which he wrought) were consumed by fire in the reign of Gurmondus and Turgesius. Four books, however, remain which treat of his virtues and miracles, written partly in Irish and partly in Latin, by St. Benignus, his succes or; St. Mel, Bishop of Ardagh : St Lomanus, Archbishop, and St Patrick, his godson, who returned after the death of his uncle to Britain, where he died and was buried in the church of Glastonbury with honors. Thus we have three great and no doubt true historians, both as to the names, the substance and the facts, all n one accord, declaring, and most positively proving, that the life of St. Patrick was written, not seven hundred years, but immediately after his death, and by trustworthy men who had no other purpose in view than to hand lown to posterity the virtues and works of a great apostle, and thus to promote the greater honor and glory of God. The Rev. Canon, however, either abandons his position or contradicts himself in the very next paragraph. when, to prop up his foolish assertion that St. Patrick did not derive his mission from Rome, he says: "St. Patrick makes no mention of it; the early histories make no reference to bound to respect. We may say, how- until seven hundrod years after his death, where are the early histories? Canon Dann must retract his first assertion, that nothing was written about St. Patrick until seven hundred years after his death, or he must not appeal to histories that never existed. About St. Patrick not mentioning whence he derived his mission, is no proof one way or the other. A nega-tive is no proof. But will the Canon attempt to prove that St. Patrick never own exercise the force to repeat itself? mentioned whence he came, or by Augustine in his "Confessions" to state rection, shall be changeless and eternal. --Mrs. Humphrey Ward.

when addressing the assembled chieftains and princes at Tara? However Canon Dann may try to hoodwink his too credulous audience by glossing over the most serious and best authenticated facts of history, Truth is power-ful to stand the test of flippancy at the present day as she has been ever in the past. W. Flannery, D. D.

St. Thomas, April 13, 1897.

lirected to a letter which appears in

your report, which I regret was not quite accurate. What I did say

And much that has

written about him was not written

till the twelfth century." No one who heard my lecture could have under

been written about him till seven hun

See of Hippo, in Africa. In his letter to Coroticus, of Wales, St. Patrick com-plains of the cruelty of this prince, and threatens him with God's venge ince if he does not restore to liberty the Christians he made captive in Ireland, and surrender the goods which he plundered.

There was no imperative call or demand on the saint to enter in this letter into a detailed history of his life and mission. If Prosper, of Aqui-taine, and the Venerable Bede, as the CANON DANN TO DR. FLANNERY, Dear Sir-My attention has been Canon says, "mention the mission of Palladius, but not that at St. Patrick, your issue of to-day over the signature hough the mission of the former was W. Flannery, D. D. I am not angry with Dr. Flannery for his personal imputations and misrepresentations, a failure and that of St. Patrick a success," it was precisely because of the failure, and the disputes that arose as his judgment of what I said in re-ference to St. Patrick was made on in consequence among the commentators, that both St. Prosper and the Vener-able Bede undertook to establish the quite accurate. What I did say was: "Few saints have been the subject of more biographcertainty of the divine mission given to St. Palladius. But the whole Christian world in Bade's life-time was filled with the name and fame of St. Patrick. His disciples and the learned nonks who emerged from the schools by him established, were spreadstood me to say "that nothing had ing the glad tidings of re-demption in England, Scotland dred years after his death, "for I referred and the continent. Were the doctrines to the "Book of Armagh," written and they preached different in the slightllustrated by Ferdonnach in the year est degree, or in a single iota, from A. D. 807, and containing a life of St. Patrick, by Muirchu. I also illustrated the teachings of Rome, they would have been denounced and condemned by the Venerable Bede, who wrote so St. Patrick's "Confession " as a genuine and well authenticated document, eloquently against the Nestorians and in which we have an account by St. Patrick himself in simple, unaffected Pelagians of his day. Bede. the brightest luminary of the age in which Latin of his life and mission to Ireland. he lived, and most zealous for pure There are also his epistle to the Welch Apostolic doctrine and discipline, Prince Coroticus, his "Breastplate," a hymn of his faith and the hymn of would have been loud in his denunci ation of St. Patrick as an usurper and Feac — a contemporary document of which St. Patrick is the theme. false prophet, if he had not derived his mission from the Apostolic See, the only This will explain what seemed to acknowledged source of spiritual Dr. Flannery a "contradiction" when jurisdiction in the Christian world at said "there is no absolute certainty that time, as in ours. But to be brief, let us come to facts. Usher, Protest from where St. Patrick derived his mission. Of course, the Church of ant Archbishop of Armagh, wrote learned works on the ecclesiastical Rome claims it was Pope Celestine who sent him, but St. Patrick makes antiquities of Great Britain and Ireno mention of such mission, and the land. In many pages he alludes to the earlier histories make no reference to fact, and mentions it without faltering, that St. Patrick, like St. Palladius, Probably this statement is the head was appointed by Pope Celestine to the and front of my offending Dr. Flanprimacy of all Ireland in the See of Armagh. (Usher's Church History, nerv. If so, I am sorry, but I cannot withdraw from it, and I challenge him chap. 16, page 800.) Jocelin, an Eng to produce any earlier assertion of St. Patrick's mission from Celestine than lish historian of great merit, quoted frequently by Usher as a most reliable that in a manuscript dating at least antiquarian, says (in life of St. Patrick, chap. 26): "When the news of St. Palladius' death had reached three hundred and fifty years after the event. Prosper, of Aquitaine, who was a panegyrist of Celestine, menthem, St. Germain, of Auxerre (with tions the mission of Palladius, but not whom St. Patrick abode), sent him to that of St. Patrick, though the mission Rome with instructions upon his misof Palladius was a failure, and that of sion to Ireland, and gave him letters St. Patrick a success. The Venerable f introduction to Pope Celestine, who Bede, who died A. D. 785, mentions received him with every mark of kindthe mission of Palladius, but he is silent ness and respect. Celestine himself as to Celestine sending any other misthen consecrated and appointed him Archbishop of Ireland, and sent him, sionary. This, Dr. Petrie observes, is fatal to the story of St. Patrick's misinvested with all authority, to preach the gospel to the inhabitants of Ire land. Twenty priests and deacons were likewise ordained, who were to accompany St. Patrick in his mission and officiate under his directions, ut sub ipso Domino ministrarent. In Rohrbacher's "Universal History Dear Sir-I am more than pleased to earn that Canon Dann is not angry of the Catholic Church (vol. iv., p. 386, with me for the correction I judged we read : "Pope St. Celestine, having learned of the death of St. Palladius, apropos to make about his quoted as-sertion that "nothing was written A. D. 431 sent, in his place, St. Patrick, whom he consecrated Bishop, about St. Patrick until seven hundred years after his death." I am only surand sent to preach the faith in Ireland. prised that the Rev. Canon did not To substantiate which he quotes "Acta Sanctorum," from the Roman Martyrthink it incumbent on him to correct

immediately the awful mistakes, or inplogy, found in the Vatican Archives If I were in Rome, or in Dublin, I accuracies, of your reporter. Experi ence has taught me the lesson of never might have an opportunity of search trusting to reporters, and I can easily ing among the ancient manuscripts sympathize with the Rev. Canon if he earlier mention made Patrick's mission than to find of St. allowed himself, all too good naturally, to be caught this time. after his death, and thug ing Canon Dann's exacting curiosity, but when I have the most reliable his torians, both Catholic and Protestant, doing this for me, I feel perfectly satisfied, and I am sure the majority of, if not all, your readers will ex claim, in common parlance, "the thing is evident." W. Flannery, D. D.

gurate a new era anity towards the rkish Empire.

our eyes to the fact he last two years y thousand Chrisumanly massacred onnivance of this nd we place little nises to govern in view to the welfare cially of those who our sympathies go hristians of Crete, y, and Epirus, who Turkish yoke for-

merely playing of the Christian s using with great advantage. The ly not appeared to ir dealings with luring the last two stigations into the s left no doubt that sted on the Turkish r a few days, or a de a great show of government for rovince, but their ce, under the name instration," was a But, at least, it was e Christian powers tain Turkish rule, inhabitants would t to rid themselves ave actually done. . Bosnia. Servia, ria, Cyprus, and ll thrown off the a the latter part of , and we would be rkish Empire still its European pos-Christian powers

but they followed an abbreviated and more the limits of Turkish dominion modernized manuscript copy at Laval in Europe.

EDITORIAL NOTES.

Christians !

"Mission du Canada," but still in an THE daily papers of last Friday inimperfect form. The lucky finding formed us that there would be "at of the original MS. enables Mr. homes," or social entertainments, held Thwaites to now present this interestin the various Protestant churches of ing document just as it was written. this city. Good Friday is set apart to

schools without religion.

commemorate the crucifixion of our IT APPEARS that the Americans are Blessed Redeemer. How people callnot to have all their own way in puting themselves His followers can exting an embargo on Canadian labor. hibit a boisterous good humor, and It is true the Corliss bill, which aimed take part in the amusements of "at at preventing Canadians from working homes," on such a day, is something on the other side of the line while rewe cannot comprehend. If her Majsiding in Canada, was vetoed by Preesty Queen Victoria happened to sident Cleveland as an unfriendly, an have died on that day, these "at un American, and unnecessary act, homes" would have been postponed, but there is an act in force which is suitable decorum would have been objust as unfriendly in intent though not served, and her good deeds would so extensive in its effects. This is the have been extolled. Yet the sufferalien labor act which prevents Canaings and crucifixion of the world's Redeemer were forgotten on Good Fri-States under contract, and it is enday by people who call themselves forced very obnoxiously by United The old ascendancy spirit which pre-States officials. But the Canadians

are having their turn. The Holland-REV. C. A. EATON. who is called the Emery Lumber Company of Tawas popular pastor of Blewer street Baptist church, in Toronto, recently paid a visit to Boston, Mass., and on his return to the Queen City gave his congregation an account of matters which mpressed him during his absence. He was very severe, and justly so, on dozen of their present employees. what he termed "gutter" journalism, Several other firms are expected soon and he expressed astonishment at the magnitude of its constituency. Hav-Emery Company will start their estabing been asked as to the extent of the lishment at Byng Inlet. Separate, or Catholic, school system, he

THE state of Michigan Grand said that the better portion of the A merican people were unanimous in Orange Lodge met last week every act of self-sacrifice, however imtheir desire to uphold the Public at Grand Rapids, and the schools, and the greatest assaults had residents of adjoining rooms state be in made upon them by the Roman that at 5 o'clock on Wednesday morn-Catholics. He also declared that the ing the members of the Finance Com-

Is there really some mystic power in perfect—a power that represents at once the impelling and the rewarding God, that generates, moreover, from its

However, this is all settled now, and it is understood by all readers of the *Free Prees* at least, that St. Patrick is no "myth," but a real personage whose deeds and whose fame occupy a very broad and very bright page in the history of the human race. The difficulty between us now is a satisfactory answer to the question "Whence did St. Patrick derive his mission? By what, or by whose authority, was he sent to preach the gos-pel to the Irish?" The Canon does not attempt to answer the question, or to throw any light on the subject, further than to insinuate that he was not sent by Pope Celestine, and that, whatever constituted the source and origin of his mission, it certainly was not Rome.

sion from Celestine.

I am, dear sir,

DR FLANNERY TO CANON DANN.

Yours faithfully

Alfred G. Dann.

As the Canon undertook to impart instruction and useful information, in his lecture, it seems to me he should have cleared up this point, and not leave it still open to dispute. Instead of directing the search light of history to the solution of what appears to him an insoluble problem, he merely states that "there is no absolute certainty from where St. Patrick derived his mission. Of course, the Church of Rome claims it was Pope Celestine who sent him, but St. Patrick makes no mention of such mission, and the earlier historians

make no reference to it. If there is no other claimant than Rome, why not leave all the honor to Rome? Did any Church organization found but one claimant to the prize the

winner gets all. Why endeavor at this late hour to rob the Pope of a distinction and a duty he has always claimed and exercised for centuries, that of sending out missionaries to "teach all nations" and regenerate them in the waters of The same Apostolic authorbaptism i

LOSS TO THE SALVATION ARMY.

Brigadier Susle F. Swift Resigns to Enter the Catholic Church.

The first officer of the Salvation Army to resign for the purpose of joining the Roman Catholic Church is Brigadier Susie F. Swift, of the New York army, Auxiliary League. Swift is about thirty five years of age, and had been with the army since 1885, when she joined at Edinburgh, Scotland. She served both in Great Britain and the United States. Col. Edward J. Higgins, who has been in command at the army headquarters since Commander Booth Tucker has been visiting in the west, said that Miss Swift was a graduate of Vassar

College and highly educated. Miss Swift is now in London, Eng. for the express purpose of tendering her resignation to Gen. Booth himself. It is understood that when Miss Swift returns she will at once begin active work in charity under the direction of the Paulist Fathers. It was intimin England, France, or other civilized | ated that her conversion was brought Patrick his mission? Where there is Hawthorne Lathrop.

Kingdom Come.

The happiness of life, the happiness o' home, the happiness of your pastwhere is it? You have to look back for it: it has gone, or it is going, transient and fleeting, and in a little Augustine to Kent. If St. Patrick dom of God that life, ever new of body, does not mention it in his "Con- of mind, of soul, of happiness, of perfect declaration, no more than for St. figured in the kingdom of the resur-

CARDINAL VAUGHAN AT HIGH- His eyes. What then was the secret GATE.

Blessing of the Lady Altar at St. Joseph's-Discourse by His Eminence -The Power of Prayer and the Conversion of England.

On Sunday last His Eminence the Cardinal Archbishop of Westminster blessed the new Lady altar at St. Joseph's Highgate Hill, and preached at the High Mass in presence of a large congregation.

His eminence prefaced his discourse by drawing the attention of the con-gregation to the fact that there is a large debt upon the church, something like £9,000. He hoped they would bear this in mind and work earnestly in order to reduce as much as possible and as soon as may be this very large and crushing capital debt. Efforts had been made, and with very great success, in several missions of that diocese which were burdened with heavy debts to reduce them. The congregations met together and concerted measures with their clergy, and, within two or three years, they had paid half, or more than half, of the debt which was upon those churches he alluded to. A church such as that which had a debt of £9,000 ought to stimulate the members of the congregation to great exertions, so as to reduce it within a manageable compass. His Eminence then, taking as his text the words from the 7th chaper of St. Matthew's gospel. "Ask, and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," said we are all here in this life as men that are cast upon the sea in a We tempest. The dangers are great. never know when a ship that is in a storm may be wrecked; the peril is very great, it is almost helpless. In the violence of the storm it does not altogether depend upon the skill of the captain or the courage of the crew; there are external circum stances which make them altogether, or in a great measure, dependent upon that which is beyond their own immediate control. We in the world are cast upon a sea of trouble, we are beset by all manner of trials and temptations; life is a warfare, and our enemies are powerful, far more powerful than ourselves. The little child that is born into the world, and then comes to the age of reason, how weakly, how delicate, how unable to provide for himself is that little child ! Its very helplessness is to human eyes an object of compassion ; the weakness, the helplessness of the child at once touch our hearts ; and yet that child, weak as it is, has become subject to the attacks of three most powerful enemies —the world, the flesh and the devil. All through his life he will be subject to these most violent attacks : his enemies never sleep, they are not only on the soul of Jesus Christ? His answer assailing him. And who is this person he was speaking of? It is each one of We are each one of us in the midst of a great warfare, surrounded with every kind of danger ; our enemies are more powerful than we are ; we should be helpless and entirely at their mercy unless we placed ourselves effectually under the mercy and compassion of our Lord and Saviour Jesus Christ, who has said to each one of us that, though we are so weak and in-capable, we should be made strong and able to resist all our enemies, if we will do that simple thing which He has commanded to us to do. He was not speaking of the ten commandments, or of the precepts of the Church. To keep the ten commandments is not a simple thing ; it is a difficult thing, it is a task that is in itself, for each one of us, impossible if we were left to our own impossible if we were left to our own resources. But Christ our Lord has of our human hearts, that it sprang bade us do a simple and an easy thing, and then He has promised us the victory. What is that simple, that easy thing which was within the reach of every one of those present, a thing which, if they possessed, they would be able to defy all their enemies, and the ten commandments would become light and easy for their observance? That "Ask and ye easy thing is prayer : shall receive, seek and ye shall find, knock and it shall be opened unto you." Had He said these words to mock us? Had He said these words to deceive us? Had He said these words to us? Most assuredly He had spoken them to us, to each of us, to fill us with confidence and to animate us to make use of this wondrous weapon of prayer, of the wonderful key which unlock for us all the strength of Heaven and make it our own. There is nothing in the Holy Gospel that our Blessed Lord has insisted on more frequently than THE DUTY OF PRAYER. He has promised nothing more formally than that He will grant the prayers of him who prays aright. Now, our Blessed Lord is far more desirous of granting our petitions than we can be when we make them. He loves us far more intensely when we love Him. Why does our Lord love us with such generosity and selfsacrifice as that which He has exhibited to us? Is it on account of any virtues or beauties or perfections that He beholds in us? Surely our Lord was able to read us through and through ; and if we are often disgusted with ourselves and one another on account of the meanness and sinfulness and ugliness, spiritual ugliness and de-formity, that we behold in ourselves and in others, much more clearly did all these imperfections and vices appear to the eyes of our Lord Jesus With all His compassion and love for us, we are not to think that He loved us on account of our excel-He was not deceived, He saw lencies. things through and through, nothing was hidden from His sight ; the sins and miseries which are hidden even

of our Blessed Saviour's intense love for us? If it was not to be found in us, where was that secret of His love to be found? The source of it was in They had to contemplate, to God. consider the human soul of our Lord at the moment of its creation ; and what did they behold in that human soul? A soul with a human intellect human and a human will like unto our own. That intellect saw all that God had done for that human soul ; that intellect of the human soul of Christ the moment it came into existence beheld what was meant by the closest personal union with the Son of God, the Divine Word. That human soul under stood that it was united to the Divine Essence of God, that it was made in its human nature one Person with God, that the two natures were linked together substantially in the personal-ity of God the Son. That human soul of our Lord was in union with the Divine nature, and there was infused into it a full, complete, universal knowledge of God, of its own existence, of its union with God, and, at the same time, there was poured into that human soul infinite virtue, infinite perfections, infinite power, so that this human soul saw itself united with God and understood the meaning of the exalted honor conferred upon it by such a union. But that is one we carnot grasp sufficiently, but somewhat faintly we can imagine for ourselves what would be the condition of grati tude, of love in the soul that found it self united inseparably with the Di vine Personality of God, and possessed of all the perfections of God. With what extraordinary love would not that human soul go forward in its efforts to prove its gratitude to God for so wonderful, so everlasting an honor and privilege as that of substantial union with God. It would say to itself "What can I do? How can I re. pay the infinite love, the infinite conlescension of God who has taken me up into Himself and made me a human nature one with Himself for ever more?" "Quid retribuam Domino pro omnibus quæ retribuit mihi. Calicem salutaris accipiam et nomen Domini invocabo." And then, when the Eternal Father made known to Him that He had placed Him at the head of the human race, that He was as the first-born of all creation, that He was to be the Captain and Leader and Redeemer of the fallen human race, He asked Him whether He would go forth and undertake the redemption through suffering of that race whether He was prepared to choose the Cross, to undergo the ignominy of death in order that that race, which had been accursed, should be redeemed and blessed and restored to its first was that He was " ready as a giant to run His course." He was so filled with the love of God, He was so mastered by the sense of gratitude to God for all that God had done for Him, that He was filled with delight, with gratitude to undertake suffering, ignominy, death, in order to accomplish the will of His Heavenly Father by restoring mankind to its ancient call ing. And thus Our Blessed Saviour in His human soul, having thus had an intense love for God, and as God intimated to Him that He should go and redeem the human race by suffer-ing, He threw Himself into the work, and He loved suffering and everything that tended towards the redemp tion and sanctification of the human race. They, therefore, saw that our Lord's love for man from His infinite love for the Eternal Father : the human soul of Jesus Christ united to the Divinity loved us because such was the will of the Divinity. And this explains to us how our Blessed Saviour thirsted for His Passion, how He tells us that "He had a baptism wherewith He was to be baptised " in blood, and "how he was straitened until it was accomplished"; how ard-ently He desired "to eat the Pasch with us before He suffered"; and He tells us again and again that His meat and drink was to do the will of His Father : and whatever internal repugnance He might feel in His lower nature to ignominy and suffering, still His higher nature bounded on towards suffering and humiliation, because such was the will of His Heavenly Father. His passionate love for each one of us was dictated by the love which He had for His Heavenly Father, so that He could not give us enough-He loved us "with an everlasting love.' We read of St. Andrew that when he saw the cross set up for his crucifixion he invoked it with accents of jubilation, he ran towards it and embraced it, he sought to be crucified; pain and ignominy he cherished because of that love he bore to Jesus Christ. And even in our human hearts how often do we not find that we suffer privation and even acute pain with pleasure when, by so doing, we can relieve those whom we love, when we can serve those to whom we are attached our sacrifices and suffering. That which we see in ourselves, in indeed a very slight and limited manner, is to be found in its height and depth and breadth and length in the soul of Jesus Christ His love for us was infinite love, because it corresponded to His love for His Father, to His gratitude to His Father for all that He had done for Him ; hence, if we are able at all to realize that great truth, that our Lord Jesus Christ loved us much more than even His own sufferings have led us to suppose, that He loved us to such an extent that He would have been willing to have gone through the Passion And the Holy Ghost is sending out His

hours, but twenty days, twenty months twenty years, twenty centuries, had it been so desired by His Heavenly Father, that He would have under gone the ignominy and pain of His Passion, not once for all, but once for each one separately, had such been the will of His Father, that His love for us was such that not even the ignominy of His Passion was able to quench-no waters of suffering were able to ex-tinguish the fire of that charity which now burns for each one of us as it burned in His Sacred Heart, as make the sacrifice of all things, to leave He hung upon the Cross, there has been no diminution in His love, no change in His affection ; Jesus Christ just as in the days when it is not to be measured by what He actually did suffer, but by the Divine apacity of His own heart-therefore it is easy for us to understand when we have taken this great fundamental truth into our minds, that our Blessed Saviour desires to grant our petitions, that He desires to hear our prayers more than we desire to offer them up to Him. When, for instance, you go to the Holy Table to receive Him in you are going there with your heart filled with the desire, with the pious desire, to receive Him into your brown by our brethren outside by our pretores outside by outside by outside by our pretores outside by our pretores outside by our pretores outside by outsi and you think that the desire is all on your side, and perhaps you somewhat congratulate yourself upon the feeling of charity and of love which burn within your heart, and you do not realize that when that Sacred Host is Christ our Lord enters into your soul, there is not one who cannot deeply you do not realize that your own love, that the fire of your own desire is merely nothing compared to that intense burning Divine love and desire with which God is consumed at that moment for you. We never can realise while we are here upon this earth what it is to be loved by God, we never shall understand until we see Him and are in the presence of Jesus face to face, what it is to have been and to be loved recital of the martyrdoms in the past by Jesus Christ God and man. There history of the Church, and thought fore you hear Him say to you in the Holy Gospel: "Ask and ye shall re ceive, seek and ye shall find, knock and it shall be opened unto you." This injunction laid upon man has peen dictated by Him through His intense and Divine love for him. If we wish to make our duties, which at the present moment appear, perhaps, too irksome, sweet and easy, we must realise the love of Him Who has laid ren these duties upon us : we must strive to understand that our very performance of these duties is full of wealth, full of unspeakable riches for us. For instance, take the simple act of prayer, and what do we find in this prayer, that we offer up to God? First you find the virtue of faith, because you believe in Him and exercise must faith when you pray to Him; then you find the exercise of the virtue of hope, because you pray to Him in whom you hope; then there must this weapon of prayer. be some element of charity, for you will not pray to one for whom you have no love whatsoever. Then there is the exercise of humility, for you profess that you need help from above, because of your own weakness and misery ; then you have, if your prayer is protracted, and if He calls upon you to pray always, you have the virtue of patience practiced again and again by the continuance of that prayer. You have a union between your prayer and the prayer of Jesus Christ, and you are made through that union one, with Him, and the longer, more humbly, the more fervently you pray, the more your soul becomes united and conforms to the soul of Jesus Christ. And, therefore, when He has given you this command to pray it is not even for knowledge, it is not simply to occupy your time, but it is in order to form within you all those virtues of which He had spoken, because He has promised that, making you like unto Himself through prayer He will hear your prayer, and He will grant to you all things necessary for our spiritual welfare and salvation. His Eminence went on to urge them to pray without ceasing, to pray be-lieving that they would be heard, to look upon prayer not as a task but as an honor, a privilege, a power which would rivet them to God Himself, which would make them like unto Jesus Christ. To give us an ex-ample He prayed ; the whole night He was "in the prayer of God," so that we might see Him and learn from His example what we should do. He prayed for all, and so our prayers should be, not for ourselves alone, but should be directed to God for all our friends and acquaintances, for the whole of our nation, for the whole of our race. And while they were here occupied in the limited circle of their daily duties by prayer, their hearts should be embracing the whole globe, so that the pagan inhabitants of China Africa, and Australia, they who have never heard of the name of Jesus Christ, should feel the effects of their prayers offered up on their behalf. We can all help each other, and we are bound to pray for each other ; and in these our days does there not seem to be A VERY SPECIAL INVITATION TO THE CATHOLICS OF THIS COUNTRY to pray for their brethren who are in schism and heresy, who have been born outside the pale of the Church, who have grown up in prejudice, ignorance and error. Oh ! what multitudes are there, many of them who are full of sincerity, full of earnestness, and pray fervently, who are seeking for the Kingdom of God, who are groping it plaints. may be in the darkness in which they do not believe that they are, who are looking for the Church and endeavoring to serve the great God that made them and to love Jesus Christ accord ing to their knowledge and ability. from our own consciences are open to if it should have lasted, not twenty grace upon the land, and is speaking

to innumerable souls that are in error through no fault of theirs. Heresy and the heretical spirit followed the schism created three centuries ago, and these who have been born into it since that time have been born into it by their misfortune, and not by their fault, and God is calling multitudes of them, calling them to make the sacrifice of all human things, to give up possessions, to give up friends, to give up old traditions, to give up father and mother, to "let the dead go He was here calling men to follow Him, to give up all human considerations. His call was enough ; so is it now. He is calling a great multitude. They need grace, they need more light, they need strength, they need a special out pouring of Divine grace, and who is to get it for them from the heart of Jesus It is their own brethren who are in the faith, it is we who have the light, who through no merit of our own have been them be well assured of this that conversions to the Catholic Church are not going to be made so much by controversy, by argument as by prayer and grace. Few, comparatively few, are capable enter into the spirit of prayer, not one who cannot go to the heart of God, and by persevering prayer for those who are outside help them through their difficulties into the Catholic Church! Oh! what a field there is here before them! They read the Annals of the Propagation of the Faith. and admired the missioners who went to foreign lands. They wept over the how happy it would have been had their lot been to have labored amongst the apostles of the nations. Ah ! but they had their place here, they could live as apostles here, any man or woman can have the heart of an apostle and pray for the conversion of their brethren amongst whom they live. A prayer that is perseveringly put up to God, that is animated by the motives that animated our Lord Jesus Christ, such a prayer will infallibly be heard ; and, therefore, they had every reason for their own santification and salvation as well as for the sancifica-tion and salvation of their brethren outside the pale of the Catholic Church, to make themselves men and women of

THE CATHOLIC RECORD

The Miners and the Nuns.

Here is the salute which a mining ournal gives to the nuns on their com ing to Coolgardie, Australia: "The Reverend Mother and four

nursing Sisters have arrived at Coolrardie to take charge of the St. John of God Hospital. The Review desires to welcome the ladies in the name of humanity and charity. We believe that those gracious ladies will do an immense amount of good to the sick of this field. We don't like the sham article. The husband hunting, long veiled 'Sisters' of the little 'glories' are an eye-sore to us : but these ladies. who have devoted their time and their fortunes to the cause of suffering humanity, are worthy of all honor and esteem : and



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STEADF

"Jesus saith to him : me, Thomas, thou has hey that have not see St. John xx. 29.) When our Lord ciples and gave th forgive sins, an holy sacrament of p was not present ; disciples told him and that He ha wounds in His han he refused to beli clared he would n himself should se "Unless I s said : the nails, and put place of the nails

into His side, I will This disposition very wrong. He lieved without h seen our Lord wo number: he had to the blind, eve birth ; make the dumb to speak ; raise the dead to after being dead four days. He had predicted Hi ought to have bel n not believing. unbelief, refusing mony of his con

knew to be honest Our Lord in t heart forgave him his finger into th and into the would vince him, and a His testimony of resurrection. Ba resurrection. He rebuked him, grand lesson. H thou hast seen Me believed ; blessee not seen and yet We have the fa

of the apostles an corded it in the sealed their test lood. We have the disciples who Lord after His re a great number hundred at once. We have the te

lie Church ; of millions who hav to this; of the of God and His c til now. This This ought to be say our act of f believe whateve proposes to my hast revealed it canst neither ceived.

This is the ag great numbers o trying to under newspapers are tions. The pr works written er The fl faith. brought forward they were unan fact that the thi ion are so high s brought forw reason why the lieved. We have beli

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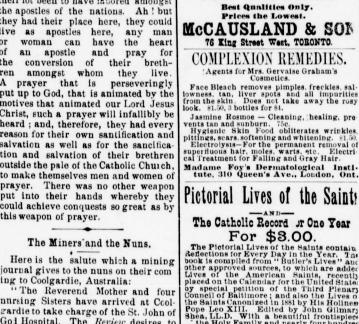
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-OBJECTS OF THE-

amongst their admirers they can claim none more sincere than the Review. We may carry a ton of sin to an

ounce of goodness ourselves but we take off our hats to such women as these -women who by their pure and stain-less lives help to make this world less like hell below the stars. May good angels guard them whilst they dwell amongstus, and may their heaviest burden be as light as a rainbow's shadow on a sun-kissed convent wall.

Pat's Retort on the A. P. A.

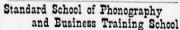
On St. Patrick's Day, the American flag was hanging at half mast in front of the dwelling of a Boston man who was accused of having strong A. P. A. sympathies. "Ah, Pat," said he to an Irishman who was passing at the moment, "you see I am mourning for the death of your saint." "Oh, no, you're not," was the quick witted retort of the son of Erin, "you're sorrowing bscause your ancestors were driven out of Boston by George Washington on the seventeenth of March." Pat went on his way singing, "Hail. glorious apostle !'

Spring is full of terrors to all whose constitution is not able to resist the sudden changes of temperatures and other insalubrities of the season. To put the system in condition to overcome these evils, nothing is so effective as Ayer's Sarsaparilla. Take it now

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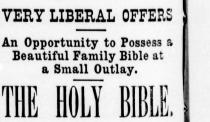
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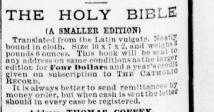
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gant steel plates and other appropriate engravings. This Bible will prove not only a blessing in every Catholic household, but an ornament as well. The size is 12 x 10 x 4 inches, weighs 12 pounds, and is beautifully bound. For Seven Dollars (cash to accompany order) we will send the Bible by express 10 weight of cast order) we will send the Bible by c any part of the Dominion, charge riage prepaid; and besides will g for one year's subscription of THE for one year's subscription of THE CATHOLIO RECORD. The Bible and the Becord for a Year for Seven Dollars. Subscribers who live where there is no express office cat have book forwarded to the one nearest their residence. Please note that if, on examin-ation, anyone is dissatisfied with the pur-chase, the book may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been sold by agents for ten dollars each.

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ery CO. of Toronte, Ltd. He rebuked him, and taught us all a grand lesson. He said : "Because UIALTIES: andiBavarian Hopped Alest Stout. orld-wide reputation. HAWKE, J. G. GIBSON, Vice-Pres. 3co-Tree not seen and yet have believed." of the apostles and disciples, who re-



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APRIL 24. 1897 FIVE-MINUTE'S SERMON.

Low Sunday. STEADFASTNESS.

knew to be honest and trustworthy.

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did what people generally do under the circumstance-I sent an adver-"Jesus saith to him : because thou hast seen me. Thomas. thou hast believed : blessed are they that have not seen and have believed." St. John xx. 29.) tisement to the daily papers :

WANTED-A Smart Boy, aged thirteen c thereabouts. Must know how to driv and make hinself generally useful. Apply i person to Dr. MooRe, No. 36, S.— Street, be tween the hours of 10 to 12 a. m. When our Lord appeared to the dis-iples and gave them the commission forgive sins, and thus instituted the Well, they came in threes and fours holy sacrament of penance, St. Thomas for days, and yet I could not get one to suit. I had almost engaged a was not present ; and when the other disciples told him what had happened, sharp little yankee, but in the course of our conversation he let slip the and that He had shown them the

wounds in His hands and in His feet, rather unwelcome piece of intelligence that he had run away from home, so he refused to believe them : he de clared he would not believe unless he himself should see them also. He after giving him a sound lecture on the duties which the fourth command said: "Unless I shall see the print of the nails, and put my finger into the ment imposes on children, I strongly advised him to go back to the shelter of the paternal roof. He seemed anxiplace of the nails, and put my hand into His side, I will not believe." This disposition of St. Thomas was

ous to get out of the way as soon as possible after that, so, catching up his very wrong. He ought to have be-lieved without hesitation. He had cap, he whisked straight out of the office. Seeing the determined exseen our Lord work miracles without pression of the face of the youthful umber : he had seen Him give sigh "voyageur" ere he disappeared, I had an unpleasant feeling that he to the blind, even those blind from birth; make the deaf to hear and the

Paddy.

would not take the good advice. Another little fellow soon afterwards dumb to speak ; he had seen Him raise the dead to life, raise Lazarus walked in. He had a smart air about him, and appeared in rattling good after being dead and buried already four days. He knew that our Lord had predicted His resurrection. He humor with himself and the world in general. The youngster informed me ought to have believed, and he sinned that he had been out to service before, but he had been dismissed for taking n not believing. He was obstinate in unbelief, refusing to credit the testithe liberty of going for a long ride on mony of his companions, whom he

one of his employer's best racehorses. "My word, sir," said he, "it was jolly, I can tell you !" and as he spoke Our Lord in the kindness of His heart forgave him, and made him put the little urchin's face actually lit up his finger into the print of the nails and into the wound in His side to conwith joy at the recollection of this past prank. I thought such a merry vince him, and also to convince us by young gentleman would scarcely suit a staid doctor like myself, so the office His testimony of the reality of His resurrection. But at the same time door soon closed on him too.

On the morning of the seventh day after the advertisement had appeared I was sitting in the office writing when I was startled by the sound of a sharp rap on the door. "Come in," said I. thou hast seen Me, Thomas, thou hast believed ; blessed are they who have We have the faith on the testimony A smart little fellow stepped into the room, and on being questioned gave his name as "Paddy." corded it in the Gospels, and who sealed their testimony in their own

" Paddy what ?" I asked. blood. We have the testimony of all "Oaly Paddy, sir. Got no other

the disciples who repeatedly saw our name as I knows of." ord after His resurrection, sometimes " Have you no parents, my boy. a great number of them, over five "No, sir. Died when I was a baby

We have the testimony of the Catho-"And how have you lived since lie Church ; of all those millions on then?" "Oh! Old Nan took me sir, but millions who have lived from that day

to this; of the wonderful providence she turned me out on my thirteenth birthday to work for my living, so of God and His care of His Church until now. This ought to be enough. here I be." Well ! he had no references, but]

This ought to be enough to make us say our act of faith, "O my God, I believe whatever Thy Holy Church proposes to my belief, because Thou had taken a fancy to the boy's bright face and pleasant respectful manner, so I engaged him on the spot. hast revealed it to her, Thou who In his hand he carried as mall car

canst neither deceive nor be depet bag containing all his belongings. My trap was waiting outside. We both got in, and I, after directing This is the age of unbelief. Very Paddy, told him to drive home. And that boy could drive! He handled the never be filled. great numbers of men are occupied in trying to undermine the faith. The newspapers are full of infidel objecreins in a manner which would have The press is teeming with done credit to the best whip in the works written expressly to destroy the country. The flimsiest reasons are

brought forward with a bold face as if We all grew very fond of Paddy, they were unanswerable. The very fact that the things of God and religespecially the children. They loved him, and he returned their affection, ion are so high and incomprehensible but his favorite was our delicate little girl Daisy, or Miss Golden hair, as he brought forward as the principal reason why they are not to be beliked to call her. Often when she was sick and restless, Paddy was the only We have believed once for all, on one who could comfort and soothe her. the truest and most solid evidence. Our business now is to "live by faith." To put in practice the pre-For him she would gladly take the nasty medicine. Many a night when she would lie awake on her bed tossing ample of the Author and Finisher of our faith, our Lord Jesus Christ. We are not of those who are to be "beat about by every wind of doc-

THE CATHOLIC RECORD

OUR BOYS AND GIRLS. anxiously awaiting his return. I waited and waited-still he did not come. It was so unlike Paddy not to be I was in need of a useful boy, so in time. I looked at my watch-a quarter to six. I got up from my seat, but ere I reached the door I was startled by a quick sharp ring of the special alarm bell. "Doctor, you're wanted, an acci-

dent down the road," cried a voice in those quick accents that always betoken danger.

My heart beat almost to suffocation. Quickly I caught up my bag and hat, jumped into the trap, and drove away. I dared not ask my companion what the accident was. We reached the scene of the disaster in less time than it takes to tell. A large crowd had gathered round the spot. Half-maddened with anxiety, I glanced around. Someone was holding the bridle of a restive pony. "On! God." It was Black Princess, Daisy's pony. I darling's mangled body. But no ! thank heaven ! here she is safe and sound.

"Oh Father," she cried, catching sight of me; "He saved me. Paddy did it, but come quickly, he is hurt." The people made way for us, so we oon reached poor Paddy. He was dy ing. I saw that at a glance. Already death's ashen hue had begun to spread over the bright, manly face. I knelt down and bent over him. The blue eyes opened and looked up into mine. "Doctor, I am done," he whispered intly, 'but — but I saved Miss

faintly, Daisy." "Oh! my boy, my brave boy, may the good God, whom you are going to, reward you for it."

He smiled and tried to speak. At that moment Daisy came up sobbing She knelt down on the other wildly. side of Paddy and took one of his hands in hers. "Dear, dear Paddy," she sobbed. 'You have saved my life.

" But you are not dying-you mustmust live for us all. "Don't grieve for me, Miss Dalsy," said the poor fellow, trying to raise himself. "It's all right. I can be

better spared than you !' I could do nothing for Paddy beyond moistening his lips now and then. The golden rays of the setting sun were shedding a bright halo all around us. Paddy had not spoken for several minutes. Suddenly I felt his hand

press mine. "Doctor I am going-" His voice was so weak I could scarcely eatch the words. "Good bye." "Miss Daisy sometimes pray-for Paddy," and so with a last look and smile for one whom he had given his life to save, the brave fellow breathed his last. We buried him under the yew trees shade, in the little cemetery whose shores are washed by the wild blue waves. When we had laid him to rest and the last

clod of earth had fallen on the coffin I turned away with tearful eyes and an never be filled. Now and only now does it occur to me that I have forgotten to relate the particulars of Daisy's accident. She

was returning home from her long ride when her pony became very restive and shied at an old disused car which had been thrown aside and left on the road. She bolted, and Daisy, tired out, had not the strength to check Paddy, who it happened was her. just then returning from his errand, hearing the sound of quick hoofs, turned and to his horror saw the peril in which his loved young mistress was placed. He threw his package aside,

In reply to a young man living i the country on a farm who asks advice as to whether he should remain where he is, or give up the farm and go to the city to seek ortune in some other line of business, the Catholic Universe says, wisely : This is a difficult ques tion to answer when the one whose opinion is solicited is ignorant of the acts affecting the particular case. In ome circumstances it would be highly We Save advisable for a person to exchange agricultural pursuits for another occu-

pation, in the city. Everything de pends on the circumstances, however. Our readers are too intelligent not to understand what we mean. If, for instance a young man reared on a farm finds that he possesses a bent for a dif ferent kind of work and is enabled to secure an opening to cultivate his taste or talent which ever it may be, gener ally speaking, would be acting un wisely if he did not take advantage c the opportunity. A person, any per son, stands a better chance of success in a business for which he has :

CHATS WITH YOUNG MEN.

marked inclination, than in an avoca tion that is uncongenial. But to give up the farm simply to escape the draw backs of comparative isolation in the country, without having any fixed plan or reasonable hopes of employment in the city, is a great blunder. It is a mistake which thousands of young men and women have lived to deplore and in every city and town of the country there are legions of young fellows eat ing out their hearts in bitter disap

pointment because the dreams of am bition which lured them from the tranguil security of the farm have vanished utterly amid the strife and hurly-burly of crowded centres of population.

It is quite true that the ranks of suc cessful professional and business men have been recruited from the rural districts, but it is equally true that where one farmer's lad has achieved reputation and fortune in the city, thousands have exchanged the honorable independ ence of the farm for the hopeless slavery and obscurity which falls to the lot of a great city's impoverished masses. As we have said, where a country boy happens to be endowed with excep tional abilities for affairs he will natur ally find in the city larger opportun ities for their exercise and for the de velopment of his talent, but it remains to be said that the same intelligence and industry required to achieve fam and position in trade or the profession would, if expended in agricultural enterprise, produce a proportionate meas-ure of success in what Washington termed the noblest calling of man.

The point is that young men in the country should be wise enough not to attach a fictitious value to the outward show and glamor of city life. They should not permit themselves to be captivated by the artificial splendor which surrounds "society " as too many of them evidently do. Before turning their backs permanently upon the com-fort and happiness of the more natural mode of life, they should study well the conditions that prevail among the less fortunate multitude in the city's crowded precincts. There, stripped of the external attractions of luxury and artificiality, the surroundings, circumstances and necessities of social exist-ence, would go far to disillusionize the most enthusiastic youth with regard to

the reality of urban delights. It is well to remember, too, in this connec tion that money-getting is not the highest or noblest aim which a young man can set before himself as the goal at the restraint, plunged terribly and kicked Paddy several times, but he, hard to get away from this influence in



INDIANA BICYCLE CO., MAKERS OF WAVERLEYS, INDIANAPOLIS, IN

city. Not one of them was actuated by the mere desire of escape from the monot-ony of country life, but each was in-I began taking Pink Pills during my of study and contemplation common to bad that I never expected to be alive

country we would say by all means stick to the farm or at least until they in the blood, such as scrofula, chronic stick to the farm or at least until they in the blood, such as scrolla, enformed have thoroughly convinced themselves erysipelas, etc., all disappear before a fair treatment with Dr. Williams' other special line of work and are reasonably assured of finding in the city to pale and sallow complexions and an opportunity to practically test the build up and renew the entire system . matter

A CRIPPLE FOR LIFE.

Doctors Sai ! Concerning Richard B. Collins.—He Spent Months in the Toronto Hospital Without Any Benefit.—Pink Pills Cure Him After

All Other Treatment Failed. From the Echo, Wiarton, Ont.

The Echo presents to its readers the ollowing plain statement of fact, with he simple comment that a medicine that can perform so remarkable a cure is simply invaluable, and it is no wonder that the aggregate of its sales throughout the country is enormous. I, Richard B. Collins, hereby make

the following statement, which can be confirmed by any number of witnesses in this section of the country. I first began to complain about five years ago. fish shanty, and was wet almost the whole time, summer and winter. I was then confined to the house for three months. This was my first attack and on getting better I com-menced work again the first of the folowing February and continued at it until the next January when I took a much worse attack. The doctors pronounced it rheumatism, and after treating me for that disease until about the



ecords of our national progress a very able to do light work in a short time, large proportion came from the farm and were of the stock of simple sturdy menced working in the woods and seconen who till the soil to which they have no trouble from the hip unless owed the robust mentality and strong over-exerted. During the last three physical characteristics on which was founded the success and distinction bills, and medicines, trying every achieved in wider fields of human effort. These men did not leave the farm for the frivolous attractions of the Pink Pills, to which I owe my restored condition, as the doctors gave up al

thoughful minds engaged in the in the morning." peaceful pursuit of agriculture. Rheumatism, sciatica, neuralgia

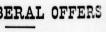
To our young readers who live in the partial paralysis, locomotor ataxia, nervous headache, nervous prostration Sold by all dealers and post paid at 50c. a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medi-cine Co., Brockville, Ont. Do not be persuaded to take some substitute.

Miraculous Events at Our Lord's Death.

An event so extraordinary as the death of a God Man was necessarily accompanied by portentious sign whereby God intended to glorify His Son, to manifest His anger against those who had crucified Him, and to express, in a material way, the spiritual effects which were to follow His death. These events are described in the gospel as follows: "And behold, the veil of the temple was rent in two from the top to the bottom : and the I had then been working in a And the graves were opened; and earth quaked, and the rocks were rent. many bodies of the saints, that had slept, arose, and coming out of the tombs after His resurrection, came into the holy city and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying : Indeed this was the Son of God." (Matt. xxvii. 51-54.)

In the temple, between the sanctuary and the space reserved for the people. there hung a veil, to conceal the Holy of Holies ; and only once a year, on the day of the great atcnement, the high priest, and he only, was permitted to enter behind this veil, when he went to immolate the sacrifice of expiation. According to Jewish accounts this curtain was forty yards

long and twenty wide, heavily en



nity to Possess & Family Bible at all Outlay.



entire Canonical Scrip-o the decree of the Conncil ed from the Latin vulgate, reditions in divers lang Testament, first published plege at Dousy, A. D. 1896 ent, by the English College Biss. Revised and correct-the Clementine edition of the amotations by the Rev. which is added the History olic Bible, and Calmet's Il-planatory Catholic Diction-each edited by the Rev. timann, D.D., Professor of Charles Borromeo, Phila-epared under the special race the Most Rev. Jas F. chbishop of Philadelphia, an historical and chrono-table of the Epsites and rear and of the Epsites and rear and of the most notable an calendar, and other in-olional matters. With ele-is and other appropriate prove not only a blessing in

prove not only a blessing in lousehold, but an ornament ze is 12½ x 10½ x 4 inches, s, and is beautifully bound lars (cash to accompany dithe Bible by express to Jominion, charges for car-nd besides will give credit scription of THE CATHOLIO scription of THE CATHOLIO ible and the Record for en Dollars. Subscribers here is no express office cab ded to the one nearest their disatistical with the pur-may be returned at our money will be refunded, these have for years been r ten dollars each.

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n the Latin vulgate. Neatly Size 10 x 7 x 2, and weighs 3 This book will be sent to une conditions as the larger Dellow and a vear's gredis

Dollars and a year's credit ription to THE CATHOLIO ter to send remittances by t when cash is sent the letter ase be registered.

HOMAS COFFEY, Office, - LONDON, Onti

much-needed sleep. He never tired of carrying her about in his strong arms, We are not to be moved by the vain babblings of men, who are wise in their own conceit and think doing all in his power the while to they know everything, though they amuse her and make her forget the know very little after all. We will weary limbs and aching head. And when Daisy grew up healthy and strong we all said the change was not imitate St. Thomas in his unbelief, and refuse to believe the wonderful things of God because they are so high due to Paddy. Then he taught her to ride and drive, and never wearied of and wonderful, but imitate him when in wonder and admiration he cried, "My Lord and my God." Believing in the testimony of God and His praising Miss Daisy's fine horseman-ship. I sent Paddy to a night school.

He improved rapidly and soon the mas-ter told me he had left the other boys Church, and putting away all sceptical and imaginative doubts, we shall re-ceive the blessing pronounced by our Lord: "Blessed are they that have far behind. We all hoped that in the distant future "our boy " would play an active part in the great world, for not seen and yet have believed. he had splendid brains, and a brave

"Next Parish to America."

Two Irish villages, one an Galway and one in Kerry, dispute, in amicable rivalry, the privilege of being "the awav What I am going to tell you about now happened five years after the date of the appearance of my advertise. next parish to America," but a glance at the map convinces us that Sybil ment. Strange to say it was on the anniversary of the very day on which Head, at the extreme west of the Dingle promontory, stretches out the I engaged Paddy-how well I remem-ber it ! Daisy (a bright girl of fourlonger arm into the Atlantic toward her sister country. A curious curve teen) came into my surgery one sunny in the rocks beneath is popularly sup-posed to be "St. Patrick sending his blessing to America." Dreams of a afternoon in June. "Father," she said, "Miss Holmes wants me to go for a ride with her. distant land across the ocean have She is waiting at the door. May I haunted the minds of men ever since the first settlers colonized Ireland. Out of those golden cloud islands not altogether like your new pony. He seems to me inclined both to shy among which, night after night, the sun has gone down, they have constructed and to bolt. happy realms of light and enchant.

"O! I think she is all right, father, ment, free from the pitiless touch of age, I rode her yesterday and she went splendidly. Paddy says I could man-age any horse now," she added laughdecay and sorrow. They have called them by many beautiful names, Hy Breasail and Tir ma n Og, the Isles of Blessedingly, "do let me go." "Very well, my dear, but be careness and the Land of Youth, and they tell stories of heroes and bards enticed

ful and don't stay too long. Be back away by maidens in to the golden land. in time for tea.

She kissed me and hurried away, As old as Antiquity. Either by acquired taint or heredity those old foes Scrofula and Consumption, must be faced generation after generation; but you may meet them with the odds in your favor by the help of Scott's Emulsion. but I felt very uneasy about her. Something one of my patients told me later on about the pony increased my alarm.

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm-destroyer of the age. An hour later, I was waiting for Paddy. He had gone on an errand for me, and as it was important, I was

held on manfully until Daisy had dismounted and summoned a passing stranger to his help. On letting go of the reins, Paddy fainted. Some on out of the crowd that had gathered offered to go for the doctor. You know the rest.

This all happened years ago, yet as I sit here writing everything comes vividly back to me telling of the faithful and devoted service of a good Irish boy. Every week we visit our dear Paddy's grave and place there just above his head, a wreath of sweet field daisies—the flowers he loved the best, and we say, as he desired it, a prayer to God for him. Neither time nor change has altered our sentiments heart beat under his rough jacket. of reverence and repaid my kindness But alas ! how often are human hopes blasted and promising buds, instead of by a more than faithful service and blossoming forth, whither and die gave up his own life to save my child

> "We can not always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act is acceptable to God. "

"Half a span of angry steel " will produce no more fatal results than a neglected cold or cough. For all throat and lung diseases, Ayer's Cherry Pectoral is the best remedy. go?" "Well! darling," I replied, "I do whooping cough, bronchitis, and la

grippe. The Best Pills.-Mr. Wm. Vandervoort We have The Best Pills.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes. "We have been using Parmelee's Pills, and find them by far the best Pills we ever used." For Delicate and Debilitated Constitutions these Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimul-ant, mildly exciting the secretions of the body, giving tone and vigor. There are a number of varieties of corns. Holloway's Corn Cure will remove any of them. Call on your druggist and get a bot the at once.

Mem. Can one your drugges and got a bol-bar once. Wherever the sun shines Dr. Chase's rem-edies are known, and no music so sweet to many a poor soul as the song of rejoicing over restoration to health in the use of them. Ask your dealer about them.

Tired Mothers find help in Hood's Sarsa-parilla, which gives them pure blood, a good appetite and new and needed STRENGTH. Great saes prove the great merito f Hood's Sarsaparilla. Hood's Sarsaparilla sells be cause it accomplishes GREAT CURES.

material spirit as ours is.

Inspiration to great and useful serv ce can find a way in the country as well as in the town, and if our purpose is unselfish the very solitude of which so many thoughtless young people

complain is most conducive to accom-plishment. The advantage of living in close communion with nature and away from the atmosphere of sordid ness which pervades the busy haunts of men, is evinced in the noblest works of human intellect. One thing is certain, the young man who has within him the germ of true greatness will not fail by reason of his surroundings, whether he be of the city or the country. A casual study of the careers of those who have achieved eminence in American public life from the earliest history of our young republic will

thoroughly demonstrate the truth of this statement. Of all the statesmen, publicists, writers, scientists, inventors and professional geniuses of every description whose names figure in the

One reason why Scott's Emulsion cures weak throats. weak lungs, makes rich blood, and strengthens puny and delicate children is because all its parts are mixed in so scientific a manner that the feeblest digestion can deal with it. This experi-

ence has only come by doing one thing for nearly 25 years. This means, purest in-

gredents, most evenly and delicately mixed, best adapted for those whose strength has failed or whose digestion

would repel an uneven pro-For 5: le by all druggists at 50c. and \$n. duct.

first of May, they discovered that my trouble was disease of the hip joint, and advised me to go to an hospital. went to Toronto and stayed in the hos and was compelled during the following summer to go back to the hospital

pital five weeks and then returned home. I, however, did not recover, where I remained three months, get-ting worse all the time. I was told I more.

could not be cured and when I left was only able to walk by the aid of crutches. I then came home and was

not there long before I was taken to my bed. I continued in this state

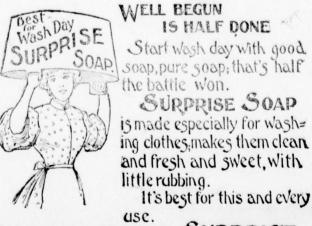
broidered with golden and purple threads, and so artistically wrought that it required a whole year's work at the hands of several thousand young girls to finish it. And now, at the very instant, when the veritable High Priest on Golgotha is entering, with His own sacrificial blood, into the sanctuary, this veil of the sanctuary is rent in twain from top to bottom. This was a sign that admission to the Most

High-that is to say, reconciliation in and through Christ-was now granted to all men ; that the ancient figurative sacrificial worship of the Old Law had been abolished, and that the Jewish temple had lost its meaning for ever-

The Modern Prodigal.

"I dunno as the prodigal son was so very bad, after all," said the farmer's until January following, when I was advised by several friends to try Dr. Williams' Pink Pills. I took their ad-vice, and before I had finished the fifth home he didn't hev no more to say. box I began to improve, and by the time I had completed a dozen boxes I nowadays, the first thing he'd done was able to walk without crutches, and have never used them since. I was way the fatted calf was cooked."





Don't forget the name SURPRISE.

C. M. B A. Resolutions of Condolence.

Teeswater, March 29, 1897. We, the members of Branch No. 92, Tees-water, send the following copy of a resolu-tion of condolence to be published in the At the regular meeting of Branch No. 92, Teeswater, held in their hall on March 17, the following resolution was unanimously

Teeswate the follo adopted :

In onowing the solution was university adopted : It was meved by Hugh Campbell, seconded by Joseph Brick, that the members of this branch tender to Brother John McKinnon and family their sincere sympathy and condence in their sad bereavement, in the loss of his brother, who was instantly killed in Washington Territory. Thomas Woodcock, President. Louis Batte, Rec. Sec.

L. O. C.

RESOLUTIONS OF CONDOLENCE. At the regular meeting of the League of the Cross, on April 13, the following motion was passed :

the Cross, on April 15, the following income was passed: That whereas it has pleased God to remove by death, Bro. Jas. Cavanagh, be it Resolved that this society does tender to Brother Thos. Cavanagh and family their sincere sympathy with them in their bereave-ment. And be it Resolved that this motion be inscribed on the minutes and a copy forwarded to the CATHOLIC RECORD for publication.

At the regular meeting of the League of the Cross, Total Abstinence Society, on Avril 6, the following motion was recorded on the

That whereas it has pleased God to take to Himself Miss Edie Kelly, sister of Mr. Jas.

Himself ans calls heny, each of the bro. Resolved that this society tender to Bro. Jas, Kelly and family our sincere sympathy with them in their bereavement. And be it, further, Resolved that this resolution be inscribed on the minute book, and a copy of same sent to the CATHOLIC RECORD for publication.

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON. At St. Mary's cathedral the impressive and solemn ceremonies of Holy Week were carried out in their entirety. On Wednes-day, Thursday and Friday evenings, the office of Tenebra was sung by the priests of the cathedral and a number of visiting clergy. The Lamontations of Jeremiah were sung by Fathers R. C. Lehmann, Hinchey, Brady and Murphy. Drady and Murphy. The Chancellor Graven as as-stant priest, Fathers Kelly and Doherty as deacons of honor, and Fathers Brady and Lehmann as deacon and sub-deacon. Father were also present in the sanctuary : the cather durphy of Freelon, Crinion of Dunnyille, Hark and Marphy. Brady and Marphy. The Companying the same strate of the same stant priest, Fathers Kelly and Doherty as deacons of honor, and Fathers Brady on the behmann as deacon and sub-deacon. Father were also present in the sanctuary : the cather durphy of Freelon, Crinion of Dunnyille, Hark of Markdale, Slavin of Galt, Owens of Ayton, Hinchey of St. Joseph's Hamilton, Cosprove of Elora, Kehoe of Drayton, Mad-dagan of Dundas, Lynch of Caledonia, N. Lehman of Acton, Feeney of Branthor, Kather and the same of the same of the soleton. The boston under a rich canopy, borne by Messies, John Hunter, P. Mahoney, Wan, Johnson, The Same and Sather Sather Sather deacons, Thes. Walsh, A. Foley and John United Sathers, Sather Sathers, Sather

Dillon. Father N. Lehmann officiated at the cere-monies Good Friday morning, and Father Murphy conducted the solemn ceremonies of Saturday morning, assisted by Fathers Brady and Hinchey. On Easter Sunday the Bishop celebrated solemn High Mass, with Mgr McEvay assist ant priest, and Fathers Mahony and Holden as deacon and subdeacon, After Mass the Bishop preached on the Resurrection of Oar Lord.

Lord. In the evening solemn Vespers were sung by Mgr. McEvay, with Fathers Mabony and Holden as deacon and sub-deacon. The choir rendered excellent music both morning and evening.

and evening. On Monday morning an Easter mission, with Forty Hours Adoration of the Blessed Sacrament, began at St. Patrick's church, Caledonia. Father Hinchey, of Hamilton, preached several of the mission sermons. Father Stanislaus Rogalski, of St. Jerome's college, Berlin, conducted services and gave instructions at St. Mary's cathedral during Holy Week for the foreigners, such as the Poles, Italians, Bohemians, Arabians and Greeks. The Rev.rend Father speaks fifteen languages.

languages. The Spectator had the following report of the closing exercises of the mission : ADDRESS TO THE CATHOLIC SOCIETIES.

ADDRESS TO THE CATHOLIO SOCIETIES. St. Mary's cathedral was crowded yester day afternoon with members of the various Catholic benefit societies, to hear an address by Rev. Father O'Bryan, who has been con-ducting mission services during the past two weeks in the cathedral. Bishop Dowling and Mgr. McEvay assisted in the service. The service began at 3:30 with Father O'Bryan's address. The missioner has a magnificent voice and a fine delivery, combined with an excellent command of language and an im-pressive style, and his address was listened to with the deepest attention. In opening Father O'Bryan said they were present, as members of the several societies, to make public profession of their loyalty to the Catholic societies, it meant more than loyalty; it meant that their members had singled them-selves out to give special adhesion to the Church's principles. Each society manifested a phase of our Lord's teaching. Two important factors were represented by those before him. First there was to them religious educa-tion, No duty was more important than this storing of the mind of the young ; nor was there a duty more misapplied and mismder-stood. They heard a great deal about sectuar education, but education. The edu-cational facilities of the Catholic schools had been questioned, but, in the preacher's opin-on, the examination of Catholic schools had been questioned, but, in the preacher's opin-on, the examination of catholic schools had been questioned, but, in the preacher's opin-on, the examination of Catholic schools had been questioned, but, in the preacher's opin-on, the examination of Catholic schools had been questioned, but, in the preacher's opin-on, the examination of Catholic pupiles showed a higher result, comparatively, to Mary's cathedral was crowded yesterbeen questioned, but, in the preacher's opin-ion, the examination of Catholic pupils showed a higher result, comparatively, to those receiving non-sectarian education. The teachers, also, were more competent than those of the Public schools; they sacri-ficed all to undertake the task, and not hold-ing their positions for the sake of money, they having higher motives, took a deeper interest in their work, producing better re-sults. Education in the home was next re-ferred to, and the speaker had strong words of denunciation against mixed marriages. The second grand principle underlying they having higher motives, the second of the speaker had strong words of denunciation against mixed marriages. The societies was benevelence. The members had a noble purpose in following habits of thrift thus making their family happy. The societies were strictly in accord with the spirit of the Church's teachings. The carry-ing out of Christian charity was a work for everyone. Some men said they could not aford to join a society, but those same men could spend money in drink and gambling and other vicious practices. Thus it was that men were lost to the Church througg their neplect of the principles of thrift. He spoke highly of the work of St. Vin-cent de Paul society and also refer-red to the social societies, which the Church encouraged, to bring young men to-getier and seek innocent amusement. In conclusion, the preacher said the duty of the members of the sociaties was to show loyalty to the Church, and, acting in the true mis-tion, the preacher said the duty of the members of the commended the sociaties and their work, and gave the members good advice as to the best means of advancing the interests of the Church.

THE CATHOLIC RECORD

continues to hoard even while on the FLOWERS AT CATHOLIC FUNERthreshold of death. It is unreasonable for him to do so. But like the rest of human kind he fails to realize that there is such a thing as death until he is face to face with it. Perhaps it is a merciful ordering of Providence that

"My dear uncle, I am sorry to interrupt you, but I must be off. It is early closing day and I have to call at the florists. Poor Gertie's funeral will take place to morrow and I must send the shadow of this great final event a wreath." "Gertie's funeral to morrow! So it shall fall lightly upon us while on the pathway of life. But the sense of our

is-God rest her soul! She was one of the best Children of Mary I ever came across. You have had a Mass offered up for her soul, of course ; you were

such inseparable friends." "To tell you the truth, uncle, I never thought of it.' "May I ask what you are prepared

to spend on the wreath?" "Mother says I may go as high as half a sovereign. Flowers are awfully dear this weather.'

ALS.

"Do you call that Christian friendship, Agnes? Half a sovereign spent on perishable flowers and not a penny on the imperishable soul! How well the lesson of the French Revolution has been learnt !" 'I don't understand you, uncle.

What has the French Revolution to do with my purchasing a few flowers to lay on a coffin ?" "The monsters of the French Revolu-

tion, my dear child, whose aim was to dethrone God and uproct religion, brought in this profusion of floral decorations at funerals. By conceal ing the sternness of death they hoped to diminish and gradually extirpate all fear of a future beyond the grave. If death came, its grim features were to be veiled lest men should be tempted to think that life is a serious thing and not a time for play and enjoyments, and nothing more. They were the devil's tools, and well they served their master.

"But a few flowers, uncle, where is the harm ?"

"Not in the flowers, child, God forbid! even the early Church scattered flowers on the tom's of her dead. But the in discriminate piling up of flowers, the garish displays for which thousands of beautiful flowers are ruthlessly de stroyed and crushed out of all shape, the selfish rivalry that is set up between the friends of the deceased, each trying to outvie the other in the esteem of the onlookers, the vulgar ostentation which adds to the already onerous funeral ex penses-all this is the pitable result of the crusade against religion s'art ed by the Red Revolutionists. Worse than all, the state of the poor soul is overlooked. The moment a Catholic dies he is canon-ized. If he were a Wesleyan he could not be supposed to stand in less need of prayers. At any rate he gets very few prayers, and the thought of pur gatory does not affect the mourners To open their purse strings as Judas Machabeus did ' for Sacrifice for the sins of the dead ' seems never to dawn upon them. The Masonic Revolution has been successful in its infidel pro

paganda. The living it robbed of life and the dead it still robs of prayers "You are very hard, uncle, on the

flowers.

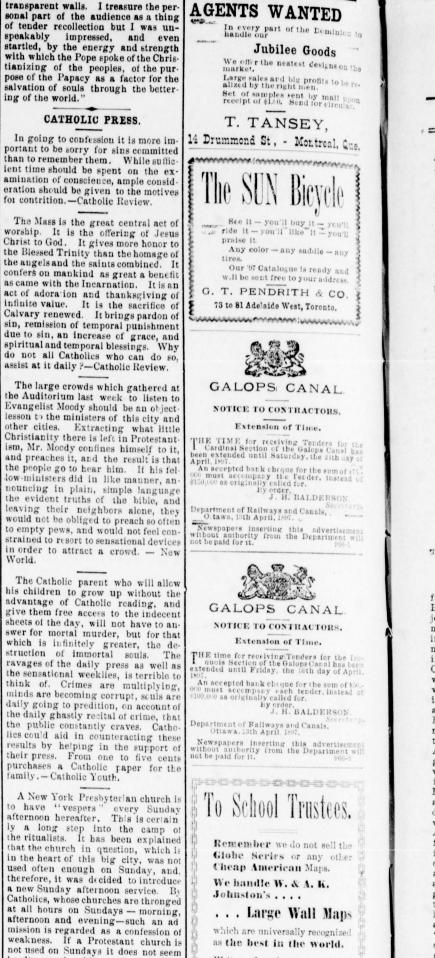
funerals.

Agnes, but hard on those who set the fashion of killing God's white blossoms in their bloom as a sacrifice to vanity and giddiness. White blossoms ! what am I saying ! Blood-red blossoms they seem to me. I declare I never see the funeral cars groaning under their tributes of flowers without the guillo tine rising before my eyes. I hear the rumbling of the waggons filled with the noblest and purest blood of France as they pass on to the place of slaughter. I see processions of

chanted by an unclean mob before the desecrated altar of Notre Dame. Churches closed, monasteries sacked, priests butchered, God denied and the Goddess of Reason substituted for the All wise-these and scenes in another world plainly visible to the eye of Faith recur to my mind when

transparent walls. I treasure the personal part of the audience as a thing of tender recollection but I was unspeakably impressed, and even startled, by the energy and strength with which the Pope spoke of the Chris tianizing of the peoples, of the pur-pose of the Papacy as a factor for the salvation of souls through the better-

CATHOLIC PRESS.



APRIL 24, 1897





Art Thou Patient, Waiting l From th Does the s In the c When no Breathe

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daily going to predition, on account of the daily ghastly recital of crime, that the public constantly craves. Catholics could aid in counteracting these results by helping in the support of their press. From one to five cents purchases a Catholic raper for the family. - Catholic Youth. A New York Presbyterian church is to have "vespers" every Sunday afternoon hereafter. This is certain

ly a long step into the camp of the ritualists. It has been explained that the church in question, which is in the heart of this big city, was not used often enough on Sunday, and, therefore, it was decided to introduce a new Sunday afternoon service. By Catholics, whose churches are thronged at all hours on Sundays - morning, afternoon and evening-such an ad mission is regarded as a confession of weakness. If a Protestant church is not used on Sundays it does not seem hardly worth while maintaining it. Vespers "in a Presbyterian church, by reason of novelty, ought to attract quite a congregation for a time. But,

other cities. Extracting what little Christianity there is left in Protestantism, Mr. Moody confines himself to it, and preaches it, and the result is that the people go to hear him. If his felow-ministers did in like manner, an nouncing in plain, simple language the evident truths of the bible, and leaving their neighbors alone, they would not be obliged to preach so often to empty pews, and would not feel constrained to resort to sensational devices in order to attract a crowd. - New World.

The Catholic parent who will allow his children to grow up without the advantage of Catholic reading, and give them free access to the indecent sheets of the day, will not have to an-swer for mortal murder, but for that which is infinitely greater, the de struction of immortal souls. ravages of the daily press as well as the sensational weeklies, is terrible to think of. Crimes are multiplying, minds are becoming corrupt, sculs are

"Not hard on the flowers, dean

tures peculiarly its own, which are always interesting to the stranger. If he enters the edifice he has hardly ceased to admire the magnitude which impresses itself on bis mind on an enteriment to the place of the place of stranger. If he enters the edifice he has hardly ceased to admire the he has hardly ceased to admire the he has hardly ceased to admire the he magnitude which impresses itself on his mind on an enteriment to the place of the the place of the the place of the plac

Since then the work of construction has be en carried forward, despite the most formidable obstacles, with un-daunted perseverence. The Most Rev. Dr. Vaughan, during his brief and brilliant Episcopate, labored with enthusiasm for the completion of the building, and his successor, the present Cardinal Archbishop, has displayed, from the moment of his arrival in Aus tralia, a striking and untiring zeal for the attainment of the same great ob ect. His latest expedient for raising funds is the holding of an Australian Fair next Easter, and the project has been taken up so earnestly and is so

doubtedly meet with signal success. Protestants themselves, contrasting Catholic places of worship with those of other denominations, have been known to observe that the faith of Catholics on the perpetuity of their re ligion has prompted them to build churches which, from their strength and solidity, must last for all time. and solidity, must last for all time. It is truly so. The magnificence and durability of such a temple as St. Mary's cathedral strikingly proclaims the belief of Catholics in the imperish able stability of the Catholic Church for Catholics glory in belonging to that grand creation of Almighty power which "saw the commencement of all

of them all.

An intelligent non-Catholic visited An interligent non-canonic visited St. Mary's in January, 1895, and des-cribed in the Sydney Morning Herald the impression produced by what he saw. His words are these: — St. Mary's has many distinctive fea-

Holy Week at St. Mary's. The services of Holy Week at St. Mary's Church, consisted of Mass at 8:30 and even-ing devotions, with sermon, at 7:30. On Good Friday evening the Way of the Cross was recited, after which Rev. Father Brennan, pastor, delivered an impressive discourse of the Passion and Death of Our Lord. The service concluded with the solem veneration of the Cross. On Easter Sunday Mass was celebrated at 80 clock at which large num-bers partook of Holy Communion, and High Mass at 11, sung by Rev. Father Brennan, Rosewig's Mass. B. Flat was rendered by the choir, with "Regina Coeli" at the Offer-tory, under the direction of Miss McKeough, organist. The solo parts were taken by Miss Handrahan, soprano; Miss Broderick, alto ; P. J. McKeough, tenor; M. Fleming, basso. At the close of the Mass the rev. gentleman preached an eloquent sermon on The Resur-reotion of Christ, before a large congrega-tion. In the evening musical Vespers were given, with Jacquins. "O Salutaris," Lam-billote's, " Regina Coeli," and Schmidt's "Tantum Ergo". The altars were beauti-fully decorated with Easter Illies and flowers, interspersed with wax tapers and colored lights, which produced a very artistic appear-ance.

OBITUARY.

DIOCESE OF LONDON.

Holy Week at St. Mary's.

OBITUARY. MISS JOHANNA CUNNINGHAM, PORT DOVER. Death has visited the home of Mrs. Cun-ningham, claiming her daugher Johanna, who died April Ist, 1897. On Wednesday, 31st March, Father Forster administered the last sacraments, giving Miss Cunningham all the consolations of our holy religion. The mother, brothers and sisters of de-censed have the sincere sympathy of all the community in their sad bereavement, which was made doubly sorrowind by the death of her sister. Nora, which took place only three months previous. The deceased was a sufferer from rheuma-tism for the past year, during which time she showed remarkable patience and cheerful-ness. The funeral took place from her home.

ness. The funeral took place from her home, near Port Dover, to St. Mary's church, Simcoe, where Requiem High Mass was sung by the Rov. Father Forster. We trust that we may be all as well prepared to pass the portal of Death, as was Miss Cunning-ham, and now our prayer is "May her soul rest in peace !"

MR. DANIAL MCMULLEN, CAYUGA.

Rest in peace !"
MR. DANIAL MCMULLEN, CAYUGA.
A little before 10 o'clock Monday morning, April 12, Mr. Daniel McMullen died at his home in Cayuga, after an illness of almost a year. In the evening of a well-snent life a good Christian man passed peacefully away, leaving as a rich legacy to his family a noble scample of a father's duty faithfully performed. What depth of tenderness and affection lay in the inmost soul of this good man, the chief motive of whose life was to promote the spiritual and temporal welfare of his family, who have indeed great cause to remember with deepest gratitude to remember with deepest gratitude to enderness and affection lay in the world. The golden an chorage of a household whose moorings were so strongly woven with faith and trast and true how has been broken. He has said fare will to all, but the sweet memory of a good family and will be a guiding influence. God father will hover like an angel around his family and will be a guiding influence. God father will how and vicinity about forty years. Besides his wife, he is survived by three sons and two daughters by three sons and two daughters. We there more the daughter and many and birdle who live at home, two and many and will be a guiding influence. God father will hover like an angel around his family and will be a guiding influence. God father will hover like an angel around his family and will be a guiding influence. God father will hover like an angel around his family and will be a guiding influence. God father will hover his was done, and had been years and or father we have been by the like a state of a super second and the second of a super second wich are second. The father and the second and the second and the heart of the second and th

"VOCATIONS EXPLAINED."

We have received a copy of an admirable We have received a Vocations Explained datrimony, Virginity, The Religious State and the Priesthood; by a Vincentian Father and the Priesthood; by a Vincentian Father ditte book entitled: "Võcations Explained, Matrimony, Virginity, The Religions State, and the Priesthood;" by a Vincentias Father: The reverend autor has evidently graspride them of the Onurch, and the teaching of the mind of the Church, and the teaching of the mind of the Church, and the teaching of the mind of the Church, and the teaching of the mind of the Church, and the teaching of the mind of the Church of the teaching of the states on the important subject of Vocations. He brief, but excellent chapter, he shows that mixed marriages are not yout of dot the desk, and the desk, the teaching of the teaching of the states of the shows that mixed marriages are not yout of dot the the shows that mixed marriages are not yout the show of the desk, and the desk, the teaching of the teach the shows that mixed marriages are not yout the show of the desk of the school should be taucht the mind of the Church on this matter." The chapter explaining the Evangelical Coursels is excellent. The subject of the obligation of vocations to the religions state and to the priesthood. Is the clearest and the obligation of some persons to enter the religious state; page 43 explains the privile of others to embrace this state. The chapter explanation of the augent the subject of the state is the desk of the schema the obligation of the religions the state. The chapter on the Duity of Parents Regard the share the state of a family. The author proves that pare of a family. The author provestions of their children, are guilty of mortal the responsible for the dam antion of the numerons souls that the chard of the greek when the state of life to which God called them. The Reverend Father proves that God has marked out a some souls at a the God has marked out a some souls at a full for each of the greek is the state of the team of the for each of the state of the team of the for the dam. The numeron souls be for the dam antion of the numerons would be the state of the team of the for the dam and here and the semplate the team of the

soul's welfare should be cultivated as it will lead to true living while here. -Catholic Citizen.

Patrick's Cathedral of Melbourne, Victoria, Australia. From the same church :

The heartiest praise is due to the courage and zeal with which the Catholics of Sydney have devoted themselves through a long series of years to the giant labor of building a stately cathedral that will be the glory and the crown of the Metropolis of the Mother Colony. The foundation-stone of the first church that stood on the site of St. Mary's was laid by the Governor of New South Wales in the year 1821. This building was destroyed by fire in 1865, and the edifice which took its place perished by a similar catastrophe a few years afterwards. These misfortunes evoked a widespread feeling of practical sympathy in all classes throughout Australia, and the foundations were laid anew

admirably organized that it will un

the governments, and of all the eccle siastical establishments that now exist in the world ;" and they feel an assur ance that it is destined to see the end

ST. MARY'S CATHEDRAL, SYD-NEY, NEW SOUTH WALES. In a recent issue the CATHOLIC RECORD reproduced from the Australian Messenger of the Sacred Heart a description of the magnificent St.

interesting magazine is taken the fol lowing notice by "M. W.," of St. Mary's Cathedral of Sydney, New South Wales, which is illustrated by an excellent photo-type cut of the

The on a more extended and stately plan.

The work as the first of the second s

The reverend author requests other editors to oby this notice, which was submitted to him before printing.

A Great Fact.

One of the weirdest incidents in the lives of the saints is that story of the holy man, who waking up in the middle of the night, was struck by the thought "I have a soul!" and fill d with apprehension, knelt in prayer upon the floor of his cell until morning. We all have souls. It is the great fact of life to which everything else is subordinate. Death is an awful fact and one that all must sooner or later encounter. But its portentious meaning lies entirely in this, that it vividly re-calls the greater fact that we have souls for which death will bring us to Why this momentous conaccount. cern should be so universally slighted and faintly realized is one of the mysteries of our nature. The best of us live unreasonably, if we honestly and genuinely believe in the religion we We live oblivious of our soul's profess. welfare. But this is no argument drawn from nature that there is no life beyond the grave. The man of wealth

his mind on an exterior view before he becomes absorbed in studying the vastness of the space as realized from with in. And at the same time the dim re ligious light which penetrates through the golden-hued glass and permeates the atmosphere comes upon him as a new and appropriate sensation. Gradually the mind begins to take in the architectural beauties of the place and the eye travels from column to column, and arch to arch, to the grand altar, which, in all its magnificence, challenges the admiration of every visitor. But the features do not end with the building itself, but continue with the service. Glancing round, one gets an idea of the magnitude of the congregation which from time to time assembles here — ranging from 5 000 to as many as 8,000 persons. On this occasion, however, the congrega tion does not exceed 3.000. Viewed from the standpoint of the spectator. the service is decidedly impressive, and it is in a larger degree musical The congregation is satisfied to commit the music wholly to the organist and choir, and in this it does well. Undoubtedly the music is the best to heard in any of the churches in Syd ney

It is to be hoped that the present generation will not pass away without witnessing the completion of this noble monument of human skill and in dustry. It is a monument that shall speak to all succeeding generations of the supernatural faith and charity of its builders, and shall stand a sermon and a poem in stone till the end of time.

) ye whose toil and self-denial raise This glorious Fame, your mighty task com

plete ! For Time, insatiable, doth slowly eat four passing years, your bright and glorious ye are gone, this Temple's hymn of When

praise. To perfect music wed by voices sweet. Shall riselike incense to the Mercy Seat. And solace hearts desponding in hard ways. Here men shall ifft oblations, pure and whole. To God their Lord above earth's baleful crime.

To God their Lord above carries below crime; And though your name live not in History's seroll. Your monument shall be this Work sublime. Whose sweet bells, pealing noon and eve and prime, Proclaim your faith and love while ages roll

flowers are too much in evidence at "You mean Purgatory, I suppose. "Yes, I mean the place where souls suffer for a time on account of their sins; the prison where the last farthing has to be paid to the justice of God; the land of exile where the captives of the king plaintively cry to those who hold their redemption in their hands 'Have pity on me, have pity on me at least, you, my friends." Prayers will lessen their torments, the Holy Mass

will hasten the hour of their deliverance - flowers cost money but bring the dead no help. The pity of it ! What the Holy Souls stand in need of they do not get, what they cannot use they are surfeited with. There was no flower-show at Father Jerome

Vaughan's funeral, thank God !"-The Australian Messenger of the Sacred Heart for March.

BOURKE COCKRAN.

Has an Audience With the Holy Father.

We take the following from the Ro-man correspondent of the London Tab-let: "Mr. Bourke Cochran, the celebrated political orator from the United States, was received on Wednesday. His audience lasted forty minutes. He says : "I had seen the Pope before, but only in public functions. I had, therefore, never been brought close to his person, or made feel from so near the magic of his presence. His frail body was as the shrine of an indwelling spirit nobler than it-

self, just as a lamp of alabaster, which owes its beauty and its worth to the flame it more than half conceals, the light transmitted through its scarce

my, how the old school Calvinists will rave about "Romish" practices !-Catholic News.

MARKET REPORTS.

MARKET REPORTS. LONDON. LONDON. LONDON. April 22.-Wheat, 72 to 73 4 5c. per bushei. Oats, 71 to 20 2 5 per bush. Peas, 36 to 45c per bush. Barley, 19 15 to 31 1-6 per bushel. Buckwheat, 14 1-5 to 26 25 per bush. Ryo, 28 to 30 4-5c per bush. Corn. 22 5 to 33 3-5c. per bush. The meat aupply was ample and some very choice beef was sold at 55.50 per cwt. Spring lamb s4 per careass. and at 81.60 per quarter. Veal, 5 cents a pound by the careass. Dressed hogs, 86.00 to 84.50 per ewt. Turkeys, 11 to 12 cents a pound fowls, 60 to 75 cents a pair. Hutter, 16 cents a pound by the basket. Eggs, 8100 aton. Fowls, 60 to 75 cents a pair. Hutter, 16 cents a pound by the basket. Eggs, 8100 aton. Toronto, April 22.-Market quiet. Flour stide: prices steady: straight rollers quoted at 85.50. Bran quiet; sundt at 85.50 in car 108s, and shorts, 80 to 310 cents abc. Apples and shorts, 80 to 310 cents abc. Maind, and 7 te. afost. Fort Williami, No. 2 hard 77 to 78c. Midand. Buckweit Demand moderate; sales outside at 75 to 80.50. Scholler at 10 to 78c. No. 1 quoted at 82c. Barley duil: little demand; No. 1 quoted at 82c. Barley duil: little demand; No. 1 quoted at 82c. Barley duil: struet demand; No. 1 quoted at 82c. Barley duil: struet demand; No. 1 quoted at 82c. Miland; mixed quoted at 19 to 19 cents apair, No. 2 hard 77 to 78c. ouil and steady; sales of while west. Oats and struet, freed barley sold at 20c. west. Oats and a steady: alse's no mide treights. No. 1 quoted at 82c. Barley duil: little demand; No. 1 quoted at 82c. West. Rye quiet; pietes steady; alse's of walls west. At 19 to 19 to 18 cents 4 the, middle freights. Corner quiet; prices steady; alse's 10 to 82. Corn quiet; cars quoted at 22c. west. Rye quiet; prices steady; sales at 22c. middle freights. PORT HURON.

prices steady ; sales 'at 32c. middle freights. PORT HURON. Port Huron, Mich. April 22., Grain-Wheat per bush., 79 to Sle : oats, per bush., 16 to 18 : 2007, per bush., 20 to 22c per bush.; bar-ley. 45 to 50e per 100 lbs.; peras, 28 to 33c per bush.; beans, unpicked, 20 to 33c ab ush.; picked, 30 to 40c a bushel. Produce - Butter, 12 to 14c per lb.; eggs, Sj to 10c per doz; lard, 5 to 6 cents per pound ; honey Sto 10c per pound; cheese, 10⁴/₂ to 12c per pound. Hay and Straw-Hay, 57 on to serve.

Hong and Straw-Hay, \$7.00 to \$8.50 per ton Hay and Straw-Hay, \$7.00 to \$8.50 per ton on the city market; baled hay, \$6.00 to \$9.00 per ton in car lots; straw, \$3.50 to \$4.00 per

per ton in car lots; straw, \$3.50 to \$4.00 per ton. Vegetables and Fruits.-Potatoss. 15 to 20c. per bush.; apples. green, 20 to 30c per bush.; dried. 3 to 4e per pound. Dressed Meats.-Beet, Michigan, 35.00 to \$6.50 per cwt. Live weight, \$2.50 to \$3.50 per cwt.; Chicago, 35.00 to \$3.00 per cwt. Pork-Light, 44.50 to \$4.75; choice, 55.00; heavy, 84.00 to \$4.25, no sale. Live weight, \$2.50 to \$3.50 per cwt. Matton-\$7.00 to \$8.00 per cwt. Lamb-\$8.00 to \$8.50 per cwt. Spring lamb, \$2.50 to \$3.50 per cwt. Spring lamb, \$2.50 to \$3.50 per cwt. Veal, \$61 to \$50, per cwt.; choice, \$7.00, Poultry-Chickens, \$to 9c per pound; alive, For the per lb.; turkeys. 11 to 120 per pound;

veal. sö to sö. 50 per cwt.; choice, sř. no. Poultry-Chickens, sto be per pound; alive, 6 to 7c per lb.; turkeys, 11 to 12c per pound; pigeons, 16c per pair, alive; ducks, 12% per pound; geosa, Sc per pound Hides and Tallow-Beet bides, No. 1, 6 to 7c per lb.; No. 2, 5 to 50c, per lb. for green; calf skins, No. 1, 8c per lb.; No. 2, 6 to 7c., per lb.; ahaariings, 15 to 20c each; lamb skins, 30 to 60 cents each. Tallow-22 to 3c per lb.

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